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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Great Distress and Suffering.

At a mass meeting held in the town of Jonesville, La., on Wednesday, Dec. 21, 1892, subject to a call from Captain Hugh Watson, editor of the Trinity *Herald*, and which was called to order by that gentleman in a few appropriate remarks, Hon. J. W. Wiggins, ex-representative of Catahoula, was named chairman and Mr. J. T. Robertson, president of the police jury of the same parish, as secretary. A committee on resolutions and appeals was appointed.

After an adjournment of one-half hour the committee returned with the following preamble and resolutions:

Whereas, All that portion of Catahoula and Concordia parishes bordering upon Black river and all that portion of Catahoula bordering upon Little and Ouachita rivers, both sides, was completely inundated by the disastrous flood which visited this section in June and July of the present year; *And, whereas*, It has come to our knowledge that there are 4,000 souls rendered homeless and destitute, resultant from said flood; *And, whereas*, Unless succor is rendered said people in the way of food and clothing, great privations, suffering and distress will surely follow; *And, whereas*, The assistance tendered by our State during the recent overflow has been entirely exhausted, as well as that so generously donated by the merchants of St. Louis, New Orleans and Natchez, and during the past three months our people have managed to subsist on what they could realize from gathering pecans, money, pelts, etc.; *And, whereas*, Such articles of sustenance are now gathered and Winter coming on, our people are in a worse condition than ever before; therefore, be it

Resolved, That the people representing the overflowed section, residing upon Black, Little, Ouachita and Tensas rivers, in mass meeting assembled in the town of Jonesville, on Wednesday, Dec. 21, 1892, do hereby appeal to all charitable people and institutions in the State of Louisiana for assistance.

Resolved, That any and all contributions placed in the hands of Mr. Hugh Watson, our legally authorized agent, will be thankfully received and distributed in a fair and impartial manner.

Resolved, That the thanks of the people of this section are hereby tendered to the noble-hearted and generous citizens of St. Louis for their donation of meal and medicines through Mr. Hugh Watson in October last.

Resolved, That the committee appointed by this mass meeting be requested to call upon His Excellency, Gov. M. J. Foster, at his office in Baton Rouge, and present to him the facts in full concerning the distress now existing in this community.

Resolved, That in case the governor is unable to assist our people, the committee is requested to at once proceed to Memphis, Cairo, Louisville, Evansville, Cincinnati, St. Louis, and such other cities as they think proper, and solicit aid for these sorely distressed people.

Resolved, That we call upon the police juries of Concordia and Catahoula parishes to appropriate a sufficient sum of money each to pay freight and expenses of the committee sent out to solicit aid for our people.

Resolved, That the thanks of the citizens of Catahoula parish be extended to the St. Louis and New Orleans Anchor Line of steamers, as well as our local packets, for valuable services rendered.

Resolved, That we urgently request all the papers in our State, as well as every paper in the Union, to publish these proceedings and memorials in order that the sufferings of some 4,000 of God's creatures may be heralded to the world.

Resolved, That we indorse as true and correct in every particular all that Capt. Hugh Watson, of the Trinity *Herald*, has said in regard to the suffering and general destitution that now exists in portions of Catahoula and Concordia parishes.

Resolved, That this meeting tender Captain Watson a unanimous vote of thanks for his untiring efforts of our distressed people.

Adopted by a unanimous vote.

J. T. ROBERTSON, Chairman.
HUGH WATSON, Secretary.

AN APPEAL FOR AID.

Jonesville, Catahoula parish, La., Dec. 21, 1892.

To All Charitable Institutions and Commercial Bodies of the United States:

At a mass meeting of the citizens of the parishes of Catahoula and Concordia, Louisiana, held in the town of Jonesville on this, the twenty-first day of December, 1892, to take action toward the relief of the sufferers of said parishes, who lost nearly all that they possessed by the recent flood that swept down upon them, thereby rendering their farms useless for the past year, would most respectfully, and in the name of some 4,000 people, request that you come to their aid. Flour, meal, bacon, shoes, clothing and medicines are needed. Numbers of our people in this cold weather are barefooted and devoid of clothing enough to cover their bodies, much less keep warm. Many have not even bread. Our physicians have exhausted their medicines in their efforts to wait upon the sick. Our merchants are unable to advance any further supplies, and to-day many are on the very verge of starvation.

Our people are thrifty and energetic, and this great calamity, through no fault of theirs, has rendered them helpless.

Therefore, in the name of humanity and charity, we appeal to you to assist us, trusting that the day is not far distant when we will be able to fully reciprocate your kindness. Mr. Hugh Watson, of the Trinity *Herald*, and C. W. Bruce, of Catahoula, and C. B. Burley and J. S. Gano, of Concordia, are our legally authorized agents to act for us, and any kindness extended to them will be thankfully received.

J. W. Wiggins, L. W. Calvert, James S. Trisler, E. S. Robertson, Thomas M. Francis, R. S. Metcalfe, W. J. Watson, M. J. Girlinghouse, C. B. Burley, T. C. Jeter, O. M. Broussard, S. P. Crane, A. P. Robb, T. J. Jackson, Wm. P. Miller, H. S Bennett, J. E. Montgomery, J. F. Robertson, Geo. S. Cotton, L. R. Hoggett, J. S. Gaynor, C. N. Bruce, H. L. Smith, J. B. Boatner, Willie Beard—Committee on Resolutions.—*Delta*.

[Here is a fine opportunity for the benevolent to help the needy. The ADVOCATE will gladly receive and forward any money that may be sent to the relief of these people. Can't you give something?—EDITOR.]

Rev. E. L. Spragins.

The following letter from Bro. Spragins to Rev. R. G. Porter, of Pickens, Miss., and kindly forwarded by him to the ADVOCATE, will give our readers an account of the terrible event which came so near putting a tragic end to Bro. Spragins' life. His quick recovery is very wonderful.

Dallas, Texas, Dec. 28, 1892.

Dear Bro. Porter: Your very kind letter just to hand. In reply, I want to give you full text of the tragedy that came near costing me my life. Indeed, I hold my life as a miracle of Providence.

To begin: Mr. Slagle, the man who cut my throat, had long suffered with epileptic fits, and was thought to be perfectly harmless. He was a devout member of my church, with his entire family, and professed great love and admiration for me and my work in Henrietta. My removal was a great surprise to the entire charge and to myself, and many were the expressions of regret by all the people of the town. It is thought that Mr. Slagle, hearing these expressions and protestations, and his mind already toppling from repeated attacks of epilepsy, in an insane moment conceived the idea of killing me and himself. On Friday, in the afternoon, before I was to leave on Saturday morning, I went over to his house—a large boarding-house kept by his wife and mother-in-law—to tell them all goodbye. Upon entering the house, the mother of his wife called me up stairs to her room, in which was a fire, for it was cold. She paid me two dollars for the *Texas Christian Advocate*. She talked for about five minutes, and I remarked that I was in a hurry; that I had a man packing my library at the parsonage, and would have to return. Coming down the stairway, I noticed Mr. Slagle standing near the foot of the stairs at the front door. I said to him, after I had taken his hand in mine (he evidently had the razor concealed in his left hand): "Good-bye, Bro. Slagle; I leave in the morning for Dallas, and will not see you any more for some time. God bless you!" His hand was cold as ice, and he in a quiver. He replied, as I turned loose his hand, "God bless you!" and, quick as thought, with his right hand he struck me an awful blow with the razor. I did not see the razor, but felt its keen edge slip into my throat for six inches—the length of the gash. I said, "You have cut my throat with a razor and killed me," at the same time grappling my throat with both hands as the blood gushed out in red torrents. The would-be crazy assassin turned around, walked a few steps in the hall, and said, "I will now kill myself," and cut his own throat with the same razor. I was sure he had cut the large artery, and did not expect to live two minutes. Runners were started after the doctors in every direction. The men of the town left their places of business, and came and kept coming until the yard and premises were full of people. The doctors were on the spot immediately, and, though the gash was three inches deep, the large artery was not cut, but laid bare for two inches. One sixteenth of an inch deeper would have killed me instantly.

Now comes the remarkable part of the history. The doctors, without giving me anything—for I refused to take chloroform—pulled the parts together, and began stitching, taking ten stitches in all. I was put in a closed carriage and carried to the parsonage. And as God is my judge, I have never suffered one pain or unpleasant sensation. I felt as well next morning, save weakness from the loss of blood, as ever in my life. The wound healed without suppuration, or inflammation of any sort. The church here sent on the first train one of the ablest surgeons to my relief. I am now entirely well, and will fill my pulpit next Sunday. Mr. Slagle has been adjudged by the courts insane, and sent to the asylum.

Now, Bro. Porter, this is about the gist of the matter hurriedly scribbled down for you. Family well, and send love. Yours, etc.,

E. L. SPRAGINS.

World's Fair Report from Washington.

A four days' hearing before the World's Fair Committee of the National House of Representatives on the proposed repeal of the Sabbath closing law has been appointed for January 10-13, from 10 to 12 A. M., daily. This will suggest earnest prayer to God during the Week of Prayer, and corresponding efforts in forwarding resolutions and voted protests to Congress, and especially personal letters to congressmen and senators.

While there is danger in the desperate efforts being made by the directors and stockholders of the World's Fair, in the supposed interest of their dividends, and especially because their pretense of devotion to the workingmen and "pure religion" has confused some friends of the Sabbath, yet, if every pastor and religious editor, and every wise leader of workingmen, will pledge a dozen or more to write a brief letter each against repeal to his congressman and senators, and to some member of the committee, named below, having the bill in charge, the repeal resolution will surely fail of passage, and may be killed in the committee, six of whom—a majority—voted for the Sabbath closing law at the time of its passage, namely: Dingley, Dolliver, Robinson, McCrary, Reilly, and Honk, of Ohio. Of the others, Cogswell did not vote, but now favors repeal. The other four—Durborrow, Lagan, Little, and Wheeler, of Alabama—voted against the Sabbath closing law; but they do not, therefore, necessarily approve the "bad faith" of the directors' attempt to repeal the condition of an accepted gift, which even the infidel leader, Westbrook, condemns in *The Investigator*, and which business men declare if done in commercial circles would ostracize those guilty of the attempt.

In fact, one-half or more of those who voted against the Sabbath closing law, judging by the canvass we have made among them, did so on "constitutional grounds," in alleged defense of "State rights" and "religious liberty," denying the power of Congress to forbid Sunday work at the Fair, even as a condition of an appropriation, which grounds will lead them, if consistent, to vote against two of the Durborrow repeal resolutions, as they also contain, in each case, a Sabbath law, only in this case there is an unquestionable assault on "State rights," as these half-and-half Sabbath laws authorize violations of the laws of Illinois, while the law they aim to repeal harmonizes with the State law.

There are two other encouragements to expect victory, if we deserve it, by prompt and earnest effort, namely: (1) that the labor organizations which had been induced to favor Sunday opening have become alienated by the recent act of the directors in giving their printing to a non-union office; and (2) the admission of the advocates of opening that those who oppose the law and those doubtful, together, even now, after all their agitation, aided by labor unions and eminent prelates, number only 160, while 165 are firmly set against repeal, even by their own count.

It is significant of the tendency of the whole movement for repeal that the New York *World* is already pleading that the workingmen ought not to be put off with half a show, but should see on the Sabbath all that others see on other days, including machinery in action, in which they are more interested than in art. Partial opening logically leads to complete opening, and opening of this Fair to opening of other fairs, and so to general toil and traffic and turmoil, as on the Continent. The difference between complete opening and the proposed mixing of preaching with a colossal Sunday picnic is the difference between straight wickedness and a worse hypocrisy.

Let us bury the proposed repeal in a snow-storm of resolutions, protests, and letters.

H. H. GEORGE,
Gen'l Field Sec. American Sabbath Union.
WILBUR F. CRAFTS,
Cor. Sec. Reform Bureau, etc.

Washington, Dec. 21, 1892.

P. S.—Will you now, my brother, see to it, without fail, that not less than from twelve to twenty letters are sent by persons of *your own* congregation to *your* representative and senators before the fifteenth of January, urging them not to be deceived by any dust-throwing arguments for a repeal of the Sabbath closing provision, but to act themselves against any such unworthy act, that on the face of it is a money-making scheme for Chicago? If you will act, and act promptly, the repeal will never be carried.

Conference—Memories.

MR. EDITOR: I have just gotten "home again" (if I may dignify it as home) from Conference at Natchez, and while to everyone, no doubt, it was a pleasant reunion, that pleasure to *me* was mingled with recollections and reflections that made me sad, unusually so on such occasions.

It was the fifty-third anniversary of my admission on trial in the "traveling connection," and at the very place where I was admitted. I was the only preacher present of all who were present then. The apostolic Winans; the Jeremiah of the Conference, B. M. Drake; our Elijah, John Lane; Lewel Campbell, Green M. Rogers, W. H. Watkins, Jno. G. Jones, Thos. Owen, Peter James, Barnabas Pipkin, Thos. Clinton, L. D. Langford, etc.—none of these "ancient worthies" were present last week at Natchez. They had all gone up to "meet the Lord in the air" in advance of the final conflagration. A new generation has come upon the stage, and even these—some of them—are crowned with "silver threads among the gray."

For more than forty years out of fifty-three I had met and mingled with these beloved and honored pioneers of Methodism, but at the late Conference *not one of them was present!* I had located six years ago, constrained, as I felt, by providential causes, and I was present at the late Conference recommended for readmission. The sons of those I used to love and with whom I used to labor, were kind enough to grant my request, though they knew that, according to the course of nature, I could not render efficient service long, and might be a pensioner upon the liberality of the church. It was a happy day to me, and I said in my heart: "Bless the Lord, O my soul. Bless his holy name, all that is within me."

Whatever may be the experience of other men and ministers of other churches, to a Methodist preacher called of God to the pastoral work there is no condition so fraught with unrest and anxiety as that of one who has spent almost a life-time in the itinerant ministry, and then to be a local preacher without a pastoral charge.

Not every man is called to be a pastor, nor is every man called to be an apostle or evangelist. It is no reflection upon a man to be a "local preacher," as we term it, for in this relation he may be a "teacher," and edify the church. But a man called of God to the pastorate should feel in his heart that the same Divine Spirit moves him to abandon this office and work, or he will be miserable for life. Never locate while you can do the work of a pastor—"make full proof of your ministry."

In the early years of our beloved Methodism there were many things to do and suffer that the itinerant preacher of to-day knows not of. There is only here and there a "*hard* appointment" now. Only go in the spirit of the Master, and you will find "green pastures," and lie down beside still waters, and a table will be spread before you "in the presence of your enemies." How different was it even fifty years ago, and still more trying were the days of our fathers!

May God give us a year of greater prosperity as a church than ever before!

H. J. HARRIS.

Hattiesburg, Miss., Dec. 21, 1892.

Something New.

"A happy New Year" to all the readers of the "dear old ADVOCATE." Solomon tells us there is "nothing new under the sun." No one can dispute his wisdom, of course; but there is something new under the moon just now, and that is the new year.

Everybody with a reflective mind is stirred more or less to make new resolutions at the dawn of the new year; but new resolutions grow old faster than anything else one can make, and, before the year is three months old, they generally die a natural death. Alas! that this is true.

This new "dear old ADVOCATE," in the first new week of this glad new year, goes into many new homes, and it is to be expected to go into all the old ones it has visited so long, and tell the readers something new every week.

If it could be possible to imagine that after this week's new issue of the ADVOCATE they could all come back to the editor at 112 Camp street, New Orleans, and tell him that in every home it had visited the parents and guardians of the children in those homes required, enforced and received exact obedience from their children to their wishes and commands in their home government, this writer asks in all simplicity, Would not the editor be disposed to contradict Solomon and declare that there really was something new under the sun? And the startling part of this piece of news would not be in the home-coming of the ADVOCATES, but in the trend of the news toward the dawn of the millennium.

A correspondent on this subject in a recent letter says: "I have been pained and astonished at the almost universal indifference of parents to this one of their most important duties. They all belong to the class that seem not to think present duties have anything to do with the future. Every act of disobedience to parents that has passed under my notice seems to be a stride, long or short, away from God and heaven to the opposite being and place, which will need to be retraced, if saved."

Now, this is something new to some parents, and may set them to thinking earnestly of their great responsibilities.

With our good editor's sanction, we hope to bring out some more new things on the same subject. At the same time the writer acknowledges that she lives in a wing of a glass house, and some stones may be thrown back. If so, and the paces are broken, they will be mended, and, with thanks to the one that threw the stone, another will be sent out.

Let all parents and guardians begin this glad new year to enforce implicit obedience from the children under their control, and every home the ADVOCATE visits there will be something new.

MRS. L. CRARY SADLER.

Letter from Brazil.

Mr. E. P. Mackie—

Dear Brother: Your letter containing draft just to hand. Many, many thanks to all the senders. God bless all those little girls and boys who have done this. We are building a new church at Capavairy, not far from here. As this is the most needy cause now, I shall send it at once to Bro. Dickson, the leader in the erection of this new church. He is a young minister in the mission work here, and deserves much praise for his noble undertaking. The money of last year you sent went to the same purpose; but this will not bring so much cash, as exchange has gone down a good deal, yet it will bring a nice sum. I thank you all so much for the money, but still more for your prayers in my behalf and that of my co-workers. Mrs. Brelsford has returned to the States; left on account of ill-health, and to take poor Mrs. Brown home, who has undergone mental aberration since coming to Brazil. Mrs. Brelsford will, perhaps, return again.

I am glad you take the *Little Worker*. It is a great enthuser for children as well as for older heads. I distributed some of the cards you sent last Sunday with good effect. Since then one of my fifteen young women and girls (S. S. C.) has expressed a new desire to be saved, and is to be received (with one other of the same class) shortly into the church. I will be very grateful to Mrs. Mackie for the pleasure cards, and thank her very, very much. Little things of the kind at home, which are of little importance, help much here. There is great interest in the church here throughout our work. God is working by his Spirit among the people. There are, perhaps, twenty to be received in our church very soon. I pray God's blessings upon your work there, and I feel that you have it.

In December I hope to write to you again more definitely of the work.

Most truly,

SALLIE M. PHILLIPS.

Piracicaba, Brazil, Nov. 21, 1892.

FROM THE WORK.

Rev. R. H. B. Gladney, Bolivar, Miss., Dec. 26, 1892: "Bolivar promptly paid the pledge of ten dollars on the mission debt Christmas Day. This is the beginning of our second year at this place, and the substantial tokens of love for the Master's servant and his cause are many."

Rev. G. H. Jacobs, Mt. Pleasant, Miss., Dec. 27, 1892: "I sent my report for the fourth quarter, but heard nothing from it. We have now begun the labors of another Conference year. We left the Olive Branch charge the twenty-second; had a cold ride of twenty miles; found a kind and appreciative people; so, while we regretted to leave the kind people whom we had served for two years, we feel that our lot has fallen in a pleasant place, and we feel very much encouraged. Bro. Johnson, who has served this people for three years, has the good-will of all, both saint and sinner. He, perhaps, will now make his last move as an itinerant preacher, as he has been in the work for forty-seven years. Bro. Shumaker has charge of the parsonage at Olive Branch, and will do well the present year. We will report later on. Success to the ADVOCATE."

Rev. J. M. Barnes, Strongs, Miss., Dec. 27, 1892: "We left our former work, Nettleton and Fulton circuit, on Dec. 16, for our new field of labor—Prairie circuit. Arrived at Strongs station, on the I. C. R. R., the following day at 2.45 P. M., where we have as neat and well furnished a parsonage as there is in the Aberdeen district. We were met at the depot by some good brethren, and escorted to the parsonage, where the good sisters received us with smiles, welcomes, and 'God bless you!' We were conducted into the house, where warm fires were blazing in the grates, and a nice supper on the table, consisting of a fine turkey, with all things else to make it a royal supper. We chatted, got acquainted, had prayers, and this good people left us to return to their respective homes, and us to survey the premises. Oh, the good we did find! In fact, everything needed. Wife says such people will sure get to heaven, and the pastor said, Amen! May God bless this good people for their kindness to this scribe and his family!"

Rev. G. W. Gordon, Coffeeville circuit, North Mississippi Conference, Dec. 24 1892: "We have begun our fourth year on this charge with prospects of success. Our reception by our people was all we could have desired. When we returned from Conference we were met at the train by several young ladies and gentlemen, who conducted us to the parsonage, where we found others, married and unmarried, waiting to welcome us, which they did in a manner that made our hearts glad. They not only came themselves, but brought with them flour, meal, meat, sugar, coffee, pickles, preserves, etc. If Bro. R. M. Davis will call around soon, we can treat him royally. Since then we have been receiving almost daily tokens of appreciation and love. We thank God and take courage. We have heard good reports of our new presiding elder, Rev. R. A. Burroughs. Dr. W. T. J. Sullivan, his predecessor, was very much beloved by our people. But this district is a trying one on a man of a strong physical constitution. Bro. Burroughs has the physical as well as the mental ability to do the work required. He has not visited our charge yet, but will on Jan. 21 and 22, at which time we want to sample him. We shall be hungry for preaching by that time, as we do not expect to hear anyone preach except ourself between now and then. Pray for us."

THE REFORMER.

BY J. G. WHITTIER.

All grim and soiled and brown with tan,
I saw a strong one in his wrath,
Smiting the godless shrines of man
Along his path.

The church, beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand old, time-worn turret spare!"
Meek Reverence, kneeling in the aisle,
Cried out, 'Forbear!'"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with palsy locks of gold—
"Why smite," he asked in sad surprise,
"The fair, the old?"

Yet louder rang the strong one's stroke,
Yet nearer flashed his ax's gleam.
Shuddering and sick of heart I woke,
As from a dream.

I looked. Aside the dust-cloud rolled—
The waster seemed the builder, too.
Up-springing from the ruined old
I saw the new.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

All wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

God works in all things; all obey
His first propulsion from the night.
Wake thou and watch! the world is gray
With morning light.

The Sermon Idea.

Ideals are our masters. As we aim, so we strike; as we think, so we are. What we are depends largely on what we think we ought to be. Only the truth can make us free, for there is no bondage like that of ignorance or error, and he who serves a false ideal is a slave. An untrue chart and a stranded vessel, a broken mold and a marred statue, a wrong motive and a wrong action, a false ideal and a false life-work; these are analogies.

Nowhere do these truths apply more forcibly than to our idea or ideal of a sermon. If we are fundamentally wrong in our notion of what a sermon is and is for, we will fail as preachers. It is not our purpose to set up our youthful opinion as a criterion in homiletics, for we are not talking about the art of preaching, but the genius back of the art. We write because we have been lately wakened on this subject and are deeply convinced that there are many men, good, bad and indifferent, who don't know or don't care what the true ideal of a sermon is, and, in consequence, their preaching is shorn of power, and their discourses are like cold cinders or dead stars according as they are commonplace or "fine."

We are convinced that God's idea of a sermon is that it is always only a means to an end—a potential means to an eternal end—and God's idea is ever the only main track to his terminus, his ultimatum, and all ideas aside from his are side lines that have their terminus somewhere this side of eternity. *A sermon is not an end in itself.* A work of art needs no apology for its existence, if it be beautiful and only beautiful. The utilitarian stands before a block of marble that has felt the magic molding touch of a sculptor's chisel, and no longer is the cold, dead stone, but, in graceful contour and delicate lines that seem to be formed by life's master hand, expresses some high, esthetic sentiment and breathes as with the soul of genius.

"What use?" says he. But his question here is irrelevant. The beautiful as such is an end in itself, for, says Victor Hugo, "The beautiful is sometimes more useful than the useful." But the sermon is not a work of art, is not an end *per se*, and when it is so considered is degraded, debased, perverted, and all best things when perverted become the most damning.

And yet how many preachers there are who preach just to be preaching, who took upon their sermon as a landscape in literature, a "literatesque" work, an end in itself—for is it not a fine sermon? These men are willing to always close their very correct services with the benediction, and the benediction only. They look for no result other than complimentary remarks, and have a sense of duty done, not that seed are sown, but that they have preached a sermon. They are willing to be Cleros, and hear the multitude cry out, "Long live Cicero, *our* Cicero, for behold how beautiful a speech he has made us!" Would that we had the power to drive the fact of the wide prevalency of this sort of idea into the hearts that need it as a conviction, a regenerating conviction.

The church, as a means, is a glorious power, "fair as the moon, beautiful as the sun, terrible as an army with banners." As an end the church is a mockery, a travesty on all that it purports to be; and this is equally true of a sermon. It either accomplishes or defeats its end.

The sermon idea, then, against which we write is the mortally false one that a sermon can by any possibility or under any circumstances be an end *per se*. Nor is it sufficient that a sermon have some objective end in view. It is essential that every sermon have the great and only end in view. That end, as God teaches it, is the soul's best good, and the ideal formula for a sermon is this—it is a means to an end, and that end is the direct regeneration and development of immortal souls. Trite as you may think this is, it is an ideal that few of us continually hold before our minds. Mark you, it is not the development of fancy by the sounding brass of sonorous words in lofty imagery, nor the development of sentiment by the tinkling cymbals of poetic thought. It is not the softening of hearts by the plaintive flute-notes of pathos, nor the moving of reason by the strong tones of logic. All these are and should be only tributary streams that pour their brightening, freshening, strengthening waters into the great main current—the possessing purpose to save immortal souls. The end aimed at must be, first and last, the soul; not the mind or the morals, but the soul, for the greater will always include the less. In the midst of many temptations peculiar to preachers, beset by allurements and charms; hearing yonder the voice of public opinion, and yonder the sweet-sounding trump of fame—on the one hand popularity, on the other criticism—not knowing what is or is not expedient, there is but one course for us to safely and successfully pursue, and that is to be possessed with an "eye single" and a single idea—God's glorious and eternal end for every sermon. Singleness of purpose has been characteristic of nearly all genius or greatness, and great preaching is no exception. Just as the rudder guides and directs the giant forces of an ocean steamer, and renders efficient all of her equipment and adornment, so a great single idea guides and renders efficient all the forces and equipments of the mind. A masterful purpose is a focalizing power that gathers all the energies of a man's mind and life and makes a grand resultant of what would otherwise be scattered and self-destroying forces. Then put ye on the mind of Christ in this matter of preaching. Preach every time as a dying man to dying people. Let every sermon be one you would like to have reported in heaven by a departed member of your congregation. Be possessed with an eternal, Christ-like purpose to save immortal souls.

HUBERT D. KNICKERBOCKER.

Santa Barbara, Cal.

To the Steward.

Dear Brother: I address you in the singular because I want to talk personally to each of you. You have been appointed by your Quarterly Conference to an important trust, and you should be your preacher's best friend. Your preacher will soon be to see you, who is to serve you another year, and I want you to cut this out and save it.

First, I want to ask you a question. You did not allow your preacher last year to go away without his meager salary, did you? I speak particularly to stewards on circuits. Do you know anything of his financial condition when he left? Have you gone to him and found out how much he has been stinted in food and clothes? He went at your beck and call all the year, through heat and cold, sunshine and rain, light and darkness. He prayed in your families, preached to you, visited your sick, buried your dead, and went to your lonely home after the coffin went out, and prayed God to bless and help you, while he wept with you in your woe, and now he is gone without the money he and his family needed so sadly. He prayed with you and sympathized with you, and helped you with your trouble, but in his trouble you left him alone. Whose was the fault? Answer this question in God's sight, to whom you must account for your stewardship.

Your preacher comes to you this year financially crippled from the penurious sum doled out to him last year. Perhaps his work has "fallen behind" with him several years in succession. When he comes to your house, set a good table, and then, when you see the far-away look come into his eyes, stop a moment and wonder if his family at home is not sitting down to the same old meal of salt meat and bread and black coffee. He loves his wife and children. Do you wonder that he sometimes looks sad where there is plenty? Take him out and show him your well-filled granary and sleek horses, and ask him if he has anything at home to feed his overworked horse on. Show him your fat hogs, and tell him you are going to kill that one soon and send him half. Perhaps it has been months since he had a piece of fresh pork or beef on his table. Did you think to send the preacher any last year? Get your wife to show him her fine poultry, and tell him you are going to gather up some chickens in the neighborhood and bring to him. Take him to your storeroom and show him your good things, and ask him if you can not send along something to eat with the corn and pork and chickens you intend to send.

Let me make you a suggestion. Get your new preacher to call a meeting, early, at the most central church, and spot every steward that does not attend (be sure to go yourself), and at that meeting make your preacher's assessment, and then each of you solemnly pledge yourselves to raise a certain amount quarterly.

Don't forget to bring him some money this time; he needs it. And, then, don't go home from that stewards' meeting, and stay there until nearly Conference time, and then come up and plead poverty when it was laziness, or carelessness, or stinginess, and send him off with half or two thirds his hard-earned salary. In 1891 there were 123 charges in the Mississippi Conference, and of that number 85 did not pay the preacher what they promised. More than two-thirds of the works failed to pay honest claims.

Brother, shake off that old way, or else go to the Quarterly Conference, when it meets, and tell them you are not man enough, or Christian enough, to do a solemn duty.

Another suggestion: Appoint at your first stewards' meeting, I have advised you to hold, a committee of one to go to the preacher's house every two weeks all through the year, and see if he needs any provisions or horse feed. (All of you ought to go now and then, but you know you will not.) (And, brother, don't go there and tell him where there is a barrel of corn eight or ten miles away, and ask him to come in his jumper and get it.) Let this committee of one write a postal monthly to each steward, asking this one if he can get horse feed, that one meat, and that one coffee, etc., and take them to him. His jumper now is worn out hauling horse feed, and provisions, and wood, and such things in it.

Oh, stewards, this year turn over a new leaf, and have some mercy upon the preacher, his jumper, his horse and his family, and may the Lord bless you all, and may this be your most prosperous year of all the past, both spiritually and financially! If the editor will publish this letter to you, I will write another letter to the church members soon.

Yours in Christian love,

BETA TAU.

The Pew to the Pulpit.

This occupant of the pew has passed the sixty-eighth mile-post on this life's journey, and he feels as much interest in the church as any occupant of the pulpit, perhaps; therefore, he hopes that these well-meant expressions of his honest thoughts may not be considered out of time or place. And, furthermore, there is no class of men on earth this occupant of the pew loves so much, and feels so much concerned about, as the occupants of the pulpits, because to them—and to one more especially, Bro. M. C. Manley—he feels deeply indebted in love and gratitude for leading him out of darkness into the true light of God, wherein he now rejoices with the comforting and sustaining witness of the Holy Spirit that he is an heir of God and a joint-heir with Christ; and because they (the legitimate occupants of the pulpits) are called of God and appointed, especially and solely, to turn the people from the errors of their ways, and lead them into the way of righteousness and true holiness. But, if they fail to do so, with all their soul and strength—as too many of them do, alas!—what will become of the people, as well as of themselves? St. Paul says: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" There can be no calling on earth that is so urgent, and requires half so much of whole-soul devotion and unremitting work of heart, mind and body, as that of a preacher of "the gospel of Christ, for it is the power of God unto the salvation of everyone that believeth." And souls are being lost as fast as the moments flit away. But no one should dare occupy the pulpit without being called of God, and then doing his whole duty faithfully, for he "can do nothing of himself," but he "can do all things through Christ, who strengtheneth" him. But the people are going astray as sheep without a shepherd; and as sheep without a good shepherd's care are devoured by ravenous wolves, so are the people being led astray and destroyed by the great enemy of souls—the devil. The people are running into all manner of wickedness; dying in their sins everywhere. Are the preachers fully alive to the awful responsibility resting upon them, and are they doing their whole duty?

The thirty-third chapter of Ezekiel reads: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, Thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

More anon.

D. W. FOSTER.

Plaisance, La.

A Chimney without a Fireplace.

DEAR ADVOCATE: After all these years of close fellowship it would really be a great deprivation to have to do without your helpful presence; and I have wondered much how a Christian family could ever get along without a Christian paper. They might do without tea and coffee, tobacco and snuff, and other luxuries, and not be any the worse off; but to expect to live up to the requirements of Christian civilization, not to say perfection, without having any religious literature in the house, or the enlightenment that a Christian paper invariably brings to all who read one, seems to me just like finishing the top of a chimney and forgetting to make the fireplace. The chimney would look all right on the outside; the base broad, corners carried up in fine proportions, plumbing perfect, the top ornamented, and so one would desire to see if the fireplace had the proper slope and the finishing touches that only an artist in brick can give a fireplace, when, to the amazement of the beholder, as he walks inside of the room, there is only a solid piece of masonry looking more like a tomb, and seemingly as cold. There is no opening for draught, heat, or light. The artistically contrived mantel, with its costly vases and beautiful ornaments, is all a delusion, a mockery. What is a chimney without a fireplace?

The Christian paper is the chimney. The contributors and the editor furnish the wood, the printer the match, and the good news starts the fire. The warmth is soon perceptible by "our hearts burning within us" while we read. What is a Christian home without a religious paper?

MRS. L. CRARY SADLER.

Whose Image Do We Reflect?

Christianity, sincere and heartfelt, should reflect the image of Christ on its believers. Who of us has enough faith and earnestness to reflect even in a small degree the image of our Savior? Alas! in most of our lives there is little trace of the blessed Jesus we profess.

We are quick to catch the manners and expressions of an earthly associate. We get their very intonation, their characteristic gesture. So certainly is the influence of an intimate associate felt that we are often warned not to frequent the society of certain persons whose influence is thought not good. How half-hearted and careless our intercourse with God must be that we show in our daily life so little of his character!

At the close of a Sabbath-school I attended not long since, the superintendent asked, 'What is your belief?" The school replied, repeating the Apostles' Creed. The thought came to me: How many of those teachers and students grown to years of maturity really believed that creed? Who acts as if he believed, "From thence he shall come again to judge the quick and the dead"? How can our fellow-men think we believe in the gospel Christ taught, when in our sordid selfishness we oppress the poor and resent with a proud air all injuries done to us. When our lives show so little of Christ's spirit, it either shows that we do not believe his teachings or esteem them of so little importance as not to warrant an earnest following. Even those who think Christ merely a good man, regard him the personification of unselfishness. What must be their opinion of a professed believer in his divinity, when this believer is so careless of the feeling of others? What an influence for good would be felt if all who read the Beatitudes arose from the reading with a determination to be merciful and pure in heart. How beautiful it would be if the world, looking at our actions both in times of adversity and prosperity, could say of us, "Our rock is not as their rock." He who believes, above every other consciousness, in the mercy and justice of God will have his daily life filled with the love of God and the "charity that falleth not." Elisha followed the commandments of the Lord closely and was intent on the teaching of Elijah. Note when Elisha returns from the scene of Elijah's translation, the people at once recognized the spirit of Elijah fallen upon him. Now, suppose Elisha had followed the Lord's command in the way so many of us do now, think you the school of prophets would have named him their leader? Suppose he had had to run panting from some heated, useless theological discussion with the men at Jerusalem to be present at Elijah's ascension! Oh, what mantle of love and spirituality might not have fallen on us if we only kept our hearts waiting and in sweet time for Christ's spirit to enter them!

In every cause we espouse we should be careful not to reflect dishonor upon it. If we acted as we should, despooding ones might, from our example, turn to the God who lifts the soul-cloud away. Words of exhortation are often taken as rebuke; doubtless, this would not be the case if we lived up to our belief. Oh, for a religion that permeates our entire being and is seen in every action of life! Oh, there is vast magnitude and infinite comfort in these words, "I believe in Christ!" Carlyle grasped something of the truth when he says, "Well might men prize their creeds and build stanchest temples to them." Oh, poor mortal, following at a guilty distance, examine well thine heart and see if Christ is enthroned there!

MARTHA ANDREWS.

Meridian, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SACRED HOURS WITH YOUNG CHRISTIANS. By Bishop James W. Holt, D. D. W. J. Shuey, Publisher, Dayton, Ohio.

This book has an introduction by Dr. Cuyler. It is a fine devotional volume, the subjects connected with religious life being discussed in a manner to enable the reader to profit to his growth in grace. The price of the book is ninety cents.

SHORT TALKS ON CHARACTER BUILDING. By G. T. Howerton, M. S. Fowler & Wells, New York.

This is as good a book for valuable suggestion in living as we have seen in many a day. If all our young men and women would read and heed what is here taught, it would do them good in all the days to come.

MR. HALL AND HIS FAMILY. By Geo. G. Smith. Price, fifty cents.

THE HOUSE OF GLASS. By Annie Maria Barnes. Price, $1.

SAM WILLIAMS. By W. S. Harrison. Price, $1.

ANNIE COOPER'S FRIENDS. By Mrs. C. B. Howard. Price, 60 cents.

These four books are published by our House in Nashville; the first two and the last by the Sunday-school Department. They will be found to be interesting stories. Barbee & Smith, Nashville, Tenn.

PERIODICALS.

—THE CHAUTAUQUAN has a table of contents that for variety, interest and instruction is not surpassed by any of the monthlies. T. L. Flood, Meadville, Pa. Price, $2.

—THE MAGAZINE OF ART devotes its space largely to Tennyson and his portraits. The illustrations in this magazine are simply superb. Cassell Publishing Company, New York. Price, $3.50.

—THE QUIVER is a favorite at the editor's home. It is clean and pure and, therefore, healthy, good for young and old, and within easy reach of nearly everybody. Cassell Publishing Company, New York. Price, $1.50.

—WIDE AWAKE opens with Whittier with the Children, a beautifully illustrated paper by Margaret Sidney. This article alone is worth the price of the magazine. Other well-illustrated and charmingly written articles make up as fine a month's reading as our young people can find. D. Lothrop Company, Boston. Price, $2 40.

—MISSIONARY REVIEW contains a fine paper by the editor on Our World, and one by Dr. Strong on The Nineteenth Century One of Preparation; A Century of Missions, by Rev. F. Edwards, of Harlow, England, and various other excellent articles, all of which make a most valuable monthly. Funk and Wagnalls, New York. Price, $2.

—SCRIBNER'S MAGAZINE begins the year with a fine table for its readers. The leading article is, The Peary Relief Expedition, by Angelo Heilprin. It is a paper of thrilling interest. The seventh article of the series, The Poor in Great Cities, is The Poor in Naples, by Jessie White Va. Marlo. Other articles of interest make up the table. Charles Scribner's Sons, New York. Price, $3.

—THE CENTURY presents as frontispiece a portrait of the poet Whittier. When we say that Mark Twain, Grace King, Elizabeth Stuart Phelps, Richard Watson Gilder, Thomas Bailey Aldrich, Washington Gladden and Mrs. Burton Harrison are the principal contributors, we have said enough to commend this number to everybody. Century Company, New York. Price, $4.

—WORTHINGTON'S ILLUSTRATED MAGAZINE AND LITERARY TREASURY is a new author for public favor. This is intended to be "the ideal magazine for the home," and this number gives a very large promise in that direction. Here are some of the names of contributors: G. M. Stone, D. D., Mary A. Livermore, Helen Campbell, Sir Edwin Arnold, Junius Henri Browne, Lillian Whiting, A. D. Worthington & Co., Hartford, Conn. Price, $2.50.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

SUNDAY-SCHOOL LESSON.—Jan. 8, 1893.

BY REV. WM. H. LAPRADE, D. D.

Rebuilding the Temple

Ezra iii, 1-13.

B. C.—536-535.

GOLDEN TEXT.—"*They praised the Lord because the foundation of the house of the Lord was laid.*" (Verse 11.)

The return of the exiles to Judea occupied about four months. When they reached the homes of their fathers they did not find the country entirely waste and desolate, for the majority of the peasantry had been left by Nebuchadnezzar. Two months were occupied in getting settled in the town near Jerusalem, and in general preparation for beginning the work of rebuilding the temple. Jerusalem itself lay in ruins, but the site of the old temple, on Mount Moriah, was easily found, and here would be, naturally, the place of rendezvous for all the people.

The exiles probably left Babylon early in March, reaching Judea late in June or early in July.

Ver. 1. In September. The "cities" were the towns of Judah and Benjamin. The gathering "as one man" was expressive, not only of the general desire, but of the unanimous purpose of rebuilding the temple. (Read Num. xxix, 1-6.)

Vers. 2, 3. Nebuchadnezzar, it will be remembered, put out the eyes of Seraiah, who was high-priest at the destruction of Jerusalem. Jozadak, his son, was one of the captives, and became high-priest on the death of Seraiah, although he could not, in captivity, discharge the duties of his office. Jeshua, or Joshua, was the son of Jozadak, and the regular high-priest by descent. Zeruhbabel was of royal line, being the nephew of Salathiel, and great grandson of Jehoiakim. Salathiel had no son, so Zeruhbabel, as next heir to the throne, was regarded as his son.

The altar of burnt-offerings had stood immediately in front of the temple-porch. This they rebuilt at once, clearing away the rubbish until the base was found, and building up from that.

Enemies were round about. The people needed divine aid. Worship must begin, without waiting for the temple to be made ready. An altar was worth more than fortifications. All real progress begins with an altar. (Concerning burnt-offerings, see Deut. xii, 13, 14.)

Vers. 4-6. The Feast of Tabernacles began on the fifteenth of the month. It was the national feast of thanksgiving. (Read Deut. xvi, 13, 15, and Lev. xxiii, 34-42.)

The daily morning and evening sacrifice were kept up regularly, as well as special sacrifices and feasts. As nearly as possible, the temple being yet unbuilt, all the observances of the Levitical ritual were rigidly carried out. To restore "the religion of their fathers," the stated worship of Jehovah, was the first care on the part of all.

Ver. 7. Read in I. Kings, v, the account of the contract Solomon made with Hiram, King of Tyre, for material for the first temple. Now again, by aid of Cyrus, the Syrian and Tidoulan timber-men are employed, the timber being rafted to Joppa, and then hauled overland to Jerusalem. It is of interest to us that a railroad now connects Jerusalem with Joppa.

Ver. 8. The royal and the priestly heads were united in this movement. In April, 535 B. C. Much time had been necessary for removal of the rubbish and for preparing material for the work. By command of David, the Levites were set to work at twenty years of age. (See Num. i. 47-54, and I. Chron. xxiii, 24.)

Ver. 9. In chapter ii, 40, those three men are mentioned as the heads of the Levitical houses who came back to Jerusalem. In obedience to the call of Zerubbabel the seventy-four who composed the families were called to the work.

Vers. 10, 11. After the foundation was laid, came the songs of rejoicing, led by the trained singers, "the children of Asaph, an hundred and twenty and eight," the whole multitude joining in the response—"for he is good, for his mercy endureth forever." It is not good for any congregation when the faculty and habit of song is lost, or is confined to a chosen few.

Vers. 12, 13. About fifty years before this the temple was destroyed. Some among the older members of this congregation remembered the time. The vision of the "departed glory" came before them, memories of other and better days shut out the gladness of this day, and they wept aloud. But the shout of young and stalwart enthusiasm was louder and longer, and the sound of weeping was soon lost amidst the general joy. And it was well so. Discipline had accomplished its purpose. Idolatry had been finally crushed. The temple was to be restored. Already many of the "ransomed of the Lord" had come home.

The altar had been rebuilt, the foundation of the temple was ready, the priest had resumed his functions. It was meet that they should "thank God and take courage."

Tripartism.

BY REV. G. E. CUNNINGHAM.

The word "tripartite" has reference to anything divided into three parts. Hence the word "tripartism" expresses, therefore, a three-fold division.

Christianity is tripartio. It is redemptive, philosophio, socialistio. It is regenerating, edifying (upbuilding), and preparing (fitting for service to others). As it serves us, furnishes us truth, and addresses us to better temporal conditions; in short, Christianity enters the spiritual, the intellectual, the temporal to redeem man: Christ in the heart, in the school, in the home; for the heart, the head, the hand. This all means that Christian education should be a holy, intelligent, prosperous society. Redemption is the teaching of the Holy Scriptures. Its philosophy is in God; its basis of operation is human; its end is a holy man in a holy kingdom. Redemption touches the spiritual, intellectual and social nature of man. Anything less would be less than redemption. As evidence that Christianity is doing a three-fold work we have but to notice the deep spiritual results of evangelism, and the educational movements among all classes, and the widespread interest in the social (man's relation to man) reforms of the day.

The power of evangelistio service is in itself manifest in the best spirit of Christ's church as never before. The spirit of holiness, of conversion, of faith, of liberality is stirring the church to the noblest activity. Spirituality alone moves to real service. Every religious impulse, every intellectual power, every social relation, to be worth anything must be dominated by spiritualiity. Christian training is, therefore, changing the ideal of former times.

It was said: 1. By the religion—religion alone makes man good. 2. By the teacher, Education alone leads to goodness. 3. By the laborer, The workshop is the only profitable institution. The first represents the religious impulse; the second, the intellect; and the third, the muscle. Religion philosophy, force, impulse, mind, matter, are all good, all needful, all inherent in man. Each is weak by itself, each susceptible of degradation in a narrow nature, each noble and useful when permeated by a deep spirituality. All exist in harmony when divinely consecrated to Jesus Christ. All are spiritualized when sanctified by the Holy Spirit. Religion is sometimes made to answer every human need. This is the better sense in which to use the term. But usually it stands for a part of man's nature, and as this is the common view of the religious nature, we urge its spiritualization, as we do the mental and social characteristics of man.

Tripartism is, then, the work of Christianity as viewed from our standpoint. It is our imperative duty to stand by the penitent, the student, and the working man. These represent actual humanity. Their cry is for salvation, for truth, for normal life in this world. The Christian Church must hear this cry and heed it if it is to hold its place in this world. Courage will find the resources necessary to meet all crying needs. Since this is so we should gladly accept our threefold work and approach humanity in a more hopeful spirit, a more inspiring faith in its possibilities, assuring it of the plentitude of God's provision for the spiritual, the intellectual, the temporal needs of all.—*Central Christian Advocate.*

When in want of a good liniment, buy Salvation Oil, which costs only 25 cents.

For Preachers.

It requires more ability to preach to the young and the ignorant than to preach to the mature and well instructed. In both cases the truth to be impressed is the same; but in the one case the truth can be stated without extra attention being given to its clearness and simplicity of expression, and to its helpful illustration; while in the other case an added demand is made on the powers of the preacher to bring down the grandest thought to the comprehension of the simple-minded, and to enforce it by fitting illustrations and practical applications. A man of moderate ability can do fairly well, without downright hard intellectual work, in preaching what he calls his "best sermons" to an intelligent congregation, and he is very likely to think that he is gaining and growing by sermon-writing of this sort. But if he were called on to reproduce those very sermons in a style suited to the comprehension of children and plain, uneducated people, he would have to gain and grow prodigiously before he could compass that task. And here is where many a fresh graduate from the theological seminary makes the mistake of his life by seeking a congregation of educated people, who can comprehend his theology, commonplaces and his new studies just as he would naturally preach them, instead of taking a congregation of plainer people whose need for an outgiving of himself in behalf beyond anything he has ever experience of. In an address to Yale theological students, Dr. John Hall, of New York, said his first sermons were preached to a very plain people in a mission district in the west of Ireland; that those same sermons, in substance were afterwards found suited to a highly cultivated audience in his Fifth Avenue Church. Love was the basis of those sermons—love for God's truth, love for those to whom the truth bore that truth. He had no thought of his own intellectual growth as he was studying and preaching; therefore, he was making progress all the time. The young preacher who is planning for his own growth in knowledge, instead of planning his own outgiving of love as a means can not grow, although he may be puffed up more and more. Knowledge puffeth up, but love buildeth. Therefore, choose love.—*School Times.*

wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

Teaching and Preaching.

BY REV. O. P. EACHES.

These two Greek words, *didasko*, *kerusso*, outline the scope of the Savior's work. He was both teacher and preacher. He was pre-eminently a teacher. The name most frequently applied to him is, the teacher. What is the dividing line between the two? These words stand in marked contrast in Matt. iv, 23; ix, 35; xi, 1. Cremer in his Lexicon states the difference in this way: *to preach* is to make the public announcement, to proclaim the way of salvation; *to teach* is to give continuous instruction in the contents and connections of the message. The opposite of preaching is, to hear. The opposite of teaching is, to learn. Preaching is the work of the public speaker, the orator, the one who moves men by public appeal. Jesus was a preacher. He could move men by persuasive methods. He was also a teacher. Trumbull has shown, in his Yale lectures on the Sunday-school, that the Jewish synagogue provided the means for thorough and systematic instruction in the Scriptures. It had a regular teaching system. When Jesus went on his journeys through Galilee, these teaching facilities were used by him. He taught in their synagogues. This method was interlocutory, question and answer, face-to-face work. We need only look at the pages of the New Testament to see how much use the Savior made of this method of instruction. In three chapters of Matthew (21 23), we see the familiar question and answer. In John xiv, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of his teaching work.

This twofold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1. Tim. ii, 7; II. Tim. i, 11. *Kerux, didaskalos.* Paul shows in Eph. iv, 11, that the same persons are shepherds and teachers.

He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said: "The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good." Dr. Broadus shows, in his "History of Preaching," that the sermons, the preaching of the first two or three centuries, were largely in the nature of interlocutory conferences between pastor and people. The pastor has lost that opportunity, Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teachings than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these: "He will not be in haste to reply; he will ask only fitting questions; he will give fitting answers; he will answer the first things first, and the last thing last; he will candidly confess the limits of his knowledge." The pastor may be a teacher through the Bible school, which he must aim to make more efficient; through inductive studies for enlarging Bible knowledge; through the public ministry that must be instructive as well as moving. Dr. Boardman, of Philadelphia, is a teaching pastor. He has gone through, in public exposition, the entire Bible. A teaching pastor educates the people, brings the people in contact with the Word itself. All need to walk in the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ." A ministry will lose its opportunity and the church will lose its strength, unless the ministry be a teaching as well as a preaching ministry.—*Record of Christian Work.*

Preaching That Never Counts.

Preaching that scatters.
Preaching with pages of poesy.
Preaching lacking in fire and vim.
Preaching always on dress parade.
Preaching that is listless and tame.
Preaching that is full of complaints.
Preaching intended to tickle the ear.
Preaching without purpose and point.
Preaching that lacks system and logic.
Preaching that is sarcastic and cutting.
Preaching that is too long and too loud.
Preaching without tenderness and tears.
Preaching that lulls the careless to sleep.
Preaching not up with the living present.
Preaching that makes the sinner feel easy.
Preaching that fails to arouse and convict.
Preaching that draws from the musty past.
Preaching not preceded by hours of prayer.
Preaching that strives chiefly for human applause.
Preaching that fails to show men their sins, and lead them to repentance and faith.
Preaching that does not depend upon the Holy Spirit for inspiration and power.—*Epworth Herald.*

An Only Daughter Cured of Consumption

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The Divine-Human.

BY PHILIP SCHAFF, D. D., LL.D.

Jesus Christ is the founder of Christianity. His life on earth is the fountain head of its history. His advent marks the turning point of ages, the end of the past and the beginning of an endless future. He is the fulfiller of the Law and Prophets, and of all the noble aspirations of heathendom, the Redeemer and Savior of men. His person is the great moral miracle of history, and rises in solitary grandeur above the surrounding plain of a fallen and sinful race—the one only sinless and perfect man, in whom "dwelleth all the fullness of the Godhead bodily" (Col. ii, 9).

A biography of Christ is the most difficult task of the church historian. It was written by the evangelists only in fragments, but with unsurpassed simplicity, frankness, modesty, and reverence; and it can never be done any better for the general reader and for practical purposes. All attempts to versify or beautify the gospel story are failures. It is above all poetry. But it must be written and rewritten for scholars as well as the common people. Every age must renew for itself the picture of Christ, who is the inspiration of all ages and the model for all classes and conditions of men. He is, in the language of a distinguished man of letters, "our divinest symbol—a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest."

The dogmatic theologian may construct his Christology in a descending line, beginning, like John, with the eternal Logos in the bosom of the Godhead, and coming down to the incarnation. But the historian must follow rather the synoptical gospels, which begin with the human genealogy of Jesus, as the son of Abraham and of Adam, thus connecting him with the Jewish race and the whole human family. He must endeavor to construct a truly human history of Jesus of Nazareth from infancy to manhood, and mark the stages of his Messianic consciousness and his ethical development. Jesus lived, spoke, suffered, and died like a man, and became in all things like unto us. "The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him" (Luke ii, 40). He "was in all points tempted like as we are, yet without sin" (Heb. iv, 15). He was made "perfect through sufferings. . . . In that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. ii, 10, 18).

But we search in vain for any moral defect in his private or public character. All his biographers (even Strauss and Renan) admit that history presents no parallel to him, and that religion has never risen so high as, nor can ever rise higher than, the Son of Mary. The perfection of Christ's humanity compels the recognition of his divinity, according to his own claim and the testimony of his disciples. The sinless Son of man is truly the Son of God, and all his amazing claims become intelligible and consistent only on the basis of his divine origin and character. With this admission, his miraculous works appear to be the natural and necessary manifestation of his miraculous person.

"Deep strike thy roots, O heavenly vine,
Within our earthly soil!
Most human and yet most divine,
The flower of man and God!"

—*Sunday-School Times.*

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Thursday, January 5, 1893.

BRIEFS.

It is said that where this country sends *one* missionary to a heathen land, it sends 13,000 barrels of spirituous liquors.

Holiness is a flower which the world well knows it is incapable of producing out of its own soil; and when it sees it, it acknowledges that there must be another world to account for it."—*Dr. Stalker.*

If the Bible is no more than any other book, as the enemies of Christianity persist in asserting, then why does every generation witness such a vigorous attack upon it? Why not leave it to its fate, just as any other book is left? There is a very great inconsistency just at this point; but inconsistency is a small matter to the enemies of religion.

The District Attorney seems to be in hearty sympathy with Judges Ferguson and Moise in their fight for the execution of the law in this city. He has influenced the Police Board to require all police officers to execute the law impartially, and has filed an information against the chief of police for refusal to arrest persons when he saw them openly violating the law, and that worthy is now on bond. Let the good work of bringing all offenders to justice continue, and we shall afterwhile see a city under good government.

The *Epworth Herald* says: "Nothing succeeds like—hard work;" and it is true. Hard work is a talisman. It accomplishes all that is worth accomplishing. This is especially true on religious lines. A hard-working pastor, a hard-working steward, a hard-working Sunday-school superintendent, a hard-working teacher, a hard-working class leader—other things being equal—will achieve the greatest success. What we wish for and pray for and hope for is success. Then let us all work hard, and it will crown all effort. Let everybody in the church go to hard work during this 1893, and keep it up through the days and weeks and months to come, and when the year fades away it will leave all church work advanced to higher and better positions.

"I am doing a great work," said Nehemiah. The greatness of his work filled him with determination and zeal, and he went forward to a glorious achievement. Now, the lowliest worker in the Lord's vineyard is doing a much greater work than building brick and mud walls. He is building not only for time, but for the ages beyond time, and building of materials as indestructible as eternity characters that will last "as long as immortality endures." Will such a builder be negligent or indifferent or lazy? Christian worker, the first thing for you to do is to get a good conviction of the greatness of your work; and if that don't fill you with a restless enthusiasm, then lay down your implements and get out of the Lord's vineyard! If you don't intend to put forth the best that is in you during this year of grace, get out of the way and make room for some one who will do that thing.

We Begin Again.

We Christians ought to begin the work of the new year under a special inspiration of trust in that Savior who has called us to work in his vineyard. The Master has done much for us in the past, for which we should not forget to cultivate a spirit of gratitude. He promises much in the future, for which we should earnestly work in hope. To every Christian upon which this new year has dawned Christ is saying, "Work this year in my vineyard." Every Christian who has ears to hear has heard this injunction, and his peace of mind and progress in religion for the coming months depend upon how he heeds it. It won't do for any man or woman "who has tasted of the good word of God and the powers of the world to come" to say or even think, "I can do nothing." Christ never calls to duty without furnishing equipment. He has bestowed a gift upon everyone which will enable that one to meet and perform all the duties which grow out of his relations with God and man, and he promises "grace according to the measure of the gift." Inability to do duty is the flimsiest excuse that can be rendered, and avails nothing with him who endows with gift and grace.

We begin another year, then, assured by the Divine Word that whatever of divine qualification we need we already have or have promised to us. This ought to inspire us with confidence of success at the very inception of the year's work. Bro. Carradine used to say that the man who had God on his side was always in the majority, and might labor with a perfect faith in his ultimate success, because God always succeeds. Then, as we begin the year with God on our side, we should not only go at the work with courage and confidence, but with a courage and confidence which will inspire us to *enlarge* our plans and to put more zeal and energy and enthusiasm into the *execution* of those plans. Let us lay large plans at once, and be done with planning until they are wrought out perfectly. Some people are always planning, but rarely execute their plans. Under such a system solid work is not done. The Christian worker should plan largely and liberally for human good and the divine glory, and then put time and talent and will power and patience and bravery and perseverance and fortitude to work persistently to fill out the full measure of those large and liberal plans.

Some have been in the vineyard a long time, and, perhaps, are growing weary; but length of service is the very reason that they should do the best and most successful work. We have no patience with the silly sentimentalism that constructs a "dead line" for a Christian worker, and especially for a Christian preacher. If there is ever such a line drawn, it is not drawn by the Lord, but by the man himself, and he draws it by neglecting to use properly God's gift and grace. When God draws that line he takes the worker to his heavenly home. Weariness is nothing, and length of service gives experience and wisdom for future use. Let the aged workers remember the saying of the Arabs, that "a horse is never in prime condition to travel long and well until he has sweated and dried three times."

Then let us all, old and young, begin the year's work with large faith in God, large hope for humanity, large plans for work, and place every faculty of our being under contribution to furnish its share of power and persistence to execute our plans completely. If we *all* do this, "Zion will rejoice and the wilderness be made glad."

Dr. Morton's Birthday Band.

If anyone has discovered what Dr. Morton does not know about church extension, we have not yet come across that one. If anybody has invented an expedient for raising funds for church building, which has not before been suggested by the good Secretary, we would like to see that body. The portly Secretary evidently has church extension not only on his brain, but on his conscience—the place where all good causes should be laid. His brain is fruitful in expedients. It is a kind of "Ways and Means Committee" devising schemes for the furtherance of the great cause which the General Conference committed to his trust, and his pen is indefatigable in laying those schemes before the mind of the church, and his efforts are unceasing in trying to fasten them upon her conscience. The good Doctor looks upon his work, and rightly too, as one of the most important branches of church work. We say "rightly," because just there lies the secret of success. The man who does not regard his work of the very greatest importance will not do any great things on that line. But regarding it as of vital importance, he has a motive and spring to zeal and enthusiasm which will almost invariably carry him to success. Dr. Morton regards his work as of vital importance to the life and progress of the Lord's cause, and his quickened mental energies are continually evolving plans to sustain that life and accelerate that progress. One of his latest devices to raise funds for church building is, what he is pleased to call, a "Birthday Band for Church Extension." For getting up this Band, he has issued a "Birthday Card," the design of which is tasteful and appropriate. On one side is a beautiful picture of a neat church-building, alongside of which is an inscription from Ex. xxv, 8: "Let them make me a sanctuary that I may dwell among them." On the other side is the promise of a birthday contribution to church extension, and it reads as follows:

On my next birthday.....and each subsequent birthday for.....I agree to pay to the Board of Church Extension of the M. E. Church, South, $.....as a thank-offering to God for his continued mercies. To be applied by said Board to the Extension of Christ's Kingdom.

Name.....
Date.....189.... Post-office.....

Fill up the blanks, sign the card, and mail it for permanent register (which we will keep in our office) to David Morton, Secretary, 704 West Chestnut Street, Louisville, Ky., and when your birthday comes remit to him at same address amount of your offering.

While $1 entitles the giver to membership in the Birthday Band, many will give much more, and children will give according to their means. We must have one hundred thousand members who will give to this great cause $100,000.

It will be seen from this card how wisely our good Secretary plans his work, for this is a scheme which works good in two directions and on two different lines. These birthday contributions not only help the cause the Secretary has so much at heart, by providing means to carry it forward, but they greatly assist in sustaining and enlarging the spiritual growth of each individual contributor. Every contribution is a reminder of the special mercies and blessings from the Lord during a year, and no man or woman can have such memories without a spiritual uplift, and each birthday with its thank-offering is a perpetuation of that spiritual benefit. If carried out as it is intended, it is really a "means of grace" as well as of "money-getting" which the Secretary has invented.

We believe Dr. Morton devised this scheme for the special purpose of raising money to build a church in Osaka, Japan. We do not see why he should not get as much as he wants by this plan, if the preachers will present it properly to the people. We hope that *our* preachers will not lose any time in doing this. The matter is urgent and will be hazarded by postponement. Mississippi and Louisiana ought very quickly to furnish their quota to the one hundred thousand members of the Birthday Band. Send to Dr. Morton's office, 705 West Chestnut street, Louisville, Ky., and get a card and fill out the blanks with a good round sum for a thank-offering and a long term of years or for life, and return it to him, and then don't forget to remit the sum promised on each successive birthday, and if you don't feel better for all time to come, then write down this writer as a false prophet.

A Debt-Paying Religion.

One of the greatest needs of the times is for a quickening of the public conscience with regard to the sacredness of financial obligation. It is simply appalling how carelessly men make debts, and how indifferent they are to their payment. So far has this gone that the question is often asked: "Are there any that are honest?" "Are there any that may be trusted?"

We have not yet lost faith in human integrity. We know that there are many, both in and out of the church, whose word is as good as their bond. At the same time, however, we are painfully impressed with the lax ideas, and laxer practice, that prevail among many in their business transactions. This laxity, or, to put it more plainly, this want of common honesty, is by no means confined to those outside of the church. On the contrary, many church members, and some, too, who make pretension to more than ordinary sanctity, are as indifferent to monetary obligation as the veriest son of Belial; and the reproach that such conduct brings upon the cause of Christ is simply incalculable.

Mr. Wesley was a man of extraordinary wisdom. One of the "Rules" for the government of his societies, and still a rule in the Discipline of the Methodist Church, forbids the "taking up of goods without the probability of paying for them." This rule, if faithfully observed, would save us from uncounted embarrassments and unmeasured shame and reproach. But it is disregarded times without number by a very large proportion of our membership. Men and women "take up goods" and assume financial obligations with as little prospect of the ability of meeting them as there is that the alchemist will succeed in his efforts to transmute the baser metals into gold. If these debts were contracted for bread to keep starvation from the door, there might be some extenuation, if not justification. But how often are they contracted for the luxuries as well as the necessaries of life. The demands of fashion must be met, a false pride must be gratified, it matters not at whose expense. And as debts accumulate and the impossibility of their payment becomes more certain, the indifference to them grows until all sense of obligation and of shame is lost forever.

Is it not time for the pulpit and press to speak out more plainly and pointedly on this subject? The *Advocate* thinks so. A religion that does not teach men to pay their honest debts is not the religion of Christ. A sanctity that is compatible with a want of common honesty is not the sanctity taught in the Bible. If men are wanting in common probity, they should not be tolerated in the church of God, much less should they be allowed to air themselves before our congregations, as is sometimes the case.

The people must be taught that it is a sin against God as well as man to make debts without the probability of paying them. They must be impressed with the truth that it is better to starve and maintain one's integrity than to live in comfort and affluence at the sacrifice of principle. They must be impressed with the duty and necessity of economy and frugality lest the want of these bring dishonor upon themselves and the church of God. They must be urged to greater industry in order that they may meet the obligations that are already upon them.

In cases where members of the church can and will not pay their debts, they should be dealt with as the Discipline directs. We desire that the world should know that the Methodist Church does not propose to wink at or extenuate dishonesty, whether it be among the lofty or the low. Our mission is "to spread scriptural holiness over the land," and it is no part of holiness to neglect or refuse to pay one's honest debts.

The church and the world need a debt-paying revival, and this revival, like all others, should "begin in the house of God." If we have any preachers who have been careless in this matter heretofore, let them pay up and amend their lives, or else for God's and the church's sake let them surrender their credentials and withdraw from the ministry. If we have any members of the "chief estate in Israel," who are under a like condemnation, let them cease their loud professions of superior sanctity until they are able to lift up the heads of honest men. If we have any members, however humble they may be, who have sinned in this regard, let them repent and make restitution, that times of refreshing may come from the presence of the Lord.

This may be plain talk, but it is no plainer than the case requires. It is time that some one should speak out on this subject. It has been too much neglected already by pulpit and press, or there would not be the present necessity for exhortation and expostulation. If our religion does not make us honest, of what account is it? If it has not power enough to induce us to pay the washerwoman, how will it avail us "in the swellings of Jordan?" It is high time that there should be an awakening on this subject, and the *Advocate* cheerfully consents to become a target for many "an arrow with venom flung," if it can contribute to the dawning of such a day.—*Southern Christian Advocate.*

A Short Sermon to the Membership.

We clip from the *Interior* a brief sermon which we trust every reader will ponder, especially the stewards.

"Now if Timotheus come, see that he be without fear; for he worketh the work of the Lord as I also do." The obvious duty of the church with respect to the Christian minister. He is to be with you without fear. In order to this: 1. Supply his pecuniary need, and let him not fear as to his temporal support. 2. Give him your confidential and affectionate countenance, and let him be without fear as to the position he occupies in your esteem. 3. Be regular in your attendance on the means of grace, and let him not fear the acceptance of his ministry among you. 4. Unite with him in every holy enterprise, and let him not fear desertion in his efforts to do good. 5. Pray fervently and continually for him, and let him not fear devotional neglect. 6. Exhibit the holy fruit of his labors, and let him not fear losing his reward in that great day.

The firmness of Deputy District Attorney Adams has borne good fruit, and shows what officials can do when they have a mind. Last Sunday, it is reported, everything was closed in obedience to the Sunday law. Good for Adams!

NOTES.

Louisiana gave Cleveland a larger majority than any other State in the Union. It was 62 590.

During this year of grace, 1893, let everybody talk less of saving souls and do more of the work which will bring about that glorious result.

Many of the preachers who imagine themselves too busy with their books to do the work that they have solemnly pledged themselves to do on the outside are not students at all in any effective sense, but simply loungers in libraries.—*Nashville Advocate.*

"There are preachers talking about their sacrifices to enter the ministry who would have never gotten out of sight of the smoke that curled up from their daddies' cabins if it had not been for the Methodist Church!" Do any of the Louisiana preachers remember to have heard that sentence uttered?

The measure of the ADVOCATE's power for good is the number of people who read it. Then, if we would increase in doing good, let us increase the number of readers. Let all the preachers and lay readers of the ADVOCATE work together on this line and see what a long list of subscribers we can roll up during this year.

Gifts are still flowing largely toward institutions of learning already well endowed. Some people may think us unwise, but we do not believe that it the *better* way. It may be a *good* thing to give a great college a million of dollars, but it would be a decidedly *better* thing to divide that million among half-dozen smaller colleges that are struggling to live, and are yet doing as good educational work as the great schools. We are getting too many universities in this country. If we keep on, we will have to import students for them.

I think the appointments gave general satisfaction, as I heard little complaint. Apart this business of complaining, I noticed that the men who serve the hard circuits and missions and who produce the results desired seldom complain. Complaints, ordinarily, come from those who claim pre emption rights to the prominent stations, whose brilliant genius the church has failed to discover. What a pity the church does not own and use a microscope for the detection of the microbes of genius! But, alas! many of these flowers are doomed to waste their sweetness on the desert air. —C. C. Armstrong, in *Texas Advocate.*

The wealthy men of the church are not contributing their share toward the support of preachers. We know towns where men give $25, $30, $40 and $50, that ought to give $75 and $100. The poor are squeezed for money they can not spare, and the preacher is stinted and bankrupted. This world will not be taken for Christ by a picayune policy.—*Holston Methodist.*

"Truth is stranger than fiction." The paragraph quoted above contains one of the strangest facts we knew of. It is as true, Bro. Price, hereabouts as it is in the Holston country. We could name many men and women in Louisiana who are not doing their duty on this line.

The "iron wheel" annually crushes out of existence a full brood of new paperettes, organs of circuits, stations and districts. A few escape, like crippled grasshoppers, and fly over the fence into a neighboring "field," only to be crushed by the "rotary" engine a little later. Some men seem not to live long enough to learn that a few of discolored paper and a handful of dirty and ill assorted types do not make a newspaper. Literature must have a certain degree of respectability in paper, types and ink before it is ready to be served to the public; and in order to secure this respectability there must be an ample bank account somewhere. Even a bank account will not lubricate always. Plenty of paying subscribers will solve the problem of perpetual motion, so far as a newspaper is concerned. Nothing else will.—*Pacific Methodist Advocate.*

Richard Baxter once said: "My rule has been to study to need as little as possible for myself, to lay out nothing on need-nots; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be as good work for the common good as that which I gave to others; and then to do all the good I could with the rest. The more I have done this the more I have had to do with. When I gave away almost all, the more came in, I scarce knew how, when unexpected and unplanned for. When of improvidence I was led to use too much on myself or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present and trusted to God for the future, then I wanted nothing and less nothing."

The Interstate Commerce Commission has made its fourth statistical report, from which we glean some interesting figures in regard to railroads. The number of railroad corporations on June, 30, 1891, were 1,785; mileage, 168 402 miles; number of locomotives, 32,139; number of cars, 1,215,611; men employed, 784 285; total capitalization, $9,829,475,015; gross earnings, $1 092,761,395; operating expenses, $731,887,893; net earnings, $364 873,502; freight traffic produced 67 per cent. of the gross earnings; accidents resulted in killing 7,029 persons and injuring 33,881 persons; number of passengers killed, 293; injured, 2,972. These are interesting figures, and show what an enormous business railroading is in this country.

PERSONAL AND OTHERWISE.

It is just sixty years since Mr. Gladstone entered Parliament!

"A good conscience is a continual Christmas."—*Poor Richard.*

The postoffice address of Rev. R. B. Downer is Pearlington, Miss.

There are in Texas 155 738 Southern Methodists. The increase last year was 7 854.

Dr. W. T. Harris, of the Memphis Conference, gave us an appreciated call last week.

Obituaries without a signature go the way of all other unsigned articles—into the waste-basket.

Be sure to read the article in another column, entitled "A Debt-Paying Religion," and then show it to your neighbor.

Our good Brother Kirkland, of the *Southern*, has had a tussle with the grip. At last accounts he was in view of victory.

Rev. J. W. Chambers, agent for Millsaps College, spent an hour with us last week, and made it a pleasant hour to us.

There is one silly thing that a great many sensible people have been doing lately, and that is, writing "Xmas" for "Christmas!"

We regret to record the illness of Dr. I. W. Cooper, at Hazlehurst, Miss. We trust that it may be only a temporary matter.

Rev. F. S Parker, our pastor at New Iberia, La., gladdened the hearts of his friends here by spending several days of last week among them.

Bishop Galloway told the Louisiana preachers not to nominate a man for the Board of Stewards who was not a subscriber to the Conference paper!

Dr. Briggs, who has for several weeks been on trial for heresy before the New York Presbytery, has been declared "not guilty" on all the charges made.

We regret to note that the dispatches give the sad intelligence that Dr. C. F. Deems, of the Church of the Strangers, New York City, has been partially paralyzed.

Gov. Foster has appointed Hon. Don Caffery, United States senator, in place of Hon. R. L. Gibson, deceased. This we regard as a very suitable appointment.

How you, stewards, held your meeting and determined your financial course for the year? Don't be late in beginning. The sooner you begin, the better headway you will make.

Poor old Centenary! The Mississippi and the Louisiana Conferences gave it a simultaneous whack over the head during their late sessions. With neither Conference to act the parents' part, the old college seems to be turned out to orphanage.

Rev. J. S. Oakley, our new pastor at Greenville, Miss., writes Dec. 31: "We have received a most enthusiastic welcome to Greenville. I was pastor here eighteen years ago, and find many of the friends of former days. Parsonage elegant and commodious—pantry full."

The Christian Endeavor Societies of this city will hold their regular quarterly "Union Meeting" next Sunday, Jan. 8, at 6 P. M., in the lecture-room of the Prytania Street Presbyterian Church, on Josephine street, near Prytania. All interested in Christian Endeavor or Epworth League work are cordially invited to attend.

Our good friend, Dr. J. B. Walker, passed the seventy-sixth mile stone last Monday. For fifty-six years he has been on the walls of Zion proclaiming the gospel of peace. That is not a common record. The Doctor is still busy in the Master's service and expects to do a good deal more labor before he is called away. God bless him and all the other old veterans! What could the church do without them?

One of our Bishops is reported to have said that "some presiding elders were like a sow and a slop tub; you had to pull her ears off to get her to it, and her tail off to get her away."—*Texas Advocate.*

Rev. A. F. Watkins preached a very able sermon to his congregation at the First Methodist Church, Sunday morning, from the theme of "Christ manifest in the flesh." His introductory remarks touching upon the work before him in the field he was about to enter were well chosen and gracefully delivered—*Clarion.*

Rev. W. B. Lewis and family leave to-day by the steamer, *C. D. Shaw*, for Natchez, the scene of his pastorate for the next few years. As minister in charge of the Crawford Street M. E. Church, Mr. Lewis won many friends here who part with him and his amiable wife and children with great regret, a feeling which the community shares with his entire congregation.—*Vicksburg Herald.*

Apportionments for 1893.

FOR THE NEW ORLEANS DISTRICT.

Foreign Missions	$2 350 00
Domestic Missions	1 800 00
Conference Claimants	1,200 00
Church Extension	593 75
Bishops	287 00
Education	287 00
Paine and Lane Institute	47 00
	$6,564 75

Catarrh Cures Considered.

THEIR EFFECTS, DEFECTS, AND DIFFERENCES.

Catarrh medicines are of two classes—those that cure and those that relieve. Those that cure are called specifics; those that only relieve are called palliatives. The number of specific catarrh remedies is small indeed; the number of catarrh palliatives is legion. The effect of catarrh palliatives is often immediate, but always temporary; they never cure. This kind of catarrh medicines includes sprays, snuffs, inhalants, gargles, and local applications of all kinds. They seem to cure for awhile, but the disease is sure to return.

Pe-ru-na belongs to the class of catarrh remedies called specifics. Peru-na does not palliate the symptoms, but cures the disease. It is sometimes slow in its action on old cases of chronic catarrh, but it is sure, and its effects are permanent. It is also an unfailing remedy for coughs, colds, bronchitis, consumption in its early stages, and all the chronic diseases of Winter. An excellent treatise on catarrh will be sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Notice.

To Friends of Indian Mission:

Dear Brethren and Sisters: My postoffice will now be changed from Barlow, Copiah county, Miss., to Oakridge, Warren county, Miss.

Please note change and govern yourselves accordingly, and I am now ready to receive amounts for second year. You that have paid first installment, please send on your second installment; and you that have not paid at all, please send two payments, if possible. We will have two missionaries instead of one to support this year. With Dr. Carter's permission, I will give a full statement of first year's work soon. Please remit amounts at once. Your brother in Christ,

A. D. MILLER.

Barlow, Copiah Co., Miss.

Missionary Debt.

Since last report the following payments have reached me on account of Missionary Debt:

SEASHORE DISTRICT.

From Hattiesburg, per M. H. Moore, District Solicitor ..... $ 15 00

This makes $519 55 from the Seashore district, and $1 109 74 from all the seven districts. The Week of Prayer and Self-denial ought to yield, at least, $3,000 from over 40 000 members. Let no preacher fail to lead his flock in the observance of this week set apart by the constituted authorities of our church.

T. L. MELLEN,
Solicitor for the Miss. Conf.

Meridian, Miss., Dec 26, 1892.

Mississippi Conference Minutes.

The manuscripts were all placed in the hands of the printer to-day, with the assurance that the Minutes would be forthcoming as soon as possible. The pages for the postoffices of the preachers will be left open to the last. Where your postoffice is not well known, please forward the name of it to me, at Vicksburg, without delay.

C. G. ANDREWS, Sec'y.

Meridian, Miss., Dec. 27, 1892.

Free to All.

Philip Werlein, 135 Canal street, is selling Pianos, Organs, Music and Musical Instruments cheaper than ever. Catalogues mailed free to any address. Get my prices and terms before purchasing elsewhere.

Brandon District.

The district stewards will please meet in the Methodist Church in Forest, Feb. 2, 1893, at 11 A. M.

C. MCDONALD, P. E.

Notice.

The Board of District Stewards of the Alexandria district will meet in Alexandria on Friday, Jan. 13, 1893.

S. J. DAVIES, P. E.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

NOTHING But fun to pay 25c for Vacuum Leather Oil; and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

A Literary Sensation!

Written by an Atlanta Clergyman.

"THE MAKING OF A MAN," BY DR. J. W. LEE.

The Sensation the Book Has Produced in Literary Circles.

No Book of Recent Publication Has Been More Discussed or More Praised—Some of the Press Comments.

It remained for a preacher of the M E Church, South—Dr. J. W. Lee, of Atlanta, Ga.—to write the book which created the greatest sensation during the past year.

The first edition of Dr. Lee's book has already been exhausted, although it was first published only two months ago.

Perhaps no book written by an American author ever jumped into such sudden favor.

To show how the book has been received we have been furnished the following extracts from several reviews of the great work:

"It is worthy to be one of the Bampton lectures."—Bishop J. C. Keener.

"In its insight and wealth of thought it is not unworthy to be ranked with the best work of Huxley or Spencer, and in the beauty of its literary form and breadth of treatment it need not fear comparison with Emerson at his best."—New York Tribune.

"It deserves all the Tribune says of it."—Bishop A. G. Haygood.

"It will live and take rank among the great works of our time."—Hon. Henry W. Hilliard.

"None but a high order of man could have written the book."—Judge Logan E. Bleckley.

"It is most lucidly written."—Dr. J. H. Shirling, Edinburgh, Scotland.

"I expect to read it with great interest and delight."—Principal John Caird, University of Glasgow.

"Thought provoking and pleasing in style."—Bishop R K Hargrove.

"Will become as popular as Drummond's Natural Law in the Spiritual World."—Public Opinion.

"Of unsurpassed force and eloquence."—New York World.

"Stimulating intellectually and morally."—New York Home Journal.

"An eloquent defense of the theistic conception of the universe."—Cincinnati Times-Star.

"Dr. Lee is a logician and handles a difficult subject in a skillful manner."—New York Times.

"A very noble and inspiring book."—Newark Daily Advertiser.

"Thoughtful people will read the book with intense interest."—Boston Home Journal.

"Full of force and fire and earnestness."—Pittsburg Times.

"Sure to attract attention."—Minneapolis Commercial Bulletin.

"The style is clear and logical."—Louisville Courier-Journal.

"A model of elegant writing."—Philadelphia Item.

"A very good book."—Chicago Herald.

"The author has done honest and vigorous thinking."—Boston Congregationalist.

"Clear, forceful and sweet."—St. Paul Church Work.

"Has the clearness of expression that both scholars and those who are not scholars alike demand."—Zion's Herald, Boston.

"Should command a wide reading."—Boston Times.

"This is a remarkable book."—Boston Traveler.

"With a thoroughly modern and progressive spirit is combined a conservative disposition toward historic conceptions of the divine part in human affairs."—Boston Literary World.

"It revolves around the fine idea and true one, that man is the interpretation of nature, and that his evolution is the ultimate end of all the relations which man sustains to life and nature."—New York Independent.

"An elegant style, and the marks of extended reading add to the attractiveness of the volume."—Boston Golden Rule.

"It will be read with interest, and its brilliance can not fail to be good."—San Francisco Chronicle.

"We would rather have written 'The Making of a Man' than to have written any prose work, of which we have any knowledge, from a Southern brain."—Wilmington Messenger.

"Dr. Lee has builded the book of superior stuff, like the blocks in the Washington monument—chiseled, exact, solid, rich."—Richmond Christian Advocate.

"You can not read the classic sentences of the gifted author and follow him as he treads the paths of history and philosophy, pointing out the peaks of progress, without feeling an uplift."—Central Kentucky Methodist.

"Can not be too warmly commended."—Review of Reviews.

"Stimulating, refreshing, broadening and thought-provoking."—New Orleans Christian Advocate.

"Clearness of thought, satisfactory logic and lucid expression are found in this discussion of the old, yet ever new, question of our purpose and being."—New York Christian Advocate.

"The agnostic notion that man belongs merely to the animal kingdom and has none of his own, is ably combatted throughout the book."—Brooklyn Eagle.

"A strong, analytical work."—St. Louis Republic.

"A work of permanent value."—Augusta Chronicle.

"The author is fully abreast of the generalizations of the scientific thought of to-day."—Buffalo Commercial.

"It is original and great."—Nashville Christian Advocate.

"The discussion is striking and out of the beaten course."—New York Recorder.

"He rightly holds that the meaning of creation is only to be seen in the development of humanity."—Critic.

"A book of unusual ability and attractiveness."—New York Christian Thought.

"The author is a clear thinker and a strong writer."—New Orleans Picayune.

"This is a very able, philosophical work."—Western Christian Advocate, Cincinnati.

"The subject is treated in an earnest and thoughtful manner."—Indianapolis Journal.

"The book is one of great beauty and value."—St. Louis Christian Advocate.

"Dr. Lee has given to the world a volume as lustrous as gold and enduring like asbestos."—Dr. J. W. Hinton.

"It is literally 'up to date.'"—Chicago Epworth Herald.

"The weakness of the Spencerian 'unknowable' argument is very clearly shown."—Minneapolis Journal.

"The book is well written and well intentioned."—Open Court, Chicago.

"The author at one step has placed himself among the foremost thinkers of the day."—Pacific Methodist.

"It presents an able digest of man's history from the cradle to the grave. The work is written with a boldness which is astonishing from one of the cloth."—American Hebrew.

"It is a valuable book."—Boston Herald.

"'The Making of a Man,' by Rev. J. W. Lee, D. D., is a book that will strengthen many a wavering religious inquirer and bold him to a religious belief."—Milwaukee Evening Wisconsin.

"It is a fresh, vigorous, scholarly discussion—a valuable contribution to the higher thought of the day."—Bishop C. B. Galloway.

"The book is substantial, strengthening, elevating, and will be 'the making of a man,' to such as are in doubt and uncertainty in regard to eternal things."—Anglo-American, City of Mexico.

"The whole work is written in a scientific, fervent spirit."—Boston Globe.

"Fresh and thoughtful."—Advance, Chicago.

"Dr. Lee may fairly be called the Ingersoll of the new orthodoxy, for eloquence, strength and beauty of presentation which characterize the writing and utterances of the great agnostic are everywhere present in Dr. Lee's inspiring work!"—The Arena, Boston.

"Thoughtful, yet readable in a high degree; stimulating in the best sense of the word; masterly in argument, and sweet in spirit, it will make a way for itself in the literary world to a place of distinguished influence. We never remember to have heard of the author before, but he has produced a book of singular beauty and force which will make him in great demand among scholars."—Kansas City Messenger.

"A wonderfully able book."—Dr. Chas. F. Deems.

"As plain and clear as if written for the young, as profound as if written only for scholars."—Bishop E. R. Hendrix.

"One of the most grateful and satisfactory views of mind and man I ever read."—Rev. Dr. A. F. Sherrill.

"It must be a joy to have produced as strong, brilliant and popular a book as 'The Making of a Man.' It is a fine stroke."—Bishop John H. Vincent.

If you have a husband, wife, sister, brother, father, mother, son, daughter or sweetheart or friend, you can select nothing more appropriate than "The Making of a Man." The Cassell Publishing Company, recognizing the great value of the work, have put it into the most attractive, elegant form. It is a thing of beauty and a joy forever. It is on sale at all the bookstores.

Send orders for above book to F. D. Van Valkenburgh, 106 Camp street, New Orleans, La.

We desire to call special attention of our numerous readers to the annual statement of the Southern National Bank, which appears in another column. By comparison with its annual statement of Jan. 1, 1892, there will be seen that this bank has trebled its business. Its success is largely due to the financial ability, as well as the courteousness, of Mr. J. W. Castles, president, and Mr. T. R. Roach, the efficient cashier. The publisher, in visiting different adjacent cities, finds that this bank has numerous friends among the banks and bankers of Louisiana and Mississippi. It is worthy of the large patronage it is now receiving, and we trust that its prosperity of 1893 will eclipse that of 1892.

In the chapter on "Brain and Nerve Foods," contained in his recent work on "Nerve Waste," Dr. H C. Sawyer gives the following unsolicited testimony to the value of Walter Baker & Co.'s Cocoa: "Baker's Breakfast Cocoa is a light preparation which can be heartily recommended. It contains only so much fat as can be digested by almost anyone, and is peculiar in not cloying or palling after a time, as so many cocoa preparations do. Such a beverage is far more wholesome and more agreeable, after one becomes used to it, than tea, which is much over-used. It is especially useful for children. Our little boy has drunk it since he was a year and a half old; has become inordinately fond of it, and has kept as 'fat as a pig,' as we say."

CONGREGATIONAL SINGING.—Dear brother, dear sister, sing! Don't sit in church with your mouth closed like a steel-trap, but open it, and open it wide, and sing. And sing all the way through. Don't think that the organist and the minister are to give you a sacred concert, but remember that you, your very self, are to take an active part in the worship of God, and open your mouth and sing. It may be you are not a fine singer—few of us are. You need not attempt to lead the congregation in singing unless you know you can do it. But you can sing well enough to take part. Above all, do not sit and look into futurity while your pastor strains soul and body to have the hymn sung. Get a hymn book and look up the hymns, and sing. And if you will not sing, please do not criticise those that do the best they can. Better a tone that is incorrect than none at all. This word is to all the silent worshipers in our churches.—*Moravian.*

Is your blood poor? Take BEECHAM'S PILLS.

The Youth's Companion

The last year has been the year of largest growth in the Sixty-five years of THE COMPANION'S history. It has now over 550,000 subscribers. This generous support enables it to provide more lavishly than ever for 1893.

The Youth's Companion New Building.

Finely Illustrated.

Comes Every Week.

Only $1.75 a Year.

Features for 1893.

Eleven Serial Stories.	$6,500 Prize Stories.
Over 700 Large Pages.	100 Stories of Adventure.
Nearly 1000 Illustrations.	Monthly Double Numbers.
The Best Short Stories.	Charming Children's Page.

Free New Subscribers who send $1.75 at once will receive The Companion Free to Jan. 1, and for all of 1893, including Double Holiday Numbers. *Mention Paper.* **to Jan.**

The Companion Souvenir in colors, 12 pages, Free to all who request it when subscribing.

THE YOUTH'S COMPANION, Boston, Mass.

ASSESSMENTS ON NORTH MISSISSIPPI CONFERENCE FOR 1893.

Districts.	Conf. Claims.	Bishops.	Gen'l Conf. Minutes.	Gen'l Conf. Delegates Expenses.	Church Ext'n.	For'n Miss.	Dom. Miss.	P. & L. Edu'n.	P. & L. Inst'e.
Winona	$ 410	$ 170	$ 38 75	$120 00	$ 350	$1,500	$ 350	$ 270	$ 52
Grenada	360	145	26 25	85 00	320	1 500	375	270	52
Columbus	410	170	34 75	125 00	360	1 500	350	270	52
Corinth	340	135	27 00	70 00	300	900	325	140	30
Sardis	400	170	30 00	100 00	400	1 500	350	270	52
Aberdeen	410	170	33 75	110 00	400	1 500	350	270	52
Holly Springs	310	135	18 75	70 00	300	900	300	130	30
Greenville	310	170	26 25	115 00	380	900	325	270	52
Kosciusko	350	135	26 00	65 00	300	1 000	325	130	30
Total	$3 300	$1,400	$260 50	$891 50	$3 110	$11,000	$3,000	$2,010	$400

MISSISSIPPI CONFERENCE ASSESSMENTS.

	Jackson District.	Vicksburg District.	Meridian District.	Brookhaven District.	Seashore District.	Woodville District.	Brandon District.
For'n Missions	$1 150	$1 450	$1 450	$1,300	$1 200	$1,200	$1,000
Dom. Missions	650	650	650	600	550	500	400
Church Ext'n	475	475	475	475	350	340	210
Conference fund.	850	850	850	800	5 0	600	500
Bishops	260	260	260	250	150	150	150
Education	345	345	345	315	210	205	205
General Conf.	150	150	150	150	85	80	80

C. G. ANDREWS, Secretary.

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Districts.	For'n Missions	Dom. Missions.	Conf. Claimants.	Church Ext'n.	Bishops.	Education.	P. & L.
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Shreveport	1,350 00	550 00	900 00	343 75	210 30	210 30	39 30
Arcadia	1,350 00	550 00	850 00	343 75	201 00	201 00	35 30
Delhi	1,250 00	400 00	650 00	322 50	155 00	155 00	31 40
Opelousas	1,100 00	450 00	520 00	293 75	125 00	125 00	23 75
Alexandria	600 00	250 00	420 00	212 50	107 00	107 00	23 25
	$8,000 00	$1 000 00	$1,500 00	$2,700 00	$1,085 30	$1,085 30	$200 00

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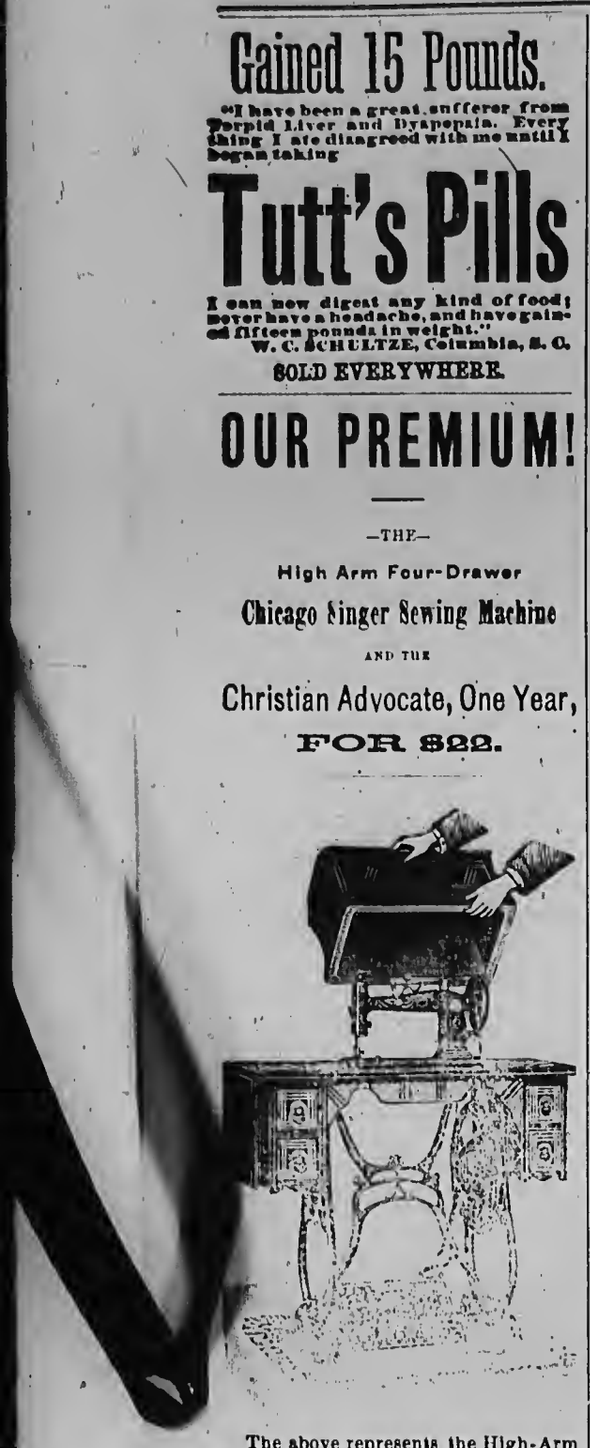

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HOME LIFE.

IT DOESN'T COST MONEY.

BY W. C. DODGE.

It doesn't cost money, as many suppose,
To have a good time on the earth:
The best of its pleasures are free unto those
Who know how to value their worth.

The sweetest of music the birds to us sing,
The loveliest flowers grow wild,
The finest of drinks gushes out of the spring—
All free to men, woman and child.

No money can purchase, no artist can paint
Such pictures as nature supplies
Forever, all over, to sinner and saint
Who use to advantage their eyes.

Kind words and glad looks and smiles, cheery and brave,
Cost nothing—no, nothing at all,
And yet all the wealth Monte Cristo could save
Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air,
Honest toil the enjoyment of health,
Sweet slumber refreshing—these pleasures we share
Without any portion of wealth.

Communion with friends that are tried, true and strong,
To love and to be loved for love's sake—
In fact, all that makes a life happy and long
Are free to whoever will take.

It doesn't cost money to have a good time,
And that is the reason, alas!
Why many who might have enjoyment sublime
Their lives in such misery pass.

It doesn't cost money to have a good time;
The world's best enjoyments are free;
But those who find pleasure in folly and crime
Will put with these true words agree.

The Exercise of the Spiritual Faculty.

That is a terribly significant confession made by the great scientist, Darwin. As reported by his son in the letter's biography of his father, Darwin tells us how he was a lover of literature in his early days, delighting in Shakespeare and the other poets. But after years of scientific activity and interest, he found, on taking them up again, that he had not only grown indifferent to them, but that they were even distasteful to him. He had, as it were, suffered a sort of atrophy of that side of his nature—the emotional-imaginative, we might call it.

The case of Darwin illustrates a law, a principle, to wit, that the spiritual faculty lives or dies by exercise or the want of it, even as the body. We are well aware, as we meet our fellow-mortals in the world, that the difference between them with respect to spiritual development is enormous; and we incline to say, perhaps, that this difference is a generic one, due to heredity, to birth, although fostered by breeding and life-habits. It is likely, however, that, far more than we imagine, the vigorous state of the higher nature in some, the woful lack of it in others, comes of cultivation on the one hand, and of neglect on the other. The majority, like Darwin, have the matter in their own hands to begin with, are responsive along the ranges of the pure and ennobling qualities of the spirit. All that falls under the head of the religious, moral, spiritual, in them, lies like a fallow field ready for the plow, but demanding the tiller if it is ever to become white to the harvest. But men are engrossed in practical affairs before they know it, and, again like Darwin (save that their interests and passions are neither so pure nor so fruitful as his), they let the potential grain stay forever underground.

It is as absurd to expect the soul to wax and thrive on no exercise as it is to ask the right arm to show a big biceps when always carried in a sling. We hear a great deal nowadays about the proper care of the body; this may almost be called the age of the exaltation of physique. At heart this is a wholesome reaction from the monkish medievalism which saw merit in scourgings of the flesh and a general mortification of the corporeal man. If not pushed too far, it simply means a recognition of the value and dignity of the body as the soul's dwelling. But there is an incidental danger in it: we are apt to forget that the soul needs muscle too, and can not get it without due exercise.

A weekly stipend of spiritual exercise is what many good people give themselves, and even that half grudgingly. And the Sunday newspaper and other like secularities have a tendency to encroach on this hebdomadal activity. But a daily exercise—some bit of noble literature read, some meditation on nature, some uplifting talk with one interested in higher things—will, by just so much, make athletic and alive that principle in man which answers to stern laws of use, abuse, and disuse quite as inevitably and speedily as any part of us whatsoever, physical, mental, or moral. Hence the absurdity of placing a death-bed penitence on a par with a life of spiritual exercise—the assumption that the dwarfed starveling of a soul is as ready for a loftier, more disencumbered life as that which has for years been growing stronger and more symmetrical by the surest of all ways—by actual, ever-repeated exercitation. The choice is before everyone, the chance is given with open hand. Athletes of the soul are as possible as athletes of the body, and exercise is the one road to strength in the one or the other.—*Sunday-School Times.*

The Gain of Sunday Rest.

Of course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether at the end of the year he will generally produce more by working seven days in a week than by working six days in a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore, it is that we are not poorer, but richer, because we have through many ages rested from our labors one day in seven. The day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as the work which is performed on more busy days. Man—the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on Monday with clearer intellect and livelier spirits, with renewed corporeal vigor.—*Lord Macaulay.*

Although flint is so indestructible that the strongest chemical acid is required for its solution, plants possess the power of readily dissolving and secreting it.

The Little Rift.

Watch beginnings. There is always a point where the entering wedge breaks in and after this the progress of disintegration is easy. It is the first quarrel which makes possible the next, and, after one or two fights and reconciliations, those who love each other, it may be devotedly, grow accustomed to strife and no longer feel horror-stricken at the bare mention of it. The little rift is not more than a handbreadth, but it may widen and broaden until alienation and distress and the wreck of all household happiness follow the first tiny fracture of peace.

In the union of husband and wife, which is the most intimate and confidential relationship on earth, there must be something more than mere superficial admiration the one for the other. These two have pledged to one another a life-long consecration. Their interests are to be in common. Nothing can affect one without equally affecting the other. For weal or woe they have joined hands and to the whole outside world they present a united front.

And yet, if testimony could be taken, it would be found that many married people have not been perfectly happy during the early years of wedlock. There has been friction. There has been disappointment. The little rift has been suffered to open the way for estrangement.

"We decided," said a man whose long life has been singularly tranquil and satisfactory; "we decided, my wife and I, when we were married, that we would never let the sun go down on any lack of peace between us. We would ask one another's pardon if necessary, but we would never quarrel. One or the other should always give up a point on which both could not agree, and, whatever else came to us, we resolved to have no discord." Beware of the little rift.

"It is the little rift within the lute,
That by and by will make the music mute."

—*Harper's Bazar.*

Silent Forces.

Silence is an evidence of power. All great forces work silently. It is only the energy of little things which expends itself in noise and violence. The power which carries millions of worlds through millions of miles of space is as noiseless as the drifting of a bit of thistledown; whereas the engine which crushes a fragment of rock in a corner of the universe sends its vibrations in sound-waves through the inestimable expanse of ether.

So it is with human lives. It is weakness and smallness that make most of the clamor in the world. True power runs deeply and silently. The great soul always has a tendency to repression. Its strength does not lie on the surface, but deep down, so that its action is not readily seen or heard. But it accomplishes the great things of life.

True character—the character that influences the world—is for the most part silent. It does not work by exhortation, persuasion, or any form of words soever, but by faithful living, noble action, sweet and quiet influence. These are the silent, but potent forces which rule the moral universe. Men may preach and exhort, entreat and command, but after all it is silent character which influences and moves the world. One true, consistent, noble, God-like man in a community is like a central sun around which a little universe of humanity revolves. What that man does is more than what all others say; how he lives, is better and more potential gospel than can be preached by any lips. The power of genuine character is both magnetic and dynamic. It attracts, and it compels. But all its action goes on in silence. Its gospel is not proclaimed, but lived. The deed comes before the word, and needs no word to utter it. Such lives, expressing themselves in character, are God's best evangels. They are the silent, but prevailing forces which hasten on the coming of Christ's kingdom.—*Zion's Herald.*

Personal Responsibility.

None of us are lost in the multitude. Every man must answer for himself at the judgment-seat of Christ. It has been truthfully said that,

"From Adam to his youngest heir,
Not one escaped that muster roll,
Each as if he alone were there
Stood up and won or lost his soul!"

In the fearful arraignment of that day, the character and conduct, the plans and purposes, the words and actions of every man shall be tried by the unerring standard of justice. "The Lord is a God of knowledge, and weigheth the actions of men."

Every man's influence goes before him into eternity. How many of your friends and kindred have died whose character and destiny were fixed by your personal influence. And when you are dead your influence will be left behind for good or evil. You are responsible for your influence whether living or dead.—*Wesleyan Christian Advocate.*

Keep Still.

In one of Dr. Burton's lectures the following advice was given to the young ministers: "When trouble is brewing, keep still. When your feelings are hurt, keep still; till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable, sometimes. It is strength in its very grandeur. It is like a regiment, ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability."—*Workman.*

Some remarkably clever person in St. Petersburg has arranged and placed on exhibition a clock with a phonograph attachment that will repeat at an hour set, according to the possessor's desire, any orders or announcements as may be committed to it. This the New York *Tribune* rightly calls a great boon to the tired house-mother, and adds that in the nursery the solemn time-piece could be made to say, "Children, it is time to get up; dress quickly, and do not dawdle." In the kitchen, at an early hour, it would be ready with, "Breakfast at eight sharp, Mary; don't forget;" and in the breakfast-room, "You must start in ten minutes, or you will lose your train." The dial of this clock of the future is, we are told, a human face, from whose nose any mouth comes the announcement of the hours, as well as any directions that may be left with it.

Mankind is always happier for having been made happy. If you make them happy now you will make them thrice happy twenty years hence in the memory of it.—*Sydney Smith.*

Maule's Seeds

No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address

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OUR YOUNG PEOPLE.

SOMETHING FOR CHILDREN.

There's enough for you children to do in the house,
To keep you as busy as any old mouse.
There are errands to run,
Little tasks to be done
That will do much to lighten your mother's hard work,
So, children, don't shirk,
But do what you can;
You'll be glad when you're grown
To a women or men.

There'e enough for you children to do all about,
If you try you will very soon find some work out.
There are chickens to tend,
Little tasks without end,
You will find you can do if you just take a start.
So, children, be smart,
And do what you can;
You'll be glad when you're grown
To a woman or man.

There's enough for you children to do anywhere,
So hurry around and seek do your full share.
And just see how bright
You will feel when at night
You can think you have done what is honest and fair.
So, children, take care
To do what you can;
You'll be glad when you're grown
To a women or man.

And, children, whatever you do, do it well,
People always in looking it over, can tell
If you hurry it through,
Whatever you do,
Not caring at all if it's done ill or well;
So whatever you do,
Do the best that you can;
You'll be glad when you're grown
To a woman or man.

—*The Young Herald.*

To Japan.

IN CHICAGO.

Japanese students are apt to ask an American if he has been to Niagara Falls, New York, San Francisco, and Chicago. Before the end of next year Chicago will have been gazed at by all the world. Several natives of Matsuyama intend to go to the Fair, and Japanese generally are taking a lively interest in it. At Kioto, in August, I saw in the shops silk embroidery and enamel ware that were to be sent for exhibition; and it is probable that some of them will take prizes. Visitors to Chicago can not be disappointed in their expectations of a magnificent city. And, if the heathen who go there can see as much of the spiritual as they will of the material, the effect will be greatly good.

The Canadian Pacific Railroad and Steamship Company has an office in Chicago. We hastened to it, and bought tickets and arranged for baggage to Kobe, Japan.

Saturday afternoon we went to the Fair Grounds. Anything small would not be noticed in Chicago, where you may go into the twentieth story of buildings, and where the fifteenth story is a common thing. These heights were wonderful, indeed, to Bro. Yoshioka. In Japan the houses are "born of the earthquake," and low. Sunday morning revealed the different delegations to the National Convention marching through the streets. I went to the First Methodist Church. A wind had a few days before disturbed the peace of the city, and the text of the preacher was: "The Lord hath his way in the whirlwind and storm, and the clouds are the dust of his feet." Chicago people take pride in their public schools. The speaker *allured* by some reference to these, he *informed* by illustrations of the mysteriousness of God in his dealings with men and nations. The plan of salvation was announced, and then for 4,000 years there was no sign of development. "Why was not the question involved in the late war settled in another way?" the women of '61-5 ask. "Why is my house lonely? my heart sad?" God will not answer. Shall the monster answer to the minute? It have been able to use this thought in reply to a doubting question of a young Japanese. The speaker then *impressed* with a desire to be submissive. The storm is the lullaby of God and is only the lifting into his chariot. In the afternoon there was a very enthusiastic consecration service.

H. G. HAWKINS.

Matsuyama, Japan, Oct. 25, 1892.

Filling a Basket with Water.

An Eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away.

After putting in one or two bucketfuls, one of the men said:

"What is the good of doing this useless work? As soon as we put the water in on one side, it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, he went away.

The other man continued his work, till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:

"Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforward thou shalt stand at my hand."
—*The Sunday Hour.*

Those who always love have not the leisure to complain and be unhappy.—*Joubert.*

SCIENTIFIC.

Sex in Education.

BY SIR JAMES CRICHTON BROWNE, M. D., LL. D., F. R. S.

The purpose of the present paper is to direct attention to certain sexual differences in the brain which have been greatly lost sight of, but which are of peculiar significance in connection with intellectual manifestations.

And first among cerebral differences between the sexes, I would refer to mass and weight, qualities with which one almost insensibly associates power and strength. Now, it is a matter of common observation that women have smaller heads than men, and it is a matter of scientific observation that in all peoples and races, without exception, the absolute weight of the entire brain is, on the average, greater in men than in women. It is certain that the actual difference in brain weight between healthy English men and women, after making due allowance for height, exceeds an ounce, and an extra ounce of brain matter may imply an enormous mental difference. It would do this were it generally and equally distributed, and it would do so in a still more striking manner, were it localized in a certain region of the cerebrum; and there are grounds for believing that there is a difference in the balance of parts in the male and the female brains respectively, and this difference I adduce as the second distinction between them. Broca, no mean authority, has declared that the occipital lobes are more voluminous in the female than in the male, and my own observations confirm his conclusions, and show that while the frontal lobes are equally developed in both sexes, the parietal lobes are larger in the male than in the female, and the occipital lobes, certainly sensory in their functions, are larger in the female than in the male.

The third difference between the sexes to which I would allude, is one of convolutional arrangement which can not yet be accurately defined, but which the examination of a series of photographs of brains of men and women, which have been stripped of their membranes, clearly reveals. The female brain is morosymmetrical, due to its comparative poverty in secondary gyri.

It is in the internal structure of the brain, in the depth and arrangement of its grey matter, in the size, form and connection of the cortical cells in different areas, that the most essential differences between the male and the female brain in all probability reside, but the internal structure of the brain in this relation is, as yet, uninvestigated. During a very laborious inquiry into the specific gravity of the grey matter of every gyrus of the brain, which I carried out some years ago, I succeeded in obtaining three standard brains of perfectly healthy adults—two men and one woman—and in these I found that while the medullary substance of the brain was alike in all, in each region that of the grey matter varied remarkably. In every convolution the specific gravity of the grey matter was lower in the female than in the male. If this is a general law, it must mean that the grey matter in the female brain is a less highly nourished and developed tissue.

And there is still another brain difference between men and women—the vascular supply. The anterior region of the brain is comparatively more copiously irrigated with blood in men, and the posterior region in women. The region of the brain which in men is most richly flushed with blood is that which is concerned, we have reason to believe, in volition, cognitions and ideo-motor processes; while the region, which in woman is the most vascular, is that which is mainly concerned in sensory functions.

The structural differences between the male and female brain justify the conclusion that they are organs broadly distinguished from each other, and that their functions are to some extent different. All through life the male brain differs from the female in capacities, aptitudes, powers. Thackeray has said that little girls make love in the nursery, and practice the art of coquetry on the page-boy who brings the coal upstairs. And as for the page-boy, it is certain that his pugnacious propensities are already well developed, and have brought him into conflict with his brother buttons. And differences are most patent of all in the prime of life when man "for contemplation and for valor formed," by "his fair large front and eye sublime" declares "absolute rule," and when woman, "grace in her steps, heaven in her eye, in every gesture dignity and love," stands conspicuous for softness and sweet attractive grace. And differences subsist to the last. The aged spinster left in "maiden meditation, fancy free" lavishes her altruistic emotions on cat, poodle or parrot; and the hoary veteran, fidgety and irrascible, concentrates his egotistic attention on his own liver. And these differences of brain structure and function which at every stage of existence separate the sexes, have a special pathological significance at the period when sexual divergence is taking place most rapidly, and when education is being pushed forward with most vigor. Education, from first to last, can only be understood in the light of cerebral physiology. The high-school education of girls which is now so popular is full of peril for them. Children have no business with headaches, nor with weak eyes, nor with neuralgia, nor with any form of nervous exhaustion; and I am satisfied, from careful inquiry, that a large proportion of the girls in our high-schools suffer from all these complaints, and as a result of over-pressure. The attempt to educate young men and women on the same lines and in the same coaches can not but be injurious to both. "What has been decided among the prehistoric protozoa can not," it has been well said, "be annulled by act of Parliament," and the essential difference between male and female can not be obliterated by a stroke of the pen by a Senatus Academicus. To essay such work is to fly in the face of evolution. The sexes diverge from each other as we ascend in the animal kingdom, and are most marked in the human species.

And with this divergent differentiation of the sexes has come reciprocal dependence and higher harmony. It is no question of superiority or inferiority of the one sex to the other. Each sex is higher, each is lower; together they make up the perfect whole. It is in the sympathetic accord of the differentiated sexes that human progress can alone be hoped for.—*Educational Review.*

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MARRIAGES.

SULLIVAN—McCAULEY.—In Gretna, La., Dec. 13, 1892, by Rev. Henry H. Ahrens, Mr. Charles Sullivan to Miss Rose McCauley, both of New Orleans.

STOCKTON—OSER.—In Gretna, La., Dec. 21, 1892, by Rev. Henry H. Ahrens, Mr. Geo. W. Stockton to Mrs. Anna Oser, both of New Orleans.

HARTLEY—ALLEN.—At the church in Marion, Miss., Dec 15, 1892, by Rev. Jno. Ritchey, Mr. Winona, Miss., Mr. H. T. Hartley and Miss Annie Allen.

McCASKILL—AUST.—At the Methodist church, Burnsville, Miss., Dec. 11, 1892, by Rev. W. W. Moore, Mr. John E. McCaskill to Miss Florence Aust.

GOLDEN—PRESTRIGE.—At the residence of the bride's father, Mr. Thos. Prestrige, near Benton, Miss., Dec. 8, by Rev. Hervie Mollard, Mr. Thos. J. Golden to Miss Josephine Prestrige.

PRESTRIGE—GOLDEN.—At the residence of B. Golden, Esq., near Benton, Miss., Dec. 25, by Rev Hervie Mellard, Mr. Taylor Prestrige to Mrs. Annie Golden.

JONES—MERRELL.—At the Methodist church, Greenwood, Miss., Dec. 15, at 7:30 P. M., by Rev. W. S. Shipman, Mr. Philip Jones and Miss Susie Merrell.

HANNA—INMAN.—At the residence of the bride's father, near Greenwood, Miss., Dec. 25, at 6 P. M. by Rev. W. S. Shipman, Mr. J. W. Hanna and Miss Effie Inman.

WRIGHT—EVANS.—At the residence of the bride's father, near Maddee, Leake county, Miss., Dec. 22 1892, by Rev. Irvin Miller, Mr. B. Wright to Miss Leota Evans.

CAHEEN—SCANLAND.—At the residence of the bride's parents, Bellevue, La., Nov. 30, 1892, by Rev. R. S. Coller, Mr. J. H. Caheen to Miss Hattie Scanland.

HENDERSON—BLOUNT.—At the residence of the bride's grandparents, near Holly Springs, Miss., Dec. 21, 1892, by Rev. Jas. L. Bowling, Mr. Thos. Henderson, of Benton county, Miss., to Miss Alice Blount, of Marshall county, Miss.

CARNES—MULLINS.—At the residence of the bride's father, Copiah county, Miss., Dec. 1892, by Rev E. F. Mullins, Mr. C. C. Carnes, of Jefferson county, Miss., and Miss Hallie T. Mullins.

JONES—BOBBITT.—At the residence of the bride's father, four miles north of Holly Springs, Miss., Dec. 8, 1892, by Rev. T. W. Lewis, Mr. J. R. Jones and Miss Fannie Bobbitt.

BROWDER—SULLIVAN.—In the Methodist church, Holly Springs, Miss., Dec. 20, 1892, by Rev. T. W. Lewis, Rev. Luther W. Browder, of the Louisville Conference, and Miss Carrie B. Sullivan, niece of Dr. R. K. and Mrs. Lizzie C. Burke.

LEWIS—WILLIAMS.—In Kilmichael Institute, Kilmichael, Miss., Dec. 25, 1892, by Rev. W. Lewis, assisted by Rev. E. S. Lewis, Prof. T. S. Lewis and Miss Lillie Williams.

NORGRESS—BOOTH.—In Patterson, La., Dec 28, 1892, by Rev T. B. White, Mr. Joseph Norgress and Miss Edna R. Booth.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule Count the words, and send one cent for each word over 200.

KITRELL—Sister ELIZABETH M. KITRELL nee Cain was born in Abbeville district, S. C., Dec. 1, 1819, and died at her son's (Dr. Ben F. Kitrell's) in Black Hawk, Carroll county, Miss., Dec 29, 1892. She was married in Tuscaloosa county Ala., Feb. 5, 1835, to Wm. J. Kitrell, and after about twenty-eight years of happy married life was left a widow about twenty-nine years ago. Sister Kitrell was more fortunate than many widows. She had children who were devoted to her, and I dare say this world has produced few examples of true filial devotion comparable with that of Dr. and Sister Kitrell (his wife) to their mother. The doctor's home was his mother's home, and here, surrounded by loved ones, who studied to brighten her life and alleviate her sufferings, her life's lamp ceased to burn on earth to glow with greater splendor in the world above.

Sister Kitrell was a sufferer for nearly fifty years with a severe cough, but, with all these sufferings, there were few repinings and no murmurings. It was the happy privilege of the writer of this obituary to be intimately associated with Sister Kitrell for two years as her pastor—1888 and 1891. Many have been the pleasant calls, and every time the writer was made stronger Christian by his conversations with this saintly woman. She never seemed to have been a shadow pass between her and her heavenly Father. She always expressed herself as having her "house set in order," and daily waiting the Master's call; willing to stay and suffer his will, as she had, in earlier years, endeavored to do his will, or to depart and be forever at rest.

May her transparent Christian life be "more and more" an inspiration to her loved ones to live for God and heaven, in the fond hope of a reunion by and by." Farewell, Sister Kitrell; we will meet you "beyond the sunset's radiant glow."

"Servant of God, well done.
Rest from thy loved employ,
The battle fought, the victory won,
Enter the Master's joy."

May God bless and guide her children, comfort and sustain them and save them all in heaven!

B. F. PHILLIPS.

WATTS—JOSIAH WATTS was born in Wain county, Ga., Dec. 9, 1818. In childhood he moved with his parents to Copiah county, Miss.; in 1850 he moved to Claiborne parish, La., He was married three times: in 1840 to Miss Sarah A. Scott, who died in 1844; again in 1849 to Miss Sarah M. Watson, who died in 1855; again in 1856 to Eliza Butler. Twelve children were born unto him of these marriages. Four of these preceded him to heaven. Bro. Watts was converted and joined the M. E. Church, South, in 1837, and was faithful till death. He died Nov. 18, 1892, at the residence of his son, Richard Watts, in Bienville parish, La., full of faith and good works. He was seventy-four years old, having been a member of the church fifty-five years.

The writer of this notice was his pastor for a number of years, beginning with the year 1863, and knew much of his Christian life. His home religion well comported with his public profession. He was ever faithful and true. His presence in the congregation was always an inspiration to the preacher in preaching. He was the preacher's friend and help, always ready with a heart of faith and a liberal hand to help him, spiritually or temporally.

For several years before his death he suffered from vertigo, so that he could not ride horseback. He was Sunday-school superintendent and class leader. He would walk three miles every Sunday to meet his Sunday-school and class. His religion was the old-style shouting kind. He seldom ever got through with his class without getting shouting happy.

Before his death, a short time, he wrote with his own hand the notes for this obituary. In speaking of his four children gone before, he says: "They have gone to heaven, there waiting and watching for me; and I am ready, thank God! and I will soon be there," and signed his own name for the last time. Bro. Watts has gone to his heavenly reward. He leaves behind him the savor of a holy life. He was a power in prayer. He was familiar with God; held daily converse with him, and, as a prince, he prevailed with God in prayer. If "thousands lament a hero, and a nation mourneth for its king," "the whole universe should lament the loss of this man of prayer."

His former pastor, JNO. A. MILLER.

Lafayette, La.

DANCE—Died, December 16, 1892, Mrs. REBECCA DANCE, near Athens, La., in Claiborne parish, at the residence of her daughter, Mrs. J. F. Harris. The deceased departed this life at the age of eighty years and fourteen days. Her remains were interred at the family graveyard. The burial services were conducted at the grave, in the presence of quite a number of sorrowing friends, children and grandchildren, by Rev. W. H. Bass. The deceased was married to Matthew Dance, in Troup county, Ga., in 1840, with whom she lived till his death in 1867.

The subject of this obituary was the mother of nine children—two girls and seven boys—three of whom preceded her to the spirit-land. The deceased professed faith in Christ at about the age of sixteen, after which she attached herself to the Primitive Baptist Church, of which she remained a member until her marriage in 1840, when she joined the M. E. Church, South, and in which she lived a consistent member until her death.

For quite a number of years she was a great sufferer, and for the last three or four years she was mostly confined to her room, and under the immediate treatment of physicians. But, alas! the ruthless hand of Death did his work, and hence sleeps the righteous. She leaves her sorrowing friends, relatives and six living children to mourn her loss.

Weep not, sorrowing friends, relatives and children as those who have no hope, for she has passed over the river, and is resting under the shade of the trees, and will be there watching and waiting to welcome you where you may ever be with the Lord. G. W. D.

DOHERTY—SARA ANN DOHERTY, daughter of Mr. and Mrs. Washington White, was born May 15, 1820, and departed this life Oct. 8, 1892, living out her threescore and ten years. Sister Doherty was converted and joined the M. E. Church, South, at Tunica, 1853, under the preaching of Rev. W. B. Hines, near which place she was born and reared and spent her life in ministering to the temporal and spiritual wants of many. The weary preacher always found in her home a place to rest, and received words of comfort and encouragement.

She leaves only one daughter and three grandchildren, whose hearts were saddened to give up grandmama. Weep not; but be faithful in the Master's vineyard, and you shall receive a crown of righteousness and strike hands with her on the shores of eternal deliverance!

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love."

J. R. WHITTINGTON.

HOLBERT—FRANCES HOLBERT was born Nov. 11, 1848; joined the Methodist Church when she was twelve years old, and fell on sleep Dec. 14, 1892.

It was not our privilege to know Sister Holbert, having been her pastor but a few days when she died. We went to see her, but on our arrival found she had passed into the spirit-land the night before. Those that knew her have good things to say of her; that she was a devoted wife, a fond mother, and, above all, a meek and gentle Christian. We can but pray her bereaved husband and children will imitate her Christ-like life. Her body rests in Greenwood Cemetery, while we trust her spirit rests with the God who gave it.

W. S. SHIPMAN.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold, remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

The true historical genius, to our thinking, is that which can see the nobler meaning of events that are near him, as the true poet is he who detects the divine in the casual; and we somewhat suspect the depth of his insight into the past who can not recognize the God-like of to day under that disguise in which it always visits us.—*Lowell.*

The emerald is a green stone, and occurs in seven different shades. It is found chiefly in the south of Asia and Mexico, those from the latter place being often of a better color and superior to the Asiatic stones. The emerald is extremely liable to flaws, so that a really perfect stone is rare, and on that account much prized. There are eleven emeralds in the English crown, and the Czarina of Russia has a necklace consisting of forty magnificent emeralds.—*Exchange.*

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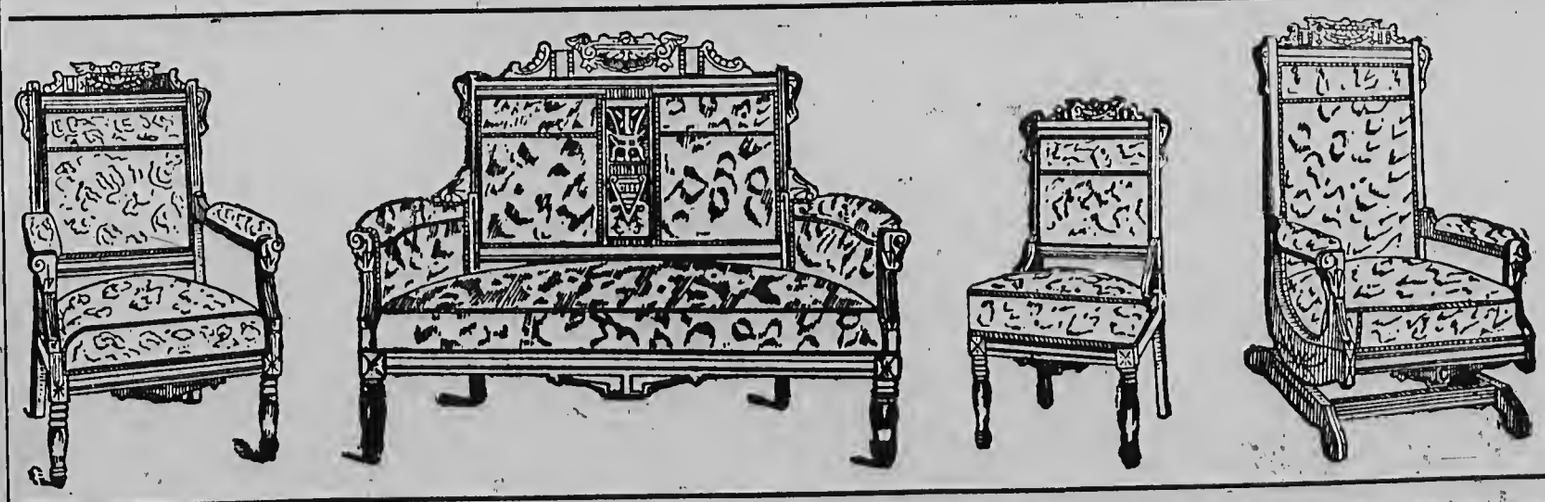
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Crawford	7,	8
Columbus circuit	14,	15
Starkville circuit	(Wed.)..	18
Tibbee	21,	22
Pheba	28,	29
Brooksville	Feb.	4, 5
Hebron	11,	12
Sturges	18,	19
Macon	25,	26
Mashulaville	(Wed.).. Mar.	1
Shuqualak	4,	5
Sparta	11,	12

District stewards' meeting in the Methodist Church at Starkville, at 10 o'clock A. M., Friday, Jan. 20.

Will the stewards please make an earnest effort to raise, at least, one-fourth of their pastors' salary by the first quarterly meeting?

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Sallis, at Spring Dale	31, Jan.	1
Kosciusko and Durant, at Kosciusko	1,	2
Lexington and Tchula, at Lexington	7,	8
Ebenezer, at Salem		12
Belzoni, at Belzoni	14,	15
Aston, at Aston		17
Kosciusko circuit, at Harmonia	21,	22
Poplar Creek, at Friendsbip		27
Stewart, at Stewart	28,	29
Eupora, at Eupora		31
Chester, at Chester	Feb.	4, 5
Rural Hill, at Rural Hill		8
Louisville, at Louisville	11,	12
Weir, at Weir	18,	19
Ethel, at Ethel	25,	26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one-quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E.

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Tupelo station	7,	8
Verona and Nettleton station	14,	15
Aberdeen station	21,	22
Shannon	28,	29
Nettleton and Fulton circuit	Feb.	4, 5
Amory and Smithville	11,	12
Athens	18,	19
Pontotoc	25,	26
Baldwin	Mar.	4, 5
Houston and Wesley	11,	12
Okolona circuit	18,	19
Buena Vista	25,	26
Tremont	Apr.	1, 2

District stewards will meet me at Methodist Church in Tupelo, 1 P. M., Jan. 18.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Spring and Early Grove	31, Jan.	1
Myrtle and Hickory Flat	7,	8
Connersville circuit	14,	15
Red Bank circuit	21,	22
Byhalia	28,	29
Olive Branch circuit	Feb.	4, 5
Ashland circuit	11,	12
Mt. Pleasant circuit	18,	19
East Holly Springs circuit	25,	26
Shelby Creek	Mar.	4, 5

District stewards' meeting at Holly Springs, Feb. 7, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Arcola	31, Jan.	1
Gunnison	7,	8
Shaw's	14,	15
Duncan	21,	22
Cleveland	28,	29
Clarksdale	Feb.	4, 5
Glen Allen	11,	12
Rolivar	18,	19
Friar's Point	25,	26
Rosedale	Mar.	4, 5
Belen	11,	12
Lyon	18,	19

District stewards' meeting at Greenville, Jan. 4, 1893.

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Moss Hill	31, Jan.	1
Arnia, at Bethlehem	(Fri.)..	8
Cherry Hill, at Young's Chapel	7,	8
Pittsboro, at Pittsboro	8,	9
Charleston, at Charleston	14,	15
Tidatoba, at Friendship	(Wed.)..	18
Coffeeville, at Coffeeville	21,	22
Oxford station	28,	29
Tocopola, at Mayhew Chapel	Feb.	4, 5
Abbeville, at Abbeville	11,	12
Banner circuit, at Prospect	18,	19
Water Valley circuit, at Pleasant R	25,	26

The district stewards will meet me at Grenada, Wednesday, Jan. 11, 1893, at 10 o'clock A. M. The stewards are: E. P. Lake, P. M. Miller, T. F. Pendargrass, H. W. Hunter, R. W. Jones, A. J. Smith, B. B. Sneed, J. H. Lamar, T. L. Beadle, H. J. Ross, W. Bowland, J. G. Wood, T. J. Curry, James Moore, R. W. Sturdivant, T. G. James.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville	31, Jan.	1
Courtland, at Pope's	7,	8
Como	14,	15
Pleasant Hill	21,	22
Nesbitt's	28,	29
Morgansville Mission	(Wed.).. Feb.	1
Arkabutla	4,	5
Pleasant Grove	11,	12
Wall Hill	18,	19
Mt. Vernon	(Thurs.)..	22
Cockrum	25,	26
Panola	Mar.	4, 5

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 13, 1893. They are: G. D. Shands, J. F. Lavender, T. J. Taylor, B. F. Ross, R. H. Jennings, L. L. Pearson, H. M. Johnson, P. F. Talliott, G. W. McGehee, E. B. Farrington, J. W. Coleman, W. C. Sturdivant, Dr. J. W. Sharp and Dr. F. B. Lender.

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	3, Jan.	1
Greenwood	7,	8
Sidon	14,	15
Indianola	21,	22
Sunnyside and McNutt	28,	29
Brooklyn and Duhlin	Feb.	4, 5
Leberton	11,	12
West	18,	19
Black Hawk	25,	26
Winona circuit	Mar.	4, 5
Carrollton circuit	11,	12
Valdeu	18,	19

The district stewards will meet at Greenwood, Jan. 6.

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton	Jan.	8
Gretna		15
Algiers		22
Parker Chapel		29
Gross Tete and False R., at Arbroth	Feb.	5
Felicity		12
Baton Rouge		19
Rayne Memorial		26
Louisiana Avenue	Mar.	5
Plaquemine and Donaldson, at D		12
Dryades		19
Moreau		26
Carondelet	(morn).. Apr.	2
Craps	(even)..	2
Lowe. Coast		5

The District Conference will convene Thursday, April 18, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

SHREVEPORT DIST. FIRST ROUND.

North Bossier, at Collisburg	Jan.	7, 8
South Bossier, at Houghton		14, 15
Mooringsport, at Mount Zion		21, 22
Caddo at Keachie		28, 29
Shreveport station and mission	Feb.	4, 5
Mansfield station		11, 12
Grand Cane, at Grand Cane		12, 13
Red River, at Camp O'Bello		15
De Soto, at Phillips Chapel		18, 19
Provencal and West Natchitoches, at Provencal	(Fri.)..	24
Sabine, at Mount Pleasant		25, 26
Pleasant Hill, at Pleasant Hill		26, 27
Cane River, at Marvin's Chapel	Mar.	4, 5
Natchitoches station		5, 6
Many, at Prospect	(Fri.)..	10
Fort Jessup, at Fort Jessup		11, 12
Anacoco and South Vernon, at Holly Grove		18, 19
Wesley, at Wesley		25, 26
Coushatta, at Coushatta		26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HAUP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen, at Lecompte	31, Jan.	1
Boyce and Colfax, at Boyce		8, 9
Ada, at Palestine		14, 15
Pineville, at Pineville		21, 22
Alexandria		22, 23
Pollock mission		28, 29
Columbia, at Columbia	Feb.	4, 5
Centerville, at Master's Chapel		11, 12
Montgomery, at Atlanta		18, 19
Vidalia and Black, at White's Ridge		25, 26
Spring Creek, at S. C. Camp Ground	Mar.	4, 5
Dry Creek, at Pine Grove	(Tues.)..	7
Bayou Chicot, at Chicot		11, 12
Melville and Big Cane, at Big Cane		18, 19
Simsport, at Simsport		25, 26

S. J. DAVIES, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville	Jan.	7, 8
Minden, at Minden		14, 15
Arcadia, at Arcadia		21, 22
Farmerville, at Farmerville		28, 29
Summerfield, at Harmony		31
Liberty, at Liberty	Feb.	2
Haynesville, at Haynesville		4, 5
Tullp, at Tulip		7
Valley, at Cotton Valley		11, 12
Ringgold, at Ringgold		14
Sparta, at Shreveport		18, 19
Vernon, at Vernon		25
Evansville, at Gansville		25, 26
Vienna, at Vienna	Mar.	4, 5
Ruston station		5, 6

District stewards will meet at district parsonage at Arcadia, at 9 A. M., Jan. 20.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas	Jan.	7, 8
Lafayette and Rayne, at Lafayette		14, 15
Washington, at W		21, 22
New Iberia		28, 29
Abbeville, at Abbeville	Feb.	4, 5
Franklin and Jeanerette, at Franklin		11, 12
Patterson and Morgan City, at P		18, 19
Indian Bayou, at I. B.		25, 26
Crowley	Mar.	4, 5
Plaquemine Brulee, at P. B.		11, 12
Lake Arthur		18, 19
Lake Charles—Broad Street		25, 26
Jackson Street and Westlake, at J. St.		26, 27
Grand Cheuier, at Leesburg	Apr.	1, 2
Sulphur Mine, at Vinton		8, 9

District stewards' meeting at Lafayette, Thursday, Jan. 12, at 4 o'clock P. M.

JNO. A. MILLER, P. E.

Lafayette, La.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	31, Jan.	1
West Monroe, at West Monroe	7,	8
Monroe, at Monroe	8,	9
Lind Grove, at Bon Idee	14,	15
Oak Ridge, at Oak Ridge	21,	22
Rayville, at Girard		24
Winsboro, at Winsboro	28,	29
Floyd, at Floyd	Feb.	1
Delhi, at Delhi		4, 5
Harrisonburg, at Harrisonburg	11,	12
Oakley, at Oakley	18,	19
Lake Providence, at Providence	25,	26
Waterproof, at Waterproof	Mar.	4, 5
Calhoun, at Mt. Zion	11,	12
La Fine, at Frantam's Chapel	18,	19

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson	31, Jan.	1
Clinton, at Clinton	7,	8
Jackson, at Jackson	8,	9
Bayou Sara, at Bayou Sara		10
Gloster and Centerville, at Gloster	14,	15
Amite, at Woodland	18,	18
St. Helena, at Wesley Chapel	21,	22
Springfield, at Killion	22,	23
East Baton Rouge, at Black Water	28,	29
Live Oak, at Beech Grove	29,	30
Woodville at Woodville	Feb.	4, 5
Percy Creek, at Percy Creek	5,	6
North Wilkinson, at Mt. Carmel	11,	12
Wilkinson, at Macedonia	12,	13
Port Vincent, at Port Vincent	18,	19
Slaughter, at Slaughter		24
Zachery, at Zachery	25,	26
Franklinton, at Mt. Hermon	Mar.	4, 5
Amite City, at Tangipahoa	5,	6
East Feliciana, at Oak Grove	11,	12

The district stewards will please meet in Clinton, Friday, Jan. 20, at 2 P. M. Please let there be a full Board. The pastors of the district cordially invited.

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	31, Jan.	1
S Vicksburg & Jefferson St.	(Fri. P.M.).	3
South Warren, at Red Bone	7,	8
Vicksburg Crawford St	(Mon. night).	9
Burtonton, at Carlisle		14, 15
Martin, at Cane Ridge	(Wed.)..	18
Wesley Chapel	(Fri. night)..	20
Washington, at Washington		21, 22
Natchez—Jefferson St.	(Mon. night)..	24
Roxie, at Hamburg	(Wed.)..	25
Learned, at Learned		28, 29
Meadville, at Oak Grove	Feb.	4, 5
Utica station, at Utica		11, 12
Rolling Fork, at Rolling Fork		18, 19
Bonds wer, at Bethel		25, 26
Warren, at Wesley Chapel	Mar.	4, 5
Mayersville, at Mayersville		11, 12
Rocky Springs, at Oak Ridge		18, 19
Fayette, at McNair		25, 26

The district stewards of the Vicksburg district are hereby called to meet in the Methodist Church in Port Gibson, at 10 A. M., on Wednesday, Jan. 11, 1893.

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Vossburgh cir., at Vossburgh	(Thurs.) Jan.	3
Eucutta circuit, at Eucutta	7,	8
Meridian—West End	(Wed. night)..	11
E. and Stonewall, at Enterprise	14,	15
Meridian East End	(Wed night)..	18
Leakesville circuit, at Avera	21,	22
Waynesboro and State L. at W.	(Wed.)	25
Waynesboro circuit, at Big Rock	28,	29
Shubuta circuit, at Desoto	(Thurs.).. Feb.	2
Clarke circuit, at Winifred	4,	5
North Kemper circuit, at Union R	11,	12
DeKalb circuit, at DeKalb	12,	13
Binnsville ct., at Scoons sta.	(Wed.)..	15
Lauderdale ct., at Lauderdale	(Th.)..	18
Marion circuit, at Lockhart	18,	19
Daleville circuit, at Daleville	(2 hurs.)..	22
Linwood circuit at Hopewell	25,	26
Why Not circuit, at Why Not	Mar.	4, 5
Chunkey circuit, at Chunkey	11,	12
Meridian Central Church	18,	19

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmun, T. C. Harmon, John Ed Hand, G. W. Sarr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avera, J. C. Knobler, Geo. W. Fall, D. W. Heidelberg, J. Q. Wood, A. M. Moore, C. M. Kelly, J. T. Griffith, Ransom J. Jones, S. B. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg	Jan.	1, 2
Purvis circuit, at Lumberton	7,	8
Killisville	14,	15
Columbia circuit, at Col'a	(Thurs.)..	10
Mt. Carmel circuit, at Blountsville	21,	22
Williamsburg circuit, at W.	(Tues.)..	24
Heidelberg, at Heidelberg	28,	29
Moss Point	Feb.	4, 5
Americus circuit, at Rosedale	(Wed.).	8
Ocean Springs and Zion, at O. S	11,	12
Vancleave cir., at Pine Grove	(Wed.).	15
Pascagoula circuit, at Pascagoula	18,	19
Biloxi	25,	26
Whitfington cir., at Coalville	(Wed.) Mar.	1
Bay St. Louis, at Bay St. Louis	4,	5
Pearlington circuit, at P	(Wed.)..	8
Covington circuit	11,	12
Tallasheek circuit	(Tues.)..	14
Augusta circuit, at Augusta	18,	19
East Pearl circuit, at Wesley Chapel	25,	26

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preaching appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan.	1, 2
Newton and Hickory, at Hickory		8, 9
Rose Hill, at Rose Hill		10
Shiloh, at Salem		14, 15
Decatur, at Decatur		21, 22
Neshoba, at Cook's Chapel		28, 29
Hillsboro, at Hillsboro	Feb.	4, 5
Walnut Grove, at Scotland Chapel		11, 12
Carthage and W. Grove, at Walnut G.		18
Lake, at Lake		18, 19
Clarksville, at New Providence		24
Fannin, at Fannin		25, 26
Homewood, at Homewood	Mar.	2
Montrose, at Montrose		4, 5
Raleigh, at Boykin		11, 12
Trenton, at New Prospect		16
Marvin, at Marvin		18, 19
Brandon station		26, 27
Westville, at Westville	Apr.	1, 2

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo City	31, Jan.	1
Yazoo circuit, at Mount Carmel	7,	8
Lake City and Lodi, at Lake City	14,	15
Madison, at Madison	21,	22
Benton, at Benton	28,	29
Flora, at Flora	Feb.	4, 5
Jackson—First Church	11,	12
Jackson—Capitol Street	11,	12
Mount Olivet, at Bentonia	18,	19
Benton, at Mount Pleasant	25,	26
Canton	(at night)..	26, 27
Silver Creek, at S. Lake	Mar.	4, 5
Pocahontas, at Pocahontas	(2 hurs.)..	9
Tranquil		11, 12
Edwards	(Thurs.)..	16
Bolton, at Bolton		18, 19
Camden, at Camden		25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs station	31, Jan.	1
McComb City station	7,	5
Caseyville circuit, at Sweet Water	11,	15
Brookhaven station	(night)..	12
Holmesville and Topisaw, at T	21,	29
Magnolia, at Osyka		28, 25
Beauregard, at Mathews Chapel	Feb.	4, 5
Wesson station	(night)..	6
China Grove, at Tylertown		11, 12
Summit, at Bogue Chitto		18, 19
Bowerton, at Brandywine		25, 26
Lebanon, at Lebanon		28, 27
Terry, at Terry	Mar.	5, 6
Pleasant Grove, at Pleasant Grove		10
Providence, at Sanala		11, 12
Adams, at Adams		17
Brookhaven circuit, at Bethel		18, 19
Gallman, at Bethesda		25, 23
Hazlehurst station	(night)	23

District stewards will meet in Brookhaven, in the Methodist Church, Jan. 17, at 9 A. M.

R. S. WOODWARD, P. E.

Preaching Down Error.

The way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have glorified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church-going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominous failure. A little time ago, in the history of New York, Thomas Paine said: "In five years there will not be a Bible in America." How we smile to-day when we read his words! —*Dr. R. S. Storrs.*

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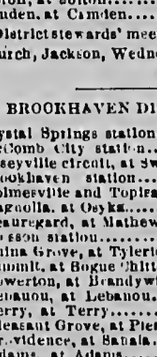

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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NEWS OF THE WEEK.

DOMESTIC.

Twenty-eight cases of typhus fever were reported in New York City on Jan. 1.

A collision between a street car and a locomotive occurred in Chicago on Dec. 29. Four people were killed and many seriously injured.

Informations have been filed against several persons said to be implicated in the poisoning of non-union men employed in Carnegie's mills at Homestead, Pa.

The plan recently insugurated of placing army officers, instead of civilians, in charge of the Indian agencies has proved successful and satisfactory to the Indians and to their guardians at Washington.

The Sunday law was conformed to throughout this city during last Saturday night and Sunday as it has never been before. The assistant district attorney is making all possible efforts to have the law observed.

The number of persons carried by the railroads of the United States the last year was, in round numbers, 600,000,000. Owing to the World's Fair, the number for this year will probably be much increased, though it is likely to reach around 1 000 000,000.

The New York *World* says that the Panama Canal corruption thieves expended over $2 000 000 in bribing American legislators. In brief, the article says: "There is no end to the Panama scandal; $2 000 000 was sent to this country and no explanation has been given of what use was necessary or was made of this vast sum.

Within a day or two after reassembling of Congress the Republican senators will hold a caucus to determine upon the order of business that is to be pursued. It is the intention of the Senate to begin active work and clear up the calendar as much as possible. There are a number of important matters now before it, and some agreement will be reached at this caucus as to the precedence to be given. It is thought that the debate on the Anti Option bill will be closed, and the measure forced to a vote.

FOREIGN.

The net earnings of the Paris postoffice for the last fiscal year was $10,000,000.

The cholera is reported to be again in France and Germany. In Calais and Hamburg new cases and deaths are reported daily.

The Russian government is building on the Clyde several vessels, with iron cages, for the transportation of political prisoners in bulk.

The trouble caused by the strike of lead and iron miners at Saar Louis, in Rhenish Prussia, threatens to have serious results. The strike now extends through the whole district, and the men are displaying a very unruly disposition.

Owing to the improved outlook for cotton goods, on account of the stiffer market, and the great distress among the cotton operatives attendant upon the lock-out, negotiations have been resumed between the masters and operatives with a view of bringing the struggle to an end.

Seven hundred delegates were present at the meeting, on Dec. 30, of the Indian National Congress at Allah Bad, the capital of the northwest provinces of India. The Congress includes many of the ablest native Indians, and the resolutions submitted showed the growing spirit in favor of Indian self-government.

The Colombian Congress has given authority to Dr. Nunez, President of Colombo, to do what is necessary to protect the best interests of all concerned in the isthmus transit. The general opinion is, that owing to the antagonistic attitude of the railroad to American steamship interests, the Panama Canal Company can not obtain further extension of their concessions.

The Orleanists have by no means abandoned the hope of regaining the throne of France through a revolution in public sentiment caused by the revelations in the Panama affair. What the ultimate intentions of the Orleanists are it would be hard to say, but it is evident that some project is contemplated that is intended to lead to the overturning of the republic and the establishment of a monarchy.

The latest advices from St. Petersburg and other parts of Russia show that the persecution of the Jews and the inhumanity of the Czar's officials toward the unhappy race are greater than ever before. Six edicts have been issued aiming to disperse the Jewish subjects of Russia, weakening their position and trading centers and crushing out their religion. These edicts are enforced with the utmost rigor in many parts of the empire, and with severity everywhere.

The Vatican has been informed that at a recent council of the Italian ministry it was decided to take special measures to protect the pilgrims coming to Italy on the occasion of the jubilee of Pope Leo. It is expected that about 40,000 pilgrims will visit Rome in the latter part of January and in February to attend the celebrations in honor of the fiftieth anniversary of the pontiff's elevation to the episcopal dignity. Of these it is expected that not less than 4 000 will be from the United States.

The Mexican government is preparing to take vigorous steps to turn the tide of immigration, against which the United States is closing its doors, towards its own country. It is willing and anxious to have all that will come of whatever kind, and will make no restrictions. Several of the Mexican States, it is said, are about to send commissioners of immigration to the European countries from which the greatest number of immigrants come, to lay before the people the advantages offered by Mexico.

The Plain Truth

Is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit.

Hood's Pills are easy, yet efficient.

BUSINESS NOTICS.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. E. Riddle, J. H. Holland, G. P. White, M. M. Hayes, S. S. Holladay, W. C. Lester, F. M. Keen, J. W. Crisler, T. B. Hargrove, C. C. Grisham, R. G. Porter, W. D. Matthews, Jos. Johnson, G. T. Ashley, T. J. Newell, J. T. Cunningham, J. W. Lutter, G. W. Bachman, J. M. Deaveuport, J. P. Drake, J. F. Robinson, B. S. Rayner, J. A. Whitehurst, O. Switzer, M. E. White, J. H. Shumaker, A. D. Miller, H. B. Trevillion, J. I. Hoffpauir, J. S. Hodges, T. S. West, L. Carley, R. M. Blocker, E. S. Lewis, R. C. Morehead, J. A. Leech, E. H. McNabb, J. W. Sandell, J. P. Haney, J. M. Pugh, R. W. Bailey, J. S. Oakley, Jas. Porter, H. Bradford, G. B. Winton, J. M. Morse, K. S. Enochs, J. T. Leggett, J. W. Anderson, C. C. Evans, T. S. Randle, G. A. Mandeville, J. T. Abney, W. J. Lemons, M. M. Black, D. P. Bradford, W. H. Hill, W. T. Woodward, H. C. Brown, J. W. Chambers, T. G. Freeman, R. M. Davis, J. E. Buck, H. C. Parrott, W. H. Lewis, N. G. Augustus, W. B. Hines, W. C. Harris.

Messrs. P. G. Wood, Wm. Adcock, J. H. Graham, W. D. Long, C. K. Wilcox, A. C. Mitchel, N. A. Patillo, E. W. Thompson, John R. Bailey, O. F. Wilson, J. W. Scott, H. E. Partridge, A. H. Cox, J. S. Stanley, T. D. Apple, R. L. Smith, I. T. Flanagan, Amos Davis, V. Bitikin, S. R. Moody, C. F. Emery, E. J. Kennon, Conrad Knudsen, D. A. Allen, A. C. McQuaig, W. D. Burnett, T. L. Monut.

Mesdames C. C. Stedman, J. P. Clayton, M. S. Simmons, J. E. Mayes, E. K. Crisler, J. M. Noble, Dorcas Welch, Laura Bowman, S. D. Dove, O. D. Ireland, S. E. Saunders, J. E. Chaney, J. H. Benton, F. C. Clark, M. T. Allen, S. Thompson, S. T. Churchwell, Mary J. Pipkin.

Miss Addie Wells.

Jan. 3.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7⅝ @	— —
Ordinary	8 1-16	— —
Good ordinary	8⅝	— —
Low middling	9⅛	— —
Middling	9⅜	— —
Good middling	9⅝	— —
Middling fair	10⅜	— —
Fair	11 9-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	3	3 1-16
Fully fair	3⅞	3 15-16
Good fair	3¾	3¾
Common	— —	— —
CENTRIFUGAL:		
Seconds	3¾	3¾
Prime yellow	3⅝	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	20	23
Fair	20	23
Good common	23	28
Syrup	— —	— —

RICE.

No. 2	1⅞	2
Good	3¼	3½
Fair	2⅞	3⅛
Prime	— —	— —
Head	1 50	2 85
Polish, ₩ ton	15 00	15 00

FLOUR.

Extra Fancy	3 55	3 85
Fancy	3 85	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	3 90	4 12½
Minnesota bakers	4 50	4 62½

CORN PRODUCTS.

Corn meal	2 40	2 50
Cream meal	2 80	2 90
Grits	3 00	— —
Hominy	3 25	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	48	50
Yellow	50	51
Mixed No. 2	— —	49
OATS:		
Western	40	41
Texas rust-proof	38	40
GRAIN:		
₩ cwt.	77½	82½
HAY:		
Prime	14 00	15 50
Choice	13 00	17 00

PROVISIONS.

PORK:		
Mess (Standard)	13 25	— —
Prime Mess	13 00	13 25
Rumps	15 50	15 75
BACON:		
Fancy Breakfast	12	12¾
Shoulders	8¼	— —
Sides, short rib	8⅜	— —
Sides, long clear	9⅜	— —
HAMS:		
Sugar-cured	12½	13
DRY SALT MEAT:		
Shoulders	— —	8¼
Sides, short rib	— —	8¼
Sides, long clear	— —	9⅛

GROCERIES.

COFFEE:		
Prime	13¾	— —
Fair	13	— —
Common	16½	— —
TEAS:		
Choice	18	65
He-Yo	— —	— —
BUTTER:		
Western Creamery	— —	33
Western Dairy	— —	24
Common	— —	— —
LARD:		
Refined	— —	8¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	33	33
Lard, Extra No. 1	35	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 00
ONIONS:		
New Louisiana	— —	— —
Western	3 75	4 00

BALING STUFFS.

BAGGING:		
2nte, 2 lb. ₩ yard	3¼	— —
2nte, 1¾ lb. ₩ yard	3½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7½
RYE:		
₩ bundle	35	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	3 00	3 50
Chickens, Southern	3 00	3 50
Young	1 25	2 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	13½	13¾
Southern	17	17½
WOOL:		
Lake ₩ lb	— —

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The Pew to the Pulpit.

It is the bounden duty of the pulpit to faithfully express to the pew, but in the spirit of Christ, its honest views from its standpoint; and it is equally the duty of the pew to reciprocate, in like manner, with the pulpit. Each should help the other to see itself as the other sees it, and thus mutually benefit each other; but they both should "see that they fall not out by the way, for they be brethren," and each is "his brother's keeper." Perished, forever, be the presumptuous thought of "being lord over God's heritage;" for what has either that it did not receive?—and, if it did receive it, why would it glory, as if it had not received it? Everybody ought to employ the talent received "meekly," gratefully and faithfully, and give God all the "glory." The Savior says, "Blessed are the meek, for *they* shall inherit the earth!" "He resisteth the proud." The Savior rebuked the vainglory of the disciples for exulting that "even the devils were subject unto them through his name," instead of humbly and gratefully "rejoicing rather because their names were written in heaven."

The pew recognizes the sanctity and importance of the pulpit as a divinely appointed agency in the salvation of the world; but it feels in duty bound to express its painful conviction, that some of the pulpits do not duly appreciate nor properly fill the position they are in. The Savior said as much when he was on earth. Reader, is it true?

The ministry of the pulpit is no unimportant sinecure. On the contrary, it is *full* of sacred duties and momentous responsibilities, which can not be assumed with unhallowed hand, nor neglected with careless indifference, without the most direful consequences befalling themselves and others; and the pew feels that it is not only its duty, on moral grounds, to express its honest views, in the spirit of Christ, to the pulpit, but that it has also the right, in equity, to do so. Each and every pulpit ought to stand or fall on its individual merits or demerits; and it is a principle in common law that there must be a "*quid pro quo*"—something for something—and the "*quid*" must be a real equivalent for the "*quo*;" and, as the pulpit expects material as well as moral support from the pew, it ought to render a full spiritual equivalent to the pew, and not content itself with simply carrying to a full report to the annual gathering, and receiving therefrom the flattering plaudit, "Well done!" That might to have been done, but many other more important things ought not to have been left undone; and, if it fails to do better than merely that, it might not the pew to be released from voluntary obligation to the *encumbrance* of that pulpit? The salvation of souls is the sole object of the gospel, and that should be the measure of success, as well as the highest aim and fixed purpose of the pulpit. St. Paul says nothing moves him from that one exclusive purpose. "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

What ought to be expected of the pulpit? is an important question that should engage the serious attention of everybody, for all are deeply interested in it. Evidently, whoever would presume to enter the pulpit should, first and foremost, have his own heart purified "by the washing of regeneration and renewing of the Holy Ghost;" should have a clean-cut experience of the "new birth," that he may be able to instruct others in the way of "life that is hid with Christ in God." That must be an absolute prerequisite and a *sine qua non*; and yet there are, doubtless, some in the pulpit who have never experienced this qualifying change of heart, or, if so, have evidently lost it, and, therefore, they are blind leaders of the blind, and both are falling into the ditch, and perishing there.

And, furthermore, the heart of the pulpit must be *full of love for God and man*, or it can not possibly do its duty to either—God or man. It was *love* alone that caused the Savior to leave heaven and come down to earth, which found him in sorrow and suffering, until he finished his great mission by dying on the cross for the sins of the world, and paid the debt mankind owed to the violated law. And the disciples, which he calls and commissions to go into all the world and preach his gospel to every creature, *must* likewise have their hearts filled with the "spirit of Christ," or "they are none of his," and must inevitably fail miserably in saving souls—their own as well as others. *Trying* to "preach with enticing words of man's wisdom," instead of "in demonstration of the Spirit and of power," and all other devices and expedients save "Christ and him crucified," are vain delusions and dangerous snares, that must, in the very nature of things, fail most disastrously. And how many, alas! are captivated and ruined, soul and body, for time and eternity, by these very wiles of the devil!

And, finally, the Savior caps the climax, saying: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . As the Father hath loved me, so have I loved you: continue ye in my love." "It is enough," as Israel exclaimed, with overwhelming love and gratitude to God, when he found out that all his providences had been working together for his good; in sending Joseph down into Egypt, and in all the long, wonderful and pathetic train of incidents that followed; whereas he had (like we too often do) complained that "all these things are against me," before he had come to understand the Lord's wise and gracious purposes and plans.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence
He hides a smiling face."

D. W. FOSTER.

Plaisance, La.

Bible Societies.

At the beginning of this century the church seemed to be just awakening to a sense of the grave responsibility resting upon her of sending forth the Word of God without note or comment, as an independent power in the evangelization of the world. A little Welsh girl went to the Rev. Thomas Charles begging for a Bible, and cried because she could not get it. That piteous cry was heard in heaven, and was answered by the organization, in 1804, of the British and Foreign Bible Society of London. This Society was the first in the field, and in the volume of its business exceeds all others combined. It published last year four million copies of the Bible, Testament and portions, which were distributed to the world from its home in London, and its storehouses in Paris, Berlin, St. Petersburg, Calcutta, and other cities of Europe and Asia.

At its recent anniversary its total publications were reported to be more than one hundred and twenty-five million copies of the Bible and portions in all the chief languages of the earth.

Second in importance to the great institution in London is our own American Bible Society, organized in New York in 1816 by sixty ministers and laymen identified with the various Protestant Churches, with the sole object to promote the circulation of the Scriptures without note or comment.

The same Holy Ghost that moved upon the hearts of chosen men to write these Scriptures, and through the vicissitudes of ages has preserved them in their integrity, moved upon the hearts of these men to found this institution. Since then three-fourths of a century has passed away, and behold the grain of mustard-seed has become a mighty tree, shooting out great branches, beautifying and gladdening the world! The annual report of the American Bible Society for last year shows total issues at home and in foreign lands, 1,497,637 copies of the Bible, Testaments, Integral Portions, and volumes for the blind. The total issues from the beginning until now are about fifty-five million copies.

There were printed last year for this Society in Bremen, Paris, Constantinople, and in cities in China, in the vernacular of those countries, at its own expense, more than three hundred thousand copies of the Bible and portions.

We have in this country engaged in this phase of missionary work, besides the American Bible Society, the "American Bible Union," and the "Bible Association of Friends in America;" and in Europe, besides the Band F. B. S., of London, there are sixty-six other Bible societies. Foremost among these is the "National Bible Society of Scotland," which was organized in 1861; which has outstripped, in volume of work, all the Continental societies, though some date as far back as 1813. All these societies sprang up in this century; prior to 1804 there were none. The total issues of these seventy Bible societies alone, to say nothing of the many private publishing houses, are set down at 225,000,000 of Bibles, Testaments and portions, which have been printed in three hundred languages and dialects, and distributed to the world through their agency. At the present ratio of increase, the total annual issues of all the Bible societies, by the close of this century, will reach above thirty millions. It may be thought that, at this rate, the world will soon be supplied; but when we remember that more than half the world is yet totally destitute, the rapid increase of population, the perishable nature of books, and the hundreds of languages and dialects into which it must yet be translated, we readily see that the church must redouble her efforts to overtake this vast work. If the three great Bible societies of New York, London and Edinburgh were concentrated upon China alone, near a century would elapse before her 380,000,000 of population could be supplied.

The church ought to be aroused to this great work. Millions must go down to death without this Bread of Life. It was the glory of ancient Israel that unto them were committed the oracles of God, and now, in the march of time and events, they are committed to the English-speaking people in a remarkable manner. Not only has the Bible been placed in their hands, but God has given them the material wealth wherewith they could, if they would, place it in every language, and in every home round the globe, during the next fifty years.

The present annual publication of the three Bible societies in the English-speaking countries aggregate 6,000,000 copies of the Bible and parts—an average of 19,169 every week-day, or nearly 800 copies every hour, day and night.

This is a grand work, for which we are profoundly grateful to God; but it by no means comes up to our ability or our duty. Our American Bible Society ought to have the prayers, the sympathies and the material support of every Christian in America; nay more—of every man who desires the happiness of his fellow men.

All evangelical denominations are represented in its management, and share equally in the advantages of obtaining Bibles for home and foreign church work at minimum cost.

Its valuable building, costing $400,000, electro-plates, large income from rentals, endowments and general benefactions, render the publication of the Bible by denominational publishing houses superfluous, and cost considered, *out of the question*.

For nearly 300 years the King James' translation has been the accepted standard, and is likely to be for centuries to come. The "New Revision" does but little more than prove the marvelous accuracy of the old. So, then, here is an institution around which Christians of every name may cordially join heart and hand in promoting its good work. There is but one Bible, as there is but one Lord and one faith.

Whatever our differences in matters non-essential, all agree that the Word, through the Holy Spirit, its Author, is in itself a mighty power to arouse the conscience and convert the soul.

The colportage work of this Society also commends it to all hearts. It has one hundred or more colporters in the United States, twelve special agents, and nearly 300 subordinates in foreign countries. These unpretending laborers are carrying the Bible, without note or comment, among the people of Mexico, Cuba, Africa, the Levant and China, preparing the soil for the missionary—selling it where they can, and giving it to the poor without money and without price. The great Baptist denomination claims, and doubtless has, more missionaries abroad than other churches, and should, on that account, be the most liberal in their support of the American Bible Society.

The work of the colporter with the Bible in the vernacular must precede or go hand in hand with successful missionary work. Let one illustration suffice: Alberto J. Diaz, a sick refugee in New York, read the story of blind Bartimeus in a Spanish Testament obtained from the American Bible Society. The eyes of his mind were opened. He was employed as colporter by this Society, and returned to Cuba. He was an educated man, and soon became a preacher of recognized power.

In January, 1886, he was ordained to the ministry, and organized in Havana the first Baptist Church in the Island of Cuba. Since then a score of churches have been organized, and thousands have joined as members. We can not know how much of this grand work is due to the labors of the almost unknown colporter, Mr. Mo-Kim, who preceded Mr. Diaz, but it is manifestly a river of blessing which had its rise in, and has the liberal support of the Bible society, through the agency of these godly men.

The Bible is the religion of Protestants; whatever of excellence or power they have attained is due to this open, free Bible. In Southern Europe, Rome still puts the Bible among prohibited books, and it is because she withholds this precious gift of God from the people, her missions are failures, and countries she has dominated for centuries are slipping away from her grasp. Let the good work of the Bible societies be increased tenfold, and the day hastened when the goal of their ambition shall be reached; when the Bible, translated into every tongue, shall be placed in every home and become in every heart the rule of faith and practice.—W. H. Perkins, in *Southwestern Presbyterian*.

FROM THE WORK.

Rev. D. P. Bradford, Shubuta, Miss., Jan. 3: "We have never had a kinder reception since entering the itinerancy than that accorded us by the good people of Shubuta. Our worthy predecessor, Bro. Drake, had prepared the way before us. We found a nice home, with provisions for a month, and many in waiting. We are observing the Week of Prayer, etc., with service every evening."

Rev. E. F. Edgar, Camden, Miss., Dec. 26, 1892: "Please allow me to express through our paper the profound gratitude that fills and overflows the hearts of the inmates of the Camden parsonage for all the valuable things for man and horse sent us by our many friends of Soule Chapel and Camden. Truly, it may be said that our barn and larder is full to overflowing. The expressions of love and appreciation are too various and numerous for enumeration. May God richly reward all of these generous souls! And the Lord help us to prove worthy!"

Rev. T. B. Holloman, Wesson, Miss.: "We arrived at our new home—Wesson—on the mid-day train, Friday, Dec. 30. We were received very cordially at depot by a delegation of brethren with vehicles, and a most hearty and warm welcome at parsonage by committee of ladies, who soon left us to enjoy the bountiful dinner prepared and to take an inventory of the numerous expressions of appreciation awaiting us. On next day there was an addition of New Year's offerings all ready for the table. Inclement as Sunday, the first, was, the preacher was greeted by an audience of 400 people. This is a big work and everybody '*hustles*.' I fear these 600 members have over-cropped me. Pray for us."

R. W. Vest, Learned, Miss., Jan. 2: "It was our happy privilege to have with us on the last day of 1892 and the first day of 1893 our new preacher, Bro. J. N. Tucker, and he says he feels complimented because he was sent to the most *Learned* work in the Conference; and while we regretted very much to give up our two beloved pastors, Bros. N. J. Roberts and W. H. Lewis, we are glad to know that the Bishop and presiding elder sent us Bro. Tucker. We ask all who read this to pray for us and our pastor, that he may be endued with power from on high to speak to this people in the name of Christ, and may it be as seed sown in good ground, that will spring up and bring forth fruit in due season! May much good be accomplished in bringing souls to Christ!"

Rev. W. S. Shipman, Jan. 3: "Greenwood redeems her preacher's pledge to Dr. Morrison, and sends check to Dr. John for $50. I came immediately to my work after Conference; have preached 8 times, visited 25 families, made 37 pastoral calls, married 2 couples, and attended 1 funeral service. We buried Sister Mary Spiney to-day. She leaves a husband and mother, who seem almost broken-hearted; also a precious little nine-eyed boy. This has been the sad part of our New Year's beginning. Greenwood is a delightful charge. Rev. T. B. Hargrove, wife and daughter have been here three years previous to my coming. I follow after; do not take their place. Who can? But I hope to do some good. This is a growing town, and growing congregation—now one of the largest in the Delta."

Rev. N. J. Roberts, Greenshurg, La., Jan. 2: "We reached the above-named place Friday, Dec. 30, about one o'clock, where we were met by some of the good people of Greenshurg, who welcomed us to our parsonage-home with pleasant smiles, and a pot of hot coffee, while the table was loaded with luxuries nicely prepared—while the safe displayed the culinary art in wonderful variety. Sunday dawns upon us, it being the first day of 1893. I went for my first Sunday appointment, about seven miles north of Greensburg, to Day's Church, where I met a large congregation, who gave good attention to the preaching of the Word. At the close of the service six came forward and united with the church. This was an hour long to be remembered. We go on our way praising God, expecting greater results. May the good Lord bless and abundantly prosper this people!"

R. P. Miller, Indianola, Miss., Jan. 1: "Kindly allow me space to express the kind regards felt for our dear Bro. McCullough, who has so earnestly labored for us at this place for the past two years. We regret that he has been sent to other fields. We feel that we have lost the ablest and most devout pastor that has ever represented the Methodist Church at this place, and bid him God-speed in his new field and to the church fortunate enough to secure the services of Bro. McCullough. We would say: Stand by him, and he will pull you through, if you have any life at all. Do your part, and we know the work of Bro. McCullough will prosper. We welcome Bro. Savage to our homes, and predict for him a bright future, and earnestly trust that he will in every respect prove himself worthy to fill the pulpit of Bro. McCullough. Bro. McCullough has risen above party prejudices, always striving to elevate, to instruct, build up, and lead his fellow-man to see his duty as a Christian, the relation he sustained to Christ, and the duties resting upon him as a Christian. We trust that kind Providence will, ere long, bring him back to us. Until then may the richest blessing attend his labor wherever he goes!"

Rev. R. D. Norsworthy, Crystal Springs, Jan. 6: "I have just entered my fourth year in Crystal Springs station, Mississippi Conference, and have been received cordially. Our first quarterly meeting was held last Saturday and Sunday, Dec. 31 and Jan. 1. Our Board of Stewards have promptly arranged liberally for the finances of another year, and we had a pleasant quarterly meeting. We were glad to see our presiding elder, Rev. R. S. Woodward, in fine health and spirits, and preaching acceptably to the people. We enjoyed his visit. Mrs. Norsworthy, like most other women, sometimes has birthdays. Such an event as a birthday is usually not an event of much notice. But this birthday was noticed by the good people in our charge in a very pleasant and substantial way. Early on the evening of Jan. 5 package after package came, and lady after lady, and gentleman after gentleman, till the good things for our inner and outward comfort were well supplied. Our hearts were cheered and made to rejoice. No one can tell, but a preacher and his family, how far these acts of Christian love go to help us on and encourage. We tender our sincere thanks to all concerned, and pledge our best service for this year."

Rev. C. C. Evans, P. C., Hillsboro, Miss., Jan. 3: "I will give you a few dots about my work, as far as I have been able to see. I started for the town of Hillsboro on the twenty-ninth day of December, 1892, and arrived there the same day. The weather was cold, the ground all frozen, and it was very bad for our teams to travel over the frozen clods and ice; but we landed all safe and well. The weather was somewhat threatening the evening we got to the parsonage. We could see some sign of the approaching storm in the dim distance; but nothing serious happened to us that night—only a few threatening puffs. The morning of the thirtieth still looked gloomy. The approaching storm could be seen somewhat plainer. The lightnings began to flash from hill to hill; the thunder began to roll from east to west, north and south, until at last, about two P. M., the cloud was fully up, the rain began to pepper down, and, by the way, some very large hail-stones came pounding in through the half-open doors, in the shape of whole hog hams, great big hunks of beefsteak, and some right good-sized bundles of sugar and coffee. Well, Mr. Editor, I can't take time to tell you about all the nice provisions we gathered up while the storm was raging, such as sausage-meat, sweet potatoes, lard, soda, soap, cakes, etc. I tell you the good people of Hillsboro know very well how to receive a preacher and his family, and make them feel welcome. Well, Mr. Editor, I have been able to meet my first appointment all right. Congregation small, owing to so much bad weather. One more word, Mr. Editor. I want to tell you that my old work is full of good people. I mean Homewood charge. Two of the good brothers moved us, and never charged us anything. Some one might say that they did this to get rid of us; but I am willing for that to be tested. I hope we will have a glorious year this 1893, and that many souls may be added to the church. May the Lord's blessings rest and abide with those of our loved ones and friends everywhere, and especially with you, Mr. Editor!"

W. T. Kendall, Meridian, Miss., Jan. 1: "The year 1892 closed with us very favorably. We met all of our demands cheerfully, paid up all the assessments, and everybody happy in the knowledge of doing their duty; yet many of us felt sad at the thought of giving up our much-beloved pastor, Rev. C. G. Andrews, D. D., who labored faithfully and zealously among us for four years, and leaves many warm friends who will ever remember him as a kind friend, a faithful pastor, and a true man of God. May God, in his mercy, bless his efforts abundantly in his new field of labor! Now, we are to thank your city (through our good Bishop) for our pastor for the ensuing year—Rev. C. F. Evans, D. D.—who preached two eloquent sermons to-day from the pulpit of the First Methodist Church, of this city, under very favorable auspices, and his congregation well pleased. We are satisfied he will reap a rich harvest in his new field for the Master. His text was taken to-night from Heb. xi, 30: 'By faith the walls of Jericho fell down, after they were compassed about seven days.' It was soon evident that the text was being vividly and forcibly argued in clear and noble sentences, which made a good and lasting impression on his hearers. In conclusion, he asked his congregation to pray for him, to assist and love him—yes, love him. 'God gave not love to bind to earth, but to raise to heaven; not to make earthly idols, but, on the very love we bear each other, to lift up the soul to him; to lighten toil and soften grief; to heighten joy, and bless our earthly sojourn with a bright ray from that exhaustless fount of love which waits for us above. Without some emotion powerful enough to draw us out of ourselves for an earthly brother, how could we ever subject our selfish hearts to the will of God?—how perform those self sacrifices most agreeable to him? Stronger than pain, and toil, and even death, it is the very essence of our being, the spiritual essence, which marks more powerfully than aught else our immortal destiny, and from the reflection of that destiny lends a glow to earth. "Thou shalt love the Lord thy God with all thy heart, and soul, and might," is the command of the Eternal—an important command, yet not given till after his Word had revealed to us that it was possible—nay, that it was a necessary consequence—for those who served and loved him best to love and cleave unto each other. Had not the heart been created with full capacity to love, this command would not have been given; and he who has placed us in a world of beauty, who has gathered around us objects to excite every feeling, demands not that those feelings are to be devoted to him alone, in utter neglect of our fellows.' Yes, we will love each other; we will love and assist our pastor. With the saloons closed, and a healthy and religious atmosphere, we can sing, Hallelujah to the Most High!"

Notice.

The pastors of Woodville district are cordially invited to be present at the district stewards' meeting, which convenes in Clinton, Friday, Jan. 20, at two P. M. Bro. R. W. Tucker will preach Thursday evening at seven P. M. Bro. H. R. Singleton will preach Friday morning at eleven A. M., after which the sacrament of the Lord's Supper will be administered. Bro. R. W. Bailey will preach Friday evening at seven P. M.

Come, brethren, and let us get well acquainted and a fresh baptism of the Holy Ghost for our year's work. You will be hospitably entertained, as well as the district stewards, by the good people of Clinton.

P. A. JOHNSTON.

FOR A WEB BEGUN.

BY JOSEPHINE POLLARD.

"For a web begun, God sends the thread."
Over and over these words I read,
And I said to myself, with an easy air,
What need to burden myself with care,
If this be true?
Or attempt to do
More than my duty? For here is proof
That we are to hold ourselves aloof
Until from the Master we receive
The thread for the web we are to weave.

So day after day I sat beside
The loom, as if both my hands were tied,
With idle shuttle and slackened warp,
Useless as "strings" of an untuned harp,
For I took no part,
With hand or heart,
In the work of the world. To the cry of need,
The voice of the children, I gave no heed.
"When the task is ready for me," I said,
"God will be sure to supply the thread."

Others might go in cellars and slums,
And weave a web out of scraps and thrums,
Finding excuse for the daily toil,
The reckless waste of life's precious oil;
But as for me,
I could not see
How I was to follow them, or believe
That the rightful pattern I'd truly weave,
Unless I waited, however time sped,
For God to send me the promised thread.

I had no strength of my own, I knew;
No wisdom to guide, or skill to do,
And must wait at ease for the word of command,
For the message I surely should understand,
Else all in vain
Were the stress and strain,
For the thread would break, and the web be spoiled,
A poor result for the hours I'd toiled,
And my heart and my conscience would be at strife
O'er the broken threads of a wasted life.

But all at once, like a gem exhumed,
The word "*begun*" – by a light illumed—
From the rest of the text stood boldly out.
By the finger of God revealed, no doubt,
And shocked and dazed,
Ashamed, amazed,
I saw, as I had not seen before,
The truer meaning the sentence bore,
And read as Belshazzar might have read,
"For a web *begun*, God sends the thread."

The man himself, with his mind and heart,
Toward the Holy City must make a start,
Ere he finds in his hands the mystic clew
That shall lead him life's mazes safely through.
And if loom and reel,
And spinning-wheel,
Idle and empty stand to-day,
We must reason give for the long delay,
Since the voice of the Master has plainly said,
"For a web *begun*, God sends the thread."

Groanings Again.

MR. EDITOR: In your last issue some good brother objects "to the groanings and amens indulged in by our ministers during public prayer," on the ground that "it detracted his attention from the prayer that was being offered, and was a great strain on his sense of propriety."

In political campaigns, who has not heard dignified and conservative citizens hurrahing themselves hoarse while listening to the words of the impassioned orator, as shout after shout of approval or disapproval punctuate the utterances of the speaker? During great trials, when issues of life or liberty are at stake, who has not witnessed the inability of the court to preserve silence among the throng, whose emotions are excited by the eloquence of the advocate? In the exchanges men shout themselves hoarse, tear off their clothing, trample upon their hats, and act like demented creatures, as fortunes are made or lost.

In all such cases—when human passion is aroused, when conventionality is forgotten, and men thoroughly in earnest give free vent to their enthusiasm—when has the voice of criticism ever been heard? But when the man of God, shutting his eyes and closing his ears to the whispering and giggling of his unregenerate flock, pours out his soul to his Maker in an agonizing effort to rescue the perishing ones—truly, this is no occasion for enthusiasm, the display of hysterical emotion, or of fanatical zeal!

Brother, if appropriating the words of the speaker, you should feel your heart expand with the love of Christ and your eyes grow dim with sympathy for the impenitent, you should so far forget the time and place as to shout an "Amen!" or a "God grant it!" you have acted rashly and thoughtlessly. When you allowed your enthusiasm to so far get the better of your judgment as to give vent to spasmodic utterances that only served to encourage the preacher, comfort the saintly and strengthen the weak, you gave great offense to that very large class of good people who presume greatly upon the pardoning grace of the Almighty, and who patronize religion because that is eminently the proper thing to do in this day and generation. Nowhere else can idle speculations be better indulged than under the lullaby of a long worded prayer—provided there are no rude interruptions.

This is strictly an age of propriety, and the rights of all classes of people should be respected. While enthusiasm is necessary to success in human affairs, yet, in the worship of Almighty God, the utmost order and decorum should prevail. Therefore, let groanings and amens no longer be heard.

C. F. EMERY

Dec. 29, 1892.

[We say, "Let all the people say, Amen!" at the proper time and place. If any brother criticizes, refer him to I. Cor. xiv, 16.—EDITOR.]

The Liquor Traffic.

Extract from a Speech by Wm. H. La Prade, D. D.

There are features of this traffic which I can not discuss with calmness—features of which I can not think with quiet and composure. When I remember that, more than all other forms of evil combined, it is the representative of prayerless poverty and of conscienceless crime—of blasted manhood and sorrowing womanhood; of the densest ignorance and the most grovelling sensuality—my soul stirs within me in uncontrollable indignation, and my tongue refuses to speak the language of quiet persuasiveness.

Other forms of evil have their measures of compensation. Oppression fires the patriot's heart and stirs him to deeds of valor. Slavery, with all its possible horrors, has more than once been the school where savage ferocity was trained into orderly citizenship; even War, going forth with its baptism of fire and blood, may with its red, right hand weld into permanent oneness the fragments of a dismembered nation—but this accursed traffic offers nothing in return for the injury it inflicts. It is a shoreless sea of ruin; it is a treeless desert of desolation; it is a cloud without "silver lining," from whose black bosom come the forked lightnings of destruction.

Other evils are local in their effects; this is universal. Other evils fall heaviest on certain classes; this crushes all alike. It begrimes the rags of the pauper with one hand while the other soils the silk of the millionaire. It sullies the ermine of Justice and befouls the purple of Royalty. On the face of sleeping infancy, dimpled by the touch of angel lips, it writes its lines of fatal prophecy. From the orange blossom of the bride it steals the perfume of the marriage altar, while it tarnishes the flowers that loving hands have laid on stilled bosoms with the fetid breath of its own corruption. It has no pity for helplessness, no reverence for sanctity, no tenderness for age. It will empty upon the silvered head of a broken-hearted mother the dregs from the cup of her son's degradation, and, hiding behind its "license to sell," it will note with half-concealed sneer the fading cheek of the wife as she watches the man she loves go staggering to his doom. It is the great ulcer on the body of the nation; it is the menace of civilization; it is the anti-christ of the nineteenth century. The price it pays for legal existence is "cursed with the curse of blood," and, like the thirty pieces of silver for which Judas sold his Master, finds its final expression in the skulls and skeletons of the paupers' burial-ground. It is the high priest of incoherence and lust, the oil of whose anointing is the foul drippings from the chamber of death.

It was claimed recently, by a leading paper in an American city, that the revenues from the liquor traffic had paved its streets. After reading the paragraph I sat with closed eyes, when suddenly there seemed to come before me a multitude of men, each wearing the badge of the "Liquor Dealers' Union," and all busily engaged in laying the pavements of a great city. I approached to watch their work; when suddenly I started back in horror—for each stone of that pavement was a human heart; its cement was the mingled blood and tears of the murdered and the suffering; and o'er those quivering human hearts, in staggering procession, the drunkards of that city went reeling to the grave.

From Los Angeles Conference

Perhaps a few notes from the Los Angeles Conference may interest the readers of the ADVOCATE.

The last Conference year was not marked by as large an increase as the three preceding years, yet there was an increase sufficient to indicate a hopeful and healthy growth.

Within the last year we have had quite an addition to the itinerant ranks by transfer from the Eastern Conferences, mainly from Georgia. This has enabled the Bishop more thoroughly to man the territory in our bounds than ever before. Yet there is room for many more if we could only secure a support for them. There are sixteen of these new men. Several of them served charges in the Conference a portion of last year, and showed themselves approved workmen. These men are all young; most of them unmarried. They are educated, zealous and faithful, and we may look for great things in the Los Angeles Conference during the next few years. We still have a number of the old guard who have borne the heat and burden of the past, and are still going forth to battle with all the ardor and vigor of a mature manhood.

Among the new men, Louisiana has sent us young Bro. Knickerbocker, who is serving the Santa Barbara charge. His is, perhaps, one of the most unpromising fields in the connection, yet he has taken hold of it with heroic zeal and faith, is quite popular and bids fair to do a fine work.

We have sent Rev. R. W. Bailey to the Mississippi Conference. Bro. Bailey is a native production of the "golden shore" in every particular, and a genuine son of the Los Angeles Conference. We are safe in saying that the brethren there will find him a cultivated, genial, Christian gentleman, and a preacher of a high order.

Bro. R. I. Allen goes from us, after several years of faithful sacrifice and labor, to the North Mississippi Conference. Bro. Allen is a Mississippian to the manner born. He was admitted on trial and served one year in the North Mississippi Conference. He then transferred to Texas, and after laboring there for some years became here. Bro. Allen is one of our best men. He has great faith, is truly consecrated to the work, is scholarly, a theologian of the true Wesleyan type, and a strong preacher. Bro. Allen has been singularly unfortunate in one respect. Less than five years ago he was happily married to a Miss Jones, of Texas. She died in less than a year after their marriage. About one and a half years ago he was married to a Miss Brubaker, of this county. They had born to them a lovely little daughter, which was buried some weeks since, and one week ago to-day the mother was buried by the babe's side, and he leaves us bereft and alone in the world.

It pleased Bishop Haygood to appoint this scribe to San Luis Obispo. This is one of the oldest towns on this part of the coast, having been settled by the mission fathers as a Spanish-Mexican town. We have a population of a little over three thousand. They are mostly Spanish, Swiss and Portuguese, and are adherents of the Roman Catholic Church. That church has one of the celebrated old mission churches and a large convent here. We have four Protestant Churches—two Methodist (North and South), Presbyterian and Episcopalian. The Congregationalists have an organization, but no church-building. We have a neat church-house, costing about six thousand dollars, and also a very good parsonage, but our membership is very small. Some years since this was a prospering and growing town, and our church was prosperous; but the building of railroads through territory from which it drew its support cut it off, and left it without any connection with the outside world by railroad, and it became a dying town, and the majority of the enterprising people sought other fields, our members among them. They are now actively at work on a railroad that will, in a few months, place the town on one of the most important and attractive roads in the West, and bring us into touch with the world of travel and commerce. It is now conceded that the town is adjacent to the only safe harbor from San Francisco to San Diego. The government is expending large sums improving it, and at an early day it will be made an entry port.

These things lead us to hope for better times, and great improvement in the affairs of the town, in which we expect the church to share. At present wickedness runs riot, and the churches are weak and at a discount. May God send us revival power!

Q. A. OATS.

Another Problem.

METHODIST WHISKY.

MR EDITOR: Much is heard in these latter days about problems. Once in a while, after reading about the many problems that have loomed up on the Methodist horizon, one feels so in accord with the author's views of some of the greatest of these problems, that Euclid's exclamation is just on the end of the tongue; but, before that rhapsodical "Eureka" is pronounced, one is confronted with some other problem. In the veriest simplicity, this scribbler, after reading Bro. Boland's "Problem of Methodism," thought he came pretty near being able to use the above much quoted word, when, lo! Bro. Hayes takes the floor, and *declares* "The Problem Solved," before one-half of "the people called Methodists" know what the problem is; and the other half are somewhat like the little boy that was told he had drawn the prize at a raffle. In an ecstasy of delight he danced around, exclaiming, "Oh, I've got it; I've got it." One asked him what it was he had. He suddenly calmed down, and said, "I do not *know what it is*."

But the problem that has been uppermost in one head of late was the problem of Methodist whisky, and whether it will have the same effect on the brain as any other kind of whisky.

This scribbler has been told many times by Methodists that it was not any harm to drink egg-nog Christmas. And they said also that it would not make anyone drunk; and, furthermore, they argued that if they did not make egg nog for the young folks at home, they (especially the boys) would go away from home to get it.

You see, Mr. Editor, that the love of whisky is in the very marrow of the bones; and if parents do not get a little Methodist whisky, and cook hen fruit in it, and give it to their children at home Christmas, they will surely gravitate toward the places where worldly whisky, in unwashed gobiets, is sold to quench the hungering and thirsting desire to be manly.

If this is good logic, the *temperance problem* is solved. All that Methodist parents will have to do will be to feed the babies with toddy, as thousands already do, and make egg-nog for the larger children, and so strengthen the inner man to resist the temptation to drink any other kind of whisky but Methodist whisky; or, if they should happen to drink away from home, it will not make drunkards of them, because they have been inoculated with Methodist egg nog.

MRS. R. ELDAS.

Letters from O. B. Diah.

NEW YEAR'S GREETINGS.

My Dear Cousin Jack: Well, dear cousin, Conference is over and we are at our posts. I rejoice that you passed your examination and that you are given work to do. It's the grandest thing in the world to preach the gospel! I had rather be a poor Methodist preacher than to be President of the United States.

Our last Conference was a gracious time. If all the preachers were not revived, it was their own fault. The love feast was ravishing; glory seemed to hang about the room as old veterans of the cross recounted their trials. Some of the sisters got happy. One said she was glad she was a preacher's wife, and she wanted all her sons to be preachers, and her daughters preacher's wives! All the young preachers smiled through their tears, but, oh, it was a gracious time!

Just before the Bishop read the appointments I felt that I was not worthy of anything. My prayer was, "Just give me a place to labor, Lord, and I'll do the best I can." Well, I got a place, and you got a place; so our prayers are answered. And as the New Year, 1893, is upon us, let us be true to our vows!

It is true our places are both hard fields (an easy place to labor for the Lord in these hard times is like looking for a good place for a boil to come), where we must labor much, "spend and be spent," to accomplish anything for our Lord.

So come, good cousin, let us buckle on the armor and go forth to the work, thrusting in the sickle and reaping the harvest of souls. Let us go at things in a natural way. "Man shall not live by bread alone," said Christ to Satan in the temptation, by which he meant that he would not have a miracle wrought to have himself saved from trial. A learned commentator has said that if Christ had worked a miracle to save himself from hunger, another miracle would have been wrought to save himself from the cross.

Ah, cousin, let us learn self-denial. The self-denials, the toils of earth, will fit us for angelic duties in the ages to come!

Our blessed Savior begun right; so must we follow. Miracles will attend our labors; yes, for what but a miracle can change a sinner's life? But these miracles only come in the natural order. When the Savior cast out devils, he said, "This kind goeth not out but by prayer and fasting." So with us, there must be first prayer and labor, then we can charge and know even beforehand that victory will attend our labors! I pity a great many preachers and lay members of our church and all churches who are doing so little to toughen themselves in the Lord's work. Why, I fear that they will be mere babies in heaven—if, indeed, they get there at all! They will be unable to execute anything of importance unless they have a "*miracle*" performed for their benefit. Let's make things *happen* this year, Jack. We shall be fed and clothed and sheltered, too; never mind about that. The laborer is worthy of his hire, and the Lord will make them give it to us, or he will send pestilence on their sheep and cattle, or drouth on their crops. The Lord holds his own, don't fear, and we shall be fed.

Happy New Year to you and all your flocks! Your cousin,

O. B. DIAH.

Millsaps College.

$5,500! $5,500! $5,500! $5,500!

This is the amount we want to finish out our $50,000. Are there not 5,000 Methodists in Mississippi who will send the agent at once $5 each? Are there not 5,000 more who will send $1 each? Are there not 30,000 more who will send fifty cents each? Are there not 20,000 more who will send twenty-five cents each?

Brethren, sisters, send at once, and let us be able to report by the 1st of January the first $100,000 of the endowment secured. If you have already paid something, give us another lift. Send money by draft or postal order on Jackson, Miss. Address your letters to

J. W. CHAMBERS, Agent.

Enterprise, Miss.

Cross-Bearers' Missionary Reading Circle.

The pastor whose people have an intelligent interest in missions has no trouble in securing contributions to foreign work. The Cross-Bearers' Missionary Reading Circle is aiding ministers by creating in the church a lively interest in the mission cause. This Circle has a three-years' course of daily reading, with examinations on the same.

Members of Woman's Missionary Societies and religious workers will do well to send to Rev. Z. M. Williams, secretary, St. Joseph, Mo., enclosing six cents postage, for a hand-book explaining this movement.

This study of history, travel, biography and peoples is itself an education, supplying a long felt need of the church, and stimulating many to an increased effort for the conversion and evangelization of the world.

M. L. GRAY.

Cameron, Mo.

Mississippi Association for the Promotion of Education.

The recent meeting of Mississippi educators in the capital recalls some early history in this State on that line. Our fathers were not indifferent to the importance of such an organization, and thereby endeavored to elevate the standard of education, improve methods, and dignify the profession of teaching.

In Millsaps College library there is a file of a magazine entitled the *Southwestern Journal*, published at Natchez in 1838, by the Jefferson College and Washington Lyceum. The number for Jan. 30 contains the proceedings of the "Mississippi Association for the Promotion of Education," which met in the State House at Jackson, Jan. 8, 1838. A thorough organization was effected, and a copy of the Constitution adopted is published. The Rev. M. Reed presided, and M. R Dudley was secretary.

M. W. Philips, G. T. Swann and R A. Hargis represented "the trustees of the Brandon Academy," President C. L. Dubuisson represented Jefferson College, B. W. Minter appointed as a delegate from the "Sharon Academy," and representatives of other schools were in the body. Messrs. Weir and Tucker, of Lowndes; Hoopes, of Claiborne, and Sims, of Hinds, were among the prominent delegates.

The following officers were elected: Prof. C. L Dubuisson, of Jefferson College, president; Dr. John W. King, of Brandon, vice-president; James Phillips, of Jackson, corresponding secretary; M. R. Dudley, Esq., recording secretary; Dr. M. R. Phillips, Dr. J. L. Montgomery, Solomon Tift, of Jackson; Rev. D. Comfort, of Clinton, and Pryor Lea, of Jackson, directors.

The resolutions adopted and proceedings recorded are full of interest. I thought the scrap of history would not be unacceptable to your readers.—Charles B. Galloway, in *Clarion*.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

JUNIOR SONGS. By Sweney and Kirkpatrick. J. J. Hood, publisher, Philadelphia.

This is another collection of hymns and songs for young people's meetings, and has some good pieces in it.

THE BOTTLE. By Rev. B. Carradine, D. D. A. W. Hall, publisher, Syracuse, N. Y.

Bro. Carradine has made a splendid talk on this interesting theme, and the illustrations are ingenious. We wish everybody could read this little pamphlet.

PERIODICALS.

—JENNESS MILLER MONTHLY is a "special" for the ladies, and a favorite among many. New York. Price, $1.

—POPULAR SCIENCE has a full quota of papers which take a wide range and discuss interestingly many subjects. D. Appleton & Co., New York. Price, $3.

—GOOD HOUSEKEEPING is a monthly which will make good housekeepers of all who will read it carefully and abide by its instructions. C. W. Bryan Company, Springfield, Mass. Price, $2.

—OUR LITTLE ONES contains many charming pictures and much interesting reading with which all the young people will be greatly pleased. Russell Publishing Company, Boston. Price, $1 50.

—BLUE AND GRAY is a new monthly in the interest of fraternity and union. This number is interesting, and gives promise of many good things in the future. Patriotic Publishing Company, Philadelphia. Price, $2 50

—THE TREASURY begins the year with a very fine number containing Sermons, Sermonic Thoughts, Living Issues, Questions of the Day, and other important topics. E. B. Treat, New York. Price, $2.50; clergymen, $2.

—REVIEW OF REVIEWS has for its leading paper, President Diaz and the Mexico of To-Day, by Henry Ware Allen. The department, The Progress of the World, is especially good. This Review is worth twice its price. New York. Price, $2.50.

—ST. NICHOLAS' bill-of-fare is contributed by Rudyard Kipling, Nora Perry, Thomas Wentworth Higginson, Tudor Jenks, Margaret Johnson, William O. Stoddard, and some others. Such names are assurance of a fine number. Century Company, New York. Price, $3.

—CASSELL'S FAMILY MAGAZINE contains serial stories, completed stories and miscellaneous papers, and almost every taste may be gratified by tasting these good things. The moral tone of this monthly is excellent. Cassell Publishing Company, New York. Price, $1.50.

—THE GOSPEL IN ALL LANDS contains several readable articles, and among them "Missionary Qualifications," by Rev. Judson Smith, D D. This periodical is the organ of the Missionary Society of the Methodist Episcopal Church. Hunt & Eaton, New York. Price, $1.

SUNDAY-SCHOOL LESSON.—Jan. 15, 1893

BY REV. J. C. W. COXE, D. D.

Encouraging the People

Haggai ii, 1-9.

B. C.—521.

GOLDEN TEXT.—"*Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*" (Ps. cxxvii, 1.)

LESSON OUTLINE.

It is important to have in mind the order of events, with the successive dates, from the decree of Cyrus to the message of Haggai. The decree of Cyrus was issued B. C. 536; the foundation of the temple was laid the following year, B. C. 535. In 529 B. C. Cyrus died, and was succeeded by Cambysis. He died B. C. 522; the pseudo-Smerdis seized the throne, and by decree forbade the building of the temple. After seven months Darius succeeded to the throne, and in August of the year 521, Haggai delivered his first message to the people, urging the rebuilding of the temple. The present lesson is his second message, some six weeks later.

Haggai was the first of the prophets after the captivity. His contemporary was Zechariah. Not improbably he may have seen the first temple. His prophetic mission covers less than four months. (Comp. ch. i, 1, with ch. ii. 10.) In this time he delivered four messages (see ch. i, 1; ii, 1, 10, 20), all having to do with the rebuilding of the temple. In the interval between the second and the third message of Haggai, Zechariah delivered his first message. (Zech. i, 1.)

We follow the Berean outline in our further study.

I.—PAST FAILURE, V. 1-3.

For nearly fifteen years work on the temple had been suspended. The jealousy and opposition of the Samaritans (see Ezra iv) and the edict of the Persian king, called forth by false accusations made by the Samaritans, caused this delay. Now there came a message from another King—"the Lord of hosts," as the minor prophets almost exclusively designate Jehovah. That message came by the aged Haggai; how received by him we are not told, nor is it important. His first message was a rebuke; this is an encouragement. It came on the last day of the Feast of the Tabernacles—a day usually of great joy and praise. Now the joy was largely wanting. Crops had failed; the people were poor; they had become discouraged by delay in rebuilding the temple; what cause for joy was there?

All the more need was there of a message from the Lord. It was addressed to three classes—the representative of the civil government, the priestly head of the church and the common people. It recalled the past with its glory; it contrasted the present desolation—Jerusalem in ruins, the foundation only of the temple laid, the great altar the only reminder of the former splendor—and challenged the despondent thought of those who had seen the temple of Solomon: "Is it not in your eyes in comparison of it as nothing?" Could it ever be anything worthy their national history and their national hopes? This was the human side of the case—failure, gloom, despondency, hopelessness; what was to be effected with and by such a people?

II.—PRESENT DUTY, V. 4, 5.

It is well to look back—but only for warning and encouragement. A failure may prepare the way for success. Men may rise—

"On stepping-stones of their dead selves,
To higher things."—

if they will be wise. This end Haggai sought. He had pointed out the past in order to incite to present duty. His message of encouragement was a trumpet call to ruler and priest and people. His threefold exhortation was the echo of the divine voice to Joshua nine hundred years before. (See Josh. i, 6, 7, 9.) . . . His promise of nearly a thousand years before was not forgotten. His power, his wisdom, his resources, were pledges of success. What then was present duty?

III.—FUTURE GLORY, V. 6-9.

Yesterday, failure; to day, despondency; to morrow, glory. So God often turns prophecies of defeat into record of victory. Enemies seemed to be powerful; in a little while the Lord of hosts would "shake the heavens and the earth, and the sea, and the very land;" "all nations" would feel his power, and tremble under his authority. Now they antagonize; then they will co operate. Now they hinder; then they will help. Now discouragement is felt because of poverty; then "the desirable things of all nations shall come" to aid in rebuilding the temple and the Holy City. That the current interpretation of the phrase—"the desire of all nations"—which refers it to the Messiah is unwarranted is suggested by the broken and want of harmony which this introduces into the prophecy; and the fact that neither of the evangelists quote the verse as referring to the Messiah. An alternative view has been taken which makes Jehovah the "The desire of all nations"—which seems equally forced; while the view of the Revised Version given above is consistent, harmonious and thoroughly intelligible. It points to the following verse: "The silver is mine, and the gold is mine, saith the Lord of hosts"—all resources in all realms, which even heathen will bring as tribute to God. And this will result: "The latter glory of this house shall be greater than the former." To the eyes of the people it seemed "as nothing" (v. 3), but faith saw down the ages, and as Herod's temple saw a glory, a splendor, a royal magnificence of architecture and adornment, which were the complete fulfillment of this prophecy, "And in this place will I give peace, saith the Lord of hosts." Here the burdened heart could bring an offering and find pardon; here in the "fullness of time" the Prince of Peace would appear with his beneficent message of peace; while in wider view and not out of harmony with this prophetic vision, the temple of human hearts would be glorified by the indwelling Spirit, and the gift of peace be the pledge of eternal good to the soul.—*Central Christian Advocate.*

Three Dominant Evils.

Three evils there are dominant in this land to-day—the saloon, the brothel, and the gambling den. Linked together in many dark and devious ways by common interests and common ends, these three institutions stand to day as the three most powerful and strongly entrenched organized agencies of evil with which Christianity has to contend. All three have to a greater or less extent the support of our laws and customs, and the sympathy and patronage of many of our legislators, our public officials and our leading public men. Where laws exist for the destruction or suppression of these evils, they are for the most part openly and willfully ignored. In many municipalities, like our own, the proprietors of saloons, brothels and gambling dens are allowed to conduct their vile and shameful traffic under the protection of the authorities on the condition of paying therefor a sum of money which in some cases is fixed according to a regular schedule. In some cities, as in Omaha, Nebraska, two of the institutions named are licensed by the authorities, and the fees are paid into the local treasury. In most cities, however, as in our own, the revenue from this source goes direct into the pockets of city officials.

Of the three evils named, the saloon and the gambling den have, perhaps, the boldest front and the strongest grip upon our political life. They find the most outspoken champions and supporters in respectable circles, and the most open encouragement in our secular newspapers and other public prints. With a few notable and honorable exceptions, there is not a daily newspaper in the country to-day which does not favor the license system for saloons and does not directly assist in the promotion and development of the gambling business by publishing "tips" on horse races and "expert" reports of the operations of such gambling resorts as Gutlenberg and Gloucester. A flagrant instance of this newspaper partnership in the gambling business is that of a certain newspaper of this city which, while making strong claims for public support as the organ of various reform movements, at the same time glorifies, supports, and encourages in daily columns of valuable space the vile practices of such indescribable sinks of iniquity as Guttenberg and other resorts of its kind. In our own State the gamblers have obtained such a strong representation in the State Legislature that they have been able to obtain a law known as the Ives Pool Law, granting them special privileges and immunities. A special representative of the lottery and race-track interests was elected to the Assembly from Westchester county at the recent election, and it is now given out that this man proposes to have the Ives Pool Law amended in such a way as to make it still more favorable to the gambling fraternity. In our neighboring State of New Jersey, the gamblers, it is said, have also captured the Legislature, and it is proposed to pass a law during the coming session modeled after the Ives Pool bill. The special champion of this measure will be one Thompson, the proprietor of the notorious resort at Gloucester, who was elected to the Legislature. These facts only serve to show what a position of power and influence the gambling interests have secured in these States. In other sections of the Union the same elements are at the front, and the situation of affairs is no better.

Of the three agencies and promoters of vice and crime—the saloon, brothel, and the gambling den—the first is the only one against which an organized resistance is being made in a large, persistent and effective way. A strong and noble fight has been waged these many years against the liquor evil; many able and worthy men and women have given up their whole lives to the temperance cause, and a vast amount of literature has been issued for the specific purpose of arousing and educating public sentiment on this temperance question. And from all this much actual good has resulted. The evils of strong drink are still of fearful dimensions, and the liquor power is still bold, aggressive and defiant. But the situation is not as bad as it was ten or twenty-five years ago; some real and satisfactory progress has been made. But the social evil and the gambling vice have encountered no such powerful and organized resistance, and there is reason for the belief that both of them are more prevalent to-day than ever before. It is true that much noble work has been done by local reform societies and religious and charitable institutions here and there to prevent and suppress the evils named, but nothing has been done comparable to the battle against the liquor traffic.

Without stopping further to consider the social evil at this time, it seems quite clear to us that some large and organized resistance should be made to the gambling curse. This evil has been growing, as we have said, fostered by our laws, our business methods and our social usages. The general public, including the great body of our Christian men and women, has only the slightest conception of the magnitude and enormity of the gambling evil, of the ruin and misery which it is causing. It is high time that an organized effort was made to arouse public sentiment on this question. What may be accomplished by united effort in this line is illustrated in the magnificent and successful fight made against the Louisiana Lottery last year. But lottery gambling is only one of many forms of this gigantic iniquity. Larger, more powerful and more dangerous to public morals than the Louisiana Lottery is the gambling institution known as the Race Track. Such vile resorts as Gutenborg, Gloucester, Morris Park and Garfield Park are doing more to-day toward the promotion of vice and crime than all the lotteries now in existence. If the forces of reform are seeking a specific object of attack, they can not do better than to concentrate their efforts on turf gambling. In England a large and effective movement is being made along this line by the National Anti Gambling League, of which the Earl of Aberdeen is president, and in which many other prominent men of England are enlisted. We need a league of this character in America.—*Christian at Work.*

Pots of order use BEECHAM'S PILLS.

Gleanings.

Over four thousand miles of railroad were laid in this country during 1892.

Dr. Pentecost is authority for the statement that in India 2,500 persons are baptized every month.

Hon. David A. Wells says that during the last forty years ten thousand million dollars have been wasted in whisky and other intoxicants.

The population of Ireland in the year 1821 was 6,801,827. In 1891 it was only 4 704,750. This is a falling off unexampled in the history of modern times.

The census of 1890 reveals the fact that in the government and mission schools of India 13 000,000 have been taught to read, and this is mainly the work of forty years.

For the first time in the history of the United States Senate a Jewish rabbi, Dr. Silverman, of New York City, offered the prayer at the opening of the session on the 7th of December.

In the city of Rome there are thirty cardinals, thirty-five bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet with all this "teaching power," so called, 190,000 of the inhabitants can neither read nor write.

Michigan University, at Ann Arbor, has increased the salaries of its professors to $5,000 a year. No professional men are as poorly paid as college professors, and this Michigan example should be generally copied.

It is estimated that the Presbyterian Churches of the world have 4,093 000 members, of whom 1,709,000 are found in North America, 1,436 000 in Great Britain, and 753,000 on the Continent; and, therefore, the Presbyterian population, or adherents, can not be much less than 20,000,000.

In the last year the American Bible Society printed and issued 913 678 copies of the Bible, or parts, which is more than 2 books for every minute of the 313 working days, while by the British and Foreign Bible Society 13,000 copies of the Bible, in whole or in part, were issued every working day.

The Methodists have come into possession of a fine site in the city of Rome, on the same street as the King's Palace and the Government buildings, and hope soon to have there a large and commodious building, containing a church, a college, a theological seminary, residences for the faculty, and a printing department. One man, the Rev. G. A. Reeder, of Ohio, will give $10,000.

This is linking the old with the new in a way most impressive. It is said that a descendant of Columbus is to start the machinery at the World's Fair. The aged man can not undertake so long a journey, but, touching an electric button, which connects with one of the ocean cables, and that again with the immense enginery in the Fair buildings at Chicago, the wheels will be set in motion.

Great Britain with 35,000,000 people spends as much for intoxicating beverages as the United States with 65,000,000. But her bequests for religious, educational and charitable purposes, exclusive of Baron Hirsch's benefactions, reached $15 500,000 as against $7,000,000 in the United States. Much of this difference is accounted for by the large amounts given in that country during the life of the benefactor.

There are said to be 3,000 spoken languages. The Bible has been translated into about 200 of them, but is accessible to fully two-thirds of the human race. The Mandarin Chinese affords communication to 200 000,000 souls, the English to 120,000,000, the Hindustani to 82 000 000, the German to 54,000 000, the Arabic to 50,000,000. The English-speaking people have translated most of the versions that now exist.

One hundred and nine thousand locomotives are at present running on the earth. Europe has 63 000; America, 40,000; Asia, 3,300; Australia, 2,000, and Africa, 700. In Europe Great Britain and Ireland take premier position with 17,000 engines; Germany has 15,000; France, 11,000; Austria Hungary, the second largest continental country, has 5,000; Italy, 4 000; Russia, 3,500; Belgium, 2 000; Holland and Spain, 1,000 each; Switzerland, 900, and the remaining European States, 2,600

There are said to be extant not less than 400 000 Christian hymns. Germany heads the list with 100,000. The most prolific writer of hymns was Charles Wesley, who wrote 6,500. Next to him came James Edmeston, who wrote 2 000. Isaac Watts, whose hymns are among the most popular, wrote about 400. Only about one in ten of the hymns written is worthy to be pronounced "classical" and "immortal." Fanny Crosby, the most prolific of living hymn writers, has produced about 2,000 hymns and religious songs.

The World's Fair will be a busy place this year. Nearly 700 acres will have to be swept several times every day, and an enormous force of workmen will be required to do it. The buildings must be scrubbed and swept and the exhibits kept free from dust. Exhibitors will need a large force of helpers. The Columbian guard will be increased to 1 500, and perhaps to 2,000, several hundred ticket sellers and takers will be on duty, and restaurants and booths will employ thousands. Altogether the number of employees on the grounds has been variously estimated from 20,000 to 75,000.

We sometimes overlook a very convincing evidence of the inspiration of the Bible. Dr. Parker, of London, writes: "To me the Bible is inspired because it is inspiring. I can not read it and be indolent. Nor can I read it and be indifferent to the claims of poverty and suffering. All its commandments are outgoing, such as cast, give, sow, heal, go, forgive—wonderful words when carried out in all their meaning; wonderful because the whole book is wonderful. Yes, I see difficulties, and hard questions, and vexing problems about every theory of inspiration. But my concern is with the book itself, and to my very heart it is the voice and the message of God."

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How to Determine One's Field of Work.

God leaves no Christian without some definite work.

Our work here determines our reward hereafter.

In each field faithfulness is required, not success.

Our work should be determined by God's will, and not our choice alone.

How his will may be known:

First—By his specific and direct call of the Holy Spirit.

Second—By his call through the church.

Third—By his Word, which is his will.

Fourth—By special providences.

Fifth—By his gift of talents.

Sixth—By his birthright of sex and blood.

Seventh—By his gift to us of reason and judgment.

All work of a Christian should be Christian work.

Ability often determines. No blockheads for preachers or teachers.

Birth and blood often fixes position.

Hodcarriers and philosophers both wanted.

Faithfulness and fruit in one place may give us promotion.

A wife's "call" is to love and help husband and home.

A mother's field of work is her children.

"To every one his work" means:

Some for preachers.

Others for missionary fields.

Some to make money.

Others to spend it.

Some to be masters.

Others to serve.

Some as teachers.

Others as scholars.

Some for the pulpit.

Many for the pew.

"Opportunity" is God's mighty voice saying, "I want you."

Take a view of the whole year, see where you can fit in—there work, win and die.

Be guided by these three: the Holy Spirit, promises and providences.

God never wants anyone in two places at the same time.

Patient waiting is often one's work.

Time and prayer and providences make the field we are to fill very plain.

The following may mislead us:

1. Love of money.
2. Desire for honor and praise.
3. Popularity.
4. Ease, pleasure and power.
5. Egotism.
6. Success of others.
7. A lack of knowledge of self.

Suggestions:

Finish the work in hand.

Do the things right about you.

Some are sowers and some are reapers.

Read the 12th chapter of I. Corinthians.

Finally, get all the light you can from every source, then you settle your life-work with prayer and your own heart.—From C. H. Yatman's *Lessons for Christian Workers.*

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases Hall's Hair Renewer will start a growth.

The fund which George Peabody gave thirty years ago to build homes for the poor, has increased from $750 000 to more than $5 000 000. Up to the end of 1891 the trustees of the fund had provided for the artisan and laboring poor of London 11 273 rooms, besides bath rooms, laundries and wash-houses. These rooms were comprised in 5,070 houses. The average rent of these houses was $1 20 a week.

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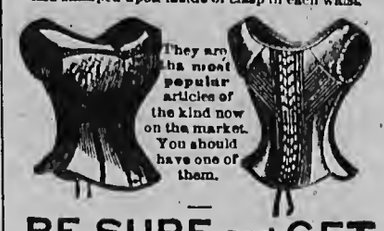

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Thursday, January 12, 1893.

BRIEFS.

The only practical way to use religion is to use it for the good of our fellow-men.

An exchange asks this pertinent question, and we emphasize it in repeating it to our readers: "Of what use is a law if it is not to be enforced against the rich?"

The time past is sufficient for us to have educated our people for benevolent work by occasional appeals which are answered by impulsive responses. Now let us educate them in the idea that benevolence is best and safest when the practice of it is continuous.

Emerson says: "Eloquence is the power to translate a truth into a language perfectly intelligible to the person to whom you speak." So, brother preacher, you will never be eloquent if you use in preaching words which your hearers do not understand, or put them together in a way which requires study to find out what you mean.

A writer in one of our exchanges says: "I have felt that some —— churches are suffering from eminent respectability and intellectual supremacy, and lack something of evangelistic fervor"! What a power a church would wield if these three harmonized in zeal and enthusiasm in its proper work! Who could guage the power or measure the aggressiveness of such a body of Christians!

What wonderful things have had their origin in the prayer meeting! Pentecost began in a prayer meeting. The power to preach with telling results was bestowed in a prayer meeting. Christian history, as wonderful and thrilling as it is, started in a prayer meeting. These three great things originated in a small prayer meeting! Then don't look askance at the prayer meeting service of your church, but attend regularly and expect great things, and great things you will surely experience.

There is one thing that every fair-minded man ought to remember and to govern himself accordingly, and that is, that every laboring man and woman had a right to *one* day of rest in the week, and each one wants it. The laboring people who have no Sunday know that they give fifty-two days of work in the year for which they do not receive a nickel. They realize that this is a crime against them, and every fair-minded man ought to cry out against such a crime and against "the greed of gain" that is behind it.

Last year the American Sunday-school Union planted 1,664 Sunday-schools, into which were brought 66,569 teachers and scholars. In the schools it aided and recorded were 474,603 teachers and scholars; 15,614 Bibles and Testaments were distributed to the destitute; 56,582 visits were made to families; 12,474 meetings were held; 6,678 conversions were reported, and 216 churches developed from this work, while the outlay was only $105,988. Can you parallel this in any branch of home or foreign mission work, either as to the importance of work, or the results secured, or the expense incurred?—*Christian at Work.*

Church Vows.

It is a good time to remember and study over the vows we have made to God and the church. Every member of the Methodist Church has taken, and voluntarily taken, a vow. That is, every member has made promises to God and to the church *to do* certain things and *not to do* certain other things. In the whirl of every-day life, we are not always careful to keep these promises in mind. The things of the world take such a hold upon us, and hold on with such a tenacious grip, that the memory of promises made in the past almost fades away and we require to be reminded again and again of them. If these promises had been made to be kept for a certain specified lapse of time, it would not be a great matter to fail to remember them; but they have been made to embrace all time until probation ends. They have been taken in such a way as to include all time and to exclude none of it. The obligation which we have imposed upon ourselves by assuming these vows is continuous from the time they were taken until our life shall go out. "All the days of your life" is the formula by which we have assumed these obligations. There can be no interruption of the continuity of the obligation nor prescription by lapse of time of the responsibility. As, then, the vows bind us all the time, it may be wise occasionally to review the nature and meaning of the obligations we have assumed.

The answers to two questions constitute the vows which we have assumed in joining in fellowship with the church. Perhaps these promises are not as fresh upon our consciences as they should be; therefore, we call attention to them. One is the "vow of repentance, faith and obedience contained in the baptismal covenant." In order to find out what that "baptismal covenant" is, we turn to the ritual for adult baptism and find that we have promised "that we will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments all the days of our lives." This promise, though expressed in few words, is very comprehensive. It is simply a vow to turn away from all evil and to follow after all good. It is a vow which binds us to a constant belief in the Word of God and a continuous practice of its precepts until life shall come to an end. In the great haste of the present we are apt to forget the greatness of our vow; so right here and now let us stop and think it over—this repentance, faith and obedience.

The other vow is, that we will be "subject to the discipline of the church, attend upon its ordinances and support its institutions." This promise includes all church duties, and these are very many and very weighty. To be "subject to the discipline of the church," we think, means that we will keep its rules. If it does not mean this, we do not know what it means. These rules are very plain, and our pastors have read them to the congregations very often; so that we can not plead ignorance, even if we desired to do so, Attendance upon the church services is a part of this promise. Perhaps we have suffered other matters to hinder us from keeping this part of our vow; but while such may be the occasion of a plain violation of promise, such can not be a justification of that violation. Nothing but impossible conditions can excuse the performance of a voluntary promise. We have also promised to support the institutions of the church. Many of us seem to have imbibed the notion that this means we are to give the institutions of the church our *moral* support. That is not all, if any part of the support, we are to give. It simply means that we are to support the church and her institutions *with our money*. Some do this well, some do it indifferently, and some do it not at all, seemingly having forgotten that they had promised to support the church with their means.

These are our promises, and they are as binding to-day as they were when we assumed them. Then let us begin the year with the memory the Psalmist had when he exclaimed, "Thy vows, O God, are upon me."

Orders to the Front.

The call has gone forth for reinforcements for China and Japan. Let the passages quoted below from a private letter show the spirit of one who has been to the front, and who, with a dying child, a sick wife and himself broken down in health, is full of devotion for and longing to return to the work.

For twenty-four hours we have bitterly fought death from the throat of our dear little babe. The struggle increases; I fear he must go. His one month in our home and hearts has been like the sojourn of an angel. "The Lord hath given. Blessed be the name of the Lord!"

Doctor, my spirit moves within me when I begin to approach the subject of my return, or not return, to Japan. Don't you think one of those two men who goes to Japan at once should be I? Do you not think I ought to have the right of way? Be the first man to respond, so to speak, to the call of Bishop Key? I am ready to be among the first he orders to the front. I assume the risk of my return from a failure of health under five years, or any other period, if the Board require it. I will, when I go, pay the travel of and support for one year any young lady who knows music, only approved by the Board, who shall be allowed to work with my wife among the women and children at the station I am appointed to open. Or else I will pay my own way out there. This as a thank-offering for my wife's recovery and my own. I believe I am in the will of the Lord. Nevertheless, if those in authority over me do not think so, my convictions will have to yield. As I wrote to Bishop Keener: "The foreign work is my spouse. I am pledged to it for life. If it means a shorter term of service, I prefer it."

Surely throughout this broad land there are others filled with the same spirit of consecration. It has been several months since the call was made; yet we have had but few applications, and none from Mississippi, although a Mississippian has offered to send out a man and his wife to supply the place left vacant by the death of J. W. Lambuth.

In this exigency, with the debt hanging over us, knowing that appropriations for new missionaries can not now be made, there are four persons who have offered to support missionaries. Until the debt is paid missionaries must go out on these specials.

This money has been ready and waiting for months. Why this lack of volunteers? Is there a soldier of the cross who is not willing to go where the need is greatest? May the Holy Spirit bring the need and the call home to the heart and the conscience of everyone in the church.

With regard to the debt, I would say that in reply to queries sent out to Conference solicitors the replies are very favorable.

The Southwest Missouri Conference, to which was distributed $3,272, subscribed $4,406, and has collected up to date $1,069.

The North Alabama Conference subscribed $1,300, and the balance of the $4,228 asked for has been distributed, and Dr. Hosmer says the work of collection is encouraging.

Dr. T. L. Mellen, of the Mississippi Conference, has sent in over $800 of the $3,703 distributed to that Conference.

The Virginia Conference was asked for $7,483, and of that amount has raised over $2,500.

The Tennessee Conference has collected $2,335 of the $7,860 distributed to it, and the balance is in process of collection with the prospect of getting every dollar.

If the pastors and solicitors would only push the matter with one heart and mind, there is no doubt but the entire debt could be lifted.

W. R. LAMBUTH.

Sunday at the Columbian Exposition.

The devil is most persistent in his efforts to obstruct the way of righteousness. This is clearly seen in the effort now being made to induce Congress to repeal the Sunday closing law for the World's Fair, which it enacted last Summer. After accepting the money donated by Congress under the condition of keeping the gates closed on Sunday, the local directory and local press and anti-Sabbath people of Chicago have put in motion the machinery to reverse, if possible, the action of Congress. This is an insult to the Christian people, as well as to Congress itself, and should be resented as it deserves.

In regard to this matter Dr. Butler, chaplain of the United States Senate, has made some very just observations in a recent issue of the *Independent*, which we republish for our readers:

Congress, the most conscientious and most intelligent legislative body in the world, rightly interpreted the popular will in affixing the closing conditions to its liberal appropriation for the Exposition from the public treasury. No doubt the Commissioners accepted in good faith this money of the people, and must, as honorable, law-abiding public servants, see that this law closing the gates of the Exposition on the Lord's Day, as the laws of quarantine against cholera or crime at our ports, is enforced. A great moral epidemic starts outside the gates of this Exposition, endangering the natives inside, which need the protection and moral influence of this quadro centennial, which, but for our Sabbath and the moral and religious agencies centering in the day and Word and house of the Lord, had not been. Our history and our hope, as a republic, focalize in the Lord's day, the perpetual sign of God's covenant of blessing with the peoples of earth. Our strength is not in wealth and armament, but in the intelligence and virtue and piety of the people. Godly conscience is the fruitful soil of American patriotism. The moral forces of the nation must be fostered by all, whether native or adopted, who love our nation. We have room in our vast domain for all industrious, virtuous, God-fearing people from every land, *but for no others.*

The conditions which led Congress to affix the Sunday closing condition to the appropriation are substantially unchanged. The emphasis now given to the workingmen, and to the stopping of the machinery and forbidding of barter on the Lord's day, are no greater now than they were when discussed last Summer in the Capitol. When the millennium has dawned and the moral atmosphere of Chicago and of all the cities shall have been purified, we may open expositions on God's day and study art and invention and science with profit for seven days in the week. The time has not yet come in which to treat every day alike. To do so now would be, not to sanctify, but to secularize not six, but seven days of the week. Infinite wisdom appoints the Sabbath. With the gates ajar, even on the Lord's day, God have mercy upon the good people of that wondrous city by the lake! With 50,000 miles of railroad terminating in Chicago, draining a radius of some 400 miles, reaching out into seven States, with a population of 16,000 000 of people, excursion trains pouring in upon the more than million residents of the great city, it requires no vivid imagination to picture a scene of moral desolation—*a blasting sirocco*, which no pen can paint. Open gates mean demoralization in every city, town and hamlet on the lines of these enterprising railroads—double work for trainmen, to say nothing of the hard-worked men and women inside the Exposition gates. The ruse of religious services inside the buidings is not to be considered for a moment. It is impracticable as it would be unprofitable. The half-dollar entrance fee and the flood of business which would sweep through the streets of the city by this asked-for repeal is, I apprehend, the true measure of the inspiring motive. To sweep away the safeguards of one day's rest in seven would be the saddest day in the history of the workingman's unrest. God made the Sabbath pre-eminently for the workingman. There are workingmen and workingmen. Multitudes of them are Sabbath-keeping and church going and prospered.

It remains for the press, the pulpit and the moral and religious sentiment of the nation to make themselves heard in the halls of Congress. Our legislators and our President are to be applauded for the law now upon the statute books closing the gates of the Columbian Exposition on the Lord's day. It marks an epoch in our nation's history second only to the Emancipation, which made all the land free. That the gospel leaven of truth, justice, righteousness, brotherhood, fatherhood, are molding us more and more as a people, there can be no doubt. Having achieved this victory for the Lord's day, it is for the forty millions of people who asked it, and who now indorse it, to stand by Congress and bid your senators and representatives to stand fast.

The State vs. the Mayor of New Orleans.

The Chief of Police of this city was charged with a misdemeanor in refusing to make arrests of those who violated the Sunday law, and his trial resulted in a *mistrial*. The jury stood eleven to one in favor of conviction. The case was plain, the evidence indubitable, the judge's charge clear, and yet there was *one* man who could not be convinced of the Chief's guilt. The Chief claimed to be acting under orders from the Mayor, and would not arrest Sunday law violators without a warrant.

This case brings out the fact that our Mayor has put himself above a State statute. He is the autocrat of the Commonwealth of Louisiana, and no law will be enforced without his nod of approval!

The *Picayune* says:

Whatever may be the outcome of the mistrial in the case of the State against Superintendent of Police Gaster, the fact seems to have been pretty plainly determined judicially that the police force of the city is under State control in respect to the enforcement of the criminal statutes of the State. This principle was unequivocally declared from the bench, and there is good reason to believe that it is sound in law as well as necessary to the administration of the State statutes concerning crimes in the city.

Certainly the Mayor is authoritative in his control over the police in respect to city ordinances, and the Mayor has power to pardon persons who have been convicted under city regulations; but when a statute of the State comes up for consideration the Mayor has no power to oppose and obstruct its execution. If he has no power to suspend or modify the enforcement of a State law, plainly he has no power to authorize the police to do so. Then the Chief of Police can not excuse his own laches and neglect in the premises by pleading orders from the Mayor.

Such, in effect, is the ruling of the judges of the Criminal District Court sitting *en banc*, and it should be considered authoritative in the future. Chief Gaster must now realize that, in accepting the Mayor as superior or paramount in dictating his conduct in regard to a criminal statute of the State of Louisiana, he has come dangerously near to serious punishment through sentence of the State Criminal Court. The Mayor, too, should realize that by assuming a power superior to that of the State in enforcing State laws, he has come dangerously near to precipitating upon a too obedient servant criminal punishment and an ignominious fate. But the end of this case has not yet come. There may yet be more of it than the city authorities will relish. The State is sovereign and the city is subject. It is like bearding a lion for the city to assume superior airs in the premises.

We are moved to ask concerning our mighty Mayor: "Upon what doth *this* Cæsar feed, that he hath grown so great?"

NOTES.

If any young brother is lamenting the fact that he is not a genius, let him remember that genius accomplishes nothing but by hard work. Hard work is a genie which "brings things to pass."

A very curious scientific contest has been going on in naval and military circles for a long time, and has not yet been decided. It is the contest of "gun penetration against armor resistance." Improvements in each have been made continually. As fast as new guns have been invented, new kinds of armor to resists balls have been made. And thus the contest is kept up pretty evenly by each side, until armor and guns have arrived at a remarkable degree of penetrating power by the one and resistance by the other. It looks as if the old question, "What will be the result when an irresistible force strikes an immovable object?" is in a fair way to be answered.

The scientists will catch up with the Bible after while, if they hurry up. The *Sanitary Era* has this:

Dr. William Hunter, in a recent lecture, characterized the blood as a highly organized tissue—one to which he would assuredly apply the term "living" did he not fear to be asked to define what life was. The relations of the various parts of the blood were, if less close anatomically, no less intimate physiologically and chemically than those of the cells and matrix of any other tissue. Moses made a remark long ago that was still more radical than Dr. Hunter's, viz: "The blood is the life." Possibly there was more in this dictum than modern science has yet overtaken. Or, perhaps it was only a popular way of indicating for a special purpose, the most accessible situation of life.

The enterprising spirit of this age is immeasurable and unquenchable. Two great projects—greatest of all yet broached—are being talked up. One is the connection of this continent with Japan, China, India and Australia by a Pacific cable by way of the Sandwich Islands. The other is the connection of both hemispheres and all the continents by railway. It is proposed to construct a railroad from Cape Horn up through South America, Central America, Mexico, United States and Canada to Alaska; thence across Bering Straits to Siberia, thence westward and southward to Constantinople; thence to Egypt, and thence down through Africa to the Cape of Good Hope. What a stupendous undertaking; and yet it will be done. Difficulties are nothing except they are religious difficulties. Religious difficulties are the only ones that men can not surmount.

The *Picayune* makes a fine point on the subject of immigration. While deploring the fact that too many undesirable people are coming, and coming too fast, the *Picayune* makes the point that as undesirable as that fact is there is another fact which is really alarming, and that is, the facility with which these undesirable people are made citizens. Here is the real source of trouble. In a few days, or weeks at most, these immigrants are converted into citizens, and then the party politicians take them in hand and manipulate them as they list. According to the *Picayune*, while the immigration laws need revision, the naturalization laws stand in greater need of revision. If those people were not made citizens so soon, they might be managed so as to circumscribe the sphere of their hurtful influence. But the laws continue as they are, we are helpless. The *Picayune* is right.

During this year the preachers ought to inaugurate some scheme to improve our congregational singing, and persist in it until the improvement comes. It is sadly needed everywhere. Have the present generation of Methodists lost the power to sing what characterized the worship of our fathers? It does seems so. Most of the singing now "is with the understanding" by the choir, but with very little "with the spirit." Dr. Clark, of Christian Endeavor fame, gives a brief account of congregational singing in Australia, where he has been visiting lately:

The singing throughout Australia, so far as I have heard it, is magnificent. This adjective is not a letter too strong. No thin, shrill, soprano warblings, no unintelligible bass mutterings, but these hearty Christians, but glorious, full-voiced congregational singing. It is brisk and spirited, too, so that seven or eight verses are sung in the same time that it would often take our congregations to drag through four, with the tedious voluntaries, interludes and postludes to which we are so often treated.

That is the kind we need in all churches—"hearty, glorious, full-voiced congregational singing."

PERSONAL AND OTHERWISE.

Closet prayer will settle many difficulties!

There are said to be four hundred theological seminaries in this country!

South Carolina has abolished the saloon, and the State government takes charge of the liquor business.

Brother, you will do your most valuable work in *personal* contact with your people, especially with the sinners.

Within two years and a half Mr. Rockefeller has given to Chicago University three and a half millions of dollars!

"If you tried as hard to be good as you try to get money," don't you think there would be improvement along several lines?

Don't dwell too much in your thought on the past year. The present year has grave responsibilities and glorious privileges.

If you are a "college-bred preacher," leave out of your sermon, "When I was at college." If you don't, somebody will say you are putting on "college airs."

Every Methodist should take a Methodist paper. "It is impossible," said Wesley, "for people to grow in grace unless they give themselves to reading."

The electoral colleges of all the States met last Monday and voted for President and Vice-President. We have not received full returns, but we presume Cleveland and Stevenson have been elected.

A little boy asked a little girl: "Wot's the difference between high church and low church?" The little girl replied: "Why, don't you know? One says, 'Aw-men,' an' the other says, 'A-men.'"

W. B. Palmore, of the *St. Louis Advocate*, during this year will take another tour abroad. He will visit England, France, Belgium, Portugal, Spain, Africa, and return through South America.

Dr. Buckley's example may be followed with profit by some preachers we wot of. It is said that he saws wood for exercise. Sawing wood is good for the chest and, therefore, for the lungs and, therefore, for all persons who speak in public.

When you collect money for the ADVOCATE, don't write to the publisher to charge to your account, but send it forward immediately. The publisher pays the expense of remittance, and he needs the money at once; and he does not know that the editor is writing this.

About 300 ministers were received on trial during the past few months into our Conferences. Some of the Conferences are yet to be held, and the records of some we failed to get. According to our count, thirty-six Conferences received 289 preachers on trial, and we suppose, estimating those we failed to get and those Conferences yet to be held, the number will easily reach 300. South Carolina heads the list with 22, followed by Holston with 20. So God is still calling men to the itinerancy, and the church is sending them forth. Amen!

Mississippi Conference Assessments.

There was an error in publishing the assessments of the Mississippi Conference for the expenses of the delegates to the General Conference. The figures published in the ADVOCATE, of Dec. 29, show the assessments for the last year. The Joint Board of Finance recommended, and it was adopted by the Conference, that the districts should be assessed the deficits on their collections for last year. So that the assessments for General Conference purposes for 1893 are as follows: Jackson district, $76.25; Vicksburg district, $71.25; Brookhaven district, $141.00; Meridian district, $97.35; Seashore district, $45.50; Woodville district, $42.05; Brandon district, $62.00.

C. G. ANDREWS, Sec.

Letter from Dr. I. W. Cooper.

MR. EDITOR: Fifteen days I have been on the sick list. This illness came upon me in the midst of packing to move. Great nervousness, shortness of breath and indisposition to sleep have produced great weakness. Nearly one hundred sermons preached last year outside of my pastoral charge had something to do with my sickness. Rev. John D. Ellis, a promising young minister, will read in my library this year and help me in my work, and I will take my first rest in sixteen years. The kindness shown me has been like the sunshine breaking through the *clouds*. Hoping to have your prayers, I remain,

Your affectionate brother,

I. W. COOPER.

Hazlehurst, Miss., Jan. 6.

Free to All.

Philip Worlein, 135 Canal street, is selling Pianos, Organs, Music and Musical Instruments cheaper than ever. Catalogues mailed free to any address. Get my prices and terms before purchasing elsewhere.

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite.....$3 00

The Week of Prayer and Self-Denial.

Several of our preachers carried out the programme prepared by our Secretaries for the Week of Prayer, and the results have been gratifying. Drs. Ahrens, Walker, LaPrade, Beard and Sawyer all held services, and we suppose several hundred dollars will come in to extinguish the debt, as the result of these services. We regret that *all* our pastors here did not do as these older pastors have done. We think when it is sought to make a general movement for a special end by the whole church, that *all* pastors should co-operate. If the pastors don't, the people won't. If we are connectional, let us be connectional; but if we are congregational, let us quit avowing connectionalism, and every fellow set up for himself.

Notice.

The district stewards of the Delhi district, Louisiana Conference, will meet at Delhi, Jan. 25, 1893. They are as follows: Dr. A. S. Helmick, W. D. Higginbotham, J. B. Riley, D. C. Chapman, James Leggett, T. G. Higgins, Rev. A. W. Moore, C. H. Gill, J. G. Goodson, Jas. Beard, W. S. H. Wailes, L. G. Johnston, S. Whited and R. H. Dollerhide.

H. O. WHITE, P. E.

Request.

PLEASE GIVE THIS YOUR ATTENTION.

All persons having paid any amount to any person for the building of a district parsonage in the old Winona district in either of the following years—1889, 1890, 1891, 1892—will please send me your names, and the amount and the year in which you paid it. Pastors will confer a favor on me if they will call attention to this matter.

S. M. THAMES.

Winona, Miss.

To the Preachers of the Louisiana Conference.

Dear Brethren: Please send me by first mail your postoffice address.

JOHN T. SAWYER,
Sec. La. An. Conference.

New Orleans, Jan. 10.

Meridian District.

Every preacher appointed to labor in this district was at the post of duty before Jan. 1, and from every direction come cheering tidings. While there are regrets expressed at parting with the former pastors, the new pastors have been right royally received. We thank God and go forward. Forgetting the things that are behind, we will reach forth unto the things that are before, and press toward the mark as we have not done in the days which are gone. God help us all!

T. L. MELLEN, P. E.

Southern University.

We are made glad by the weekly visits of the ADVOCATE to our college library. It is pleasant to note what is transpiring in the native State of quite a number of our boys. When your scribe entered school, less than a week since, he found more than a dozen boys here from Mississippi. One thing is noteworthy: very few new boys are here from Mississippi. The young men who came here before Millsaps College was opened can not be expected to go elsewhere to finish their education. Of course, the tide will be turned to Millsaps; but the old boys can not forget their first love. They are wedded to the university.

But I want to speak especially of the religious condition of the school. There is more religious enthusiasm and more vital godliness in the school than I have ever known here before. In addition to the Y. M. C. A. work done, there is a daily prayer meeting, at 6:30 P. M., in the hall. Such interest I have not seen before. The truth of the matter is, Alabama, together with the surrounding country, is going to be mightily stirred by these promising young men. There is a future for every State that produces such zealous young manhood as has been exhibited here. The two Conferences in this State have been greatly reinforced from the halls of the University, especially so within the last ten years. The school is a great factory turning out finished material for the use of the people. What this school has been to Alabama we want Millsaps to be to Mississippi, and more.

There are almost, if not quite, a dozen young men here preparing for missionary work. They are ready to leave home and native land, friends, and the dearest ties possible to be formed, and go to the heathen worlds that know not God. The spirit of missions is all-consuming in its nature, and the young men have yielded to its mighty influence and are ready to say, even have already said, "Here am I; send me." E. S. LEWIS.

Greensboro, Ala., Jan. 7, 1893.

ASSESSMENTS ON NORTH MISSISSIPPI CONFERENCE FOR 1893.

Districts.	Conf. Claim'ts.	Bishops.	Minutes.	Gen. Conf. Delegates Expenses.	Church Ex'n.	For'n Miss.	Dom. Miss.	Edu'n.	P. & L. Inst'e.
Winona	$ 410	$ 170	$ 38 75	$120 00	$ 350	$1,500	$ 350	$ 270	$ 52
Grenada	360	145	26 25	85 00	320	1,300	325	270	52
Columbus	410	170	33 75	125 00	860	1,500	350	270	52
Corinth	340	135	27 00	70 00	300	900	325	130	30
Sardis	400	170	30 00	100 00	400	1,500	350	270	52
Aberdeen	410	170	33 75	110 00	400	1,500	350	270	52
Holly Springs	310	135	18 75	71 60	300	900	300	130	30
Greenville	310	170	26 25	145 00	380	900	325	270	52
Kosciusko	350	135	26 00	65 00	300	1,000	325	130	30
Total	$3,300	$1,400	$260 50	$891 60	$3,110	$11,000	$3,000	$2,010	$400

MISSISSIPPI CONFERENCE ASSESSMENTS.

	Jackson District.	Vicksburg District.	Meridian District.	Brookhaven District.	Seashore District.	Woodville District.	Brandon District.
For'n Missions	$1,450 00	$1,450 00	$1,450 00	$1,300 00	$1,200 00	$1,200 00	$1,000
Dom. Missions	650 00	650 00	650 00	600 00	550 00	500 00	400
Church Ext'n	475 00	475 00	475 00	475 00	350 00	330 00	240
Conference fund	850 00	850 00	850 00	800 00	550 00	600 00	500
Bishops	260 00	260 00	260 00	250 00	150 00	150 00	150
Education	845 00	845 00	845 00	345 00	210 00	205 00	205
General Conf.	76 25	71 25	97 35	141 00	45 50	42 05	62

C. G. ANDREWS, Secretary.

APPORTIONMENTS OF THE LOUISIANA ANNUAL CONFERENCE.

Districts.	For'n Missions	Dom. Missions.	Conf. Claimants.	Church Ext'n.	Bishops.	Education.	P. & L.
New Orleans	$2 350 00	$1,800 03	$1,200 00	$ 593 75	$ 287 00	$ 287 00	$ 47 00
Shreveport	1,350 00	550 00	900 00	343 75	210 30	210 30	89 30
Arcadia	1,350 00	550 00	830 00	343 75	201 00	201 00	35 30
Delhi	1,250 00	400 00	630 00	822 50	155 00	155 00	31 40
Opotousas	1,100 00	450 00	520 00	283 75	125 00	125 00	23 75
Alexandria	600 00	250 00	420 00	212 50	107 00	107 00	23 25
	$8,000 00	$4 000 00	$1,500 00	$2,100 00	$1,085 30	$1,085 30	$200 00

A Literary Sensation!

Written by an Atlanta Clergyman.

"THE MAKING OF A MAN," BY DR. J. W. LEE.

The Sensation the Book Has Produced in Literary Circles.

No Book of Recent Publication Has Been More Discussed or More Praised—Some of the Press Comments.

It remained for a preacher of the M. E. Church, South—Dr. J. W. Lee, of Atlanta, Ga.—to write the book which created the greatest sensation during the past year.

The first edition of Dr. Lee's book has already been exhausted, although it was first published only two months ago.

Perhaps no book written by an American author ever jumped into such sudden favor.

To show how the book has been received we have been furnished the following extracts from several reviews of the great work:

"It is worthy to be one of the Bampton lectures."—Bishop J. C. Keener.

"In its insight and wealth of thought it is not unworthy to be ranked with the best work of Huxley or Spencer, and in the beauty of its literary form and breadth of treatment it need not fear comparison with Emerson at his best."—New York Tribune.

"It deserves all the Tribune says of it."—Bishop A. G. Haygood.

"It will live and take rank among the great works of our time."—Hon. Henry W. Hilliard.

"None but a high order of man could have written the book."—Judge Logan E. Bleckley.

"It is most lucidly written."—Dr. J. H. Shirling, Edinburgh, Scotland.

"I expect to read it with great interest and delight."—Principal John Caird, University of Glasgow.

"Thought provoking and pleasing in style."—Bishop R. K. Hargrove.

"Will become as popular as Drummond's Natural Law in the Spiritual World."—Public Opinion.

"Of unsurpassed force and eloquence."—New York World.

"Stimulating, intellectually and morally."—New York Homo Journal.

"An eloquent defense of the theistic conception of the universe."—Cincinnati Times-Star.

"Dr. Lee is a logician and handles a difficult subject in a skillful manner."—New York Times.

"A very noble and inspiring book."—Newark Daily Advertiser.

"Thoughtful people will read the book with intense interest."—Boston Home Journal.

"Full of force and fire and earnestness."—Pittsburg Times.

"Sure to attract attention."—Minneapolis Commercial Bulletin.

"The style is clear and logical."—Louisville Courier-Journal.

"A model of elegant writing."—Philadelphia Item.

"A very good book."—Chicago Herald.

"The author has done honest and vigorous thinking."—Boston Congregationalist.

"Clear, forceful and sweet."—St. Paul Church Work.

"Has the clearness of expression that both scholars and those who are not scholars alike demand."—Zion's Herald, Boston.

"Should command a wide reading."—Boston Times.

"This is a remarkable book."—Boston Traveler.

"With a thoroughly modern and progressive spirit is combined a conservative disposition toward historic conceptions of the divine part in human affairs."—Boston Literary World.

"It revolves around the fine idea and true one, that man is the interpretation of nature, and that his evolution is the ultimate end of all the relations which man sustains to life and nature."—New York Independent.

"An elegant style, and the marks of extended reading add to the attractiveness of the volume."—Boston Golden Rule.

"It will be read with interest, and its influence can not fail to be good."—San Francisco Chronicle.

"We would rather have written 'The Making of a Man' than to have written any prose work, of which we have any knowledge, from a Southern brain."—Wilmington Messenger.

"Dr. Lee has builded the book of superior stuff, like the blocks in the Washington monument—chiseled, exact, solid, rich."—Richmond Christian Advocate.

"You can not read the classic sentences of the gifted author and follow him as he treads the paths of history and philosophy, pointing out the peaks of progress, without feeling an uplift."—Central Kentucky Methodist.

"Can not be too warmly commended."—Review of Reviews.

"Stimulating, refreshing, broadening and thought-provoking."—New Orleans Christian Advocate.

"Clearness of thought, satisfactory logic and lucid expression are found in this discussion of the old, yet ever new, question of our purpose and being."—New York Christian Advocate.

"The agnostic notion that man belongs merely to the animal kingdom and has none of his own, is ably combatted throughout the book."—Brooklyn Eagle.

"A strong, analytical work."—St. Louis Republic.

"A work of permanent value."—Augusta Chronicle.

"The author is fully abreast of the generalizations of the scientific thought of to-day."—Buffalo Commercial.

"It is original and great."—Nashville Christian Advocate.

"The discussion is striking and out of the beaten course."—New York Recorder.

"He rightly holds that the meaning of creation is only to be seen in the development of humanity."—Critic.

"A book of unusual ability and attractiveness."—New York Christian Thought.

"The author is a clear thinker and a strong writer."—New Orleans Picayune.

"This is a very able, philosophical work."—Western Christian Advocate, Cincinnati.

"The subject is treated in an earnest and thoughtful manner."—Indianapolis Journal.

"The book is one of great beauty and value."—St. Louis Christian Advocate.

"Dr. Lee has given to the world a volume as lustrous as gold and enduring like asbestos."—Dr. J. W. Hinton.

"It is literally 'up to date.'"—Chicago Epworth Herald.

"The weakness of the Spencerian 'unknowable' argument is very clearly shown."—Minneapolis Journal.

"The book is well written and well intentioned."—Open Court, Chicago.

"The author at one step has placed himself among the foremost thinkers of the day."—Pacific Methodist.

"It presents an able digest of man's history from the cradle to the grave. The work is written with a boldness which is astonishing from one of the cloth."—American Hebrew.

"It is a valuable book."—Boston Herald.

"'The Making of a Man,' by Rev. J. W. Lee, D. D., is a book that will strengthen many a wavering religious inquirer and hold him to a religious belief."—Milwaukee Evening Wisconsin.

"It is a fresh, vigorous, scholarly discussion—a valuable contribution to the higher thought of the day."—Bishop C. B. Galloway.

"The book is substantial, strengthening, elevating, and will be 'the making of a man,' to such as are in doubt and uncertainty in regard to eternal things."—Anglo-American, City of Mexico.

"The whole work is written in a scientific, fervent spirit."—Boston Globe.

"Fresh and thoughtful."—Advance, Chicago.

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Send orders for above book to F. D. Van Valkenburgh, 106 Camp street, New Orleans, La.

A Presentation.

The two hundred and twenty-seventh Recital of Pilcher's Studio of Music took place last Wednesday before an immense audience of music lovers and friends of the institution. An elaborate programme had been prepared, consisting of selections from Beethoven, Bellini, Batiste, Buck, Bach, Donizetti, Faure, Gottschalk, Gounod, Dr. Liszt, Weber, Dr. Pilcher, Mills, Dr. Salter, Rossini, Thome, Wagner, Meyerbeer, and others, and was participated in by the following pupils: Misses Fannie L. Chase, Freda Delmel, Katie Cuneo, Bella Bagnetto, Katie Imholte, Isabel King, Camille Hayem, Marie Louise Percy, Carrie T. Pilcher, Dora Oteri, Emma Uthoff, Letitia Preston, Adele C. Uthoff, Mamie P. Wayne, Mrs. Harriet F. Shuber, and Messrs. John D Barthel, B. C.; Chas. H. Pilcher, Geo. J. Adams, J. A. Miller, and Dr. Pilcher.

At the close of the programme, Mr. John D. Barthel, B. C. of the graduation class, of the session 1892-93 presented Dr. Pilcher with an elegant curtain-desk, or secretary, and revolving chair. He said:

Ladies and Gentlemen: The next figure on the programme is a "concerted piece." However, with your kind permission, I will take the liberty of introducing a special figure, an extraordinary number. This composition is composed by the entire class of students, and is most respectfully dedicated to their beloved teacher, Wm. H. Pilcher, Music Doctor and Master of Conchords. It is a Christmas number in the shape of a secretary.

Addressing Dr. Pilcher, he said:

Dr. Wm. H. Pilcher: It is customary that friends should be remembered, especially at Christmas. However, with the class of '92 it is not a question of "custom or fashion." Our hearts prompted us to present to you this curtain-desk and revolving chair as a trifling testimony of our sincerest love and respect towards our beloved teacher. I deliver into your charge this present, which is accompanied by the best wishes for your future welfare, health and happiness and good luck. May this desk and chair often remind you of the class of 1892.

Dr. Pilcher said:

My Ever Dear Pupils and Friends: You certainly have me at a great disadvantage, and I congratulate you for having made choice of so good a general as Mr. Barthel. This afternoon he asked me for permission to put his secretary in the studio, as he wished to do more of his work at composition in the studio, and I, of course, consented. You have accomplished the result desired, and your teacher is surprised and overcome with gratitude. For eight consecutive years the generosity and fidelity of my beloved pupils have been manifested continually by devotion and kindly sentiments of love and esteem. This is the eight annual occurrence of an act of affection on the part of those to whom, to a great extent, I owe my many successes. It is you, my own true friends, who stand by me through all the trials and tribulations of unkindness and intolerance. There are those who owe all that they possess, in an artistic sense, to the training and prestige of this institution, who have done and are doing all in their power to destroy its influences for good in this community; but their efforts have proven futile, and our friends have shown what true friendship is by continued patronage and increased zeal in every direction. You have the honor, my well-beloved pupils, of being members of the first musical institution which has ever been able to become a fixture and power in our city, and, thanks to your constancy, the prospects are that it will continue to grow in importance. All I ask of you in the future is, that you will remain faithful to your art, remembering that music is the greatest of all arts, for it is a universal language and springs from inspiration. Music is the language of the universe; it is God's language, and is more eloquent than anything that can be conceived by man. It is a balm which heals all wounds and cheers the aching heart. The vile tongue of slander may sting with the venom of a poisonous adder; but the holy symphonies from the unseen world come to us from divinity itself, and we are elevated by their angelic strains to the highest heaven, where all is peace and joy. I accept these exquisite tokens of love and esteem with heartfelt gratitude, and my affection for you and longing for your continued progress and success in your chosen art were never stronger than at the present moment. How can I thank you for these renewed manifestations of devotion to art and esteem for myself? When my work of life is o'er, and I go hence to be no more seen, may a kind Providence permit some of you, my dear pupils, to carry on to even a higher state of perfection the work and labor of love which it has been my good fortune and happiness to originate and place, with your kind assistance, on a solid basis. May Heaven bless and protect you, my dear pupils, and may your lives be filled with artistic successes and happiness!

Big Church Buildings.

We think we have some big churches here in America, but few of them have a seating capacity of over 1,500 persons. Compared with some of the big churches of Europe, ours are but as mole hills to mountains.

St. Peter's Church, Rome	54,000
Milan Cathedral	37,000
St. Paul's, London	25,600
St. Paul's, Rome	32,000
St. Petronio, Bologna	24,100
Antwerp Cathedral	24,000
Florence Cathedral	24,000
St. Sophia's, Constantinople	23,000
St. John's, Lateran	22,000
Notre Dame, Paris	21,000
Pisa Cathedral	14,000
St. Stephen's, Vienna	12,100
St. Dominic's, Bologna	12,000
St. Peter's, Bologna	11,400
Cathedral of Vienna	11,000
St. Mark's, Venice	7,000
Spurgeon's Tabernacle, London	7,000
Dr. Hall's, the great church at Fifth Avenue New York, but	2,000

It's a queer thing

Why everybody doesn't use Pearline. Here and there, though, there's a woman who's been left behind. The world has moved along without her. What she needs to know is this—that in washing clothes or cleaning house, Pearline will save half her work, half her time, and do away with the rub, rub, rub, that wears things out—that it costs no more than common soap, and does no more harm.

And if she wants to know it, there are millions of women who can tell her.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 315 JAMES PYLE, N. Y.

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When you make a change with US this Fall, it will be for the better. We have "shaved" the prices until only a tissue of profit covers the cost. Our line of cheapness has been drawn at $12. Worth weighs light below that price. Up to $35 quality grows with every dollar—there is the highest perfection. The Single- and Double-breasted Sacks and Three- and Four-button Cutaway Frocks made up in all the *new shades* in Cheviot, Thibets, Worsted, etc. The Double-breasted Clergyman's Suit has not been overlooked. There are several qualities in this line. Boys' and Children's Suits in all the new shades and styles. Hats, Shirts and Furnishings for all sizes and styles.

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TESTIMONIAL.

LINDEN, ALA.

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HOME LIFE.

CO-OPERATION.

"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed:
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you and you'll help me,
And then what a big white drift we'll see."

"Help one another," the maple spray
Said to its fellow-leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
"But I'll help you and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
"This warm south breeze would drive me away,
And I should be gone ere noon to-dey;
But I'll help you and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand;
"The wind may carry me over the sea,
And then, oh, what will become of me?
But come, my brother, give me your hand;
We'll build a mountain and there we'll stand."

—*Washingtonian Magazine.*

How Far a Child Travels.

The limit of men's capacity for speed and endurance in travel under given conditions is a matter of record, but who has not witnessed the almost ceaseless activity of a child and been led to exclaim, "I wonder how far that child has traveled to-day?"

A gentleman in Pittsburg recently attempted to answer this query in an ingenious way. He had the floor of his nursery covered with white muslin. He then strapped to the ankle of an eighteen-months' child a "marker" consisting of an ink pad, that made a plain mark for every step taken.

The child was allowed to roam about and amuse itself as usual, and at night the marks were counted. There were the almost incredible number of 6,483 marks, which, allowing six inches to each step, make the sum of the day's journeyings 3,242 feet, or almost three-fourths of a mile.

The child was probably not above the average in point of activity and endurance, and its feat was only that of many another little one whose mother finds it dropping asleep in her arms at night before the nightgown can be coaxed over its head, while the older members of the family wonder "what makes baby so cross and tired to-night."

The gentleman next experimented with his boy of nine years, who was out of school and in a community affording space and attractions for rambling. He purchased a pedometer, an instrument for measuring distances walked, on the principle of the cyclometer used for measuring the distance traveled in a buggy or on a bicycle. This he managed to get into the bottom of the boy's pocket, among the marbles, nails, twine, knives, and other bric-a-bac there collected. Its additional weight was not noticed for a few days, and in that time it did its work.

The first day the instrument registered 9¼ miles, and the boy was at the table for every meal. The second day's record was 10 3-7 miles; the third, a rainy day, 7½; the fourth, 9 8-17.

The family were astonished at the result, and thereafter, when anyone complained of a walk of a mile or so, nobody pooh-poohed louder than Bob. One other noticeable result was that Bob got his monthly pair of shoes without the usual lecture on the sin of wearing them out so fast.

"Sanctified Christians."

Sanctified Christians do much good and make but little noise.

They bring up the bottom of their life to the top of their light.

They prefer the duty they owe to God to the danger they fear from man.

They seek the public good of others above the private good of themselves.

They have the most beautiful conversations among the blackest persons.

They become as fathers to all in charity and as servants to all in humility.

They mourn most before God for their lusts, which appear least before men.

They keep their hearts lowest when God raises their estates highest.

They seek to be better inwardly in t bstance than outwardly in appearance.

They are grieved more at the distress of the church than affected at their own happiness.

They render the greatest good for the greatest evil.

They take those reproofs best which they need most.

They take up duty in point of performance and lay it down in point of independence.

They take up their contentment in God's appointment.

They are more in love with the employment of holiness than with the enjoyment of happiness.

They are more employed in searching their own hearts than in censuring other men's states.

They set out for God at the beginning and hold out with him to the end.

They take all the shame of their sins to themselves and give all the glory of their services to Christ.

They value a heavenly reversion above an earthly possession.—*Secker.*

The Sabbath.

The world would, indeed, be a dreary place without the blessed Sabbath, with its hallowed rest. Thousands would fill untimely graves, for no human being could long bear the rush and whirl, and the ceaseless fret and worry of the daily work. Insanity and suicide would claim hundreds, where one now becomes their victim. The silent death angel would fly with swifter speed than ever before, if tired hands, heads and souls could not rest one day out of the seven, and there would be one unceasing wail of agony forever sounding in our ears.

The sweet Sabbath breaks this terrible march that would lead to untimely death, and places a halo of peace upon the aching brow. It unclasps the galling chains of labor, and calm, sweet peace holds for a blessed season the fretted human spirit. It wraps its mantle of rest about the wearied form, and the poor child of daily toil is saved.

To the Christian it is the bright mile-stone in his journey toward the eternal city. It casts a golden link in life's wearisome chain, and its calm, restful hours soothe the care and pain of daily living. The doors of the celestial city swing open, and he catches fair visions of his future home.

Oh, holy blessed Sabbath, may thy peace and blessing forever fall upon the tired, toiling world!—*Mrs. M. A. Holt.*

Praying for More Faith.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a psalm!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow." In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You went to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it;" but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness, so that the man may find the way himself. Mary is all faith when she says, "Do what he tells you, and all must come right simply because he is he." Blessed the heart that has learned such a faith, and can stand among men in all their doubts and darknesses, and just point to Jesus Christ, and say: "Do his will, and everything must come right with you. I do not know how, but I know him. God forbid that I should try to feed you, but I can put your hand in his hand, and bid you go where he shall carry you?"—*Phillips Brooks.*

The Cross Mother.

At no time in her busy days is an intelligent mother so apt to fold her arms and close the eyes of maternal justice as when she is cross—simply and undoubtedly cross. This crossness is chiefly caused by fatigue, weariness of body and mind, and sometimes of soul. With tired nerves and weary body, she can not endure the common demands made upon her, and ill-temper follows. She sows bitter feelings, and repels loving attentions, with her irritable, hasty words. Broadly speaking, no mother has any right to get so tired. She can not afford it. It takes too much out of her life, and too much out of her children's lives. Such a condition can more frequently be prevented than is generally believed.

The careless or shallow woman says: "I was overworked; it made me cross," and she considers that the sufficient reason and excuse for any amount of similar indulgence. The religious or sympathetic woman worries over it, prays over it, sheds bitter tears, and then the trouble repeats itself. The remedy lies close at hand. Let the mother find out what makes her cross, and then let her avoid the cause. If social pleasures weary her, let them be decidedly lessened; much cooking, or too many household cares, lessen them. If economical efforts cause the severe strain, stop economizing at such a cost. That is the worst of wastes. Let the first economy be of that precious commodity, a mother's strength.—*Christian at Work.*

Ministerial Specialists.

After referring to the fact that one physician confines himself to diseases of the brain, another to diseases of the eye and ear, and another to diseases of the throat and lungs, and that in the various professions there are specialists, and properly so, the *Congregationalist* has this to say: "But the minister can not afford to be a specialist. The gospel of Christ is his seamless robe. To separate it into parts is to destroy it. The minister may give special attention to oratory, to exposition, to teaching, to church organization or to pastoral work. He may become honorably known as peculiarly proficient in one of these directions and increase his influence thereby. But he can not with honor to himself proclaim less than the whole gospel of Christ, nor aim at less than the renovation of society through the transformation of its members into the likeness of Christ." These words should be pondered by all ministers: "The minister who makes himself a specialist as a temperance reformer, or an anti-Romanist, or a champion of the laboring classes, or a crusader against tobacco, or a defender of the Sabbath, practically ceases to be a minister of the gospel of Christ. He may be all these, and so subordinate to them to his message, which proclaims the redemption of men and of society through Christ, as not to narrow his calling. He can not be any one of these exclusively and remain in truth a Christian minister."

For Father and Mother.

Do not—mother, at your housework; father, in your study—do not be *always* "too busy." The little heart wants an outlet, the upraised rosebud wants a kiss, the little hearts have something to tell you, a little grief to bring, a small joy, a game of play expected now and then. Ah, beware! These requirements will slacken and will cease, if it be too often, "Now run away, dear, father is busy." "Don't be troublesome, dear; mother must do her work."

Of course, there must be checks sometimes; of course, over-indulgence is worst unkindness. But be not, as a rule, repellant, unsympathetic; they will go elsewhere, after a while, with their little confidences, their little wants, their little losses, their little griefs and joys, their little winning ways, with the refreshment of their pure, delightful being. Perhaps you will be sorry then—then, when the mischief is done—sorry when the new toy is no longer, as a matter of course, brought first to "father" to see; when the toddling feet seek elsewhere than to "mother" for drying o tears, when the patter of the unsteady feet always passes your door. Ah, you will be sorry then that you were so foolish, sorry that you scared the birds away.—*The Quiver.*

Bengel's Prayer.

It was in his old study chair that the pious Bengel, one of the post Reformation church fathers, was one night sitting absorbed in the study of God's Word till past the midnight hour. Some friends, entirely unbeknown to him, were watching, for they had said, "Now we shall hear Bengel pray," so gifted was he in prayer that they had coveted to hear him at his private devotions. At length, when nature was entirely wearied with his long-continued study, he was seen to clasp his hands over the open Bible, while he raised his face devoutly to heaven, and exclaimed aloud: "Lord Jesus! thou knowest that we are on the same old terms!" And immediately he threw himself upon his couch to sleep. That was all of Bengel's prayer his friends heard that night.—D. P. Putman, in *The Evangelist.*

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

OUR YOUNG PEOPLE.

OFF FOR SLUMBERLAND.

Purple wavos of evening play
Upon the western shores of day,
While babies sail, so safe and free,
Over the mystic Slumber Sea.

Their little boats are cradles light;
The sails are curtains pure and white;
The rudders are sweet lullabies;
The anchors, soft and sleepy sighs.

They're outward-bound for Slumberland.
Where shining dreams lie on the sand,
Like whisp'ring shells that murmur low
The pretty fancies babies know.

And there, among the dream shells bright,
The little ones will play all night,
Until the sleep tide turns—then
They'll all come sailing home again!

—*St. Nicholas.*

To Japan.

THE TRAIN AT WINNIPEG.

I know that you are anxious to be in Japan. So I pass without proper mention the great grain elevators of Minneapolis, The Falls of St. Anthony, beautiful Lake Minnetonka, the whole State of North Dakota, and ask you to consider yourself at Winnipeg, getting on the waiting Canadian Pacific train for the final ride of 1,482 miles to Vancouver—the first thousand to be through plain, the last half-thousand amid the rock-ribbed mountains. A glance or two shows that the old fort of the Hudson Bay Company has been turned into a handsome city built of brick and stone. It is cold; and people, mainly of English descent, are hurrying hither and thither in muffs, and shawls, and overcoats. There boards the train a crowd of ladies and gentlemen bound for a Sunday-school Convention, to open at Brandon, the next day; fifty-two Dakota farmers going to look at land about a thousand miles further northwest; one young Englishman who had spent two years with relatives in Dakota, and now had picked up his gun and was on his way to Singapore; and others unknown.

Already on board are people of Liverpool, New York, Montreal, Yokohama, and Shanghai; some commercial men, others professional people who had decided to spend the Summer in Japan and purchase a few curios. Yonder is a Massachusetts gentleman with his little daughter. They are going as far as Banff Hot Springs and the Glacier House, where they will spend a few days, and then return. And there is a New York merchant and his son who somewhere will get off and afterwards join a party in a Summer excursion to Alaska. Among others must not be forgotten the "globe trotter," and that car full of Chinese *en route* from Boston to Hong Kong—masters of their situation, too. It is not the first time some of them have returned to their native land after a lengthy stay in America. They feel independent already; and they will be at home and hilarious after they are upon the ship, where numerous others of their motley countrymen will join them.

Most notable along the vast plain were the mounted police, the Indians, the remains of the ancient buffalo sands and lakes. These have a connection, too. The mounted police are 1,000 men stationed at different points, dressed in cheap fancy uniforms, and their principal business is to look after the Indians in the northwest provinces. Indians were at nearly every station, and much of their work seems to be with the remains of the buffalo. The better horns they polish very nicely and make into beautiful hat-racks, curious chairs, and such things, to be sold to the tourists or Eastern furniture merchants. The poorer bones they collect to be sent to the factories and used in the refining of sugar. Twenty-five years ago living buffaloes were eight million; now there are not eight hundred. Railroads and civilization tell much of the tale of extermination. But as they migrated north in Summer and south in Winter, those in the rear of a great herd would push the leaders into quicksands and bogs from which there was no escape. H. G. HAWKINS.

Matsuyama, Japan, Dec. 3, 1892.

P. S.—On the morning of Nov. 30, at five, an English merchant-ship and a Japanese man-of-war collided near Matsuyama. In three minutes the man-of-war sank with seventy-four men. Sixteen were saved. This map-of-war had just been completed in France, and was being brought home. A student who went to look at the merchantship said to me: "But the English did not care. They laughed and sang." H.

The Thimble.

Did you ever take the trouble to look up the history of the curious little bell-shaped indented piece of metal you wear on your finger when sewing, and which you are contented to call your "thimble?" It is a Dutch invention, and was taken to England in 1695 by one John Lofting. Its name was derived from the words thumb and bell, being for a long time worn on that member, and called the thumbel; only within the last 150 years has the word "evoluted" into thimble. All records say that the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, ivory, celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the Queen Consort of Siam is shaped like a lotus, of solid gold, thickly studded with diamonds, which are so arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond-set thimble, upon which are engraved many historical scenes from English history.—*Christian at Work.*

Church Moorings.

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"O, yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the old sea captain; "I want to see that. As soon as you reach Philadelphia present that to some church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."—*Epworth Herald.*

When it strikes you that a thing ought to be done, just then is the time to do it, lest neglecting you forget it and never do it.

SCIENTIFIC.

The Great "Cold Wave" as an Object-Lesson in the Study of the Seasons.

The gigantic air-wave of high barometer which suddenly formed on Wednesday in the far Northwest and has since overspread most of America is a valuable striking object lesson for the study of the atmospheric currents controlling the seasons.

In the crest of the big wave the barometer rapidly rose to a maximum of 31.10 inches—a height rarely recorded on this continent—while the temperature fell to 36 degrees below zero. A fit analogue for such a surging and vast addition to the mass of air ordinarily overlying the continent may be found if we suppose the sudden formation of a water-wave three hundred feet high over the whole Atlantic area between the New England coasts and the Banks of Newfoundland. The pressure in the crest of this air-wave Wednesday night was sixty-two pounds per square foot over and above the average.

Whence so extensive an aerial wave can come is still very much of a mystery among physicists. The old idea that the towering anti-cyclone is an emanation from the polar regions is untenable. Within and around the Arctic Circle the atmosphere is too scanty, as shown by its low mean pressures, to furnish materials for building up a high air-wave. The Arctic area is one of comparative calms, with no atmospheric force at all adequate to the task of transporting such immense masses of air many hundreds of miles and piling them up on our Northwestern plateaus. Moreover, the sun, the prime motor of the atmosphere, is now at his furthest possible remove from that benighted area, and hence utterly powerless to start or stir the sluggish air from its icy bed. We must, therefore, look for the origin of our enormous "cold waves," not in the far North, but in that portion of the globe where the solar rays are most potent and most effective in mobilizing the atmospheric masses.

Seeking for an explanation of such phenomena we turn, therefore, to the Southern Hemisphere, where the sun is now in full sway. As the atmosphere in that hemisphere is expanded during the austral Summer, it must, of course, be forced northward across the equator in large volumes, and as upper currents, ultimately descending upon our northern continents. Prof. Hann, of Vienna, ascribes our cold anti cyclones to the congestion of the high anti-trade currents moving northeastward from the tropics, which, owing to the contraction of the zones in high latitudes, are partially arrested and forced to return southward in the lower layers of the atmosphere. Doubtless both of these systems of high currents conspire in the genesis of the extensive cold waves." The brief observations of Mr. Edward Whymper on the summits of the equatorial Andes afford some striking indications that, as the seasons revolve, there is periodically an extensive interchange of air going on between the Northern and Southern Hemispheres.

It is highly interesting, therefore, to ascertain the probable effect of an increase of solar activity, during a sun-spot maximum, upon the temperature and pressure extremes. The *Herald* pointed out last week some reasons for attributing the great "heat wave" of last Summer to an exceptionally large radiation of solar heat. Paradoxical as it may be, the intense cold with which the year 1892 is closing is an additional reason for concluding that the sun is now unusually hot. For it is clear that the greater the amount of solar heat now poured into the Southern Hemisphere the larger and heavier will be the masses of air driven out of that hemisphere and transported northward into our half of the globe to form the gigantic "cold wave" which has just descended upon America. It seems to be well nigh capable of absolute demonstration, as we have before shown, that if violent solar paroxysms mean an unusually hot sun, then years of increasing solar disturbance, as 1892 is, and 1893 presumably will be, should bring us unusually warm Summers and Autumns, followed by unusually cold Winters and Springs. The present indications, therefore, are that the coming Winter will be more severe than the average.

The solution of the great problem of forecasting the seasons is clearly wrapped up in the final determination of the sun's temperature variations during his regular periods of calm and commotion. Astronomers should, therefore, bestir themselves to settle this question, upon which hinges so much that effects the material welfare of all classes.—*New York Herald.*

The Parthenon.

The Parthenon was one of the most famous buildings in ancient Athens, and its ruins remain the noblest monument of the grand civilization of that city. It was built under the direction of Phidias, one of the greatest sculptors of history. It was made of marble, and stood on a base approached by three steps, the structure being 101½ feet wide by 228 feet long. It was built in the Doric style, with eight columns at each end and fifteen on each side. The temple standing upon the base of the structure was divided into two unequal portions, one being the apartment of the statue of Athens, the goddess of the city, and the other being used as the city treasury. Within the temple of the goddess there were ten columns on each side and three at the west end, forming three sides of a quadrangle, and before them an architrave supporting an upper range of columns which seem to have been the gallery of the temple. At one end of this room was a beautiful polished stone pavement on which the statue of the goddess was placed. Besides the internal decorations of this great building, its outside was ornamented with three columns of sculpture. First, statues resting upon a deep cornice; second, a number of carved groups in relief, ninety-two in all, representing the characters of mythology; third, a frieze around the broad border of the wall, consisting of a procession of figures in relief. All these classes of sculpture were executed in the highest style of the art, and were standing in nearly perfect condition as late as the seventeenth century, when they were visited by architects of England and of France, and a number of drawings were made of them. At this time the Turks held possession of Athens and used the Parthenon for various purposes. Among other things they kept a large quantity of powder stored there. In 1687 the explosion of this powder magazine wrecked the whole interior of the temple. Some years afterward, in the attempt to have a number of the statues removed, they were broken and the appearance of the building was otherwise injured. In the early part of the present century, Lord Elgin removed a large number of the remaining sculptures of the Parthenon and took them to the British Museum, where they are now regarded as the most beautiful treasures of that great collection. In spite of the present ruined condition of the Parthenon, it is yet visited, and the traces of its beauty enthusiastically studied by architects.—*Inter-Ocean*

True glory consists in doing what deserves to be written in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—*Pliny.*

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MARRIAGES.

CLARK—GREER.—In Forest, Miss., Dec. 19, 1892, by Rev. D. P. Bradford, Mr. M. F. Clark, of Hinds county, to Miss Bettie S. Greer, of Forest.

WILLIAMS—HARRIS.—In the Methodist Church, Morton, Miss., Dec. 25, 1892, by Rev. D. P. Bradford, Mr. W. Williams, of Dallas, Texas, to Miss Mellie Harris, of Morton.

MONTGOMERY—LEGGETT.—At the residence of the bride's parents, Hermanville, Miss., Dec. 28, 1892, by Rev. W. H. Lewis, Mr. D. F. Moulgomery, of Cascilla, Miss., to Miss Ruth Leggett.

SIMMONS—ROACH.—At the residence of Mrs M. E. Dodds, the bride's aunt, Dec. 14, 1892, by Rev. J. J. Green, Mr. J. M. Simmons, of Jefferson county, to Miss Bessie Roach, of Franklin county, Miss.

GREEN—THOMPSON.—Near Ellisville, Miss., Dec. 22, 1892, by Rev. Robt. B. Downer, Mr. James E. Green, of Clarke county, Miss., to Miss Cora E. Thompson.

HURLBERT—ELLIS.—At the Methodist Church, Estabuchie, Miss., Dec. 28, 1892, by Rev. Robt. B. Downer, Mr. Henry P. Hurlburt, formerly of Harrison county, Miss., to Miss Viola M., eldest daughter of Rev. G. R. Ellis, of the Mississippi Conference.

MORROW—McDOUGAL.—At the residence of the bride's father, near Laurel Hill, Neshoba county, Miss., Dec. 28, 1892, by Rev. Irvin Miller, Mr. John Morrow to Miss Emma McDougal.

HAYS—MORROW.—At the residence of the bride's father, near Dixon, Neshoba county, Miss., Dec. 28, 1892, by Rev. Irvin Miller, Mr. Walter Hays to Miss Alda Morrow.

RILEY WALL.—At the residence of the bride's mother, Dec. 29, 1892, by Rev. Mr. Holcomb, Mr. Maurice Itiley and Miss Bettie Wall, both of Purvis, Miss.

SHELTON—FOLK.—At the residence of the bride's mother, Dec. 28, 1892, by Rev. Wm. Ball, Mr. J. L. Shelton, of Birmingham, Ala., to Miss Lizzie Folk, of Columbia, Miss. No cards.

YOUNG—GRAYSON.—At the residence of the bride's father, Mr. W. B. Grayson, Dec. 28, 1892, by Rev. J. F. Patterson, Mr. J. W. Young, of Levin's Station (H., C. A. and N. R. R.), to Miss Eunice L. Grayson, of Grayson, La.

PATTON—SANDERS.—At the residence of the bride's mother, Nov. 12, 1892, by Rev. T. Y. Ramsey, Mr Avery Patton, of Greenville, S. C., to Miss Mary L. Sanders, daughter of the late V. A. Sanders, of Corinth, Miss.

BURGESS BELL.—At the residence of the bride, Corinth, Miss., Nov. 23, 1892, by Rev. T. Y. Ramsey, Mr C. W. Burgess to Miss Maggie Bell, daughter of the late F. M. Bell.

TAYLOR—WALKER.—At the residence of the bride's father, Col. J. M. Walker, near Kossuth, Miss., Dec. 14, 1892, by Rev. T. Y. Ramsey, Dr. Chas. W. Taylor to Miss Jessie Walker.

McCLUSKEY—KANADA.—At the residence of the bride's father, near Corinth, Miss., Dec. 21, 1892, by Rev. T. Y. Ramsey, Mr. J. B. McCluskey to Miss Minnie Kanada.

ALLEN-BELL.—At the bride's residence, Corinth, Miss., Dec. 27, 1892, by Rev. T. Y. Ramsey, Mr. Frank B. Allen to Miss Fanny Bell daughter of the late F. M. Bell.

BEEMER—BELL.—At Corinth, Miss., Dec. 21 1892 by Rev. T. Y. Ramsey, Mr. Geo. H. Beemer to Miss Della Bell, daughter of the late F. M. Bell.

ULMORE—McPHERSON.—At the residence of the bride's parents, near Rose Hill, Miss., Nov. 13, by Rev. Geo. H. Thompson, Mr. Theodore Ulmore to Miss Emma McPherson, both of Jasper county, Miss.

MASKE—McCORMICK.—At the residence of the bride's father, Moss Hill, Miss. Dec. 1, by Rev. Geo. H Thompson, Mr. M. W. Maske to Miss M. S. McCormick, all of Jasper county, Miss.

RYAN HALL.—At the residence of the bride's father, Dr. W. W. Hall, Dec. 25, by Rev. Geo. H. Thompson, Mr. S. L. Ryan to Miss Amanda Hall, all of Rose Hill, Miss.

BALLARD—STOCKS.—At the residence of Mr. Wiley Roberts, Dec. 29, 1892, at 8 o'clock P. M., by Rev. I. T. Reames, Mr. J. A. Ballard, of Union county, Ark., to Miss Johnie Stocks, of Girard, La.

KELLUM—POWELL.—At the residence of the bride's parents, Mr. and Mrs. Jas. Powell, Amite county, Miss., Tuesday, Dec. 13, 1892, at 1.30 o'clock, by Rev. R. B. Bates, Mr. William Kellum to Miss Elmyra Powell.

OBITUARIES.

We publish obituaries of 200 words free of charge for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule Count the words, and send one cent for each word over 200.

SINGLETARY.—Little LULIE just eleven years two months and two days old, departed this life Oct. 29, 1892. She died of typhoid fever at her home, Steen's Creek, Miss.

Lulie was a sweet-spirited child, and by her sweet disposition and winning ways made friends of all who knew her. She was seldom absent from Sunday-school—always bright, modest and pleasant. Oh! how we miss her; but she has gone to rest. God is gathering up his jewels. Yes, another lamb has been gathered into the fold of the Great Shephord, who has her sheltered from the storms of life.

Another home has been made desolate and lonely, for truly little Lulie was the joy and sunshine of that home. She was the favorite among the children, and the idol of a father's heart. Her life was short, but long enough for God's purpose, for "he doeth all things well." His ways are past finding out, but a trusting faith bids us see a Father's hand in afflictions.

Then, dear parents and children, cast all your load of grief on him who says: "My Grace shall be sufficient for thee," and he will sanctify to you your deepest distress. Just think, you are the parents of a child in glory. How comforting! Your child is not lost, only gone before you to the loving Savior. Every little life plucked from earth is transplanted to burst into eternal bloom in the bright fields of Paradise. God knows best. He takes our heart-treasures to add them as links to the golden chain that draws us homeward.

Lulie leaves a twin sister and three others who were baptized by the writer at the same time. May God save all the children; and to Sadie I say, You shall see your twin sister again!

J. F. ROBINSON.

Whereas, It has pleased Almighty God, in his providence, to remove from us by death our little friend, Lulie Singletary; *And, whereas*, by her death our Sunday-school has lost one of its most punctual and devoted scholars; her parents an affectiona e and dutiful daughter; brothers and sisters, a loving sister; therefore be it,

Resolved, That while we bow in humble submission to the will of God in this dispensation of providence, and while we realize that loss is her eternal gain, that we tender to bereaved parents, brothers and sisters our heartfelt sympathy in their great loss.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and spread upon the Sunday-school record.

J. A. TURNER, for Committee.

HUNTER—ROY EARNEST, youngest child of T. J. and Sue W. Hunter, was born Oct. 5, 1880; died at the home of his parents, Sardis, Miss., Sept. 19, 1892.

More than three months have passed since the death-angel crossed our threshold, and from our circle of loved ones bore our dearest treasure, our darling Roy, up to the fold of the Great Shepherd. And yet we can scarcely realize the sad fact that his dear presence will never again brighten the home, where he was so lately the light and life of loving hearts. Can it be his merry laugh is forever hushed, his bright blue eyes forever closed! He was such a noble boy, and his young life so full of promise. How hard to give him up! God only knows the desolation of that home, and especially that loving mother's heart, where her baby boy was so completely enthroned. He was an affectionate child, and unusually bright. His devotion to his mother was beautiful. He would never enter or leave the house without putting his arms about her neck, kissing her again and again. Often during the day, while at school, he would write little notes to his mama and carry them to her on his return from school at noon, or in the evening, telling her how much he loved her, and how he was thinking of her all the time. These little memontoes are dear and sacred treasures now to that sad, disconsolate mother.

Our darling was sick only a few days, nor did we realize how seriously ill he was until just the night before he died. A kind uncle and cousin were his attending physicians, and all was done that skill and loving hearts could suggest to stay the cruel hand of death, and restore our precious one, but nothing availed; and, after a long night of suffering and distress, our darling entered into rest.

As the pearly gates were opened, and our dear one passed through, the love in our hearts which had been so tenderly twined round his young life went up with him, and there it will ever remain, a holy link between our hearts and heaven.

God grant that father, mother, brother and sisters may all meet him in that bright land, where clouds nor sorrow nor partings can ever come! HIS AUNTIE.

HERBERT—Mrs. M. E. HERBERT departed this life on Dec. 8, 1892, in the seventy-first year of her age. She united with the Methodist Church when quite young, and lived a faithful Christian during the long years of her pilgrimage on earth.

For several years before her death she was confined almost entirely to her room, being seldom able to go out of it. She suffered much, but bore her pain and weakness with patience and cheerfulness, fully resigned to the will of God. She was so unselfish, always taking an interest in those around her, always welcoming her friends with a cheerful word and kindly smile. She had words of sympathy for the sorrowful, she rejoiced with the joyful. I visited her during the last years she spent upon earth, and I always found her strong in the faith, ready to go when the Master should call. Her death was one of great peace. She fell asleep like a tired child going to rest.

She was twice married. First to Mr. Myselie. By her first marriage she had three children—two sons and one daughter—who were all with her at the time of her death. Her second husband was a member of the Mississippi Conference, and one of the pioneer men of his day.

She lived in the town of Melrose, Alachua county, Fla., for the last twelve years of her life. Her children ministered to her comfort during her long years of weakness and pain, doing all for her that filial love and duty could prompt them to do. They have laid her to rest with sorrowing hearts, but with the full assurance that all is well with her, and that their loss is her gain! T. J. PHILLIPS.

Melrose, Fla.

HACKETT—FORREST EDWIN HACKETT was born July 8, 1865; died of apoplexy, Dec. 6, 1892.

The mantle of night wrapped the earth, and clouds veiled the starry blue sky, when the white-winged messenger of God came to bear away the sweet spirit of my dear brother to the Crystal City, where there is no night, and no clouds to dim the brightness of the eternal day. In the early part of the year Forrest's health failed, and he was placed under the best medical treatment for three months, after which he returned home feeling greatly benefited, and, we hoped, cured. Alas! our hopes were vain; for in less than two months he was snatched away suddenly and unexpectedly.

My dear brother became an Adventist by profession of faith, and was baptized by Rev S. A. Baker in the Advent Church, in Wilsted, Conn., early in 1891. He was earnest in his religious profession. In his letters home he frequently said, "I feel that I am a changed man. I am happy in serving God; and while engaged at watch-work I am endeavoring to do all the good I can for him."

Our affliction is great, but God knew best, and removed the jewel to a brighter realm. Home is lonely without him, his soft voice is hushed forever; but we know he is with Jesus now at rest, and with the loved ones gone before him is waiting for the sorrowing hearts left on earth. May we find consolation in the blessed Word!—"He doeth all things well." Farewell! loved brother, till we meet on the golden shore. SISTER M.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit	Jan. 14, 15
Starkville circuit	(Wed.).. 16
Tibbee	21, 22
Phebe	28, 29
Brooksville	Feb. 4, 5
Hebron	11, 12
Sturges	18, 19
Macon	25, 26
Mashulaville	(Wed.).. Mar. 1
Shuqualak	4, 5
Sparta	11, 12

District stewards' meeting in the Methodist Church at Starkville, at 10 o'clock A.M., Friday, Jan. 20.

Will the stewards please make an earnest effort to raise, at least, one-fourth of their pastors' salary by the first quarterly meeting?

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Ebenezer, at Salem	Jan. 13
Belzona, at Belzona	14, 15
Aaron, at Aaron	17
Kosciusko circuit, at Harmonia	21, 22
Poplar Creek, at Friendship	27
Stewart, at Stewart	28, 29
Eupora, at Eupora	31
Chester, at Chester	Feb. 4, 5
Rural Hill, at Rural Hill	8
Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one-quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona and Nettleton station	Jan. 14, 15
Aberdeen station	21, 22
Shannon	28, 29
Nettleton and Fulton circuit	Feb. 4, 5
Amory and Smithville	11, 12
Athens	18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

District stewards will meet me at Methodist Church in Tupelo, 1 P. M., Jan. 18.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Connersville circuit	Jan. 14, 15
Red Bank circuit	21, 22
Byhalia	28, 29
Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

District stewards' meeting at Holly Springs, Feb. 1, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaw's	Jan. 14, 15
Duncan	21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Charleston, at Charleston	Jan. 14, 15
Tillatoba, at Friendship	(Wed.).. 18
Coffeeville, at Coffeeville	21, 22
Oxford station	28, 29
Tocopola, at Mayhew Chapel	Feb. 4, 5
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Como	Jan. 14, 15
Pleasant Hill	21, 22
Nesbitt's	28, 29
Morganavilie Mission	(Wed.).. Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	16, 19
Mt. Vernon	(Thurs.).. 23
Cockrum	25, 26
Panola	Mar. 4, 5

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 18, 1893. They are: G. D. Shands, J. F. Lavender, F. J. Taylor, B. F. Ross, E. H. Jennings, L. L. Pearson, H. M. Johnson, P. T. Callicott, G. W. McGehee, E. S. Farrington, J. W. Sleman, W. C. Sturdivant, Dr. J. W. Sharp and Dr. F. B. Lender.

H. O. MORRHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Sidon	Jan. 14, 15
Indianola	21, 22
Beansyde and McNutt	26, 29
Brooklyn and Dublin	Feb. 4, 5
Leherton	11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 5
Carrollton circuit	11, 12
Vaiden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Houghton	Jan. 14, 15
Mooringsport at Mount Zion	21, 22
Caddo at Keachie	28, 29
Shreveport station and mission	Feb. 4, 5
Mansfield station	11, 12
Grand Cane, at Grand Cane	12, 18
Red River at Camp O'Bello	15
De Soto, at Philips Chapel	18, 19
Provencal and West Natchitoches, at Provencal	(Fri.).. 21
Sabine at Mount Pleasant	22, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. 10
Fort Jesup, at Fort Jesup	11, 12
Anacoco and South Vernon, at Holly Grove	16, 19
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Gretna	Jan. 15
Algiers	22
Parker Chapel	29
Gross Tete and False R., at Arbroth	Feb. 5
Felicity	12
Baton Rouge	19
Rayne Memorial	26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D.	12
Dryades	19
Morean	26
Carondelet	(morn).. Apr. 2
Craps	(even).. 2
Lower Coast	9

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Ada, at Palestine	Jan. 14, 15
Pineville, at Pineville	21, 22
Alexandria	22, 28
Pollock mission	28, 29
Columbia, at Columbia	Feb. 4, 5
Centerville, at Master's Chapel	11, 12
Montgomery, at Atlanta	18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove	(Tues.).. 7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

ARCADIA DIST.—FIRST ROUND.

Minden, at Minden	Jan. 14, 15
Arcadia, at Arcadia	21, 22
Farmerville, at Farmerville	28, 29
Summerfield, at Harmony	31
Lisbon, at Lisbon	Feb. 2
Haynesville, at Haynesville	4, 5
Tulip, at Tulip	7
Valley, at Cotton Valley	11, 12
Ringgold, at Ringgold	14
Sparta, at Ebenezer	18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Ruston station	5, 9

District stewards will meet at district parsonage at Arcadia, at 9 A. M., Jan. 20.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette and Rayne, at Lafayette	Jan. 14, 15
Washington, at W	21, 22
New Iberia	28, 29
Abbeville, at Abbeville	Feb. 4, 5
Franklin and Jeanerette, at Franklin	11, 12
Patterson and Morgan City, at P	18, 19
Indian Bayou, at I. B	25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

District stewards' meeting at Lafayette, Thursday, Jan. 12, at 4 o'clock P. M.

JNO. A. MILLER, P. E.

Lafayette, La.

DELHI DIST.—FIRST ROUND.

Lind Grove, at Bon Idee	Jan. 14, 15
Oak Ridge, at Oak Ridge	21, 22
Rayville, at Girard	24
Winsboro, at Winsboro	28, 29
Floyd, at Floyd	Feb. 1
Delhi, at Delhi	4, 5
Harrisonburg, at Harrisonburg	11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Tlas, at Frantam's Chapel	18, 19

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Gloster and Centerville, at Gloster	Jan. 14, 15
Amite, at Woodland	15, 16
St. Helena, at Wesley Chapel	21, 22
Springfield, at Killion	22, 23
East Baton Rouge, at Black Water	28, 29
Live Oak, at Beech Grove	29, 30
Woodville, at Woodville	Feb. 4, 5
Percy Creek, at Percy Creek	5, 6
North Wilkinson, at Mt. Carmel	11, 12
Wilkinson, at Macedonia	12, 13
Port Vincent, at Port Vincent	18, 19
Slaughter, at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

The district stewards will please meet in Clinton, Friday, Jan. 20, at 2 P. M. Please let there be a full Board. The pastors of the district cordially invited.

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bartonton, at Carlisle	Jan. 14, 15
Martin, at Cane Ridge	(Wed.).. 16
Wesley Chapel	(Fri. night).. 20
Washington, at Washington	21, 22
Natches—Jefferson St.	(Mon. night).. 23
Roxie, at Hamburg	(Wed.).. 25
Learned, at Learned	28, 29
Meadville, at Oak Grove	Feb. 4, 5
Utica station, at Utica	11, 12
Rolling Fork, at Rolling Fork	18, 12
Sunflower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

E. and Stonewall, at Enterprise	Jan. 14, 15
Meridian East End	(Wed night).. 18
Leakesville circuit, at Avera	21, 22
Waynesboro and State L. at W.	(Wed.) 25
Waynesboro circuit, at Big Rock	28, 29
Shubuta circuit, at Desoto	(Thurs.).. Feb. 2
Clarke circuit, at Winifred	4, 5
North Kemper circuit, at Union R	11, 12
DeKalb circuit, at DeKalb	12, 13
Binnsville ct., at Scooba sta.	(Wed.).. 15
Lauderdale ct., at Lauderdale	(Th.).. 16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville	(Thurs.).. 23
Linwood circuit, at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	12, 20

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmon, T. C. Harmon, John E. Hand, G. W. Sarr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avers, J. T. Knobler, Geo. W. Fall, D. W. Heidelberg, J. Q. Wood, A. M. Moore, C. M. Kell, J. T. Griffith, Ransom J. Jones, S. H. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Salem	Jan. 14, 15
Decatur, at Decatur	21, 22
Neeheba, at Cook's Chapel	28, 29
Hillsboro, at Hillsboro	Feb. 4, 5
Walnut Grove at Scotland Chapel	11, 12
Carthage and W. Grove, at Walnut G.	18
Lake, at Lake	18, 19
Clarksburg, at New Providence	24
Faunin, at Faunin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Preston, at New Prospect	16
Marvin, at Marvin	16, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Killisville	Jan. 14, 15
Columbia circuit, at Col'a.	(Thurs.).. 12
Mt. Carmel circuit, at Bloomtsville	21, 22
Williamsburg circuit, at W.	(Tues.).. 24
Heidelberg, at Heidelberg	28, 29
Moss Point	Feb. 4, 5
Americus circuit, at Rosedale	(Wed.). 8
Ocean Springs and Zion, at O. S	11, 12
Vancleave cir., at Pine Grove	(Wed.), 15
Eastabuchie circuit, at Eastabuchie	18, 12
Biloxi	25, 26
Whittington cir., at Coalville	(Wed.). Mar. 1
Bay St. Louis, at Bay St. Louis	4, 5
Pearlington circuit, at P	(Wed.).. 8
Covington circuit	11, 12
Tallsheek circuit	(Tues.).. 14
Augusta circuit, at Augusta	18, 19
East Pearl circuit, at Wesley Chapel	25, 22

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preaching appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Lake City and Lodi, at Lake City	Jan. 14, 15
Madison, at Madison	21, 22
Benton, at Benton	28, 22
Flora, at Flora	Feb. 4, 5
Jackson—First Church	11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	16, 19
Sharon, at Mount Pleasant	25, 26
Canton	(at night).. 26, 27
Silver Creek, at S. Lake	Mar. 4, 5
Pocahontas, at Pocahontas	(Thurs.).. 2
Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville circuit, at Sweet Water	Jan. 14, 15
Brookhaven station	(night).. 15
Holmesville and Topisaw, at T	21, 22
Magnolia, at Osyka	28, 29
Beauregard, at Mathews Chapel	Feb. 4, 5
Wesson station	(night).. 5
China Grove, at Tylertown	11, 12
Summit, at Bogue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Bahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 18
Gallman, at Bethesda	25, 26
Hazlehurst station	(night) 26

District stewards will meet in Brookhaven, in the Methodist Church, Jan. 17, at 9 A. M.

R. S. WOODWARD, P. E.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Organize every Sunday-school into a missionary society; hold a meeting every month; distribute missionary literature; have stated lectures and addresses; educate and train the children to an intelligent interest in the greatest of all causes. The preacher or Sunday-school worker who does this is sowing seed for glorious harvests in the future; he is laying foundation-stones upon which the church of the next generation will be built. But not only so, he is setting in operation one of the most efficient agencies for raising money for missions *now* that he can devise. These Sunday-school missionary societies, the Discipline directs, are to be auxiliary to the Board of Missions. All amounts raised by their agency go to the payment of the regular assessment on the charge for the cause of missions. —*Southern Christian Advocate.*

The application of the factory laws of France reducing the hours of labor in factories, mines, etc., has caused a reduction of wages throughout France. Many strikes have resulted, notably in the Department of the Nord.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. M. Morse (2), J. C. Carnline, W. T. Currie (2), C. T. Munhnland, J. G. Cammack (2), Thos J. Newell, B. F. Lewis (2), D. P. Bradford, M. L. White, W. H. Saunders, N. M. Clark, E. S. Lewis, W. M. Williams, J. W. Cobb, C. M. Lyons, J. J. Smylie, R. C. Grace, A. B. Earle, R. E. Rutledge, J. S. Parker, T. G. Ellis, J. W. Tinnin, W. J. Ferguson, Will P. Jones, J. M. Cowan, H. Mellard, W. A. Bowlin, S. S. Bogan, R. A. Davis, John A Ellis, J. S. Chadwick, T. L. Lallance, C. C. Evans, P. M. Brown, J. R. Roy, C. D. Cecil, R. D. Nunsworthy, S. L. Boyd, E. F. Edgar, Jas. L. Bowling, H. C. Murphy, F. L. Reid, W. G. Forsyth, W. J. Dawson, H. B. Vandenburg, E. G. Cook, Robert Randle, W. M. Williams, W. R. King, R. S. Gale, Wm. Schuble, J. W. Litter, W. F. Sanders, W. B. Hines, J. J. Murphy, J. W. Killough, Robt. S. Howell, W. N. Bonner, W. J. Porter, B. H. Rushing, H. W. Wallace, R. S. Coller, H. D. Howell, Henry W. May.

Messrs. T. J. Upton, Jr.; F. M. Simpson, Dr. G. H. Phares, C. L. Callaway, G. S. Ellis, Dr. E. B. Parten, J. H. Hunter, W. P. Payton, J. W. Bennett, L. M. Lawson, J. W. Ely, J. G. W. Gibson, J. L. S. Hill, S. J. Holmes, Heuermon & Erwin, Benj. F. Kittrell, L. Stanton, Allen Farley, J. W. Ramsey, J. W. Lipscomb, Paul D. Hardin, W. H. Scanland, D. J. Buckley, Mann & Levy, R. L. Tittle, P. H Enochs, J. McRae, J. C. Moore, W. H. Magruder, M. J. Baker.

Mesdames C. B. Lewis, S. P. Keller, S. C. Walters, S. M. Johnson, Lizzie Gilmore, C. Anderson, T. M. Carter, Minnie Jones, F. G. Godbold, Lou Mosley, Mary Mahorner, Lizzie Beauchamp, Gillis Smith, P. M. Sharkey, E. McLeod, Helen Johnson, S. York, M. D. Wightman, A. V. De Moss, J. W. Baker, Emma K. Townes, Mary Loposer.

Misses Addie V. Darden, Lucy H. Henderson, Angie Patton.

Jan. 10.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

KNABE PIANOS

The Recognized Standard of Modern Piano Manufacture.

BALTIMORE, 22 and 24 E. Baltimore St. NEW YORK, 148 Fifth Ave.
WASHINGTON, 817 Pennsylvania Ave.

A Cold Leads

ITS VICTIM DIRECT TO CONSUMPTION.

There are three roads which lead from health to consumption. Over one of these roads pass all of that great multitude of people who die every year of consumption. Each route begins with health and happiness and ends with disease and death. They are described as follows: 1st road, a slight cold—neglected—settles in the head or throat—chronic catarrh—extends to the lungs—consumption—death. 2d road, a slight cold—neglected—cough—settles on the lungs—cough gradually growing worse—consumption—death. 3d road, a cold—neglected—settles in the throat—hoarseness—short breath—consumption—death.

Thousands have just started on one of these roads, all of whom could be easily cured by Pe-ru-na—thousands more are half way to the fatal end of one of these roads who are still curable by a course of treatment with Pe-ru-na; and yet other thousands are near the end whose last days would be made more bearable and hope of recovery more probable by commencing Pe-ru-na without delay.

Send to The Pe-ru-na Drug Manufacturing Company of Columbus, O., for a free copy of their latest publication, the Illustrated Ills of Life, a complete treatise on catarrh and all chronic diseases of the lungs.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7¾ @	— —
Ordinary	8 3-16	— —
Good ordinary	8¾	— —
Low middling	9¼	— —
Middling	9⅝	— —
Good middling	10	— —
Middling fair	10½	— —
Fair	11 11-16	— —
Galveston middling	9⅝	— —
Mobile middling	9 9-16	— —
Memphis middling	9 13-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3	6 1-16
Fair	8	8 1-16
Fully fair	2⅜	2 15-16
Good fair	2⅝	2¾
Common		
CENTRIFUGAL:		
Seconds	2¾	6¼
Prime yellow	3 11-16	3¾
Gray white	3⅝	4
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	66
Fair	20	22
Good common	20	22
Syrup	23	29
RICE.		
No. 2	1⅞	2
Good	6¼	6½
Fair	2⅞	3⅛
Prime	— —	— —
Rough, ₩ bbl	1 50	2 75
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 55	3 65
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	3 90	4 12½
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 90
Grits	3 00	— —
Hominy	6 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	49	50
Yellow	50	51
Mixed No.	— —	49
OATS:		
Western	40	42
Texas rust-proof	66	40
BRAN:		
₩ cwt	77½	82½
HAY:		
Prime	14 00	15 50
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	18 62½	19 50
Prime Mess	— —	18 50
Rumps	— —	18 00
BACON:		
Fancy Breakfast	— —	16
Shoulders	— —	— —
Sides, short rib	11½	11¾
Sides, long clear	11½	11¾
HAMS:		
Sugar-cured	13½	13¾
DRY SALT MEAT:		
Shoulders	2	2½
Sides, short rib	10⅝	12
Sides, long clear	10⅝	12
GROCERIES.		
COFFEE:		
Prime	12½	— —
Fair	12	— —
Common	12½	— —
TEAS:		
Choice	13	65
Hi-No	— —	— —
BUTTER:		
Western Creamery	— —	33
Western Dairy	— —	25
Common	— —	— —
LARD:		
Refined	8½	8¾
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	32	36
Lard, Extra No. 1	75	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 25	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	9½	— —
Jute, 1¾ lb. ₩ yard	8½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	7⅝
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 25	3 75
Chickens, Southern	3 50	4 25
Young	1 75	3 00
Turkeys, Southern	12 00	15 00
EGGS:		
Western	15	16
Southern	16½	17
WOOL:		
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	25 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Jan. 10.

All who are exposed to the weather should keep Dr. Bull's Cough Syrup handy.

NEWS OF THE WEEK.

DOMESTIC.

The Sugar Bounty Division sent out, on Jan. 6, $125,000 to sugar prodnoers, over $100,000 going to Louisiana.

An explosion of gas in Pittsburg, Pa., on Jan. 7, wrecked a residence, killing three persons and injuring several others.

The ice gorge moving down the Ohio river has destroyed many coal fleets in its way. The loss up to Jan. 8 aggregated $300,000 in coal and barges.

A bill to provide a temporary government for Alaska was introduced in the Senate on Jan. 7. It provides that the seat of government shall be at Sitka, and that the executive power of the territory shall be vested in a governor and a secretary.

Mr. Watson, Populist, of Georgia, introduced into the House, on Jan. 9, a bill to create the office of national inspector of cotton and grain, to provide for the issuance of certificates of deposit and for the issuance of post-office money orders thereon, and to provide for the payment of such records.

A bill for the establishment of a national quarantine has been reported to the National House of Representatives from the Committee on Interstate and Foreign Commerce. The measure is designed to protect the country from a threatened visitation of epidemic diseases during the coming Summer.

Secretary of State Foster has received a letter from Francis McNutt, charge d'affaires at Madrid, giving the particulars of the trip of the Duke of Veragua to the United States as the guest of this government. The duke is the direct descendant of Christopher Columbus, and as such was invited to attend the World's Fair at Chicago by act of Congress.

Mayor Stewart, of Philadelphia, has vetoed the ordinance passed by the City Council appropriating $1,200,000 to the public building commission for the completion of the City Hall. The structure has already cost the city $16,000,000, and is still unfinished, though it was begun twenty years ago. A bill has been introduced in the Legislature for the abolishment of the extravagant building commission.

According to the report made last week by the Clearing House in this city, the banks now hold $5,361,000 more in deposits than was held at the same time in 1892, and $1,832,000 more legal tenders are held than a year ago. In spite of this large excess in the volume of available money possessed by the banks, the statement also shows that $3,462,000 more in loans is outstanding than was the case last year.

Among the bills now before Congress in which this city is interested is that providing an appropriation for the construction of a dry dock at Algiers. This bill passed the Senate last session through the persistent efforts of the late Senator Gibson, and has already been favorably reported on by the House Committee on Naval Affairs. The bill may, therefore, be considered to occupy a favorable position, and would undoubtedly pass should it come up for consideration.

Heavy timber depredations on United States and other lands are reported along Pearl river, which flows into the Gulf of Mexico, and its tributaries. Log men, it is said, have cut immense quantities of timber and are ready to drift it as soon as the stream rises. The depredations are located in Smith, Jasper, Clarke, Wayne, Jones, Covington, Marion, Perry, Green, Hancock, Harrison, Jackson, Simpson, Lawrence, Pike and Amite counties, heavily timbered with yellow pine and other hard woods.

The grain blockade in St. Louis has attained formidable dimensions. For a long time the elevators have been crowded to their utmost capacity and have not been able to handle the receipts. This has led to a freight car famine, as the cars are kept on the tracks for long periods of time, owing to the impossibility of loading them. The cause of the glut of grain is due to the condition of the river for a number of weeks, the stage of water being about the lowest on record and navigation being practically suspended early in December.

FOREIGN.

The strike among the coal miners in Germany is becoming general, and acts of violence are being attempted.

The Pope has declined to receive Senor Valeria, the Spanish envoy recently appointed, on the ground that he has written immoral novels.

John Ruskin, the celebrated writer on art, will never do any more work. The disease of the brain which has for some time affected him is increasing.

Three warehouses containing cotton were burned in Liverpool on Jan. 5. Twenty thousand bales of cotton were destroyed. Three firemen were killed by falling walls, and a number were seriously wounded.

The cold wave in Paris continues unabated. Two persons have been frozen to death at Toulouse and one at Bordeaux. The river Rhone is frozen over at Tarascon, the Garonne at Toulouse, and the canal at Marseilles.

A day has been fixed for the hearing before the privy council of the petitions from Roman Catholics of Manitoba, asking for the interference of the federal executive in the matter of the abolition of the Catholic school system by provincial legislation. It is understood that the Manitoba government will ignore the approaching hearing.

It is said that Charles De Lesseps, the son of the projector of the Panama Canal, has made an unreserved statement of the illegal transactions of the company, and in return is to be treated with great lenience by his connection with the scandal. It is said that the acknowledgements made are of the most startling character, and will create a sensation in America as well as in France.

Rev. Sylvanus Lane,

Of the Cincinnati M. E. Conference, says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it."

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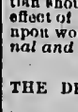

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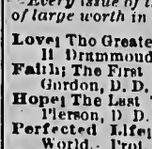

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TAKE YOUR HOME PAPER FIRST, THEN SUBS

Christian Advocate.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A Great Revival at Oxford.

A revival of religion has been greatly needed at Oxford, Miss., for many long years. Perhaps not more needed there than at many other places, and yet as much needed there as at any other place in the State. A high standard of religion and of good morals at Oxford means a high standard of religion and of morals in nearly every good neighborhood in the State. For ten months in the year there are boys and young men from every part of Mississipoi in attendance at the university there. The religious and moral status prevailing at Oxford will largely determine the religious and moral characters of the young men educated at the university.

For some years it has been generally known and understood that some forms of evil were fashionable and very strongly entrenched in Oxford. Card-playing—especially the more fashionable form of it known as "progressive euchre"—had come to be the order of the day, and that, too, in many professedly Christian homes. This is true of nearly all our cities, towns and villages, and in many country neighborhoods. Dancing, too, had come to be the rage—the toney thing to do. The tendency in dancing is ever toward the more licentious forms of it. It is in the very nature of this amusement, or of those who engage in it, to go in this direction. The cream of the fun is found in the contact of the sexes. The citizens of Oxford, generally, and some of the members of some of the churches, specially, have been graciously disposed toward the students of the university, and so they winked at, or permitted, or approved the license claimed by the young people. Thus the evil grew. Dancing was dignified—by some deified—and made honorable by the annual commencement ball, paid for in whole or in part out of the funds furnished by the State for educational purposes. I may have been very unfortunate in my points of observation, but I have never yet known a dancing and card-playing individual or community to be very religious. Religion is always at a low ebb in persons and in communities wholly, or even generally, given over to these follies. The love of these things and the love of God are never found in the same heart at the same time. Many persons and many communities are religiously dead or dying from the excessive love of these two worldly pleasures.

Another and worse form of evil at Oxford, as in hundreds of other places, was the "blind tiger" business. Here—more, perhaps, than elsewhere—it had the support and was conducted by men who stood high in public esteem and high in some of the churches of the town. In one way or another these men escaped the clutches of the law. The devil is wonderfully artful in getting his agents and emissaries out of the hands of justice in this world. They will get a full benefit in the world to come. There will be no subborned or perjured witnesses, and no packed juries at the last trial. Justice will be administered then. A few of the citizens of Oxford were willing to ruin and damn the flower of our young men for the paltry sum that could be made out of them while they were at school.

This is as true of other towns in Mississippi as it is of Oxford. The devil knows exactly when, where and how to spread his net to catch unwary souls. There are plenty of men ready to tend the devil's traps for the pay there is in it. There has been a lack of religious tone and of moral backbone in Oxford, as elsewhere, or these whisky-selling men would have been turned out of the church in a jiffy. Such men ought to serve the devil outside of the church, and not inside of it. Perhaps it suits Satan best to have them in the church. A church with members of this kind in it, and honored by it, is a moral pestilence in any community. If the pastor of a church of this kind wants to "cry aloud and spare not," the officers command him to hush, and if he doesn't do it, they cut off his pay, or send the preacher away. They want him to lie low while they pile up their ungodly gains.

Our pastor at Oxford, Rev. John E. Thomas, is gifted in both grace and grit. He also has plenty of "gumption"—a great gift. He sent for the evangelist, Rev. George S. Inge. Inge is fiery, furious, and perfectly terrific on the sins so common at Oxford. He has been there—at Oxford and in these sins—and he knows how it is. He is good at casting out devils of this kind. He took the lay of the land, threw up a redoubt, planted his battery, and opened fire at short range. He took off the hair and hide, and put on the pepper and salt of God's Word, until the sinners were hot all over. He poured on oil, bound up the wounds, and administered the balm of Gilead to restore the health of the daughter of God's people—especially the elect. Thomas and his co-laborers in the other churches will carry on the work.

There has been a great revival of religion in Oxford—a general toning up, a strengthening of back-bones, an increase of moral courage, and a desire and a strong determination to put away these evils and others not named here. The lines were clearly drawn, and the Lord's people and the friends of law and order were mustered on one side, and the agents, friends and emissaries of the devil, in the church and out of it, were left on the other side. May they stay apart—each on his own side of the line.

Dancing, card-playing and whisky-selling members of the church in Oxford are now on the back seats—in fact, if not in form. So they ought to be all over our wide land. Such members hurt the cause of Christ worse than any form of infidelity abroad in the land.

GILDEROY.

The "Whack" on Centenary's Head.

MR. EDITOR: May it not be possible that your devotion to your *alma mater* has had the effect of producing a sort of color blindness by which the little flag raised at the late session of the Louisiana Conference seemed *black* instead of the pure white emblem of righteousness?

In a note (NEW ORLEANS CHRISTIAN ADVOCATE, Jan. 5, 1893) you use this language:

Poor old Centenary! The Mississippi and the Louisiana Conferences gave it a simultaneous whack over the head during their late sessions. With neither Conference to act the parents' part, the old college seems to be turned out to orphanage.

As I was an advocate of the action of the Louisiana Conference by which the educational fund of the Conference was ordered to be divided equally between Centenary College and Mansfield Female College, I suppose you may justly reckon me among the whackers.

I can not regard the action of the Conference as a "whack on the head" of Centenary College. The only thing done, which can possibly be so construed, was the division of an annuity of about $500. This division was prompted by the spirit of fairness. Ever since this collection was ordered by our Conference, the entire amount has been given to Centenary College, and that, too, with the knowledge of the fact that Mansfield College offers the same terms to our daughters that Centenary College offers to our sons. This has been allowed because, until recently, Centenary had no material support outside its tuition. This condition is now changed. At our late session the authorities of Centenary reported an endowment fund of "about $90,000." This affords Centenary more than $5,000 to complement tuition fees. At eight per cent. per annum, Centenary receives from this endowment $5 400. Add one-half of the annual collection of $500, and Centenary receives an annuity of $5,650 from the public, and most of it from the Louisiana Conference, as against $250 per annum for Mansfield Female College.

I submit that if this be a "whack" on the head of "poor old Centenary," it is a very light whack, and will certainly not the least hit derange her cranial equanimity. I do not write to defend the Louisiana Conference. It needs no defense, but Centenary College does. It is not so near dead as to be put in extreme feebleness for want of $250 per annum. Centenary is in no such immediate danger of death as some might suppose from the solicitude of its friends.

When the Mississippi Conferences first began the agitation of the college question, I conceived an idea for the protection of Centenary, which I laid before Dr. C. G. Andrews and others, looking to the concentration of the three Conferences on Centenary College. I secured an agreement from the chairmen of the three Conference Boards of Education to meet in Vicksburg. This meeting was objected to, and practically broken up by one of the strongest friends of Centenary College. Now, if we are not allowed to work for Centenary, are we to be barred from working for Mansfield?

Centenary College has not the united sympathy of the Louisiana Conference, and will not have while it remains in the territory of another Conference. This it will not long do, and when, in 1894, the General Conference cedes to the Louisiana Conference the Florida parishes—in which Centenary is located—the Louisiana Conference is going to rally to Centenary College. Meantime it can, and will live, and go on with its good work.

This is the first time I ever knew a parent accused of abandoning a son to orphanage because he gave a small gift to his daughter. Mississippi turned Centenary loose, but Louisiana did not, and can not. This is our only school for the education of our sons, as Mansfield is our only school for the education of our daughters.

No, no. We did not whack Centenary College on the head. She is in our heads and in our hearts to care for her welfare. Let her agent, Bro. Harry, go among the people. Let him increase the endowment—it should be $200,000!—and the Louisiana Conference can and will sustain it. It has an alumni adequate to the task of keeping it alive, and the thousands of friends who have never seen its massive walls, nor its classic halls, are praying and paying for its success.

I do believe, Mr. Editor, if the friends of Centenary College will let it live a few more years, its "enemies" will bear it up to a vigorous success.

As ever, etc., J. A. PARKER.

Onward!

To the Presiding Elders, Preachers and District Solicitors of the Mississippi Annual Conference—

Dear Brethren: It is hardly necessary to remind you of the resolution so cordially adopted at our recent session, approving the plan for paying off the missionary debt, and pledging ourselves to co operate with the solicitors in their efforts to raise the amount apportioned to us; but I do so in order to have a text or a proper starting-point for this personal appeal to each one of you.

1. *To the district solicitors* I would say: Do not waste postage stamps and trust to letter-writing. Your work is to be accomplished by face to-face interviews and heart-to-heart talks with the brethren blessed of God with ample means, but who have not been responding to the calls of the Spirit and of the church as they ought to have done. Not by public collections, but by private personal appeals; by prayer to God and earnest effort on your part. Where a man is able to pay $10 000 (and there are several in our Conference bounds who are able), do not ask them for $10 or $100, but for the full amount of their ability to pay. When one is able to pay $1 000, do not ask for $50, but according as the Lord hath prospered him, so expect and ask him to contribute. Do not degrade the cause by begging for it, nor help men to compromise with their consciences by asking or accepting trifles from them. If any of you are not informed concerning the needs of the Board of Missions, and the needs of the mission fields, read up and fill yourselves full with information to be imparted to the brethren; and if any of you have any doubts about the propriety of foreign mission work, or of the duty of the church and of yourselves in the premises, then read your Bibles more carefully and pray to God more earnestly. A man can not be a Christian and be opposed to the foreign mission work, and a preacher can not render acceptable work unto God whose heart is not in the work, and who does not realize that "the field is the world," and to "every creature" the gospel must be sent or carried.

2. *To the ministry* I would say: Prepare new sermons on this great question; saturate yourselves with the theme. Seek a new baptism of fire and of the Holy Spirit, and inform and arouse the people of your charge as never before. Circulate tracts. Talk about and pray for the missionary cause during your pastoral visits. Seek by the help of the Holy Spirit to lay the burden of souls on every heart in your charge. When the solicitor comes, not only bid him God-speed, but go with him from house to house, and from office to office. Don't be afraid of lessening your Conference collections. Not a pastoral charge is assessed beyond the strength of the people, and not a rich church member in our connection is measuring up to the Bible standard of duty. Encourage your people to enjoy the privilege of contributing.

3. *To our church members in all the districts* I would say: Give heed to your faithful pastors. Be faithful to your church vows and to your God. Respond liberally to the call of the church, and do not imagine that your contributions to missions go to feed or to clothe the heathen, for what you pay is to support the missionaries themselves—men and women who have gone out from our midst, and oftentimes from our sympathies and our prayers. We forget them as we forget their labors and their tears. It matters not whether you and I believe in missions or not; nor yet whether we believe in the Bible itself or not; but the only question for you and me to answer in this matter is, Will we obey God or not obey God?

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (I. John iii, 22) "Go ye into all the world and preach the gospel to every creature." (Mark xvi, 15) "He that hath my commandments, and keepeth them, he it is that loveth me." (John xiv, 21.) "If ye keep my commandments, ye shall abide in my love." (John xv, 10.)

It is: Go or send; do or die. Which shall it be? Yours faithfully,

T. L. MELLEN,
Miss. Conf. Solicitor.

Jan. 11, 1893.

Judge J. W. McMaster.

In the death of James W. McMaster, at Brandon, Miss., a few days ago, the community in which he long lived lost one of its most modest, upright and valuable citizens, and the church at whose altars he reverently worshiped for so many years, one of its most active, faithful and honored members. He passed away at the great age of eighty-two, mourned by old and young, revered for his many virtues and tenderly loved by a wide circle of friends.

Born in the city and county of Armough, Ireland, on March 11, 1810, he was a child of respectable and wealthy parentage. Carefully trained and well educated, he ever bore the impress of native gentility and high culture. Ambitions for a wider sphere and more inviting field, he early turned his hopes westward, and in March, 1831, crossed the Atlantic for the Province of Quebec, in Canada. He returned to his native land for a short visit in September, and sailed again for America, landing in New Orleans on Dec. 24. In the Spring of 1832 he went out from Natchez into the (then) Choctaw Purchase. Eight years were spent in Covington county, after which he removed to Smith, and remained until 1855. Since that time he has resided in the county of Rankin, and there peacefully sleeps after a long and well-spent life.

For many years he was a teacher, and under his careful instruction many young men and women were trained for the work of life. In person he was scrupulously neat; in manner, genial and affable; in spirit, cheerful and happy; in conversation, chaste and interesting—in every respect a dignified, cultured Christian gentleman. As a county judge his administration was impartial, and his decisions clear and just. His personal and official integrity commanded universal honor. Much of his modest, laborious life was spent as an accountant, in which position he was exact and painstaking. Large interests were often entrusted to his hands, and in every position he showed himself worthy of perfect confidence. He went down to the grave without a shadow on his fair name.

Judge McMaster was a man of clean lips. His thoughts were pure and his language chaste. In no presence did he ever relate incidents or use terms that would in any degree be improper in the most refined female society. As a Christian, he was catholic in spirit, gentle, forbearing, warm hearted, devout, and active in all church work.

For many years he was superintendent of the Methodist Sunday-school in Brandon, and was ever punctual to duty, and considerate of the welfare of all.

At his funeral there was a remarkable expression of the high esteem and affection in which he was held. Old friends and new, the aged and the young, united in words of reverence and praise, and all alike wept at his grave. Such a tribute to worth and virtue, though in modest station, has been rarely witnessed in any land. He leaves a devoted widow and a number of children to mourn their irreparable loss. Peace to the ashes of my old friend and neighbor! His face will fade from view, but his memory and worthy deeds will abide as a priceless heritage to his family and friends.

R. L.

A Suspicious Case.

MR. EDITOR: A man, by the name of George Newton, hailing from Alameda, Cal., a so-called holiness evangelist, claiming to be a Methodist preacher, but who, until recently, was not even a member of the church, and is now only a private member, having joined the First Methodist Church in Memphis, Tenn., has been making a great deal of trouble for the church and pastors in West Tennessee and North Mississippi. If allowed to use our churches, and not have his own way, he would grow abusive, vindictive, and impudent. If not allowed to use it by the pastor, he would go in anyway, if he could get somebody to open the door for him. His wife is in Alameda, Cal., and he has not been to see her for three years. But he always has a woman, or several of them, along with him. As he was making himself such a pest, I wrote to Bishop Haygood, who made investigations, with the enclosed result. Please publish it, and put every preacher and church in the country on guard against him. He is a disturber, and this letter from H. J. McCoy, general secretary Y. M. C. A., San Francisco, which comes through Bro. H. M. DuBose and Bishop Haygood, makes it reliable.

Your brother, T. B. MALONE.

Dec. 7, 1892.

Rev. H. M. DuBose, D. D., 1170 Market St., City—

My Dear Doctor: Yours, of Dec. 3, came duly to hand, and should have had an earlier reply, only I have been so thoroughly occupied I did not reach it until this morning.

I know Newton very well. He was at one time a regular pastor in the M. E. Church of this State, but got side-tracked on the holiness question, and made himself obnoxious to everybody, as Dr. Malone seems to intimate in his communication he is doing East. He would not abide by the church government, and ignored entirely the church Discipline; so was expelled from the Methodist Church some four or five years ago, I think. Am positive, however, the charges were because he persisted in working independently, and disregarding entirely the rules and regulations of the church. He would pitch his gospel tent right under the eaves of some pastor's charge, and carry on evangelistic meetings, defying the pastors to move him, etc., until it became unbearable, and the church authorities took action in the matter. Personally, I never had any faith in the man. It is a strange providence, my dear Doctor, that calls a man to leave his wife and travel round the country with another woman, as the enclosed letter states. If this be authenticated, it should be sufficient cause for any church or community to ostracize him. Rev. Dr. Hammond, at 1037 Market street, or those associated with him, would be able, perhaps, to give you more detailed facts than this contains. It is my personal opinion, however, that he is possessed of a disturbing element which makes itself manifest wherever he goes. Yours very truly,

H. J. MCCOY.

Los Angeles, Cal., Jan. 12, 1893.

Dear Brother: Within the hour past the inclosed has reached me. I hasten to send to you. He must be a nuisance. Yours truly,

A. G. HAYGOOD.

Rev. T. B. Malone.

FROM THE WORK.

G. M. Hull, Montrose, Miss., Jan. 9: "Our pastor, B. H. Rawls, is ill at present. He has been suffering from a severe attack of tonsorial inflammation and catarrhal fever for about eight days. I am glad to say that he is better, but he is still suffering some. The work of the Lord has begun under favorable auspices this year."

Rev. J. P. Drake, Edwards, Miss., Jan. 13: "We were very kindly received by the people of this place on Friday, Dec. 30. Sunday, though bleak, brought out good congregations. All through that week we held prayer and self-denial services. Collection amounted to $16.75 for payment of missionary debt. From Sunday evening on through this week we have been holding revival services. Bro. J. W. Beville, of Jackson, Tenn.—a good preacher and fine leader of singing—is assisting me. We have some tokens for good. Hope all friends will pray for a mighty outpouring of the Spirit."

Rev. Thos. B. White, Arcadia, La., Jan. 13: "Arrived here Saturday, Dec. 31, at night; heavy rain. Preached Sunday morning and night to large congregations. Held Week of Self-denial and Prayer; preaching every night, with collections for old missionary debt, and amount forwarded. People kind, reception cordial, stewards devise well. No parsonage; will board. Work large and inviting. Hopeful, cheerful, happy. Our presiding elder is moving out on his great rounds. The blessed Master opens up the way, and his servants sow and reap for eternity. God bless you in your arduous work. Correspondents, address me here."

Rev. C. McDonald, P. E., Forest, Miss., Jan. 12: "On the eighth and ninth instant we held the Newton and Hickory quarterly meeting at Hickory. We had a very encouraging beginning for the new year. I suppose this is one of the most pleasant charges in the Conference. The Board of Stewards made the assessment for the pastor in charge one hundred dollars more than last year, and also instructed their district stewards to make an advance in the presiding elder's salary. On the tenth we held the Rose Hill Quarterly Conference at Rose Hill. The attendance at preaching and in Conference was good. We were rejoiced to have Rev. J. T. Nicholson with us, and have him take part in the religious services. He is improving rapidly, and we hope for him a complete restoration to health. We visited Bro. T. Y. Armstrong at his home. He is now so feeble as to be unable to walk without assistance. He is ready, when the summons comes, to go up to his reward. I suppose every pastor in charge in the district was at his post of duty the first Sabbath in January. Some of them moved during the extremely cold weather."

Rev. P. H. Howse, P. C., Meadville, Miss., Jan. 11: "We reached Meadville, Friday, Jan. 6, and spent the night with Bro. T. W. Sullivan. The next day, about noontide, we went over to the parsonage, and found a good, comfortable fire burning in the fireplace, which we enjoyed for a short time, for this luxury was soon interrupted by something better. Dinner was announced, and, in company with one of our faithful stewards and some of our good and thoughtful women—for I believe that Meadville is blessed with good women—went into the dining-room and found the table covered with refreshments of various kinds. And you can imagine how a preacher ate after traveling 165 miles by private conveyance. There has not been a storm at the parsonage since we came here, but a continuous breeze has been blowing toward the parsonage, and in it comes hams, eggs, flour, sugar, coffee, potatoes, vegetables, kind words and friendship. If this breeze continues, the preacher and his family are going to get fat on Meadville circuit. So much for that. I have been talking of a new parsonage to our people, and I feel quite sure that we will either build on the old site, or sell and buy an improved place, which, I think, is better suited for a parsonage. Our aid societies will organize now at once, and render all the assistance possible in the accomplishment of the parsonage project. A word is due my steward of Oak Grove. He visited my crib with fourteen barrels of choice corn, and two bushels of sweet potatoes early Monday morning, and one of our Meadville stewards with two loads of wood. May the Lord bless his Zion this year, and may the ministry be baptized with the Holy Ghost and with fire! Pray for me, my brethren, in my new field of labors."

The pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*

WORKING AND PRAYING.

"Faith without works is dead."—*Bible.*

Said Farmer Jones, in a whining tone,
To his good old neighbor Gray:
"I've worn my knees through to the bone,
But it ain't no use to pray.

"Your corn looks twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.

"I've prayed the Lord a thousand times
For to make that 'ere corn grow,
And why your'n beats it so, and climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy quiet way:
"When prayers get mixed with lazy bones
They don't make farmin' pay.

"Your weeds, I notice, are good and tall,
In spite of all your prayers.
You may pray for corn till the heavens fall
If you don't dig up the tares.

"I mix my prayers with a ll the toil
Along in every row,
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"An' I've discovered though still in sin,
As sure as you are born,
This kind of compost, well worked in,
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord he does the rest.

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get;
For prayer-worn knees and a rusty hoe
Never raised a big crop yet.

"An' so, I believe, my good old friend,
If you mean to win the day,
From plowing clean to the harvest's end
You must hoe as well as pray."

Mississippi Conference Reports.

PUBLISHING INTERESTS.

Your Committee on Publishing Interests beg leave to submit the following as their report:

We regard the publishing interest of the church as one of the most important factors in the accomplishment of its great mission in the world. The power of the press is proverbial, and the church should utilize this power for all it is worth. The pastor who industriously and judiciously scatters among his people good religious literature, is doing a work that will tell upon the future prosperity and solidity of the church.

In regard to the church paper, your committee desire to say with all possible emphasis that no well-regulated Christian family can afford to dispense with its silent influence. Coming, as it does, with news fresh from the field, with well-written articles from able pens, and with judicious selection from other journals, it spreads before us every week a "feast of fat things."

The annual report of the Publishing House has been considered, and we note with pleasure the prosperity of our connectional organ, and of the Sunday-school periodicals. We feel that the preachers would do well to endeavor to increase the circulation of the connectional organ of our church, as it supplies a need the Conference organ can not supply, in that it gives the general news of Southern Methodism, which it is not the province of the Conference organ to do.

We regret that the *Quarterly Review* is not yet self-sustaining. Can not we do something to assist in placing this excellent publication upon a self sustaining basis?

We note with regret some things in the annual report of the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE; yet, considering the financial pressure of the country, it is an encouraging showing. D. C. W. Carter is still at the helm, and manages his department with distinguished ability. We can but wish that he was more in touch with us, so as to be able to better represent the interests of Methodism in Mississippi in the columns of the paper. We regret the resignation of Rev. B. F. Lewis as the assistant editor.

We recommend for the Publishing Committee, Rev. W. B. Lewis, Rev. R. J. Jones, Rev. J. W. Chambers.

We offer the following resolutions:

Resolved, That we are pleased with the business and editorial management of our Conference organ.

Resolved That we have been more than pleased with the special edition for our Conference.

Resolved, That we will use our best endeavors to increase the circulation of our Conference organ, and to collect accounts of the same.

Respectfully submitted,

J. G. CAMMACK, Chair'n.
W. H. LEWIS, Sec.

SUNDAY SCHOOL BOARD.

We submit the following report:

In the absence of our beloved brother, Rev. J. T. Nicholson, whose affliction we greatly deplore and with whose family we deeply sympathize, Rev. J. Wilson Brown was elected chairman in his stead.

The statistics show 403 Sunday-schools within our bounds, with 2 113 officers and teachers and 16,240 scholars. This does not look well, for while there is shown an increase of 5 in the number of schools, there is a decrease in officers and teachers of ninety-nine and in scholars of 811. The statistics show a decline in this field of Christian labor. We believe this decline due to inaccuracy of the reports.

The amount in the treasury with which we began the year was $503.33, and the amount expended, according to disciplinary direction, was $502.50, leaving a balance in the treasurer's hands of eighty-three cents. The amount received during the year from Children's Day collections is $513.99, which, added to the above eighty-three cents balance, gives us $514.82 now on hand. These figures all show a decrease from the last year. The law of our church requires the observance of Children's Day, and we are sorry to report that only seventy-six ministers kept it. This indicates carelessness that is inexcusable. We trust our ministers will "not mend our laws, but *keep them*."

Seeing that our Sunday-schools were almost destitute of Bibles, we undertook to supply them. Our object was to have each scholar possess his own book and use it at home and in the school. We proposed to furnish them Bibles at ten cents and fifteen cents each; and if they were not able to pay this sum by paying what they could they were furnished the needed number. Those schools that could pay nothing got their Bibles on making proper application. But we have been four months distributing 113 Bibles. The enemies of Christianity are endeavoring to crush out and suppress the book, and the negligence of our ministers and Sunday-schools can furnish them valuable aid. We still adhere to our purpose, and expect great help from our brethren in putting into the hands of the children that which will abide when their sermons are forever forgotten.

The following plan for the distribution of funds for the ensuing year was adopted:

1. The chairman, secretary and treasurer of the Board are constituted an Executive Committee, to whom all applications for aid shall be made.

2 Applications shall be endorsed by preacher in charge or presiding elder.

3. Applications so endorsed shall contain satisfactory answers to questions asked on blank forms furnished by our Publishing House for this purpose.

4 Blank forms of application for aid will be furnished any who may desire them by the treasurer of our Board, W. A. Gunning, of Natchez, Miss.

Respectfully submitted,

J. WILSON BROWN, Chair'n.
H. M. ELLIS, Sec.

STATE OF THE CHURCH.

Your Committee on the State of the Church offer the following report:

We are under the necessity of being satisfied with a general view of the field in which the members of this Conference have been laboring.

From the reports presented to the Conference, and from those more especially which have appeared in our church organ, we have abundant reasons to be grateful to God for his wonderful displays of saving grace in various portions of our ecclesiastical territory. Many of the revivals have been of unusual power, and the baptism of the Holy Spirit, has, in many instances, been experienced with more than an ordinary manifestation. This has been the case more especially where both the ministry and the church have prepared themselves for his coming. We gather from the spirit of the reports of the preachers that there has been an increase of faith and consecration and spiritual power on the part of the ministers, and, consequently, advancement in the spiritual condition of the church. The number of preachers who have presented themselves for admission into the itinerant field shows that there has been a forward movement on the part of the church. There is great encouragement for more zeal and still greater consecration on the part of the preachers. The field is open before us, and we have but to push on the battle with renewed vigor.

The organization of a mission among the Choctaw Indians has been sanctioned by the great Head of the church in the conversion of some and in the calling of one of their number to preach the gospel.

We think that the preachers have been awakened to the great necessity of a more thorough consecration of themselves in the great work to which God has called them, and a better qualification acquired only through the endowment of power from on high. The great want of the Christian ministry is more spiritual power. As under-shepherds, who have the care of souls, that there may be a still greater increase in the spirituality of the church, we should foster those means which would result in the prosperity of the church by guarding the entrance into the church, by establishing class meetings, by fasting, by a stricter enforcement of discipline and by guarding against those worldly amusements which have a tendency to quench the living energy of the Christian graces. We should be careful to keep all the rules of the church ourselves, that we may the better enforce their observance by the membership.

Without disparagement of any part of the work, we commend the zeal and energy of the presiding elder and his co-laborers of the Meridian district, and rejoice in the success which has attended their labors. On the district there has been a large increase both in conversions and accessions to the church.

We offer the following resolutions:

Resolved, That it is with profound gratitude that we render praise to God for the success which has attended our labors during the past year.

Resolved, That, being greatly encouraged by the successes of the past, and relying upon the aid of the Holy Spirit, we will with renewed zeal and consecrated energy enter upon the duties and responsibilities of another year. J. M. PUGH, Chair'n.

Woman's Missionary Society.

Dear Women of the Church: Read the last two chapters of Matthew prayerfully, and ask God, "What wilt thou have me to do?"

Missions is the telling of the old, old story over and over again. A woman first told it, and all women should keep telling it until no one can say, "Nobody has ever told it to me." I decry no good work—all are directly or indirectly for the Master—but while we are hesitating—"some of Paul and some of Apollos"—souls are dying for the Bread of Life. Who is telling the simple old story to those dying today? Who will tell it to those who will die to-morrow? Millions are passing away. Are you, as redeemed women, sending the message? "Awake, thou that sleepeth!" Read the appeal of our own missionary to the women of Louisiana, and if your hearts are not utterly hardened, respond in joyful work. Let every woman who reads feel herself appointed to organize and build up the societies. If you know not how to begin, write to me, and I will aid you to the extent of my ability. May this happy new year inspire noble resolves, which will bring glad fruition!

Your sister in Christ,

MRS. THOS. P. FULLILOVE.

Colleglo Piracicabano,
Piracicaba, Nov. 19, 1892.

Mrs. T. P. Fullilove—

Esteemed Friend and Mother: I address you not only as friend, but also as mother, because mother you are in the cause of Christ, in that which is beautiful and good for mankind. I regret much that I have never had ready a letter for your annual meeting. Our State appears so little in missionary works, in comparison with the others. I know so well how you and a few more devoted, worthy women struggle to interest others and make up your assessment of assigned dues; and often I wish that I could be there to help you. I believe, Mrs. Fullilove, if you would send out women in all the towns, cities, and country churches to canvass the country in the cause of Christ, that a lively interest would spring up among the church members and the church-going populace. It was my experience before entering into this foreign work that people did not give because there lacked agents to explain *fully* to them the work, and they were not interested because they did not know sufficiently about the work. I think, Mrs. Fullilove, you should urge every member who is a mother of a family, and all isolated persons, as old maids, teachers, honorary members, etc., to take the *Woman's Missionary Advocate* and *The Little Worker*. People must *know* before they can do. I feel *all* that I am writing, Mrs. Fullilove, and am sad over the lack of interest in our own State. I fear that Bible reading is not properly attended to in families. Urge your auxiliaries to take a lively interest in Bible readings when they come together, and the necessity of earnest prayer in public and in the closet. All our children should grow up for Christ in the home-land. This can not be done unless the mothers seek God in earnest, agonizing prayer for their children. I believe that nothing will so spiritualize our women, our mothers and young girls at home, as the W. B. M. societies, and those of the W. C. T. U. The human heart ever needs an enthuser, and if this one be not Christ's spirit in the soul perpetually, the interest, however great it may appear, will flag sooner or later. Christian women meeting together, with no other motive but to seek to advance the cause of Christ, will, as often as these meetings occur, bring new grace, new love, new fervor to the soul. Our lives are either for him or ont of him. We can not be upon half-way ground; and our dear women at home must not be altogether occupied with domestic cares, but give that which is best, holiest and loveliest of their hearts, of their daily lives to Christ. Urge all your auxiliaries to rally and fight for Jesus. If the mothers will open their hearts, really and truly, for Jesus and his teachings, daily, their children will do so also, and "Louisiana will be for Christ." There is a great work to be done at home among our children—our own Protestant children. Why? Because parents do not bring them up in the nurture and admonition of God. Then, there are the unfortunate Creoles in the southern districts, the poor negroes in all parts, and the largely distributed Catholic element in all parts, together with hundreds of the unconverted. Everyone at home can and should do something to convert her neighbor, her kinsman, or her servant. It is time for our women to awake and realize the condition of their homes, their relations, their State and their country. I know the Woman's Missionary Societies will expand and develop our women and children at home, in that they most need, *i. e.*, pure and undefiled religion. I pray for you all. May God give a pentecostal shower of manna, that a live, active, spiritual season will come to every Christian woman in Louisiana, so that all may be aroused to engage in earnest, active labor for him!

My life is passing away in this foreign land for others; yet I do not forget the people of my own beloved State. Here in this distant land I can look over the seas, as it were, and behold the spiritual condition of our people at home more clearly and more anxiously, perhaps, than if I were there again living among you. Sometimes my heart aches and tears flood my eyes for the youth of our own beloved Louisiana. The mothers must save our State from final degradation. The girls must be instructed to become true mothers, daughters, sisters; the boys to grow up in the Lord, avoiding immorality and drunkenness, which are the parents of all vice. Mrs. Fullilove, if children are educated from infancy to think no evil, nothing unkind, obscene, I believe they will grow up pure in God. The Beatitude, "Blessed are the pure in heart," etc., has more in it than the casual reader or thinker may find.

Well, why such a talk for you this morning, I am unable to say, save that it comes from a very sympathetic, loving interest in my native land, and the salvation of the people. The foreign influx of population does not increase spirituality, but they enter there as godless men and women, who need to be converted to the true God. If they are not, then they exert bad influences among our own. The mission and position as wife, mother, daughter and sister must be carefully looked into and studied by our women if they would fulfill that for which God has intended them. Our surrounding sister States are ahead of us; they are living and advancing. Shall Louisiana lag behind in sloth, idleness and ease? Let it not be so. Call every woman to action. The heathen nations need the gospel. We must give it to them; but our home-land needs it first, and in every obscure nook and corner. There must it be planted and continually nourished in the hearts of the people, and the people must not forget their God. I am working there, too, on the wings of prayer. May God bless all in their struggles for him!

This year I have, by his goodness, been of more use in the work out here. The labor has been heavy, steady, and sometimes trying; but in God I have always a mighty helper to conquer difficulties and self. The last, I believe, is the hardest enemy to conquer. I am happy in the work because it is God's work. Often if I considered my own inclinations, I would go home; but such thoughts I do not countenance. May God bless and keep you and yours until that perfect day!

Yours in Christian love,

SALLIE M. PHILLIPS.

Woman's Work.

Miss Sallie Smylie, Meridian, Miss., reported last month:

"Our auxiliary here held a public meeting last Sunday night. Dr. C. G. Andrews, our pastor, was made a life member of the society." (The payment of $20 constitutes a life member of the W. M. S.) "I am not doing very much on my district. Times are so hard that people do not have the money to pay dues."

She had just received a letter from Miss Bettie Hughes, who had reached China and was appointed to teach in McTyeire School, Shanghai: "Miss Haygood is not strong and well."

Being kindly invited, we had the pleasure of attending an auxiliary meeting at First Church, Jackson, Miss., last October. The president had invited Miss Kate Power, of the *Clarion*, who had just returned from a visit to San Francisco, Cal., to attend and give information she had obtained from personal observation, etc., of the condition of the heathen Chinese (some are Christians) of that city. Oh! that all could realize the extent of our indebtedness to our heavenly Father. Wherefore has he honored us? should evoke prayerful consideration. Oh! may "our heart burn within us" while we ponder the words of the precious Savior, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

From the *Union Signal*, a most valuable paper, purifying and elevating in its influence, we clip:

The London *Times*, of July 18, 1789, has the following paragraph: "On Friday a butcher exposed his wife for sale in Smithfield Market with a halter about her neck and a rope around her person. A drover was the purchaser for three guineas and a crown."

Visit San Francisco and see what progress we have made. God, who loves us, permits us to see the degradation of woman. Shall it be to no purpose? If Christian woman measured up to the proper standard, would there not be a general uplift? Then the sobriety of men at religious services would not be the ceaseless cry. Wholesome words of appreciation are helpful and needful, but I shudder when I so often hear the flattery bestowed upon our sex, with withering, disparaging words to the other sex, especially to boys and young men.

We trust the Holy Spirit will move the hearts of all to loving response in some way to the urgent appeals from burdened hearts who are permitted to see the needs of the hour. We sincerely hope all our young women will wisely consider Mrs. McGavock's official call for workers. Will not many avail themselves of the gracious opportunity for being prepared to go in haste to tell the glad news? We have received a pamphlet of instructions, etc., concerning the training-school which richly repays perusal. The addresses of Bishop Galloway and Miss Gibson, beside other merits, contain rich spiritual food.

MRS. E. D. JONES.

From the Other Side of the Question.

Occasionally, for the past few months, there have been published in these columns articles from "Member at Large," and others, on the subject of the itinerant system of our church, suggesting changes in that plan, which, as a means to an end, has wrought more in the last century to Christianize the world than any system in the history of the Christian Church. It is evident to any casual reader that our Brother "At Large" only looks at one side of the question. He supposes a church where he can have his way, call the preacher he wants, and keep him as long, and no longer, than in his unprejudiced (?) mind the good of the cause (member at large being the judge) demands. Our brother does not look at a church all divided about a preacher whom he has no use for, yet he has a popular following, holds on from year to year, till finally the church goes down to nothing. I clip for his benefit from the *Christian Observer* the following, written by a layman of the Presbyterian Church:

Our church ought to provide for a regular change of pastors. Unless a man has very superior gifts, he can not serve one church with acceptance and success for a great number of years. Since in our church there is no plan for regular changes, and since to vote against a pastor is always construed by him as an act of personal hostility, the congregations of the Presbyterian Church have adopted the plan of freezing out the pastor when they think the time has come for a change. They quit paying and quit attending church, and in due time he takes the hint and resigns. Unfortunately, however, the church is oftentimes nearly frozen to death by this procedure. This is the present plan, and every reader of these lines will recognize at once the truth of this statement.

Another evil of the life-pastorate is, that a few rich churches monopolize the talent of our strong preachers. Men like Dr. Palmer and Dr. Hoge have their light hid under a bushel. Nobody ever gets to hear them preach, and their circle of influence is localized and restricted. The eagle needs to stir up her nest. Our strong preachers ought to be pulled out of their warm places and turned loose on the church. It has pleased God to save the world by the foolishness of preaching, and no talented man should sit down in one place for a life time. We also have strong preachers wasting a life-time talking to a score or two of pupils in some theological seminary. We need these to preach.

It is useless to inveigh against "itching ears." The life-pastorate is a mere tradition of the elders; and, although our ministers cling tenaciously to the theory, they are the great sufferers by the practice which now prevails. The congregations freeze them out, and they have no place to go, because they persistently oppose any plan looking to a regular provision for their change of service. Let us have a reform along this line.

As our brother seemed to find his ideal polity in the way the Presbyterian brethren dispose of their ministers, after reading this from our Presbyterian brother, if he does not fully believe the facts stated, let him come up, and we can introduce him to nine ministers, and more churches, that have suffered at this very point. No one will object to a change, provided it works better than the present system of changing our ministers. I know a minister who enjoys the distinction of a thirty years' pastorate, and at prayer meeting five is a large congregation, and it's a high day if he has twelve at either service on Sunday. Frequently he preaches to not more than three or four, and this in a town of two or three thousand inhabitants, with not more than a dozen Roman Catholic families in the town. Now, let our "large brother" furnish a like example in a Protestant town, under the itinerant system, and I will tip my hat politely, and apologize for writing this note. Now, brother, read this, and stand by your preacher, and never let on like you didn't admire the itinerant system.

M. L. B.

SUNDAY-SCHOOL LESSON.—Jan. 22, 1893.

BY REV. WM. H. LAPRADE, D. D.

Joshua the High Priest.

Zechariah iii, 1-10.

GOLDEN TEXT.—"*We have a great high priest, that is passed into the heavens, Jesus the Son of God.*" (*Heb. iv, 14.*)

Let us glance first at some events, not noted in our series of lessons, but associated with the rebuilding of the temple.

Zechariah made known the vision which constitutes our lesson-text today, about B. C. 519, nearly fifteen years after the laying of the foundation of the temple. This long delay was due to various causes. The Samaritans had opposed the work, angry at not being permitted to assist. After the death of Cyrus, B. C. 529, the Persian Court took less interest in the matter, and finally, under the reign of Artaxerxes, issued a decree stopping the work. This was done at the instigation of the Samaritans. In the Autumn of B. C. 520 Haggai urged the prosecution of the work, Darius now being on the throne of Persia, following his exhortation with a prophecy of encouragement, the text of last Sunday's lesson. Under these appeals the work was again taken up.

A few months later Zechariah began his series of messages, in the nature of visions—eight in all. Our lesson to day is the fourth of the series.

No doubt, the Jews were heartily ashamed of their delay, and felt that their sinfulness of heart was the main cause of it. Sense of guilt breeds doubt, and, in the absence of assurance of God's favor, is apt to go through a period of self-accusation into hopelessness.

Let us understand that Joshua stands not for himself alone, but as the spiritual representative of the people.

Ver. 1. Satan—the Adversary. Not an imaginary being, but a real, personal Devil. Read about him in the first chapter of Job. His delight is to be the adversary of God's people. In this instance the neglect of the people furnished ground for accusation.

Ver 2. The Angel does not deny that Joshua and the people were at fault, but calls upon Jehovah to rebuke the malice of Satan. It is as though he had said: "This people is my chosen people. I have let them suffer, but now snatch them from the fire. My purpose concerning them is not yet fulfilled. They have sinned, but I am merciful."

Ver. 3. Filthy garments—a symbol of sin of frequent use in Scripture. Israel was sinful—needed cleansing as well as pardon.

Ver. 4. The end, in so far as man is concerned, of all spiritual processes, is perfect manhood. But this involves cleanness, purity. Israel was not fit for real temple-service until "cleansed from all iniquities." So Joshua, their representative, in this comforting and prophetic vision, has his filthy garments removed.

Ver. 5. Zechariah is intensely interested, and emboldened. He himself suggests the mitre, or priest's turban, as appropriate to a complete dress. The suggestion is accepted—the re-robing is completed, and, symbolically, Israel stands before God, cleansed, purified from all sin. The Angel of authority, the "Covenant Angel," personally superintends, even as to the minutest point.

Vers. 6, 7. Now the Angel of the Lord solemnly charges Joshua, and Israel through him. The charge is a repetition of the conditions of spiritual prosperity, and of favor with God, so often stated since the days of Abraham: "If thou wilt obey thou shalt be blest." And God's people shall stand with the Holy One on high, as well as secure in his favor on earth.

Ver. 8. The Branch—immediately referring to Zerubbabel, the royal representative, whom God would honor as the great civil leader in this work of re-establishing his worship; but also, and in an infinitely more important sense, Christ, the promised Messiah. In him the stock of David should find its culmination, its highest expression, its chief glory.

Ver. 9. Undoubtedly the stone is Christ, the "precious corner-stone." (Read Isaiah xxxiii, 16, in connection with Ephesians ii, 20.) The corner-stone of the temple-foundation furnishes the symbol. 'Seven eyes." Seven denotes perfection. Eyes indicate not simply *watchfulness*, but *vitality*. Christ is a living stone, as are all who are built into the temple of which he is the "Chief Corner stone."

Christ died "once for all." In one day he made atonement for the "sins of the whole world." That was the final sacrifice, and in him and his sacrificial offering the office of priest ended, he remaining "High Priest forever."

Ver. 10 This is a prophecy of peace and brotherly love, consequent upon the redeeming work of Christ.

Satan, the Adversary, is a mighty "accuser of the brethren;" and yet some people seem to think that an accusing spirit is a symptom of high spirituality.

All our hope of God's favor rest finally on his mercy.

Even after the soul has been completely cleansed its final triumph is conditional upon obedience to God.

A War Reminisoence.

Wednesday, Dec. 31, 1862, dawned inauspiciously. A fog partly hid the Federals from view on that morning, which was the most bloody day of the battle of Stone's River, Tenn., during the cruel War between the States. Wither's Division of Polk's Corps, to which the writer belonged, was in the center, and on both sides of a turnpike. We were lying in line of battle, and had been for a day and night, and a great part of the time in a steady, cold, Winter rain, and we were so chilled that our teeth chattered, so that we could scarcely speak. At broad daylight our left became engaged with the enemy, and a frightful roar of light artillery and small arms continued about two hours, and we could perceive that the enemy were giving back. About nine o'clock the command came from Gen. Bragg, and was repeated rapidly and nervously along the line as far as we could hear: "Up, men! right up!" We arose, but not very quickly, as we were much stiffened from the cold, and from lying so long in the same position. On we went, and firing soon began, as we could see the enemy like a blue streak far out across an extensive farm, which was lying out and bare. "Greek met Greek," and many soon fell to rise no more. We passed over many a mother's boy rolling in his blood, and some were sitting up, as we left them, trying to free their eyes from blood and brains flowing from their broken skulls. The battle raged the most of the day, and the next day some sharp shooting was done, each army holding its position.

In the afternoon, Jan. 1, 1863, I was taken suddenly quite sick, and was sent to the hospital in Murfreesboro. That night the Confederate Army retreated, and the next morning the town was occupied by the enemy, and I was taken a prisoner of war. After two days, the writer, with about three hundred more, set out on foot for Nashville, which was thirty miles distant. The second morning we arrived, and remained in the city until the next day at nine o'clock, for what I never knew, and were fed meantime by the noble ladies of that city of churches and schools. On leaving, a number of them stood in a cold, heating rain with their baskets of delicacies and clothing, handing them out to us until the train moved off. It was a grab game, and a few got nearly all, in spite of a faithful effort to distribute them impartially. Instead of something better, I got a plug of tobacco, and, as I had no use for that, I readily exchanged it for a fruit pie.

We went from Nashville to Bowling Green, Ky., and there took the little steamer *Duke*, down the Barren river to Green river, thence to the Ohio, and thence to Cairo at the mouth, and thence up the Mississippi to St. Louis. We were on this little boat eight days and nights, and never felt fire during the time, but passed the time on the lower deck in the snow, slush and mud, sitting, lying or standing, as we might prefer. Our subsistence meantime consisted of raw clear side bacon, government crackers and river water. We reached St. Louis, Jan. 13, 1863, and were confined in McDowell's Medical College on Gratiot St. The college had been converted into a prison by removing the sash and glass from the windows and substituting iron bars instead. There was one stove in each room as a heater, but, the rooms being open and a Winter wind whistling through, the heat could only be felt by those near the stove. No chairs, no benches or seats of any kind. No beds, no cots, nor anything but a freezing room and a bare floor. We were fed twice each day about half enough to satisfy our hunger. The offer of parole was made each day to all regular soldiers, and as from three to five of the Murfreesboro prisoners were carried out dead each morning, I saw it was death to remain, and accepted parole Feb. 21. A young Creole gentleman from South Louisiana and myself agreed to remain together. His family had moved to Lexington, Ky., while mine were living in the southern part of the State. Being at liberty, we walked about in the city for some time, and, as we were thinly clad and destitute and among strangers, we almost wished ourselves back in the prison again. Richly dressed ladies and gentlemen gave us suspicious glances as we tramped the streets. I had $3.25 current money, while my young friend was penniless. I thought it better to leave St. Louis, as I heard of coal mining across the river at Belleville, Ills., where we could, perhaps, get light work adapted to our feeble and half starved condition, and thus earn money enough to pay our expenses home. So we crossed over the great river, and walked out to Belleville, fourteen miles distant. Just as we reached the city suburbs we met a nice-looking gentleman who gave us an inquiring look, and asked: "Have you been in prison, boys?"

We replied in the affirmative.

He next inquired: "Have you any money?"

"Very little," we answered.

"Here," said he, "is a dollar, which will pay your way to-night at a Dutch boarding-house."

We found a house of that character pretty soon, where we supped, and, as we had a curiosity to tumble shed, we retired early. We lay on one feather bed and covered with another. This, we learned, was their usual way of lodging. My young friend was in bad humor, and very profane, as he turned under the weight, but we were soon in the land of dreams, and slept all night without waking.

Next morning was the holy Sabbath, and the weather was bright and clear, but cold. This was no day to work, nor to hunt work, and we were ill at ease. Said I to Mr. Armant:

"Suppose we go to church to-day!"

"You look like going to church with your Rebel gray suit and blue woolen shirt; now, don't you?" he answered.

"Well," I replied; "I had as well be in church, poorly dressed, as anywhere else."

"What church do you wish to attend?" he asked. Said he never had attended any except the Catholic.

As a compromise, we agreed to go wherever we heard the first bell. On leaving our boarding-house, we heard a deep-toned bell not far away, and on inquiry learned that it was a Methodist Church.

"Methodist, North!" I said. "We need not expect any sympathy from them." But we went.

We reached the church near the close of a well-attended love-feast, and the minister conducting it was an army chaplain wearing the government uniform. When all seemed to have spoken, the leader looked over the congregation, and remarked:

"If anyone else wishes to say anything, we will wait a moment."

I was glad of the opportunity to testify, and arose at once, and attracted no little attention, but was well composed, having spoken often before. While talking, Mr. Armant, seated near me, whispered and asked me if he would have to talk. At the close the minister came straight to us and began to ask questions. We told him briefly the facts in the case, whereupon he gave us a cordial invitation to attend preaching there that day, intimating that we should be cared for. We heard the sermon much against my young friend's will, and after dismission a crowd of ladies gathered around us, some of them weeping, and said, "Something must be done for these poor boys." They were Southern in sympathy, and we were the first Rebel soldiers they had seen. A large, fine-looking lady, whose name was West, invited us home with her for dinner. Her husband was Mr. B. J. West, who was a leading merchant of the place. While seated with that elegant family at the dinner table, Dr. Jeffries, a son-in-law, came in and was introduced to us, and told us very politely and pleasantly that he had a call just then. "But this," said he, pointing toward a lady at the table, "is my wife. Come home with her, and stay as long as you please."

As a drowning man will catch at a straw, we accepted that offer. That afternoon I walked with Mrs. Jeffries, and Mr. Armant with Miss Laura West, her sister, through the city to Dr. Jeffries'. How people on the streets gazed at us! They knew the ladies; but what they meant by walking socially and with perfect equality with tramps was something they could not understand. Soon after we reached the Doctor's a bundle was received from Mr. West's, and was found to contain a nice suit of clothes for each of us. After much scrubbing and washing, we donned our suits, which fit admirably and very materially enhanced our comfort. We were introduced to many of the first people of Belleville during a delightful week which we spent there, and each day we dined and each evening we supped at a different place. The most elaborate preparation was made for our reception. At the different homes where we were invited they had our photographs taken; and had we been two generals, we could not have been shown greater regard. On taking our leave, Dr. Jeffries presented us with twenty dollars apiece, and his good lady filled a satchel with something nice for lunch on our way.

The kindness shown us by the noble people of Belleville is a green spot in my life. Was not the sequel of our imprisonment wonderful?

I was a member of the Ninth Mississippi Regiment, Infantry. T. W. White, of Hernando, was at that time colonel. Judge Sol. S. Calhoon, of Jackson, Miss., was my captain, and Peter James (somewhere in Mississippi) was a lieutenant in my company (D). If any of these former comrades in arms should see this, I inform them that for about twenty years I have been an itinerant minister of the Methodist Episcopal Church, South, and I love to serve in the army of the great King much better than I loved the Confederate service. My present home is Lafayette, La. H. ARMSTRONG.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

Sunday-School Entertainment.

The Sunday-school Christmas entertainment of the First Methodist Church, of Jackson, Miss., under the auspices of the Sunday-school choir, was one of unusual brilliancy. The choir is composed of six young ladies, and to their untiring efforts is due the credit of the following interesting program:

"Praise God from Whom All Blessings Flow."

Prayer—By the Pastor.

Chorus—"We Boys and Girls."

This song was sung by the entire school, and evinced to the audience the fact that the children had been well trained, and their fresh, young voices filled the spacious church with the sweet, glad music that only children can make.

Recitation—"Long Ago on Christmas."

"Little Blossoms"—Song and chorus by five little girls, ranging in age from six to eight years.

This was particularly interesting, and elicited much praise from the audience.

Chorus—"I Wonder Who Is the Children's Friend."

"Sacred Pictures"—Song and recitations in which was told the story of Christ's life, from the time of his birth in Bethlehem to his crucifixion on Calvary.

This beautiful piece was rendered by eight young girls, from ten to twelve years of age, and was lovely beyond description.

Solo—"Once in Royal David's City."

Recitation—"The Newsboy's Debt."

Chorus—"Jesus Loves Little Children."

Solo—"The Christmas Angel."

The recitations and solos were appropriate, and the rendition of each was above criticism.

The crowning feature of the evening was, "The Feast of Flags; or, All Nations Shall Serve Him." The hearts of the spectators were thrilled as twelve young ladies of sixteen and eighteen years, all in spotless white, each bearing the national flower and flag of a Christian nation, marched into the chancel, and, with flags waving triumphantly on high, told in song how all nations should "praise," "love," "serve," and "crown" *Him*. Then each young lady, with an appropriate verse, placed flower and flag of the nation she represented at the foot of the cross. After this they marched back to their places in the choir, singing as they went that grand song of rejoicing, "Joy to the World, the Lord Has Come."

One and all felt the solemnity of the scene, and all went home edified and benefited by the children's entertainment. PHILO.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep—had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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Now Alive and Well—Thanks to Hood's Sarsaparilla.

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Neuralgia and Dyspepsia

and fainting spells. Sometimes I would be almost still with cold perspiration. I spent much money for medical attendance, but I did not get any benefit until my daughter told me about Hood's Sarsaparilla, and I began to take it. I weighed less than 100 lbs. and was

A Picture of Misery

Every one who saw me thought I could not live a month. But I improved at once after beginning with Hood's Sarsaparilla, and have gradually gained until I am now perfectly cured. I eat well, sleep well, and am in perfect health. I owe all to

Hood's Sarsaparilla

Instead of being dead, I am alive and weigh 145 lbs." MRS. ELIZABETH MESSER, 19 East Barney Street, Baltimore, Md.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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SOUTHERN NATIONAL BANK

NEW ORLEANS, LA.,

SEMI-ANNUAL STATEMENT,

Dec. 31, 1892.

RESOURCES.

Loans and discounts		$1,374,182 37
Overdrafts		17,793 76
Stocks and bonds		91 250 00
United States bonds		50 000 00
Premium on same		7,000 00
Furniture and fixtures		5,794 32
Five per cent. fund		2,250 00
Foreign and domestic exchange	$252 801 50	
Currency and coin	286,191 75	
Checks for clearing-house	311,237 44	850 230 78
Total		$2,398,501 23

LIABILITIES.

Capital stock		$500,000 00
Surplus and profits		45,458 47
Dividends unpaid		247 00
Circulation		45,000 00
Individual deposits	$1 095,254 56	
Time certificates of deposit	125,500 00	
Due to banks	552,541 20	1,773,295 76
Bills payable and rediscounts		34 500 00
Total		$2,398,501 23

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Thursday, January 19, 1893.

There will be a meeting of the City Mission Committee in the ADVOCATE office, Tuesday, February 7, at 4 p. m. Business of great importance. Let every pastor and committeeman respond promptly to this call.

C. W. CARTER, P. E.

BRIEFS.

It is a bad thing for a minister to let his church "die on his hands," but it is a great deal worse for him to let it "die on his conscience!"

Things do not "happen" in the Lord's kingdom. That kingdom is under law. "The reign of law" does not stop at the boundaries of the material. Spiritual forces act according to law. Hence there are no accidents in the realm in which they act.

We take it that the appointment of a preacher places upon him the responsibility of giving the gospel to every man and woman and child within the limits of his work. It is only when with industry and prudence and courage and faith he endeavors to do so, that he shifts the responsibility and locates it upon them. Like Paul, he is a debtor to all, and, as a Christian minister, he must pay his debts.

A writer in the *Independent* says: "A church will need to use on its field each year in aggressive work a sum equal to what it requires for its ordinary current expenses." This writer is correct, but we fear he is a long way ahead of the ordinary Methodist steward. Talk to a steward about putting as much in the annual budget for evangelistic work, as will equal the running expenses of his church, and he will throw up his hands in holy horror! And yet it must come to that if we would do home mission work as it ought to be done.

Dr. Judson, in the *Independent*, says: "We pay the traveling expenses of missionaries to carry the gospel to the heathen, and when the heathen come to us, paying their own traveling expenses, we turn our backs upon them." There is too much truth in this statement. In this New Orleans district our Conference has assessed the churches $2,350 to carry the gospel to the heathen abroad, and $1,800 to carry it to the heathen in Louisiana, and some of our Christian officials are kicking most vehemently against paying the latter, but have no word of objection against the former!

The editor of a religious paper is a seed-sower. He can not expect to see immediate fruits of his labors. He touches minds that are widely separated. He speaks to thousands who are utter strangers to him, from whom he never hears, and to whom he is personally unknown. Ministers receive occasional words of encouragement from those who have been profited from their sermons. But the average reader thinks he does his full duty to the editor, when he tells him what he deems his faults. For this reason, an editor is sometimes tempted to think that his best work is unappreciated, or even fruitless. And yet, he may be exercising an influence for good far beyond what he knows or even hopes.—*Christian Guardian.*

Ministerial Vows.

We have the temerity to believe that many of our preachers can not tell to a questioner the different points in the vows which they have taken as ministers without referring to the Book of Discipline. Believing this, we will endeavor to refresh their memories on this important matter. It *is* an important matter; for, as ministers, we have promised voluntarily to do or not to do certain things. Those things make the distinction between ministers, as such, and the laity, and if we lose sight of the things we promise, how can we "make full proof of our ministry?" If we do not continually keep these promises in memory, and make that keeping a matter of conscience, we can not do the things promised; and if we do not do them, what becomes of our solemn vows made to God and the church? Forgetfulness of our vows is simply another form of speech for saying, We do not keep our word. And how can we, if we are not careful to keep our promises upon the heart and conscience?

We have two classes of ministers—deacons and elders—and each of these classes have made specific vows. Before a man is inducted into the office of a deacon, certain questions are propounded. He is at liberty to answer or not. There is no compulsion. If he does not wish to answer, he can step aside. If he answers affirmatively, then he is "ordained a deacon." As there are many of these in our three Conferences, we invite these brethren to consider again

THE DEACON'S VOWS,

which they have voluntarily assumed. They have promised to "read and expound the Holy Scriptures unto the people." Now, to "read and expound the Scriptures" so as to profit the people is no light matter. It is a matter which engaged the mind of our Lord during the whole of his ministry—a special example of which we have in the last chapter of Luke's Gospel. To do this great and all-important work properly requires patient industry, painstaking research, earnest study, and prayerful meditation. The deacon must delve long and deep, with untiring energy, to find the golden nuggets of divine truth, and they pay richly for themselves when found. The object of expounding the Scriptures is to reveal Christ in his fullness as a Savior to the people. To reveal him from the Divine Word is the highest art of the preacher and the best blessing for the people.

The deacon promises "to instruct the youth, to *search* for the sick, poor and impotent, that they may be visited and relieved." In the instruction of the young people is opened one of the richest fields of labor that anyone ever entered. It is a virgin soil of untold wealth, and faithful work there yields larger and better and richer harvests than are ever garnered from other fields. And it is so large and inviting! The children are everywhere. The preacher meets them at every turn. One of the great old men of the present says: "If I had to go over my ministry again, I would pay more attention to the children." The deacon has vowed: "I will instruct the youth."

Then there are the poor and sick to be searched for, "visited and relieved." What a responsibility this vow has laid upon our young ministers. The poor and sick are in every flock by the score, and let us remember, young brethren, we have promised to search for them *in order that they may be relieved.* It may be a harder task to seek them out than to seek out and visit those in better circumstances, but our vows say nothing about the hardness of the task we have assumed. We have taken the obligation to do this thing, and if we do it not, verily we are guilty before God and the church and false to our promise.

The deacon also promises to "frame and fashion his life and the life of his family according to the doctrine of Christ, and to make himself and them wholesome examples of the flock of Christ." Mind you, not "*to* the flock," but "*of* the flock of Christ." The individual life and the family life are to be regulated—not according to the whims or dictates of society, but "according to the doctrine of Christ." In this great matter of regulating life the teachings of Christ predominate. The Scriptures alone speak with authority here. Individual life and family life are only seen in their true beauty where the Scriptures alone bear sway. And only such living is a "wholesome example" of what the true flock of Christ is. Let us, then, be reminded of this vow, the keeping of which will give onlookers something more than a glimpse of heaven.

The deacon has also vowed to "obey them to whom the charge and government over him is committed," and to follow "with a glad mind and will their godly admonitions." The church is an army—officered and equipped. The first duty of a soldier is to learn obedience to his superior. When the campaign has been planned and each officer and soldier assigned to his post of duty, the obedience of each to his superior is the only thing that will insure success. Anything else will bring confusion, and, maybe, irretrievable defeat. In church operations, as in military operations, there must be authority located somewhere, and this authority the deacon promises to obey.

These are very great vows, and they have brought very great duties and very heavy responsibilities, but the promise of the Lord is, "as thy day is, so shall thy strength be." And as we have promised to do all this "by the help of God," we may be sure when we make a sincere endeavor, his help will not be withheld.

We have the hopeful view that if this article will cause our young brethren to review and meditate upon and pray over their vows, the good results will be seen in their lives and felt in their ministry all through this year. God help us all.

Latent Heat.

There is in iron, cold iron, latent heat—heat that may be developed. The mass of iron now employed in all sorts of uses in all civilized lands is simply stupendous. It is all filled and charged with latent heat, but we suppose not one-millionth part of it has been evolved. If even it was one-half developed, the sum of it would be immense. Heat, we all know, can be utilized as power. How vast, then, is the amount of unemployed power. If it were put to work, how great would be the outcome!

Now, it strikes me that all that I have said of iron is true of the church. There is but a fraction of the power of the church that has been developed. It is lying latent in the great body of the membership. It ought not to be so, for it is written, "Every man shall bear his own burden." There is an individual responsibility—"every one of us must appear before the judgment-seat of Christ to give an account of himself to God."

I know that all skillful generals have reserved corps that they hold until the exigencies of the battle demand them at the front. If a general should attempt to deliver battle against a numerous army with two thirds or more of his own army held in reserve, he would certainly hazard a disastrous defeat, and call down upon himself the just censure of all military critics. But is not this just the thing the church is doing in her great war of truth with error, of light with darkness, of right with wrong? How vast the army of the world, the flesh and the devil! How well equipped with all the munitions and enginery of war! How powerfully sustained by uncounted millions of treasure, and how skillfully officered by bold and able commanders!

How unfortunate the officers of Emanuel's army have not stronger and better equipped battalions to meet and beat and drive back the armies of the aliens! So many are straggling and following far in the rear. The cry should ring through all the church: "To arms! to arms! The foe is nigh! God calls, 'Arise and tread the powers of darkness down.'"

Oh, if the scores of thousands now at ease in Zion, and refusing to come up to the help of the Lord against the mighty, would only arise in their might, all hell would tremble, the strongholds of darkness would fall, the banners of the cross would go forward, victory would flash along the advancing lines of Zion's host, and the enemy, discomfited and broken, would scatter and fly like chaff when driven by a mighty wind, and the shout would go up from many triumphant fields: "Alleluia! the Lord God Omnipotent reigns."

Dr. Talmage has said: "If the whole church would do its best for one month, the results would be so great and glorious that heaven itself could not hold the halleluiahs." The tide of praise would swell until, like a boundless, irrepressible crevasse, it would pour over the walls of the New Jerusalem, and roll far out into distant space and fill its solitudes with songs of rejoicing. Alas! that this glorious possibility should seem so far from fruition! Shall so many, then, in all the branches of the church militant live at the poor and dying rate they have so long?

"Awake, Jerusalem, awake!
No longer in thy sins lie down;
The garments of salvation take,
Thy beauty and thy strength put on."

J. B. WALKER.

Lawlessness.

This foul spirit seems to have broken loose, and, like a devil, "goeth about seeking whom he may devour." There really seems to be an epidemic of law breaking. In many places in Mississippi and Louisiana there have been enacted scenes of crime which are a disgrace to our country's honor and a reproach upon all good citizens. That men should band together for the purpose of committing crime, and that they should be able to carry on their plans so long without hindrance, shows a condition of affairs that is as deplorable as it is dangerous. The things that make civilization possible are law and order, and where these are ignored and set at defiance there is a reversion to barbarism. Where "White-capism" prevails there is a general disorder which overturns public confidence and brings about a condition of things subversive of every good interest of the community. We are glad to note that Gov. Stone, of Mississippi, has taken the matter in hand, and we sincerely trust that all good citizens will co-operate with him in rolling this reproach off the fair name of Mississippi. We append the Governor's proclamation in regard to this matter:

EXECUTIVE OFFICE,
State of Mississippi.

Whereas, information deemed to be reliable has been received at this office to the effect that there exists in the southwestern part of the State, to-wit: in portions of the counties of Amite, Franklin, Lincoln and Pike, an organization or organizations known as "white-caps," and that the purpose of said organization or organizations are unlawful and dangerous to the peace and good order of the State and to the safety of citizens thereof; and

Whereas, it has been reported to me that divers acts of lawlessness, such as disturbing the families of peaceful and law-abiding citizens at their homes, threatening them with violence and driving them from their homes, and in some cases committing arson and even murder; and

Whereas, the poor and helpless are entitled to the protection of the law;

Now, therefore, I, J. M. Stone, Governor of the State of Mississippi, by virtue of the authority vested in me by the constitution and laws of the State, do issue this, my proclamation, commanding all such assemblages or organizations, by whatsoever name called, to disperse, and the members thereof, and all others who may have been engaged in any such acts of lawlessness, to desist from and after this date. And I do hereby offer a reward of $100 for the arrest and conviction of each and everyone who may have been guilty, or who may hereafter be guilty of any of the crimes herein specified, or any of a kindred nature. And I do moreover enjoin it upon all peace officers, more especially the sheriffs of the respective counties whose duty it is to preserve the peace, and who for that purpose may command the power of their counties, to be vigilant in the discharge of their duties, that the majesty of the law may be maintained, and the good name of the counties and State preserved.

In testimony whereof I have hereunto set my hand and caused the great seal of the State of Mississippi to be affixed.

Done at the city of Jackson, this the twelfth day of January, in the year of our Lord, 1893.

J. M. STONE.

By the Governor:
GEORGE M. GOVAN,
Secretary of State.

Turn on the Light.

There are many persons in nearly all of our congregations, who, to say the least, are not as well informed concerning the great movements and enterprises of the church as they might and ought to be. Some of them do not take our church papers. Others take one or more papers, but they do not read them intelligently. So that, from some cause or other, there is a great deal of ignorance in the church about the church and her efforts to save the world.

Wherever there is ignorance there will be want of interest. We are satisfied that much, if not all, of the opposition to foreign missions is born of ignorance. You very seldom find a man opposed to missions who has studied the question with any degree of intelligence.

What we need now, it seems to us, is some plan for the diffusion of information concerning the various enterprises of the church. Our people will very likely appreciate what they understand, and they will contribute liberally to those causes which they approve. But how is this information to be given? The newspapers and printed reports, valuable as they are, will not entirely fill the need. We must reach the large class who do not read, or read to little profit. And we know of no way of reaching them, except through the spoken work of the preacher in charge.

We therefore suggest that each preacher prepare a number of plain, practical discourses, giving the history, condition, need, prospect, etc., of each one of our great enterprises, connectional and local, such as foreign missions, domestic missions, church extension, publishing interests, educational enterprises, etc. Let these discourses present all the information our people need, and let them be delivered to every congregation at such times as may be convenient.

Two things will result. In the first place, it will help the preacher. We preachers do not know too much of these matters ourselves. Many of us will be surprised to find how little we really do know when we come to prepare these addresses. In the second place, it will help the people. They will receive just the information they need, and for the lack of which their interest in these causes does not manifest itself.—*Southern Christian Advocate.*

NOTES.

Abraham did not put even a small proposition between God and himself. "He believed God and it was accounted to him for righteousness."

The *Mid-Continent* says: "The world judges the church from the criterion of the weakest member." It is just like the world to do just that way.

Human souls are God's jewels; therefore, let all Christian workers put heart and soul into a supreme effort to save them. Try by all lawful means to save some.

Luther was accustomed to say, "The devil hates good music." If that is true, let everybody co-operate to have good music in our churches, for the devil is in them and must needs be dislodged before we can make the success we ought to make during this year of grace.

These questions from the *Christian at Work* we refer to the preachers: "When was an impassioned plea for a human life in criminal courts ever made from the cold written lines of a manuscript? And what is a minister attempting in the pulpit but to save lives? And not only so, but to induce his hearers to bring in a verdict against themselves?"

The *Pittsburg Christian Advocate* gives the Supreme Court of Pennsylvania a deserved rap for doubling a case *against* the Sunday newspaper and then preaching "a short homily to the people against a too rigid enforcement of the law" against such papers. When courts go to preaching they ought, at least, to make the preaching coincide with their own decisions.

The tendency to secularize everything is one of the worst signs of the times, and is one of the great obstacles in the way of the progress of religion. And what is worse, is the ease with which religious people give way to this tendency. A contemporary remarks that "one of the hardest things in life is to make men believe and feel that anything is sacred. The tendency to secularize the sacred itself has to be fought with constant watchfulness and struggle; this in personal experience and in the general condition of things."

Anent early collections to meet the Conference demands, we call the attention of the preachers to the following from the *Texas Advocate:*

A brother in reporting his charge said a storm came and blew down his church, and the people had to rebuild it, but that all his collections were up. "How is that?" said the Bishop. "I took them before the storm came." "Ah!" said the chair, "there is a lesson in that; the man who takes his collections before the storm comes will never be behind on account of cyclones."

So, brother, take your collections before the cyclone comes.

The Chief of Police has had a second trial for not arresting violators of the Sunday law. This time he waived trial by jury and was tried before Judge Moise. He claimed to be acting under the Mayor's orders, and the Judge, after an able review of the law and evidence in the case, found him guilty and sentenced him to pay a fine of $301, or one hour's imprisonment. A suspensive appeal was taken to the Supreme Court, and the Chief was required to give a new bond. It seems to us that the contest is simply whether the Mayor is above a statute of the State and can say or not whether the police shall arrest persons caught in the act of violating the statute!

The following incident, which is related by the *United Presbyterian*, describes an experience with which some of our church people are not unfamiliar: "Two families came from a foreign country a few months ago, and settled in Allegheny City among strangers. The members of one family either did not bring their certificates of church membership, or neglected to use them, and because they were strangers did not attend any church, although called upon by the pastor of one church at least. The other family inquired for a church of their own denomination, brought their children to the Sabbath-school, attended church regularly, were called upon by the pastor, then by members of the congregation, presented their certificates, and soon felt at home among a people whom they found to be true friends. Adversity in the form of sickness and lack of employment came to both families, but with what different results may be imagined from the testimony of each. The mother of the church-going family said to her pastor, with emphasis: 'The Americans are the kindest people in the world.' The father of the non-church-going family declared his deep conviction that, "This is a heathen country." Comment is unnecessary.—*Mid Continent.*

The same thing has occurred in this city.

PERSONAL AND OTHERWISE.

ev. R. B. Downer passed this way week, *en route* to Pearlington, s., his charge for this year.

on't look upon any man as hopely beyond recovering grace. Even ggar among the swine may be resd.

ro. Lal'rade, of Carondelot Church, this city, has had quite a severe t with the grip, but he is now imving.

n the *Southwestern Christian Advoe*, of last week, *eleven* obituaries ocied *thirty six* lines of space. Cemndable!

looks a little curious that an Anl Conference should order a collecn for the benefit of a college which Conference has leased to a private ty!

We have determined to give berer more space to our young folks. hope the parents will call the ng people's attention to this determnation.

Bro. F. S. Parker and his people ve finished one of the handsomest k churches in Louisiana, and proe to have it dedicated, Sunday, . 5, by Bishop Galloway.

There has been a steady increase in attendance at Millsaps College since pening of the session. The enrollnt has reached 145. The faculty re- it gratifying progress in the studious bits of the boys.—*Clarion Ledger.*

If anybody ought to work earnestly pull the church paper in the homes the people, the stewards of the rch ought, for a church paper in homes helps them wonderfully in ir finances.

Brother pastor, do your level best Christian work among the children d young people. The time to make ting impressions upon human char- er and conduct is during the formve period of life.

Do not be satisfied, brother preacher, preach satisfactorily to yourself. at is a very poor result. Aim always preach for the "edifying of the body Christ" and the conversion of sinrs, and don't be satisfied with anying else.

We hear that our young friend, Wal- Lipscomb, of Luling, Texas, is a ndidate for the position of postmasr at that place. He is a graduate of nienary College under the presiency of Dr. C. G. Andrews, and is every way qualified for the position.

The distinguished German scholar, rnich Ewald, said to Dean Stanley, he took up a Greek Testament from table: "In this little book is conined all the wisdom of the world." Then let us in our reading and eaching remember it well and as ng as we live.—*Southern Churchman.*

A card from Bro. Woodward, presidg elder of the Brookhaven district, ings the cheering news that Dr. I. Cooper is "up and improving and nning and working for a new urch, which he hopes to have cometed for the use of the next Annual nference, which meets in Hazlehurst."

One of our earnest women, in a prite role, says: "I must add that the DVOCATE grows in interest year by r. Either it grows better or I am owing more appreciative. In either se, I am the gainer and render thanks here thanks are due." As this comes om one of the foremost women in our urch, it is highly appreciated in this ffice.

We have the pleasure to inform our aders that we have secured the servces of Rev. A. F. Watkins, of the Mississippi Conference, and our pastor at rst Church, Jackson, to take charge our Sunday-school Department for e year. We believe this will give neral satisfaction, and we trust that l our readers will profit by this arngement.

You understand that here in Mississippi the NEW ORLEANS ADVOCATE is e first and best paper in Southern ethodism. After that and the conctional organ, the *Nashville Christian dvocate*, we do not care how many apers our people take. The more ey take and read the better it is for em.—"Gilderoy," in *Tennessee Methdist.*

That is just what we expected of Gilderoy." His loyalty is unquesioned and bold, in the good sense. ould that we could say the same of me others!

Rev. J. E. Harrison, in a chatty letr to the *Tennessee Methodist* concernng the recent session of the Louisiana Conference, says this:

Dr. Carter makes the NEW ORLEANS DVOCATE strong and round. He has eavy work upon him in that he undertakes two men's work, the presidng eldership and the editorial chair.

While grateful for the compliment, r. Carter must say that he did not undertake" two men's work. He was ppointed to the eldership against his xpressed wish. Dr. Carter can hardly o one man's work, and to voluntarily undertake" two men's work would e folly; but when he is appointed by he legal authority over his own wish, what can he do but, as an obedient son n the gospel, go to his work, asking he prayers and sympathies of the hurch?

We were pleased this week to make the acquaintance of Rev. Harry May, who will fill the pulpit of the Broad Street Methodist Church. He is a gentleman of pleasing address, and his congregation was delighted with his sermons last Sunday.—Lake Charles *Echo.*

Rev. R. M. Blocker, who has been pastor of the Plaquemine Brulee and Rayne Churches, left last week for his new charge in Claiborne parish. His many friends in Acadia, where he has been engaged in work for the Master, are sorry to lose him, and wish him much success in his new field of labor.—Rayne *Ranger.*

Rev. J. A. Ellis and family are comfortably quartered in the Methodist parsonage at Moss Point. He will fill the Methodist pulpit this year. We are glad to hear that the gentleman is in better health than usual. He preached Sunday at 11 o'clock and at night to large congregations. He is a good man and a fine preacher.—*Democrat Star.*

Rev. V. V. Beone and wife were agreeably surprised when they returned home, Saturday, to find that the good ladies of the Methodist Aid Society had replenished their larder with the choicest edibles. They begin the new year with renewed strength, and we trust will have the hearty support and co operation of every member of the church.—Magnolia *Gazette.*

Rev. B. S. Rayner, who will fill the appointment of Bro. Bradford in the Methodist Church in this place, comes highly recommended as a strong pulpit man. For a number of years he was presiding elder on the Seashore district, and was stationed for awhile at Enterprise. He comes from Vicksburg here, where he did excellent work. We bespeak for him a cordial reception, and hope during his stay here his lines may ever fall in pleasant places.—*Scott County Register.*

Rev. J. S. Parker preached his initial sermon at the Methodist Church, Sunday morning, from Matt. xiv, 27. Notwithstanding the severe cold weather, the congregation was large, and by the earnest attention displayed it was evident that the discourse was feelingly appreciated, and that the speaker had at once won the hearts of the members of his congregation and those of the general community. Mr. Parker also preached an excellent sermon at night to a full house. May success attend his labors here!—Poplarville *Free Press.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE WONDERFUL COUNSELOR. By Rev. Henry B. Mead, M. A. With an introduction by Rev. F. E. Clark, president of Christian Endeavor Society. A. D. F. Randolph & Company, New York. For sale by E. S. Upton, 91 Camp St., New Orleans. Price, 50 cents.

This is an excellent little book. It contains all the recorded sayings of the Lord Jesus, chronologically arranged on a plan for easy memorizing, in single passages—one for each day in the year—with brief notes connecting words and phrases.

Rev. F. D. Van Valkenburgh, 106 Camp St., has favored us with the following books, published by the Penn Publishing Co., Philadelphia:

THE YOUNG BOATMAN OF FINE POINT. By Horatio Alger, Jr.

SHOEMAKER'S BEST SELECTIONS FOR READING AND RECITATIONS—No. 20. Price, 30 cents.

HOLIDAY SELECTIONS. Price, 30 cents.

SUNDAY SCHOOL SELECTIONS. Price, 30 cents.

ETIQUETTE. By Agnes H. Morton, B. O.

The first is a thrillingly interesting story which everybody who sees it will devour with avidity. The "Selections" are good and quite readable. The "Etiquette" is a book that should occupy a place in every family and be read by all. These books can all be procured of Bro. Van Valkenburgh, 106 Camp St.

PERIODICALS.

—BOOK NEWS, from John Wanamaker, Philadelphia, gives the latest concerning books. Price, 50 cents.

—THE LADIES' COMPANION, published in this city, grows in interest and is making its way steadily. 192 Common St. Price, $1.

—THE SCHOOL REVIEW is a new candidate for public favor. It is edited by J. G. Schurman, president of Cornell University. Published by Cornell University, Ithaca, N. Y. Price, $1 50.

—THE CALIFORNIAN ILLUSTRATED is unusually brilliant. It has, Woman's Christian Temperance Union, by Dorcas J. Spencer; California Academy of Sciences, by Prof. Holder; Alaska and the Reindeer, by Lieut. Cantwell; A Home in the South Seas, by Emily S. Loud, and other papers. San Francisco, Cal. Price, $3.

ACME BLACKING is cheaper at 20 cents a bottle than any other Dressing at 5 cents.

A LITTLE GOES A LONG WAYS

because shoes once blackened with it can be kept clean by washing them with water. People in moderate circumstances find it profitable to buy it at 20c. a bottle, because what they spend for Blacking they save in shoe leather.

It is the cheapest blacking considering its quality, and yet we want to sell it cheaper if it can be done. We will pay

$10,000 Reward

for a recipe that will enable us to make WOLFF'S ACME BLACKING at such a price that a retailer can profitably sell it at 10c. a bottle. This offer is open until Jan. 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

Old furniture painted with

PIK-RON

(this is the name of the paint), looks like stained and varnished *new furniture.* One coat will do it. A child can apply it. You can change a pine to a walnut, or a cherry to mahogany; there is no limit to your fancies. All retailers sell it.

Revival at Oxford, Miss.

LAW AND ORDER LEAGUE FORMED.

Rev. George S. Inge commenced a meeting at the Methodist Church in Oxford, Miss., Sunday, Dec. 11, which continued for twenty two days. The reputation of Bro. Inge as a strong and courageous preacher of the truth had preceded him, although, so far as I know, he had never before delivered a discourse of any kind in this town. The congregation that greeted him on the first day was an unusually large one; the house was filled, and persons were turned away for lack of room. The congregations continued very large throughout the entire time, notwithstanding the fact that the weather was extremely severe, some days intensely cold, and there was an immense fall of rain.

Bro. Inge is a graceful and eloquent orator, a speaker of fascinating power, wonderful versatility, wide range of information, deep sympathy for the world that lies in wickedness, profound conviction of the ruin of sin, and the need of Christ as a merciful and perfect Savior. His arguments are unanswerable, and his appeals are profoundly and tenderly moving. With a brave voice he cries out against the sins of intemperance, dancing, gambling and all those iniquities that drown men's souls in perdition.

He stirred Oxford as I have not seen it stirred during a residence here of thirteen years. Strong men who had lived in sin for years, men who had backslidden, and young people were so wrought upon that they resolved to follow a new life.

The fruits of the meeting in conversions and additions to the churches, while important, were not commensurate with the power and fervor of the preaching; and yet we thank God for what was done, and will always give Bro. Inge a most cordial welcome back to this church and town.

It is truly refreshing to associate with a minister who is so intensely in earnest in preaching salvation, and who is delivering such a brave battle against sin in all its forms. Such an evangelist as he is will do incalculable good in any community. He does not ridicule or in any way weaken the regular pastors.

Dr. J. W. Price was present nearly all the time, preached once, and had charge of the music, which he conducted with admirable skill, rendering it one of the most attractive features of these services. Since these brethren left a large public meeting has been held, a Law and Order League has been organized, and the citizens realize the importance of uniting their influence against the violations of the statutes which forbid the sale of liquor here, and gambling. We have had in this town for many years a strict law against the sale of intoxicating liquors. There have been evasions and violations of this law, which have resulted in much evil. These violations have been greatly exaggerated in the reports that have gone over the State. The citizens mean to claim the reputation that is due to Oxford, and a large number have united together to suppress the infractions of the laws, and to throw around the young men who come to the university protection from temptations to dissipation and safeguards from all the forms of vice and sin, so far as is possible.

R. W. JONES.

University, Miss., Jan. 9, 1893.

To Prevent the Grip,

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's Pills cure liver ills.

Verona and Nellieton.

Our reception by the good people of this charge was most cordial and fraternal. And the indubitable evidences of appreciation have continued almost from day to day without cessation or remission of ardor. How inspiring these words and acts of fraternal greetings! What boat-oords do they not touch! What magic influences do they not wield! What promptings do they not beget! A cold, disinterested reception is absolutely deadening, and is keenly felt by the heart of the weary itinerant.

My prayer is, and shall be, God bless pastor and people, and make this the happiest and most successful year of our being.

J. T. CUNNINGHAM.

Rose Tobacco Cure.

We have purchased the control of the patent of this quick, cheap, pleasant and absolute cure for tobacco habit for the United States. Agents wanted in every State and Territory. Liberal discounts to trade.

BRAZEAL & CO.,
Birmingham, Ala.

Free to All.

Philip Werlein, 135 Canal street, is selling Pianos, Organs, Music and Musical Instruments cheaper than ever. Catalogues mailed free to any address. Get my prices and terms before purchasing elsewhere.

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite	$ 3 00
New Iberia Methodist Church	10 20
A Friend, Sallie, Miss	5 00
Keachie, La	14 50
N. J. Harris	1 00

Notice.

The following amounts have been received for Sister L. W. Wood since my last report:

Rev. E. H. Mounger	$ 2 00
Rev. T. W. Adams	5 00
Rev. F. D. Van Valkenburgh	5 00
Friends in Scranton	13 00
H. B. Everett, Esq.	5 00
Rev. G. H. Galloway	10 00
Rev. W. B. Lewis	5 00

C. A. POWELL.

Missionary Debt.

WEEK OF PRAYER AND SELF-DENIAL.

Shubuta circuit, Shubuta Church, D. P. Bradford, P. C.	$11 52

This is the first item reported to me. I am glad it is from the Meridian district. There ought to be many more. Many have deferred the observance of the week. Do not defer altogether, brethren beloved! Let the people learn to pray *and* pay for the cause of missions. It is needful to do both. The cause we pray for we love or soon learn to love; and what we really love we are willing to deny ourselves for the good thereof. That to which we contribute we are interested in, and always in direct proportion to the amount we contribute.

T. L. MELLEN.

Wanted.

The postoffice address of every member of the Mississippi Conference who is the son of a Methodist preacher. Send postal card to me at Hattiesburg, Miss. H. J. HARRIS.

Jan. 10, 1893.

NOTICES.

The preachers' meeting of the Holly Springs district will convene in Holly Springs, Feb. 1, at 7 P. M., and adjourn on the second, at 8 P. M.

J. W. HONNOLL.

The district stewards of the Delhi district, Louisiana Conference, will meet at Delhi, Jan. 25, 1893. They are as follows: Dr. A. S. Helmick, W. D. Higginbotham, J. B. Riley, D. C. Chapman, James Leggett, T. G. Higgins, Rev. A. W. Moore, C. H. Gill, J. G. Goodson, Jas. Beard, W. S. H. Wailes, L. G. Johnston, S. Whited and R. H. Deiterhide.

H. O. WHITE, P. E.

Hot Traveler, take BEECHAM'S PILLS with you.

World's Fair and 1893.

The January issue of the WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED is fraught with rich illustrations and interesting information of the great Exposition which will be opened to the world on May 1, 1893.

Among the leading articles is "Paris Exposition Was Open Sunday," "World's Fair at Chicago," "Catholic Congress at the Exposition," "Transportation Exhibits," "Rules for Shipping and Labeling Exhibits," "Louisiana at the Fair," etc. The Woman's Department contains interesting information concerning the Woman's Exhibit. The frontispiece is Ex-Governor Penn of Louisiana.

Among the illustrations are Gov. Flower of New York, and staff, Gov. Boies of Iowa, and staff, as they appeared at the dedication parade; Live American Flag, composed of public school children; large views of the interior of the Great Building and full page cuts of the Louisiana and Virginia State Buildings.

The object of this publication is to make a complete History of the Fair. A single number is worth an entire subscription. Its pages will make a complete guide to the Exposition and by studying the same the Fair can be visited much more satisfactorily and economically. The publisher wants good agents in each town. Regular subscription, 12 copies, $2 75. Single copies, 25 cents.

Address J. B. CAMPBELL, PUB., 159 Adams Street, CHICAGO, ILL.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Grand New Flowers, Vegetables and Fruits.

The King of Ornamental Plants is the Weeping or Filifera Palm. It is stately and beautiful beyond description. It can be grown in any window as easily as a geranium, and is a superb addition to any collection of plants. It is of a compact growth, with elegant large fan-shaped leaves from which hang long, thread-like filaments giving the plants most odd and beautiful appearance. In fact, there is nothing like it in cultivation. Plants are easily raised, as the seeds germinate quickly and grow rapidly. For only 30c we will send by mail, postpaid, all of the following:

5 Seeds of this lovely WEEPING FILIFERA PALM. Its chaste beauty will astonish you.
1 pkt. PEACOCK PANSY, the grandest of all. Charming peacock colors of unrivaled beauty.
1 pkt. DATURA SWEET NIGHTINGALE, enormous sweet lily-like blossoms, 10 inches long, pure white.
1 pkt. TREE COCKSCOMB, plants grow several feet high and bear many enormous heads of bloom.
1 pkt. VERBENA PRIZE WHITE, lovely large trusses, snow white and exceedingly fragrant.
1 pkt. TOMATO MIXED HYBRIDS, every color, shape and size in represented. A unique novelty.
8 Bulbs GLADIOLUS, beautiful named sorts, 1 white, 1 pink, 1 scarlet, all superb varieties.
1 Bulb TUBEROSE, DOUBLE DWARF EXCELSIOR PEARL, enormous spikes of elegant waxy blossoms.
1 Bulb ZEPHYR FLOWER lovely free bloomer; large blossoms of exquisite beauty.
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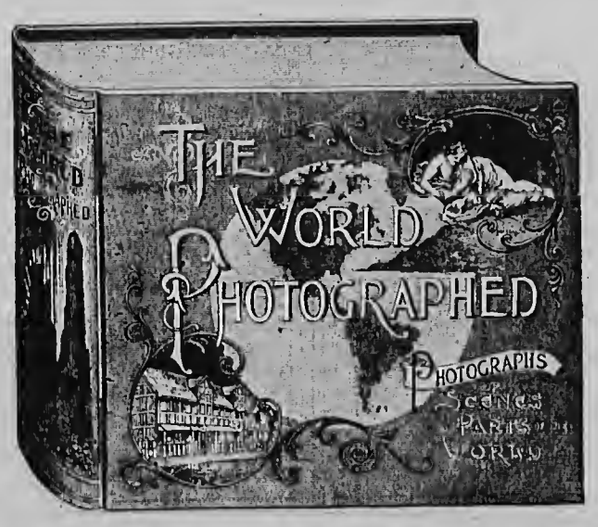

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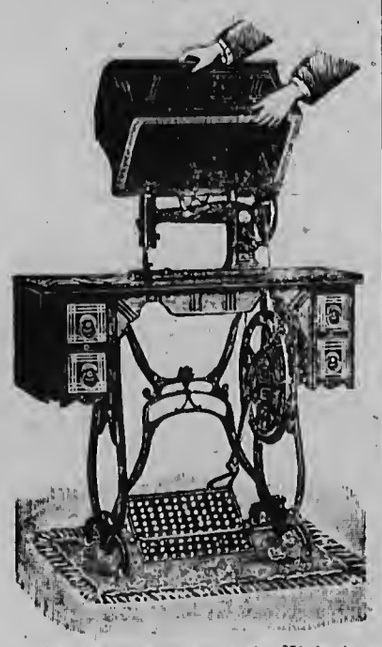

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HOME LIFE.

SORROW.

Sorrow came to him with a pleading face;
He would not rise and bid her enter in;
She seemed to claim in him too large a space,
And he was careless, full of mirth and sin.
So passed she onward. Then it chanced one day,
When Autumn winds in woods were making moan,
Again did gentle Sorrow fare that way,
And heard him mourning, for his love had flown.
So once again she sought him. Reckless, rude,
He bade her enter. Then with stately mien
She passed, and took possession like a queen,
And seemed not sorrow, but a joy subdued;
Bringing a shadow, yet, as shadows are,
A blessing, cast from some great light afar.
—*The Spectator.*

The Modern London.

PHASES OF LIFE IN THE GREAT METROPOLIS.

London is not a city; it is a nation, a world. Several worlds, indeed, are included in its limits; and one may live in London a long time without seeing all of them. Mrs. Humphry Ward says that Manchester has what London has not—a common life. London and New York are alike in this respect. In neither city is the life homogenous. It is made up of a congeries of little worlds each revolving on its own axis. And the inhabitants of one of these worlds know little about the life of the other.

I was hospitebly entertained one night by a resident of Finsbury Park—an Englishman who, with his family, had resided in London many years. He had taken a drive that afternoon through Hyde Park with his wife. They passed many houses which it must cost a large annual income to maintain; and the mystery was to know who the owners were, where they came from, and what they did. Nobody hears of them. They are not felt in the life of the city. They are the obscure rich, not entitled to so much sympathy or interest as the obscure poor; able to take care of themselves, but not taking care of anybody else to any great extent. Not all of these are Englishmen. People of other nationalities, who have made money, come to London to live and spend it, as others come to make it.

The centralization of life in London is indicated even in a phrase. To go to London from any point of the compass is going "up;" to leave it is going "down." This is the prevalent usage except to the Oxford (and, I presume, to the Cambridge) students, who go "up" to their halls of learning. But this centralization in London is something more than a phrase; it is commercial, legislative, social and personal. The city is a great emporium of the nation and the world. The commonest and most insignificant matters of local and provincial interest are adjusted in Parliament as well as the weighty affairs of the nation. The beating of this great heart of England is seen in the pulsing tide of human life which flows in every morning and flows out every night.

One who happens to be at the railway stations when the local trains arrive in the morning and leave at night may see this mighty pulsation going on—vast currents of life pumped out into the suburban arteries at night and pumped back again in the morning. This flow and reflow of masses is as impressive as anything in the way of magnitude in the life of the great city. The ease with which the transportation of this multitude of people is effected is surprising. Our English brethren have one good reason for clinging to their compartment cars in the rapidity with which they may be filled or emptied. No sooner does the train stop than the doors fly open, and in a quarter of a minute the train has discharged its entire human freight upon the platform.—*Christian Register.*

Work.

Work is a law of human life. Exertion of mind and body is necessary to development. Flabby muscle and brain are penalties of idleness. Comparatively few do not need to work to live, and they are to be pitied. They "kill time" with frivolous amusements or sinful and enervating pleasures, which alternate with *ennui* and disgust with life. Work is a blessing. It keeps people out of the mischief which Satan finds for idle hands to do. It furnishes preoccupation and diversion in disappointment and trouble. It is the best way to throw off a crushing burden of sorrow.

Christian work is necessary to the maintenance of the Christian life. An idle Christian is an anomaly and a contradiction. God the Father works. Christ works. The Holy Spirit works. We must work or die spiritually. To all Christians Christ says: "Go work to-day in my vineyard." A working church is the appointed agency for the salvation of the world. A church that is not instrumental in saving anybody has no right to the name. Call it social club, and entertainment society—anything you will except a church of God.

Many people seem to think that when the work of repentance and conversion is over and they have joined the church, little remains to be done but to sing hymns, enjoy sermons, attend social meetings, tell their experience, and have any easy time. They do not have a true conception of the facts that the church is a place for work, and that its members are an association of workers. They forget that conversion is only the beginning of a life of religious activity; that the best use of the social meeting is to devise ways and means for promoting the work of the Lord; and that a religious experience that is not kept fresh and vigorous by daily work for the Master becomes stale, flat, and unprofitable, both to the hearer and the teller. We ought to have a superlatively joyful Christian experience. The service of God is not irksome. His commandments are not grievous. But it is in keeping them, not in neglecting them, that there is great reward.

Work is the condition of spiritual growth. As well might you expect a boy to grow tall and strong by tying on his back in his bed, as to suppose a Christian can grow in grace by watching his own spiritual state and doing nothing for the salvation of others. "Exercise thyself unto godliness." Do something. Do all you can. Help and bless others. Then you will grow strong. One of the pass-words of a great society is, "Work your way." It is a good motto for every young Christian.

The salvation of the world depends upon the consecrated activity of Christians. It is the grandest work under the sun. To be instrumental in saving one soul is a greater achievement than to win fame, wealth, or power. "He that converteth a sinner from the error of his way shall save a soul from death." To this work we are "laborers together with God." What an exalted fellowship! What a glorious privilege! Work, then, with joy. Abound in the work of the Lord, "forasmuch as ye know that your labor is not in vain in the Lord." Be up and at it now. "The night cometh when no man can work."—*Epworth Herald.*

How Shall a Woman Speak of Her Husband?

One of the questions which a married woman often finds herself uncertain upon, says *The Courier-Journal*, is just how to speak of her husband by name to others—when to speak of him as Mr. Jones, when to use his first name, and when to give him his title. Instinct will usually guide aright any woman of gentle breeding. Most women may be trusted, for example, never to use their husband's Christian name in speaking of him to anyone except a near relative or a very dear friend of both. But sometimes women who should know better address their husbands in company or before servants by their given names.

In speaking of her husband, a woman never makes a mistake if she calls him "Mr." or "my husband." It is sometimes difficult to decide, when the husband has a title, just whet the wife should do with it. This is the severest rule: In speaking of her husband she should not say, "Gen. A.," or "Doctor B.," but "Mr. A.," "Mr. B." No matter what he is—judge, governor, captain—to her he is, and should be, plain "Mr. A." Mrs. Grant never, even when her husband was President, spoke of him as other than Mr. Grant, though it is the custom of the President's wife to speak of him as "the President."

The one exception to this rule of ignoring her husband's official or professional titles, is, when the wife presents him to anyone else. Then she says, "My husband, Senator Smith," or, simply, "Doctor Jones." The reason for this is evident. It gives the proper clue to the stranger, who would wish, of course, to address the new acquaintance with the proper title.

Last of all, let any woman take heed how she wears her husband's title, and allows herself to be spoken of as "Mrs. Gov. Jones," or "Mrs. Secretary Smith." No matter what title her husband has, she has no more right to wear it than she has to wear his shoes.

A Vision of the Great Salvation

I was upon the seashore, and my heart filled with love, it knew not why. Its happiness went out over the wide waters, and upon the unfettered wind, and swelled up into the free dome of blue sky until it filled it. The dawn lighted up the lace of the ivory cliffs which the sun and sea had been blanching for centuries of God's undying love. The miles of noiseless sands seemed vast, as if they were the floor of eternity. Somehow the daybreak was like the eternity. The idea came over me of that feeling of acceptance which so entrances the soul just judged and just admitted into heaven. *To be saved!* I said to myself, *To be saved!* Then thoughts of all the things implied in salvation came in one thought upon me, and I said, This is the one grand joy of life—and I clapped my hands like a child, and spoke to God aloud. But then there came many thoughts, all in one thought, about the nature and manner of our salvation. *To be saved with such a salvation!* This was a grander joy, the second grand joy of life; and I tried to say some lines of a hymn, but the words were choked in my throat. The ebb was sucking the sea down over the sand quite silently, and the cliffs were whiter and more day-like. Then there came many more thoughts all in one thought, and I stood still without intending it. *To be saved by such a Savior!* This was the grandest joy of all, the third grand joy of life. And it swallowed up all the other joys; and after it there could be on earth no better joy. I said nothing, but I looked at the sinking sea as it reddened in the morning. Its great heart was throbbing in the calm. And methought I saw the precious blood of Jesus in heaven throbbing that hour with real human love of me.—*F. W. Faber.*

Kind Words.

A distinguished preacher uttered the other day this remark to a friend: "I endeavor to make it my business to diffuse all the happiness I can, not only among my fellow-men but among the brutes—our dumb companions. It is not always safe to pet a strange dog with one's hands, but I always speak kindly to dogs, and often get their appreciative tail-wags in return. And as for cats, I seldom pass one without stooping to stroke its fur the right way, if it seems willing to make friends." Such a spirit is undoubtedly that of a Christian gentleman. If everybody were animated by it, what a different world this would be! Sometimes men and women are ready to die of despair for lack of the sympathetic, brave, kindly, hopeful, cheering word. Kind words cost nothing, yet they are electric, full of life-arousing power and grace. Carlyle was remorseful and wretched enough because he had failed to speak affectionate and helpful words to his wife. She yearned for such expressions, and died without hearing more than one of the ten she ought to have heard. And how do you treat the members of your family? and what is your bearing toward the dumb companions around you? Charles Dickens once saved a young author from contemplated suicide (though Dickens did not know it until afterwards) by whispering the single word "courage," "courage," into the ear of the despondingman as he was saying goodbye. O these kind words and kind deeds, how blessed they are! Why, then, should they not be multiplied?—for

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."
—*Christian at Work.*

Winning the Boys.

In dealing with boys, he is a wise man who studies boy nature. He should remember enough about himself when young to be in sympathy with them and to give hints as to the best methods of managing them. There are ways of rallying boys so as to respond with entire heartiness to efforts in their behalf. That fact has been notably shown in an experiment which was begun in Glasgow in 1883. A gentleman there, finding it hard to get hold of the street Arabs by distinctively Sabbath-school work alone, organized them into a company for military drill. He now has in Scotland and England 433 companies with an enrolled membership of 18,000. In connection with this brigade are clubs for football, cricket, swimming, and gymnastics. Every drill is prefaced and concluded with prayer, besides the exertion of an influence which exalts the Sabbath-school. Professor Drummond speaks thus strongly and sensibly of this movement:

"Call these boys, boys, which they are, and ask them to sit up in a Sabbath class, and no power on earth will make them do it; but put a live penny cap on them and call them soldiers, which they are not, and you can order them about till midnight. The genius who discovered this astounding and inexplicable psychological fact ought to rank with Sir Isaac Newton. A class it was confusion, depression, demoraliz don, blasphemy, chaos. As company, it is respect, self-respect, enthusiasm, happiness, peace."—*The Baptist Teacher.*

Maule's Seed

No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address WM. HENRY MAULE, 1711 Filbert St., Philadelphia.

OUR YOUNG PEOPLE.

ROBIN RED BREAST AND THE CHERRIES.

BY GEORGE W. BUNGAY.

"You are a little thief," I said
To Robin Redbreast, blithe and fat,
"You stole my cherries, ripe and red,
Now what have you to say to that?"

In songful speech he sweetly said,
His bosom glowing like the morn,
"I take my pay in cherries red,
For working in your vines and corn."

"My sweetest strains I sing for you,"
He said in music, low and soft,
And then his brown wings shook the dew
In showers from his green organ loft.

Like tears the dew fell, and I said,
When came the pauses of his strain,
"Sweet Robin, eat my cherries red,
I will not call you thief again."

Now every year, when Spring returns,
He perches on the topmost spray,
And there his tinted bosom burns
With songs of cheer at dawn of day.

The robin is my choice of pets,
I wish him joy and length of days;
He pays me well for all he gets,
In skillful toil and songs of praise.

To Japan.

ALONG THE CANADIAN PLAIN.

The railroad company's guide-book for passengers tells many wonderful things in favor of the regions along its line from Halifax to Vancouver, none of which we found false, though it, of course, omitted the dark side. For forty miles west of Winnipeg, and for great distances in other regions, hardly a house is visible, some of the land being held by speculators who will not sell it. Portage La Prairie is the first town of any note passed; then comes Brandon, and here we quote the guide-book:

BRANDON.—Alt. 1,150 ft. Pop. 5,400. A divisional point; the largest grain market in Manitoba; and the distributing market for an extensive and well-settled country. It has five grain elevators, a flouring-mill and a sawmill. The town is beautifully situated on high ground, and, although only seven years old, has well-made streets and many substantial buildings. A railway is being built northwestward towards the Saskatchewan country, and a branch line of the Canadian Pacific Railway runs southward for about forty miles to Souris and Hartney. The standard time changes here to "Mountain"—one hour slower. Beyond Brandon the railway draws away from the Assiniboine river, and rises from its valley to a "rolling" or undulating prairie, well occupied by prosperous farmers, as the thriving villages at frequent intervals bear evidence. Virden is the market town of a particularly attractive district; but beyond it, for forty miles, the lands within a mile or two of the railway are chiefly held by the speculators, and the farms within sight are scattered. A mile east of Fleming, the Province of Assiniboia is entered. A little beyond Sintaluta the celebrated Bell Farm, embracing one hundred square miles, is entered; and from Indian Head, near the centre of the farm, the headquarters buildings may be seen on the right. The neat square cottages of the farm laborers dot the plain as far as the eye can reach. The furrows on this farm are usually ploughed four miles long, and to plough one furrow outward and another returning is a half day's work for a man and team. The work is done with an almost military organization, "ploughing by brigades and reaping by divisions." Rush Lake is a large area of fresh water and a favorite resort of water fowl—swans, geese, ducks and pelicans—which at times congregate here in myriads. At Rush Lake the railway passes through the first of the large farms recently started by Sir John Lister Kaye, and now controlled by an English company. These farms, ten in number, occur at intervals of thirty miles between this station and Calgary. Each of them contains an area of 10,000 acres, and it is the intention ultimately to have 4,000 acres under cultivation at each point.

H. G. HAWKINS.

To the Penny Helpers of Oak Ridge, Miss.

Dear Little Friends: We have sent out to the children of the church 40,000 Penny Helper Cards; but, alas! we have not received $40,000. Yours is the banner Sunday-school so far, having ordered thirty-six cards and sent in $36. Well done! Are there not other Sunday-schools that will follow your good example? Yours is the only one that has sent a dollar for every card ordered except the children in our own Japan Mission. The eleven children sent $11 to help pay the debt, and of this number seven or eight have never been in America, and only one is old enough to know anything about it. Is it no good to think of the children away off there uniting with the children here to get rid of this debt? Ah! I suspect their parents feel the debt more keenly than almost anyone in the home-land, for they are breaking down from overwork and pleading for reinforcements; but they know help can not come while this debt burdens our Board.

We owe many thanks to Mrs. Cameron and Mrs. Austin, who have encouraged you and kept you interested in the work. Thanking you very much, and hoping you may continue in well-doing, I am, Yours cordially,

KATE HARLAN.

Nashville, Tenn., Jan. 5 1893

To the Penny Helpers of Jeanerette, La.

Dear Little Friends: Not long since I received a letter from Mrs. J. W. Richardson, enclosing $7 and we wish to thank you very much for this contribution towards lessening the missionary debt. We are glad you have begun in your youth to "shine for Jesus," and we hope you will continue to labor for the advancement of his kingdom.

When Mrs. Lambuth thought of these cards as a plan for interesting the children of the church, and getting them all to help pay the debt, she did not want to obtain money alone. She hoped that each child who filled out a Penny Helper Card would begin to feel an interest in those little heathen boys and girls who know nothing of the Savior's love, and that you would never cease to do all in your power to send them this knowledge. Perhaps, when you get grown some of you may go yourselves to tell them the glad tidings. Whether you go or send, may you everyone know the joy of being numbered among those "that turn many to righteousness." Yours cordially,

KATE H. HARLAN.

Nashville, Tenn., Jan 5 1893

The invitation to accept the blessings of salvation is earnestly addressed to all.

SCIENTIFIC.

Recent Advances in Oceanography.

Despite the large increase of deep sea navigation within the last quarter of a century, accessions to our knowledge of the great oceanic movements and the laws governing them have not been correspondingly numerous or rich. Hydrography has generally been limited in its researches by the lack of observers other than those who were willing to snatch a few moments from repose or from the arduous toils of a mariner's life to secure specimens of sea water, to note the varying colors of the deep or to record the passage of floating sargassum—one of the few forms of the higher algæ that deck the surface of the ocean with living vegetation. But now and then some earnest student, collecting the too scanty material furnished by log-books of the merchant service, has been enabled to make interesting discoveries which throw more or less light on the mysteries of ocean circulation—a matter of most intense interest, especially to the practical navigator.

One of these earnest workers in the labyrinths of oceanography is Prof. O. Krummel, of Berlin, a luminous report of whose labors, together with a valuable *resume* of recent like researches, appears in the current number of the London *Nautical Magazine* from the pen of Mr. Richard Beynon. Dr. Krummel's special study has been the vast Sargasso Sea, lying in the vortex of North Atlantic currents, which was first discovered by Columbus. Insignificant as the distribution of gulf weed in this region and its surroundings may appear to the unthinking, it gives some invaluable hints as to the periodical changes in direction and intensity of the whole system of ocean-currents. The area of maximum weediness, as determined by Dr. Krummel, is an ellipse of the ocean south of 35 degrees north latitude and west of 35 degrees west longitude, the major axis lying near the Tropic of Cancer from the 40th to the 73d meridian and the minor axis lying on the 55th meridian. Around this ellipse is an oval ring six or seven degrees wide, in which the weed is more thinly distributed; but the northernmost limit of the Sargasso drift is in latitude 52 degrees north, longitude 45 degrees west.

But, as Mr. Beynon says, most interesting is the difference of distribution noticed in the various seasons. In the region northward of latitude 45 degrees north the sargassum is observed only in Summer and Autumn, while it completely disappears from this region in Spring. The further south the greater the frequency of the weed through all seasons. Near 30 degrees north the maximum is reached in Winter, but south of the 25th parallel most weed is encountered in Spring.

The significance of this seasonal drift of the sargassum lies in the fact that it reveals an annual north and south oscillation of the whole system of ocean-currents, almost in direct response to the sun's movement in declination. The vast elliptical marine meadow, teeming with vegetable matter, torn originally by the waves from the shores of the Carribean Sea and the Mexican Gulf, also from the West Indian, and our South Atlantic littoral, makes its annual excursions in obedience to the same law which causes seedtime and harvest, Winter and Summer, to succeed each other. But this variation of position is effected mainly by the agency of the several wind-systems of the globe, moving also north and south with the sun in declination. One of the most important of Columbus' discoveries was that within the tropics "the waters of the sea move from east to west, as do the heavens" (*con los cielos*)—referring to the apparent motion of the latter. It was this happy deduction that robbed the voyage from the Old World to the New of half its terrors. Scarcely less important, however, is the generalization which may be drawn from the data furnished by Dr. Krummel, because it supplies a clear explanation, not only of ocean climates, but of the various phenomena and distribution of storms and hurricanes, fogs and icedrift, with which navigators have to contend. As Humboldt long ago suggested, since two-thirds of the atmosphere rest upon the sea, the prevailing ocean winds, as so beautifully signalled by the drift of the sargassum, with its golden olive tint, furnish us a much clearer interpretation of the general laws of the atmosphere than can be gained by meteorological observations on land.

The excellent use which has been made of many thousands of detached and seemingly insignificant marine observations ought to stimulate mariners in every part of their voyages to vigilance and painstaking in securing all the information which the waifs of the sea are capable of imparting to really scientific questioners. Much has been done in this direction, but, as the writer in the *Nautical Magazine* whom we have quoted says, finality on this subject is still far off.—*New York Herald.*

Early Electric Railways.

According to Mr. Edward Trevett's book on Electric Railroad Engineering, the first electric railway was constructed by Thomas Davenport, a blacksmith, of Brandon, Vt., who exhibited in Springfield, Mass., in 1835, a small model electric engine, running upon a circular track, the circuit being furnished by primary batteries carried in the car. The invention was crude and of little practical value, "but the idea was there." Three years later, Robert Davidson, of Aberdeen, Scotland, began experiments in order to supplant the steam railway locomotive by the electric locomotive. He constructed a powerful electric motor which was run successfully on several railways in Scotland, attaining a speed of four miles an hour. In 1849 Moses Farmer exhibited an electric engine which drew a small car containing two persons. In 1851 Dr. C. G. Page, of Salem, Mass., constructed an electric engine of considerable power, which drew a car on the Baltimore and Ohio Railroad, between Washington and Bladensburg, with a highest speed attained of nineteen miles an hour. In the same year Thomas Hall, of Boston, built an electric locomotive in which the current was conducted from a stationary source through the rails and the wheels to the motor. Dr. Joseph R. Finney, of Pittsburg, about this time devised a trolley apparatus. In 1879 Messrs. Siemens and Halske exhibited their electric railway at Berlin. The car carried about twenty passengers at about eight miles an hour. In 1880 Mr. Edison worked an experimental road at Menlo Park, N. J. The first commercial electric railway was constructed at Lichterfeld, Germany, in 1881. It is operated by the third rail system, since then the development of the electric railway has been rapid.—*Popular Science.*

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MARRIAGES.

IS—GALLOWAY.—At the residence of ride's mother Mrs. Dr. J. H. Galloway, anton, Miss., Dec. 28, 1892, by Rev. C. A. l, assisted by Rev. G. H. Galloway, Mr. Lewis, near Greenville, Miss., and Miss Galloway, of Madison county, Miss.

ERWOOD—HOWARD.—In Adams h, Auburn, Lincoln county, Miss., Dec. 92, by the father of the bride, Rev. P. rd, pastor of the church, Mr. W. H. Un- od, of Patterson, La., to Miss Julia How-

G WILLIAMS.—At the residence of the father, Mr. J. C. Williams, Attala county, Dec. 22, 1892, by Rev. R. C. Callaway, Mr. King, of Montgomery county, to Miss Ida illiams.

G—PREWITT.—At the residence of the father, Mr. Prewitt, Montgomery county, Dec. 29 1892, by Rev. R. C. Callaway, Mr. ing to Miss Mattie Prewitt.

RGHERTY—BROWN. At the residence bride's father, Dec. 22, 1892, by Rev. Brown, Mr. Lawrence S. Daugherty and Maggie V. Brown, all of East Baton Rouge t, La.

RAMS—LANGLY.—At the residence of ride's mother, Mrs. M. E. Langly, Nov. 92, by Rev. J. A. Leech, Mr. J. F. Dura- of Autauga county, Ala., to Miss Mattie y, of Louisville, Miss.

PERTON—GUNN.—At the residence of ride's father, Dr. J. G. Gunn, Dec. 22, 1892, v. J. A Leech, Mr. E. B. Caperton to Miss Gunn, all of Noxapater, Miss.

ES—HARRIS.—At the residence of the father, Louisville, Miss., Dec. 28, 1892, . J. A. Leech, Mr. W. H Giles, of Dallas y, Texas, to Miss Bettie Harris.

SWELL—WILKS.—At the residence of the father, Jan. 1, 1893, by Rev. J. A. Leech, T. Boswell to Miss Mary Wilks, all of on county, Miss.

LRED—FARMER.—At the residence of W. Butler, McBride, Miss., Dec. 1, 1892, v. B W Lewis, Mr. Willie Allred to Miss Farmer.

IFFING—FARMER.—At the residence of . McBride, McBride, Miss., Dec. 29, 1892, v. B. W. Lewis, Mr. E. L. Griffing to Miss K. Farmer.

NER—MENDROP.—At the residence of ride's mother, Warren county, Miss., Dec. 92, by Rev. W. M. Stevens, Mr. James C. er to Miss Grace Mendrop.

IER—LINDIGRIN.—At the residence of room's mother, near Vicksburg, Dec. 25, by Rev. W. M. Stevens, Mr. J. M. Lanier Mary Lindigrin, both of Warren county,

GGETT—CLEMENTS.—In the Methodist ch, Rolling Fork, Miss., Dec. 21, 1892, by Frank M. Keen, Hon. N. T. Baggett to Annie Prince Clements.

LSON—VALGLIN.—Near Utica, Miss., Jan. 93, by Rev. Frank M. Keen, Mr. Robert on to Miss Annie Vaughn.

MMER—OCANE.—On November 30, 1892 v. E. F. Edgar, Mr. Jerry Rimmer to Miss Ocane.

LTON—MABERY.—On December 4, 1892, v. E. F. Edgar, Mr. Eugene Milton to Miss Mabery.

BER—McKAY.—On December 27, 1892, by E. F. Edgar, Mr. John Goher to Miss Lula y.

ANE—McKAY.—On December 29, 1892, by E. F. Edgar, Mr. B. W. Ocane to Miss An- cKay.

OBITUARIES.

publish obituaries of 200 words free of ge; for all over this, one cent per word desired. If you want the notice to appear order, comply with this rule. Count the d, and send one cent for each word over

UMAKER—WILLIAM BUNOS SHUMAKER born in St. Clair county, Ala., June 30, and died at his home in Louisville, Win- county, Miss., Nov. 2, 1892. He was twice ried first, to Miss Elvira Crosley, of Win- county, Miss., and by whom he had six ren, in 1876 he was deprived by death his strong stay, and his little children fond mother. In January, 1867, he was married—this time to Miss Mattie Car- of Aberdeen, Miss. This union resulted r children.

Shumaker gave himself to the Lord and the M. E. Church, South, early in life, as for more than forty years a faithful dient official member of the same. No r presiding elder that has ever been gh this country or traveled this work or ct, but knows of the faithfulness and counsel of this great and good man. He his younger days, for some fifteen years, of the circuit court of this county. For st fifteen years he has been superinten- of our Sunday-school at Louisville, and a faithful one I never knew. No man ever he confidence of any people more than e of those who knew him.

last sufferings were great, but he bore with that patience that always characte- d his life, and as he had done his duty to ighbor, family and his God so well, we n in saying that he has gone to the home is free from tears and suffering.

Lord bless the precious ones left be- J. A. L.

LE Miss BETTIE WARE, aged seventeen, in Sallis, Miss., Dec. 22, 1892.

ng, fair and lovely thou wast, dear de- one, and in our Father's home we thou art happy with "loved ones gone e;" but, oh! the dreary, aching void in the and hearts of loved ones here. The sunshine of thy gentle presence and the e of thy voice are gone; but the sweet in- ce still lingers, and its beautiful alter- is shining still o'er hearts and home.

ttie was a consistent member of the M. E. rch, South, and Sunday-school; but her y character shone brighter in her beauti- ful devotion to a widowed mother, for to e was always attentive, kind and gentle. y the memory of this pure, sweet life be nspiration in her home, and to the heart of er, sister and aunt, now so sorely be- ed; and may our Father's richest benedic- and grace be given abundantly to these ones so bereaved and stricken!

lls, Miss. A FRIEND.

RNAGE—OLIVIA, infant daughter of Bro. nd Sister Lou Turnage, was born Feb. 16, died Nov. 25, 1892, aged nine months nine .

"Go to thy rest, fair child;
Go to thy dreamless bed,
Gentle, and meek, and mild,
With blessings on thy head.

"Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this blightening land,
Where flowers so quickly fade."

M. L. WHITE.

MANGUM—CLARA MAY, youngest daughter of Rev. R. A. Sibley, of the Mississippi Conference, M. E. Church, South, was born in Jefferson county, Miss., April 10, 1860; was baptized May 30, 1860, by Rev. W. B. Johnson, of Mississippi Conference; was, from infancy, loving and obedient to her parents. She was religiously inclined from early childhood. She was converted and joined the M. E. Church, South, in early girlhood, always consistent as a Christian. Was married to Page A. Mangum, in the Methodist Church in Trenton, Smith county, Miss., Oct. 18, 1876, by Rev. W. H. Leith, P. E., Brandon district. She was the mother of seven children, one of whom preceded her to heaven. Her husband, P. A. Mangum, dropped dead Feb. 2, 1889, leaving her with six small children. In the Spring of 1891 she had *la grippe*, from which she never fully recovered, finally terminating in dyspepsia and bronchitis. As a result, she gradually wasted away to a skeleton. She suffered long and much, but without complaint or murmur until her end came, on Dec. 20, fifteen minutes after 9 o'clock A. M., 1892, in Trenton, Smith county, Miss., in the home of her parents, in the full hope and prospect of an eternal home with God in heaven.

May the blessings of God ever rest upon, the Holy Spirit direct, and the loving arms of Jesus encircle, the orphans. Father, mother, sisters, brother, children and friends, sorrow not; but let us all meet her on the shore of eternal blessedness. R. S. GALE.

FRAZIER—Mrs. MARY FRAZIER (*nee* Perry) was born in Lincoln county, Tenn., March 19, 1860. She was reared principally in Monroe county, Miss., and departed this life near West Point, Clay county, Miss., Nov. 6, 1892. She was married to Mr. Sidney C. Frazier, Oct. 22, 1885, with whom she happily lived until the day of her death. She was an affectionate wife, a devoted mother, a kind and obliging neighbor, and held in high esteem by all who knew her.

She joined the M. E. Church, South, when quite young, in which communion she lived until dismissed by death. Everything that an affectionate husband and a skillful physician could do was done to arrest the fell destroyer; but to no avail. She was a great, but patient sufferer the last year or two of her life; but in her lucid moments she bore testimony to the value of our holy religion. She was conscious up to the time of her death, and just before departing this life expressed herself as being ready and willing to die.

May God ever be with her bereaved husband and motherless children while on earth, and finally give them a home in heaven around the throne of God!

B. B. SULLIVAN.

PEELER—LOUIS KENDRICK, infant son of Louis K. and Allee Peeler, was born Feb. 2, 1891, and died of membraneous croup, at their home in Booneville, Miss., Dec. 16, 1892.

Little Louis was a bright child, and by his death much light and joyousness has gone out of the home of Brother and Sister Peeler. But they have the comfort which comes alone to those who have faith in him who said: "Suffer the little children to come unto me." They look forward to the time when they shall meet their little one again.

May the God of all consolation bless, preserve and save them all in heaven.

B. F. PHILLIPS.

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"I could wish," she continued, in a lower voice, "to number you all as my friends. I have come among you only as a stranger seeking no pre-eminence, but desiring to do my duty as a woman. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fails in his duty, admonish him; but, in the name of justice and humanity, do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand, and will be satisfied with nothing less."—*Woman's Magazine.*

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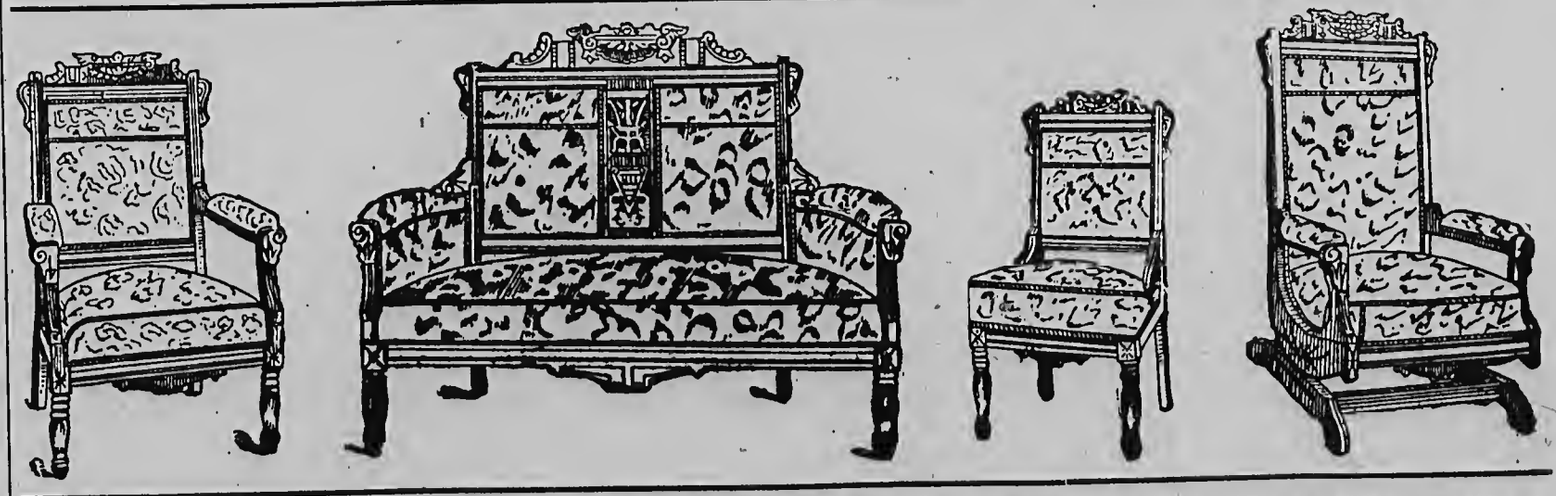

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District stewards' meeting in the Methodist Church at Starkville, at 10 o'clock A. M., Friday, Jan. 20.

Will the stewards please make an earnest effort to raise, at least, one-fourth of their pastors' salary by the first quarterly meeting?

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

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Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

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Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Bank circuit	Jan. 21, 22
Byhalia	28, 29
Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

District stewards' meeting at Holly Springs, Feb. 1, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Duncan	Jan. 21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Coffeeville, at Coffeeville	Jan. 21, 22
Oxford station	28, 29
Tocopola, at Mathew Chapel	Feb. 4, 5
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R...	25, 26

R. A. BURRODGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Hill	Jan. 21, 22
Nesbit's	28, 29
Morganville Mission	(Wed.)..Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	18, 19
Mt. Vernon	(Thurs.).. 23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Indianola	Jan. 21, 22
Shanyside and McNutt	28, 29
Brooklyn and Dublin	Feb. 4, 5
Leberton	11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 5
Carrollton circuit	11, 12
Vaiden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Mount Zion	Jan. 21, 22
Caddo at Kearnie	28, 29
Shreveport station and mission	Feb. 4, 5
Mansfield station	11, 12
Grand Cane, at Grand Cane	12, 15
Red River, at Camp O'Bello	18
De Soto, at Phillips Chapel	18, 19
Provencal and West Natchitoches, at Provencal	(Fri.).. 24
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. 10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HAUP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 21
Parker Chapel	22
Gross Tete and False R., at Arbroth	Feb. 5
Felicity	12
Baton Rouge	19
Mayne Memorial	26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D	12
Dryades	19
Moreau	26
Carondelet	(morn.)..Apr. 2
Crans	(even.).. 9
Lowe Coast	9

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville, at Pineville	Jan. 21, 22
Alexandria	22, 25
Pollock mission	28, 29
Columbia, at Columbia	Feb. 4, 5
Centerville, at Master's Chapel	11, 12
Montgomery, at Atlanta	18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove	(Tues.).. 7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

ARCADIA DIST.—FIRST ROUND.

Arcadia, at Arcadia	Jan. 21, 22
Farmerville, at Farmerville	28, 29
Summerfield, at Harmony	31
Liston, at Lisbon	Feb. 2
Haynesville, at Haynesville	4, 5
Tulip, at Tulip	7
Valley, at Cotton Valley	11, 12
Bloggett, at Ringgold	14
Sparta, at Rheneezer	18, 19
Vernon, at Vernon	23
Evansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Huston station	8, 9

District stewards will meet at district parsonage at Arcadia, at 9 A. M., Jan. 20.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington, at W	Jan. 21, 22
New Iberia	28, 29
Abbeville, at Abbeville	Feb. 4, 5
Franklin and Jeanerette, at Franklin	11, 12
Patterson and Morgan City, at P	18, 19
Indian Bayou, at I. B	25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

DELHI DIST.—FIRST ROUND.

Oak Ridge, at Oak Ridge	Jan. 21, 22
Hayville, at Girard	24
Winboro, at Winnsboro	28, 29
Floyd, at Floyd	Feb. 1
Delhi, at Delhi	4, 5
Harrisonburg, at Harrisonburg	11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Pine, at Frantau's Chapel	18, 19

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

St. Helena, at Wesley Chapel	Jan. 21, 22
Springfield, at Killon	22, 24
East Baton Rouge, at Black Water	28, 29
Live Oak, at Beech Grove	29, 30
Woodville, at Woodville	Feb. 4, 5
Percy Creek at Percy Creek	5, 6
North Wilkinson, at Mt. Carmel	11, 12
Wilkinson, at Macedonia	12, 13
Port Vincent, at Port Vincent	18, 19
Slaughter at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

The district stewards will please meet in Clinton, Friday, Jan. 20, at 2 P. M. Please let there be a full Board. The pastors of the district cordially invited.

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Wesley Chapel	(Fri. night).. Jan. 20
Washington, at Washington	21, 22
Natchez—Jefferson St.	(Mon. night).. 23
Roxie, at Hamburg	(Wed.).. 25
Learned, at Learned	28, 29
Mearsville, at Oak Grove	Feb. 4, 5
Utica station, at Utica	11, 12
Rolling Fork, at Rolling Fork	18, 19
Sunflower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Leakesville circuit, at Avera	Jan. 21, 22
Waynesboro and State L. at W.	(Wed.) 25
Waynesboro circuit, at Big Rock	28, 29
Shubuta circuit, at Desoto	(Thurs.).. Feb. 2
Clarke circuit, at Winifred	4, 5
North Kemper circuit, at Union R	11, 12
DeKalb circuit, at DeKalb	12, 13
Rienzi circuit, at Scooba sta	(Wed.).. 15
Lauderdale ct., at Lauderdale	(Th.).. 16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville	(Thurs.).. 23
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	19, 20

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmon, T. C. Harmon, John E. Hand, B. W. Barr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avera, J. S. Knowler, Geo. W. Fair, D. W. Heidelberg, J. Q. Wood, A. M. Moore, C. M. Kelly, J. T. Griffith, Ransom J. Jones, S. B. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Decatur, at Decatur	Jan. 21, 22
Neeshoba, at Cook's Chapel	28, 29
Hillsboro, at Hillsboro	Feb. 4, 5
Walnut Grove at Scotland Chapel	11, 12
Carthage and W. Grove, at Walnut G.	15
Lake, at Lake	18, 19
Clarke ur, at New Providence	24
Fannin, at Fannin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Tremont, at New Prospect	15
Marvin, at Marvin	18, 19
Brandon station	25, 27
Westville, at Westville	Apr. 1, 2

C. McDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Columbia circuit, at Col's	(Thurs.).. Jan. 19
Mt. Carmel circuit, at Bionnaisville	21, 22
Williamsburg circuit, at W.	(Tues.).. 24
Heidelberg, at Heidelberg	28, 29
Moss Point	Feb. 4, 5
American circuit, at Rosedale	(Wed.). 8
Ocean Springs and Biloxi, at O. S	11, 12
Vancleave cir., at Pine Grove	(Wed.). 15
Pascagoula circuit, at Eastabuchie	18, 19
Biloxi	25, 26
Whitlington cir., at Coalville	(Wed.). Mar. 1
Bay St. Louis, at Bay St. Louis	4, 5
Pearlington circuit, at P	(Wed.).. 8
Covington circuit	11, 12
Talisusek circuit	(Tues.).. 14
Augusta circuit, at Augusta	18, 19
East Pearl circuit, at Wesley Chapel	25, 26

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preachers, appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HARRY E. PARTRIDGE, P. E.

Beauvoir, Miss.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison	Jan. 21, 22
Benton, at Benton	28, 29
Flora, at Flora	Feb. 4, 5
Jackson—First Church	11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	18, 19
Shelton, at Mount Pleasant	25, 26
Canton	(at night).. 26, 27
Silver Creek, at R. Lake	Mar. 4, 5
Pocahontas, at Pocahontas	(2 hours.).. 9
Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Holmesville and Topisaw, at T	Jan. 21, 22
Magnolia, at Osyka	28, 29
Beauregard, at Mathews Chapel	Feb. 4, 5
Wesson station	(night).. 5
China Grove, at Tylertown	11, 12
Sansuit, at Angue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lebanon	25, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Bahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 19
Gallman, at Bethesda	28, 29
Hazlehurst station	(night) 25

R. S. WOODWARD, P. E.

Many prominent citizens and officials recommend Dr. Bull's Cough Syrup.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. W. Tucker, R. T. Nolen, Jno. F. Foster, W. D. Gaskins, T. Cameron, J. Wilson Brown, J. W. Treadwell, T. S. Randle, Thos. W. Brown, E. F. Edgar, Joseph C. Mimms, H. N. Robertson, J. T. Abney, R. J. Allen, R. A. Davis, Irvin Miller, A. A. Cornett, James G. Galloway, C. M. Lyons, G. W. Bachman, M. L. White, J. W. Cobb (2), J. W. Malmie, W. W. Williams, H. M. Banks, Gen. Bencroit (2), J. V. Penn, J. W. Ellison, G. R. Ellis, T. S. West, Robert Selby, W. L. Hamil, T. B. Holloman, M. H. Monre, J. B. Brown, H. Van Hook, Geo. H. Thompson, F. W. Adams, T. K. Fauit Le-Roy, D. F. Bredford, Robt. F. Howell, F. Howard, R. B. Young H. D. Howell, W. H. Lewis, J. M. Hingins, J. F. Evans, J. B. Anderson, Ira B. Robertson, J. M. Gibbs, J. R. Whittington, J. M. Morse, G. A. Braswell, C. A. Powell, J. M. Brown, D. W. Babb, R. C. Grace, J. L. Holpauir, C. G. Andrews, W. M. Foster, W. J. Burt, W. S. Shipman, H. N. Robertson.

Messrs. G. T. McGhee, J. B. Porter, W. W. Boswell, A. O. Wansley, James McCarty, J. J. Aslnen, C. M. Crossley, Geo. W. Blokham, O. Brubaker, G. D. Pickles, J. T. Cunningham, L. C. DuBard, John Alexander, J. W. Ball, Jno. L. Evans, Dayton Hale, James M. Campbell, W. T. Nichols, L. B. Bayard, Geo. H. Satterlith, D. M. Norton, J. K. Gibbs, F. H. Bostick, D. M. Foster, A. E. Killinger, W. W. Nye, J. A. Grant, P. A. Brown, J. C. T. Chaffe, J. D. Davis, J. M. Rogers, W. C. Griffin, J. Fletcher, F. B. Ormond.

Mesdames N. J. Stockwell, A. E. Gilliam, D. Coon, Sue Steele, E. L. McCoy, L. Barnes, M. E. Denny, H. Armisteed, M. T. Barnes, Mary Bentley.

Misses M. King, Leola Prestridge, Lilly Richardson, Nina Norman.

Jan. 17.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Universal Language.

A vigorous writer in the London *Contemporary Review* claims that "the world is passing into the hands of the English-speaking races. Already the English tongue is becoming the *lingua franca* of the planet. Already the territories over which the laws are made and justice administered in the language of Shakespeare and Bacon exceed in wealth, in extent, in the number of their populations, and in the limitless latent possibilities of their development, all other lands ruled by all other nations on the earth. In a hundred years, unless the progress of this marvelous transformation is suddenly checked in some manner as yet inconceivable, the English speakers will outnumber all the men of other tongues in the world." Not only so, but English ideas are becoming as universal as English speech; the English alone "have escaped the curse of universal military service;" they alone "have learned to combine liberty with law"—in short, the "future of the world is English."

This accords with what Sir Edwin Arnold said to President Harrison the other day. In urging the appointment of five Americans and five Englishmen of high character as a Permanent Board of Arbitration for the settlement of all matters of dispute—not a bad idea, by the way—Sir Edwin said: "We are practically one people, with destinies alike, and we can not afford to be at variance. I hope to see our two countries united and dictating the peace of the world. Then we will have the world speaking our language—the language of Shakespeare." Yet there are those among us who object to laws requiring that English be taught in the public schools. All children in the United States should be compelled to learn English—rather, their parents and guardians should be required to see that the children are taught it.—*Christian Standard.*

"I'm giving my people some plain preaching these days." So the brother said, and so he thought. But he had mistaken plain preaching for scolding. A member of the congregation remarked to us the same day that his pastor had given them a big scold five weeks long. Plain preaching is one thing. Scolding is another. People know the difference.

Unlike the Dutch Process

No Alkalies

—OR—

Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Industrial Growth of the South from 1880 to 1892.

From the annual number of the Chattanooga *Tradesman* we clip the following:

Taking the statistics published in regard to them, and the other full figures of production in regard to some industries, and after carefully considering the large mass of evidence before it, *The Tradesman* is able to give the following figures of production by industries for 1880 and 1892:

	1892.	1880.
Alabama	$ 50 249,242	$ 13 565,504
Arkansas	27 749 796	6 766,159
Florida	11 645,919	5,516,418
Georgia	72,800 598	36 440,348
Kentucky	138,516 971	65,423 877
Louisiana	63 926 897	24 005,183
Mississippi	20 813,756	7 518,802
North Carolina	47,868,371	20 095,037
South Carolina	42,154 015	16,738 008
Tennessee	79 576,124	37,074,886
Texas	51 211 456	20,709 928
Virginia	75 391,869	51,786,992
West Virginia	76. 55,041	22 867,126
Totals	$729,778,934	$340,791,892

There is an improvement of 114 per cent. It is most marked in Arkansas, where the lumber product alone far exceeds all the manufactures of the State in 1880; in Alabama, where the increase is nearly four-fold, and where the iron turned out by the furnaces exceeds the total product of ten years previous; in South Carolina, thanks to the development of the cotton goods industry: in Tennessee, where there has been a great increase in production in iron, and indeed in almost all kinds of manufactured goods; in Texas, where the growth of the State in population has given vitality to a number of industries.

Without doubt the most wonderful remedy for pain is Salvation Oil. It sells for 25 cents.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 7-16	@ — —
Ordinary	7⅞	— —
Good ordinary	8 7-16	— —
Low middling	8 15-16	— —
Middling	9 5-16	— —
Good middling	9 11-16	— —
Middling fair	10 8-16	— —
Fair	11⅛	— —
Galveston middling	9⅛	— —
Mobile middling	9⅛	— —
Memphis middling	9 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3	3 1-16
Fully fair	3	3 1-16
Good fair	2¾	— —
Common		
CENTRIFUGALS	2¼	3½
Seconds	— —	3 13-16
Prime yellow	3⅝	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated		
MOLASSES		
OPEN KETTLE:		
Fancy	24	33
Fair	20	25
Good common	22	28
SYRUP		30
RICE.		
No. 2	1⅞	2
Good	5¼	5½
Fair	2⅞	5⅛
Prime	— —	— —
Rough, ₩ bbl	1 50	2 75
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 85½	3 70
Fancy	3 85	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	— —	2 50
Cream meal	— —	2 90
Grits	3 00	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	50
Yellow	50	51
Mixed No. 2	— —	43
OATS:		
Western	40	42
Texas rust-proof	38	40
GRAN:		
₩ cwt	80	85
HAY:		
Prime	18 50	18 50
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	19 12½	20 00
Prime Mess	19 50	20 00
Rumps	18 00	19 00
BACON:		
Fancy Breakfast	13	15½
Shoulders	— —	— —
Sides, short rib	11¼	— —
Sides, long clear	11¼	— —
HAMS:		
Sugar-cured	14	14½
DRY SALT MEAT:		
Shoulders	9⅛	9¼
Sides, short rib	10⅛	— —
Sides, long clear	10⅛	— —
GROCERIES.		
COFFEE:		
Prime	19⅛	— —
Fair	19	— —
Common	16½	— —
TEAS:		
Choice	18	65
He-No	— —	— —
BUTTER:		
Western Creamery	32½	33
Western Dairy	— —	28
Common	— —	— —
LARD:		
Refined	8⅛	8⅝
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	15½	14
Cotton seed, crude	34	40
Lard, Extra No. 1	75	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana	2 75	3 00
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 75
ONIONS:		
New Louisiana	— —	— —
Western	4 50	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6⅛	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7⅛	12¼
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	3 25
Young Chickens	2 25	3 75
Chickens, Southern	3 50	4 00
Young	1 75	3 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	21	21½
Southern	22	23
WOOL:		
Lake, ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	25 00	27 00
Pure ground bone	50 00	52 00
Muriatic acid, ₩ lb	— —	3
Sulphuric acid	— —	2

—*Times-Democrat*, Jan. 17.

NEWS OF THE WEEK.

DOMESTIC.

Mr. C. P. Huntington has donated $100,000 to the free library at Westchester, N. Y.

The House Committee on the eleventh census have adopted a resolution declaring in favor of a permanent census bureau.

Arrangements are being made for a grand reunion of California pioneers, generally known as "Forty-niners," at the Columbian Exhibition next Summer.

The Pope has decided to establish a permanent apostolic delegation in the United States and has nominated Mgr. Satolli, now in this country, to be the first delegate.

Members of the Appropriations Committee have under consideration a proposition to abolish all pension agencies for the payment of pensioners and the disbursement of this money from the Treasury directly by means of checks.

The total value of the crops of the United States during 1892 is estimated at $3,000,000,000, of which the largest item is $750,000,000 worth of hay. The animal products, including meats, dairy products, poultry and eggs and wool, are placed at $965,000,000 more.

The continued cold weather has increased the suffering at Homestead, Pa.—the scene of the late strike—and it is stated that nearly 300 people are on the verge of starvation. Contributions are still coming in, but the aggregate amount is so small it will not procure the bare necessities.

There has been a rapid advance during the past few weeks in the price of pork and packing-house products. Barreled pork has advanced practically to $20 per barrel, while cut meats have advanced to 9½ and 11 cents per pound. The scarcity of hogs is the main cause of the advance.

The next session of the Trans-Mississippi Congress is to be held at Ogden, Utah, on the second day of May, 1893. The object of this congress is to discuss and to bring before the national councils at Washington matters and measures especially concerning the vast region west of the Mississippi river.

The Edna Rice Mill, at Mermantau, Acadia parish, La., was destroyed by fire on Jan. 15. Four warehouses, the rice mill, eight cars of coal, 3 000 barrels of clean rice, four freight cars, the mill's office, and a lot of mill supplies were totally destroyed. The mill was valued at $55,000, and insured for $37,000.

Mr. Boatner has introduced into the House a bill to authorize an increase of national bank circulation by allowing banks to receive from the comptroller of the currency notes based upon the deposit with the United State treasurer of State bonds and the bonds of municipalities having over 100 000 population.

The executive committee of the Southern Railway and Steamship Association at a meeting, held in New York City, discussed ways and means for securing special legislation in the States of Louisiana, Mississippi, Alabama, Georgia, Florida, Tennessee, South and North Carolina exempting the railroads in those States from taxation, at least for one year. The straightened circumstances financially of the railroads in these States is urged as the reason for this movement.

FOREIGN.

A band of robbers set fire to a temple in Kam Li, Shin Hing district, China, in which the inhabitants had fled for refuge, and in the confusion which ensued about two thousand men, women and children were burned or suffocated.

The St. Petersburg government is about to cancel the decree prohibiting Russian railway companies from buying material abroad. The iron and steel trades of Germany expect to immediately benefit from the revocation of the decree.

Pope Leo is said to be greatly interested in the situation in America and desirous of putting an end to the ecclesiastical differences existing there. With this purpose the Pope is preparing an encyclical to the American episcopate advising harmony and union.

The Panama Canal scandal is still under investigation in Paris. Recent developments tend to strengthen the cause of the republic, as the revelations made implicate persons belonging to the opposition. It is now evident that men of all parties are involved in the frauds.

Driven to desperation by the futility of their strike, which promised to result disastrously to the men engaged in it, several hundred of the miners at Portmund, Germany, made an attack upon the overseers and the men who refused to quit work. A fight resulted between the gendarmes and the strikers, in which the latter were repulsed and several of their leaders captured.

The opposition is now beginning to admit that the army bill has a fair chance of passing the Reichstag. It is generally conceded that the chancellor's speech before the Reichstag committee was a most powerful and skillful plea for a united action on the part of all the German parties in the matter that involves the safety of the fatherland. His speech was an appeal to the patriotism of the country, and, notwithstanding the statements made by some members of the Reichstag, it is believed that it will not have been in vain.

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Christian Advocate.

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For the Advocate.

WHITTIER'S DEATH.

BY S. J. FOXWORTH.

Thou art not dead, sweet singer,
Nor silent is thy song—
But grosser sounds that linger
Our cold, dull ears doth fill.

. . . . . .

The broken urn but moldors
And mingles with its dust,
When cold the spark that smolders
The spirit wings its way.

And we our eyes are bending
On earth that nothing holds
Of him whose love is blending
With love of those who mourn.

For he in realms higher
Now wears a victor's crown,
And sings the praises, nigher,
Of Him "who all things gives."

Fresh burns the fire, glowing,
That filled his breast with zeal,
Whose magic power—none then knowing—
Has wrought a nation's change.

In sweeter measures flowing,
His heaven born thought doth move,
'Mong flowers' ethereal blowing
Lives in their fresher bloom.

No more of Misery's weeping
His verse divine doth tell,
'Tis Joy's sweet story sweeping
Love's golden chords above.

His soul doth drink the pleasures
That here he longed to taste;
More perfect now it measures
The love of Christian grace.

Pickwick, Miss.

Nashville Notes.

TALMAGE—EPWORTH LEAGUE WORK.

Our city was recently visited by Dr. Talmage, who delivered his famous lecture on "Big Blunders." Though the night was very disagreeable, he drew, perhaps, the largest *pay* audience that has assembled here for some time. In spite of falling rain and splashing mud, the approaches to the doors of the Gospel Tabernacle were early thronged with a multitude bent on seeing and hearing the great preacher. After some considerable delay the doors were finally opened, and the huge auditorium was quickly filled. After a brief introduction, the lecturer began, and for one hour and twenty minutes talked plainly, practically and pathetically about the common every-day affairs of human life. Nothing very profound (nor, in fact, anything extremely original) could be discovered in what was said; but the charm of the speaker lay in the ease and beauty with which the prosaic details of home and business life were made to take upon themselves new meaning, and glow with a halo brighter than that with which they are usually invested. Really, from a single hearing, one would almost be forced to conclude that this is the source of Talmage's power as a public speaker. His voice is far from ideal; his gesticulation is by no means graceful; his dramatization is most frequently too intense to be thoroughly effective. Yet, in spite of these drawbacks, the people hear him, and hear him gladly.

Aside from all the rules of the schools and the arts of the rhetorician, there seems to be something else that is necessary in order to make an influential appeal to popular assemblies. The ideal has long exercised a potent influence over men's sympathies and aspirations; but the actual, under the skillful manipulation of a master, can be made just as powerful in awakening feeling and stimulating action. He is the true orator that can take the unattractive and commonplace, and transmute them into the beautiful and inspiring. This power must, to a great degree, be accorded to Talmage; and, however much regret we may have as to some other characteristics of the man, yet, in this phase of his development, he is surely worthy of study from all who aspire to be public speakers.

Nashville is justly regarded as the centre of Southern Methodism. Here our books and periodicals are printed, our mission work transacted, our Bishops meet in annual convocation, and our great university has its seat. In such surroundings it is to be expected that all new developments in our church economy will present a most favorable showing. And, so far as limited observation goes, it can truthfully be said that Methodism here is not a whit behind in taking hold of and developing the Epworth League idea. All the churches are represented through their young people in this work. Of course, the system, as put into practice here, is not ideal. Nashville, though so full of Methodism, is hardly heaven as yet. However, there are some features of League work prominent in our city, the study of which may be of profit to other organizations.

To begin with: One of the good moves on foot here is what is called "the Nashville Conference of Epworth Leagues." This is an organization composed by uniting all the different Leagues in the city. It is the great trunk of which they are the individual branches. It is but a particular application of a principle so widespread in our day—union ensures strength. In this time, when everything from the sedate lawyer to the messenger boy has his co-operative association, it is high time that those who follow the profession of being Christians should do likewise. This Union League has its own officers and time of meeting, assembling once a month. To make the idea all the more helpful, and, at the same time, to evince its Methodistic pedigree, it itinerates, like our Conferences, from one place of hospitality to another. This gives each League a chance to "entertain" about once a year. Thus there is being supplied continually a fund of inspiration for the work as a whole. These meetings are opened with devotional exercises of an attractive character, after which a short report is heard from each League represented. In addition to this, there is usually a paper on some live topic by a live member. Then, too, a short musical program is frequently given. By these simple means the leaguers learn each other's names and faces, become interested in each other's work, and thus are brought into fuller sympathy and more hearty co-operation with the general advance of the cause.

Directing our minds now to individual Leagues, we shall note one or two characteristics. Several of our stronger bodies have recently developed a very good idea in regard to how to extend their membership. One of the attractions they offer is from time to time to give an informal social in some private house, or their meeting-room, to which all, especially the young people of the church, are invited. This has a good effect. Besides engendering a stronger feeling of mutual helpfulness on the part of members, it exercises an appreciable influence on the roll of membership. Of course, the "attractions" offered on these occasions are all legitimate. A short program of music and recitations, followed by some slight refreshment, and interspersed all along with social conversation, are the means employed to make strangers and visitors feel at home.

This attempt to develop the social element of our young people is one of the most important features of League work. The church to-day is dying of seclusion in some quarters. Not the seclusion of monasticism, so dominant in early ages, but rather the seclusion of nineteenth-century pride and self-satisfaction. Anything that will bring people *out of themselves* and their own selfish interests is, at its heart, Christian, and should be accorded the largest sympathy and co-operation. This is one of the tendencies that Epworthians are taking in our city, and their example is surely worthy of emulation.

TEECEE.

Jan. 14, 1893.

The Lost Is Found.

To the Brethren of the Mississippi Conference:

You remember that on the eve of adjournment of our session at Natchez the Missionary Board, in paying off the brethren who had served us during the year, discovered that $132.25 was wanting to complete the payment even on the meager basis of 82½ per cent. of the appropriations earned and allowed. There was no time for tracing the error, while one of our faithful brethren and the widow of another had been practically left out because the funds were exhausted, down to a few dimes and nickels. The *trustful* and *hasteful* brethren authorized the treasurer to negotiate for an amount sufficient to meet the demand, and take same out of *this* year's contributions. Of course, all this unexplained caused various comments and surmisings. Very naturally, as the bald fact of an apparent deficit was all we could announce on the floor. You can easily guess that it gave me, and the one or two other brethren who had sole charge of the fund, no little anxiety. A similar thing had never occurred in our experience. We knew the money had not been swallowed by any of us. We knew also that there had been unusual confusion in the receipts given and taken *ad interim* by some of our worthy presiding elders. My own change of postoffice—that of a number of others concerned—with noticeable tardiness in the mails, united to prevent my tracing *all* the errors until last night. We have now accounted for every nickel of the puzzling deficit. Most of it had been overpaid to several different brethren through the double confusion of presiding elders' receipts *missing*, and the fact that considerably less than was expected had to be paid to the brethren. This prevented *their* discovering the mistake at once. As much as $113.15 has reappeared in *this* way. Again, Conference asked of us $17.50 for printing the Minutes. This had been taken out of our treasury (*tin box*) after the money had been carefully counted, and found to tally with the figures received and reported by the various districts, and the one-half of anniversary collection due the domestic fund. And on *this* count we based the amount to be paid on each appropriation at 82½ per cent. After this $17.50 had been taken from our fund, the per cent. should have been lessened by one-half of one per cent. Though this sounds like a trifle, yet a moment's calculation will show that on the full amount appropriated, $3 475, one-half per cent. foots up $17 37½. So we had proceeded on the basis of 82½ per cent. till we had paid all but two out of thirty-one missionaries. Now, this sum of $17 37½ added to the amounts overpaid, $113.15 (and returned), plus the little surplus on hand, $1 75 in change, foots up $132.27½, the full amount supposed to be lost, with 2½ cents to spare for postage.

Now, brethren, let's make the "application" in exhortation. Those who serve our missions and *all* presiding elders should receive and disburse our missionary money according to regular business ideas, giving *separate* receipts for each transaction.

Secondly. The rule of the Board should be adhered to, and no brother paid more than sixty per cent. of his appropriation prior to the meeting of Annual Conference.

Thirdly. Our Conferences should never attempt to rush through *two* days' work in *half* a day, as was tried at Natchez, Monday morning, Dec. 18, 1892. A political gathering would hardly have been excused for such undue haste. We ought to *quit* such ways, or call ourselves a "mass meeting" instead of a "Conference." I blush (mentally) whenever I think of God's cause having been treated with such disrespect.

Lastly, and above all, let *all* the preachers in charge take collections for both foreign and domestic missions *early*, and as *often* as needful, for securing the full amounts, and an excess if possible.

Respectfully submitted.

J. P. DRAKE,
Sec. Miss. Conf. Board of Missions.

Edwards, Miss., Jan. 18, 1893.

FROM THE WORK.

Rev. W. D. Gaskins, Montgomery, La., Jan. 17: "Owing to sickness in my family, we did not get moved into the parsonage until Jan. 10; and on the evening of the eleventh, about 7 P. M., a great many of the good people of Montgomery called to see us, and showed their appreciation for their preacher and his family by bringing a lot of nice things, such as ham, flour, sugar, rice, butter, towels, tablecloth and napkins, and also a nice dress, a pair of shoes, with some other nice things for the wife of their preacher, for which we return many thanks, and pray that God's richest blessing may rest upon them, and also upon the editor."

Rev. F. M. Williams, Tryus, Miss., Jan. 16: "I see from last week's ADVOCATE that in some of the charges in the bounds of the Mississippi Conference they have had storms, cyclones, and hail. But my people have not intimated that they desired or expected any notice in the ADVOCATE of their donations to the Providence parsonage; therefore, I did not publish the Thanksgiving, Christmas and New Year turkeys received at this parsonage, and the wagon-load of sundries from Georgetown, and sacks and baskets from others who live in the vicinity of the parsonage, and no thunder. But I will say this is my third year on the Providence circuit, and both the financial and spiritual outlook are encouraging."

Rev. Isaac L. Peebles, Enterprise and Stonewall: "We reached this work time enough for service on the first Sunday of the new year. This work consists of three appointments—Enterprise, Stonewall, and Mayerhoff. Stonewall is three miles south of Enterprise, on the Mobile and Ohio railroad, and Mayerhoff is four miles north of Enterprise, on the same railroad. We are domiciled in the most comfortable parsonage in which we have ever fortuned to live before. During Bro. J. W. Chambers' pastorate here a new cooking department was added, which makes the parsonage complete in comfort and convenience. In these respects it has been most thoroughly tested since our possession of it. We have had expressions of appreciation, in one form or the other, from the people, and, of course, that is encouraging to us. Please pray daily, that we may be able to do much work this year, and, too, that we may do it well."

Rev. H. P. Lewis, Jan. 20: "We are moving off nicely on Caseyville circuit, Brookhaven district, Mississippi Conference. Our first quarterly meeting was held on Jan. 14 and 15. All the churches were well represented, and a liberal salary fixed by the stewards for preacher and family, and nearly one-fourth of it paid. In church finances our people are moving off well. Our presiding elder was with us in fine trim, spiritually and physically. He gave us two splendid sermons; presided with dignity and grace over the Quarterly Conference, which was one of the best this writer ever attended. The good Lord was with us in Quarterly Conference as well as in the preaching of the Word. Now, if stewards and others will co-operate faithfully with the preacher in the work, with God's blessing upon our labors, we shall expect good spiritual results."

F. M. Glass, Sallis, Miss., Jan. 14: "Permit me, through your columns, to express our regret for the loss of our worthy pastor, Rev. R. M. Evans, who has served us for three years, faithfully and profitably to the church and community. He is a close student, faithful pastor, and a fine preacher, full of energy, very prompt in the performance of every duty—a pastor loved and respected by all. I heartily congratulate the people of McNutt, who have so fortunately secured his services for the ensuing year, and will say, that if they will co-operate, he will sustain himself, and all will be profited by his presence with them. We cordially welcome his successor, Bro. W. D. McCullough. It was our pleasure to hear him deliver his first sermon on this work to a good and appreciative audience—all, indeed, highly pleased. He is an excellent preacher, and, in every sense of the word, worthy. We predict for him an abundant harvest, and, with the co-operation of the church, he will accomplish much good for the Master."

Rev. A. W. Langley, P. C., Ebenezer circuit, North Mississippi Conference, Jan. 20: "We think the indications all favorable for a successful year in this charge. At each church we have met with a very cordial reception on our return for this, the second year. Among the many expressions of appreciation and Christian kindness that have encouraged us since Conference, the good people of Ebenezer and vicinity surprised us with a New Year's gift of a barrel of flour, and hams, lard, rice, sugar, coffee, and other articles in the way of family supplies sufficient to last us for weeks. Really, the people are so good to us that we have almost lost sight of the fact that we are living in 'hard times;' and as to the chorus, 'worse a-coming,' we don't believe that at all. We feel unworthy of such kindness, and pray the good Lord to enable us to do more than we have previously done. Our first Quarterly Conference was held a few days ago. Dr. Sullivan was unable to be with us on account of an afflicted hand; but Bro. L. D. Worsham, of Lexington, came and preached us a sermon that did us all good, and contributed in other ways to make the occasion successful. The stewards manifested more disposition to raise than lower the assessment."

Rev. A. D. Miller, Warren circuit, Jan. 16: "Surely 'the lines are (have) fallen unto me (us) in pleasant places; yea, I (we) have a goodly heritage.' I was assigned at the last session of the Mississippi Conference to Warren circuit, Vicksburg district, and I want to, here and now, thank Bishop Granbery and the cabinet for such a good appointment. I think I have one of the best in the Conference; but don't tell the other preachers. Well, we had a good time to move, and found a very good parsonage tolerably well furnished, and met with a warm reception and many tokens of kindness from the good people of Oak Ridge. We had no storm, but a gentle breeze from several directions, and it continues to blow. I made my first trip to Phœnix (Wesley Chapel) last Sunday. I went up on horseback, as I had no buggy; but when I got there Bro. T. A. Holloman proposed to loan me his buggy, and he and Drs. Jones and Barrier, with their noble wives, just filled the buggy to its utmost capacity with good things for the family—sausage, souse, spare-ribs, back-bone, cheese, chickens and potatoes—and, to the delight of the children, a good supply of pop-corn. You probably know, Mr. Editor, how an itinerant preacher and his family appreciate such tokens of kindness, and you will, doubtless, say with me, 'God bless them, and all the good people of the Warren circuit, and everywhere!' May God graciously bless them all!"

Rev. G. R. Ellis, Zion circuit, Jan. 16: "I arrived here Jan. 6, and preached my initial sermon at Zion on the second Sunday in this month. Notwithstanding the bitter cold weather, had a large and attentive congregation. At Zion we have the best Sabbath-school on the coast; it never goes into Winter-quarters. Bro. Wm. Smith, the present superintendent, has presided over this school for the past twenty-two years, and seems to be especially adapted to this department of church work. The people here are very kind and appreciative, and have brought the preacher and his family under many obligations to them by their many expressions of kindness. They have been pounding us nearly ever since we arrived—not with their fist, but with coffee, sugar, flour, ham, canned fruit, and many other things which space forbids my mentioning here. May God bless them and help me to minister to them in spiritual as abundantly as they have to me in temporal things! Our church at Orange Grove burned on the sixth of this month. The fire originated from sparks from a locomotive. The loss is estimated at $500. No insurance. Until we can rebuild we have to worship in a small school-house near by. Ye friends of Zion, here is a fine opportunity to do good with your money. Please help us. If it is but little, we will appreciate it, and God will bless you. Send any contribution that you may feel able to send either to me at Escatawpa P. O., Jackson county, Miss., or to Mr. J. H. Jackson, Orange Grove, Miss."

Rev. L. S. Jones, Canton, Miss., Jan. 13: "As the brethren know, and as the Minutes' roll show, I was assigned by the Bishop to Hazlehurst, Miss., and Bro. I. W. Cooper to Canton, Miss. We were both delighted with our appointments, but regretted to leave our old charges. A few days after Conference, Dr. Cooper went up to Canton to arrange for his move. While there he was taken suddenly and seriously ill. He returned to Hazlehurst at once, and put himself under medical treatment. The doctors wrote to Bro. Mounger, presiding elder of Jackson district, stating that Dr. Cooper was quite ill, and would not be able to move for some time, and that it would be months before he would be able to preach. In view of these facts Bro. Cooper asked to be relieved from his appointment at Canton. This placed me in quite an embarrassed attitude. I could not go to Hazlehurst without forcing a sick brother to move, which I could not think of doing. The people of Hazlehurst were glad to retain Dr. Cooper, and give him the needed rest. After prayerful thought Bro. Mounger released Bro. Cooper from Canton, and, with the consent of Bro. Woodward, presiding elder of Brookhaven district, and through the advice of Bishop Granbery, assigned me to Canton. So this is why I am at Canton and not at Hazlehurst. The people of Canton gave us a cordial reception, and by their many kindnesses have made us feel that we are at home and among friends. In my appointment I feel that the hand of God has directed, and that the hand that has mapped out my field of labor will lead me during the year, and will crown my labors with abundant success. I am pleased with Canton, and especially with my work."

Rev. F. M. Keen, Utica station: "We regretted very much to say good-by to the dear friends at Rolling Fork and Angulla, but we have received a very cordial welcome by the newly made friends of this place; and while we would not, can not forget the old, we greatly appreciate the new. We arrived Jan. 4. Breakfast had been prepared for us at the hospitable home of Dr. and Mrs. G. E. Ellis. About noon we were escorted to the parsonage, where we were received by several of the ladies, who we found preparing dinner. This preparation was so satisfactory to the writer that he began immediately to negotiate for a cook, but they each and all informed him that they were *engaged*—rather, suggestive, as some of them were unmarried. We found a comfortable parsonage, and comfortably furnished, and, without going into detail, enough groceries to last us several days, and others continue to come in. One brother asked me if I was too much of a Jew to eat 'spare-ribs.' I replied that if I was, and one was to offer me said article, that I believed I would renounce my faith. He put me to the test next day. This place was made a station at the last Conference. It was practically this last year, as it was so arranged that they had preaching at our church every Sunday. The stewards have met and, for a new station, they have provided liberally for the preacher, adopted the card system for collecting finances, and are moving right out into station life. Everywhere I go I hear naught but praise to the good brethren who were my immediate predecessors. Owing to the inclemency of the weather, at the first my congregations were small, but they are steadily growing. I have made 33 pastoral visits, married 1 couple, and received 6 persons into the church. Brethren, pray for us."

Rev. J. W. Anderson, Abbeville circuit, North Mississippi, Jan. 12: "At the session of the North Mississippi Conference, held at Macon, Miss., in 1891, I was assigned to this charge by Bishop Hendrix, and at the last Conference I was reappointed to the same work by Bishop Granbery, and it pleased me well. This circuit is very large, embracing an area of more than 700 square miles, with a large and scattered membership. No preacher can do justice to so large a work. In fact, the territory I have to travel over is so large, I feel half like I was a presiding elder. But we said the appointment pleased us, and so it does. Not its size, but the good people belonging to it. Though the field is large, and some of it has been in stubble for the last two years, yet we expect, by the grace of God and the co-operation of the church, to reap a grand harvest. We had some gracious revivals last year, at which quite a number of precious souls were happily converted unto God, and many Christians blessed and established in the faith of the gospel and the work of the church. For this we thank God and take courage, and pray for greater results during this year. It was never my privilege to serve a more thoughtful and generous-hearted people than belong to this charge. All last year the preacher and his family received, from time to time, tokens of their love and appreciation. But the half was not told. For on our return to the parsonage after Conference the good things began to come in from day to day, until the day after Christmas, when a perfect storm came upon us. Who ever saw the like! Flour, meat, lard, sugar, coffee, rice, potatoes, canned goods, dry goods, and, withal, two large, nice turkeys, and many other nice things too numerous to mention. May the Lord bless these good people with all needful blessings, and help me to minister unto them in spiritual things as they have ministered unto me in temporal things! We have one of the turkeys yet, and wife says she is going to save it for our first Quarterly Conference; but I am not sure of that, for I am turkey-hungry now. If Bro. Burroughs had known we were saving a turkey for him, I expect he would have appointed our Quarterly Conference earlier. Bro. Burroughs is a new man in these parts, and we are anxious for him to come among us. May the Lord bless him in his work and give us all a successful and happy year!"

ONE AT A TIME.

One step at a time, and that well-placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—*Golden Days.*

Biographical Sketch.

I have known more than one man through his entire life of threescore years and ten. Incidents in the life of one may interest the readers of the ADVOCATE.

A young man, whose name had the initials, "R. G.," was among the first lawyers who immigrated to Vicksburg, where I lived. He had supporting patronage among such lawyers as Sharkey, McNutt, Foote, Prentiss, Holt, Marshall, Yergers, and others of State and National reputation.

R. G. was elected clerk, then representative, then married well, then retired to farm life with a competency, the property of his wife and his own. Thus far he was only an acquaintance whom I met at the court-house, where each had an office. For about ten years I seldom saw him; then we were thrown together by his return to Vicksburg, where he lived and died.

Becoming quite intimate, I learned items of his life, which I relate, particularly of his becoming religious. Our interviews were frequent, continuing until his death. The purport was, "the more he had everything he could wish, the less satisfied he was with life." Carrying out plans, or changing them; always failing to accomplish his purpose, or dissatisfied when successful. His was active, but restless and unhappy; no one could tell why. He knew the reason after he accepted the Scriptures as the source of his knowledge. He read much without being instructed, because not interested, and not interested because he had no object of study. I suppose religious thought was objective to him until he became subjective to religious truth. The popular craze of spiritualism, in all its absurd forms, came to his notice, as several mediums professed to communicate with the dead by rapping on or under tables, or otherwise. R. G. attended a seance, at which a medium announced that a spirit present desired to communicate with a person in the room, whose brother, a young Methodist preacher, died many years ago. At his interment a little boy threw a rose, when others cast wreaths of flowers into the grave before it was filled up. "That boy is now a man and in the room; will he answer?" R. G. left abruptly. He told me long after that he recollected his young brother and all the circumstances as related by the medium.

He emigrated from that location and engaged in the duties of an active life in Vicksburg, careful not to disclose that he ever had a brother a Methodist preacher; really, he was ashamed of it. R. G. reasoned that if his brother—whom he knew to have been buried, and his body must have returned into the dust as it was—could communicate with the medium, then this may be a spiritual life, and R. G. himself, as well as all other persons, may have spiritual life after natural death. There may be, or ought to be, some account or theory of such continued existence. He had read of such, but doubted and rejected all because not having read the right one.

At last he decided to search the Scriptures, in which he was taught that "Jesus Christ brought life and immortality to light." This Book became a lamp, as necessary, around his feet, though the distant of time past and future, and of space all around, was unknown. This lamp being with him as he advanced, his path was that of the just, shining more and more unto the perfect day. Being under conviction, he attended the Supreme Court in Jackson, Miss., where the Rev. H. Leavel, M. D. (not D. D.) was conducting protracted services with revival effect. A great many manifested an interest in religion, among them Gov. A. G. Brown, Chief-Justice W. L. Sharkey, and other prominent citizens; a greater number less prominent, but of equal value to and with God. R. G. also admitted that he was a penitent and seeker of religion. This was told to me by W. L. S., R. G., and Dr. Leavel, who was preacher in Vicksburg after his two years' service in Jackson.

To *digress:* Dr. Leavel appointed protracted services for Vicksburg station, preached on Monday—having no evangelist as now—gave out the appointments for the next day, was seized with a chill, and requested me to attend him to his home. Here yellow fever followed the chill. We nursed him kindly; soon he died, and his body was carried to the grave. An obituary of this most effective preacher may be found in the Minutes of the Annual Conference of the year in which his death is reported.

To *return:* R. G., after the usual probation of six months, was received into full membership in the M. E. Church, South, of Vicksburg. His friends and acquaintances attended, causing a crowded church. Responses by the new member to questions in the Discipline were so distinct, and made with such modulation, that more than one spoke of it. I recollect it well.

He was a model Methodist, after he became one, until his death before the war—undisguised in zeal for his own growth and success, so that in some strange way he was influential for good to others. He seldom alluded to unscriptural spiritualism. Seeing its manifestation but once, reflection followed with conviction—not expected by anyone—resulting in his conversion. Confidentially, to me, he expressed his belief that all the manifestations, however varied, were of the evil one; allowed, we know not why, by the Sovereign of all power, we concluded that the devil, if not omnipresent, was prince of the powers of the air, who were sufficiently numerous to be one to each human being, and if not omnipotent, they had control of the Sabeans and Chaldeans, and of fire and wind, so that Job's children and oxen and other property were destroyed, and long after swine, in great numbers, were drowned by them in Jordan.

This may suffice of our conversation.

E. G. COOK.

False Reasoning in Religion.

Whilst the truth can not be permanently injured by the errors of its advocates, and must finally prevail, yet its progress can be greatly retarded. I recently listened to a sermon on the immortality of the soul, and the speaker, in demonstrating his position, said the mind can not be the soul, for when a man is dead he has the same mind, the same brain. Now, whilst the soul is immortal, its immortality can not be shown by such reasons. The truth is, that thought, which he called the mind, is as much the result of brain action as bile is the result of liver action. The brain is the great center of the nervous system, and it is this system that supports and drives on all the powers of life. It makes the blood run, the heart beat, and through its agency medicines have their action and influence. The nervous system never sleeps during life. In sleep it not only sustains the powers of life, but manifests itself in the form of dreams. Dreams are nothing but unconscious mental cerebration. Mental philosophers and psychologists are beginning to recognize this great truth, and are now directing their inquiries to the structure and anatomy of the nervous system. But whilst all this is true, there is a characteristic of mental action which seems not to be connected with the nervous system. This principle demonstrates itself in dreams. Whilst a man is awake he can direct his thoughts to any subject he may wish, but when he sleeps this power is lost and the mind acts without direction. He dreams inadvertently. This is called unconscious mental cerebration, or, commonly, dreams—cerebration being the term for mental action generally, and unconscious cerebration denoting the action of the mind when freed from the governing principle.

This principle, whose action and control over evolution of the mind might be shown in many other instances, is called the will. And if we wish to prove its immortality, we need have no resort to dubious and doubtful argument, but, turning to the Bible—the Book of Genesis—we find that the "Lord God breathed into his nostrils the breath of life, and he became a living creature."

It is this divine essence and origin which constitutes man an immortal being, an heir of immortality, and an inheritor of glory. And it is this which assures him that though this earthly tabernacle may be dissolved, yet by virtue of this, his royal inheritance, he will shake hands with the angels. And though for a season he may walk through clouds and obscure darkness, and the thorny path of a rough road may make and blister his feet, yet he is the child of a King, and soon to walk in the royal palace halls. And this hope, this belief, the world can not take away, because the world did not give it. Its origin is not earthly. And ever and anon as he "is accomplishing as a hireling his day," a strange, sweet influence comes over him, and the mellow notes of distant music softly echo near. The sound that he hears is the seraphims' song.

A LAYMAN.

"Letter from Gilderoy."

While at the Mississippi Conference, in Natchez, I attended the Conference love-feast—the first Conference love-feast I had been in for fourteen years. I was not at Conference two years of that time, and twelve years of the time it had fallen to my lot to speak to the children at the same hour of the love-feast. You hardly know how I enjoyed it. Once, during the war, I spent twelve months that I was not inside of a church, a house of worship. We had preaching and prayer meetings in camp, in the open air, under the shade of the trees and by our camp fires, but I missed the house of worship. I shall never forget the feeling that came over me as I entered the church door and saw the house full of worshipers. A whole troop of old associations rushed into my mind and the tears streamed down my cheeks, and I could not refrain from saying, "How amiable are thy tabernacles, O Lord of hosts! My soul cryeth, yea, even fainteth for the courts of the Lord." I felt much the same way in a Conference love-feast. It is no great wonder to me that people, particularly the older people, sigh for the old things, the old songs, the old ways and the old meetings. They call up old associations and carry us back to old scenes. The young, who are living now, will, when they begin to get old, sigh for the meetings we have and the songs we sing now. It always has been so and always will be so. The young need to be patient with the old, and the old need to be patient with the young. Their tastes differ. I am free to confess to a liking for the old songs, those that my mother and the good people of my boyhood days used to sing. I am just as free to own to a great love for the class meeting and the love-feast. If for no other reason, I like these because they grew into me while I was growing, and they became a part of me as I was coming to be myself. They have gone into the woof and warp of my being. As you know, I have no gift of song; but when they strike off on one of the old songs, "I fall in, tune or no tune," as Bishop Kavanaugh said he would do when the redeemed hosts began their chorus of praise to the Lamb. I can't help it. These songs move me and inspire me—some of them fire me up. I go back to old Smyrna and live over again. Nothing hardly that we sing now gets into me like, "How happy every child of grace who knows his sins forgiven." Mother used to sing that by snatches hour after hour while busy about her house-work, and Uncle Newton Davis, our old class leader, always sang it when everybody got in tune in our old-time class meetings. I see the cards and the fleecy rolls and the spinning wheel and the long-drawn thread, and mother as busy as a bee pouring out her soul in praise to God. I see the old log church, its wide fireplace, the plain clapboard pulpit, the puncheon floor, the backless slab seats, the company of devout worshipers, and I hear the hearty amens and the loud hallelujahs of praise to God. I do not want to go back in fact to those old days, but I do love to go back to them in memory, and live over them in memory.

At the Conference love-feast I heard mostly the hopes and aspirations of the young and younger men. I wanted to hear of the battles and victories of the old men. A few of them—perhaps, a duo proportion—spoke, and their words were a feast to me. That love-feast was meat for forty days or longer. It will be a green spot—another starling—to me as long as I live. I do hope it will not be so long again till I am in a love-feast with my preacher brethren.

GILDEROY.

A Tribute to Dr. Abbey.

All the readers of Dr. Abbey's "Christian Cradlehood" will remember how strongly he insisted on obedience to parental authority. This to him seemed to be the basal rock on which the family government was to be built. He said a child's education began when it was six months old, and, if both parents worked in unison for the good of the child, it could be taught to grow up "in the way it should go" from that age even on to a perfect Christian life without knowing evil by experience. He contended (if I remember rightly) that obedience was religion. A child that obeyed instantly without question or hesitation had as much religion as a grown person who had been converted, obeyed and was perfectly submissive to God's will. There may be many who think this an impossibility; but if Christian parents would consider the great responsibility of their wise or unwise rules of family government, there might be a great awakening on this important subject.

Rules and rules have been made and broken because the first and best rule was never kept, and that was the rule of obedience. If this rule was laid down and made the focus of all others, it would seem an easier task to enforce every other line of conduct in the right direction. One who never read Dr. Abbey's "Christian Cradlehood" said, "Had I not read Dr. Abbey's articles in the ADVOCATE, I should never have thought much about the religion of childhood consisting in obedience to parents, or regarded its importance."

Most parents, and especially mothers, excuse their non-performance of their duty in this respect on the ground of their great love for their children; but if they would only reflect on the consequences of this indulgence, and the spiritual damage they are entailing upon their offspring—which will be fatal according to the extent of it—they would as soon administer poison to their bodies as to refuse or neglect to enforce entire obedience to their commands.

Surely all Christian parents hope and pray for the conversion of their children. Are those who do not followers of Christ? If we do that, and our prayers are sincere, we are very apt to do all we can to bring about "the consummation so devoutly to be wished," and not that which would tend to thwart an answer to what we try to believe are prayers. Proper obedience to good parents is as naturally followed by proper obedience to a good God as that it is natural that a stream should enlarge as it flows to the sea. A lady of some experience and mother of two children said she could not recall a single instance where children were taught exploit obedience. Shall we drift with the current or shall we stem the tide?

MRS. L. CRABY SADLER.

How Do We Sing?

Spirited and heart-felt congregational singing is to religious worship what air is to smoldering fire; and, as literal fire is fanned into flame by coming in contact with the air, in like manner a flame of love is kindled in our hearts by singing with a spirit, having our minds and hearts in tune with the sentiment expressed in the hymn. The Psalmist David says, "Sing aloud unto God, our strength; make a joyful noise unto the God of Jacob." If we desire to praise God in song, we can do so only by entering into the spirit of the author of the hymn. If, while singing, our minds are engaged in trying to regulate and modulate our voices with a view of catching the ear of the audience, it is purely a lip service, and can not be acceptable to God, whom we should praise in song as well as in all other devotional exercises.

Brother, sister, friend, when we join in sacred song, let us lift up our hearts in joy and gratitude to God, to whom all possible praise is ever due. Let us not keep silent because others are more gifted in music than we. It may be that our voices are somewhat discordant and shattered; yet, if we raise them in solemn devotion to God, they will ever fall in pleasant strains upon the ears of heaven's choristers.

"Children of the heavenly King,
As we journey, let us sing;
Sing our Savior's worthy praise,
Glorious in his works and ways."

D. K. HUNT.

Vidalia, La.

"Sam Williams: A Tale of the Old South," by W. S. Harrison.

Such is the title and authorship of a new book issued by the Southern Methodist Publishing House about the first of December, last. Mr. Editor, have you read this book? The publishers say of it: "We are mistaken in our estimate of this book if it is not received by the public with distinguished favor."

Knowing the man, and having read the book, I am prepared to endorse this high commendation of the publishers. The preface is a success, brief and to the point, giving a good sample of the author's style and purpose, and creating a desire to read the book. The story of the South, on a well-regulated plantation of the olden time, is well told. Three characters are clearly presented—the slave owner, the laboring white man, and the negro. You see the "old-time darkey" in his cabin, in the kitchen, in the cotton field, and at "de mestin'." You hear him sing, hear his lingo, hear him shout, hear him preach, and see him on occasions "patting juber" in "the quarters." The two other types of the old Southern life are brought out in strong relief. The style of the author is concise and perspicuous; his language easy and natural. In some of the descriptive portions of the book an idyllic undertone of poetry mingles with the prose of the writer, reminding one of Ike Marvel's "Dream Life," or "Reveries of a Bachelor." In several chapters the author "outruns his race and time, and carries his reader into the midst of things not dreamed of before." Reading these chapters, I found such resemblance to Edward Bellamy's book that, in meeting our author next day, I asked him if he had read "Looking Backward." He replied, "Not until 'Sam Williams' had gone to press."

The average reader would hardly take the author to be a Methodist preacher. He is, nevertheless, our greatly esteemed W. S. Harrison, of the North Mississippi Conference. He is a writer of fine descriptive powers, a moral philosopher without cant, and a political economist of progressive ideas. His book merits the thanks of all lovers of this Southland, and should find favor with the public generally. Many will read it with pleasure, and, having done so, will be prepared to relish another book, on the "New South," expected soon, by the same author.

T. C. WIER.

New Theory as to the Rum Power.

On the basis of supply and demand, it is usually supposed that it is the purchase of liquor which supports the saloon. Admitting this in one sense, in another Frank J. Sibley, in the *Union Signal*, denies it, and insists that it is the employing men who use liquor, which is chargeable with the final responsibility. He concludes:

Let the temperance and Christian business forces of this nation unite, firmly as the rock, on this policy:

1. No employment for drinkers unless they will immediately and unconditionally pledge themselves to forever abandon the beverage use of liquors.

2. Constant vigilance to detect those who are not honest and faithful to the pledge.

3. Summary dismissal for all who break the pledge.

What would be the result of such a policy rigidly adhered to in the Christian business world? Four-fifths of all the drinking employees would take the pledge and faithfully keep it. In all the history of the temperance work of the world there has never been offered the drinker an inducement so strong, so continuous, so imperative as this policy for his reformation.

The adoption of this inducement, on which daily bread depends, would brighten homes and hopes long shadowed by the drink-fiend's brooding presence; it would feed the hungry and clothe the shivering children of poverty; it would close the doors of a hundred thousand dram shops in six months; it would put out the fires in half the breweries and stills; it would bankrupt the rum treasury in a year.

One may say: Prohibit saloons in State and Nation, and you accomplish all this and more. This is true; but State and National prohibition can only be purchased by long and wearisome political battles. Those battles must be fought. The army of prohibition voters must mass solidly and force the divorce of the liquor power from the protection of Church and State. But suppose a general who had marched his army up to the intrenchments of a powerful foe should be informed that one flank of the enemy's army was unprotected. If he neglected to send an army corps or a brigade to attack that flank he would be court-martialed as a coward, or dismissed for incompetency.

Against this policy of non-employment of drinkers the liquor lords have no defenses. It is a dormant power lying long unused in Christian hands. In this age of rum-shop arrogance and aggression it is a crime against Christianity to longer neglect to bring this mighty engine into action on the rum enemy's flank.—*Western Christian Advocate.*

Lost and Won at Gambling.

Our readers may not be especially interested in the announcement that the racing season has closed. But they may have an interest in knowing how much money has changed hands as a result of the races, and from the statements put forth in the daily press, we are able to tell them the result in this State of New York. We quote from the itemized statement in the New York *Times*, and the figures are wholly trustworthy, as the amounts are registered by the bookmakers. The result shows that there are thirty-seven men who have won not less than $10 000 each, the greatest sum won by one sporting man being $156,948, and the smallest $10 155. The aggregate winnings of these thirty-seven men amount to $1,284 700—one million two hundred and eighty-four thousand seven hundred dollars—giving an average of $39 722 each. Besides these, there are 100 men who have won less than $10,000 and not less than $1,000. The total of these winnings is about $370 000. The amounts below $1,000 are not given, but supposing them to amount to not less than $250 000—and probably they exceed that—and we have the enormous sum of $1,901 700—nearly two millions of dollars, won and lost at the races during the present year, embracing the Spring and Fall seasons. Now, when we reflect that this is all the result of betting, that the money won by these men is lost by others without any value received therefor, and that this great sum represents only the race-course gambling in one State, and we have a suggestion of how enormous this evil has become. And then, in reply to the miserable subterfuge that all this racing is for encouraging the breeding of horses, be it remembered that these amounts do not represent any award of premiums by county or State fairs for speed, which is a legitimate method of encouraging horse-breeding, but stand solely for betting, for the worst form of gambling. And let it not be forgotten that these gains represent equal losses and impoverishment and the ruin of hundreds and thousands of young men throughout the country who have imagined they could acquire an easy fortune by putting their brains against "the stables"—professional gamblers who know all the tricks of the track and who bet to win. How long this awful business will be encouraged by the State we do not know. It is pure perversity, it is the wildest folly to enact laws declaring losses by bets to be uncollectable while pool selling is permitted as it is. New York stands disgraced before the appalling statistics of the race-track, while our prisons and reformatories are telling witnesses of the crime and vice fostered by this particular species of gambling—of the souls they ruin. How long, O Lord, *how* long!—*Christian at Work.*

SUNDAY-SCHOOL LESSON.—Jan. 29, 1893.

BY REV. WM. H. LAPRADE, D. D.

The Spirit of the Lord.

Zechariah iv. 1-10.

TIME.—B. C. 52t.

PLACE.—Jerusalem.

GOLDEN TEXT.—"*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*" (*Zech.* iv, 6.)

The central thought of our lesson last Sunday was *purity;* that of to-day is *power.* As Joshua, the high priest, was chosen to represent Israel as first impure and then purified, so now, and appropriately, Zerubbabel, the prince, is chosen to represent the medium through which the power of God should be made known.

Zechariah represents himself as having fallen asleep after the vision of Joshua. The angel, who had departed, soon returned, and another vision, the fifth of the series, was granted to him for the instruction and encouragement of the builders.

As the sinfulness of the people had led to doubt, so now the weakness of the people led to discouragement. Two things needed especially to be recognized: First, that God's purpose did not rest on *their* strength. Secondly, that *all power* comes from God.

Vers. 1-3. The Jews were familiar with this symbol. The prophet would at once associate it with the candlestick of the tabernacle, even if in doubt as to its significance here.

The Candlestick is the Church itself; not the *Temple,* but the Church within the Temple, and for which the Temple was to be built. The spiritual Church was to be restored. The bowl, the reservoir for the oil, from which distribution is made through the pipes, suggests plentiful supply. The oil is the symbol of the graces of the Spirit, particularly of spiritual power. The pipes—seven to each lamp—indicating plenty—are channels of communication. The two olive branches—for (see ver. 12) Zechariah discovers that they are branches, not trees—are Joshua and Zerubbabel, appointed by God as principal channels of power and grace, through whom the sacred oil is poured into the bowl for distribution.

Vers. 4, 5. The prophets saw the objects, but did not read the lesson of them. The question of the angel seems to indicate surprise, but may be simply to emphasize in advance the importance of the truth to be taught.

Ver. 6. The difficulties in the way of building were many and great. The Samaritans were bitter in their enmity and would surely attack them. No doubt the wisdom of seeking aid, human aid, had been suggested. They themselves were weak. Captivity had weakened them, selfishness in building up their fortunes at the expense of the unfinished Temple had further weakened them. What could they do?

"Not by might, nor by power. Not by your *own* power, not by the power of any *human* arm or brain. "But by my Spirit." All power dale back to spirit; God is the only ultimate force. But that is not the only meaning, nor here the principal one. The thought here is that this work of temple-building and of restoration of spiritual worship is of God's appointment, and that he will accomplish it through those whom he has appointed if they are obedient. Furthermore that no other than the Spirit of God *can* accomplish this spiritual work.

Ver. 7. Since God's power is to put forth in behalf of Zerubbabel, all difficulties are swept away; a pebble or a mountain, what would either be in the path of the Lord of Hosts? The finishing touch, the headstone, will surely be placed, while prayer for the continued grace of God shall mingle with the shouts of joy.

Vers. 8-10. This prophecy was fulfilled; its fulfillment justified the words of the angel. The "eyes of the Lord" beheld the Temple complete and he rejoiced in the work.

Only spiritual force can accomplish spiritual results. Any organization calling itself a church, and depending on any power except the Spirit of God is essentially "of the earth, earthy." There is no world-saving influence in it, and its membership can not "grow in grace."

God works through men, *so long as men are obedient.* "Obedience is better than sacrifice."

No task is too great for him who draws his strength from God; *provided God appoints the task.*

Would you do good work for Christ and humanity? The question then is not "Are you learned, or rich, or strong, or wise?"—but "Have you faith in God and do you keep his commandments?"

The average annual decrease in the national debt of the United States during the last decade exceeded $100,000,000; the decrease per capita of combined national, state, and local debt during the same period was from $60.73 to $32.37, while other statistics show that the value of property assessed for taxation increased nearly while from $17,000,000,000 to $25,500,000,000, or 50 per cent., indicating a reduction of public debt and an increase of wealth for the country unprecedented at least in modern times.—*Good Roads.*

Celia Jones Waller.

On Monday, Jan. 2, I received a telegram from Rev. K. A. Jones, of Crawford, Miss., saying, "No hope for my daughter Celia; come down to-night." In response to this sad message I went the same night to Crawford to find our dear Bro. Jones, his wife and the children who were at home in deep distress, for the messenger had already come, and the gentle spirit of their lovely Celia had passed away. As I sat with the stricken family, the sorrowing father said, "We find comfort in the thought of her complete preparation for the change."

She died on Tuesday, Jan. 3, 1893. Appropriate funeral services were held in the Methodist Church on the next day (Wednesday), conducted by the writer, assisted by Rev. Mr. Barclay, of the Presbyterian Church, and Rev. D. L. Cogdell, of the North Mississippi Conference. From the church the body was borne to the cemetery and laid to rest, "asleep in Jesus" till the resurrection morning. I have seldom seen a whole community so touched as by one common grief as were the kind people of Crawford by the death of our young and estimable sister Waller.

Celia Jones, daughter of Rev. K. A. Jones, of the North Mississippi Conference, was born in Starkville, Miss., March 30, 1866. She was baptized in infancy by Bishop W. M. Wightman; was converted and joined the Methodist Church in her girlhood at Black Hawk, Miss., under the ministry of Rev. J. S. Oakley. On June 30, 1891, she was united in marriage to Capt. G. P. Waller, of Crawford, Miss., with whom she lived happily until her death.

Intelligent in mind, attractive in person, and amiable and gentle in disposition, she was greatly esteemed and beloved and made many friends among those with whom she associated. Firmly grounded in her religious principles, she adorned, by consistent living, her profession of faith. In all the relations of life she was kind, affectionate and true; a loving daughter, a gentle sister, a devoted wife. To her many native graces of mind and heart were added the adornments and culture of a high order of education. She was a graduate of the State Normal College at Nashville, Tenn. After completing her collegiate course, she spent some time in the useful occupation of a teacher. A few short weeks before her death she had moved into a new and beautiful cottage home planned by her own suggestions, and built by her fond husband. Thus pleasantly situated in the midst of friends and loving kindred, and happy in her marriage and domestic relations, she had much to render life joyous and hopeful. While we wonder at the mysterious providence that removed her thus early from surroundings so calculated to gladden her present life, and render her future bright with promise, we may yet find consolation in the thought that she has entered upon a far better inheritance, even the heavenly Canaan in our Father's kingdom above. T. C. WIER.

To pass the winter season comfortably avoid colds by using Dr. Bull's Cough Syrup.

Among the Shadows.

Life has its surprises of sorrows. It is not always true that coming events cast their shadows before them. No. Often Sorrow's touch is as quick as the touch of an angel. Christ came into this world to soothe the sorrows of others, and yet he was a man of sorrows and acquainted with grief. He would make a Paradise for man, though having his own Gethsemane.

The itinerant's life is spent in lifting the clouds from human pathway, and while brightening the homes of others he is arrested by the sorrows that come upon his own home. The Father so loved us that he gave his only begotten Son, is only understood in its depths of love when child-life in the home has departed.

The itinerant, in common with all mankind, has one inheritance—the inheritance of sacred places where his precious dead may sleep amid the silent watches of the night until the morning shall break on the eternal hills. Blessed places! They are suggestive of hallowed memories; and while the itinerant and the companion may leave the spot sacred to them, and no privilege given to place the flowers of early Spring-time on the grave of the itinerant's child, yet to their hearts the flowers of love will be as fresh as the dews of the morning, and as they talk in after years of the unforgotten grave, with its sweet memories which come like trooping angels, they will wipe their tears away and turn their faces in hope to the land of unclouded beauty.

The home of Bro. and Sister Mark M. Moore, of Columbia, Miss., is greatly saddened. Their son, Waldo, departed this life, Nov. 16, 1892, after a brief illness. Waldo was born in Greensboro, Ala., July 22, 1882; baptized by Rev. Geo. Banoroft, May 23, 1883, and received into full fellowship in the church, Oct. 16, 1890. Waldo was a most promising child. Apt to learn, genial, industrious, and, the best of all, he gave his heart to Christ. He said to his mother several times during the year, "I do want to be a Christian boy." The stricken father asked him if he loved God. He replied, "I do." Then the question was asked if he felt that God loved him. Instantly he replied, "Of course I do." About an hour before his departure he repeated the Lord's Prayer. Blessed child! You are forever with the Lord. The father, writing Dec. 22, says: "While I know the Lord is good in this severe stroke, yet we do miss him so much. Christmas will not be as happy to us this year as last. Earth seems darker, but—glory to God!—heaven seems brighter far than ever."

To our sister and brother we offer our sincere sympathy, and pray that the Christ who blessed the home at Bethany may bless and comfort theirs.

I. W. COOPER.

BEECHAM'S PILLS will save doctor's bills.

The Gambling Curse.

FACTS AND OPINIONS FROM MANY SOURCES.

We have a scrap book in our office that contains a partial record of gambling, as furnished by the daily press. This record shows only a tithe of the real results, but these facts are appalling facts. The following is a synopsis from this record of crimes arising from gambling during 1890. One hundred and twenty-eight persons were either shot or stabbed over gambling games. Four were stabbed and five shot at poker. Twelve stabbed and twenty-four shot over the game of craps, a game of dice much played by bootblacks and newsboys upon the sidewalk, and by fast young men and negroes. Twenty-eight were stabbed and fifty-five were shot over the gambling table, or as the direct result thereof. Besides these, six attempted suicide, twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane. Sixty-eight youths and persons have been ruined by pool-gambling and betting upon horse-racing. Among the crimes committed to get money to gamble with are two burglaries, eighteen forgeries, and eighty-five embezzlements, while thirty-two persons holding positions of trust in banks and other places of mercantile life absconded. The enormous sum of $2,898,372 is shown by this same record as the proceeds of these embezzlements and defalcations. To those crimes must be added the long list of thefts, robberies, embezzlements, larcenies and defalcations which are never known except to immediate friends, or persons especially interested. —Anthony Comstock.

I hate the whole business of pool-selling. There is hardly a criminal class that is not represented amoog the men engaged in it. More young men have stood here at this desk confessing their first offense against law and ascribing their downfall to their infatuation for pool-room gambling than I would care to attempt to estimate. Actual experience has satisfied me that no form of gambling offers greater temptations to young men to take what is not theirs. It requires so little money each time that the first peculation is easily made. I would rather have a boy of mine introduced to a faro bank than to a pool-room. He would in all probability be dealing with better men, and the chance of his desire to gamble being killed instead of cultivated would be a thousand times greater. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason. What respectable man who knows the race-tracks for what they are, will to-day take his wife or his daughter to a race-track to see the races for the pleasure of seeing them? He must sit among a lot of over-dressed women, who yell and shout like men, and who act as decent men would be ashamed to act. To seat a good woman or a young girl among the horde of hardened, gambling-crazed females who are found in the grand stands on every racing day, is an insult to the entire sex. Respectable women do go; but among the crowd of bad women and worse men they look sadly out of place.—Thomas J. Byrnes, Superintendent of Police, New York City.

In an interview in *The Tribune*, Dr. Chauncey M. Depew says: "A considerable proportion of failures in business and 90 per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. It is the one vice which seems to destroy immediately the moral sense, and to obliterate that absolutely essential quality in employer and employee, in the custodian and his cash, in the trustee and his estate, in the son and his mother's or his sister's property, fidelity to the trust, the violation of which destroys the violater and ruins the people who confide in him. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy-shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling can not have prosperity in business, religion in its churches, or morality among its people."

The amount of small peculation and larger stealings by bank clerks and others in position, is much greater than is generally known. The fact is evident from the report of a guarantee company, which reports that in nineteen years it had insured the honesty of about 140,000 officials, of whom over 2,000 had defaulted. Considering the fact that the company is noted for its conservatism in taking risks, this shows a sad condition of affairs. The report of the company places the blame on the prevalence of gambling in its many forms, and states that most of the defalcations were made under sudden temptation and for small sums. "It seems remarkable," it says, "that the State Legislature or municipal authorities, whichever have the power, do not take steps to stop the numerous avenues such as pool-selling, bucket shops, turf exchanges, and other openly permitted sources of inducement which are publicly held out to employees to engage in gambling—not infrequently with their employer's money." This is one obvious remedy for a state of things which must be acknowledged to be deplorable.—*Public Ledger*, Philadelphia.

The State prisons of New York and New Jersey are full of young men whose first downward step was taken through the gate of a race-track. They were rotten before they were ripe. Picture the grief of parents, the dishonor of families, the uncertainty of employers regarding their employees, the disturbance of business, the demoralization of the community caused by this state of things. The feeder of the race-track is the pool-room. The device enables anybody and everybody to bet without visiting the track—makes the track an omnipresent curse. In the pool-room you place your bet on such and such a horse. If that horse wins, your deposit is returned with a premium. If he loses, your money remains in the capacious till of the pool-seller. The amounts taken in are enormous. The sums paid out in prizes are comparatively small. The difference between the income and the outgo represents the profit of the pool-room. So, then, these "sports" who own and run these races are not serving the devil for the mere love of the service. They are professionally wicked. They are scientific scoundrels, whose religion is gain, and whose ritual is pleasure.—Rev. Carlos Martyn, Newark, N. J.

The "Allied gambling industries of the country" is what *The Century* calls the lottery, the race-track, and the gambling house, and the characterization is true and just. Those highly respectable, not to say pious, family newspapers that are publishing denunciations of the lottery on one page and "tips" on the races on another would do well to make a note of this. The truth of the matter is that these highly respectable family journals are the chief hope and strength of the gambling business at this very time.

I favor a National Anti-Gambling League to oppose the organized gambling fraternity of the country. Let in the light. Expose the bought and sold legislators who enrage every State in the Union. Arouse the ministry to rebuke the sins of the age, that all pulpits may blaze with the lightning of Sinai, "Thou shalt not steal." The church is at fault. Let us hear from our 100,000 pulpits the old, the homely moralities of the Ten Commandments.—John P. Newman, D. D., Bishop of the M. E. Church.

This gambling vice has within the past few years grown to alarming proportions, and permeated society beyond what is dreamed of by the better class of citizens. Thousands of young men are ruined, and the old and middle-aged are driven to desperation and crime through the power which this alluring vice has over them.—Hon. Warren Higley, New York.

—*Christian at Work.*

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The strongest element of power is love for humanity. Christ loved men so much that he gave himself to die for them.—*Bishop Simpson.*

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Could Not Open His Eyes

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it **saved his sight,** even if not **his very life.** You may use this testimonial in any way you choose, I am always ready to sound the praise of

Hood's Sarsaparilla

because of the wonderful good it did my son." ARMIE F. BLACKMAN, 2888 Washington St., Boston, Mass. Get HOOD'S.

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NEW ORLEANS, LA.,

SEMI-ANNUAL STATEMENT,

Dec. 31, 1892.

RESOURCES.

Loans and discounts		$1,374,182 87
Overdrafts		17,793 76
Stocks and bonds		91,250 00
United States bonds		50 000 00
Premium on same		7,000 00
Furniture and fixtures		5,794 82
Five per cent. fund		2,250 00
Foreign and domestic exchange	$252 801 50	
Currency and coin	286,191 75	
Checks for clearing-house	311,237 44	850,230 78
Total		$2,398,501 23

LIABILITIES.

Capital stock		$500,000 00
Surplus and profits		45,458 47
Dividends unpaid		247 00
Circulation		45,000 00
Individual deposits	$1,095,251 56	
Time certificates of deposit	125,500 00	
Due to banks	552,511 20	1,773,295 76
Bills payable and rediscounts		34,500 00
Total		$2,398,501 23

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Thursday, January 26, 1893.

There will be a meeting of the City Mission Committee in the ADVOCATE office, Tuesday, February 7, at 4 P. M. Business of great importance. Let every pastor and committeeman respond promptly to this call.

C. W. CARTER, P. E.

BRIEFS.

"I am but one, but I am one. I can not do everything, but I can do something. What I ought to do, by the grace of God, *I will*."

The whisky law of this State is a very stringent one, and, at least, half of those engaged in the business here contemplate going out of it as soon as their license expire.—*Clarion-Ledger*, Jackson, Miss.

This has been the coldest Winter in a long time. Many rivers have been bridged without the aid of appropriations from treasuries. Nature is the engineer and builder, and water the material out of which some most magnificent cantilevers have been constructed.

A good deal is being written for the various church papers on the subject of enforcing discipline. Of course, this is an important subject, for no organization can long maintain its existence without maintaining the rules which hold it together. But we are moved to ask this question: Are those preachers who write on this subject enforcing discipline in their own charges?

Some one having asked Mr. Gladstone the secret of his remarkable activity, he replied with a story: "There was once a road leading out of London on which more horses died than any other, and inquiry revealed the fact that it was perfectly level. Consequently the animals in traveling over it used only one set of muscles."

There is a good point in that for preachers, and that is, variety of work. Take recreation in a different sort of work, and let some of that work be well-thought articles for this paper.

Bishop Phillips Brooks.

The dispatches, last Monday, announced the death of the eminent preacher and Bishop of the diocese of Massachusetts, Protestant Episcopal Church. Bishop Brooks was a native of Boston, being born in 1835. He was graduated from Harvard University at twenty years of age, and from the Theological Seminary in Alexandria, Va., at twenty-four years of age. He served his church ten years in Philadelphia, and in 1869 was called to Trinity Church, Boston, where he remained until he was elected Bishop of Massachusetts two years ago. He was the most conspicuous member of the evangelical section of the Episcopal Church, and by his moderation and evangelical bearing toward all Christians won the highest esteem of all the churches. In his death the Church has lost one of her ablest men and Christianity one of her profoundest expositors. By many good judges Bishop Brooks was regarded as the greatest preacher in America.

Ministerial Vows.

The great majority of our ministers are "elders in the church of God." The ceremony of ordination of elders is a most solemn and impressive service; so much so, that the wonder is that any minister should ever forget its solemnity or be oblivious to its impressiveness. As a rule, this rite is performed during the sitting of Annual Conferences and before large audiences of the people. In the presence of these assemblies of ministers and members and worldly people the candidates assume the

ELDERS' VOWS.

After avowing their faith, "that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ," they promise to "instruct the people committed to their charge, out of said Scriptures, and to teach nothing as required of necessity to eternal salvation but that which may be concluded and proved by the Scriptures." The three vows after this first are but variations of the first. One has reference to administering "the doctrine and sacraments and discipline of Christ, as he hath commanded"—the other, to using faithful diligence to drive away doctrines contrary to God's Word—and the other, to diligence in prayers and studying the Scriptures and such other studies as help to the knowledge of the Scriptures. These four promises are but the detailed expressions of the great vow "to instruct the people out of the Scriptures." Here is the elder's great work, a work whose magnitude may well appal any man who looks it in the face. It is no reproach upon the "people committed to our charge," that they need instruction in the divine things contained in the Holy Word. Ignorance in these things is so evenly distributed, that the preacher who takes it for granted that his people need no *instruction* therein, begins a course of ministry whose power and efficiency will be greatly crippled, and his success will not be such as it should be. The minister, by his office and vow, is naturally supposed to be "learned in the Scriptures," and the people as naturally look to him for instruction in the Scriptures. They have not the facilities and opportunities for study that he has, and their daily cares and labors tend to draw their minds away from such study. The people, then, offer a large and inviting school, really waiting and wishing for instruction from the man of God.

Our vow is made that we will instruct them, teach them. Now mind you, not to teach them our fancies, or dreams, or reveries. Those things may be very beautiful, and we may clothe them in choicest words and deliver them with all the ornamentations of elocution, and yet be outside our vows. Neither have we vowed to teach our people science, nor philosophy, nor literature. These are excellent things, and the minister who has opportunity to make himself familiar with them and fails to use it, such failure should be written down to his shame and condemnation. But these are also not included in our vows. And if we instruct our people in these things, as some ministers seem disposed to do, we are not doing the thing we promised to do. We promised to teach them the doctrines of the Scriptures.

The efficient teacher is the one who knows what he teaches and how to do it. The efficient instructor in the Scriptures is the one who knows the Scriptures and knows how to apply its teachings to the exigencies of those taught. Our office and vow, then, commit us to a diligent and persistent study of God's Word. In that Word we learn *what* to teach and *how* to teach. In that Word we have not only the revelation of the divine mind and will concerning the people committed to our charge, but we have the divine record as to the wants and woes and sins of our people, and also directions in regard to leading our people up to the full storehouse of divine mercy and grace, where all sin will be pardoned and woe relieved and want satisfied. We learn from the Scriptures that God and our people are far apart, and we also learn how to bring them together that God may be honored and the people saved. Such teaching—teaching which saves—includes the banishing of all erroneous and strange doctrines from the minds of our people and "ministering the sacraments and the discipline of Christ, as the Lord hath commanded." And to do this effectually, there must be a "laying aside the study of the world and the flesh" and an earnest and continuous study of the Book, using always such other studies as will "help to the knowledge of the same." The great work of the elder—that which he has vowed to do—is to study the Word of God in order that he may be fitted to teach the people committed to his charge. And let every elder who reads this be reminded that by his vow and ordination he is a teacher, and that he need not go beyond his text-book for a theme.

The only other difference between the deacon's vow and the elder's vow is that the elder promises to "set forward quietness, peace and love among all Christian people, and especially among them that are or shall be committed to his charge." And what minister of Jesus will not do this? If he has the "mind of Christ," this he will do with all patience "as much as in him lieth."

We have thus called attention to the solemn vows which, as ministers, we have taken, not only as a reminder that they are upon us, but to get them freshly upon our consciences, that we may realize anew these fearful obligations and feel our insufficiency for the resulting responsibilities, and thus be driven with an earnest seeking to the Holy Spirit, who has called us to this ministry and by whose baptism of power only that ministry will be made effective. God help us all.

A Great Agent.

We presume all our pastors are by this time settled for the year, and have entered heartily into their work. As ministers of the manifold grace of God, we ought to use every lawful and available agency in our work of ministering to others. Among the most efficient agents for good, it is now conceded by all thoughtful persons that the church paper occupies a prominent place in the first rank. The reason for this concession is found in the following eleven points which we copy from an exchange:

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power, it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.

This being the case, a pastor who induces his people to read the church paper, not only benefits them, but enlarges his own sphere of usefulness and becomes the means through which a large revenue of praise accrues to the Lord Christ.

We trust, then, that all our pastors will use all earnest endeavor to place the ADVOCATE in reach of all their people. Speak of it in private and in public. Arouse your people on the subject of religious reading. Preach on the subject, and thus awaken in the church a conscience on this point of vast importance. Don't be discouraged, but work away with a will, and your efforts will eventuate in a large success.

The Sunday-School Superintendent.

There is no office in the church of greater importance than the office of superintendent of the Sunday-school. There is no officer who is in a position to exert a larger influence over a greater number of young and impressible minds and hearts than the superintendent of the Sunday-school. He has an opportunity and privilege to make impressions for life and eternity which very few have. He stands in a position which an angel might covet. He can wield a power of which an angel knows nothing. The formative period of immortal souls is in his hands, and the symmetry or angularity of the characters of his scholars will show the impress of his hands forever. What a man he ought to be! How wise and tender! How firm and strong! The *Epworth Herald* thus sketches the true superintendent and his methods:

His smile is like a sunbeam. His voice sympathetic and winning. He does not pose as an orator. Prays in short meter. Is not fidgety or cross-grained. Never indulges in personalities. Is generous and frank. Calls every boy and girl by name. Has won the confidence of teachers utterly. Is the pastor's right-hand man. Has special regard for poor folks. Conducts a teachers' meeting that draws like a blister. Makes few rules, but sees that *they* are kept. Does not say *go*, but *come*. Does not work the bell too hard. Has no mercy on the lesson loaf *in the school*. Induces everyone to kneel in prayer. Does not hire the children to come by giving prizes. Magnifies the importance of personal influence. Often holds a ten-minute "after service" to see if some scholar is not willing to give himself to Christ. Rejoices more over the conversion of a little boy or girl than he would if he had made a worldly fortune. Blessed man! We wish we could multiply him by ten thousand!

Are you a superintendent? Then read the foregoing and "go thou and do likewise."

On the Wing.

We are all interested in the prosperity of Millsaps College. The people of Mississippi are trusting their boys to us, and their trust shall not be betrayed. A faculty of picked men, each a specialist, gives us ready access to the ear and mind of the pupil. The prophecies of Bishop Galloway and others are almost realized at this early date. One hundred and fifty-two matriculates in a Methodist college marks an era in our church history. From the north and south, the east and west, they have come—a fine, manly body of students.

We had the pleasure of listening to the boys sing, and of praying with them and for them. Dr. Murrah introduced us as agent of the college. How well they listened! How willingly they responded! By their efforts $100 was added to the endowment fund, over $70 of which was out of their own pockets. We all sang, "Praise God," etc. What a vote of confidence was this in the president and faculty of Millsaps College!

The new term will soon begin. Send on your boys. Dr. Murrah will give you full information.

JOHN W. CHAMBERS,
Agent.

"A Limited Pastorate."

While some of the laymen in our church have been calling for an indefinite pastorate, and that through the columns of our paper, some laymen in the Presbyterian Church, through the columns of the *Christian Observer*, Louisville, Ky., are calling for a limited pastorate. Several articles have appeared in that excellent paper on this subject, one of which was embodied in an article from one of our correspondents last week. The last number of the *Observer* contains two articles on the same subject—one for and the other against a limited pastorate. It seems a little curious that laymen in different churches should advocate each other's systems rather than their own. It reminds us of the story of two brethren—one Baptist and the other Presbyterian—having a controversy on church polity and doctrine, which resulted in the Baptist turning Presbyterian and the Presbyterian turning Baptist. Perhaps it shows that no system is so perfect that it can not be amended. We commend to the consideration of those among us who favor an indefinite pastorate these points made in the *Observer* by the Presbyterian layman who advocates a limited pastorate in his church:

The only solution of this question seems to me to be this: Give our presbyteries absolute right to place and displace preachers. That we have good preachers, with good churches and good salaries, no one can deny. And that we have good preachers, with poor churches and poor salaries, no one can deny. Have we not poor preachers in both places? But when it comes to our preachers of note you can not find one except in our cities, and with good paying congregations. Would it hurt the big men to preach to a country church for a year? Why, no; it would do them good. And then it would be very beneficial to send some of our moderate men to the cities for the same length of time.

Here is another advantage in putting this matter under charge of the presbyteries. There are churches in our presbyteries without pastors solely because they can not get a two-thousand-dollar man for about six hundred dollars. The churches and pastors being under direction and supervision of the presbyteries, such churches would be expected to take and support what the presbytery should send them. But you urge that maybe a certain church could not support a man with a family. Then group the churches.

Still another advantage: I believe, should this system be inaugurated, more young men would come into the ministry in our church. Under the present state of affairs who can censure them for being slow to come into the ministry? What assurance have they of a charge after their license or ordination? But with the presbytery, under which they are training, to place them, even with a very small salary, would give them encouragement and a chance to make a little reputation.

Brethren, give this subject some thought. Don't get fretted about it, but think soberly—yes, pray over it, and, maybe, great results will follow.

Dr. H. M. King closes a good article on "True Evolution in Religion," in the *Standard*, with this fine paragraph:

True evolution is not of Christianity, but of Christians into broader, more spiritual, more Christ-like men and women. Christianity has attained its growth. It came in the fullness of time. It is the highest thought of God, and the ultimate expression of that thought, in reference to human redemption. It is the end, the bright, consummate flower, the perfect manhood of revelation. There is no further evolution of Christianity, except the evolution which it works in men, in the regeneration of their hearts, and in the development, enlargement, purification and sanctification of their lives. Not how can we change it, and adapt it to the supposed requirements of modern thought and philosophy, but how it can change us, and work within us its mighty transformations in character and in life, is the all-important, the supreme question. The only evolution about which we need to concern ourselves is the evolution of a saved and sanctified personal character. That is progress which will commend our faith in the eyes of men and angels, which will be well-pleasing to God, and which will contain the promise of the final attainment of the lofty and perfect goal of humanity, "when we shall be like him, for we shall see him as he is."

NOTES.

Push the battle vigorously every day.

"If any man will come after me, let him deny *himself*."

A genuine revival is the best cure for dissensions in a church.

Do you remember that you made some very fair promises on the first of January? How about keeping them?

The greatest sermon is the one which influences the greatest number of people toward a practical religious life.

The baseness of the refusal to do what God wills can only be measured by the loftiness of the privilege to which he calls us.

The greatest prayer is the one which opens the golden gates of heaven and lets a stream of glory down into the hearts of the worshipers.

If adverse circumstances come upon you, don't try to become *resigned* to them. Not a bit of it. Rise up like a man and conquer all such circumstances.

The little town, with one thousand inhabitants and five or six churches in it, may be appropriately denominated "church-ridden," and will soon become "poverty-stricken," spiritually.

If our three hundred pastors would give one day specially to the work of securing new subscribers and renewals of old ones, wouldn't that day's work tell? Verily it would, for nobody can equal preachers in work when they set their heads that way.

An old disease has at last been named. Preachers have been familiar with it a long time, but did not know what to call it. It has been named locomotive-ataxia, and "takes possession on Sunday of men whose legs are perfectly usable every other day in the week."

They are planning great things in Chicago for the World's Fair. They will have a hotel that covers ten acres of ground and will contain over a thousand rooms! Those people believe in humanity. Does the church show as large faith in the gospel? Why not plan largely this year for God and expect the plans to be realized?

The wide space of empty pews between the preacher and his congregation gives evidence as strong "as proofs of Holy Writ" that something is wrong in pew or pulpit. The wrong may be in both. Neither congregation nor preacher should be satisfied till the space is filled. That empty space is the herald, if not the sign, of death. Let the congregation move up to the front and the preacher rekindle the fire in the pulpit. That empty space is like an open grave and nothing can pass beyond it. The revival, edification, all gracious results are hurled there.—*Nashville Advocate.*

The wise man of a thousand years from now may ponder upon the curious fact that in the nineteenth century a delusion of the old and exploded American was that almost *any* man could "run" a newspaper or keep a hotel. When the distinguished absence from many hotels of the art and science of landlordism is remarked and when so many newspapers are recognized as promising candidates for graveyard distinction, the conclusion seems justified to us of the living present that men who can do right well in either pursuit are not sufficiently in it.—*Epworth Herald.*

In the M. E. Church papers there is a good deal being said about *popularizing* their *Review*. A brief note in *Zion's Herald*, from a Western man, seems to us drives the center out of all such talk:

"When will we Methodists get over the notion that no venture in journalism *pays* unless the financial income exceeds the outlay? Is there no value to the development of high thinking among our preachers? There ought to be one publication in the church that is not run for the purpose of swelling the financial exhibit of the publishing agents on the profit side."

Men in the pulpit and pew are courting popularity, and spend more thought and time on personal reputation than on the salvation of the world. Great fame and gaping crowds of hearers, so called, is counted "success." Success in what? Success in what?—Notoriety? Notorious for what?—A great preacher? Great in what?—Newspaper fame; what is it worth? What does it cost? For what does it stand? How much self-denial, how much cross-bearing, how much humility, meekness, brotherly love, labor among the poor, real honest effort for the salvation of sinners? How much Christ-likeness is in it all? Popularity! The very name is almost sickening. It is coming to be the synonym of humbuggery.—*Wesleyan Christian Advocate.*

One result of Sunday opening is thus stated by the *Standard:*

It was after a long and persistent agitation that the opening of the Metropolitan Museum, in New York City, on Sunday, was secured. It is said to be attended largely, but at greatly increased cost to the institution. The Sabbath visitors make additional attendants and guards necessary, and these, of course, are deprived of their rest on that day. With additional expense has come diminished revenue. One legacy of $150,000 has been lost. It is claimed that four hundred subscribing members have withdrawn their annual subscriptions, and the source of income has failed greatly.

So it did not pay in that case to openly violate the law of God in regard to the Sabbath, nor will it ever *pay* in any case.

PERSONAL AND OTHERWISE.

The postoffice address of Rev. G. R. Ellis is Escatawpa, Miss.

The best combination for any individual is mental culture and heart religion.

Monroe, La., is to have a $250,000 cotton mill and a new railroad from El Dorado, Ark.

Hattiesburg, Miss., had a $4,000 fire last week. Three houses were burned. Insurance, $2,000.

The Water Valley *Progress* says there is only one bar-room now doing business in that little city.

A hotel, store and livery stable at Bunkie, La., were burned Saturday. Loss, $15,000; insurance, $5,000.

Mr. Cleveland has been fortunate enough to have about a dozen Cabinets made for him, and he still seems to be serene.

Every saloon keeper in Jackson, Miss., excepting two, has been indicted by the grand jury for selling liquor to minors.

The largest steamer afloat is now in port here. She is 465 feet long, and will carry 20 000 bales of cotton. This is her maiden trip.

By popular vote the parish seat of Bienville has been removed from Sparta to Arcadia. The majority in favor of Arcadia was sixty-five.

Owning to the illness of Dr. I. W. Cooper, Bishop Granbery has changed Dr. Cooper from Canton to Hazlehurst, and appointed Rev. L. S. Jones to Canton.

We rejoice in the fact that some of our papers seem to be on a *good* boom, notably the *Alabama Advocate*. We wish Bro. Armstrong and Wells abundant success.

Magnolia, Miss., was visited by a destructive fire last Saturday night. The railroad depot, a four-story hotel and several business houses were completely destroyed.

Bishop Keener left home last Friday for Memphis, to dedicate our new church in that city last Sunday. We know that the Memphians had a grand sermon on that day.

Don't suffer yourself to grow lukewarm in the enjoyment of the social meetings of your church. There is where the fires begin, and there is the place to keep them glowing.

Our special friends, W. C. Dibrell and wife, of Nashville, Tenn., called at our office last week. Being absent from our desk at the time, we failed to see them, much to our regret.

It is said that efforts are being made to induce the New York Presbytery to refrain from further prosecution of the Briggs' case. It is feared that worse results will follow further prosecution.

A fair audience greeted the Rev. Mr. Howse at the Methodist Church last Sunday, it being the occasion of his first effort at this church. His sermon made a favorable impression upon the congregation.—Franklin *Advocate*.

The temperance people of Columbus, Miss., have made a gallant fight against the sale of whisky in their town, and have the sympathy of all the lovers of good order. May they win a glorious victory!

Push the canvass for your paper, brethren and sisters. You can hardly do a work that will wield so many good influences as that work which succeeds in enlarging the sphere of the paper's circulation.

Our congratulations are hereby extended to our esteemed confrere, Dr. R. Q. Mallard, editor of the *Southwestern Presbyterian*, upon his recent marriage. The *Southwestern* will sparkle now more than ever.

Bishop Hargrove publishes in the *Nashville Advocate* a round of District Conferences in Texas, beginning Feb. 25, and ending April 12. Between these dates he will hold fifteen Conferences. Is he a hustler?

One of the meanest things a mean man can do is to take a newspaper several years without paying for it, and when asked to liquidate his indebtedness to refuse to pay and go off and make a cash subscription to another paper.—West Point *Forum*.

The *Nashville Advocate* says, "A movement is on foot to raise $50,000 for endowing the Holland N. McTyeire Professorship" in Vanderbilt University. That is a much better kind of monument than a polished stone shaft.

Dear brethren, please shorten a little, just a little, your accounts of poundings, storms, breezes, etc. We have a great many readers who don't care a straw—whether "Demosthenes was an Athenian or a Dutchman."

The autopsy of Gen. Ben. F. Butler showed that he died from the rupture of a blood vessel of the brain. The doctors declare his brain weighed four ounces more than that of Daniel Webster, which was the largest on record.

We have received the Minutes of the first session of the Japan Mission Conference; also the Minutes of the seventh session of the China Mission Conference. These annuals show the growth of our church in those far-away regions.

Monroe, La., will soon be rejoicing in the brilliancy of her electric light system, which the *Times*, of that city, says is nearly completed.

The dispatches state that the Republic of Honduras has granted a charter for fifty years to the Louisiana Lottery Company. At the expiration of its charter here, Jan. 1, 1894, the company will move "bag and baggage" to Honduras.

Bishop and Mrs. Galloway entertained the Rev. Dr. W. A. Spencer, of Philadelphia, Pa., at tea yesterday evening. Dr. Spencer is a distinguished minister of the Northern Methodist Church and secretary of its Board of Church Extension.—*Clarion-Ledger*, Jan. 10.

A prominent member of the Mississippi Conference writes: "I'm going to work for our ADVOCATE very soon." This brother is a safe leader for all the other members of our patronizing Conferences to follow, and especially in the direction indicated. Let there, then, be a simultaneous push all over our territory for "our ADVOCATE."

Those who attended the Methodist Church, last Sabbath morning, enjoyed a rare entertainment. Rev. Simpson Jefferson Tubby, a full-blood Choctaw, occupied the pulpit. Three years ago Mr. Tubby did not know his letters. He could not read his native language nor speak English well. He had not been converted to the Christian religion, was as near the savage state as any Indians are in Kemper county, and played ball and gambled on the game for a living. But he was happily Christianized, taught to read and write, and was recently authorized to travel and preach by the Mississippi Conference. He was here to raise money to build a church for his people, and received a neat sum from his congregation. He will begin school at Millsaps College next Fall, and, after being educated, will be sent as a missionary among the Indians of this State and of the Territory.

In his style Mr. Tubby is simple and unaffected. Almost wholly untutored, his unfettered earnestness and the simple story of his own wild life and his subsequent conversion were more telling than many an erudite sermon. He spoke in both English and Choctaw, also read the Bible and sang hymns in the two languages.—Kosciusko *Star*.

A Great Power.

The following statistical article, which we copy from the *Epworth Herald*, will give our readers some idea of the power of the Methodist Episcopal Church:

The Columbian edition of the Methodist year-book is a handy thesaurus of dates, facts, figures and statistics, which every Methodist home should possess. Many of the items reveal a marvelous growth. They convey valuable information about the labors of our church, which all wide-awake leaguers should acquire.

There are 132 Annual and Mission Conferences, of which 110 are in the United States. The returns from these Conferences show that the church has 15 867 ministers in full connection and on trial, and 2,442,750 lay members, including probationers. There are 27 989 Sunday-schools with a membership of 2,679 005; there are 23 866 church-buildings, 2 873 halls, and 9 050 parsonages.

For missions, $1,282,676.01; church extension, $170,876; Freedmen's Aid and Southern Education, $116 796; Sunday-schools, $25 375; tracts, $23,629; education (Parent Board only), $80,664 81; American Bible Society, $35 047; woman's foreign missions, $205,342 15; woman's home missions, $104 631.50. Grand total, $1 105 037 47, which makes an average of 85⅝ cents for each member.

There are two Book Concerns having six depositories. There are twenty-five official publications, while the number of semi- and un-official periodicals may be said to be almost legion. Some knowledge of the gigantic work of the Book Concern may be gained from the amount of sales for the quadrennium, ending Oct. 31, 1892, which was $7,633,685 91; this was an increase over the former quadrennium of $712,942 75. This increase is hardly intelligible. Think of an average monthly increase of sales in the past four years of $14,852 97⅝, or a daily increase of more than $400. During these four years the agents paid out of the profits for Conference claimants a total of $430,000. For the Conference of 1893 they have declared a dividend of $125,000. This is certainly a magnificent exhibit.

Only in 1887 was organized the first deaconess home in America. Now there are in the entire church thirty-two homes and 249 deaconess workers.

The movement for the establishment of hospitals under the control and patronage of our church was begun in 1884, and has proved a worthy beginning of the second century of American Methodism. It has advanced with satisfactory results. Now Brooklyn, Philadelphia, Cincinnati, Chicago and Omaha have buildings and equipment creditable to the spirit and ability of the church.

Our church has always been a consistent patron of learning, although our reputation was to the contrary. Methodism began in one of the greatest universities of the old country and was carried over Great Britain and into America by men of the largest learning and highest classical attainments. It started to bless its children with the best and highest in spirit and mind. Although Cokesbury is no more, 195 schools of learning, including universities, colleges, seminaries and schools in mission fields, with an enrollment of 40,026 are a monumental evidence of Methodism to place within the reach of its promising youth the best advantages for the highest and purest culture of mind and soul.

Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Try it.

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite	$ 3 00
New Iberia Methodist Church	10 20
A Friend, Sallis, Miss.	5 00
Keachie, La.	14 50
N. J. Harris	1 00
John F. Smith	5 00
J. D. Rowan	5 00

Millsaps College.

$3,9251 $3 9251 $3,9251

Where are the other willing hands? Brethren, sisters, let us hear from you at once. Send me $5 or $2 or $1, or less, but send me something at once.

Will not every man and woman who has a note unpaid pay it now? So near the goal and yet so far! Let every one help just now. We have met with kind words and substantial encouragement at Enterprise, Pachuta, Shubuta and Jackson.

Many of the brethren write encouraging letters. Accept the agent's thanks for your promises of help.

Remember, what we need to-day is $3 925. Send it to us that we may rejoice over the completion of our $100,000 endowment.

JOHN W. CHAMBERS, Agt.

Japan.

Our mission force in Japan has been sadly depleted. Dr. J. W. Lambuth has fallen on the field, some have been called home by sickness, and other vacancies have occurred. Our faithful missionaries have been sorely tried this year; but the work is of God, and they have no fears of failure.

We need five men and one lady missionary to fill our broken ranks. Bro. Utley and wife, with health restored, will sail on an early steamer to the field to which they have consecrated their lives. Two men, now in the field—Bros. Bradbury and Turner—have just been accepted by the Board. We are in correspondence with others, and hope to fill every vacancy before many weeks shall elapse. Will the church pray for Japan? Will it pray the Lord of the harvest to call laborers into the ripening field?

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH.

Judge L. Q. C. Lamar.

It gives us real pain to record the death of Judge L. Q. C. Lamar, of the United States Supreme Court. He died at Macon, Ga., Monday evening, rather suddenly. He was born in 1825, and at twenty years of age graduated at Emory College. He has filled many important stations in life and attained unto his country's highest honors. A lawyer, a professor in a great university, a member of Congress, an officer in the Confederate army, a United States senator, a member of Mr. Cleveland's Cabinet and a member of the United States Supreme Court—in all these responsible positions he was distinguished for his great abilities and large wisdom and earnest devotion and unswerving fidelity to the trusts which they imposed. The whole land joins Mississippi in sorrow over her eminent dead.

Week of Prayer and Self-Denial.

Previously reported	$11 25
Enterprise and Stonewall	22 25

Let all the pastors report to me the amount of their collections during the Week of Prayer and Self-denial—that is, the preachers in charge in the Mississippi Conference. It would be better if all remittances on this account were made through me, and thus avoid confusion.

T. L. MELLEN,
Miss. Cont. Solicitor.

Jan. 19, 1893.

Penny Helpers.

Some annoyance has been caused by the preachers in charge appropriating the money collected on the "Penny Helper Cards" to aid them in meeting the assessments for foreign missions. This is wrong. Mrs. Daisy Lambuth and Miss Kate Harlan devised and originated or adopted the idea and the cards to accomplish a specific purpose, and greatly desired that a correct record should be kept of the amounts collected with these cards. For a preacher to quietly appropriate the amount to his own collections is "approaching too near the danger line," and does not tend to shun "all appearance of evil." Strict honesty ought to be observed in these matters. Out of 133 cards distributed by me personally, only four have so far been accounted to me. Out of 40,000 cards sent out by Mrs. Lambuth and Miss Harlan, less than 1,000 have been returned.

T. L. MELLEN.

Rev. J. F. Johnson.

Our preacher in charge of Spring Creek circuit, Rev. J. F. Johnson, died on the nineteenth instant. He had just entered the Conference on trial at its recent session, and had been at his post of duty a short while when God called his servant home. May God's grace sustain the sorrowing ones of his household!

S. J. DAVIES.

The Siphonic Days of January.

There is a curious fact about the days at this time of the year which I have ventured to characterize by calling them the siphonic days of January.

The singular thing to which I allude is, that the days grow longer at one end, but not at the other. For fifteen days in the early part of January, when, since the Winter solstice is passed, the days should be getting longer at both ends, the sun rises at the same time each morning by the clock, though his time of setting is daily later, so that the evenings grow longer while the mornings do not. This lengthening of the days at one end gives them, as it were, a siphonic shape. During four entire weeks in January the mornings gain only five minutes in length, while the afternoons gain twenty-four minutes, so that the afternoons are about half an hour longer than the forenoons.

This remarkable phenomenon is accounted for by the changing velocity of the earth in its annual orbit around the sun, the results of which are of too complicated a nature to be explained here. The earth moves faster in its orbit as it passes its perihelion point, and is nearer the sun in Winter than in Summer, which fact somewhat lessens the cold of our Winters. The result of this changing speed in the earth's movement is inequality in the day's length and disparity between our mornings and evenings.

After the earth gets through its perihelion sweep, it moves more slowly and the days grow longer at both ends till they reach their largest length in the lofty month of June.

Somewhat similar phenomena to those above described take place during the shortening of the days in December.

So after all, our great old friend, the Sun, is by no means so staid and uniform in his ways as many have supposed, but is as tricky as if he were playing hide-and-seek at the beginnings and the ends of the days. These seeming tricks, however, are not in himself at all, but in the jaunty swoops of this little world of ours that wheels around him with ever-changing speed, a good deal like the movements of a sparrow-hawk fighting a school-boy, at whose head he repeatedly aims, but never intends to strike. What we usually speak of as the uniformity of nature is not seen in the movements of the earth. They are rather endless variations within fixed limitations, like a tune that repeats its thematic notes with innumerable variations between.

W. L. C. H.

Centenary College.

Notice.

The preachers' meeting of the Holly Springs district will convene in Holly Springs, Feb. 1, at 7 P. M., and adjourn on the second, at 8 P. M.

J. W. HONNOLL.

What to Save,

And how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economies," containing One Hundred Recipes for using odds and ends from table and market. It is a book especially valuable to young housekeepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economies" mailed to any address on receipt of 2-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

A godly man's comforts and grievances are alike hid from the world.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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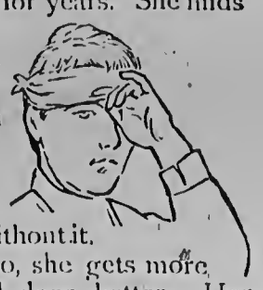

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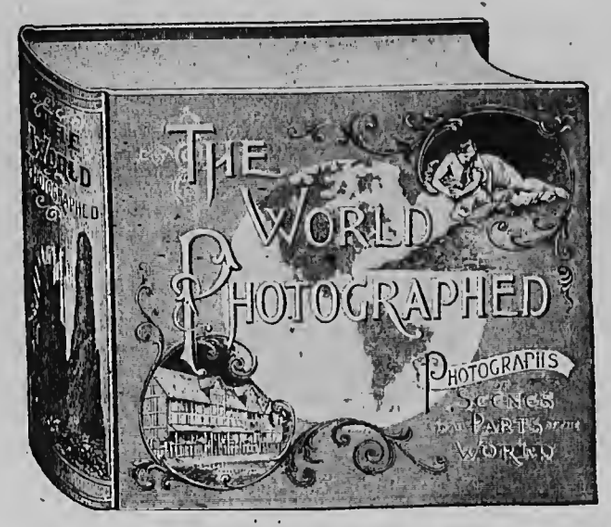

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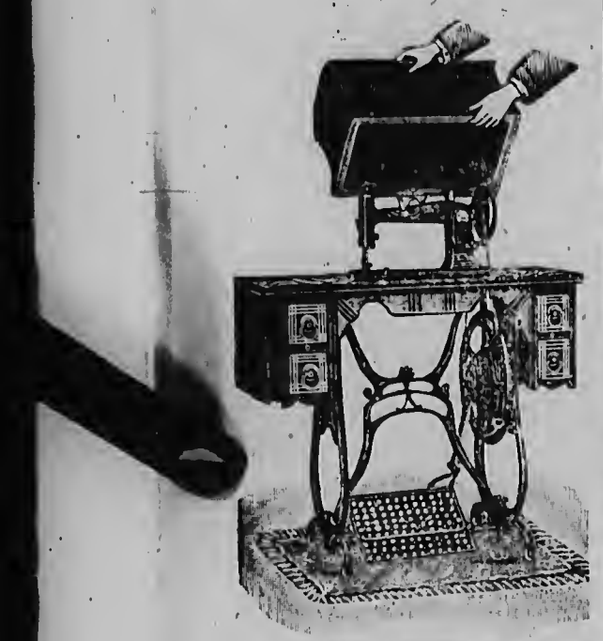

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HOME CIRCLE.

THE SWEETEST THINGS OF EARTH.

BY EMMA C. DOWD.

What are the sweetest things of earth?
Lips that can praise a rival's worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn.
A happy little child asleep;
Eyes that can smile though they may weep;
A brother's cheer, a father's praise;
The minstrelsy of Summer days.
A heart where never anger burns;
A gift that looks for no returns;
Wrong's overthrow, pain's swift release,
Dark footsteps guided into peace.
The light of love in lover's eyes;
Age that is young as well as wise;
An honest hand that needs no ward;
A life with right in true accord.
A hope-bud waxing into joy;
A happiness without alloy;
A mother's kiss; a baby's mirth—
These are the sweetest things of earth.

The Parasites of Superior Women.

BY MARY E. BALDWIN.

Greatness always has its camp followers that press so closely to it in its fight with the forces of defeat that a part of the victory seems to belong to them. It is especially true of the superior woman that parasites cling to her, sometimes so persistently that it is impossible to rid herself wholly of them. Generally they belong to the class of the almost-successful, those who have missed achievement by a hair's-breadth, and so, according to one of the laws of our being, are drawn towards the one who has reached fulfillment, often through a desire to discover the secret of success and to make out, if possible, the riddle of completeness; and sometimes, alas! through a meaner purpose to be lifted somehow into the higher personality at the expense of another.

How many examples there are of the superior woman who has her parasite and seems to permit the clinging. It is a marvel to observers that she can allow the close following; but do these never imagine that possibly the two other laws, one relating to contrasts, the other to the comprehensive law of love, may govern her?

A great American novelist surprised and perhaps disgusted some who stood in awe and admiration of his genius by seeking opportunities to talk with those who made no pretentions to literature or art, and who seemed simply good fellows of the most ordinary sort; that he would spend hours with these in seeming enjoyment of them, while refusing invitations to feasts of reason, was to them incomprehensible. But was not the great romancer in search of something more needful to him than learned disquisitions, or even flights of eloquence into his own region of imagination? It surely was the touch of the human that he craved, and he evidently wanted it in the natural way. His own mental organization was so used to the higher air that he possibly craved a breath of what is called a lower atmosphere. At any rate, he probably did not find his creative gift affected to its injury by the contact with opposite ability. So the superior woman may allow large liberties and much persistency to followers if she is truly superior. Indeed, she may gather from the parasite benefits of the kind that students do from a holiday when they go fishing with one who knows nothing of Greek or Latin, but very much of winds and tides, and the usual and unusual moods of nature.

The great law of love holds such a wide range of possibilities, the meaning and extent of which the world has only just begun to discover, that it would not seem strange that under its sway like and unlike could be held through a secret influence that would work beneficence to both. Nor would it seem surprising that through its power the woman with the trained intellect and disciplined energies should learn to have patience with mediocrity and inexperience, and in time find that while she had been lifting the parasite nearer to her own level, she has gained herself a wider outlook.

The truth is, a great mind must have its occasional vagrant longings, it must in a sense wander away from itself at times to come upon quaint, queer experiences that are innocent of what are called the opportunities of culture. If it is strong and purposeful enough, it will come back freshened and enlarged by the vagrancy. It is this sort of mind that is able to bear with the demands of the parasite.—*Christian at Work.*

A Good Wife.

Such a treasure had the celebrated teacher, Rabbi Meir, found. He sat during the whole of the Sabbath day in the public school, and instructed the people. During his absence from his house his two sons, both of them of uncommon beauty and enlightened in the law, died. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. Towards evening Rabbi Meir came home. "Where are my beloved sons," he asked, "that I may give them my blessing?" "They are gone to the school," was the answer. "I repeatedly looked round the school," he replied, "and I did not see them there." She reached him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked: "Where are my sons, that they may drink of the cup of blessing?" "They will not be far off," she said, and placed food before him that he might eat. He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission, I would fain propose to thee one question." "Ask it, then, my love!" he replied. "A few days ago a person intrusted some jewels to my custody, and now he demands them again. Should I give them back again?" "This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to everyone his own?" "No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith." She then led him to their chamber, and, stepping to the bed, took the white covering from their bodies. "Ah, my sons! my sons!" thus loudly lamented the father. "My sons! the light of mine eyes, and the light of mine understanding; I was your father, but ye were my teachers in the law!" The mother turned away, and wept bitterly. At length she took her husband by the hand, and said, "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, the Lord has taken away, and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed Rabbi Meir, "and blessed be his name for thy sake, too; for well is it written: 'He that has found a virtuous woman has a greater treasure than costly pearls. She openeth her mouth with wisdom, and on her tongue is the instruction of kindness.'"—*From the Talmud.*

Evenings.

The lights come in early and the evenings are long and tedious or delightful! That depends entirely the use we make of them. That happy circle reads aloud while the rest listen, their fingers busy with the needle or the carving tools, while their thoughts are with the author chosen as their guide, companion and friend, finds the hours pass far too swiftly and the time for sleep come too soon. The literary coterie, discussing ancient or modern literature, poetry, art, music, are into the small hours before they are aware, and wish the evenings could be indefinitely prolonged. The solitary student, enriching his mind with the "spoils of time," would fain do without sleep altogether, if he might, and continue his studies uninterruptedly. The fireside traveler, what a luxury are long evenings to him! With photograph and atlas and engraving and books of reference he follows his leader up the Nile, or through the Holy Land, across mountains and seas, "From Greenland's icy mountains to India's coral strand." The discomforts of the traveler touch him not, but many of the delights of the *defacto* traveler are his very own.

Home would not be home without our long evenings. Darkness and frost are potent factors in the evolution of the home. Nature drives us in upon ourselves and upon each other, and compels us to companionship and assimilation, while the world without is wrapped in Winter night and Winter cold. These are precious intervals, if we improve them aright. We may knit more closely the ties of friendship and affection with those nearest us; we may reach out through the hundred-handed printing press to other times and other peoples, and garner precious truths to feed upon when Summer languors make study wearisome; we may "grow in grace and knowledge" as we make the best use of these long Winter evenings.—*New York Christian Advocate.*

Womanhood.

To be a woman is to be the purest and most noble of God's creatures; hence womanhood should be the study of every young girl old enough to realize the importance of the term "true woman."

A girl should so live that every action and word will go to prove her womanhood, for this only will make her a pure and noble woman—a woman fitted for the drawing-room or kitchen.

Beauty and style make not a true woman. No; for some of the most noble women are the plainest. Beauty is only skin deep, and is a very dangerous thing, for no gift bestowed upon woman is so widely abused.

A woman's real worth is estimated by the greatness of her soul and purity of her character. Women who have these attributes make the best wives and the truest mothers. Woman is the center of society; hence how great and how elevated she should be in order to have the name of true womanhood. We, as the young ladies of Zion, should hold a steady moral sway over our male associates. Men love to trust their love, if you will allow me the term, in the hands of a true woman; therefore, let us begin and make it our every-day study that will be respected by all good daughters of Zion.—*Young Woman's Journal.*

A Sweet-Minded Woman.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cozy sitting-room and sees the blaze of fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough school-boy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers—*Churchman.*

Pitiable Mothers.

Of all classes of people to be pitied in this world it is the mother who has a wayward daughter. As a general rule, such a calamity falls to the lot of a meek little woman, a diffident creature, who would suffer any amount of torture rather than face a scene with her unruly daughter, and thus the girl comes out victorious in every word scrimmage with the tired, patient mother. Mothers must meet unflinchingly the duties God has placed upon them, and remember that in their hands lie the future of their families for weal or woe. It is expected that they love their children dearly, but they should not be an impediment to their correcting them when they stand in need of it. In their infancy all they have to do is to cry for what they want, and the weak mother, granting it, will plant the first seeds of the evil which is to bear such bitter fruit. In girlhood the daughter soon learns that her mother's will is a matter of very little consequence; a little teasing and the point is gained. And when she arrives at womanhood—ah! then your trials begin. You begin to learn the truth of the old adage that "when your children are little they tread on your lap, but when they grow older they tread on your heart."—*Selected.*

"That Woman Knows God."

A humble and deeply devoted Christian woman was recently spending a Sabbath at the house of a friend. She has passed through enough in twenty-five years to make a book of thrilling interest. At the dinner table, on the Sabbath in question, she was engaged in animated conversation, recounting some of the kind dealings of the Lord with her, and while narrating these things her face was shining. There was a Roman Catholic domestic waiting on the table, watching and listening to the holy woman. Next day, after the visitor had left, the domestic said to the lady of the house, "*That woman knows God*—an' sure didn't I see it in her face!"

The poor Irish woman was right—she had a discerning eye. O, if every Christian were living so as to compel beholders to say, "That man or that woman *knows God!*"—*Exchange.*

He who waits to do a great deal of good at once, will never do anything.—*S. Johnson.*

OUR YOUNG PEOPLE.

POP-CORN.

O the sparkling eyes
In a fairy ring!
Ruddy glows the fire,
And the corn we bring.
Tiny lumps of gold
One by one we drop:
Give the pan a shake—
Pip! Pop! Pop!

Pussy on the mat
Wonders at the fun;
Merry little feet
Round the kitchen run.
Smiles and pleasant words
Never, never stop;
Lift the cover now—
Pip! Pop! Pop!

What a pretty change!
Where's the yellow gold?
Here are snowy lambs
Nestling in the fold.
Some are wide awake,
On the floor they hop;
Ring the bell for the teal
Pip! Pop! Pop!

—*Our Little Ones.*

MR. EDITOR: I see a few names of persons that I know in the papers. I am a little boy nine years old. I have four brothers and one sister. Our pastor is Bro. Cornell. We all go to school together with a girl about twelve years old. Our teacher is Miss A. J. Smith. Hoping to see this in the next ADVOCATE, I remain, Yours truly, JAMES M. ADAMS.

A Foolish Boy.

BY AUNT LIZZIE.

Nellie came running to me the other day, her eyes big with surprise, and exclaimed:

"Oh, auntie, what do you think? You know Burtie, who lives down the street that little bit of a boy—well, he smokes cigarettes, and he is awful little."

"Then he will make a little man very likely if he has begun so early," I replied.

"Yes, that is what Gertie says. He steals off by himself behind the back fence and then smokes."

"Then he must know he is doing wrong and is ashamed to be seen. What do you suppose he does it for?"

"I guess he thinks it will make him look big. He wants to be a man, and he is always telling us girls what he'll do when he gets big," said Nellie.

He has begun the wrong way if he wants to grow. Tobacco will hurt his heart and his nerves. If he lives to be a man, he will be nervous, his heart will be weak, and he will not be the strong man that he might be if he had not begun this bad habit.

A school-boy died in Brooklyn only a little while ago, because he had smoked so many cigarettes. His whole body was sick; the poison in the tobacco had gone all through him. His skin was yellow, his nerves were weak, and he was so sick he had to go to the hospital. But the doctors could not help him.

He said just before he died:

"Oh, if all the boys could see me now, and see how I suffer, they would never smoke."

If you would not be a smoker, don't begin.—*Water Lily.*

Santa Claus on a Journey.

"One of the prettiest and heart-moving incidents occurred," said Alvan Harding, who was in St. Louis, Friday, "as I came through from Denver to this city. I was compelled to ride through the Christmas Eve and the best part of Christmas Day, along with a crowd of other ill-fated citizens, much to my disgust and regret. In the through Pullman were a number of ladies and gentlemen, but, best of all, a widow and a pretty little daughter. I half wondered what the pretty little girl was to have for Christmas seeing that no chimney led down from the roof, but my speculations were rather vague, and I forgot the little girl to think of my own dear relatives. Christmas Eve, when the berths were let down and the passengers began to retire, I came in to look after my own. As I strolled down the aisle I saw a tiny little stocking hanging outside the berth where the little girl lay with her mother. I tell you, the effect was electrical. It brought up all kinds of strange feelings, and I added my share to the general contribution. Old Santa Claus must have been *en route* to St. Louis that night, for the way he stuffed and jammed that stocking full of fruit, candy, money, trinkets, and the like, and then filled handkerchiefs until they were great round balls and tied them on, was simply wonderful. It did seem as though Santa Claus had no one else in the world to take care of. Next morning I enjoyed watching the widow and the little one. They were the especial pets of the occasion, and everybody came around and said something kind to the child. But the effect on the passengers generally was the best of all. It brought them together, and every one said 'Merry Christmas,' and wished everybody else all kinds of good luck until we were all well acquainted and thoroughly sociable. I tell you, it takes little children to bind human hearts together and make the whole world one genial, happy family."—*Times-Democrat.*

Two Rulers.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word, if he would learn how to live. "There are plenty of books written nowadays which are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."—*Christian Intelligencer.*

Never Be Haughty.

A humming bird met a butterfly, and, being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship.

"I can not think of it," was the reply, "as you once spurned me and called me a drolling dolt."

"Impossible," exclaimed the humming bird; "I always entertain the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me, I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."

Learn a Trade, Boys.

I remember, years ago, when I was a very young man (writes John Coates), meeting John Roach, the great ship-builder, in his shipyard at Chester, Pa. I remember, too, what he said then about the value of a trade to the average boy.

"Young man," he said, laying his great broad hand on my shoulder, and looking at me earnestly with his keen, steel-blue Irish eyes, "next to a clear conscience, a trade is as good a thing as any young man can have in this country. You can carry it with you all your life long; you have to pay neither rent nor taxes upon it and it will help you around a sharp corner when most other things will fail."

I have never forgotten that utterance from a man who started in life—after landing in New York from Ireland—as helper to a machinist, who became the leading shipbuilder of his time, and who, up to the hour that he was stricken with a fatal illness, could take the place of any of his workmen, whether it was a man driving rivets, or an expert putting together the most delicate parts of a steamship's machinery.

Something very like what John Roach said I heard another great man, who is now dead, say. This was Peter Cooper, a man of whom American boys can not know too much, and whom they certainly can not too much admire.

"If I had my way," said the venerable philanthropist, on the occasion in which I refer, "I would give every boy a trade. Then I would have him stick to it, love it, and be good to it. If he does, it will be good to him."

How sad is the spectacle, and how forcible is the fact, which ought to be food for serious reflection to every American citizen, that very few of our American boys ever learn a trade, and as a result almost everywhere the leading mechanical positions are filled by men of foreign birth.

Why is this? Is it because our boys are less able? Is it because there are no facilities for learning trades in this country? To the last question the argument may be advanced that the trades unions lay too many and too heavy restrictions regarding the number of apprentices who will be employed or allowed. Argument admitted, and the point taken granted. But the bottom cause is Young America's "don't want to." He would rather stand behind a counter in some store or canvass for some agency or work in some factory at piece work, where he can earn more money, *at first*, per week than if put to learning a trade.—*Epworth Herald.*

A True Gentleman.

It is often said, "Boys are naturally cruel," but I do not believe it. Some boys do, it is true, find pleasure in tormenting cats and dogs and other helpless animals, but not all boys care for that kind of fun (?), and most boys have gentle hearts, though they are sometimes thoughtless.

A lady whose little girl had the misfortune to be sadly marked about the face hesitated about sending her to school, fearing the boys would make fun of her. Persuaded by the teacher to make the trial any way, the little girl was sent and timidly came into the school-room one morning after all the pupils were seated. To their honor be it said that, instead of "making fun," or even smiling slyly, every boy in the room, after a hurried, pitying glance at the marred face, quickly *looked the other way*, and the little one has never met with any but the kindest treatment, and has never been made to think herself different from the rest of the children. That is true politeness, and is as far removed from cruelty as anything can be. Here is another incident, told by the *Detroit Free Press*:

On the corner of one of the business streets of the city the other morning a shoeblack had just finished polishing the shoes of a well-dressed and gentle-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked of the boy.

"Five cents, sir."

"O, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy. "Five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on.—*Exchange.*

An Axe to Grind.

Some of our readers may want to know the origin of this expression. For answer let them read this story of the immortal Benjamin Franklin:

When I was a little boy, I remember, one cold Winter's morning, I was accosted by a smiling man with an axe on his shoulder. "My pretty boy," said he, "has your father a grindstone?" "Yes sir," said I. "You are a fine little fellow," said he; "will you let me grind my axe on it?" Pleased with the compliment of "fine little fellow"—"Oh, yes, sir," I answered. "It is down in the shop." "And will you, my man," said he, patting me on the head, "get me a little hot water?"—How could I refuse? I ran and soon brought a kettle full. "How old are you? and what's your name?" continued he, without waiting for a reply. "I am sure you are one of the finest lads that ever I have seen. Will you just turn a few minutes for me?"

Tickled with the flattery, like a little fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged till I was almost tired to death. The school bell rang and I could not get away; my hands were blistered, and the axe was not half ground. At length, however, it was sharpened, and the man turned to me with, "Now, you little rascal, you've played truant; scud to the school, or you'll rue it!" "Alas!" thought I, "it was hard enough to turn a grindstone this cold day, but now to be called a little rascal is too much."—*Exchange.*

Rupert: "I should think the goose would get croup with such a long, exposed neck, mama."

Mama: "But she doesn't, does she?"

Rupert: "No, she doesn't, and I think I know why."

Mama: "Why?"

Rupert: "Because she's so full of goose grease."

Teasing Friend: "What makes that new baby at your house cry so much, Tommy?"

Tommy (indignantly): "It don't cry so very much; and anyway, if all your teeth was out, and your hair off, and your legs so weak you couldn't even stand on them, you'd feel like crying yourself!"

Mother (to Johnny, just back from a visit to his aunt's)—"What was your auntie doing?" Johnny—"Minding the baby." Mother—"You should say tending, not minding." Johnny—"Huh! You don't know that baby."

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MARRIAGES.

KERNAN—BOOTH.—At Antioch Church, near Hope Villa, La., Jan. 11, 1893, by Rev. W. L. Linfield, Mr. W. O. Kernan to Miss Winnie Booth.

HAND—EDWARDS.—In the Methodist Church, Waynesboro, Miss., Dec. 6, 1892, by Rev. J. V. Penn, Mr. Thos. W. Hand, of Quitman, Miss., to Miss Sallie Edwards, of Waynesboro, Miss.

McCASKILL—DRUMMOND.—At the residence of the bride's father, Jan. 1, by Rev. H. L. Norton, Mr. D. R. McCaskill and Miss Lula Drummond.

COOK—LEWIS.—At the residence of the bride's father, Capt. James Lewis, of Madison county, Jan. 11, by Rev. H. L. Norton, Mr. S. S. Cook and Miss Ida M. Lewis.

BROWN—DAVIDSON.—At the home of the bride's parents, Jan. 4, 1893, by Rev. E. A. Flowers, Mr. Thomas G. Brown and Miss Dorah R. Davidson, all of Wilkinson county, Miss.

SIBLEY—POTTER.—WALKER—POTTER.—At the residence of the brides' father, Mr. Jock Potter, in Yazoo county, near Satartia, Jan. 19, 1893, by Rev. J. W. Ellison, pastor, Mr. F. Sibley and Miss Dora Potter, and Mr. Joe W. Walker and Miss Mary Della Potter.

STEVENS—MOUNGER.—In Jackson, Miss., Jan. 11, 1893, by Rev. E. H. Mounger, Dr. J. J. Stevens, of Hattiesburg, and Miss Ethel Mounger, of Jackson.

McLEAN—LEA.—At the residonce of the bride's brother-in-law, Rev. D. W. McLeau, East Feliciana parish, Jan. 12, 1893, by Rev. D. W. McLean, Mr. W. Jas. McLean, of Gloster, Miss., and Mrs. Florence Lea, of Drew county, Ark.

ALEWINE—WALKER.—At the bride's residnnce, near Eureka Springs, Miss., Jan. 4, 1893, by Rev. Ben P. Jaco, Mr. F. W. Alewine to Mrs. F. A. Walker.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

PACK—On the morning of Dec 25, just as the night was fading into day, and the young children were pouring forth their joyous shouts in celebration of Christmas, the angel of death gently rapped at the door, and the soul of that pure Christian mother and friend, Mrs. AMANDA L. PACK, was wafted to God in eternal peace; and as she rose from the cold embrace of death, oh! how gladly she could have cried as she looked back into the dark and windowless tomb being prepared by tender hands of kind friends and loved ones, "O death, where is thy sting? O grave, where is thy victory?" She had been unwell for some time, but only confined to her bed a few hours, and yet she manifested the same patience, the same confident hope and the same beautiful resignation she had borne for fifty long years.

She was a consecrated Christian and a consistent member of the Wet Bluff Baptist Church, where she joined when she gave her hand and heart in marriage to Orlando F. Pack, in her eighteenth year; and the triumph of her departure was the glorious seal to the testimony of her patient and trusting life; and on Christmas Day, when the warning of her God called her home, she was willing, ready and longing to be with God in beautiful life Above this, the departed soul of that sainted mother and friend has crossed over the dark river of Jordan, and now smiles in joy and happiness in her Father's house. She was so true, so noble in her nature, that none "knew her but to love her," and the memory of that noble woman will be a sweet perfume lingering with us through all the coming years. Yes; few have ever passed from earth, leaving to stricken relatives and friends a sweeter, saintlier record of Mrs. Amanda L. Pack. Therefore, bereaved hearts, be calm; the battle of life with her is over, and she is at rest. Death hath only opened up a way for her spirit to reap the reward awaiting the righteous at the coming of our Lord and Savior Jesus Christ. Her work on earth is finished, and "she hath done what she could." Love ones, weep not for her, "for when a few surviving years have flown she will meet thee at heaven's gate and lead thee in."

C. BUDNEY GREAVES.

REYNOLDS—GARLAND PINCKNEY REYNOLDS was born in Georgia, Jan. 16, 1830; died Nov. 3, 1892, aged sixty-two years nine months and seventeen days. He was married to Miss Nancy McCormick, Jan. 13, 1852; joined the Methodist Church in Marengo county, Ala., in the year 1845; elected circuit steward at the fourth Quarterly Conference of Ouachita, afterwards Downsville circuit, in 1868, which position he filled up to his death—twenty-four years; was also a member of the Board of Trustees of Downsville circuit.

Bro. Reynolds was not very demonstrative in his expression of a religious experience, but as a quiet Christian he had his influence for good wherever he was. At love-feast or class meeting he generally testified what the Master had done for him, and that he possessed an abiding faith in Christ. His stewardship, as long as the writer knew him, was one of the best. His presence at the parsonage was a blessing—always ready to assist, ever inquiring if anything was needed, and looking after the wants of his preachers. His visits were always hailed with joy.

As a steward, Bro. Reynolds was prompt and always on hand at Quarterly Conference, unless physically disabled. The Master came and called for him. We have reason to believe that his death was triumphant.

The church has lost an able officer; the community, a faithful citizen; his family, a kind and indulgent father and companion; the pastor, a good counselor and an excellent friend. His experience on the last Sabbath he was at his own church, was that he trusted in Jesus and was trying to get ready to go.

May we all meet him in heaven!

His pastor, R. A. DAVIS.

McDOGAL—SOPHRANIA CAROLINE MCDOGAL, daughter of Rev. J. A. and Adline McDogal, was born in Itawamba county, Miss., April 17, 1876, and died Dec. 27, 1892.

She was a good, sweet-spirited girl. She was loved by all who knew her, and will be missed by all of her friends; but they know that their loss is her eternal gain. We know that the church will miss her. She was baptised when small, and has been a member of the M. E. Church, South, almost all her life. She loved the church, and did good work in the church, and on her dying bed she continued to present the missionary cause to her friends, and collected some money for the same during her last sickness.

We tender the family our sympathy, and pray that God will help them to bear these troubles. The lamp of life has gone out in this world, but will continue to burn on the other shore. J. W. ROPER, Pastor.

Nashville Advocate please copy.

HULLUM—GREEN M. HULLUM, son of Ben. S. and Mary H. Hullum, was born in Warren county, Miss., Aug. 5, 1861, and died at his home near Warrenton, Warren county, Miss., Oct. 21, 1892.

Bro. Green's illness was brief, but his suffering intense, dying of erysipelas in the head. Not being apprised of his illness in time, it was not my privilege to be with him during his last trying moments. He had been a little wild, but a year or two previous to his death he joined the M. E. Church, South, under the pastorate of this scribe, and his efforts for reform were marked and encouraging. He had great faith in the efficacy of prayer and in the infinite mercy of God, and some hours previous to his death, when he realized the seriousness of his condition, he became mighty in prayer, and left evidence of being saved by the blood of the Lamb.

He leaves a wife, three bright little children, a fond mother, quite a number of other relatives and numerous friends to mourn his loss. God be with them all! Amen!

W. M. STEVENS.

POWELL—The home of Mr. and Mrs. Powell, near Rolling Fork, Miss., was filled with sadness, Jan. 10, 1893, by the death of their little boy, JAMES J., aged two years nine months and ten days.

He was the pride of his parents' hearts, being the only boy in the family; but God had better things in store for him than a life of toil and suffering on this earth. He is now safe in the arms of Jesus, where he will wait the coming of mother, father and sisters.

May the Spirit of God administer comfort to their broken hearts, and enable them to say, "Thy will be done!" W. H. LEWIS.

WOOD—MARVIN, infant son of William R. and Mary A. Wood, was born Aug. 13, 1892, and died Dec. 23, 1892.

Little Marvin was a bright, sweet child, dearly loved by his parents and kindred. It was hard to give him up; but he was too pure for earth, so Jesus has taken him home where the little one will never suffer any more.

Mourn not, dear loved ones; your babe has gone to heaven to live with grandpa. Soon we will meet him at the pearly gates, where parting is no more. COUSIN NORA.

TURNAGE—*Whereas*, It has pleased our heavenly Father to call from the Ladies' Aid Society, of Bethel Church, one of its best and most devoted workers, Sister LOU TURNAGE.

There were but few days appointed by the society for work that Sister Turnage was not among, or the first, with her ready and willing hands to work for the Lord; and not only a good worker in the Ladies' Aid Society, but in any way to serve God.

For the past year it seemed that Sister Turnage had more trouble than she could bear, losing two sons, two sisters and one brother; yet she bore it calmly, and quietly growing stronger in the Lord every day. Her departed spirit winged its flight to the far-away home of the soul, Dec. 31, 1892; therefore, be it

Resolved, That while she was endeared to a large circle of friends, who, with her devoted husband, children and relatives, now mourn the loss with hearts almost broken, and while our society is much grieved, it is only heaven's gain.

Resolved, That her life is well worthy of imitation.

Resolved, That our heartfelt sympathy be extended her family in their great distress for the loss of their loved one.

Resolved, That a copy of these resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE and *Baptist Record* for publication.

M. L. SMITH, Pres.

ALICE THOMPSON, Sec'y.

LIFE'S OPPORTUNITIES.—Some one has said that "every face ought to be beautiful at forty;" and another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, of even forty years of opportunity, if well used, are enough to make so much beauty within that it can not help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinings of the face as great thoughts kindle inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage, either; but only habitual nobleness and graciousness within; and this *will* give them all. Nor does a wise man think he knows another till he has watched the quick expressions which flit across the face unconsciously. The truth will out, and in these flashing notions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one.—*Rev. W. C. Gannett.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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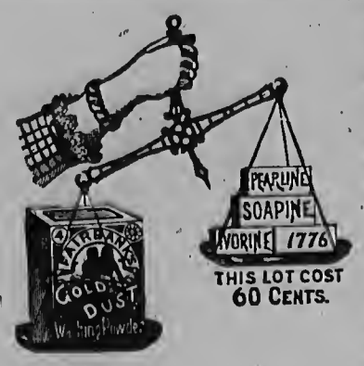

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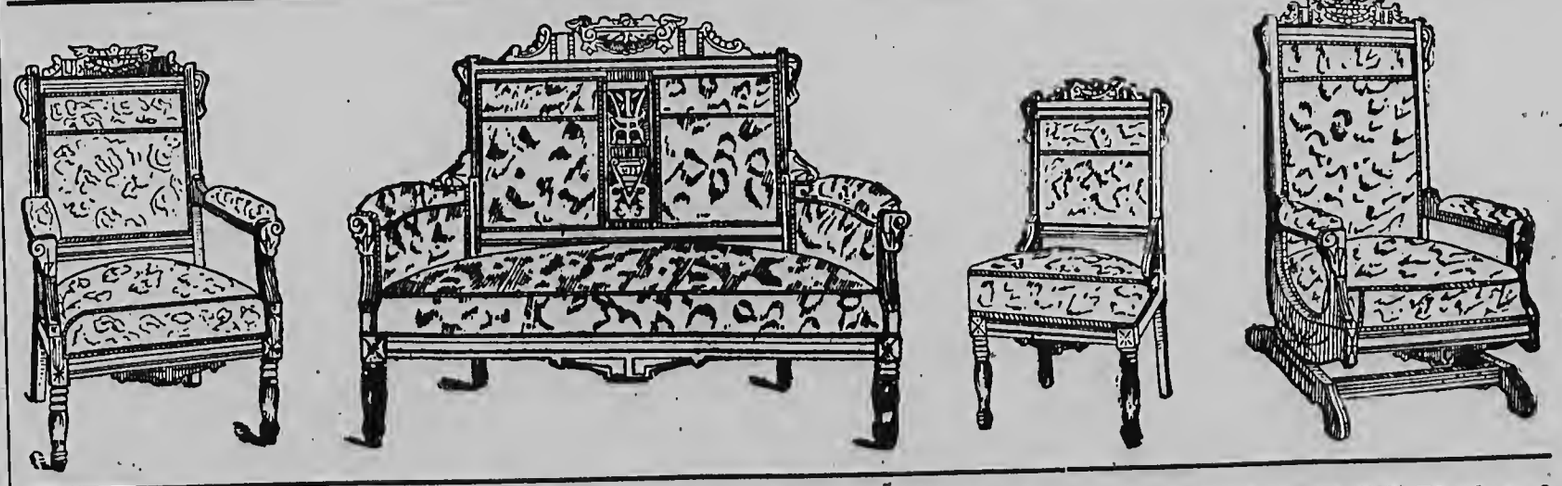
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COLUMBUS DIST.—FIRST ROUND.

Phebe	Jan. 28, 29
Brooksville	Feb. 4, 5
Hebron	11, 12
Sturges	18, 19
Macon	25, 26
Mashulaville	(Wed.)., Mar. 1
Shuqualak	4, 5
Sparta	11, 12

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Poplar Creek, at Friendship	Jan. 27
Stewart, at Stewart	26, 29
Eupora, at Eupora	31
Chester, at Chester	Feb. 4, 5
Rural Hill, at Rural Hill	8
Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon	Jan. 28, 29
Kettleton and Fulton circuit	Feb. 4, 5
Amory and Smithville	11, 12
Athens	18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia	Jan. 28, 29
Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

District stewards' meeting at Holly Springs, Feb. 1, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Jan. 28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Oxford station	Jan. 28, 29
Tocopola, at Mayhew Chapel	Feb. 4,
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R.	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Nesbit's	Jan. 28, 29
Morgansville Mission	(Wed.)..Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	18, 19
Mt. Vernon	(Thurs.).. 23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Shannyside and McNutt	Jan. 26, 22
Brooklyn and Dublin	Feb. 4, 5
Leberton	11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 2
Carrollton circuit	11, 12
Valden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Keachie	Jan. 28, 29
Shreveport station and mission	Feb. 4, 5
Mansfield station	11, 12
Grand Cane, at Grand Cane	12, 13
Red River, at Camp O'Bello	15
De Soto, at Phillips Chapel	18, 19
Provencal and West Natchitoches, at Provencal	24
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. 10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan. 29
Gross Tete and False R., at Arbroth	Feb. 5
Felicity	12
Baton Rouge	19
Rayne Memorial	26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D.	12
Dryades	19
Moreau	26
Carondelet	(morn.).. Apr. 2
Crapa	(even.).. 2
Lower Coast	3

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Farmerville, at Farmerville	Jan. 28, 29
Summerfield, at Harmony	31
Lisbon, at Lisbon	Feb. 2
Haynesville, at Haynesville	4, 5
Tulip, at Tulip	7
Valley, at Cotton Valley	11, 12
Minggold, at Ringgold	14
Sparta, at Ebenezer	18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Huston station	5, 6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pollock mission	Jan. 28, 29
Columbia, at Columbia	Feb. 4, 5
Centerville, at Master's Chapel	11, 12
Montgomery, at Atlanta	18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Oronnd	Mar. 4, 5
Dry Creek, at Pine Grove...(Tues.)	7
Rayon Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 28, 29
Abbeville, at Abbeville	Feb. 4, 5
Franklin and Jeanerette, at Franklin	11, 12
Patterson and Morgan City, at P.	18, 19
Indian Bayou, at I. B.	25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B.	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9.

JNO. A. MILLER, P. E.

Lafayette, La.

DELHI DIST.—FIRST ROUND.

Winsboro, at Winsboro	Jan. 28, 29
Floyd, at Floyd	Feb. 1
Delhi, at Delhi	4, 5
Harrisonburg, at Harrisonburg	11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Fine, at Frantam's Chapel	18, 19

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

East Baton Rouge, at Black Water	Jan. 28, 29
Live Oak, at Beech Grove	29, 30
Woodville at Woodville	Feb. 4, 5
Percy Creek, at Percy Creek	5, 6
North Wilkinson, at Mt. Carmel	11, 12
Wilkinson, at Macedonia	12, 13
Port Vincent, at Port Vincent	18, 19
Slaughter, at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Learned, at Learned	Jan. 28, 29
Mearsville, at Oak Grove	Feb. 4, 5
Utica station, at Utica	11, 12
Rolling Fork, at Rolling Fork	18, 19
Sondower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro circuit, at Big Rock	Jan. 28, 29
Shubuta circuit, at DeSoto..(Thurs.).	Feb. 2
Clarke circuit, at Winifred	4, 5
North Kemper circuit, at Union R.	11, 12
DeKalb circuit, at DeKalb	12, 13
Binnsville ct., at Scooba sta.(Wed.).	15
Lauderdale ct., at Lauderdale.(Th.).	16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville(Thurs.).	23
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	19, 20

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmon, T. C. Harmon, John E. Hand, G. W. Barr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avera, J. A. Knobler, Geo. W. Fall, D. W. Heidelberg, J. Q. Wood, A. M. Moore, C. M. Kelly, J. T. Griffith, Ransom J. Jones, S. B. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Neshoba, at Cook's Chapel	Jan. 28, 29
Hillsboro, at Hillsboro	Feb. 4, 5
Walnut Grove at Scotland Chapel	11, 12
Carthage and W. Grove, at Walnut G.	18
Lake, at Lake	18, 19
Clarks ur., at New Providence	24
Pannin, at Pannin	25, 26
Homewood, at Homewood	Mar. 3
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Fremon, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

O. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Heidelberg, at Heidelberg	Jan. 28, 29
Moss Point	Feb. 4, 5
Americus circuit, at Rosedale.(Wed.)	8
Ocean Springs and Zion, at O. S.	11, 12
Vancleave cir., at Pine Grove.(Wed.).	15
Saslabuchie circuit, at Saslabuchie	18, 19
Biloxi	25, 26
Whitingtou cir., at Coalville.(Wed.).	Mar. 1
Bay St. Louis, at Bay St. Louis	4, 5
Pearlington circuit, at P.(Wed.).	8
Covington circuit	11, 12
Tallasheek circuit.(Tues.).	14
Augusta circuit, at Augusta	18, 19
East Pearl circuit, at Wesley Chapel	25, 26

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preaching appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Benton, at Benton	Jan. 28, 29
Flora, at Flora	Feb. 4, 5
Jackson—First Church	11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	18, 19
Sharon, at Mount Pleasant	25, 26
Canton	(at night).. 26, 27
Silver Creek, at S. Lake	Mar. 4, 5
Pocahontas, at Pocahontas.(2 hours).	9
Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 12
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Magnolia, at Osyka	Jan. 28, 29
Beauregard, at Mathews Chapel	Feb. 4, 5
Wesson station	(night).. 5
China Grove, at Tylertown	11, 12
Summit, at Bogue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Sabala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18 19
Gallman, at Bethesda	25, 26
Hazlehurst station	(night) 26

R. S. WOODWARD, P. E.

The greatest pain-annihilator of the age is Salvation Oil. It always cures.

The South as It Is To-Day.

(From the Chattanooga *Tradesman*.)

	1893.	1880.	Increase—per cent.
POPULATION.			
Population	19,089,312	15,237,393	22 6
Whites	12,381 548	9,697,628	23 8
Colored	6,701,820	5,657,635	18.1
Urban population in towns of over 10,000	1,970,766	1,029,526	91.5
INDEBTEDNESS.			
State (net)	$96,460.226	$118,195 252	Decrease.
County (net)	20,409,987	24,111,154	Decrease.
Municipal (net)	71,320,205	47,039,052	51.4
WEALTH.			
Assessed wealth	$5,295,382,538	$2,164,155,795	144.6
CAPITAL.			
Banking capital (including surplus)	$181,725,734	$31,461.068	427.3
Deposits in banks	226,251,231	62,846,500	240 0
TOTAL PRODUCTION.			
Agricultural, including live stock	$1,070,869,140	$611,699 145	14 9
Manufactures	729,188,934	340 791,892	114 6
Forest products not included in manufactures	45 261,826	11.736,218	286 58
Minerals	44,328,162	7.143,730	521 8
Fisheries	9,215,500	3,728,000	147.4
Miscellaneous	4,812,407	1,243,8 0	286 9

Special Clubbing Offer.

THAT GREAT FARMERS' PAPER—"THE PRAIRIE FARMER"—AND THIS PAPER ONE YEAR FOR ONLY $2.50.

We are pleased to announce that we have made arrangements with the publishers of THE PRAIRIE FARMER, of Chicago, Ill., whereby we can offer that popular farmers' paper, in connection with our own. The regular price of the CHRISTIAN ADVOCATE is $2.00 a year. The regular price of THE PRAIRIE FARMER is $1 00 a year. We will send both papers one year—52 numbers each—for $2.50. This offer is made to each of our subscribers who will pay all arrearages on subscriptions and one year in advance; and to all new subscribers paying one year in advance. THE PRAIRIE FARMER is handsomely printed and illustrated, and for more than fifty years it has been recognized as the leader of the agricultural press. It is issued weekly, filled with interesting and practical matter, and is now read in more than 50 000 homes. Its departments—Agriculture, Live Stock, Horticulture, Dairy, Poultry, Apiary, Gardening, Household, Young Folks and Miscellany—contain matter in each issue from noted writers. It is a most welcome weekly visitor. Read what some good farmers say of this great paper:

Mr. J. J. Sittler, Randolph, Missouri, writes: I am a careful reader of your esteemed paper; have been so for the last two years. It seems as though I get more interested in your weekly budget and good advertising the older I grow. I have been, and am, reading different farmers' weeklies, "worthy papers," but always come back to the old reliable PRAIRIE FARMER. It has given me much good advice, touch consoling comfort and interesting pastime, in and out of its inexhaustible treasure box of farmers' literature. It offers more help and good to the public as well as individual welfare, in and through its columns, than any other weekly paper of the same size and for the same money.

Mr. Henry Leman, Woodford county, Ill., writes: I send you my name and two new ones for the good old PRAIRIE FARMER, which I have read since long before the great Chicago fire. I have always found it a good and reliable paper, and think all farmers should read it.

THE PRAIRIE FARMER is thoroughly adapted to all sections of the country, and Southern farmers will find it helpful in many ways. We hope that our readers will appreciate our efforts in securing this great paper at so low a price. The publishers advise us that they will send a sample copy to all who so request.

All this running hither and thither, all this experimenting with merely human instrumentalities, all this talk to the effect that the gospel must be supplemented by some other and stronger agency, before it can renew the face of society, has at the bottom of it a profound and subtle infidelity. Whatever others may do, Christians can not afford to cherish such a state of mind. There is no evil that the gospel can not heal. The minister, in particular, who has lost confidence in his message, ought to seek another vocation. Standing where he does, he discredits his Lord by his unmanly cowardice. "Christ and him crucified" This only, this always, this everywhere. By this sign we have won our first victories; and by it we are to achieve all our future conquests. If we turn aside to anything else, we shall meet with disappointment, defeat, and disaster, as we shall deserve to do. —*Nashville Christian Advocate.*

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. R. Roy, W. M. Drake, R. W. Bingham, Geo Bancroft, Wilson Moore, W. M. Williams, H. B Trevillion, E. W. Barrington, Christian Keener, S. H. Whatley, James Hamilton, Jno. F. Foster, A. B. Nimbulsou, J. A. Poe, J. W. Malone, H. Armstrong, W. L. Linfield, J. G. Cammack, J. W. Cobb, Eugene Johnsou, R. M. Saunders, W. B. Lewis, J. C. Carnline, R. H. Barr, W. T. Woodward, J. R D. King, M. J. Miller, J. W. Ellison, R. F. Witt, M. L. Burton, Thos. J. Upton, B. H. Rawls, J. P. Drake, J. F. Scurlock, T. J Christian, Geo. M. Sellers, E. G. Cook, R. J. Rawson, J. W. Malone, W. C Black, G. W. Bachman, W. M Stevens, S. S. Holladay, R. D Nursworthy (2), J. G. Galloway, T. W. Adams, C. R. Godfrey, D. F. Guice, C. B. Ames.

Messrs. C. C Kennedy, J. T. McMahon, C. W. Mills, A. E. Adams, L. M. Lipscomb, W. J. Brown, Sr; J. M. Coleman, J. A. Hearn, S. F. Conner, A. P. Collins, Dr. G. P. Blundel, J. M. Holland, J. H. Hudson, J. E. Gibbs (2) T. S. Lambright, Chas. E Duphy, J. C. T. Castle, T. J. Kloningham J. C. Knox, L. C. Walden, W. D. Gaskins, G. W. Dear, J. T. Mason, R. V. Pamers, M C Friis, Judge A. G. Mayers, J. A. Peebles, A. E. Thompson, D. B. Johnston, W. H. Adams, John B. Harlow, W. H H. Mullin, J. D. Minis, J S McKinney, J. M. Porter, Dr. H. C. Abney, John Staley, J. P. Unger, J. B. Baney, R. J. Wright, Jr.; R H Brandfield, P. W. McCastle, J. A. Moser, J. J. Calu, G. W. Stamps.

Mesdames G. Godbold, O. A Jones, S. E. Munday, J. A. Newsom, A. J. McLaurin, L. P. Dantzler, S. Glass, A. D. Gramling, Sarah Johnston, S. L Owens, Anu U. Love, Lilly Hamkler, S. T. Churchill.

Miss Iza Coulter.

Jan. 24.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7½	— —
Ordinary	8	— —
Good ordinary	8½	— —
Low middling	9	— —
Middling	9⅝	— —
Good middling	9 11-10	— —
Middling fair	10 3-16	— —
Fair	10⅝	— —
Galveston middling	9⅝	— —
Mobile middling	9 3-16	— —
Memphis middling	9¼	— —
SUGAR.		
OPEN KETTLE:		
Prime	8	8 1-16
Fully fair	8	8 1-16
Good fair	8	8 1-16
Common	2¾	— —
CENTRIFUGALS		
Seconds	2¼	8¼
Prime yellow	3 13-16	3⅜
Gray white	3⅜	4
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:	— —	33
Fancy	34	25
Fair	20	28
Good common	22	10
SYRUP		
RICE.		
No. 2	1⅞	2
Good	2⅛	2⅛
Fair	2⅞	3⅛
Prime	— —	— —
Rough, ₩ bbl	1 25	2 50
Head, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 62½	3 70
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 90	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	56
Yellow	50	54
Mixed No	— —	52
OATS:		
Western	40	42
Texas rust-proof	39	41
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	19 12½	20 00
Prime Mess	19 25	— —
Rumps	18 50	— —
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11⅝	11½
Sides long clear	10⅝	— —
HAMS:		
Sugar-cured	14½	15¼
DRY SALT MEAT:		
Shoulders	8⅝	9½
Sides, short rib	10⅝	— —
Sides, long clear	10⅝	— —
GROCERIES.		
COFFEE:		
Prime	19½	— —
Fair	19	— —
Common	16½	— —
TEAS:		
Choice	18	65
Hee-No	— —	— —
BUTTER:		
Western Creamery	62½	88
Western Dairy	— —	25
Common	— —	— —
LARD:		
Refined	— —	2¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	26	40
Lard, Extra No. 1	75	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana	2 75	3 00
POTATOES:		
New Louisiana	— —	— —
Western	3 75	3 75
ONIONS:		
New Louisiana	— —	— —
Western	5 00	6 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6¼	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	2 00	3 50
Young Chickens	3 25	3 75
Chickens, Southern	1 75	2 00
Young	2 00	12 00
Turkeys, Southern		
EGGS:	25	26
Western	26	27
Southern		
WOOL:	— —	— —
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry		
COUNTRY HIDES:	— —	— —
Green Salted, ₩ lb	— —	— —
Dry salted		
FERTILIZERS:	20 00	— —
Cotton seed, ₩ ton	25 00	27 00
Meal	30 00	32 00
Pure ground bone	— —	2
Muriatic acid, ₩ lb	— —	2
Sulphuric acid		

—*Times-Democrat*, Jan. 24.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

An extensive fire occurred in New York City on Jan. 21 Fifteen firemen were buried beneath falling walls.

The wages that sin bargains for with the sinner are, life, pleasure, and profit; but the wages it pays him with are, death, torment and destruction. He that would understand the false mood and deceit of sin, must compare its promises and its payments together. —*Dr. South.*

NEWS OF THE WEEK.

DOMESTIC.

A bill has been introduced in the Legislature of Indiana fixing a penalty of $10 000 for prize fighting.

Hon. Rutherford B. Hayes, ex-President of the United States, died on Jan. 17, and was buried at Fremont, Ohio, on the twentieth.

One of the most interesting objects at the Chicago Fair will be a model of Copenhagen, with the new free harbor, quays and warehouses, as it will be when completed.

The general deficiency bill for the next fiscal year was reported to the House on Jan. 20. The total appropriation carried by the bill is $20,956,610, of which the largest items are for pensions, $14,149,437.

The faculty of Princeton has determined to give up a practice which has existed in that institution from its foundation, that of requiring the students to write out their answers at examination while under surveillance. Henceforth the young men will be placed on their honor.

Miss Winnie Davis, "Daughter of the Southern Confederacy," and her mother, Mrs. Jefferson Davis, widow of the leader of the "Lost Cause," were, on Jan. 20, among the guests of the Confederate Southern Camp, of New York, who attended the third annual banquet of the camp.

The New Orleans Bridge bill was passed in the National House on Jan. 19, with two amendments. One prohibits the Secretary of War from changing the dimensions of the bridge as fixed by the bill. The other refers to the location of the bridge within the corporate limits if practicable, or at least within five miles distant. The amendments were concurred in by the Senate. The bill will now go to the President.

It is said that a convention of the Cotton Planters' Association will be called at an early date to consider the question of a reduction of cotton acreage and other matters of moment to Southern agriculturists. As a result of the convention of last year there was a very considerable reduction of the area of cotton land, and more attention paid to food crops than in any year since the war, and the results are admitted to be of great benefit to the farmer.

All places of amusement were closed in Denver, Col., on Jan. 22. The police were forced to make the arrests by Dean R. S. Hart, of the Episcopal Church, who has inaugurated a crusade against Sunday amusements and insists upon the enforcement of the law, which has heretofore been a dead letter. The tough element of the city surrounded Mr. Hart's residence and bombarded the place with stones. The police dispersed the rioters.

The report of the sub-committee of the Select Committee of Congress on election of President and Vice-President proposes to make some considerable changes from the existing mode of election. The Electoral College is left untouched in the proposed change, and so is the State representation in the electoral vote—each State having, as now, the number of votes equal to the number of Representatives and Senators added together. But the proposal of the sub-committee would give complete representation to minorities, by apportioning the electoral vote to the popular vote. The proposed plan has also this clause: "No person while serving as President shall be eligible to election to that office, and no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President."

FOREIGN.

A new French torpedo boat, the *Grenadier*, built at Havre, made 24 66 knots per hour on her trial trip.

The French Chamber of Deputies has passed the estimates for public worship, having restored the original credits for the stipends of the bishops and vicars-general.

Uruguay has decided to discontinue all her legations except those in England, France, Chili, Brazil and Argentina. The salary of the President has been reduced one-half.

A body of unemployed workingmen in Brussels, after riotous demonstrations on Jan. 19, were dispersed by the police. Many baker shops were broken into and all the bread taken.

The London *Times* dispatches from the continent state that the cold is not abated. The Rhine is frozen from Germersheim to Bingen. The Main and Moselle are partially frozen. The Neckar is frozen from source to mouth.

Owing to the failure of the Chilian Congress to pass the appropriation bills, the public officials in Chili have received no pay for the last month. It is rumored that the government will stop work in various branches of the public service unless the appropriations for salaries are passed.

The Irish members of Parliament are looking forward with much lively interest to the explanation of the provisions of the Home Rule bill. It is stated that Mr. Gladstone trusts that the business of the House of Commons will enable him to explain the provisions of the Home Rule bill on Monday, Feb. 6.

A very important decision in relation to the insurance of cotton has been reached by the fire insurance companies of Great Britain. At a conference it has been decided to raise the present cotton insurance rates, the advance varying from 25 to 50 per cent. The new arrangement affects cotton ashore and afloat.

Emperor William, at a dinner given by him to Herr Krupp and a number of other men engaged in huge industrial enterprises, tried to talk them into adopting a better policy toward the workmen. The Emperor advised his guests to discuss the claims of the men with chosen delegates, provided the men first resumed work and remained at work pending a settlement of the matters in dispute.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or nutritive, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.

"How to Cure Blood Humors" mailed free.

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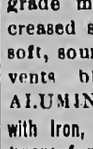

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Justice L. Q. C. Lamar.

There is sorrow throughout Mississippi te-day. Our harps are hanging silently upen the willows. Eyes unaccustomed to weep are filled with tears. In every home, where the sad message has flown, there is a sense of personal bereavement—the dread presence and loneliness of a vacant chair. A life dear to our hearts, and one of the brightest in our history, has fallen on sleep. A voice that thrilled with eloquence almost divine, is silent in death. The grave opens te receive an eminent Christian statesman and jurist, and Mississippi loses her most distinguished citizen—the Nation one of her truest patriots and most faithful public servants. It was the dying boast of Pericles that he had never made an Athenian weep; and surely no Mississippian has ever had occasion to blush for any ignoble word or deed of Lucius Q. C. Lamar. But his splendid genius has commanded our admiration, his magnificent achievements have challenged our patriotic devotion, and his radiant virtues have won the homage of our affections. We sorrow to-day only that his sun has gone down while it is yet day—that he falls when we seem te need him most, and when able to serve his country best. But—

"The man remains, and whatsoe'er
He wrought of good, or brave,
Will mold him through the cycle-year
That dawns behind the grave."

Born and educated in the State of Georgia, he came to Mississippi in the morning of his brilliant young manhood, and generously gave to his adopted commonwealth all the ardor of his love, the fruit of his tireless toil, and the powers of his almost peerless genius. So conspicuous were his public services, so ardent his devotion to the people who loved and honored him, and so world-wide the fame of his achievements as her representative, that his name was linked in undying wedlock to the proud name of the State that welcomed and crowned him. He followed her fortunes in peace and war, in victory and defeat, and when the night was darkest, proclaimed, with loudest voice, his patriotic love for her stainless honor, and his unshaken faith in her glorious destiny. As professor in our State University, Representative in Congress, Minister to Russia during the dark days of war, member of the United States Senate, Cabinet officer, and a Justice on the Supreme Bench of the nation, he was everywhere conspicuous and always distinguished.

His name was the synonym for pure and lofty eloquence. Not for a generation and more has there been a man among us, who could, as he, sway and compose vast audiences at will, and by the authority of his imperial eloquence compel the people to ardently adopt his principles and enthusiastically follow his policy. At times he had the classic diction of Edward Everett, and again he could rival the peerless periods of Edmund Burke. He could, on occasions, pursue an argument with the analytical precision and remorseless logic of John C. Calhoun, and then, if need be, kindle enthusiasm as with the magic wand of Henry Clay. With equal skill he could wield the light sword of Saladin and the ponderous battle-axe of Richard. For majestic utterance and forensic eloquence he had no peer in all our borders.

His was a philosophic cast of mind. He dwelt in the higher realms of thought. This gave him the loneliness, and sometimes moodiness, of genius. He studied and mastered great principles. Beneath surface facts he saw their philosophy and discovered their unerring tendency. This made a statesman of vast prescience, and a wise political leader.

He was the first Southern Representative after the war to rift the darkness of our national skies, and bring light into these despairing parallels. He caught the ear of the nation and won back her lost confidence in our patriotic loyalty. He rolled away the stone from the grave of our buried love, and proclaimed the resurrection of our national brotherhood. He reannounced the plighted faith of our severed sections, pronounced a blessing upon the happy reunion, and prayed that what God had joined together should never again be put asunder. The voice that spoke over the dead Sumner, like another prophet in the wilderness, proclaimed the day-dawn of our national peace—the cloudless sun-burst of our Federal immortality. When, with sublime passion, he declared, "If we knew each other better, we would love each other more," he rang out an appeal for peace whose silvery echoes are yet making music on both sides of the quiet Potomac.

With all of his vast learning and varied culture and profound philosophy, he was a simple, humble, unquestioning believer in the great doctrines of Christianity. He had little respect for so-called "honest doubt," and scant patience with blatant skepticism. I shall never forget a delightful evening in his Washington home over a year ago, and the cheerful, even joyous, announcement of his faith in the world's Redeemer. Some time before he had connected himself with the Methodist Church, humbly assuming the solemn vows in the presence of a great congregation.

I knew him first in my boyhood at the university, where he occupied a professor's chair, and there learned to love and admire him. He was the Gamaliel at whose feet I sat, and from whose lips I received instruction. The thrill of that flashing eye, the tone of that magic voice, the strange magnetism of that magnificent presence, filling, as he did, the broad heaven of our imagination, and the loftiest ideal of my young ambition, have lingered and inspired me for more than half a jubilee of years. He stirred many a noble impulse and set on fire many a laudable ambition. On his grave I crave the privilege of dropping a tear.

"He is gone who seemed so great—
Gone; but nothing can bereave him
Of the force he made his own
Being here, and we believe him
Something far advanced in State,
And that he wears a truer crown
Than any wreath that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,
And in the hoary Abbey leave him—
God accept him, Christ receive him."

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 24, 1893.

—*Clarion-Ledger.*

Millionaires.

There are times in which the poor man charges the Bible with being the rich man's code, and hours in which the patrician declares it to be the fomentor of sedition. The Bible is not the book of a man or a class, but of God for the race.

Why is it exegetes and expounders speak of the parable of the rich man, as though Dives in torment were the sole portrait in the picture? Was he richer than Abraham, whose wealth made him the ally of princes, and whose hand placed in the scale decided the wars of kings? The divine wisdom and justice of the Word of God is shown in this, that the selfish rich man who lived luxuriously every day and went to hell, is in the parable brought into immediate conjunction, not with Lazarus, but Abraham, his peer in wealth and his superior in grace.

We often hear the warning, how that the love of money is the root of all evil; but seldom the Savior's exhortation to make the mammon of unrighteousness a true friend which shall receive the generous user into everlasting habitations. The Bible has no mincing words for rich men who oppress the poor; but it recognizes in the rich Barzillai, who laid his wealth at the foot of the throne when Absalom had looted the treasury, as the savior of the State. It shows us in that darkest of all days, when the Son of God hung upon the cross, a rich man of Arimathea, not awed by the dignities of a proconsul, that dared to beg the body of Jesus and bear it to an honored burial.

All the ravings of imported fanatics shall not make us, as Americans, forget that it was the broad signature of the merchant prince, John Hancock, which stood first underneath the declaration of our independence. It was the personal security of a Robert Morris that saved the liberties of our country and sent himself to a debtor's prison. Those who know the full history of the early days of our last crisis, know that until our generals could learn war our millionaires propped the tottering pillars of the state. When we look at our magnificent universities, our vast libraries, our art-museums and schools for the prophets, we should be, of all nationalities, the most ungrateful, did we not recognize the debt we owe to American millionaires in building up the mind, the morals and the liberties of the state.

The contrast which the selfish and luxurious rich man has to fear is not that with the Lazarus who lies unheeded at his gates, but with Abraham, whose thoughts are for the future of mankind. It is not the poor man's poverty which shames him, but the rich man's benevolence. A man who dies worth uncounted millions, and makes no sufferer among his fellows a sharer in his vast estate, must he, and will be, contrasted with those living fountains of munificence, whose wealth is devoted to the elevation of mankind. A rich man in these days, and in this land, who is not moved to large and generous provision for some of the many wants of the multitude, is an anachronism, is a dead tree in a living landscape of verdure and luxuriance. It does not need that Dives should put his foot upon his fellow-men to merit the doom of the condemned in the parable; his sin was not oppression, but selfishness.

It is in vain, with such examples as we have had of great hearts going with great estates, for our rich men to claim an absolute and unconditional ownership of property. As between themselves and any other citizen of the state that may be true; but as between them and their God it is most false. Neither wealth nor eloquence, nor learning, nor physical strength is given to any man without reference to moral obligations. A man died lately in Central New York believed to be worth twenty millions of dollars. He left a pittance to a hospital, and $100,000 to his jockey. In all his life he had never founded a school or an asylum for the distressed, but he had expended $750,000 in the erection of a stable. The name of such a man will be preserved only by the odium it excites. It will be preserved as physicians preserve monstrosities in an anatomical museum, to make men shudder and pray for deliverance from a like fate.

Men who remember Black Friday, that terrible Sept. 25, 1869, will not easily forget its lessons. It was not like the panic of 1837, the result of a popular and wide-spread delusion. It was not the result of any general and irremediable craze. It was the explosion of a deliberate and diabolical plot, whose sole purpose was to enrich the co-conspirators by the wrecking of the fortunes and blasting of the lives of innumerable and unknown victims. It was such a crime, under the cover of the forms of law, as can never be forgiven; and not even the death of its authors should permit it to be forgotten. There are men to-day creeping through life broken and feeble from the effects of that wreck, and youths toiling in poverty, who, but for that day, would be living in affluence. Its enormity is to be measured not simply by the suffering it cost, but by contrast with the benedictions which wealth in other hands has become to the citizen and the state. Were all wealth in such hands as this, no laws would restrain the outbreaks of popular fury; as it is, such uses of power come dangerously near imperiling the security of the commonwealth. Every such life is, indeed, a menace to the perpetuity of free institutions, resting, as these do, upon the good-will of the masses, and cemented only by the sympathies of a common humanity.

"It is hard," said Henry Ward Beecher, "to be a saint in a golden niche." The more honor, then, to those who have shown us that it is not impossible. It is a few years since we were sitting with a friend and relative, in the hush of a Sabbath evening, speaking of his increasing infirmities. He had been prospered, but the more he was blest the more he became the source of blessings. We remember his words that evening. "When I am dead," he said, "I want one class of mourners—the friendless of the city—to follow me." And amid the blessings of these, he passed to his reward. Each morning sun, as it rises now, lights the epitaph out deep in the granite shaft above his head—"I was a father to the poor;" and each setting day shines through the window placed above his accustomed seat in church, lighting up the picture of "The Good Samaritan," that those who knew him best placed there. It is the character of the man which makes his millions a benediction or a curse; it is his use of wealth which preserves his name either as an object of execration, or as an altar upon which men lay the offerings of their love.—*Interior.*

They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

Our Bishops as College Trustees.

"Gilderoy," in a letter to the *Richmond Christian Advocate*, has this to say on the above topic:

I want to say right here that I do not think it is best for our Bishops to be tangled up with local and Conference institutions of learning. Some of them are trustees of colleges here and there in our wide territory. A general superintendent is all the better by being entirely free from local entanglements. The Bishops are the same to all our colleges, or they ought to be. If they are trustees of one, they ought to be trustees of all. They may not have preferences, and may not show partiality, but some ordinary mortals not wholly free from prejudice fear they sometimes do. Bishop Keener is a trustee of Centenary, and is generally supposed to feel an interest in Centenary that he does not take in any other college in Southern Methodism. The same is true of Bishop Galloway and Millsaps College, and others of our Bishops and other colleges. This supposition of the people may not be true of our Bishops—indeed, it may be unjust to them—but people will measure Bishops in their own half bushels; they will think of Bishops as subject to like passions with other men. It seems to be becoming fashionable for each Bishop to father a college of his own. In so far as this is true of any one of our Bishops, in that far his influence as a general superintendent is hurt; and specially so in territory where the competition of our schools is close and sharp. His position on the Board of Trustees makes him a party to the contest, whether he will or not; it makes him so in the minds of the people, and sometimes among the preachers. It would be hurtful for our Bishops to get all tangled up with our Annual Conference organs, papers. This would tend to localize them in their feelings and affections, and by just so much it would cripple their influence and power for good in the general work. If ours were a diocesan episcopacy instead of a general superintendency, things would be entirely different. It is expected of Methodist preachers and people in Mississippi that they stand by Millsaps College, and the same is true of the preachers and people of Louisiana towards Centenary; but Bishop Keener is expected to be as true to Millsaps as to Centenary, and Bishop Galloway as true to Centenary as to Millsaps. I speak of these two colleges because they are not very far apart, and the competition is sharp. If the NEW ORLEANS ADVOCATE should ever be understood to be the organ and mouthpiece of Keener, why, then, both paper and Bishop would suffer thereby. There is already some good reason why these things should be said. It is always better to nip an evil in the bud than to root it out after it is full grown. After the thing is here and entrenched, it can not be gotten rid of so easily. Bishops and others may well sing, "From all entanglements beneath, call off my anxious heart."

FROM THE WORK.

Rev. R. E. Rutledge, Roxie, Miss., Jan. 23: "Have completed my first round on the Roxie circuit. Am thankful for the kind reception tendered me by this good people. See plenty of work to do, and have gone into the vineyard expecting the Lord to bless our labor. Brethren, pray that God will greatly bless us."

Rev. W. T. Currie, P. C., Ponchatoula, La., Jan. 24: "May I ask through your paper for help to finish our church at this place? We have a nice church started here, but our money gave out; therefore, we had to stop work. We have only ten members here. Will every good Methodist give us one dollar apiece? We want $150 to finish the house. We are weak. We ask the strong to help us."

Rev. G. W. Gordon, Coffeeville, Miss., Jan. 27: "The first Quarterly Conference for this charge was held Jan. 21 and 22, Rev. R. A. Burroughs, P. E., in the chair. Owing to the extremely rough weather, the attendance of officials was not full; but we had quite a pleasant and profitable time. Finances were short, but not distressingly so. Times are going to get better, we think. Bro. Burroughs impressed the people with his ability as a pulpit man and as a presiding officer."

Rev. E. L. Singletary, P. C., Delhi, La., Jan. 27: "I reached my appointment before the first of January; was kindly received by the people of both appointments (Delhi and Tallulah), and began my work of visiting and preaching at once. It shall be my earnest effort this year to keep my vow as a deacon; and, as many people of our town do not attend public services, there will be an extensive field for ministering divine things to those without. May God give grace to accomplish much good in this field also!"

Rev. Wm. G. Evans, West Monroe, La., Jan. 27: "When we reached our new field we met with a cordial welcome, and, better still, we continue to meet with it day by day. The Quarterly Conference devised liberal things for us, and was, in all its features, pleasant and full of hope and inspiration. Mrs. Evans has been down with chills since we reached here, which has interfered somewhat with our plans; but who would not be willing to be sick among such a kind and thoughtful people? They kept the parsonage more than supplied with good things. May the Lord help us to minister to them as bountifully in spiritual things as they have to us in temporal things! is our continual prayer. Bro. J. J. Kelly, wife and boy were with us on the twenty-fifth."

Rev. W. M. Sullivan, P. C., Franklinton, La., Jan. 25: "I am starting into my second year at this place. This is a good country circuit; five societies in this charge. We are planning, as best we can, for a new year's work. Congregations are very good, indeed, all over the entire work. Sunday-schools are being organized where they wont into Winter-quarters. Our prayer meeting at Centenary Church is well attended. There has been a steady growth in the church in this town ever since I came here. This is a pleasant place to live. All of our people in this town go to church. We have a very fine day-school, under the management of as good teachers as any community can afford. I have preached four times, married two couples and visited several families this year. Eleven accessions to date. I expect to travel a great deal this year, and will do all I can for the ADVOCATE."

Rev. R. M. Blocker, Lisbon, La., Jan. 21: "We reached the Lisbon circuit on Dec. 30. On the next day a comfortable parsonage was procured, and as early as convenient was neatly furnished, and the pastor and his family moved in. In the meantime we were well cared for by the kind citizens of Lisbon. I have made one round on the work, and find the people very cordial. Our Board of Stewards have assessed liberally for our support, and the membership at large seem much concerned about our temporal welfare. Now, with all this kindness on the part of the people, I feel that the least thing we could do would be to give in return the very best service of our lives. May our dear Savior help us to do a good work! I find a large field white unto the harvest. While I have but four appointments, there are a great many families to be seen, and the country is very rough and hilly to travel over. I would take it as a great favor if our dear friends interested in the Lord's cause will pray for our success in this newly organized Lisbon circuit."

Rev. Jno. B. Kent, P. C., Grand Chenier charge: "The first Sunday in January found me on my new field of labor, ready to begin my year's work. On making the acquaintance of the people, I was not slow to discover that it had fallen to my lot to be the successor of a very popular preacher—one who certainly would have been returned had they been consulted. Good for the brother, and not bad for the people. Our circuit reaches sixty miles along the Gulf of Mexico; have a beach road nearly one-half that distance. To my mind this is one of the finest countries in the world. The soil is rich, producing almost anything desired. Oranges grow to perfection, and the climate is delightful. A great deal of the parish is occupied by the Creole people, my work being our only field. Some work here for the French missionary. It seems to me that the time is near at hand for a great forward march all along the line. Not a saloon in the parish to oppose us; the jail is open, and not a case before the court, with the parish out of debt, and money in the treasury, and no paupers. Our people are in fair condition, spiritually; have given me a warm reception, and all things indicate a good year for the Lord's cause."

Rev. W. D. McCullough, P. C., Sallis, Miss., Jan. 20: "We left Indianola on the eight o'clock train, Dec. 15, for our newly appointed home—Sallis—and arrived here on the eleven o'clock train the next day. There began to fall a steady rain on the morning of the sixteenth, and continued nearly all day, so that ladies dared not get out; but we were met at the depot by several brethren, who drove us at once to the parsonage, where we found warm fires and a good dinner. In the dining-room we found stored away sumptuous fare for several days. We have had no storm this time, but a gentle breeze, which has supplied every want. On Christmas Eve it was strong enough to bring turkeys, chickens, cakes, canned goods, sugar, coffee, and many other good things; but we must not tell all at once. But these good people knew how to make a preacher and his family feel at home, or even better. We have married one couple since our arrival. All hearts were made sad, Dec. 22, by the death of Miss Bettie Wear, who passed peacefully to her rest on that day. God bless the bereaved. Our first Quarterly Conference is over. Dr. Sullivan, our new presiding elder, preached us two able sermons. With these good people, and Dr. Sullivan for presiding elder, and the Lord on our side, may we not hope for good result? We are happy and on the move."

Rev. Paul D. Hardin, P. C., Pelahatchie, Miss., Jan. 25: "Have just finished my first round. Notwithstanding the severe weather, I have been able to meet all my appointments up to date. Congregations have been small at all the churches, except at Sedahar, where I preached the fourth Sunday. There we had a good congregation. The Holy Spirit was with us in power, and many reconsecrated their lives to God and his service. The year's work on Clarksburg circuit has opened up favorably, indeed. The members seem to be ready and willing to work for the Lord wherever and whenever the preacher thinks best. Mr. Editor, I would like to express, through the ADVOCATE, the gratitude that fills my heart for the hospitable manner in which these people have treated their 'bachelor' preacher for the last three weeks. They have thrown their doors wide open to me, and bid me welcome to their hearts and homes. May God bless them for their kindness to me, and help me to render them faithful service in return! Since I have been writing this I have been interrupted by the rolling of wheels and the tramping of horse feet, and, looking out through the open door, I see Bro. Franklin, our excellent steward from Liberty, driving up to the parsonage with his wagon loaded with corn, meat, and molasses. Am trying to do the preaching and a part of the praying, and the people are doing the paying. Brethren, pray for us, that we may receive power from on high, which will enable us to do great things for the Master in this part of his moral vineyard."

Payment of Missionary Debt.

The Louisiana Conference, at its recent session, made generous provision for paying the missionary debt. Amounts subscribed were to be paid by March. It is very necessary that these be sent in at the earliest possible date. The appropriations for next year will be no little affected by the attitude of this debt. I most heartily favored the request of the Louisiana Conference for help from the Parent Board in prosecuting needed work. But the grant can not well be made with a large interest account to protect. Dr. Lambuth writes me that the plan will surely succeed if promises are fulfilled—if pledges are redeemed. A sufficient amount has been subscribed to leave nothing of the debt but a mournful memory. May I affectionately ask attention to this word of exhortation?

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 27, 1893.

Week of Prayer and Self-Denial.

A number of pastors write that their Conferences met only a short time before the "Week of Prayer and Self-denial;" hence they were unable to arrange for its observance. They ask if they can appoint another week, and if we can still supply them with the "responsive exercises."

We hope each pastor who, from any cause, failed to observe the "Week of Prayer and Self-denial" will appoint another time. It should be held prior to March 31, so that the collections can be sent to the Treasurer.

We will be glad to send the "responsive exercises" to each pastor who will furnish us his name, address and the number he will need. I. G. JOHN.

DON'T LOOK FOR THE FLAWS.

BY ELLA WHEELER WILCOX.

Don't look for the flaws as you go on through life,
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding,
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle.
The wisest man shapes into God's plan
As the water shapes into a vessel.

The Preaching of the Gospel the Remedy for Unbelief and Skepticism.

The great distinctive characteristic of the Christian religion is faith. The heathen worships something which he can see, touch, taste and handle; whereas the Christian worships a God who exists in and manifests himself through the intellectual appreciation and apprehension of the believer. The one form of religion is intellectual, the other sensual; the one manifests itself to the believer through his intellect, the other through his senses; the one is the substance of things hoped for, the evidence of things not seen—the other is the substance of things seen; the one is a living faith, the other an idol. The latter religion, being the substance of things seen, negatives the very conception of deity.

Religion is not governed by the laws of matter; neither is spiritual faith governed by the same laws as ordinary intellectual faith. The key-note of spiritual faith is contained in these words of the Savior: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Shall know of the doctrine, not by any intellectual demonstration or process of reasoning, but by that spiritual consciousness awakened in the heart by the operation of the Holy Spirit. This spiritual consciousness is not transferable from one to another—that is, one man can not, by reasoning to another, generate in his mind this spiritual faith, because it don't come that way. But the word is, If any man will do, he shall *know*. The doing is essentially personal, and the faith comes as the result of doing. Hence preach to men—do; guard too much reasoning on the evidence of this faith, and attempting to reason men into the kingdom of heaven. They will not reach heaven by reasoning, but by doing. When a subject is reduced to its last analysis, reasoning must cease; and when the Savior said, "If any man will *do*," he reached the last analysis of the subject. "To do," as here used, is comprehensive, yet, at the same time, limited. It includes obeying, serving, worshiping, etc., and if a man will obey, serve and worship, then the "*doing*" of these things will generate that spiritual faith. We have the word of God for it; hence we again say, Preach to men, to do. We think there has been, and is now, too much reasoning and discussion in regard to religion; too great a striving after reconciling religion and science; too much discussion with skepticism and infidelity. Let all this go. Religion, or rather the Bible, can. Don't attempt to ward off and shield the Bible against the shafts of infidelity and skepticism, or even against the advance of science. God bless you!—the Bible is in the hands of God. He will take care of that. But you preach to men the gospel of the kingdom, the old doctrines of correct living, of death and *hell* (yes, preach it in all its purity; some men will not be reached in any other way) and the future judgment; finally, of Jesus Christ and him crucified; and if you preach this in humility, earnestness, and with the love of God in your own heart, your ministry will be owned and crowned, and you will have many sheaves in your garner and stars in your crown of rejoicing, though you may never have preached a controversial sermon, or said a word about evolution.

Again we say: Faith is not generated by reasoning, but by doing, and it is a neglect of the doing and too much of the reasoning that has brought forth such fruit as universalism and other isms, and men who have their own "peculiar ideas" on religion, and belong to no church; these fallacies by which men attempt to warp and adapt the Word of God to their lives, instead of adapting their lives to the Word of God, and living, many of them, in sin and wickedness, expecting to be saved under what might be called the omnibus clause—as in "Adam all died, even so in Christ shall all be made alive," etc. (We will remark, as to this clause, that it is not perfectly clear that being made alive don't mean being made alive to Christ and God in this life, and have reference to this as well as the future life.)

In conclusion, it is not by speculative and argumentative preaching that men are brought to see the error of their ways. Christ did not so preach. No; preach the old, old story—always old, but ever new. Old in leading man to see his sin and depravity, and lost and ruined state, but new in that it spreads out before him a new life, a new heart, and the joy and peace of a new-born soul in the kingdom of God. Yes; preach it. Preach it until the hills and valleys shall resound, and the glory of the Lord cover the earth as the waters cover the sea.

SEXTUS.

Jack's Letter to O. B. Diah.

Dear Cousin: Your last letter lies before me, and, although it is late, yet I must wish you a happy New Year. Yes, I passed my examination, and through the kindness of the brethren and the Bishop I have work to do.

Did you ever hear a preacher speak of the sacrifice he made to enter the ministry? I have, and I hope I will never hear it again. It savors too much of the world, don't you think? We were created for God's glory; we are his workmanship; he hath bought us with a price; and is there any field in which we can render better service than in the ministry? I know that in this high calling there are responsibilities that are not recognized in other callings. And, indeed, these responsibilities kept me from the ministry for several years. While I looked on the field white unto harvest, and heard the voice saying, "Who will go and work in the vineyard for us?" I felt like saying: "Here am I Lord; send me, send me." But then the responsibility of a spotless life, a clear mind and a ready tongue would come before me. Then the still, small voice whispered, "My grace shall be sufficient." I then remembered that the fountain of grace is inexhaustible, and that I am an heir to it. Does not the king's subject feel honored when required to do some mission fraught with responsibility? And if my King wants me in a responsible position, then I feel complimented.

And, Cousin O. B. Diah, this field I looked on so ready for the sickle was not our own Conference, nor, indeed, these United States of America, but the world. It is my King's country. Confucius, Mohammed, and others, have invaded his territory, and taken away a part of his subjects. King Immanuel is now calling for volunteers to join in a crusade against these powers that are entrenched in ignorance and superstition. There may be a special call to work in China or in Brazil, but there is much in what we consider a call. It must be that the work in all fields is progressing just as fast as God would have it progress, or else some preachers are disregarding a call to this work, and other men are disregarding a call for their money. There is much in putting ourselves in an attitude that will enable God to use us. God recognized in Luther and Wesley men that he could use, and he helped them to be great men. I can't believe God ever makes a great man out of anyone who won't help him. I fear we sometimes abuse the question of a call. Whenever there is need for a man in some foreign field and a support is pledged me, I will say to the Mission Board, "Here am I; send me." Do you think I will be doing right?

Yes, my place seems hard in some respects; but the life of Christ was a life of toil and self-denial. I want to follow him. The bones give form to the human body, and frost gives flavor to celery. And the greatest beauties of the human character are often brought out by the failing of a few mill stones of adversity. So I welcome such things as a gift from a loving Father.

I enjoyed the Conference very much. An Annual Conference is a preacher's picnic. It is apt to be a great time for pickin' chicken; so the Jackson *Clarion* says. In the country there is some need of reform in clerical dress. My predecessor wore a Prince Albert coat, and was a great visitor. The approach of a coat cut after the above-named pattern at the homes in the bounds of this charge starts a commotion among the chickens.

While I was at Conference my ears were open to learn the character of the various charges. I was impressed that the charge which paid best was thought to be most responsible. It seemed to me, too, that the man who collected all the moneys assessed his charge was the man who had done well. My charge does not pay much, but I get to preach to about five hundred people each month, and you may know they love to go to preaching. When I go to Conference, in December next, I want a report something like the following: "One hundred conversions; a net gain of seventy-five; ninety per cent. of the homes in the charge with family altars, and seventy-five per cent. of the people taking the CHRISTIAN ADVOCATE; with a good Sunday-school and a good missionary society at every church." Then when I am asked what sort of a time I have had I won't have to say, "All assessments paid *in full*."

I noticed, Cousin, that Bro. D. W. Foster criticised your motto of "P. P. P." on the ground that *pray* ought to come before *preach*. That is good. He says further that if a preacher fails to get a decent support he ought to quit the ministry, for if God would put it into the heart of a man to preach he would put it into the heart of other men to sustain him. God may put it into their heart, but all men don't do what God would have them. Taking his view of the question, we must admit that the church gets all the foreign mission money it ought to have—that is, if God approves of foreign missions. If God brought to pass things because they were right, then all things must be right.

I have written you quite a long letter, but I can't refrain from telling you some of my experience since I came on my work. Not long since I called at a house to pay a pastoral visit. Soon the children came from school. The oldest boy, John, slammed the gate and threw open the door almost at the same moment, and into the room he came. "Johnny, this is Bro. Jack," said his mother. John said, "Howdy," offering his left hand, and then left the room. Before the mother could apologize for him his voice was heard in the yard: "Boys, there's a preacher in there," and soon six pairs of eyes could be seen peeping at the preacher.

Moral: Let the preacher be a man as well as a preacher, and he will not be made to feel sometimes like a animal.

I called some time since at a house where the mother and several children were members of my church, and before leaving asked for a Bible that I might read and have prayers with them. For about one half-hour the good woman wandered over the house with an indefinite look, pretending to look for the Bible. At last she came to the sitting-room, and said: "Bro. Jack, our Bible is way down in the bottom of the box and would be very hard to get." They were not living to move either.

Moral: Let the people keep their Bibles out of the box all the time lest the preacher come unawares.

Hoping to hear from you soon, I am,
Your affectionate cousin,

JACK.

Enforcement of Discipline.

Enforcement of discipline, in the sense of seeing that our Rules are obeyed, has been neglected within the range of my observation, and from all that I can gather, it seems to be a general neglect throughout the extent of our church, except in our foreign missions. This was once not the case with our church, and, therefore, why is it the case now? It can not be because our Rules are not adapted to this age, for they are founded on the Scriptures, and, therefore, are adapted to every age of the world, even if the world remains peopled with our race millions of years, unless God annuls the Bible. It can not be because none of our Rules are disobeyed, for we must confess that we have not met with a single church yet, all of whose members obey them; and even if we were to meet with one such church, our Rules would not thereby be made void, but would be in full force, regulating the lives of those who obey them. It can not be because it is wrong to enforce our Rules, for if that were true, then the wisest and best of our people have made a great mistake by advocating the enforcement of them; and, besides, the fundamental principles of all society, and even those of God's government, are all wrong. Then why are they not enforced? It can not be because we have become so holy that we can not bear to see others, as well as ourselves, circumscribed in actions, right or wrong, for holiness, true holiness, has great respect for law, and, therefore, is easily excited to indignation at all intentional violations of the same. It not only argues no piety at all to intentionally disregard law, but a low grade of morality, and, too, no morality at all in proportion as law is intentionally disregarded. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. iii, 31.) Then why are our Rules not enforced?

1. Because we have too great a desire for numbers. We not only want more than we have, but we are afraid we will lose many of those we have already, if we require them to keep our Rules. We have many members to-day who would quickly leave our church if they were dealt with for going to dances, theaters, circuses, not paying their debts, backbiting their neighbor, etc. Great estimate is placed on him who takes many into the church, and hence the temptation to compromise with the world in order to get them. A young brother in Louisiana would go to the house of a person and insist upon his joining the church, and if he could not get him any other way, he would get his consent to register his name without his obligating himself to one thing or the other as a member.

2. Our Rules are not enforced because many of our officials are opposed to it, and, therefore, to disregard their wishes in the matter is to render him unpopular whose duty it is to see that the Rules are enforced, and to become unpopular these days of mighty struggle for existence, such as this age of stretch demands, means a lacking in temporalities either in the form of an immediate move, or some other, and hence the temptation to be exceedingly reserved in the performance of duty.

3. Our Rules are not enforced because the desire to promote the temporalities of the church is greater than that for the promotion of its spirituality. We have members, who are society people, indulging those practices which are against our Rules, such as the germans, etc., that are allowed thus to continue because of their standing in society, or their money, or the money of their loved ones. They give liberally, or influence liberal contributions. It is no unusual thing for the name of one who has given much (and that, too, without feeling it hardly, if at all) to appear in print, while that of the poor, who had to lessen his clothing and food in order to give, is never seen or heard. How unlike Christ!

4. Our Rules are not enforced because we have presiding elders who do not favor it sufficiently to see that it is done, or to give their hearty support to those who do enforce them, even when they enforce them in a Christian way. Brethren who are straitened in money matters will not enforce our Rules, when they know their presiding elder does not favor it, and, therefore, likely to move them if they do. "They that forsake the law praise the wicked: but such as keep the law contend with them." (Prov. xxviii, 4.)

ISAAC L. PEEBLES.

Centenary and Mansfield.

Our editor again propounds a question to the brethren of the Louisiana Conference, who determined by their votes during its recent session that the sum collected for educational purposes should be equally divided between the two colleges, Centenary and Mansfield. This question comes in the form of a statement, and is as follows:

It looks a little curious that an Annual Conference should order a collection for the benefit of a college which the Conference has leased to a private party!

I am glad Dr. Carter is asking these questions, and I sincerely hope thereby that the Methodists of our State shall be aroused and quickened into new life and vigor concerning education by our church institutions. Turn on the light, Doctor, and then, perhaps, from the various charges throughout Louisiana will be thrown back a reflection until the whole land will catch its glow and be filled with the radiance thereof. But that all who are interested may know the reason why our Conference ordered an equal division of the educational fund, I will briefly state why we so did, and leave the result with the readers of the ADVOCATE.

In the first place, we were actuated by a sense of justice, and endeavored to look at the question from a standpoint of simple equity. Not that we loved Mansfield more or Centenary less, but we thought it both just and fair that each should share any benefit within the power of Louisiana Methodism to bestow.

I think it will be conceded that both these schools are the children of our church in the sense that they were conceived and nurtured by our people. Because the men to whom we, as a church, commit their interests as guardians and trustees, pursue somewhat different lines of policy in conducting the affairs of the two, does this justify our turning the entire current of our influence and support toward the other? Bros. Harp, Jackson, Faunt LeRoy and the other members of Mansfield Board of Trustees leased the college because it is the best thing, and about the only thing, to do just now. I do not suppose they ever dreamed of this being an abandonment of it by the church. Consider this also: The individual to whom it is leased is an honored member of our Conference. He receives an appointment at the hands of our Bishop and cabinet. I never heard of his seeking a place. I believe he would go anywhere any of the rest of us would go, if duty called, and the Master bade him "Go." But the Conference authorities appoint him to lease a college. With due respect for all, in justice to Dr. McVoy, I most unequivocally state that in this transaction he is as much the church's agent as any preacher or presiding elder in the State. How can he be a "private party," with a Board of Trustees on the one side and the Annual Conference on the other? Brethren, if the lease is going to prevent the Conference from helping the bonny little daughter of Louisiana Methodism, let us remove that at our next Conference session, give her a dowry and hand her over, a winsome bride, to Bro. McVoy. How his eyes would sparkle and his youth be renewed like the eagle's "on the topmost branch of the cedar!" His good wife will understand the figure.

So much for Mansfield College. May she live long and prosper! I count none of us her enemies, much less our worthy editor.

Nestling amid the classic groves of beech, oak and pine on a gently sloping hill, grand, massive, "beautiful for situation," stands rugged old Centenary. She has given to Louisiana more than her share of noble, cultured manhood. Her alumni have filled the highest offices in Church and State among our people, and with stirling integrity and matchless worth adorned many of these. Reverently and tenderly *salutamus, alma mater!* As we tried to be faithful in the day of thy adversity, let us be joyous in thy joy, when prosperity crowns thy towers and plenty fills thy halls. They may replenish thy coffers with largesses, but thy richest heritage is in thy sons. Mississippi and Louisiana can never pay the debt they owe to this grand old college. It has grown with accumulated interest too long. Its value is inestimable, since it lies not in houses and lands, nor yet in many-figured endowment sums, but in the sturdy characters and splendid achievements of many who have gone forth from her halls with her *imprimateur* upon them. In comparative loneliness and poverty she has accomplished this in the past, and now that the dawn of a brighter day is being ushered in, let none dare raise a hand "to whack her on the head." And that such was not the intent and purpose of any, has been abundantly proven by Bro. J. A. Parker.

There are many "curious" things that occur at Annual Conferences, and Louisiana Conference is about as "curious" as any, if not a little "ouriouser." It orders and takes collections generally, liberally and frequently. Its range of donative ability is practically inexhaustible. It sweeps the entire scale from the pale-faced, cultured Caucasian student downward to the degraded heathen in the back alleys of Pekin. Cash or credit, now or next year, connectional or local, we are "mighty curious" on collections. Now, I submit this: Did we order this collection, or did we divide one already ordered? Is not the latter what we did? Just so. And I hold that amid the numerous things we are called upon to support by our contributions our college, leased by our Conference to our duly authorized and appointed agent in the matter, has a just and fair claim upon our munificent bounty.

S. J. DAVIES.

BEST WAY TO GET ON.—A young man once wrote to the celebrated Thomas Carlyle, asking his advice about the best way to get on. The following was the quaint answer: "Study to do faithfully whatsoever thing in your actual situation you find, either expressly or tacitly, laid to your charge—that is, your post; stand in it like a soldier. Silently devour the many chagrins of it, as all human situations have many, and see that you aim not to quit it without doing all that it, at least, requires of you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things—wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other, wider things, if such be before them."

SUNDAY-SCHOOL LESSON.—Feb. 5, 1893.

PREPARED BY REV. A. F. WATKINS.

SUBJECT.—Dedicating the Temple. (Ezra vi, 14-22.)

GOLDEN TEXT.—"*I was glad when they said unto me, Let us go into the house of the Lord.*" (*Psalm cxxii, 1.*)

TOPICAL OUTLINE.—I. The Temple Finished (vs. 14 and 15). II. The Temple Dedicated (vs. 16-18). III. The Passover Observed (vs. 19-22).

HOME READINGS.

Monday—Dedicating the Temple. (Ezra vi, 14-22.)

Tuesday—The Decree of Cyrus. (Ezra vi, 1-12.)

Wednesday—The First Temple Dedicated. (II. Chron. vii, 1-11.)

Thursday—The Spiritual Temple. (Eph. ii, 12-22.)

Friday—Self-dedication. (Romans xii, 1-9.)

Saturday—Joy in the Lord's House. Psalm 84.

Sunday—"Let us go." Psalm 122.

—*Huriburi.*

INTRODUCTORY.

TIME.—B. C. 515. A. M. 3489.

PLACE.—Jerusalem.

PERSONS.—1. Elders of the Jews; 2. The Prophets, Haggai and Zechariah; 3. Cyrus, Darius and Artaxerxes, kings of Persia; 4. Priests and Levites.

EXPLANATORY.

I.—THE TEMPLE FINISHED.

Ver. 14. "The elders of the Jews"—men of influence, age, or official position. The young men probably did the work, but the "elders" superintended the construction of the building. "Prospered through the prophesying," etc. God, through these two prophets, had prompted and encouraged them to go on with their work. "According to the commandment of the God of Israel, and . . . of Cyrus," etc. God is mentioned first as the Great King, from whom all their blessings came, and then are mentioned the Persian kings, through whose favor they were enabled to carry on the work.

Ver. 15. "And this house was finished," etc., on the fourth of March, a little more than four years after they had resumed work and twenty years after the return from captivity.

II.—THE TEMPLE DEDICATED.

Ver. 16. "Children of Israel." Representatives of all the tribes were, doubtless, present among the returned captives. "Children of the captivity"—literally, "the sons of the transportation." The sons of those who had been carried into captivity. "Kept the dedication." (See I. Kings viii, 63.) Set apart by sacrifice and prayer for the worship of Jehovah. "With joy." All those who had beheld the former glory of the Temple were probably dead and the joy in the completed house was unmixed with sad memories of past greatness.

Ver. 17. "A hundred bullocks," etc. This offering, though poor in comparison with those of former occasions, was, in a spirit of piety and reverence, patterned after the offerings of Moses and Solomon. It was, considering their poverty, probably a more liberal offering than Solomon had made and was, doubtless, as acceptable to the Lord. "Twelve he-goats," etc. While most of those who were present were of the tribe of Judah, the other tribes were represented, and the returned people thus formally maintain the tribal integrity of the descendants of Jacob.

Ver. 18. "And they set the priests," etc. As soon as the Temple was dedicated they made arrangement for the Temple service, as originally made by David and observed by Solomon; but as this service was based upon the Mosaic law it could properly be said, "They did as it was written in the book of Moses."

III.—THE PASSOVER OBSERVED.

Ver. 19. "Kept the passover," etc. It was meet and right that now upon their restoration from captivity they should observe the greatest of all Jewish feasts, that which commemorated their deliverance from Egyptian bondage. We need not suppose that its observance had been altogether neglected; but they had been without a temple and were harrassed by their enemies. Now it was made a joyous festival and observed with the formality of the earlier time.

Ver. 20. "The priests and the Levites were purified together," etc. Without exception they were purified and ready to observe the feast. This shows a willing spirit—a holy zeal—to prepare themselves for the gracious privileges of the Temple service. "The Levites killed the passover," etc. It seems to have become customary for the Levites to kill the lambs for all.

Ver. 21. Those who had returned from captivity and the remnant of the Jews who had remained in their native land joined together in the celebration of the feast. "Separated themselves . . . from the filthiness of the heathen." This refers to backslidden and apostate Jews, who had corrupted themselves with their heathen neighbors, but now returned to the worship of the Lord and the communion of their brethren. That there were also among them some proselytes from heathenism is not improbable; but the reference is not specifically to them.

Ver. 22. They kept the feast as Moses had commanded. (See Exodus xii, 15.) Gratitude to God for this deliverance and restoration caused them to rejoice. God has kindly disposed the hearts of the "King of Assyria" (kings of Persia) to them, had overruled the opposition of their enemies, and had by his words of counsel and encouragement "strengthened their hands in the work."

PRACTICAL THOUGHTS.

(1) None who work for God are forgotten. (Ver. 14.)

(2) All will succeed who work "according to the commandment" of the Lord. (Ver. 14.)

(3) God's promises never fail. (See Zech. iv, 7.) The house was finished, and Zerubbabel, who had laid the foundation, now "brought forth the headstone with shouting." (Ver. 15.)

(4) Not priests and Levites only, but all men can worship God with joy. (Ver. 16.)

(5) Not the amount of the offering, but the spirit in which it is made, is important in God's sight. (Ver. 17.)

(6) Sacrifice is an essential part of worship. (Ver. 17.)

(7) A knowledge of God's law and conformity thereto are conditions of enlightened worship. (Ver. 18.)

(8) God's servants must "separate themselves," must "cease to do evil."—vs. 18. (See Psalm lxvi, 18.)

(9) All blessings come from God; for he it is who turns the hearts of even our enemies towards us and strengthens us in our work.

The Story of Calvinistic Methodism.

BY MARY J. STRAYER, A. M.

While members of the Holy Club at Oxford, the aspirations of John Wesley and George Whitefield were identical. To obtain a full assurance of faith and an abiding sense of the pardoning love of God, and then to enter a field of labor where these blessed privileges might be communicated to others—these were the ambitions of the young men. After the most agonizing self-conflicts endured by both, Whitefield was the first to enter into the peace of salvation. Soon Wesley shared his hope, and the two friends commenced their labors.

The differences of mind, which were so marked, and which rendered their united work so successful, led them also into differences of opinion. Happily, these differences did not touch those vital truths which alone are essential to the saving of men's souls. It was impossible that two men whose hearts and lives were filled with the question of human salvation should not find themselves confronted by some of the difficulties which for so many centuries have been canse of contention amongst good people. The question on which Wesley and Whitefield differed was the unsolvable problem of predestination.

Wesley had early taken the Arminian view of this question—*i. e.*, that men are not predestinated by the decrees of God to happiness or perdition in a future state. Later, Whitefield, seeing all around him not more depraved than he had been dying in their sins, embraced with all the vehemence of his nature the opposite teachings of Calvin, denying man's free agency and asserting that his future is irrevocably predestinated. Although Wesley's opinions were decided, he did not make the Arminian doctrine a condition of membership in his societies, and at first they did not seem likely to separate the friends. Their differences at this time seem to have been kept seduloasly between themselves, and both hoped for the time prophesied by Mr. Wesley "when God will do what man can not—namely, make us both of one mind."

The first serious trouble rose from a turbulent member of one of the London societies, who insisted upon discussing Calvinism in their meetings. Persisting, he was forbidden admission. Yet Wesley explained fully that the opinions of his members were not challenged; he only demanded that there should be no disputing over unprofitable questions. Soon after, John Cennick, his helper at Kingswood, rejected Arminianism and began preaching publicly against it. The society was much disturbed by Cennick's course, and all efforts to restore harmony seemed unavailing. Cennick wrote to Whitefield, then in America, urging his speedy return, "to suppress this heresy of Arminianism." Wesley was justly indignant at this treason in a man whom he had placed in his present position; and finding expostulations useless, read a paper publicly declaring Cennick and his followers no longer members of the Kingswood society. About fifty persons went out with Cennick, leaving ninety still in the society. Wesley admonished them that they "knew in their own consciences that they were not removed because of their holding to the doctrine of election, but because of the strife and disorder which they continually promoted."

Having been driven thus far against his will, Wesley felt that it was now time to protest publicly against the Calvinistic doctrines, and soon after preached at Bristol his celebrated sermon on "Free Grace." This was sent to Whitefield, who published a reply. The breach thus effected widened rapidly. Whitefield returned to England strengthened in his Calvinistic views, and the sad separation between the Wesleys and himself took place. Methodism divided into two currents, which, however, always pursued the same general direction. Both Wesley and Whitefield lived to acknowledge that the effects of the great revival were wider spread on account of their differences of opinion. Both adhered to the Established Church, and neither dreamed of forming a new ecclesiastical organization. The salvation of men lay so near the hearts of both that minor things could not long part them. They were soon reconciled; letters passed between them, meetings took place, they exchanged pulpits, and the bitterness passed away forever.

Henceforth the course of each was plainly mapped. Wesley preached the doctrine of general, while Whitefield held to that of particular, redemption. Lady Huntingdon espoused the latter's views, and henceforth was the central personage of Calvinistic Methodism. William Cowper has been called its true bard; and from Wales came Howell Harris, destined to become Whitefield's most effective worker among the new societies. The tabernacle was erected, and, following Wesley's example, Whitefield employed the aid of lay preachers. His success soon compelled him to adopt an organized form for his Calvinistic adherents. He was assisted in this work by Lady Huntingdon, and other notable people whom he had met at her ladyship's house. England was divided into districts, which were regularly visited. Halls and dilapidated chapels throughout the entire kingdom were converted into places of public worship, and a college for the educating of ministers was opened in an old castle at Trevacca, in Wales. The religious opinions of the candidates for admission were not questioned. It was only stipulated that they should be truly converted to God, and resolved to enter the ministry "in either the Established Church or any denomination of Dissenters." Thus an earnest zeal for the advance of the kingdom of God annihilated selfishness and bigotry. The Calvinistic Methodists had special success in imparting new impulses and energy to the nonconformists of England. But the influence of Whitefield still remains most marked in Wales, where his doctrines gathered about him such sturdy spirits as Jones, Harris, Rowlands, and Davies. Whilst in the history of the great religious awakening the separation of Wesley and Whitefield marks a painful period, it was overruled by Providence for good; and that which to short-sighted human vision seemed unfortunate proved to be the means of watering more thoroughly "the moral wilderness."

On Sept. 30, 1770, Whitefield died, "an old man and worn out, yet aged but fifty-six years." To John Wesley he left his ring and a request that he preach his funeral sermon in England. And now that lack of legislative ability which he himself had deplored became manifest. No other man ever swayed his fellow-beings more irresistibly, yet he failed to give to his societies that organized form which would have secured efficiency and perpetuity.

After his death Calvinistic Methodism resolved itself into three sects. The first was known as Lady Huntingdon's connection. It preserved the liturgical forms of the Established Church, and its ministers ceased itinerating. The second was called the Whitefield Methodist, or the Tabernacle, connection. It also used the national liturgy, but many of its societies adopted the forms of the Congregational Independents, and have since been merged into that denomination. The third was and is to-day called the Welsh Methodist Church. Almost every village in Wales has one of its chapels; and in a country where nearly the whole population attends religious services on the Sabbath, the great majority of professing Christians are Calvinistic Methodists.—*Epworth Herald.*

The Ordinance Element in the Commission.

As our Lord took leave of his eleven faithful disciples—Judas, one of the twelve, "having gone to his own place"—he gave them this last command: "All authority hath been given unto me in heaven and on earth. Go ye therefore, make disciples of all the nations, baptizing them in to the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world;" or as in the margin of the Revision, "the consummation of the age," of the dispensation then about to open. So we read in the Gospel by Matthew. As found in Mark, the corresponding passage begins: "Go ye into all the world, and preach the gospel to the whole creation ("to every creature" in the old version); he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

This is that "Great Commission" under which ministers of the gospel, true preachers of the Word, have acted during all the centuries since. It was addressed to those eleven disciples who were with him as "he was taken up and a cloud received him out of their sight." They proceeded immediately to the work thus appointed them; very soon associating others with themselves, and so originating a ministry of the Word whose more specific character and duties are indicated in subsequent parts of the New Testament.

It is clear that three things are thus made characteristically prominent in that ministry by which what this commission enjoins is to be done; first is the preaching of the gospel; second, the baptizing of converts; third, instruction in all the things which Christ had commanded, in preparing these men for their work. These three, indeed, may be said to be comprehensive of all duties enjoined upon the Christian ministry. Under the third would come the organization of Christian societies or churches, their indoctrination as to things to be believed, and their proper guidance in all that should concern right Christian living, whether in the church or before the world.

In fulfilling the first of the three things enjoined, those first ministers soon found occasion for the second. The very first of their sermons resulted in so many conversions that on the day it was preached not less than three thousand "received the word" and were baptized; continuing thereafter, "steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers." So that on this occasion we indeed find the commission fulfilled in all its three comprehensive injunctions; the three thousand so received being evidently taught in the things Christ had commanded, and beginning the great history of church organization and observance as the first church, not alone in Jerusalem, but in the whole world.

Now, what seems clear in all this is the fact that on this, as on subsequent occasions, these first ministers, alike in their preaching and in their baptizing, acted simply by authority of their Lord's own commission. There is no evidence of church action in connection with the baptism of the three thousand; indeed, the receiving of such a number on that same one day in the manner candidates are now received, would have been a manifest impossibility. The same continued to be true as these preachers went forth in various directions, preaching and baptizing. When Philip baptized the Eunuch, he did not require of him to return to Jerusalem, and relate his experience to the church there, in order that the evangelist might have a church sanction in baptizing him. As the preachers of the Word, whether apostles or evangelists, went from city to city, it was clearly impossible that church sanction and authority should be given them for administering the ordinance, whether in Samaria, in Antioch, in Philippi, in Corinth, or in Rome. The commission they had received was their sufficient authority.

And it is to be observed that the conditions of that original ministry have been repeated in the ministry of all the centuries since. Ministers of the Word have, in one part of the world or another, found themselves gaining converts under circumstances where they must fulfill the second requirement of their commission on precisely the same authority as the first. Whenever, in any pagan nation, even in these times in which we live, after perhaps long and patient labor, a convert is made and baptized, it requires to be done without any such church sanction as brethren seem to regard as indispensable. Indeed, upon any other principle, puzzling questions might arise, as suggested by certain passages in the history of our own denomination.

At certain junctures, as in the organization of the English Baptist Church in Amsterdam, which, later, to all appearance, became the mother of Baptist Churches in England, the condition of a church sanction for even those who first administered true baptism amongst them was lacking. A like example occurs in the beginning of American Baptist Churches, in the case of Roger Williams and his associates. A "Baptist succession," in this sense, can not be traced. In a strict application of the principle upon which some brethren insist, it will be impossible for any one of us to be certain that he has himself received a true baptism. We can never believe that in the simple wording of that Great Commission it was ever intended to imply conditions of ritual validity which would be a burden, and in numerous cases an impossibility, in all subsequent Christian history.

But has the church no part in the matter? Certainly it has a part, and a very important one. As we often have occasion to say, the New Testament, especially in the epistolary part of it, always views the Christian as in the church, under its watch-care, sharing in its responsibilities and its work. Although the first ministers, when introducing Christianity upon some new field, baptized under the commission, simply, they immediately proceeded to form those who were thus baptized into churches, "ordaining elders amongst them" wherever possible. Thenceforth the work, by the elders, or pastors, and the churches, was a joint work. Together they labored in gaining new converts; when these would be baptized they required them to enter at once into church relation and in thus receiving them pastor and church acted jointly. The minister, in the act of baptism, simply obeyed the command of his Lord in the commission, the church in its own action received this new convert into its fellowship and under its care. There is not from beginning to end of the New Testament the slightest evidence that the warrant of the church was essential to the validity of the baptism, or that the minister as baptizing acted by authority of the church. His authority was in the commission he bore.

Our conviction has been, in replying to questions addressed us upon this subject, that a true minister of Jesus Christ, one called of the Lord to this service and manifestly blessed in it, preaching the gospel, however it may be in some other communion than that of Baptist Churches, when he administers baptism in the enjoined way administers a true baptism; and the ordinance as so administered upon credible profession of repentance toward God and faith in our Lord Jesus Christ, is valid and should be recognized as such.—*Standard* (Baptist).

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The end of learning is to know God, and out of that knowledge to love him and to imitate him, as we may the nearest by possessing our souls of true virtue.—*Milton.*

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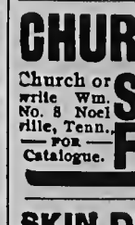

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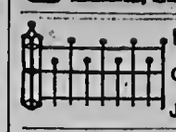

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Thursday, February 2, 1893.

There will be a meeting of the City Mission Committee in the ADVOCATE office, Tuesday, February 7, at 4 P. M. Business of great importance. Let every pastor and committeeman respond promptly to this call.

C. W. CARTER, P. E.

BRIEFS.

According to the last census, the Protestant Episcopal Church has 5,019 organizations; 5,019 church edifices and 312 halls, worth $81,066,317, and seating 1,336,952 persons. There are in all 532,054 communicants. In Louisiana there are 65 church-houses and 5 halls, with a seating capacity for 15,249 persons, valued at $397,950, and a membership of 5,162. In Mississippi there are 61 church-houses and 2 halls, with a seating capacity for 13,739 persons, valued at $322,960, and a membership of 3,560. So says Dr. H. K. Carroll, of the *Independent*.

The annual meeting of the Woman's Christian Temperance Union, of New Orleans, was held last week in Felicity Street Methodist Church. Reports from the various committees showed progress, and the outlook for the coming year is good. The lunch-house, which some predicted would be a failure, has not only lived, but has paid expenses, with some cash in the treasure-box. We give the temperance women a hearty God-speed in their work of temperance. Surely no place is more sorely in need of such work than is this "ungodly Orleans," with its constantly multiplying doggeries and fashionable saloons.

Advance sheets of the Financial Catholic Directory for 1893 have just been issued. The Catholic population is given as 8,806,095, to whom spiritual guidance is given by 14 archbishops, 75 bishops and 9,397 priests, of whom 6,954 are secular, and 2,443 regular priests. There are 8,477 churches, 3,485 stations and 1,863 chapels. The 1,854 students of the secular priesthood are educated in 36 seminaries. There are 127 colleges, 657 academies and 3,587 parochial schools; 728,209 children attending the parochial schools; 26,538 orphans are cared for in 245 orphan asylums, besides which there are 463 other charitable institutions.

A resolution to license gambling has been introduced into the City Council. The introducer of this resolution don't seem to know that gambling is prohibited by the Constitution and by special statute. If he does know that, then he must think the City Council is superior to the State Constitution and the law, and can annul them by simple resolution. If that is so, then said member has no business in the Council, and should be retired. Such ignorance in a public official is unpardonable. With Judges Ferguson and Moise and District Attorney Adams in their places, it is rather queer that it should be said, in defense of the resolution, that the law against gambling can not be enforced. It is enforced now, and will be continued in force.

The Real Drawing Power.

Some modern Christians seem very deficient in faith with regard to the attracting power of the Holy Spirit. One suggests that the congregation could be increased by giving more attention to sacred music; another that a new church with beautiful architecture and fine furnishings would draw the people; and still another intimates, perhaps, in the presence of the preacher, that short, intellectual, polished sermons, adapted to the progress of the age, would bring out the masses. We ought to have church-buildings corresponding with our best private homes, where there is financial ability to build them; we ought to cultivate sacred music; we ought to have sermons well prepared and well delivered; but we ought to know by this time that all *our* attractions of human production combined have not the drawing power of the Holy Spirit manifested in a genuine religious revival. The masses will turn away from merely intellectual sermons, from the most exquisite operatic music that trained choirs can sing, and go where souls are converted, where songs of praise, if not artistic, come from warm, happy hearts, and where earnest Christians talk in experience meetings of the goodness and mercy of God.—*Western Christian Advocate*.

There is one thing which everybody, whose eyes have not been closed, sees—and that is, that in the majority of our churches there are many empty pews during the Sabbath services. This is especially so in the city churches. It is so to such a remarkable degree that not only the religious papers, but the secular press is calling attention to the fact. The New York *Herald*, which is supposed to be as accurate as any secular paper we could name, said in an editorial last week that New York City, with a population that exceeds a million and a half, has five hundred churches, and the average attendance on a pleasant Sunday morning will not number more than five hundred persons. It says:

If, therefore, we do a very easy sum in arithmetic, we find that the number of those who are listening to the preachers on any given day can not be safely stretched beyond a total of three hundred thousand, or, to be generous, one fifth of our whole community.

We doubt if a much better showing will be made by any other large city. And yet in New York City alone there are more than a million people who do not attend church on Sunday! And in every city and town and country circuit there are thousands—yea, millions, more who seemingly care nothing for the church or the gospel which is preached in the church. Such is the fact. The people are not going to church. Various schemes have been devised and put in operation to "draw the masses," and yet the masses stay away, not being reached by the "drawing power." And the problem grows in perplexity with each succeeding Sabbath. Fine churches of "beautiful architecture and rich furnishings" don't draw the people. "Exquisite music from trained choirs" hath no charms to attract the masses. Even "intellectual and polished sermons," as short as they are polished, fail to bring the people to the sanctuary of God. "On other pleasures bent," they turn away from it all with distaste, if not with disdain and disgust.

The extract quoted above seems to imply that in these various plans for attracting people to the house of God, the "drawing power of the Holy Spirit" is ignored or lost sight of. This surely can not be the case in every instance. Nor can we believe that in a majority of instances it is so. What Christian minister or congregation does not know that success in Christian work is achieved, "not by might nor by power, but by the Spirit of God"? But, then, there may be too little faith in the Holy Spirit, and, doubtless, this *is* one reason why the work of God does not go forward more rapidly. "Them that honor me, I will honor, saith the Lord." If the preachers and church people would honor the Holy Spirit more, he would honor them more, and would authenticate their preaching and work to the world by his own presence and co-operating power in such a manner as to vindicate the appointment of his ordinances in the eye of the world.

A revival is simply the manifested presence of the Holy Spirit converting and sanctifying souls. A big revival is simply a repetition of Pentecost, and always "draws the people." The *Western* is right when it says: "All our attractions of human production combined have not the drawing power of the Holy Spirit manifested in a genuine religious revival." This significant record is made of Barnabas: "For he was a good man, and full of the Holy Ghost and of faith; and much people was added to the Lord." The plan for the preachers and church people to pursue, then, in order to attract the masses to the gospel, is to study how most and largest they can honor the Spirit in their preaching and work, and by thus honoring him, attract his divine co-operation with their efforts, and then the revival will come in such signal displays of gracious power as to fill the churches to their utmost capacity with earnest souls seeking the salvation of God.

Give It a Rest.

A few years ago there was published in the *Homiletic Monthly* the full outline of a sermon on Exodus v, 1: "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." The only remarkable thing about the sermon in question is the fact that no one who ever read it or heard it could forget its main features. It has had, first and last, what may be fairly called "a great run." We have either heard it or heard of it in the pulpits of three or four denominations. In our own church it has compassed the length and breadth of the land. At a District Conference in a certain State a visiting brother preached it on Thursday night, and the next morning went on his way rejoicing. A day or two later another visitor, more recently arrived, repeated it from end to end, to the mixed amazement and amusement of his auditors. Within the last year, it has broken out in several fresh places. We suggest that it be retired for a season, given a brief rest, if not, in fact, put on the superannuate list as permanently disabled. Really, when so many good sermons are published every week, there is no reason why one old skeleton should be worn into a "frazzle" by constant use.—*Nashville Advocate*.

Before this writer entered the ministry, being at a protracted meeting in a country circuit, he heard two preachers preach very nearly the same sermon on the same day to the same congregation. An old preacher occupied the morning hour, and a young preacher came during the intermission, and at the afternoon service he preached so nearly the same sermon that there was almost a broad smile on every face in the whole audience during the whole hour.

At a certain camp meeting in the northern part of Louisiana this writer heard a sermon so remarkable for the brother who delivered it, that it sank deep in the memory. About fifteen months afterward, being in a different section of the State, he heard the same thing from a different preacher. These two incidents left a very unpleasant effect, and we have often since asked these questions: "Does the Lord call a man to preach another man's sermons?" "Does the Lord call a man to preach who can't make his own sermons?"

We have just lately learned, however, that there is another side even to this question. It was revealed to us by a lady (not a preacher's wife) of large observation and experience—one raised in the lap of the Methodist Church and familiar with Methodist preachers and their preaching from her girlhood. We were talking about the foregoing extract from the *Nashville Advocate*, when she observed: "I really think it would be a good thing for the congregations if some of our preachers *would* preach more of other preachers' sermons than they do." *We had nothing more to say.* So, Dr. Hoss, don't deprive the long-suffering people of the occasional pleasure and benefit of hearing their own preacher preach somebody else's sermon even though it has been "published in the *Homiletic Monthly*."

Colportage Work.

We do not believe that any special line of Christian work can be of more value to the church or more far reaching in beneficial results than the work of disseminating a pure and sound religious literature. The people are getting to be more and more a reading people. The thirst for reading has been created, and it must be satisfied in such a way as to be of permanent moral and spiritual benefit, or it *will* be satisfied with those things which will tend to moral and spiritual detriment. The church can not afford to suffer the latter to be the case, and hence has authorized a colportage work for every Annual Conference. In most Conferences the work has been organized and colporters appointed and are at work. We recognize this as a good start in the right direction; but these brethren, who have received these appointments, need and do reasonably expect the hearty co-operation of all their brethren in the ministry. The colporters for Mississippi and Louisiana Conferences have established themselves, one in this city and the other in Jackson, Miss., and by their advertisements and notices in this paper they tell the church that they are ready to supply any and every call for religious literature at the lowest rates and quickest time. Bro. Dominick, at Jackson, stands ready to supply Mississippi Methodism with everything needed; and so Bro. Van Valkenburgh, in this city, stands towards Louisiana.

Let the preachers and members of each Conference do all they can to build up a safe, large, widespread colportage work in these Conferences by assisting in every legitimate way these two worthy colporters.

Our Work in Japan.

The Minutes of the Japan Mission Conference give some very interesting details which show that the work of our mission in that far-away island is progressing. We believe the first work was done in Japan by Dr. J. W. Lambuth, in 1885; now we have a Conference whose roll shows 16 preachers in the traveling connection. Besides, there are 2 local preachers and 494 native members. Last year there were 22 infants and 118 adults baptized. There are 38 Sunday-schools, with 81 teachers and 1,535 scholars. We find that the 494 native members and 19 foreign members contributed, in round numbers, last year $457 for missions, $288 for church extension, and $225 for ministerial education. We have in the mission 5 church-houses, valued at $5,200, and 2 parsonages worth $3,175. The educational statistics are certainly gratifying. We have 20 schools with 562 students.

The Conference was in session eight days under the presidency of Bishop Key, and the reports of the workers indicate thorough and painstaking labor for the advance of the Lord's kingdom in that land of moral darkness. We notice from the report of the Sunday-school Board that some of the Sunday schools are held on week-day evenings, and this might not be a bad way for mission schools in *our* cities. There is a Union Methodist paper called *Gokyo*, which has successfully passed the first year of its life, and is recommended to all our people there, though not our own publication. Several of Mr. Wesley's sermons have been translated, and one dozen tracts by the lamented Lambuth have been published. A Publishing Committee was appointed by the Bishop, who will doubtless do much the coming year toward giving the Japanese a religious literature.

A committee to see what could be done toward saving the many orphan children was appointed. We imagine that nothing would so increase, among the heathen, a respect for Christianity, as the establishment of orphanages for children and homes for the aged. These institutions touch the helpless of both classes, and are the best exponents of the divine claims of our religion.

The Kwansei Gakuin is the college for training young men for the Christian ministry, and is located at Kobe. It consists of academic and biblical departments, and has 65 students. The total value of our church property, as given in the Minutes, is $37,366, and the total collected for various causes from the field is $3,399.

Taking it altogether, the Minutes show that we have *taken hold* of Japan. But the laborers there need re-enforcement, and that requires means, and so we re-echo the call of the Secretaries of our Board for more money to send more men to Japan to help on the good work started so auspiciously by the lamented Lambuth. His dying message to us was, "Send more men."

Hon. James G. Blaine.

In the last two months death has reaped an unusual harvest of prominent men. Ex-President Hayes, Senator Kenna, Senator Gibson, Gen. Butler, Justice Lamar, and now James G. Blaine, long the foremost man in his party and considered by many a great statesman. Mr. Blaine was born in Pennsylvania in 1830. He was educated at Washington College, from which he was graduated at seventeen years of age. He taught school awhile, studied law, married a school teacher, and in 1854 removed to Augusta, Me. He was a delegate to the first Republican National Convention in 1856, since which time he has been almost the head and front of that party. In 1858 he was elected to the Legislature of Maine, and was made speaker of the House in 1860. In 1862 he was elected to Congress, where he served seven successive terms in the House. He served six years as speaker. He was a member of the Senate for several years, but resigned to enter President Garfield's Cabinet. Upon the death of Garfield he retired to private life and devoted himself to a history called "Twenty Years in Congress." At the accession of President Harrison he was again called to the Secretary of State's office, which he held until last June. Since that time he has been gradually declining in health, until last week, when the end came.

Evidently Mr. Blaine reaped a very large share of popularity among the people. He was the idol of his followers and commanded the admiration of his opponents. But while he commanded the admiration of nearly all the people, he could not secure enough of their trust to place him in the highest office in their power to bestow. He is another brilliant example of a man who could command homage, but could not command an entrance to the high place he sought with so much ambitious zeal.

The cause of higher education prospered generally during Christmas week. To the University of Chicago, Mr. John D. Rockefeller gave another million dollars; Miss Mary Garrett gave $350,000 to the Johns Hopkins University; Dartmouth College received $180,000 from an old friend; Mr. Philip D. Armour founded the Armour Institute in Chicago, giving it an endowment of nearly $3,000,000, and the Medical Department of the Western Reserve University received $125,000 from Mr. John L. Woods.—*Chatauquan*.

NOTES.

An 'Exchange Bureau!" It has been established in Chicago! You can send your old sermon and get a fresh one in exchange! Selah.

Let the church set itself to face the evils of the day and turn the light of the gospel on those evils, and then she will be able to work intelligently for their abatement.

The Moravians have one missionary to every sixty-five members at home. If our church did that well, we would have eighteen thousand four hundred and sixty missionaries in the field! W-h-e-w!

We notice that readers of a newspaper invariably read the short articles first. If they are crispy, they will be read a second and third time and will stick in the memory. This is merely a hint.

It is said that in the last twenty years Germany has spent three thousand million dollars upon her army! In the same time, how much has the whole Christian world spent upon the army of the Lord?

Some of the brethren are very wise to "catch on." They give good, full reports, written in open hand on postal cards with room to spare. These reports wear the blue ribbon in this office, and from what we can hear from our readers, they wear it out of this office, also.—*Texas Advocate*.

Before sitting down to write a death notice, ascertain whether the party, or immediate family, is a subscriber for the *Central*. If not, *do not begin*. If so, then confine what you have to say to one page, unless the subject is a preacher, or some aged person with a historic life. A violation of the first rule will send the memoir to the waste-basket; of the second, to our editorial pot, where it will be boiled down to meet the requirements of this rule. Brother, is it necessary to say that the deceased had good medical assistance, was tenderly nursed and cared for, and is greatly missed! Allow the reader to take these things for granted.—*Central Methodist*.

The laborer, as everybody knows and as nearly everybody says, is entitled to one day's rest in seven, because of the repairs necessary to keep up his physical machinery. Sunday laws, however well executed, do not always give the needed rest to everyone. The California Legislature has a bill before it to remedy the defect. The gist of the bill makes it a misdemeanor to require an employee to do work for more than six consecutive days. That would be an excellent law and would bring large blessings to the laboring classes. It is surely worth the attention of all legislative bodies.

From all accounts we gather that the better class in Memphis have determined to get rid of the gamblers. The citizens seem thoroughly aroused and are making things lively for the light-fingered gentry. In our city the criminal judges have closed up the dens, but a councilman has introduced a resolution into the City Council to license them. "Drest in a little brief authority," he imagines a City Council can override the constitution and the law and the criminal courts. Such legislative wisdom as that deserves "a monument more lasting than brass." If our Council takes its cue from this wise member, they may find themselves arraigned before that most terrible bar—the bar of public indignation.

An Indiana judge took action the other day in a matter which was brought before him, which, if widely imitated, would do much toward bringing criminals to justice. It seems that the grand jury was engaged in the investigation of a case, and during the process of examination one of the witnesses "was stricken with sudden and mysterious loss of memory." The "forgetful" witness was escorted by the prosecuting attorney into the circuit court-room and the facts were stated to the judge. The witness was at once sent to prison "for twenty-four hours for contempt of court, and to remain in durance until he would consent to testify." A similar "lapse of memory" has often been known in grand jury and court-rooms, especially in cases in which the saloons have been implicated. The Indiana judge has certainly set a good, healthful pace for judges in dealing with men who have convenient memories.—*Mid-Continent*.

PERSONAL AND OTHERWISE.

"Great men are measured by the vy of their fellows."

Sam Small is now on the editorial aff of the Atlanta *Constitution*.

Is not the sermon that grows better an the sermon that is constructed?

The Alabama Legislature has appro- riated a $500 annuity to the widow of eff. Davis.

If the whole life is a preparation for n pulpit, the sermon will be very t to grow.

The Louisiana State Agricultural ciety held its annual meeting last eek in Mansfield.

Moss Point, Miss., is now a "dry wn," the last bar room having closed doors recently.

A gentleman—"one whose mind is ll of noble thoughts and whose eart is full of courtesy."

The *Clarion-Ledger* advocates Ex- ny. Lowry for the appointment of nited States Minister to Mexico.

Dr. A. T. Pierson calls our Lord's eat commission to the church "the hole Decalogue of the new life."

We are very grateful for advice, but ally we have not time to take all at is being given us at this time.

Protestants give one-sixteenth of he per cent. of their wealth to supply e heathen world with the gospel!

Rev. J. B. Culpepper, evangelist, is onducting a successful revival meet- g at First Church, Birmingham, la.

Tchula, Miss., had a disastrous fire st week. The railroad depot, hotel nd all the business houses were re- orted destroyed.

Bishop Hurst has written a "Short istory of the Christian Church," and is to be issued soon by Harper nthers, New York.

Small-pox is reported at Jennings, s., and other towns on the South- n Pacific railroad are quarantining gainst the dread malady.

Rev. J. G. Galloway, P. C., preached n eloquent sermon in the Methodist hurch on Sunday last, at 11 o'clock M.—*Southern Watchman.*

The most widespread and havoc- sking evil in this land to-day is gam- ling. Let the Christian pulpits thun- er against it with all their power.

We regret to learn that Rev. Irvin iller, of Walnut Grove, Miss., re- eived some injury by a fall on the ice. e trust his injuries are not serious.

Rev. B. S. Rayner filled his appoint- ent in Forest, Sunday. He preached n eloquent and able sermons, the at- ndance at each being quite large.—*Register.*

Bro. Frank Parker is getting matters ell in hand at Rayne Memorial hurch, and is moving off at a good ace. Congregations have increased nm the first.

Our old friend, Dr. S. K. Cox, of the altimore Conference, has started the *oanoke Methodist*. It is an interesting ddition to the growing list of South- n Methodist papers.

The *Holston Methodist* proposes to educe its subscription to one dollar as oon as "an average of 400 new sub- cribers in the ten presiding elders' istricts can be secured."

The race-course and the gaming- ble are slaughtering the characters f our young men by the thousand. et the ministry *and* Christians gener- lly cry aloud and spare not.

Dr. Mathews, of St. Louis, writes: "I ead your paper with interest. It ives me information of our church ork in your section. My health is ne and plenty of work on hand."

Bro. Palmoro, of the *St. Louis Ad- ocate*, will leave for his foreign tour bout the first of March. Besides riting for his own paper, he will rite six letters for *Zion's Herald*.

The secular press of the North is in vor of Sabbath desecration at the orld's Fair. The secular press of he South is opposed to it.—*Epworth Herald.*

Not altogether.

Do those subscribers who are in ar- ears with the publisher know that he as had to borrow money to continue eir papers to them! Brethren, pay up. on't impose on the publisher in that ay.

Bro. F. S. Parker has brought us un- er special obligations for a beautiful hoto of his elegant new church at ew Iberia. The house will be dedi- ated by Bishop Galloway, Sunday, eb. 5.

Bro. "Tom" Cameron carries the anner in this office for the following News from the Work:" "Black awk circuit receives us well and eats us nicely." Let others follow is model.

Pastor LaPrade has had another eak in the house, his physician pro- ibiting all outside work. In the eantime the presiding elder is sup- lying his pulpit with the ministrations f other brethren.

Doubtless the brethren are, by this me, through with their "initial ser- ons." Now for broad and deep sub- oiling! Put all your weight on the low and sink it deep. Break up the ease in Zion" ground.

We are glad to record that the reso- lution to license gambling by the City Council, which we have spoken of elsewhere, has been reported upon un- favorably by the committee to which it was referred. Good.

Rev. E. L. Spragins, of Dallas, Tex., gave us an appreciated call last Tuesday. He was *en route* to Memphis to perform the marriage ceremony for his niece. He reports Texas Methodism as progressing finely.

Bro. Johns, of Algiers, starts on his last year's pastorate with every prom- ise of a successful year. His audiences are larger than ever and growing, and his people say he is preaching better than ever. He ought to do that.

Our young Bro. Wynn has already captured everybody at Parker Chapel, as well as everybody at the presiding elder's home, where he has been so- journing for a few weeks. His people look for large advance this year.

Bro. Sawyer is only waiting now for the pews to complete his handsome church at the corner of Magazine and Louisiana avenue. They have been ordered from the West, and ought to have been on hand some time ago.

Don't forget the meeting of the City Mission Committee in this office, Tues- day, Feb. 7, at 4 P. M. The presiding elder says matters of great importance are to be considered. Let every mem- ber of the committee be on hand promptly.

There seems to be a disposition on the part of judges and district attor- neys all over Louisiana to enforce the Sunday law. That is commendable. Let it be enforced everywhere in order that we may find out the good or the bad that it will effect.

Cornelius Vanderbilt will build on the campus of Yale University a build- ing for students' rooms as a memorial of his son, William Henry, who was a member of the present senior class, but died last Spring. The building will be after the style of the ancient dormitory building at Oxford University, Eng- land.

Mrs. M. L. Wells, national organizer of the W. C. T. U., is now in our city. She expects to work in Louisiana two or three months, and will spend sev- eral weeks of that time in this city. Mrs. Wells is a Methodist of Chatta- nooga, Tenn., and has been fourteen years in this work. She will confine herself entirely to temperance work, in which line of work we wish her great success.

The *Memphis Advocate*, of last week, contained a beautiful cut of our new First Church in that city, and an inter- esting account of the dedicatory serv- ices. Of Bishop Keener's sermon on that occasion it says:

Bishop Keener was at his best last Sunday morning at our First Church, when he preached the dedication ser- mon. The sermon was strong, elo- quent, edifying and in every way adapt- ed to the occasion.

It was a rare sight to see two Meth- odist Bishops seated in the same pul- pit as was witnessed last Sunday night —Bishop Andrews, of the M. E. Church, and Bishop C. B. Galloway, of the M. E. Church, South—the one a septua- genarian, the other a man in all the force and fullness of his prime. This is indisputable evidence that the differ- ences dividing those great branches of the same faith are rapidly disappear- ing, and the day is nearing when coa- lition will come to form a mighty and active religious force in the world— conquering and unconquerable.—*The Meteor*, Crystal Springs.

Missionary Debt.

IMPORTANT NOTICE.

Upon consultation, I find that the subscriptions to the debt not paid be- fore March 31, will be too late to be included in the annual report.

If possible, please let your remit- tances be in the hands of T. B. Holt, treasurer, by March 25.

Over $120,000 have been subscribed and pledged; $15,000 are now in hand, and $10,000 more in sight. Now is the time during the next eight weeks for us, as one man, to roll off the burden from our Board of Missions.

Are we like the Son of man, ready for either sacrifice or service?

WALTER R. LAMBUTH.

Nashville, Tenn., Jan. 24, 1893.

Board of Church Extension.

OUR ANNUAL MEETING

Will be held in our office, 705 West Chestnut St., Louisville, Ky., on the last Thursday, April 27, 1893. A by-law fixing the time for all future meetings on the last Thursday in April has been recently enacted. Our friends will please note this change and not be governed by the by-law as found in our last annual report.

APPLICATIONS FOR AID

Must, under our Rule 3, be on file in our office *thirty* days before our annual meeting—this year on March 27. All interested will take notice and govern themselves accordingly. Blanks for application will be furnished on re- quest by the undersigned.

Address, DAVID MORTON, Cor. Sec'y.

705 West Chestnut St., Louisville, Ky.

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite	$ 3 00
New Iberia Methodist Church	10 20
A Friend, Sallis, Miss.	5 00
Keachie, La.	14 50
N. J. Harris	1 00
John F. Smith	5 00
J. D. Rowan	5 00
A Subscriber (Yarborough, Tex.)	5 00
S. L. Cole and L. H. Morton	5 00

Week of Prayer and Self-Denial.

Since last report the following col- lections have been received by me or notice given:

Crystal Springs—R. D. Norsworthy, P. C.	$29 10
Edwards—J. P. Drake, P. C.	16 25
Yazoo City—R. J. Jones, P. C.	15 00

Bro. Penn and his flock are moving forward this week. Bro. Bell is ter- ting the month of January on his circuit. And the work goes onward. Dis- trict collectors are urged to press their part of the work and clear the decks as speedily as possible.

T. L. MELLEN, Miss. Cont. Solicitor.

Jan. 27, 1893.

Notice.

On account of the death of Bro. Johnson, Rev. B. H. Sheppard is placed in charge of the Spring Creek circuit. Rev. Wilson Mooro to the Ada circuit. Bro. Fred White takes Bro. Moore's place on the Bayou Chi- cot charge. S. J. DAVIES.

What folly! To be without BEECHAM'S PILLS.

Circular of Louisiana State Sunday-School Association.

As there exists in many portions of the State, and with many of the churches of our Lord Jesus Christ in Louisiana, an erroneous impression concerning the aims and objects of the Louisiana State Sunday-school Asso- ciation, its Executive Committee have been specifically charged by it to pre- pare, publish and circulate throughout the State, and to present to religious conventions, associations, etc., an ad- dress setting them forth fully and ac- curately.

We, therefore, declare that the ob- jects of the Sunday-school Association are:

First—To awaken a deeper interest in the Sunday-school work in Lou- isiana in all religious denominations.

Second—To encourage all who love the Lord Jesus Christ, and who are now engaged in Sunday-school work, to do more work in that line.

Third—To assist superintendents and teachers in doing better work in their respective Sunday-schools by il- lustrations, suggestions and model methods in conducting schools and in teaching.

Fourth—To meet as Christian work- ers to compare notes, to discuss the best methods of superintending, teach- ing, attracting and holding the chil- dren and youth in our Sunday-schools.

Fifth—To create and deepen enthu- siasm among Christian workers, so that they may be encouraged to or- ganize schools in destitute neighbor- hoods.

Sixth—The Association does not and will not interfere with any church's work, nor with any Sunday-school now organized, or organized hereafter, nor with the doctrines or teachings of any denomination in any way what- ever.

Seventh—We want to give strength to the weak, encourage the faint- hearted, and create a deeper devotion, if we can, in the hearts of all for Sun- day-school work.

Eighth—To gather statistics, dis- seminate information concerning the needs of the Sunday-school cause all over the State, and to promote the holding of parish and district conven- tions, and the formation of Sunday- school associations with the same ob- jects as are herein declared.

As near as we can ascertain, there are about one hundred thousand white children in this State who are not at- tending any Sunday-school whatever.

It is, or must be, evident to any thinking man, that no one denomina- tion can, single-handed and alone, do the work we propose to do. It will be difficult even for all combined, and with the most united effort, to accomplish it, and impossible without the help and guidance of the Great Head of the church.

May the Holy Spirit guide us all to do what is best for the glory of his name!

Yours in the work,

R. H. BROWNE, President.

R. H. BROWNE,
W. L. JARVIS, Baptist.
REV. H. H. WATERS, Episcopal.
JOHN E. RODD,
BREEDLOVE SMITH,
JOHN S. TALMAGE, Presbyterian.
E. P. MACKIE,
COL. DAVID ZABLE,
M. C. ALDRICH, Methodist.

Standard Guano and Chemical Manufacturing Company.

For many years the above reliable company have been making several A1 fertilizers, which have stood the test of chemists as well as of practical agriculturists. The capital of this company is large, their plant exten- sive and their ability to supply cus- tomers with the best and most suita- ble commercial fertilizers is unsur- passed. Read their card elsewhere in this paper and correspond with them. By patronizing them you will find our words true.

Maule's Seeds

No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. **IT IS A WONDER.** A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address **WM. HENRY MAULE, 1711 Filbert St., Philadelphia.**

A Monument to Dr. A. W. Jones.

The Memphis Conference, at its late session in Mayfield, Ky., in view of the long and valuable service rendered to the cause of female education by the Rev. Amos W. Jones, D. D., resolved to erect to his memory a suitable and massive monument and appointed the presiding elder, pastors and other resi- dent members of the Conference in the city of Jackson a committee, with authority to associate with themselves an equal number of laymen, to effect the worthy object. The committee having organized with the election of the Rev. J. H. Evans, president; John L. Brown, Esq., secretary, and J. W. N. Burkett, treasurer, and the appoint- ment of an Executive Committee, hereby give notice that they are ready to receive contributions; and earnestly solicit the members of the Memphis and other Conferences—all the friends of Dr. Jones—and especially all of his former pupils wherever residing, to honor themselves by honoring this great and good man by sending a con- tribution of some amount, great or small, at once to the treasurer, Mr. J. W. N. Burkett, Jackson, Tenn.

By order of the Executive Commit- tee. J. H. EVANS, Pres.

JOHN L. BROWN, Sec.

To drive a cough from the system use Dr. Bull's Cough Syrup. It never fails.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE LANCE, CROSS AND CANOE—The Flathoat, Rifle and Plow in the Valley of the Mississippi; Its Great Leaders; Its Past Achievements and Glorious Future. By W. H. Milburn, D. D., Chaplain United States Congress. Nearly 200 Engravings. New York and St. Louis: N. D. Thompson Publishing Company.

This is one of the most charming books we have met with in a long time. History, biography, geography, anec- dote and thrilling recitals abound from opening to close. The author evidently writes *con amore*, and his lucid style brings everything he touches right be- fore you. We have been much in- structed and charmingly entertained by the perusal of Dr. Milburn's book, and we think every library in the Mis- sissippi Valley should hold this treas- ure-house of history and biography upon its shelf.

THE NATIONAL HYMN BOOK. Edited by Robert Ellis Thompson, S. T. D. Jno. D. Wattles, Philadelphia.

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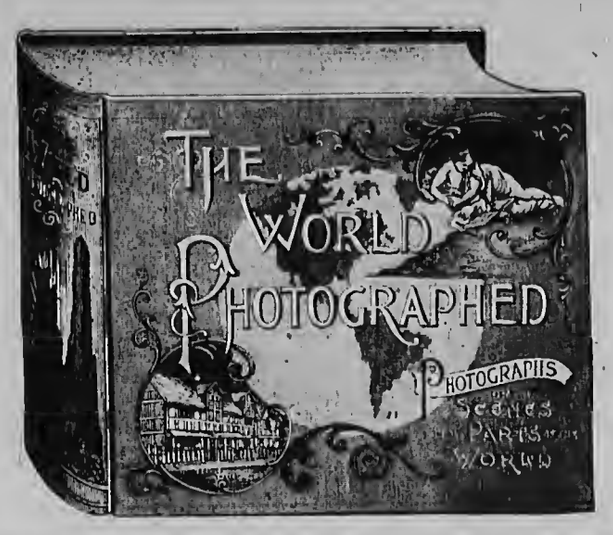

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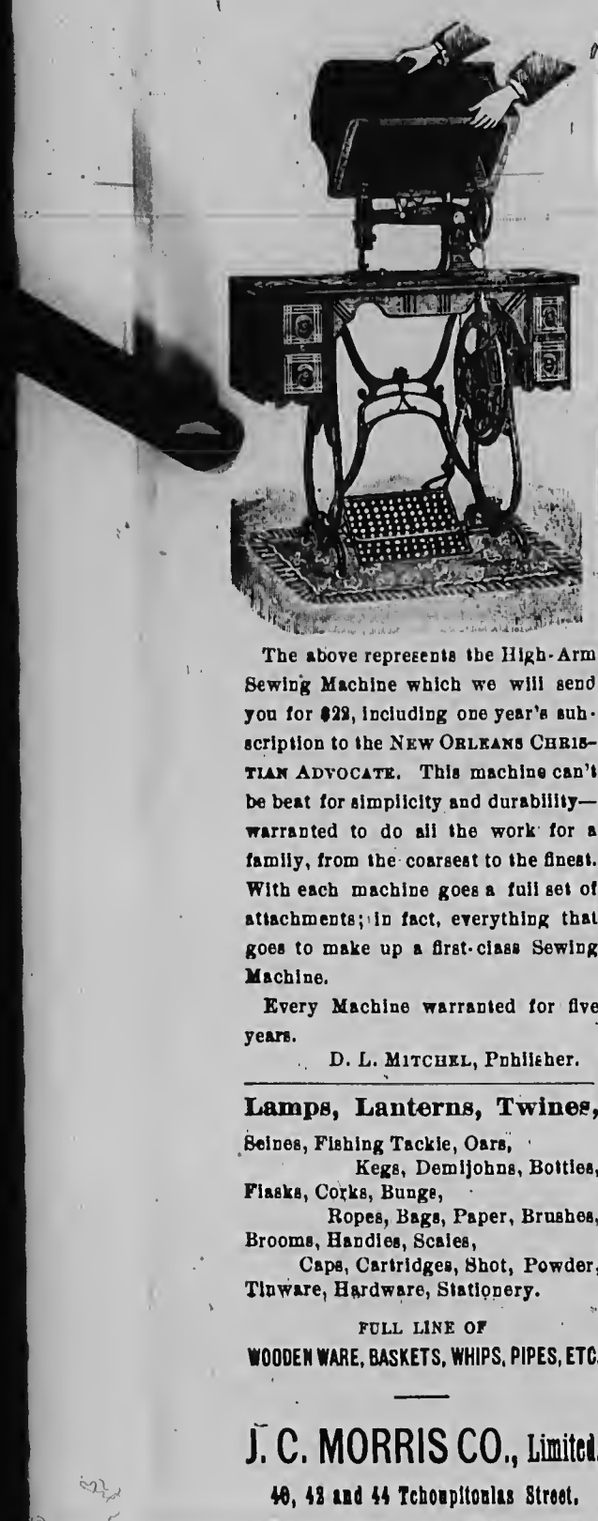

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HOME CIRCLE.

IMPERFECT VISION.

BY MARTHA BALDWIN ENSION.

With tear-blind eyes, we toil early and late—
Upon his life's pattern—deep and intricate,
The threads of fate, howsoo'er much pursued
Our grasp escape, our highest skill elude.
We battle ever with the shadows, which
Commingle with our light and mar the stitch.
The Master speaks; but heedless to his call
We still toil on, and still our swift tears fall.
When they are shed, then with clear eyes we see
The Father held, alway, for you and me
A finished pattern, far more exquisite
Than we had dreamed; but tears so blurred our sight
We could not read within his watchful eye
His tender love—nor all the grace descry,
Of his own work, shaped for our highest good—
Unseen through tears, and thus misunderstood.

Girls and Housekeeping.

BY MRS. R. G. TYLER.

Of what can women who are mothers be thinking to bring up their daughters as so many are doing to-day in utter ignorance and abhorrence of duties pertaining to housekeeping? As I write numerous instances occur to my mind of women in straitened circumstances with a family of healthy girls who imagine that housework is degrading; consequently they sit in their bare, skimpy parlor waiting for "the beaux," while the money which might go far in making their surroundings more comfortable and attractive is spent to pay a slipshod servant, who probably is the bane of the poor worn-out mother's existence.

One family I know in which the mother, a widow, almost lost her mind in trying to make her slender income meet the wants and requirements of three grown girls. Those girls (strong, healthy young things) must have a servant to do their work when they could so easily do it themselves, thus saving at least $100 a year and lifting untold annoyance from the shoulders of the poor, little broken-down mother.

That mother, through mistaken kindness to her children, is bringing them up in this foolish, sinful way. Foolish, because it is more than probable that if those girls marry at all, they will marry men whose means can ill afford a wife ignorant and incapable in so important a part of married life. The best of men will grow disheartened when he sees his money wasted in the shape of badly cooked meals and careless servants. And the average woman brought up so must learn thus late the neglected lessons with many sad, disappointing experiences.

And the course is sinful because when the Lord said, "Six days shalt thou *labor* and do all thy work," he meant that just as much as he meant, "But the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc.

O that I could awaken every girl, and mother too, to the knowledge that work is no disgrace and housekeeping is a *necessary* accomplishment at least to those in the middle and lower walks of life.—*Christian at Work.*

Are You Drifting?

Some years ago there was a vessel coming down the Niagara river, which, when a few miles above the Falls, took fire. It was soon found there could be no particle of hope for saving her, so the crew and passengers were taken ashore in boats and the vessel abandoned to her fate. It was night, and the scene is said to have been grand beyond description. The banks were lined with people who waited in breathless suspense for the inevitable moment as she swept toward the awful verge. At length, with a frightful plunge and hissing sound, amid flashing fire and gleaming spray, she made the bound and disappeared in that awful flood.

How sad it is, but it is none the less true, that there are hundreds of young men in our cities and villages just as hopelessly on fire with evil habit; and through the dark night of temptation they are floating down the current toward a more awful plunge. But surely this is not a manly course.

There can be no glory in mere drifting; going with the current. Floating is essential weakness. A cork can do that. Going against the current is strength. Surely no manly young man needs ever to be convinced that moral weakness is a disgrace, and moral strength is pride and glory. And let it not be forgotten that vacillation in regard to beginning the Christian service is as unworthy, if not more so, than any other. If you have not done so, my brother, you owe it to your manhood to begin a decided Christian life. You know it. Your reason, your heart, your conscience, all tell you so. You not only owe it to God—and you do owe it to him—but you owe it to your own self to take this step if you have not, and to do so at once.—*The Young Christian.*

A Sanctified Will.

Many Christians would like to be sanctified if they could reserve the privilege of willing to do as they please, in some things at least. They can easily consent to spend all their time in serving the Lord, but they want the right to say how or in what way they shall serve him. They will present themselves before him, and say: "Here am I; send me." But just as soon as God takes them at their word, and tells them where he wants to send them, they are very much like Peter, and say: "Not so, Lord." They do not want to be sent in that particular direction. It doesn't suit their ideas of propriety. There are fancied difficulties in the way, which they don't wish to face and overcome. Their real trouble is, their wills are not sanctified. They would much sooner give all their money and pay someone else for going, than to give up their wills and go in the direction of God's will. Many a professed Christian is very liberal with his money, but very stingy of his will. It is his good pleasure to let God have the free use of so much of his will as does not lose him the entire control of it.—*Zion's Herald.*

Going to Church.

Absence from church has become chronic with many Christians in these days. A heavy cloud, a slight indisposition, the call of a friend—any trifle is enough to keep them from the sanctuary. They say they can worship at home. Sometimes they claim they find better sermons in their papers or books. And so the excuses run.

My friend, your position is a false one. The public service is a necessity to a vigorous spiritual life. Private meditation and prayer are good, but they can never meet all the needs of the soul. We are creatures of sympathy. We are moved by our surroundings. When one is in an assembly, he involuntarily partakes of its spirit. There is an electric power in numbers that lifts us above what we in solitude would reach. As we enter the sanctuary we breathe its atmosphere. The place itself has its influence. The devout attitude of other worshipers helps us. The songs provide inspiration. The whole service is a spiritual tonic. To miss it is an incalculable loss.

It is sufficient condemnation of absenting one's self from church that almost invariably when it is done a leakage begins in the heart. Experience grows cold and lifeless. Zeal suffers a paralysis. The song of the heart dies down to a moan. The flowers of piety wither. Aspirations cease. Criticism and fault-finding begin. The religious force ebbs away. The individual becomes a drone in the Lord's beehive.

Never stay away from church if you can avoid it. Be faithful there. Your burdens will be lighter. Your sorrows will be cheered. Your confidence strengthened. Your enthusiasm rekindled. Your love widened and deepened. You will grow. Resist the first inclination to remain at home to rest or read. Say to the tempter, "Get thee behind me, Satan." Let punctual and regular church-going be the fixed habit of your life.—*Epworth Herald.*

The Proper Hours of Sleep.

The *Lancet* says that the necessity of devoting to sleep several hours in each day is too obvious to admit of serious question. The proper selection of these hours is also, for those who would prolong and usefully employ life, a very needful consideration, though its importance may to some be less evident. We have all met with persons, outside of hospitals and of Parliament, who do half or more of their daily work after night-fall, and sleep long after earlier rising men are awake and busy. Some of these are wont to extol the comfort of their morning slumbers. They describe as immense the refreshment they receive from six or seven hours thus agreeably spent, and no wonder, for the sense of present satisfaction must be very marked, and that for definite reasons. Man, in common with most of the animal creation, has accepted the plain suggestions of Nature, that the approach of night should imply a cessation of effort. If he ignores this principle, his work is done against inherited habit, and, so far, with additional fatigue. It follows, too, from our ordinary social conditions, that he must use artificial light, and sustain its combustion at the cost of his own atmosphere. Naturally, therefore, when he does rest his relief is in proportion to his weariness. As in many other cases, however, sensation is not here the most reliable guide to judicious practice. Established custom affords a far truer indication of the method most compatible with healthy existence. The case of the overworked and the invalid lends but a deceptive color to the argument of the daylight sleeper. In them excessive waste of tissue must be made good, and sleep, always too scanty, is at any time useful for this purpose. For the healthy majority, however, the old custom of early rest and early waking is certain to prove in future, as returns of longevity and common experience alike show that it has proved in the past, most conducive to healthy and active life.

If I Were You.

If I were you, good mother, I would not send my little ones to bed at night without a soothing word and a good-night kiss. Little children should pass into the world of dreams and slumber with a happy, unburdened heart. The entrance should be by a pathway of roses, and not through a hedge of thorns.

If I were you, good mother, I would not think more of the opinions of my neighbors than of the happiness and comfort of my children.

The child has a claim by birthright to happiness and freedom in his home; but a fussy, over-clean mother will convert the home into an asylum of martyrdom for her children.

If I were you, kind father, I would not be a stranger to my growing boys. The father who mingles with his sons as one of them, and becomes their confidant, is the one who keeps his boys in the right track.

If I were you, dear wife, I would not be always on the out-look for the disagreeable traits in my husband's character, but would keep my eyes constantly hearing on the good points. We aggravate the evil in others by frequent notice and mention of it. We stimulate the good by showing that it is appreciated.

If I were you, fond husband, I would carry some of the tenderness and consideration of my courtship days into my married life. The wife who ministers to your comfort and cares for your children, is a thousand times more in need of your kindness and love than was the care-free girl upon whom you lavished it before marriage.—*Home and Neighbor.*

New Definitions.

School children furnish a good deal of amusement to us elders who know so much. Their blunders seem very funny indeed—and so they are—but then, the same can be said of the grammatical performances of many of us who have long-since parted with the slate, the ferrule, and the much-scratched bench of the school-room.

A teacher in a public school gave out a list of words to be defined and put in sentences. Among them was the word "chasm." A little girl looked in the dictionary, and not being quite satisfied, inquired if "chasm" meant "gap." The teacher absently replied, "Yes," but was astonished when she presented her paper with this sentence: "When I am sleepy I always chasm." But this is hardly equal to another teacher's experience in a little district school some years ago. She gave out words for analysis. "Bank-note" was one of them, and the teacher's astonishment may be imagined when one young lady brought the following unique analysis: "Bank-note is a compound, primitive word, composed of 'bank' and 'note.' 'Bank' is a simple word, meaning the side of a stream; 'note,' to set down. 'Bank-note,' to set down by the side of a stream."—*Epworth Herald.*

"What can I do for my little boy," asked mama, "so he won't want to eat between meals?"

"Have the meals thicker together," replied the young gourmand.

OUR YOUNG PEOPLE.

DON'T LEAVE THE FARM.

Come, boys, I have something to tell you.
Come near, I would whisper it low—
You are thinking of leaving the homestead,
Don't be in a hurry to go.
The great stirring world has inducements,
There is many a gay, busy mart;
But wealth is not made in a day, boys;
Don't be in a hurry to start.

This farm is the safest and surest.
The orchards are yielding to-day;
You're free as the air of the mountains,
And monarch of all you survey.
Better stay on the farm awhile longer,
Though profits should come rather slow;
Remember, you've nothing to risk, boys,
Don't be in a hurry to go.

—*Selected.*

To Japan.

COMPANIONS UPON THE PLAINS OF CANADA.

After two and a half days upon the Canadian plain, we lay down to rest the third night, knowing that at the time of waking we would be among the Rockies, for the train was due in Calgary at 2:30 the next morning, and this city of 4,500 stands far up the plateau, overlooked by the white peaks. There were to get off and take a branch road the more than fifty Dakota men who wished to look at land further north. Advice was given that they go down into Mississippi, but they said that the Southerners would impose upon them and cheat them. They were an illustration of the dangerous complex society of the West. But all were not bad. One was a Moravian. He told of the struggle necessary in giving his children the two educations they seemed to need. The Dakota public schools provided greatly for one, but he and his wife could not bear the thought of their children leaving the old religion; so they tried to educate them in their native tongue, and, along with other members of the community, they kept a Moravian pastor. One very huge Swede I fixed upon at once for a "rough;" but his great voice, the bassest I ever heard, misled me. We watched each other the first day; the second, we talked about our changing lives, and when he told me "Good by" that night as he retired, tears were in his eyes, and he expressed a wish that God would be with me in the heathen land.

This reminds of how the first night out from Winnipeg a young lady who was going to the Sunday-school Convention talked to the Chinamen about Jesus. One of them finally said that he had attended Sunday-school in Boston, and exhibited a Bible which had been given to him by some lady as a farewell present. If all the persons with whom that crowd of Chinamen came in contact in America had dealt with them as these two workers in the vineyard, doubtless, all would have gone back to their native land Christians, eager to tell the story of the cross. This one will never forget the young lady who spoke to him upon the train. He referred to her several times during the voyage as "that good woman," and when I said "Good-by" at Kobe, he took her name, and asked that, if I ever wrote to her, he might be remembered. H. G. HAWKINS.

Metsuyama, Japan, Dec. 24, 1892.

MR. EDITOR: Again I write a letter to the dear ADVOCATE. The last time I wrote we were in Mississippi. We are now living in Eustis, Fla., and a right nice place it is. We came from Mississippi, June, 1891, here, and found no organized Methodist Church, South, so we united with the M. E. Church. We have an excellent preacher and a good Sunday-school. The young people have an organized "Christian Endeavor," and meet regularly Sunday evenings. Florida (this part, anyway) is certainly a delightful climate, and nothing can surpass the orange groves, especially now when the trees are full of fruit. I spent a very pleasant Christmas, and received some very nice presents. We are having some right cold weather for this part of Florida. The thermometer yesterday morning was twenty-eight degrees. I wish the cousins would write more letters, as I enjoy reading them so much. Wishing my favorite paper (the ADVOCATE) much success, I close. Your friend,

EUDORA GRAMLING.

Eustis, Fla., Jan. 18, 1893.

Brainy Blind Men.

Thomas Blacklock, D. D., one of the most learned men of the eighteenth century, was blind at the age of three months.

Francis Huber, the Swiss naturalist, lost his sight at an early age, became an eminent entomologist, and wrote on bees, ants and other insects.

In 1685 lived Nicholas Sanderson, who, although he became blind at the age of three years, actually became learned in two of the most difficult branches—astronomy and mathematics.

Herman Torrentius, a blind Swiss, born in 1520, became one of the principals of the University of Berne, the author of a poetical dictionary of merit, besides works on history and botany.

David Meebeth, the inventor of the string alphabet for the blind, was born blind. He was an accomplished musician, a perfect prodigy in mathematics and an inventor of no mean order of merit.

John Metcalf, blind at the age of four years, and a most wonderful production of the last century, was born at Knaresborough, Yorkshire, England, in 1717. He was the most expert violinist in all England when only twelve years old.

Vidal, the blind sculptor, is one of the wonders of the French capital. He has been blind since his twenty-first year. By slowly passing his hands over an object he notes its external proportions, and imitates them in clay in a manner which strikes the beholder dumb with surprise.

Henry Fawcett, the blind English postmaster-general, who died in 1884, was a greater man by half after the unfortunate accident which deprived him of sight than he ever was before. He was born in 1838 and lost his eyes in 1858, at the age of twenty-five, from the effect of a gunshot wound.

John Gough, totally blind from the age of three years, became quite celebrated as a botanist and writer on subjects pertaining to natural philosophy. He arranged, by the sense of touch alone, and without the least aid from any living human being, one of the largest and most valuable collections of dried herbs and grasses at that time (1780) known in Britain.

Mr. Herreshoff, the blind president of the Herreshoff Manufacturing Company of Bristol, R. I., seems as much out of his element in his present capacity as either the blind sculptor or the blind postmaster-general. Aside from Edison, the government has recognized him as being one of the greatest inventors of the times.—New York *Morning Journal.*

Bunyan says: "All the flowers in God's garden are double." There is no single mercy. It is abounding mercy.—*Spurgeon.*

A Tragedy of Errors.

BY REV. EVAN STONE.

Act 1.—Boy reading a modern "published every day in the year" daily newspaper. Becomes familiar with the language of crime and criminals. The natural horror of crime is blunted. The "spicy" style of the reporter is whetting his appetite. No religious paper in the home.

Act 2.—Same boy reading an illustrated story paper. His imagination is fired by seminude pictures of crime and criminals. He begins to long "to see the world himself." Home life is growing too tame for him. His father "can't afford to take the church paper."

Act 3.—Same boy reading a five-cent novel—"Spiderlegs, the Indian Scout." He learns that commission of crime is manly, courageous, Decency is dull, and honest work is slavery. The criminal is a hero. He wants to be a hero. There are no good books in the house.

Act 4.—Midnight. Boy in bed, but not asleep. He is poring over an obscene book smuggled into the house by stealth. He starts at every sound on the stairs. Look at him! The devil's servants have left footprints on his once fair face. His eye burns with a fierce fire, but he can not look you in the face. His lips are discolored with nicotine, his room smells of tobacco and his breath of beer. "Good books," says his father, "cost too much."

Act 5.—The last. The scene has changed. No longer the quiet Eastern village, but a mining camp in the mountains. Instead of Brussels carpet, the floor is covered with saw dust. Bottles instead of books adorn the walls. A blear-eyed, half-clad, limber-bodied thing, in form a man, but in fact a fiend, lies in one corner. Is it alive? Yes, if animal-life is manlife; otherwise it is dead, dead to God, to home, honor. Said we not well it was a tragedy of errors? There is a religious paper in that home now, but it is too late for him.—*The Way of Faith.*

Training Boys.

It is my belief that, as a rule, boys are abused, and it is small wonder that so many of them grow up to be so thoughtless and useless. I want to make all due allowance for the nervous, overworked mothers (for I have been one myself), who can not long endure the noisy clatter of little boots, or the restless romping of "those boys!" But oh! how often a little planning and loving forethought would save our "nerves" and also our boys.

Give the boys a room of their own, where they may be allowed to work, play, read, or whatever the boyish fancy may dictate. If he be fond of reading, let him have plenty of good, suitable books and papers, and an easy chair in which to sit while he reads them.

A boy loves comfort as well as a girl does, and money spent in making him comfortable at home goes a long way toward keeping him off the street. Some boys can not be satisfied to spend a whole evening in reading; these must be provided for in some other way. Let them have games—there are many innocent ones—and let them invite their friends into the house, and feel that they have a share in the home. I used to let my boys pop corn, make taffy candy, whittle, and run a scroll saw in the evening, in spite of the litter it made, and I never regretted it.

If the boy wants to make money—that is, speculate in a small way—and can do it without interfering with his school duties, let him do so. It will teach him to be industrious, and will cultivate business habits. I knew a mother who went into partnership with her boys, she furnishing the capital and the boys doing the work. In this way she taught them to keep accounts, and if the money made did not amount to much, the lessons learned were invaluable.

Boys like to be trusted; it makes them manly. If a boy deserves praise, give it to him freely. I know there are boys and boys; but I have never yet found one who was not susceptible to kindness, and who could not be managed if the right course was pursued.—*Selected.*

Who Gave Him the Food?

Dave took his seat at the breakfast table one morning, and without waiting for his father to give thanks began helping his plate.

"Before the blessing is asked?" said his mother in surprise. Dave sniffed the pleasant smell of the cakes awhile, and looked discontented.

"I hope you ain't forgetting, Devie," said his mother, "the Lord that gives us our daily bread."

"Seems as if father gave it to us, though," said the little sinner. "Father ploughs, and reaps, and threshes, and pays toll for having it ground."

Farmer Bennett came in then and reverently asked the Lord to bless the food he had prepared for them. He had been wiping his face on the roller towel at the kitchen door, and had heard what Dave said.

"I want you to take a grain of corn, Davie," he said, "and make it grow without any of the Lord's help."

"Sir!" said the little boy in surprise.

"Of course you mustn't use his earth, nor his sunshine, nor his rain; I want you to do it yourself."

Davie hung his head and looked a little sheepish; he began to see what his father meant, and he never again proposed eating his johnny-cake without first thanking the Lord who sent it to him.—*Exchange.*

An Old Family Friend.

An old man was leading a thin old horse across the commons in the northern part of the city, when a passer-by asked him where he was going.

"I'm searching for a bit of green for the poor beast," he answered.

"I'd send him to the boneyard or the glue factory," said the other, contemptuously.

"Would you?" asked the old man in a trembling voice. "If he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that's gone, and the children that's livin' had played with their arms about his neck and their heads on him for a pillow when they had no other? Sir, he's carried us to mill and to meetin', an', please God, he shall die like a Christian. Nobody'll ever abuse old Bill, for if I go afore him there are those paid to look after him."

"I beg your pardon," said the man who had accosted him, "there's a difference in people."

"Ay, and in horses too," said the old man as he passed on with his four-footed friend.—Philadelphia *Times.*

I placed a package of sugar on the table and my five-year-old daughter, after an examination, asked, "Mama, what kind of sugar is this?"

"Granulated, my dear."

"Why, mama, I thought you sent for paralyzed sugar!"

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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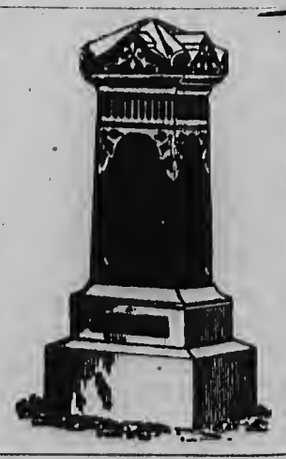

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MARRIAGES.

EGGER—ASHLEY.—At the residence of the ide's father, near Sallis, Miss., Dec. 28, 1892, Rev. W. D. McCullough, Mr. E. F. Egger, of co, Texas, to Miss Allie Ashley.

ELL—AINSWORTH.—At the residence of bride's father, Jan. 5, by Rev. J. F. Robin-, Mr. J. T. Bell, of Rankin county, to Miss lie Ainsworth, of Simpson county, Miss.

DWARDS—HESTER.—At the residence of bride's mother, near Acona, Miss., Dec. 25, by Rev. Thos. Cameron, Mr. John W. Ed-rds and Miss Lela Hester.

IRTLEY—BIXLER.—At the residence of bride's father, Mr. J. B. Bixler, Bossier par-La., Jan. 22, by Rev. J. S. Sanders, Mr. E. Kirtley, of Plain Dealing, La., to Miss M. A. ler.

OLES—ESTES.—At the residence of the ide's father, Enterprise, Miss., Jan. 19, 1893, Rev. J. W. Chambers, Mr. John W. Toles, of mper county, to Miss Sue M. Estes, of En-rise, Miss.

OBITUARIES.

e publish obituaries of 200 words free of rge; for all over this, one cent per word t be sent. If you want the notice to appear s order, comply with this rule. Count the ds, and send one cent for each word over

RABSTON—JOHN BRYAN BRABSTON was in Jefferson county, Miss., June 7, 1818, died at his home, near Bovina, Miss., Sept. 92. His parents moved to this county in where he resided continuously until his sion upon earth was fulfilled, and the soul rned to the God who gave it, and was num-d among the "spirits of just men made fect." His grandfather, Rev. Joseph Bul-was sent as a missionary to the Mississippi ritory by the Presbyterian Church in 1799, had the honor of being the first missionary sent to this country by any church.

ro. Brabston was converted and joined the E. Church, South, at the old Mt. Albon rch in 1818, and ever afterwards lived a sistent Christian life, serving this church as ithful steward until 1863, when it was de-yed by the Federal Army. So bright was conversion that he never forgot the exact e and even spot upon which it occurred; now, according to his request, his body beneath the identical spot where forty-years before he found the Lord precious to soul. At the close of the war he was in-mental in building the Methodist Church ch now stands at Bovina, where he also e an efficient steward, Sunday school su-nteudent, trustee, etc., for many years, ll failing health prevented his attendance. the death of Bro. Brabston, Warren nty loses one of its oldest and most highly ected citizens; the church, a devout mem-and liberal supporter; his family, a devoted, tionate husband and a tender, loving, in-rect father. He was devoted to the minis-No one had a greater reverence for his or and was more solicitous for his com-than the subject of these remarks. This iful brother never neglected his religious r. He was a subscriber of the NEW OR-NS CHRISTIAN ADVOCATE from its first copy the date of his death, and was always pt in his renewals.

ath did not creep upon him unawares. He realized his condition for months pre-s, and spoke freely of the approaching , but always in a sweet spirit of meek sub-ion, being willing to be "absent in the that he may be present with the Lord." he is gone—a man of clear convictions, ukable judgment, devout spirit, sym-etic nature; full of energy, unselfish, pa-ic, "never weary in well-doing," "full of y aed good fruits." Oh, may his mantle upon children and grandchildren! The ds and admirers of Bro. Brabston were le-

"To know him was to love him,
To name him was to praise."

y Heaven's choicest blessings rest upon orrowing ones, and may they all be num-d among the sons and daughters of the Almighty, and, though severed upon , to be reunited an unbroken family at ght hand of the Father!

W. M. STEVENS.

CHARDSON—Died Jan. 10, 1893, at West-her home on the Teche, Mrs. KATE SMITH, widow of the late John W. Rich-on, in her fifty-ninth year. She had re-at her usual hour—but not feeling well—a friend who had come to spend the with her. "Are you comfortable?" she ; then turned on her pillow and breathed st without a struggle. That good, faith-eart, so noble and brave, was forever in death. That gentle voice was ed and her soul was with its Maker. But, h sudden, the summons found her her "lamp trimmed and burning," ready e bridegroom. She was born at Renton, ntonshire, Scotland, but soon after made ow her home. From there, in early girl-she came to New Orleans with her uncle, acaulay, a kinsman of the great historian. completing her education at his semi-there for young ladies, she engaged in ing, and left a warm place in the hearts rents and pupils in lower St. Mary. In he was married to Mr. Richardson—his d wife—and life was before her all carn-d rest. She became eyes to the blind ed him by the hand of love through nearly years of wedded happiness. She came m amid war's desolation when clear-ed, strong-minded, brave men went down e the financial storm that swept our -laed, to be driven from their homes like over the world. He begun life anew, and s great industry and energy, with her n thrift and canna hand, it became a omeal success. By her strong mind and ed heart she helped to place him in local with those brilliant lights which out of tual darkness have astonished the world. his proud boast that to the "good wife ord had given him" he owed the home-r for his family. From this marriage was one child—F. Rivers—now of the profession in New Orleans.

ess than two years she has followed her and from their beautiful Westover to the y cemetery at Bayside and into the sweet d. Amid all the unusual cares and re-bilities of her domestic life, her Christian were never neglected. Long has she recognized as a lovely pillar in the odist Church at Jeanerotte, erected mainly th the efforts of her husband and herself. its beginning she has been the faithful tendent of its Sunday-school, and her eachings of its lessons will long be re-ered. Weeping, that Sunday-school red around her lovely flower-covered , while her pastor, Mr. Cassity, briefly ed up her life-work to the crowd of be-d friends around her. "God moves his ers, but his work goes on." "So may it be" came from sad and bereaved hearts.

For the third and last time in this generation this lovely home has been draped in mourning. The life-work of three noble hearts and willing hands now spreads itself in those deep umbrageons shades and lovely orange groves. As in nature their works do follow them, so may the precious seed sown broadcast through their lives bear rich fruit in coming time.

F. D. R.

DICKERSON—Christ, when upon earth, selected from the vast universe of sentient beings a child as the model of heavenly character. A "little child" was the earthly type of the perfect, Christ-like character, a prerequisite to eternal life and glory. "Of such is the kingdom of Heaven." How fitting this selection! How matchless such a type of character! Such was the beautiful young life of our dear little friend, SALLIE HENRIETTA DICKERSON, whose holy example and precious influence still abides with us, though she has gone to dwell forever in the beautiful "mansions above." Her pastor talked and prayed with her during her last illness, and she gave happy assurances of being ready and willing to obey the summons, "Come up higher." Her last act of Christian work was for the missionary cause. A few days before her death she gave the writer her "missionary box," containing three dollars, the result of her zeal in this holy cause. The attending physicians were the last, at her request, to give to her "box." She seemed to have a presentment of an early death, and was filled with zeal for the cause of Christ. As she neared the verge of life, her face was radiant with the smile of a soul filled with the symphonies of heaven. She sang distinctly and touchingly several favorite songs, such as, "I hear thy welcome voice," "I am coming, Lord, to thee," "My home is in heaven," and others.

After her bright spirit had taken its flight, and the lifeless body had been laid in the grave, as the broken-hearted ones at the old home began putting away Sallie's little treasures, two small pieces of writing were found, saying, "Farewell to all; farewell to friends, both old and young." "Meet me on Canaan shore." "I crave the prayers of all. Farewell to all!" Again she wrote:

"O sing to me of heaven when I am called to die,
Sing songs of holy ecstacy to wait my soul on high."

Thus a beautiful young life closed, making this world darker and sadder, the celestial city brighter and more joyful.

Sallie Henrietta was the daughter of C. L. and Martha Dickerson, of Shrook, Miss.; born Jan. 14, 1880; died Dec. 15, 1892. Sallie joined the Methodist Church in August, 1891.

She was a faithful, devout little Christian. Her Bible and Sunday-school were foremost with her always. All loved and admired her, but none, except the sorrowing family, loved her more than her pastor.

May God, in his infinite goodness, comfort the sorrowing ones, and bring them together again, an unbroken family in heaven!

"How joyful is the thought that lingers
When loved ones cross death's sea,
That when our labors here are ended,
With them we'll ever be.

"We'll never say good-by in heaven,
We'll never say good-by.
No, in that land of joy and song,
We'll never say good-by."

E. F. EDGAR.

CHAMBERLAIN—EMILY CHAMBERLAIN (*nee* Marshall) was born in Warren county, Miss., July 22, 1817. At fifteen years of age she was converted and joined the M. E. Church. Was married to Willard Chamberlain, Dec. 15, 1836; moved from Mississippi to Erath county, Texas, November, 1874, and quietly fell on sleep Dec. 26, 1892, in the seventy-fifth year of her age, having been a consistent member of the church for more than sixty years. Her husband, a Texas veteran, preceded her to the home of the good six years.

Sister Chamberlain was a benediction to her family, an ornament in society, and a friend of the poor; and while she was fully identified with Texas, church, people and preachers, yet her love and devotion for the church and preachers of the home of her youth never abated. Her last sickness was long and painful, but she did not murmur, and when the final hour came, she said to weeping children and devoted friends, "I want to go; I want to rest." The conflict is over, the victory won, the crown is worn. J. W. HEARN.

DECKER—Mr. ANTHONY DECKER was born in Germany, Jan. 25, 1837, and died at his residence on Maurepas Island, Livingston parish, La., on Jan. 4, 1893. His illness was of long duration, but the summons found him ready, as he is said to have "died in the triumph of faith."

He leaves a wife and four children to mourn his loss. He has been a member of the M. E. Church, South, about ten years. He was a member of the Maurepas Church at the time of his death.

Bro. Decker's family loved him dearly. What is their loss is his eternal gain. Only a few days ago we laid him to rest under the boughs of a beautiful oak where he sleeps the blessed sleep.

May the same Spirit that caused the fear of death to flee, comfort his bereaved family!

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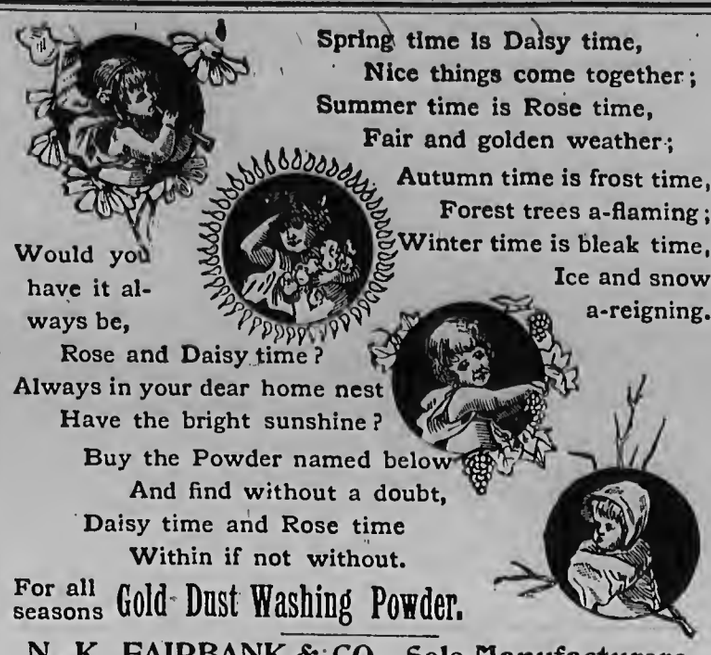

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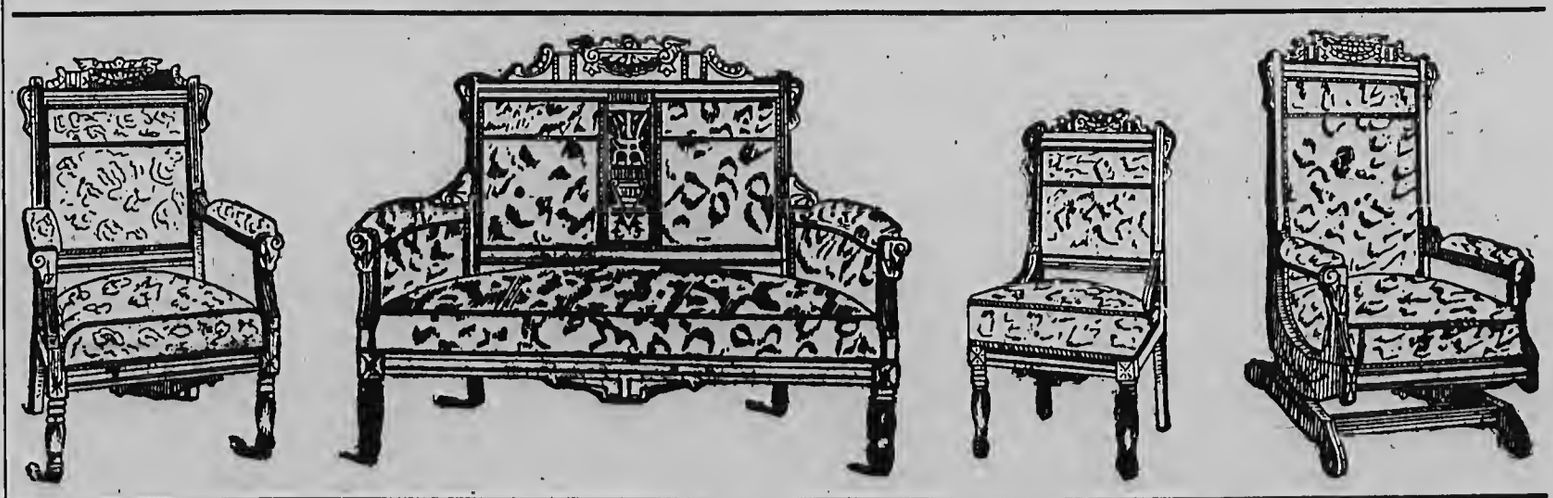

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

Brooksville	Feb. 4, 5
Hebron	11, 12
Sturges	18, 19
Macon	25, 26
Mashulaville	(Wed.)..Mar. 1
Shuqualak	4, 5
Sparta	11, 12

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Chester, at Chester	Feb. 4, 5
Rural Hill, at Rural Hill	8
Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards 6x the allowances to preachers as soon as practicable, and collect one quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E

ABERDEEN DIST.—FIRST ROUND.

Kettleton and Fulton circuit	Feb. 4, 5
Amory and Smithville	11, 12
Athens	18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Tocopola, at Mayhew Chapel	Feb. 4, 5
Abberville, at Abberville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	Feb. 4, 5
Pleasant Grove	11, 12
Wall Hill	18, 12
Mt. Vernon	(Tburs.).. 23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Brooklyn and Dublin	Feb. 4, 6
Leherton	11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 2
Carrollton circuit	11, 12
Valden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport station and mission	Feb. 4, 5
Mansfield station	11, 12
Grand Cane, at Grand Cane	12, 13
Red River, at Camp O'Bello	15
De Soto, at Phillips Chapel	16, 10
Provencal and West Natchitoches, at Provencal	(Fri.).. 24
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. 10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 12
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Gross Tete and False R., at Arbroth	Feb. 5
Felicity	12
Baton Rouge	19
Rayne Memorial	26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D	12
Dryades	19
Moreau	26
Carondelet	(morn.)..Apr. 2
Craps	(even.).. 2
Lower Coast	9

The District Conference will convene Thursday, April 13, at 16:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Lisbon, at Lisbon	Feb. 2
Haynesville, at Haynesville	4, 5
Tulip, at Tulip	7
Valley, at Cotton Valley	11, 12
Ringgold, at Ringgold	14
Sparta, at Ebenezer	18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Ruston station	5, 6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Feb. 4, 5
Centerville, at Master's Chapel	11, 12
Montgomery, at Atlanta	18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove	(Thes.).. 7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Feb. 4, 5
Harrisonburg, at Harrisonburg	11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Pine, at Franklin's Chapel	18, 19

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville, at Abbeville	Feb. 4, 6
Franklin and Jeanerette, at Franklin	11, 12
Patterson and Morgan City, at P	18, 19
Indian Bayou, at I. B	25, 26
Crowley	Mar. 4, 6
Plaquemine Brulee, at P. S	11, 12
Lake Arthur	18, 12
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Woodville, at Woodville	Feb. 4, 5
Percy Creek, at Percy Creek	5, 6
North Wilkinson, at Mt. Carmel	11, 12
Wilkinson, at Macedonia	12, 13
Port Vincent, at Port Vincent	18, 19
Slaughter, at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 8
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Meadville, at Oak Grove	Feb. 4, 5
Utica station, at Utica	11, 12
Rolling Fork, at Rolling Fork	18, 19
Sunflower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 12
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Shubuta circuit, at DeSoto	(Thurs.)..Feb. 2
Clarke circuit, at Winifred	4, 5
North Kemper circuit, at Union R	11, 12
DeKalb circuit, at DeKalb	12, 13
Hinnsville ct., at Scooba sta	(Wed.).. 15
Lauderdale ct., at Lauderdale	(Th.).. 16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville	(Thurs.).. 28
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 6
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	19, 20

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmon, T. C. Harmon, John E. Hand, G. W. Sarr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avera, J. T. Knohler, Geo. W. Fall, D. W. Heidelberg, J. Q. Wood, A. M. Moore, C. M. Kelly, J. T. Griffith, Ransom J. Jones, S. B. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Hillsboro, at Hillsboro	Feb. 4, 6
Walnut Grove, at Scotland Chapel	11, 12
Carthage and W. Grove, at Walnut G.	13
Lake, at Lake	18, 18
Clarksburg, at New Providence	24
Fannin, at Fannin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Trenton, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point	Feb. 4, 5
Americus circuit, at Rosedale	(Wed.). 8
Ocean Springs and Zion, at O. S	11, 12
Vancleave circ., at Pine Grove	(Wed.). 15
Pastabuchie circuit, at Eastabuchie	18, 19
Biloxi	25, 26
Whittington cir., at Coalville	(Wed.). Mar. 1
Bay St. Louis, at Bay St. Louis	4, 5
Pearlington circuit, at P	(Wed.).. 8
Covington circuit	11, 12
Tallsheek circuit	(Tues.).. 14
Augusta circuit, at Augusta	18, 19
East Pearl circuit, at Wesley Chapel	25, 26

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preaching appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Flora, at Flora	Feb. 4, 5
Jackson—First Church	11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	18, 12
Sharon, at Mount Pleasant	25, 26
Canton	(at night).. 26, 27
Silver Creek, at B. Lake	Mar. 4, 6
Pocahontas, at Pocahontas	(Thurs.).. 9
Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 12
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Beauregard, at Mathews Chapel	Feb. 4, 5
Wesson station	(night).. 5
China Grove, at Tylertown	11, 12
Summit, at Bogue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lehanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Sahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 12
Gallman, at Bethesda	25, 26
Hazlehurst station	(night) 26

R. S. WOODWARD, P. E.

Growing Roses.

There is a world of pleasure to be derived from a garden full of roses; even a single flower, in a little red pot, will brighten the home and bring good cheer. With the right kind of plants there is no difficulty in the way of everybody having the choicest roses; a little soil, water and sunshine is the only care they require, and they amply repay for the slight trouble and expense. The best roses for home culture are those grown by the Dingee & Conard Company at West Grove, Pa. For twenty-five years this firm has been propagating roses of every variety on their own roots and sending them by mail to every part of the land. Their method of starting a rose is peculiarly their own. When the plant leaves their hands it is ready to thrive and bloom in pot or garden. This firm publishes an illustrated "Guide to Rose Culture," which contains complete instructions for growing flowers of all kinds, and much other information interesting and valuable to the lover of flowers. They offer to send it Free, and enclose a specimen copy of their floral magazine, "Success with Flowers," to all who make application.

Special Clubbing Offer.

THAT GREAT FARMERS' PAPER—"THE PRAIRIE FARMER"—AND THIS PAPER ONE YEAR FOR ONLY $2.50.

We are pleased to announce that we have made arrangements with the publishers of THE PRAIRIE FARMER, of Chicago, Ill., whereby we can offer that popular farmers' paper, in connection with our own. The regular price of the CHRISTIAN ADVOCATE is $2.00 a year. The regular price of THE PRAIRIE FARMER is $1 00 a year. We will send both papers one year—52 numbers each—for $2.50. This offer is made to each of our subscribers who will pay all arrearages on subscriptions and one year in advance; and to all new subscribers paying one year in advance. THE PRAIRIE FARMER is handsomely printed and illustrated, and for more than fifty years it has been recognized as the leader of the agricultural press. It is issued weekly, filled with interesting and practical matter, and is now read in more than 50,000 homes. Its departments—Agriculture, Live Stock, Horticulture, Dairy, Poultry, Apiary, Gardening, Household, Young Folks and Miscellany—contain matter in each issue from noted writers. It is a most welcome weekly visitor. Read what some good farmers say of this great paper:

Mr. J. J. Sittler, Randolph, Missouri, writes: I am a careful reader of your esteemed paper; have been so for the last ten years. It seems as though I get more interested in your weekly budget and good advertising the older I grow. I have been, and am, reading different farmers' weeklies, "worthy papers," but always come back to the old reliable PRAIRIE FARMER. It has given me much good advice, much consoling comfort and interesting pastime, in and out of its inexhaustible treasure box of farmers' literature. It offers more help and good to the public as well as individual welfare, in and through its columns, than any other weekly paper of the same size and for the same money.

Mr. Henry Leman, Woodford county, Ill., writes: I send you my name and two new ones for the good old PRAIRIE FARMER, which I have read since long before the great Chicago fire. I have always found it a good and reliable paper, and think all farmers should read it.

THE PRAIRIE FARMER is thoroughly adapted to all sections of the country, and Southern farmers will find it helpful in many ways. We hope that our readers will appreciate our efforts in securing this great paper at so low a price. The publishers advise us that they will send a sample copy to all who so request.

Dr. Price's Baking Powder.

SUPPLYING THE ARMY, NAVY AND INDIAN DEPARTMENT.

Chicago Inter-Ocean.

The purchasing agents of the United States Government ordered nearly one hundred thousand pounds of Dr. Price's Baking Powder in the first five months of 1892.

The government exercises great care in selecting its supplies of all kinds, rejecting everything that is not of the best, and the very fact that it has adopted Dr. Price's Baking Powder is proof that it has found it the best of all the baking powders. Dr. Price's is peculiarly adapted for export, as neither long sea voyages nor climate changes affect it, this brand keeping fresh and sweet for years, while other baking powders deteriorate rapidly.

It is guaranteed to the government to be a pure cream of tartar powder, free from ammonia, alum, or other harmful substances, and it is also the only baking powder prepared by a physician of high standing.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue FREE, to any applicant.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. T. Barnett, R. W. Tucker, I. G. John, R. E. Rutledge, J. W. Simmons, J. W. Chambers, J. N. Tucker, R. H. Barr, W. W. Hopper, J. M. Massey, J. P. Drake, T. L. Mellen, B. F. Lewis, E. H. Casey, E. H. Randle, John Mathews, J. D. Crymes, John Ritchey, G. E. Kelsey, J. W. Cobbs, N. B. Harmon, M. J. Marble, R. A. Sibley, J. J. Stockwell, C. T. Munholland, T. B. White, W. W. Simmons, E. B. Galloway, A. F. Watkins, T. A. Lnster, T. B. Ormstud, A. Watson, H. Mellard, W. W. Mitchell, H. R. Caldwell, W. T. Currie (2), A. M. McBryde, R. C. Grace, L. P. Meador, W. M. Williams, R. M. Walker, D. P. Bradford (2), E. H Mounger, W. W. Williams, W. C. Hawkins, P. M. Brown, J. M. Morse, E. Cottrell, S. B. Myers, W. D. Dominick, J. F. Wynn, T. J. Norsworthy, E. L. Singletary, S. Boyce, W. C. Lester, S. J. Davies, W. L. Graves, W. S. Shipman, J. J. Kelly, C. G. Andrews, J. R. Hays, Henry W. Van Hook, Dr. James W. Lipscomb, V. D. Skipper, B. H. Sheppard.

Messrs. Geo. M. Robertson, Dr. D. W. Foster, Dr. J. C. Munday, T. M. Babington, E. W. Flowers, S. W. Collins, N. J. Roberts, E. Safford, D. D. Carter, Dr. A. J. Burkett, J. T. Latham, M. C. Barrentine, J. W. Green, E. Barksdale, Dr. C. M. Litman, J. W. Whitaker, J. D. Reily, D. O. Nugent, Hon. G. D. Shands, J. S. Decell, T. W. Pipes, L. W. Childs, Dr. G. I. Reed, W. D. Clanton, R. D. Day, M. J. Scott, T. T. Tyree, Prof. J. M. Sullivan, O. M. George, A. J. Knighton, C. H. Commander.

Mesdames M. E. Watson, H. E. Davidson, E. C. Nichols, Helen A. Conger, M. McClure, L. D. Currie, R. L. Dunn, R. J. Cammack, S. E. Edwards, C. M. Nobles, S. M. Faulk, Lydia Moore, F. Paul, W. P. Barton, J. W. Parish, M. E. Wilson, M. T. Dixon, H. E. Bowman, M. W. Hilliard, Ida Marshall, M. J. Perkins, A. J. Taylor, M. J. Chew.

Jan. 31.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7⅞	— —
Ordinary	7⅞	— —
Good ordinary	8⅜	— —
Low middling	8⅞	— —
Middling	9¼	— —
Good middling	9 2-16	— —
Middling fair	10 1-16	— —
Fair	11¼	— —
Galveston middling	9 6-16	— —
Mobile middling	9 8-16	— —
Memphis middling	8⅜	— —

SUGAR.

OPEN KETTLE:		
Prime	3 8-18	3¼
Fully fair	3 3-16	3¼
Good fair	3 8-18	3⅜
Common	2¾	2⅞
CENTRIFUGAL:		
Seconds	2¼	3½
Prime yellow	3 15-16	4
Gray white	3⅞	4
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	1⅞	2
Good	3¼	3½
Fair	3⅞	3⅛
Prime	— —	— —
Rough, ₩ bbl	1 25	2 75
Polish, ₩ ton	15 00	16 00

FLOUR.

Extra Fancy	3 62½	3 70
Fancy	3 86	3 45
Choice	— —	— —
Minnesota Patents	4 76	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½

CORN PRODUCTS.

Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 90	— —
Hominy	3 25	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	54	55
Yellow	50	54
Mixed No 2	— —	53
OATS:		
Western	40	42
Texas rust-proof	39	41
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	12 12½	20 00
Prime Mess	19 50	— —
Rumps	19 00	— —
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11⅞	12
Sides, long clear	11¾	11⅞
HAMS:		
Sugar-cured	15½	16½
DRY SALT MEAT:		
Shoulders	10	10⅛
Sides, short rib	11	— —
Sides, long clear	11	— —

GROCERIES.

COFFEE:		
Prime	20	— —
Fair	19½	— —
Common	17	— —
TEAS:		
Choice	13	85
No. 2	— —	— —
BUTTER:		
Western Creamery	32½	38
Western Dairy	— —	26
Common	— —	— —
YARN:		
Refined	10	10½
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	36	40
Lard, Extra No. 1	75	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	2 75	3 00
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 52
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₩ yard	8¼	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	13½
TIES:		
₩ bundle	95	— —

SUNDRIES

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 09	3 00
Chickens, Southern	3 26	3 76
Young	1 75	8 00
Turkeys, Southern	2 00	11 00
EGGS:		
Western	16	17
Southern	17½	18
WOOL:		
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	21 00	— —
Meal	25 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—Times-Democrat, Jan. 31.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

ROSES

Their culture and care; how the famous D. & C. Roses are grown on their own roots at rose headquarters and how any one can grow roses and other flowers successfully. All this and more is told in our new "*Guide to Rose Culture.*" A handsome book which illustrates and prices all the best flowers. We mail it free together with a copy of our grand Floral Magazine, "SUCCESS with FLOWERS." Send us your address.

The DINGEE & CONARD CO. Rose Growers and Seedmen. West Grove, Pa.

FOR SALE.

Cottage at the Seashore Camp Grounds, near Biloxi, Miss. Three bed-rooms, hall, dining-room, kitchen, front gallery up and down stairs; furnished; ready for occupancy.

For terms apply to T. T. TYREE, or T. J. LAPRADE, Mobile, Ala.

NEWS OF THE WEEK.

DOMESTIC.

It is said that President Harrison will nominate a successor to the late Justice Lamar.

An explosion of dynamite occurred in the mixing-house of the Sterling Dynamite Company's Works, near Bessemer, Ala., on Jan. 27. Two men were killed and the building blown to atoms.

The Romish propaganda has addressed a circular to the American archbishops relative to the foundation of a permanent apostolic delegation in the United States with Archbishop Satolli as titular.

The Supreme Court has decided that the Austrian premium bonds constitute a true lottery within the meaning of the statutes, notwithstanding the plea that they are a part of the Austrian debt, and that they are, therefore, not maliable.

Toward the fund needed to buy the home of Walt Whitman in Camden $500 has now been subscribed, and $1,500 more is needed. It is intended that the poet's bed-room and study shall be preserved unaltered in contents and all.

The President has sent to the Senate a new extradition treaty with Sweden, recently negotiated. Among other things the treaty provides that each government shall deliver up persons charged with or convicted of certain crimes within the jurisdiction of one of the contracting parties and seeking asylum in the territory of the other.

Boyd county, Nebraska, has practically seceded from the State, and declares that it will pay no taxes until it is accorded representation in the State government. When the county was organized, some two years ago, no measures were taken to attach it to any representative district, and it has practically been unrepresented in the State Legislature.

Mr. Wong Sing Woo, representing the Chinese Equal Rights League, appeared before the House Committee on Foreign Affairs on Jan. 26, and advocated the repeal of the Geary Chinese act. He represented, he said, 150,000 Chinamen in this country, who are no longer emigrants, but bona-fide residents of the United States, Chinamen who have been in this country from ten to thirty years and understand and abide by our laws.

The most notable event of the week in Congress will probably be the disposition of the anti-options bill in the Senate. It will in all probability be sent back to the House, with its many amendments, an entirely different measure from the original Hatch bill as passed by that body. The first two of the regular annual appropriation bills are now on the calendar of the Senate—the army bill and the fortifications bill—and it is expected that the District of Columbia appropriation bill will be added to the list early in the week.

President Harrison has just signed a bill which authorizes Chicago men to construct over the Mississippi river, at New Orleans, the largest cantilever bridge in America. Surveyors and engineers will leave the city at once to begin preliminary operations, and within three years the $5,000,000 structure will be ready for traffic The length of the main channel span will be 1,095 feet, and the two side spans will be 757 feet long, with the lowest part of the upper structure not less than 85 feet above the extreme high water mark.

FOREIGN.

The Rothschild syndicate has borrowed $10,000,000 in gold in the United States for the use of Austria in introducing her currency reform.

The Panama Canal frauds are still under investigation in Paris. Violent debates occur in the Chamber of Deputies almost daily, the government being attacked for its past and present attitude toward those implicated in the scandal.

It is reported that the Czar of Russia contemplates soon assuming the title of Emperor of Asia to offset Victoria's title of Empress of India. The recent visits of the Ameer of Bokhara and of the Khan of Khiva to St. Petersburg are thought to have been preliminaries to this step.

The British Parliament re-assembled on Jan. 31. Owing to the small majority possessed by the government, there exists a quite general impression that the present Parliament will not last even through the usual term of a first session, and as the opposition is not only numerically strong, but likewise possessed of the ablest debaters and leaders in Parliament, the Ministry will be assailed on all sides from the very start.

Liliuokalani, Queen of Hawaii, has been deposed from power, and a provisional government has been appointed over the island. Queen Liliuokalani attempted on Saturday, Jan. 15, to promulgate a new constitution depriving foreigners of a right of franchise and abrogating existing House of Nobles, at the same time giving her power of appointing a new house. The Cabinet, backed by the foreign element, objected. The provisional government has sent commissioners to Washington, who will ask that the island be annexed as a territory.

When the concession lapses next month it is probable that the government of Columbia will take immediate possession of the Panama Canal and the visible assets of the company. If this is done the Columbian government expects the aid of the United States, if necessary. This expectation is based on the treaty with the United States by which that government is bound to protect the interests of Columbia. A new concession may be granted to an American and British syndicate if it is anxious to secure it. If not, the Columbian government may undertake to complete the work as a national enterprise.

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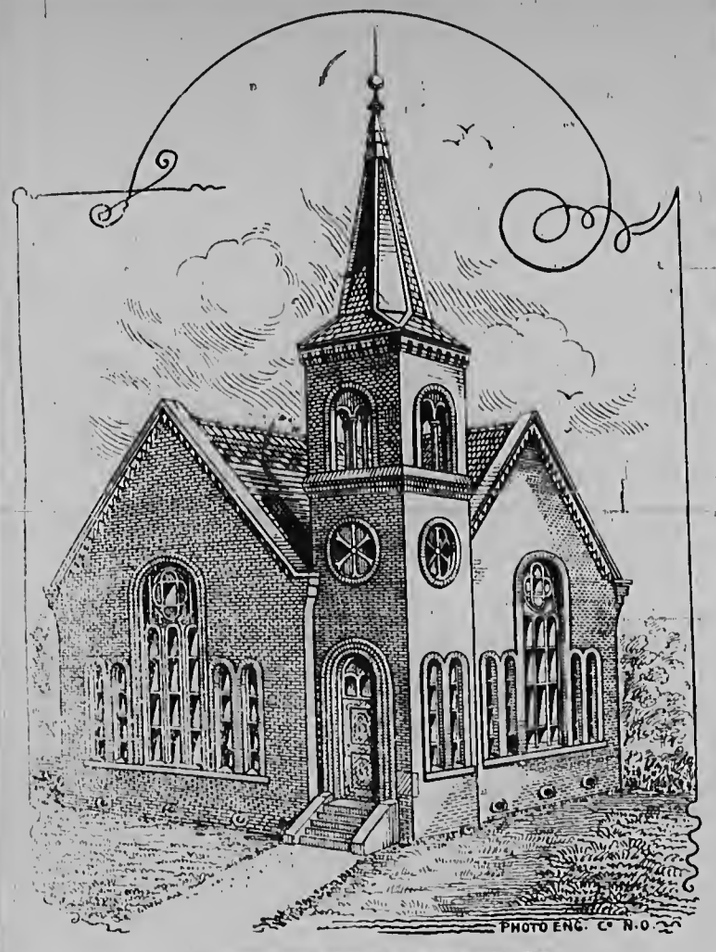

M. E. Church, South, at New Iberia, La.

Dedication at New Iberia.

The engraving we present our readers on this page represents the new M. E. Church, South, at New Iberia, La. Its solemn dedication to God, last Sunday, by Bishop Galloway marks the completion of an enterprise taken in hand almost three years ago, and now brought to a happy and successful issue through earnest work and self-sacrificing giving by the congregation, whose deep poverty has abounded unto liberality.

The building formerly occupied by the people of our church at New Iberia was built in 1859, under the pastorate of Rev. Thomas B. White, and was at that time one of the handsomest and best furnished of our church edifices outside New Orleans. The Annual Conference of 1868 was held there. Situated in what was then a most advantageous locality in the upper part of the town, the church had for thirteen years been unpleasant, even vexatious, by reason of changes in the surrounding population, and by the laying of the Southern Pacific railroad track on Washington street, parallel with the length of the church, and not over thirty feet away. This rendered the church almost useless at times, and, as the railroad traffic increased, the annoyance caused by freight and passenger trains passing during the hours of public service became almost intolerable. For some time the need of a change of locality had been apparent. Nothing short of self-preservation demanded the change, and yet the years went by, nothing done, the people becoming more and more discouraged. The rich members of the church died, became bankrupt, or were reduced in fortune. The present pastor was sent to New Iberia by Bishop Duncan with instructions to "move that church." Providence aided the project by permitting the burning of the old, historic house of God, in which were centered so many holy memories, and with which were associated so many sacred events. The Lord finally ended all debates as to the ability of his people to build him a place where he might put his name, by the logic of events. Saturday evening, May 24, 1890, the old church and parsonage put on red wings, and, despite the most courageous exertions of the fire department, the places thereof knew them no more. The people living at a distance came next morning to worship God in the sanctuary, but to find the house of God in ashes. The parsonage was burned, and the pastor, Rev. [illegible] S. Parker, became the guest of his [illegible]frere, Rev. C. C. Kramer, rector of the Protestant Episcopal Church; after [illegible]rds found a cordial welcome at the [illegible]ome of James A. Lee, Esq., where during the long illness which soon attacked him, he was carefully attended by Dr. Lee and his wife.

By the first Sunday in June the Methodist congregation had secured the opera house for temporary use. Their pastor preached two sermons there. That at the morning service, on Job xxvii, 21, dealt with the general subject of providences hard to be understood now, but which would be justified by future events. "And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them." The congregation, in their total loss of church and parsonage, without insurance or resources of any sort, were exhorted to look for God's good purpose in their loss. Sweet Scripture promises assured them that they needed not to fear, but simply to trust. Then the first subscription was made toward the building of a proposed brick church on a new and advantageous site. The work, however, was retarded by the long sickness of the pastor, by which, for over three months, he was kept from work. Difficulty was met in procuring such a piece of ground as was to be desired for building, the trustees deeming the location of the church most important.

The lot having been purchased, a temporary building was erected upon it, and there during two years the congregation has been worshiping while awaiting the temple to succeed the "tabernacle." But what blessed years were those of waiting, while many, many souls found both Bethel and Peniel at the rude altar of the homely little tabernacle. There were many amens, silent and expressed, at the dedication service when the Bishop said: "Only one thing in the magnificent temple of Solomon was taken from the old tabernacle of the wilderness; they put aside the old brazen altar, they folded and laid away the old curtains of fine twined linen; but the ark of the covenant, containing Aaron's rod that budded, the pot of manna and the Tables of the Law, was brought into the new sanctuary. It was the same old law and covenant, though all else was new. So, brethren, you may move out of your tabernacle into this beautiful temple, with its magnificent organ, beautiful memorials and furnishings—that is well: let us have beauty and brightness in God's house; but keep the same old gospel. . . . St. Paul's great boast as he sung his own triumphant requiem, was not that he had fought a good fight, overcome the adversaries, conquered the beasts at Ephesus; not that he had finished his course; not that his brow was now almost ready for the glittering diadem, the crown of righteousness; but that he had *kept the faith*."

The new church edifice is a demonstration that the Lord will provide means for carrying on his work, even against human prospects, and when people prognosticate failure. The starting-point was a bequest of $500 by the late Dr. J. Schriener; $650 was obtained from the sale of the old church lots; help from the Conference and General Boards of Church Extension to the amount of $1,300 donation, and $1,000 loan on five years' time at four per cent. interest (part of which has been repaid) was cheerfully given and gratefully received. We wish here to say that this beautiful temple would probably not have been builded but for the timely aid from our great Church Extension Board. We expect New Iberia, at least, never to fall short of the full amount of her assessment for church extension. We beg leave also to advise every congregation in the connection to equal faithfulness in meeting this claim. You do not know when you may become petitioners for funds of the Board in a time of need.

The corner-stone, bearing on its face this inscription:

First M. E. Church, South,
1891.
F. S. Parker, Pastor.
E. A. Pharr, President of Board of Trust.
J. Gall,
J. R. Lane,
C. M. Guess,
} Building Committee.
W. D. Southwell, Architect.

and on the side:

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone."—Ephesians II,20—

was laid March 30, 1892, by Girard Hope Chapter F. and A. M., orations being delivered by Judge A. C. Allen, of Franklin, and Rev. W. H. LaPrade, D. D. Six hundred dollars were raised for carrying on the building at the corner-stone celebration. The remainder of the total expenditure of nearly $8,000 has come from the free-will offering of the people in answer to prayer and hard work. At the dedication service, Sunday morning, there remained $1,800 to be provided for, over and above $800 due the Board of Church Extension.

The Sabbath came, cold, leaden, threatening; but by the hour of service, as announced by means of much printer's ink, the church presented anything but a sombre appearance. Within everything was bright. The two large, three-panel memorial windows to the memory of Mrs. F. X. Gall and Mrs. A. W. Peebles; the gifts, respectively, of Captain E. A. Puarr and Mrs. J. W. McPherson, caught the gray light and transmuted into prismatic chromos and glowing hues—the terra cotta walls and polished cypress ceilings and wainscoting—the illuminated open diamason pipes of the exquisite Barckhoff organ—the eager faces that looked from tier on tier of the convenient and comfortable amphitheatric auditorium, crowding the house to its utmost capacity—all offset the gloomy aspect without, and presently the sun, envious of the scene, himself came out to look in through cathedral glass upon it.

The service was conducted by Bishop Galloway, assisted by presiding elder Rev. John A. Miller, and the pastor, Rev. F. S. Parker. The Bishop's sermon we shall not attempt to criticise—who can criticise Bishop Galloway? You have to listen to him; you do listen to him in such a pleased delight and joy in every faculty that you are ready to club the first critic that "chirps." At the conclusion of the sermon the Bishop, assisted by Bros. Miller and Parker, lifted $2,300 in subscriptions and cash. This made everybody feel good; the people who had given most felt best. The officers of the church, led by Captain E. A. Pharr, who made the presentation, solemnly surrounded in consecrating circle the new altar, and the Bishop pronounced the sentence of dedication, and led the prayer of consecration. The Quarterly Conference has passed a resolution forbidding the use of this now holy place for any purposes whatever other than divine service. In this step they are to be much commended in a day one tendency of which is toward diminished reverence for, and secularizing of, the house of God.

The church-building is very beautiful and in good taste within and without, and in every part represents home industry. Messrs. O. J. Trainor's Sons & Co. have done the factory and sash work; the timber was cut at the mill of Messrs. Gall & Pharr; lumber was furnished also by the Iberia Lumber Co.; the brick was made out of the banks of Bayou Teche; the pulpit, perhaps as handsome as any in the State, was made and presented by Mr. E. W. Phillips. The magnificent reflecting chandelier was made by I. P. Frink, New York, and is a wonderful improvement over old methods of lighting. The beautiful Carl Barckhoff pipe organ, manufactured at Salem, Ohio, is the gift of the "girls" of the church. The church still lacks a bell and new pulpit Bible and Hymnal, however, and as our means are about exhausted, must lack these for a time unless—but we fear to proceed lest we be accused of hinting.

We feel that Methodism has here well occupied a strategic point; our New Iberia people have planned for the future; their work will remain when they and their children are gone. But how much of an uplift the visit of our dear Bishop has been to them none can now say.

LA TECHE.

New Iberia, La., Feb. 6, 1893.

The Church and Prohibition.

The church is a conservative body. Freighted, as she is, with the great interests, hopes and destinies of mankind, she can not be otherwise than conservative.

The church is not the antagonist of one, but of all social and moral evils. The ægis of her protection is not only thrown around man in his contest with the manifold enticements to evil of his fallen nature, but over society, as an organized congregation of men, she extends the guardianship of her protecting care.

The relation existing between the church and the communicant gives rise to reciprocal rights, duties and obligations. To the one belongs the right, duty and obligation of direction, protection and correction, where the same may be necessary; to the other belongs the right, duty, and obligation of obedience, respect, support and maintenance. A violation of these, or either of these, so far, tends to the disintegration of the church and an apostacy of the communicant. With us, as a church, these rights, duties and obligations, whilst having and preserving, at all times, their proper binding force and effect, have also their precise limitations; and the most important limitation, and the great jurisdictional fact as to the powers of the church, is, that the powers of the church, the scope and sphere of its operation, and, consequent upon this, the duty and obligation of the communicant to obedience, respect, support and maintenance, extends to and includes spiritual matters only.

The church does not regulate the communicant's temporal affairs, his business or his politics; and, before the jurisdiction of the church attaches to any matter, it must be of a spiritual nature. But when this jurisdiction once attaches, it is exclusive. At each church the communicant can not assume and exercise the powers of a minister of the gospel, unless he has first thereunto been duly licensed and commissioned by the church; but, when once licensed and commissioned, he becomes amenable to the jurisdiction of the church—and the church only.

The church is conservative. It is the salt of the earth, with love for all and ill-will towards none. It reaches down after man in his sin and iniquity, lifts him into the sunlight of truth and purity, and speeds him on his high destiny. Her ministers—the highly commissioned officers of her sovereignty—contend, not with one foe, but with the arch-enemy, however and wherever he may present himself.

In the sale of intoxicating liquors the church recognizes a great evil, but not the only one, nor as an evil which should claim the entire time and attention of the church; and, whilst temperance lecturers and others who may expend their entire time and energies in this behalf may find fault with what they are pleased to call the lukewarmness of the church, yet they fail to note the fact that intemperance is only one evil, and that the efforts of the church are not confined in one channel. Further, the field of the church's operations is very extended, and much good is done which is not at once apparent, and also much good is done which is erroneously attributed to other sources.

The church is the great and potent enemy of intemperance, and were it not for the efforts of the church, not only as directly exerted against intemperance, but also in molding and elevating public sentiment along the lines of truth and righteousness, many itinerant temperance lecturers would abandon their avocations for lack of support and encouragement.

The church has placed the mighty stamp of her approval on the temperance movement, but there are some things which will be left to take care of themselves. There are excrescences attaching to the temperance movement; there are some things inimical to that well-balanced, highly-ordered condition of society so characteristic of our Southern society. It is our pride that we have always yielded a chivalrous courtesy and high regard for our women that is found, perhaps, nowhere else on earth; yet certain parties coming from a section where men and women are pretty much on a par, and roughly jostle each other in the commonest walks of life, and who are strangers to that high-bred deference we yield to our women, come amongst us with their short hair and sharp voices, strutting the stage and decrying against the lukewarmness of the church, our peculiar way of doing things, and, in fact, against pretty much everything except the collection which they never fail to take up, and the best of good, warm, comfortable quarters for themselves. Such parties, under the cover of prohibition, sow the seed of other new and strange doctrines, such as female suffrage. Never having succeeded in catching a man, they wish to become men themselves, as is evidenced, among other things, by their assimilating the garb and dress of men.

Temperance is a great and good thing, but these things are not temperance, though they may be a certain kind of prohibition—although they should operate as a prohibition against their imitation. There is a growing impression among the laity that there is getting to be too great a disposition towards this general evangelizing. At any rate, it is a subject to be strictly regulated by the church.

In conclusion, let everything be done rightly and in order. Stand by the established authorities; support the church, her ordinances and ministers; hold up their hands, urge on the wheels of Zion, and then—the church will put on her beautiful garment of righteousness, and be as a bride adorned for her bridegroom. But be not deceived; hold fast that which is good; by their fruits ye shall know them, and if this fruit is principally money, you may know that this is what they are planting to reap. We have the means of preservation among ourselves. We need no foreign importations. A sound conservatism will have none of these things. Conservatism is, in its nature, protective. It builds not upon the sand; it proves all things, knowing full well that where there are many isms, there is necessarily much error. Extreme measures are not always the best, and sudden action is not likely to be continuous. It is by persistent and continuous efforts that the best results are accomplished; and it is through the efforts of the church that prohibition will finally be accomplished. Any other kind of prohibition is transitory, and the reason of this is, that a man will not conscientiously oppose the sale of liquor until his moral nature is so quickened that he looks upon such sale as morally wrong. In this respect prohibition is very similar to the subject of missions. The foundation of the support of missions is laid in the quickened conscience of the people, and just so it is and must ever be with prohibition. The true and continuous opposition to the sale of liquor arises from that condition of mind and heart which opposes everything that is evil. Then, is it not evident that a man who is opposed to such sale is a better man? But one man is not sufficient to enforce prohibition. A majority of the men must be opposed to the sale. But a majority of the men will not be opposed to the sale of liquor until they are better men. Then the question resolves itself into this: How are a majority of the men of the land to be made better men? You mistake the issue when you call it prohibition. That's not it. The question is, How are a majority of the men of the land to be made better men? The way we reach this conclusion, to repeat, is this: A man will not conscientiously oppose the sale of liquor until his moral nature is so quickened that he is a better man; but one man is not sufficient. Then, a majority of the men of the land will not oppose the sale of liquor until they are better men. Then, how are a majority of the men of the land to be made better men? What great means has God placed in the world to make men better men? The answer is obvious. So we repeat, that if prohibition ever finally prevails—and that it will finally prevail no man who believes in the eternity and perpetuity of God's Word can doubt—it will prevail and be accomplished through the instrumentality of the church.

Right royally has the church waged her warfare against intemperance. The bright gleam of her scimitar has always flashed in the thickest of the fight, and the clarion notes of her bugle charge have always called her sons to battle. All glory to the church! May God speed her destiny until, no longer the church militant, she sits down at the bridal supper of the Lamb!

LAYMAN OR SEXTUS.

Are We Safely Drifting?

Any act of administration not justified by law is against law, and may be denominated drifting. Such action is never patriotic; is it ever safe? I know of but one hypothesis upon which it may be justified, viz.: that it is right to do evil that good may come. But can the morality of the hypothesis be maintained, though the sole object be the amendment or repeal of a bad law? If such action might be justified in itself, it never could be in relation to subsequent action, which history shows almost invariably leaves the original law untouched by legislation following such action bad and legalized by custom.

It is not an infrequent thing to read of some State or corporation being greatly annoyed by some law thus hid away coming to light, to vex the citizenship by its provisions. But what would be the effect of such an experience upon so sensitive an organization as that of the church? Gen. Grant announced a correct principle of government when he said the surest and safest way to secure the repeal of a bad law is to faithfully execute it. By this means alone can we certainly know whether any law is objectionable, as well as the more accurately ascertain what amendments should be made, or repeals had. That we have some laws governing the church that might be amended and improved, or that should be repealed, may be true; but, so long as they remain as they are, they should be loyally obeyed and faithfully administered. To wholly disregard them seriously endangers organization; to partially disregard them results in oppression, and will force disorganization. But do we really desire, and are we in need of a change of law and of administration? If so, let us have both, for one can not possibly come without the other. If the best interest of the church demands that our laymen shall have more power than the law now gives them in the selection of the pastor, by all means let them have it by the enactment of law, and not by a disregard of law; but if they must have this increase of power in the selection of the pastor, then the law of self-defense—the most righteous among laws—also demands that the pastor shall have more power in the acceptance or the rejection of their choice. But are we drifting in this direction? More rapidly, I fear, than appears at first thought on this subject. But whether this change comes by the conduct of the laymen in selecting their pastors, or by the action of the preachers in defending themselves, the gravity of the case calls for serious reflection before it does come. There are few, if any, forms of government, to be imagined, that have not been thoroughly and long tried by some branch of the church of God. Are there any known and tried methods of government that we can adopt, and better ourselves? If so, what are they? We have seen and heard enough from those nearest to us to know that their methods are far from satisfactory to themselves—not universally so; and yet the desire is expressed for some form of government that would always insure each church a pastor and each pastor a church, and, at the same time, save them from internal divisions, with their hurtful consequences. Then, how shall we choose?—and, more important still, what shall we choose that will better our system, and, at the same time, retain that aggressive spirit that has made us such a blessing to humanity? I see nothing better in anything that now is, nor in any combination of government that may be formed; yet it is not mine to have and to exercise all wisdom. The practicability of our present form of government is not seen alone in the pages of a history that is past and never to return. Its adaptability is recognized wherever faithfully administered. But slight damage ever follows, and even that is soon remedied, where the Bishop and presiding elders are left to their best judgment in making the appointments. It's the church and the preacher that acts outside of the provisions of law that ought and usually does suffer. Men may think and speak as they may, and yet there is a divine manifestation of grace through these human agencies that gives the pastor access to the church, and both pastor and church success in their work. This is the history of yesterday and of to-day.

J. M. WEEMS.

SHARED.

BY LUCY LARCOM.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within—
Life, with its unlocked treasuries,
God's riches—are for all to win.

The grass is softer to my tread,
For rest it yields innumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous—I am blest
Only in what they share with me,
In what I share with all the rest.

To the Church Member.

Dear Brother and Sister: I promised to write to you if the editor published my letter to the steward, and now keep the promise. I address you in the singular, for I am writing to you individually. Your preacher has come now, and I presume that you met him and his family when they came—tired as they were from their long move—and bade them welcome, not only in words, but you, of course, had something at the parsonage for him and his horse to eat. Of course, you knew that he would hardly move provisions and horse feed that long distance he came.

Now, do not tell me you waited for the steward to make these provisions, and the steward neglected it, and you are ashamed, and sorry, and such stuff, for if you are truly sorry, you would not have let it happen. I knew a preacher and his family, not long since, to come in one evening to their new home, after driving all day in the mud and cold and rain, across swollen streams, and he and his family wet, cold and tired, to find a fireless parsonage, and who had to leave his hungry, wet family to get a fire made, and drive that tired horse four miles in the rain, and haul home in his jumper horse feed and provisions. Of course, when his people told him how glad they were to have him as their preacher, and bade him welcome, he knew they meant it.

Again, I presume you did not enter a protest as soon as you saw the "new preacher," and tell him how badly you had been treated by the presiding elder and Bishop in not sending Bro. A to preach for you. If you did, he knew the glad (?) welcome you gave him came clear from your lips. Old Bro. Grumble has already been to see him, and told him of all the shortcomings of his predecessor, and has told him of the meanness of all the members on the charge, and has given him some valuable (?) hints about how to do this year.

Now, brother, sister, a hint to you: I know you are poor (Methodists, as a rule, are, when you talk of church finances), but it is possible your preacher has not five dollars in the world, and he has not a chicken, pig, cow, sheep, or ounce to eat, and that five dollars can't last two months until Quarterly Conference.

Do not stand around and squeeze your pocketbook until nearly time for the Annual Conference, and then come up with a widow's mite look in your eye, and hand twenty-five cents left from your tobacco bill, and send him away rejoicing at your self-sacrifice, but divide with him now, and each month hereafter, and pray God's blessing upon what you give. It is the duty of each of you to see that your entire assessment is paid up.

In the Mississippi Conference, for the three years preceding last year, the several charges fell behind their assessments for the preachers in charge more than $18,000. Just think of that amount, and then realize that this was mostly country circuits, where the assessment is small, and you will see that our poorer class of preachers have contributed more than $6 000 per year to the support of a poor (?) laity. Some of you are worth $5,000, but you got your share of the preacher's money, and you have it in your pocket. Did I say the preacher's money? I should have said the Lord's money.

Just another suggestion. Perhaps the preacher has six or eight churches, and three hundred families to visit, besides the sick to visit often, and the dead to bury, and his sermons to prepare, and possibly his "Conference studies" to get ready, and you may live away off in a corner. Bear with him; he wants to visit you, but possibly can not this year. Don't fly off the handle and tell the steward you are not going to pay him that quarter of a dollar, for that is a mean mask to hide your stinginess behind; and God is going to hold you responsible, not only for your stinginess, but also for appropriating his money to your own use.

I have not said all I want to say, but I am afraid the editor is frowning now, and seriously looking towards the waste-basket, and so will close by urging you to turn over a new leaf during this year. Help the church and preacher with your sympathy, money and prayers, and God will give us the greatest blessing this year that we have ever known.

Yours in Christian love,

BETA TAU.

How Discipline Should Be Enforced.

No organization without rules for its government is of any worth whatever, and not even then, if they are not enforced. Perhaps no one will question this statement. The question, however, seems to be about the manner of enforcing rules of government. As respects this matter, we must confess that the views of some, in our judgment, amount to no enforcement at all. For illustration: Brethren recently have said that when a member of the church dram-drinks, gets drunk, attends the theater, circus, or dance, or does anything else in violation of our Rules, we should either educate him from the pulpit, or privately, concerning its wrongness, or let him entirely alone. Such brethren seem to overlook the fact that a violation of any one of our Rules, whether intentional or not, involves a principle that is essential to the right existence of all true government, whether civil or ecclesiastical. That principle is the principle of making the necessary amends for the wrong done. Something of the sacredness of this principle in the government of God appears when we remember that it required the blood of our blessed Savior to preserve it, and, at the same time, to forgive man, who had broken God's law. Although this principle is the same in all forms of true government, even the government of God, yet we must not lose sight of the fact that it is in the power of man himself to make amends for the violation of the Rules of the church as a visible organization, especially those Rules the violation of which does not constitute the grossest type of immorality. This being true, we can easily see the propriety, if not the real necessity, of a member making the necessary amends for violating the Rules of his church when it is in his power to do so. When a member has violated any of the Rules of our church, it is the duty of his pastor to see that he makes the necessary amends, if he does not do so without such oversight, for the necessary amends must be made, or the end of government will not be met. In the enforcement of discipline great prudence should be exercised as respects the time when, and the manner in which, it should be done, remembering that it must be done. Our experience has convinced us that it is not best to wait too long—in fact, that it is best not to let the interval between the time of violation and amendment be much. However, circumstances and the nature of the violation must determine this matter. Great humility, patience, firmness, tenderness, love, wisdom and prudence should be exercised in the enforcement of discipline, in order, if possible, to save the offender. It is our duty to use all laudable means in the right way to save him, aiming at nothing short of this; but if we can not accomplish this end, we must be sure to save the church if the offending member has to be cut off. Save the offender, if we can; but be sure to save the church. 'Put away from among yourselves that wicked person." (1. Cor. v, 13.)

ISAAC L. PEEBLES.

"Butting John."

"How dear to my heart are the scenes of my childhood
When fond recollection presents them to view—
The orchard, the meadow, the deep-tangled wild-wood,
And every loved spot which my infancy knew."

Thus I sat musing over the days long gone when suddenly there passed before me the well-remembered form of "Old Butting John." When I recalled the pleasures of those halcyon days, when the burdens of life were laid upon another and we gave thought only to sports and pleasure, I was ready to sing with the poet,

"Backward, turn backward, O time, in your flight,
And make me a child again just for to-night."

John was not a native of our home, neither was he an intruder. My father's love for all things that pertained to the farm and the improvement of his flocks led him to introduce many new-comers to our farm-yard friends. To this disposition we owed the pleasure of John's presence and now the vivid recollections of his sportful life.

Every reader of the ADVOCATE can appreciate the great joy among the children of the home when a new pet is introduced into their midst. So it was at the old farm-house on that memorable day when the beautiful little Southdown lamb was given to our care. From him we looked for much improvement to the common herd. Everybody admired this lamb, and the long-sung little lamb of Mary never had more petting. Soon the question arose as to name, and, after many disagreements, we finally settled down in our childish fancy on that of John. How rapidly John grew! How could it be otherwise, with all the attention and petting that he received? Soon his coat of little kinks began to lengthen into a suit of genuine wool. How clean and pretty those brown legs and that smutty nose! John was a picture admired by everyone.

This, however, was not the only feature connected with John which gave delight. He had shown an aptness to learn tricks, none of which afforded more delight than the ease with which he learned the art of butting scientifically. From his first efforts at jumping against our hands up to greater feats in the art of butting we watched with great delight his development in the *ovian* art. Had it remained thus with John it would have been well for him and better for us. Such attentions soon began to tell on his disposition for peace and the welfare of others. Long before he had reached the years of maturity he had lost his powers of discretion, and in his supreme selfishness would dispute the mastery of the farm with his owner, and woe unto his former small friends who happened in his way. John was always ready for a dispute. No plat of grass was so sweet that he would not leave it for a fight. And how many times have I seen him, without provocation, deliberately rise from his bed in the shade of the tree, stretch his limbs and bow his neck with pleasurable defiance! John became a veritable menace to the happiness of all, for he was no respecter of age or sex.

From my musing I turned away to think how many Johns there are in the world about us. From the petted, spoiled child in the nursery up to the aspirant for the highest office in the gift of the people.

In all the walks, avocations, associations and professions we find the much-dreaded "Butting John." Nothing in society, Church or State is done right. Boards, committees, Legislatures all may do their work faithfully and well, but nothing meets his approbation. If he only had been consulted, how much more correct and satisfactory everything would be. Money would be saved, debts avoided, and great trouble averted.

Again, I thought how easy it is to convert an innocent, lamb-like creature into this selfish, pugnacious "Butting John." Some children can't stand petting, some men are spoiled by extra attention.

Sequel: John became detested of all and was driven forth with the common herd, to fare as they, unadmired and unsought by any.

Mr. Editor, did you ever see a "Butting John?"

T. B. HOLLOMAN.

The Kings of Israel.

The Kings of Israel present a view of life which, from their varied habits and customs, successes and defeats, is necessarily highly instructive to us. In fact, all past sacred and profane history is in the natural order of things one vast object lesson to us.

Such is the lives of the Kings of Israel to all rulers, whether of kingdoms, empires, states, churches or households. Every man is the maker of his own destiny. Talk about predestination is all bosh. They had their destiny in their own hands and made their weal or woe. The Word of the Lord was to the effect that if they did good, they should be protected from famine and their enemies; that they should be blessed in fruits and cattle abundantly, so that they should have no want. "But," said Samuel, when Saul was proclaimed king, "if ye shall do wickedly, ye shall be consumed, both ye and your king."

The law of free moral agency was given full sway. There was danger, too, in those days of falling from favor with God by sinning, known in these later times as "falling from grace." The records are full of these cases.

Saul and Solomon are the most noted of the Kings of Israel for backsliding. Many began well, but did not keep up in God's service. But such men as David, Asa, Jehoshaphat and Hezekiah show that God would bless any that served him, for these served the true God and were blessed.

Reader, do you try to serve God? If you will serve God, he will bless you. Who ever called upon God in vain? Read all history, draw upon your memory, ask the oldest persons who ever served God, truly and sincerely, and was not blessed?

Brother preachers, if you serve God with all your heart, and strive to build up the Lord's work in your place of labor, will he not bless you? I tell you he will!

Fathers, mothers, how about your children? As you serve God, and govern your children according to the principles of the Bible, so will be your success.

Lord, help us all to realize that "as we sow, so shall we reap," "whether of sin unto death, or of righteousness unto eternal life." O. B. DIAL.

The Christian Race.

"So run that ye may obtain."—1. Cor. ix, 24.

These words of the Apostle Paul convey to us the idea that there are more kinds of running than one. As then, so it is now. There are those who run as far as church membership. That is as far as they go. Others go as far as water baptism. They are depending on that to take them to heaven. Some are running on predestination and election, and trusting in that for heaven. But there are those running the Christian race who so run as to obtain the prize.

The prize is heaven, and if we would win it we must run for it; and not only run, but "so run that ye may obtain." Hence we have divine direction how to run in Hebrews xii, 1, 2: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." "They that would have heaven, must run for it," said Bunyan.

But there are two important things to settle in the mind of everyone before he can run the Christian race. The first is to decide as to the worth of the prize. Is heaven with its lasting joys worth more than "the pleasures of sin for a season"? Is eternal happiness in the future worth more than "everlasting shame and contempt." (Dan. xii, 2) Having counted the cost, the next thing to do is to find the way to heaven. Christ says: 'I am the way, the truth and the life; no man cometh unto the father, but by me." (St. John xiv, 6.) We find that this is the way the Apostle Paul obtained the prize. After he met with Jesus on his way to Damascus to prosecute the church, and there found him to be indeed the Savior of the world, he says: "I so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1. Cor. ix, 26, 27) When he was nearing the end of his Christian race, and heaven with its beauties were about to be opened to his view, he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And not only does he think of himself, but others who, like him, should run the Christian race, are comforted by these words: "And not to me only, but unto all them also that love his appearing."

E. B. PARTIN, M. D.

Hickory, Miss.

Rev. J. T. Nicholson.

We were delighted to have Bro. J. T. Nicholson to visit us yesterday and to spend last night with us. He left us this morning near noontide to dine with a relative, not far on the road to his relatives with whom he and his family are now living, at Rose Hill and Paulding. The best of all, he was looking so much better than I expected, or could have expected, after such reports as had come to me concerning his condition. It fortuned me to be associated with him much two years before his affliction, and I must confess that I esteem his present condition better than his condition just before he received his last appointment, although he is not as fleshy now as then. Before he had received his last appointment he had been in quite a number of protracted meetings of from one to two weeks' duration, preaching most of the time twice daily, and consequently nerve exhaustion was discoverable some time before the crisis came. After he went to Natchez he was taken with the grip, and before he had thoroughly recovered he engaged in a two weeks' meeting at Vicksburg, preaching twice every day, and, therefore, the awful time came with him. His condition was such that he needed quiet and rest more than anything else, except suitable diet. There is no likelihood of a return of his affliction as long as his health is good and he guards against overwork. I feel confident that this year's rest will place him in as good condition in every way as he ever was in. Preaching occasionally will not hurt him. May God continue to bless him and his precious family!

ISAAC L. PEEBLES.

The Church and the Drama.

In the volume of the Book it is written, "There is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." The attitude of the Methodist Church of to-day towards the drama may, to a casual observer, seem a new thing. Certainly, as compared with her position in the past, it is new; but when we look into the history of the church in the dark ages we find that "it hath been already of old time."

The drama, which had its origin with the Greeks, was at first used to inculcate moral principles; adopted by the Romans, it became finally so corrupt that the worst of Roman emperors suppressed it. At this period of its history it was revived by the Roman Church to represent scriptural subjects; and miracles and passion plays acted by priests and nuns became the amusement of the laity and the curse of the church.

It has been said that the passion play will never be re-enacted; that when the next period of ten years shall have rolled around, the moral sentiment of the world will forbid it. Yet at this time of enlightenment the Methodist Church adopts the drama, and theatrical exhibitions in the form of Christmas and Easter entertainments, etc., are held in many of the churches. Books of such plays are advertised in religious papers; missionary societies issue programmes, and too worldly and thoughtless are training the children of the church for the world and the stage. It well becomes the thoughtful and the pious to inquire whereunto this thing has grown, and to endeavor to put a stop to this tide of Romanism in our midst. Anything which appeals to the senses, anything which sets itself up in opposition to His plan, who chose the "foolishness of preaching" to save the world, is and must be evil, and only evil. Recitations, displays, acting of any kind, are all theatrical, all belong to the drama, and, therefore, to the prince of this world, who hath no part in our King.

"Holiness becometh thine house, O Lord, forever."

FRANCES M. MONTGOMERY.

Crystal Springs, Miss.

In His Name!

MR. EDITOR: I see from the ADVOCATE, of Jan. 26, you take from the leading, if not the only, newspaper of our capital city a "personal." There was in the same issue, if I mistake not, of that paper another notice, something like the following (I regret not having the sheet before me): "Our city will soon be treated to a ball given by the King's Daughters for the benefit of the poor of the city."

Now, Mr. Editor, I am surprised you did not observe that.

I find here some suggestions. The motto of the King's Daughters is, "In His Name." They wear a cross with the initials, 'I. H. N." And "in his name" a public ball is to be arranged and operated. "In his name" the young, not only of the capital, but, by special railroad rates, the youth of the whole State are to be corrupted under its baneful influence. No more can our Bishops, our chief pastors, proclaim against "the modern dance" as a "class of worldly amusement that can not be taken in the name of Christ." And it is all the more alluring that this is to be done under a pretense of charity.

Is not this a disgrace to *Christian* civilization? With a city government that has at its command a right of taxation upon millions of dollars' worth of property; with a half-score, or more, Christian churches, and yet the poor, who are a natural charge upon the government and a divinely appointed charge upon the church of God, are to be made *dependent upon the devil* for a pittance to keep the wolf from the door, and he (the devil) meets the exigencies of the case by debauching the young men and women of our fair Southland.

It is not popular to tackle "sin in high places;" but just such exhibitions as this now under consideration gives excuse—yea, a license—to the low and nonsensical sociables, storm-parties, etc., with which our country districts are cursed.

I earnestly hope no 'Daughter of the King," who is a Methodist, will be found conducting a ball or any other hot-bed of iniquity, disgracing Christianity in the name of humanity.

Mr. Editor, if it is not too much trouble, look up that notice and see how it reads. E. K. S.

SUNDAY-SCHOOL LESSON.

Lesson VII.—Feb. 12, 1893.

PREPARED BY REV. A. F. WATKINS.

SUBJECT.—Nehemiah's Prayer. (Neh. i, 1-11.)

GOLDEN TEXT.—"Lord, be thou my helper." (Psalm xxx, 10)

TOPICAL OUTLINE.—I. The Desolate Condition of the People (vs. 1-3). II. Nehemiah's Grief and Prayer (vs. 4-11).

HOME READINGS.

Monday—Nehemiah's Prayer. (Neh. i, 1-11.)
Tuesday—The Answer. (Neh. ii, 1-8.)
Wednesday—The Journey. (Neh. ii, 9-20.)
Thursday—Moses' Prayer. (Ex. xxxii, 7-14.)
Friday—Solomon's Prayer. (I. Kings viii, 44-52.)
Saturday—The Promise to the Penitent. (Deut. xxx, 1-10)
Sunday—The Covenant keeping God. (Deut. vii, 6-11.)

INTRODUCTORY.

TIME.—B. C. 445. A. M. 3559.

PLACES.—1. Shushan the palace; 2. Jerusalem.

PERSONS.—1. Nehemiah, the patriot. Of this remarkable man but little is known. He was of the tribe of Judah, and, according to one tradition, was of priestly origin; and, according to another, was of the house of David. He was "a Jew of the dispersion," and was cupbearer to the king, with whom he was a favorite. He was the author or compiler of the book called by his name. He was pre-eminently a man of prayer, and patriotism and piety were conspicuous among his virtues. 2. Hanani, the kinsman probably the brother of Nehemiah. 3. The King of Persia, Artaxerxes (Longimanus), the son of Xerxes, the Ahasuerus of the Book of Esther.

EXPLANATORY.

I.—THE DESOLATE CONDITION OF THE PEOPLE.

Ver. 1. "The words," etc. The writings—the record of what he saw and did—his words and experiences. "The month Chisleu." The ninth month of the Jewish year, answering nearly to our December. "The twentieth year" of the reigning monarch. "Shushan, the palace," or Susa (the word means "lily"), the beautiful capital of Elam, where the Persian kings had their winter residence.

Ver. 2. "Hanani." (See above and refer to Neh. vii, 2.) "Came" from Jerusalem to Susa. "I asked them concerning the Jews." His own prosperity did not cause him to forget the returned captives. "That were left of the captivity." The remnant of the returned exiles who were still to be found in Judea. "Jerusalem"—the city of the great King, the most sacred place on earth to the Jew.

Ver. 3. "There in the province." Judea was now a province in the Persian Empire. "In great affliction and reproach." "This was due partly to the enmity of the people around them, and partly, perhaps, to misfortune, poor crops and hard times; but most of all to the neglect and bad conduct of the people themselves." (Hurlburt.) "The walls . . . and the gates." The walls had been broken down and the gates burned by Nebuchadnezzar one hundred and forty years before and had never been rebuilt. The work of the returned captives seems to have been confined to the temple and their dwellings.

II.—NEHEMIAH'S GRIEF AND PRAYER.

Ver. 4. "When I heard these words, . . . I sat down and wept." The news of the distress of his brethren came upon him like a shock. Perhaps he had not thought much about them, and now for the first time a full realization of their condition came upon him. His season of mourning and prayer lasted three or four months, during which time God was preparing his servant for his work.

Vers. 5-11. "The prayer." Notice in this prayer (1) adoration (v. 5); (2) petition (vs. 6 and 11); (3) confession (vs. 6 and 7); (4) his plea (vs. 8 and 10).

Ver. 5. "Great" in his nature; "terrible" in his judgments. He is the God that "keepeth" his "covenant" of "mercy" with them that obey his law.

Ver. 6. "Let thine ear now be attentive and thine eyes be open." These are figurative expressions, indicating his earnest desire that God would consider his prayer. "Which I pray before thee now day and night." The prayers which he had been making to God because of his sorrow on account of his brethren. "Both I and my father's house have sinned." See how in his confession the good man identifies himself with his stricken people.

Ver. 7. "We have dealt very corruptly against thee." Nehemiah clearly saw and humbly confessed that their calamities had come upon them because of their failure to keep their promises to God. "And have not kept the commandments nor the statutes." The moral law had been violated and the ceremonial law disregarded.

Vers. 8-10. (See Deut. xxx, 1-5.) The appeal is to God's promises. His "terrible" judgments had scattered them and God's Word had been fulfilled. 'Now these are thy people." Will thou not now fulfil thy promise and show "mercy?" The very captivity and desolation were proofs that God was keeping his word with them, and gave reason for the belief that restoration and blessing would follow their repentance and their prayer.

Ver. 11. "Prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man." His strong faith seems already to have grasped the assurance of God's favor, and now he asks that God will prosper him in his plan by inclining the heart of the king toward him. "The king's cup-bearer." This was an honorable and responsible position; one that gave him access to the royal presence and the personal charge over the king's food and drink. It gave a large salary and conferred dignity and influence. The mention of the office in connection with his prayer for favor in the king's sight would indicate that through its advantages he hoped to carry out his purpose.

PRACTICAL THOUGHTS.

(1) In our prosperity we should not be unmindful of the condition of others. (Vers. 1-3.)

(2) Prayer is the best preparation for work. (Ver. 4) Many a great work is nearly done when to the eyes of men it is just beginning.

(3) The faithfulness of God to his covenant is the ground of the good man's trust. (Ver. 5)

(4) Repentance and confession are essential parts of every prayer for pardon. (Vers. 6 and 7.)

(5) The memory of past blessings is an inspiration to present faith. (Vers. 8 and 10)

(6) Prayer should always be accompanied by a purpose; a petition should inspire a plan. (Ver. 11.)

(7) A practical prayer is always definite and specific, as in this case. "Grant thy servant mercy in the sight of this man." (Ver. 11)

(8) The most practical sympathy is that which resolves to relieve the needy. (Vers. 4 and 11.)

...man's Missionary Society, North Mississippi Conference.

REPORT OF TREASURER FOR QUARTER ENDING DEC. 30, 1892.

WINONA DISTRICT.

Winona	$ 17 80
Juv. of Winona	12 20
Midianola	5 25
West	2 95
West Best Juv.	1 20
Bowling Green	3 45
McNutt	8 40
Memory	2 55
Acona	4 55
Juv. of Acona	2 60
Jinny Side	5 00
Black Hawk	7 60
Juv. of Black Hawk	2 20
Greenwood	3 75
Juv. of Greenwood	21 00
Shell Mound	7 30
	$107 80

ABERDEEN DISTRICT.

Aberdeen	$ 5 55
Juv. of Aberdeen	21 50
Verona	6 90
Juv. of Veroon	1 15
Tranquil	4 60
Prairie	12 40
Okoloon	8 25
Tupelo	6 75
Houston	1 90
Juv. of Houston	1 45
McCondy	4 00
Fort Pike	2 15
	$ 76 00

SARDIS DISTRICT

Sardis	$ 17 95
Juv. of Sardis	5 95
Juv. of Batesville	1 51
Courtland	16 30
Juv. of Senatobia	11 00
McGeehee's Chapel	13 00
Juv. of McGeehee's Ch'l.	6 00
Mastodon	1 70
Juv. of Mastodon	1 50
Blessot Grove	5 00
Juv. of Pleasant Grove	10 00
Como	10 05
Coldwater	13 40
Juv. of Coldwater	6 75
Hernando	6 45
Juv. of Hernando	65
Sees. Chapel	1 35
	$128 56

COLUMBUS DISTRICT.

Columbus	$ 40 00
Juv. of Columbus	4 00
West Point	3 80
Brooksville	3 15
Juv. of Macon	5 60
Earnest Workers of Columbus	10 00
Mayhew	9 55
Starkeville	6 90
	$ 83 00

CORINTH DISTRICT.

Corioth	$ 4 10
Ripley	4 50
Juv. of Ripley	11 20
Iuka	18 92
Juv. of Iuka	5 75
	$ 44 47

GRENADA DISTRICT.

Grenada	$ 7 45
Juv. of Grenada	14 50
Water Valley	15 45
Juv. of Water Valley	55
Spring Hill	3 75
Coffeeville	4 00
Juv. of Coffeeville	3 65
Winter City	20 00
Oxford	5 00
Juv. of Oxford	3 72
Strathmore	86 45
Charleston	3 60
	$168 12

GREENVILLE DISTRICT.

Greenville	$ 26 55
Clarksdale	7 70
Juv. of Cleveland	3 40
Friar's Point	6 35
Areola	3 55
Gunnison	3 10
Jonestowo	2 40
Juv. of Jonestown	1 05
	$ 54 10

HOLLY SPRINGS.

Holly Springs	$109 65
Loehie Rankin Band	5 20
Salem	4 25
Juv. of Salem	25
Juv. of Byhalia	9 45
Pleasaot Grove	7 10
Richard Freeman Memorial	11 50
	$147 70

KOSCIUSKO DISTRICT.

Kosciusko	$ 1 60
Juv. of Kosciusko	2 55
Juv. of Sallis	1 50
Lexington	7 80
Juv. of Lexington	3 74
Juv. of Durant	3 15
Pickens	13 80
Juv. of Pickens	5 95
	$ 40 09

Sum total reo'd this quarter. $849 84

MOLLIE A. CLARK,
Conference Treasurer.

People with hair that is continually falling out, or those that are bald, can stop the falling and get a good growth of hair by using Hall's Hair Renewer.

The Center of Doubt.

BY REV. W. P. M'KEE.

What is the use in studying Genesis, before we know what we think of Christ? Skepticism gathers itself about three points: "Inspiration," miracles, future life. Thoughtful people peruse the life of David, and ask, How could such a man be an inspired man? John Fiske remarks that our grandfathers used to read Kings and Chronicles without noticing any differences between the parallel accounts contained in them. The vast majority of so-called Bible students do the same today. Occasionally, however, an earnest inquirer really looks beneath the surface there, and he is apt to ask, Can such accounts be inspired? The movement against miracles has come to be almost alarming. No statement inspired, or uninspired, can convince an expert in astronomy that the earth, one time, stopped in its revolution about its axis. Such a thing is unthinkable to him. He could as easily believe that God might lie. Laws of nature seem to be invariable, and as incidents get deeper into nature this invariability is emphasized, until some wonder whether the upshot of it will be, "All law and no God." The nature miracles in the New Testament—walking on the water, raising the dead, etc.—raise a storm of objections. Skepticism clusters about miracles.

The future life is the third source of doubt. The questions raised here are so vast and vague and difficult, that many people refuse to think of them. The fact that men have always believed in a future life is not enough to prove it. They have always believed in ghosts and witchcraft.

Beset with the problems raised on these points, some go to philosophy. Others go to the Bible, but begin with the Old Testament, or the Revelation, or the Epistles. Are we not beginning at the wrong end when we do either of these things? Is it not true that all these questions, in the last analysis, must have a solution in Christ, if they have any solution at all.

The doctrine of "inspiration" must stand or fall, not with Joshua, but with Christ. Without question Christ used the Old Testament as a source of divine truth. He did not declare a theory of "inspiration." He did not explain the Old Testament in detail, as we might wish he had done. But he taught plainly that God has spoken in a unique manner through the Old Testament. As a revelation of God's ways and will it stood alone in the mind of Jesus. Now, if Jesus declared the Old Testament to be, in substance, "a trustworthy record of divine revelation," the question is narrowed down to this: Can Jesus be trusted in this matter? If so, that settles it. If Jesus was the truth, and testified to the divine character of the Old Testament, it was such a book, and every fact in it can be, in some way, brought into harmony with his teaching. On the other hand, if we can not trust Jesus on this point, it is quite useless to study the matter further. In like manner the "inspiration" of the New Testament stands or falls with him. If the substratum of the gospel is true, the heart of the New Testament is sound. If the essential features of the narrative in the Synoptics are discredited, what remains in the New Testament is not sufficient for faith. "Inspiration" stands or falls with Christ.

Concering miracles the prime question is, Was the character of Jesus a great "moral miracle?" (Bruce.) After naturalism has used the pruning-knife in its severest fashion, the main features of the Synoptic narrative are still allowed to stand. These disclose to us a sinless life. At most, Jesus is charged with undue severity against Pharisaism. The world refuses to see in this a moral blemish. He was vigorously good. He gave no hint of being rebuked by his conscience, though he most strongly rebuked even impure thought in others. Moreover, he had a wisdom the like of which other men have not shown. Jesus is an exception in history. The world has had no experience of another like him. In other words, the character of Jesus is a miracle. What of it? This: If God wrought a miracle in the character of Christ why may he not have wrought another in his sinless birth, and another in his resurrection? And if God wrought three miracles, why may he not have wrought others?

If we can not accept the character of Christ as a miracle, it is idle to think we can believe in miracles elsewhere. But if here we find evidence that one miracle has been wrought, the question of miracles in general may be considered closed. The doctrine of miracles stands or falls with Christ.

The doctrine of the future life stands or falls with Christ. If he was the truth, immortality is a fact, for he declared it. If he was not the truth, it is useless to try to get assurance of a future life elsewhere. What help is it to know that Plato guessed there was a future life, if Jesus can not be trusted about it? If he did not know, who does?

Are we not wise in ignoring intellectual difficulties which do not have immediate connection with Christ, until we have come to a definite decision concerning him? Moses and Jonah and Elisha can not help us, if we deny Christ. But if we can believe in the divine character of Christ, with its implications, we have the core of Christianity, and have a right to the name "Christian." If we have clear and true vision of him, we may allow difficulties with "inspiration" and miracles and the future life to rest, until as light increases these difficulties may be adjusted. Meantime we may believe in him, and may believe as much more as possible. The believer who has firm standing in Christ need not have the slightest fear as to what criticism may take or leave him. And such a man may wisely and successfully and fearlessly examine every fact in connection with the Bible, for, whatever the facts may be, his foundation standeth sure. Faith in Christ does not hang on any theory of "inspiration," nor on the explanation of any Old Testament narrative of miracles, nor on the doctrine of immortality taught in Ecclesiastes. "Christ's character is the one miracle vitally important to faith" (Bruce).—*Standard.*

Good Roads and Country Life.

An unmistakable demand for good common roads is being heard in all parts of the United States. This demand is rapidly growing in volume and is taking on the systematic organization which is essential to the success of such a movement. That bad roads in this country cause an enormous loss of money each year to those who use them may be clearly proved, but this fact is veiled from many persons because they have never known anything better. Just how loss arises from bad roads is being shown very ably in the magazine, *Good Roads*, now in its second year, which is edited by Mr. Isaac B. Potter, of New York. The farmers are the greatest sufferers. Where wagon wheels sink hub-deep in mud at some seasons, a farmer who has much hauling to do must keep one or two more horses than he would need if he had only hard, even roads to go over, and his loss in the wear and tear of horseflesh, harnesses and wagons is a heavy tax on his income. It often happens that a farmer finds the roads absolutely impassable with a loaded wagon just at the time when some of his produce would bring the highest price if he could haul it to a railroad, and he is forced to wait and take a lower price later. Livery-stable keepers and all other owners and users of horses and vehicles suffer from bad roads in similar ways.

The welfare and prosperity of a district that has had roads suffer in many respects. If getting about for business or recreation is unreasonably difficult, its inhabitants tend to crowd into the towns and cities rather than live in the more wholesome conditions of the open country. Manufacturing concerns are often driven to place themselves in the villages and draw their employees to them there, when, but for the one item of teaming over bad roads, they could be carried on to better advantage in the country. Good roads would keep the employees of these concerns and the other persons above mentioned in the farming districts, thus making these districts more thickly settled and increasing the value of their lands.

In order to obtain better roads two things are necessary. The first is to create a general conviction that the improvement of our highways is imperative, and that money wisely expended for this purpose is sure to return. The second requisite is to place all road making and mending under the charge of competent road-builders. Various efforts to secure these ends are being made, and the aid of county and State authorities, and even of the national government, has been invoked to further the movement. While it is very desirable that the highways of adjoining localities should be under some central supervision, so that they may be made to form a connected whole, it may yet be questioned whether the national government could be an effective agency in road improvement. Why, for instance, should the dwellers beyond the Mississippi and on the Pacific coast be taxed to maintain in Washington a school for road engineers and a museum of road construction that few, if any, of these distant communities could derive any benefit from? A more practicable scheme would be to have instruction in road engineering given at each of the State Colleges of Agriculture and Mechanic Arts. In a country showing such wide differences in soil, rainfall, temperature and topography between different sections as the United States does, road-building can be taught and administered far more efficiently by the State or the county than by the nation.

There is need of much intelligent care in framing legislation in the interest of the movement for better roads. Annoying prohibitions should be no part of the policy of the road reformers. For instance, large loads carried on wheels having narrow felloes and tires do great damage to roads; hence it has been proposed to prohibit narrow tires on heavy wagons. A much better policy is that adopted in Michigan, of giving a reduction of one-half their road taxes to those who will use broad tires. The movement for good roads shows a lusty vigor. The success that it has already achieved is splendid testimony to the efficiency of voluntary association of individuals, and if its leaders continue to carry it on without the paralyzing patronage of the general government, it is likely to attain great results.—*Popular Science Monthly.*

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Without memory the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.—*Montaigne.*

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He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—*Collier.*

Mr. Herman Hicks
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Thursday, February 9, 1893.

BRIEFS.

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinion and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.
—*Exchange.*

Dr. Murrah, president of Millsaps College, has laid us under special obligations by sending us a copy of his "Inaugural Address," delivered on the occasion of the opening of that institution. We heard very flattering opinions of this address when it was delivered, and that served to intensify the desire to see it in print, and now the desire is fulfilled. We read it with great interest and pronounce it worthy to take rank with the foremost papers on the subject of education. Dr. Murrah will please accept our thanks.

Lady Henry Somerset, the president of the British Women's Temperance Association, has complimented us with a copy of the *Woman's Herald*, in which is given a full account of the magnificent reception given to Miss Frances E. Willard in Exeter Hall, London, recently. It seems to have been a grand occasion. Speeches were made by Lady Somerset, Canon Wilberforce, Mark Guy Pearse, Miss Power from India, W. T. Stead, and, lastly, Miss Willard. Miss Willard completely captured the Britishers, and they were enthusiastic in expressions of hearty welcome to their guest.

The hurry of modern life is, perhaps, in a measure inevitable, but we ought certainly to check it where we can and be on our guard against the harm it is liable to do. A good point to call a very firm and decided halt is when this devil of haste and drive suggests that there is no time for family prayers. He who gives way at this point has done himself and his home an irreparable harm. He has sacrificed the great for the little. He has thrown away an opportunity of influencing his children which will never come back. He has deprived them of a hallowed and restraining memory for which no added dollars will in after years be any compensation. Let that family altar be set up at once, or reared again, O husband and father, no matter what else may seem to suffer! Time *must* be found for it at any cost.—*Zion's Herald.*

The principal topic during the past week among statesmen, politicians and citizens is the unexpected turn of affairs way down in the Pacific Ocean, whereby an empire has been overturned and a provisional government established in Hawaii. The government just inaugurated seeks recognition by the United States, not in the usual way, but by way of annexation. Opinions in regard to this matter seem divided between favoring annexation and a protectorate. On one point there is unanimity, and that is, no European power will be allowed to do either in the Sandwich Islands. It is our opinion that we should learn the lesson of governing ourselves before we essay the role of governing a people way down in the Pacific Ocean. There are questions of home rule more important and pressing than any foreign question can ever be.

"Natural Law in the Spiritual World."

Prof. Drummond is reported to have said concerning his book, "Natural Law in the Spiritual World:"

. I may have put a pressure upon certain analogies which they could not sustain. I would write the book differently now, if I were to do it again. I should make less rigid application of physical laws, and should endeavor to be more ethical. But it is still clear to me that the same laws govern all worlds.

No book was ever more overrated than this. For beautiful writing, partial analogies, and a fine spirit, it is worthy of high praise; but its principle is essentially wrong. The logic of many of its statements, carried to the last results, would be pantheism.

On its appearance, the *Christian Advocate* pointed out these defects. If Professor Drummond thinks what he is reported to have said, the best thing he could do for his reputation among the thoughtful—especially if he designs to assist doubters and to impress upon the present age the idea which is slipping away from it, that of a personal God in, but distinct from, all the things and beings which he has made—would be to rewrite the book. From a literary point of view, it would be successful, as the multitude that read the first would wish to see the second.

We have quoted the foregoing from last week's *New York Christian Advocate*. When Prof. Drummond's "Natural Law in the Spiritual World" first appeared, we had a talk with one of our chief pastors respecting the merits of the book, and he did not hesitate to condemn it in unmeasured terms, and said he regarded it as a most dangerous book. Its very plausibility rendered it dangerous, and the talker proceeded to warn us of its insidious and plausible tendencies toward skepticism. It seems now that he was right, since Prof. Drummond has himself seen the erroneous trend of his publication, and would now write it differently. The *New York Advocate* is right, then, when it says that Prof. Drummond should proceed at once to write it over. If a man has an opportunity, he ought never to fail to counteract any and every evil tendency he has put in motion. That is the simple act of restitution which should be done at once. If the Professor has come to the conclusion that there are errors in his book, he owes it to the world to correct them as soon as possible.

This confession of Prof. Drummond shows that even a man in high position should not rush into print with his immature views on an important subject. He may start influences in the wrong direction, which he will not easily counteract. It is a good work to undo erroneous influences, but it is exceedingly difficult and may consume the balance of life. The homely saying of David Crockett is a very safe guide, even for such a brilliant man as Prof. Drummond: "Be sure you are right, and then go ahead."

We trust the Professor will rewrite his book, and correct its errors, and give the world his maturer views on the important subject of which it treats. He is a debtor that far to everyone who has read the book.

Society for Prevention of Cruelty to Children.

A year ago, Rev. A. E. Clay, our pastor at Dryades Street Church, organized a Society for the Prevention of Cruelty to Children, and last week the society held its first anniversary in Tulane Hall. There was a large attendance present to listen to the reports and hear the addresses of the occasion. Addresses were made by Dr. Markham, of the Presbyterian Church; Judge Ferguson, of the Criminal Court; and President Clay. The reports show a gradually increasing work and a rapid enlargement of the sphere of the society's influence. That our readers may have an idea of what has been done, we give the report of the secretary, Mr. O. W. Sansum:

Total number of complaints, 326; total number of children having received attention, 690; total number of cases investigated, 304; total number of cases pending investigation, 21; total number of children in private homes or asylums, 176; total number of lost children found, 11; total number of arrests, 48; total number of cases now before the court for assault and battery, etc., 49; total number of convictions, 22. In the city there are 337 members; in the different branches in the country there are 202 members; total number of members throughout the State, 539.

There is a record of Christian work which is one of the brightest credentials of our holy religion. And that report, as much as it speaks, does not speak all that has been done by this society. The mere fact of keeping this matter prominently before the public is awakening a conscience on this important line of Christian work, and that is the best thing to do in anything that is worth working for.

Bro. Clay has been the head and front and soul of the whole movement, and has infused part of his courage and enthusiasm into his co-adjutors, and they begin a new year of work under more hopeful auspices and with encouraged hearts.

Next week we will give our readers Bro. Clay's address, in which they will see the man and his work more clearly than we can reveal them.

"The World in the Church."

The heading of this article is the title of a pithy, pointed and pungent tract by Rev. J. T. Sawyer, D. D., of the Louisiana Conference. This is a pertinent and opportune production. It ought to be read and heeded by every member of the Methodist Church, and of other churches as well. The facts stated are, alas! too true. In some places, if not in all places, worldliness is dominant, if not predominant, among a large class of our members. The doors have been flung wide open and the world has been taken into the church. The leaven of worldliness is working its way into the very core of things in the church. If things go on this way for a few years longer, godliness, righteousness and holy living will be kicked out of the church, as has been done before, and those who believe in and practice these things will have to seek other quarters. This was the cause and the reason of the rise of Methodism—it was a solemn and awfully earnest protest against the world in the church. What happened then will happen again under similar circumstances. Somehow it is in human nature to cry peace, peace, when there is no peace. We boast of our numbers and our wealth while the canker of worldliness is corroding the heart of the church. The godly members of the church see these things and deplore them, but slowly they become accustomed to them, and endure, if they do not condone, them. It is well understood that the church has never been absolutely pure in her membership and in her religious life. Her purity has always been, perhaps, always will be, relative. The standard of God's Word is absolutely perfect, and in the nature of things—rather owing to the nature of man—comparatively few come up to it. All ought to do so, or be striving so to do; but many, likely a large majority, do not. Unfortunately there are too many in the church now who show no sign of trying to come up to this high and holy standard of living. If they were only trying, only expecting it, and groaning after it, the world of sin would be in a quiver of conviction.

An unholy ambition for names and numbers seems to have taken possession of us. We count more on numbers and wealth than we do on faith and character. The wheels of Zion are clogged with dead weight in many parts of our wide territory. In many places the church is hindered more than helped by the large body of her membership. If the world were only outside of the church, where it ought to be, the church would fall off half in her numbers and quadruple her power for good in the salvation of sinners. After all, the great secret of the power and success of the church is not in numbers, wealth and intelligence, but in the righteousness and holy living of those who belong to it. This given, the church will be more terrible than an army with banners, and this lacking, the church will, to that extent, fail of her mission.

The world in the church does the cause of God more real hurt than all the open and avowed infidels in the land. "Higher criticism" is not nearly so dangerous as low, and lower, living. The worst wound of the Master comes from those who sit at his table and dip hands in the dish with him. The critics may cut a dash and create a stir, but the low living inside kills the church stone-dead. The one advocates a theory, the other exhibits a life. Life-force is, after all, the greatest force in the world. The force of some lives in the early history of the world will tell for good and for God on the last generation of the sons of men.

In our cities, towns, villages and country places some forms of folly and of sin have become fashionable, and it is common for them to be practiced, or permitted, in the homes of leading and official members of the church. This evil is deep-seated and widespread. I speak of dancing, card-playing and wine-drinking. Members of the church who participate in these things are without power for good in the communities where they live. They are in the church, but not of the church. Members who permit these things in their homes compromise Christ and weaken their influence in favor of Christianity. This sentiment, if sentiment it be, is stronger against them among sinners than among saints. Sinners have sense enough to know that men and women of God, true to Christ and holiness, do not indulge in games and pastimes that are essentially worldly and sinful. They have neither heart nor taste for such things.

The quadrennial addresses of our Bishops grow stronger and plainer on these evils as the years go by. Faithful pastors reprove, rebuke and exhort, but still the world in the church continues to drift with the worldly tide with increasing momentum and velocity.

Those in the church who are truly born of God, who have the Spirit of Christ in them, stand aloof from these things, and have no fellowship with these works of darkness. In some places these faithful few are in the minority so far as members go, but they are the salt that seasons the things of God in the communities where they are found. They are the church so far as real saving power goes.

Increased faithfulness and fidelity to Christ at the door of the church will go far towards staying the drift of the world inside of it.

Let candidates for membership know that they are expected to give up sin and devote themselves to holy living when they come into the church.

GILDEROY.

On the Wing.

We had the pleasure of spending the fourth Sunday in January with Rev. D. C. Rawls at Orvisburg, Miss.

Orvisburg is a mill town on the N. O. and N. E. R. R., four miles north of Poplarville, the county-seat of Pearl. Messrs. Sweet and Orvis are the controlling spirits. From the beginning they have endeavored to build nice homes for all the employees, and the little village shines brightly in the Winter sun.

The Champion Lumber Company manufactures about 50,000 feet of yellow pine daily and do a large business in Southern markets.

Everything about the mill and the place betokens thrift and prosperity. We were not surprised when these Northern gentlemen shared their kindly interest in Millsaps by paying the preacher's note and giving besides in cash and subscriptions $25.

When we left them they said, "Come back again soon and we will do better for you." I make my bow of thanks to Orvisburg.

On the fifth Sunday we had the pleasure of looking at Bro. Backus and the good people of Estabuchie and Morristown. I found the stores at Estabuchie as cheap as those in Meridian. Near this point thousands of sheep are raised, and of late years many acres of land along the Tallahala have been made to produce abundant crops of corn and cotton. These things, in addition to the fine lumber plant at this place, would seem to indicate a prosperous future.

At Morristown we preached to a congregation of young men, and received $3.80 in cash and subscriptions on the endowment.

Estabuchie paid its preacher's note for $25, and gave besides $25 in cash and subscriptions.

One of the mill owners, B. McClanahan, not only showed a lively interest in the college by giving of his means, but also gave the agent some pointers as to the care of the boys.

Orvisburg and Estabuchie, the chief points of two mission works in the Seashore district! Let the established works see to it that they do as well for our cause.

JOHN W. CHAMBERS, Agt.

A Great Fight and a Great Victory.

For several weeks past a great whisky fight has been going on in Columbus, Miss. The movement was begun by a few Christian temperance women. These noble women, with a moral courage truly sublime, and with faith in God, went to work, by petition to the City Council, to close up the saloons. The services of Rev. George S. Inge were secured; public meetings, largely attended, were held in the court-house. Rev. R. M. Standefer, pastor of the Methodist Church; Revs. K. M. Harrison and A. P. Leech, resident ministers, and Rev. Dr. Johnson, pastor of the Baptist Church, lent their voice and influence. The battle waxed warm, the interest became intense, feeling ran high, and the whole community was stirred as seldom before in the history of Columbus. The saloon men and friends of whisky stubbornly contested every inch of ground. But the godly women and friends of temperance were determined, and steadily gained ground until at last they have won a great victory.

Rev. A. P. Leech writes today (Jan. 31): "Thank God, we have gained the victory over whisky. The saloons are gone. We will have a grand turn-out to-night; a torchlight procession, and a grand time. Praise God from whom all blessings flow!"

[We congratulate our friends in Columbus for showing to the church that a determination to oust the saloons can be carried out. It is a great victory, and we pray that it may be repeated again and again until every town in Mississippi and Louisiana shall be declared "free and independent" of saloon influence.—EDITOR.]

NOTES.

The shepherd who takes proper care of the lambs will have a fine flock of sheep after while.

The *Holston Methodist* advocates a return to the old system of putting two preachers on the circuits. There are evidently some advantages in the system, but it would be a great "affliction" to some of the young preachers to be made juniors, and in that case the return would "kick up the biggest row of a muss."

The average newspaper reporter knows as little about theology and church government as a goat does about algebra. The current discussions among the Presbyterians puzzles the boys greatly. The reporter of a New York daily went to interview Dr. John Hall the other day. He had been instructed by the managing editor to obtain the Doctor's views on Calvinism. This was his first query: "What is the doctrine of procrastination anyway?"—*Epworth Herald.*

A good deed pays. In 1888 a young lady, watching people go into a drawing-room, saw an old gentleman faint and stagger, and immediately procured him a "cup of cold water," which revived him. He thanked her and asked her name and address. She forgot the circumstance until recently she learned that he had bequeathed her $750,000. Young ladies will hereafter be diligent to bring cold water to old men who faint. But all this came to pass in England.

Christians should cultivate attention to the details of life, for the very reason that they have chosen for their ultimate aim the Perfect One. Crude as are our efforts to manifest the life of Christ in our every-day living, there is no pursuit so absorbing, so satisfying, so life-giving. There is no vocation of our lives we would less willingly surrender. The quest after perfect conformity in will, thought, and deed to the great Example becomes the fascination of the soul, under the guidance of the Holy Spirit, and is prophetic of the day when we shall be like him, for we shall see him as he is. —*Sunday-School Times.*

When Moses set up a civil government for the Israelites, he made a powerful mixture of politics and religion. The Ten Commandments—a moral law—were set up as the law of the land—an essential part of the civil code. When he forbade to the citizens of the commonwealth of Israel, profanity, stealing, adultery, murder, etc., he regarded the moral idea as lying at the foundation of civil government. The little stone that has the moral idea in it is to smite and grind to powder the great image that has not the moral idea in it. False civil government must go. Civil government will never be normal till it becomes the reign of God, the kingdom of Christ on earth.—*Holston Methodist.*

It needs no Macaulay to tell us, what every man who reads history has observed for himself, that the worst and the wickedest things that were ever done were done by men who felt impelled to severity by an imperious sense of moral obligation. The Inquisitors were not always men who delighted in cruelty for its own sake; Torquemada is said to have been an amiable gentleman in private life. But the awful voice of "duty" urged them on. They owed it to religion and the church to exterminate heresy, and though, to be sure, their methods were a little rough, yet the torture was soon over, and when a man was dead he could not preach heresy any more! —*New York Evangelist.*

Every situation in life has its perquisites, and "to an honest mind," says Addison, "the best perquisites of a place are the advantages it gives a man of doing good." A perquisite, etymologically, is something diligently sought or asked for. But commonly we use the term to represent certain profits of office over and above the regular emolument. Every Christian is a spiritual office holder; and his perquisites are not what he directly receives, but what he gains by his peculiar opportunities of giving out. One of the glorious things about his situation is that he has power to increase these perquisites indefinitely; for, as George Eliot says, "the reward of one duty is the power to fulfill another."—*Sunday-School Times.*

I often think I should like to walk slowly through a pen manufactory. There is so much romance in a pen. Bulwer used to say, "The pen is mightier than the sword." It is the poetry of the pen, however, that fascinates me. Who knows what a pen may record? Is there anything in this world, as far as manufactured articles are concerned, so capable of creating joy and sorrow, life and death, as a pen? How far its dintings and its scrawlings travel; into how many homes and into how many hearts they reach! A pen has pricked the heart's blood, and a pen has envenomed a friendship, and a pen has put out the eye of hope and love. On the other hand, a pen has set free the joy and mirth and laughter, as well as the knowledge and truth of the wit and wisdom of the world.—*Free Methodist.*

Here is the obituary of another ill-fated Methodist college: "Poor old Centenary! The Mississippi and the Louisiana Conferences gave it a simultaneous whack over the head during their late sessions. With neither Conference to act the parents' part, the old college seems to be turned out to orphanage."—NEW ORLEANS ADVOCATE.

We clip this from the *Alabama Advocate* to say that it was a lively imagination that could make an obituary out of our note. Bro. Armstrong must have been thinking of the North Alabama College when he saw an obituary in that note. Some children never have a chance until they become orphans. "When my father and mother forsake me, then the Lord will take me up." So it is with Centenary.

Less Than Two Months

Remain for gathering up and sending forward the money pledged for the extinguishment of the missionary debt. That, however, is sufficient time, if everybody will go earnestly and zealously to work. No one can compute what a great organization can do in a given time, when everyone in it is possessed with the determination to use the whole time allowed to achieve the best possible results. The Secretaries assure the church that the end is nearly in view. Enough has been pledged to wipe out this reproach, and all that is needed now is to collect the pledges. Surely no man or woman who loves the church will lag behind in this critical moment. Surely everyone will quicken his pace in order to be at the front when the walls of this debt shall go down in ruins before the mighty momentum of redeemed pledges.

At the Conference session you promised some amount to be sent in by March 24, didn't you? Then be diligent to collect what you promised and send it forward to Dr. John, even before that date. Let preachers and people make a heavy pull together to relieve our church of this burden, so that she can address all her energies to the work of saving souls. We have been debt-paying long enough. Let us pay up and go out of the business forever. Let everybody help in this crisis and we will be free once more.

Millsaps College.

The second term of the first scholastic session of Millsaps College begins to-day. We have enrolled to date 148 pupils. The semi-annual examinations reveal remarkable improvement in the students generally, and exhibit in some instances wonderful progress. This, however, is not surprising, for I have never known more faithful work done by members of a faculty. The gentlemen I have the good fortune to have associated with me in the work here are not only thoroughly competent to instruct in their several departments, but they carry an enthusiasm and whole-heartedness into their work that is rarely seen. Students who fail to make progress under their instruction are positively without excuse.

Two weeks ago Bishop Galloway delivered a highly entertaining and singularly appropriate lecture before our Bible class on the "Life and Character of John Wycliffe." His visits to the college are always a source of inspiration to the faculty and students. W. B. MURRAH.

Jackson, Miss., Feb. 2.

Week of Prayer and Self-Denial.

Waynesboro Church, J. V. Penn, P. C.	$61 00
Waynesboro circuit, A. T. Bell, P. C.	7 00

Other reports are looked for from day to day. A proper observance in all our charges would have wiped out the last vestige of the debt. Our Conference ought not to be behind. Let the brethren who failed to observe the first week in January observe the first week in Febuary or the second week—on circuits every week in February.

T. L. MELLEN,
Solicitor Miss. Conf.

Jan. 30, 1893.

Wanted.

One thousand men, women and children to forward at once $5 each, and so complete the work of raising $50,000 in cash. Send on your name and money at once.

Brethren beloved, let us finish the well-begun work. Do not hesitate, do not wait for better times, but just now send on a substantial token of your love for Methodism, and especially the Methodism of Mississippi.

The agent scans his mail daily, looking for the answer that does not come. Three thousand eight hundred and fifty dollars is the exact amount needed today. JOHN W. CHAMBERS, Agt.

Enterprise, Miss.

You can not deny facts, and it is a fact that Salvation Oil is the greatest pain cure. 25 cents.

PERSONAL AND OTHERWISE.

The British Museum contains 2,700 Bibles.

Moody and Sankey are working in Wilmington, Del.

Monroe, La., has another daily paper called the *Evening News*.

The American waits a $200,000 hotel for Lake Charles during 1893.

Greenwood, Miss., had a big fire, Jan. 31. Loss estimated at $60,000.

The Weather Bureau for Mississippi has been removed from Oxford to Vicksburg.

The Alabama Legislature has passed a bill prohibiting the sale of cigarettes to minors.

Prudence is a commendable virtue, but a man may have too much of it—in the pulpit.

In France last year the deaths outnumbered the births by nine thousand. Significant of what?

Bishop Newman, of the M. E. Church, is writing a book on "Conversations with Christ."

Send us the news, brethren, in a breezy style, on postal cards. Our readers want news, news, news.

Rev. J. B. Young, editor of *Central Christian Advocate*, St. Louis, will soon publish an illustrated history of the war.

It is said that Mr. Cleveland favors the annexation of Hawaii and Canada and Mexico. Does Grover "want the earth?"

The temperance fight at Columbus, Miss., is over, and that city will be dry. We send greetings and congratulations.

The ladies of Bayou Sara, La., have an Athletic Association, and are gathering funds to equip a first-class gymnasium.

Many a man does all sorts of meanness during the day, and then at night sleeps the sleep of the just—in his own estimation.

The souvenir edition of the *Epworth Messenger*, of Memphis, is a beauty. It commemorates First Church from the beginning.

Vicksburg has just finished a new hotel. There are $140,000 represented in it, and it promises to be a fine house in every way.

Bro. Faunt LeRoy, our pastor at Mansfield, La., popped in on us one day last week, and we had a pleasant time together.

A memorial tablet is to be erected in Westminster Abbey to James Russel Lowell. It will be placed in the Chapter House.

Judge Howell Jackson, of Tennessee, has been nominated by President Harrison to succeed Justice Lamar on the Supreme Bench.

It is said that Dr. Harper, president of Chicago University, graduated at fourteen years of age and delivered his graduating speech in Hebrew.

The fight against the gamblers in Memphis has resulted in the permanent organization of a "Law and Order League" among the citizens.

Holmes' comet is mystifying the astronomers mightily. It now appears as a fixed star of the eight magnitude. "There shall be signs in the heavens."

And never sit we down and say,
There's nothing left but sorrow.
We walk the wilderness to-day,
The promised land to-morrow!
—*Gerald Massey.*

There was a destructive fire in Huntsville, Ala., last week, by which an entire block of buildings was destroyed. The loss is estimated at $50,000.

The Democratic caucus of the Kentucky Legislature, last week, nominated Judge William Lindsay for United States Senator, vice Senator Carlisle, resigned.

The revival at Birmingham conducted by the Evangelist Culpepper has grown into a tremendous force. Birmingham is stirred, says the *Alabama Advocate*, as never before.

Said the plain-spoken brother to the young preacher who had prayed loud and long for "power:" "Brother, you don't seem to need *power* so much as you seem to need *ideas*."

The Broad Street M. E. Church is prospering under the ministration of Rev. Harry W. May, the congregation increasing from Sabbath to Sabbath in a most satisfactory manner.—Lake Charles *Echo*.

No, my son, a man drawing a small salary can not conveniently support a saloon and a family at the same time. It has been tried scores of times, and the family always comes out second best.—*Epworth Herald*.

The Queen of the Sandwich Islands has something of a name herself, but it is short and sweet in comparison with that of her daughter, the Princess Victoria Kawekiu Kaiulani Lunalilo Kalaninuiahilapalapa. Think of annexing that!—*Delta*.

Rev. J. M. Pugh preached in the Methodist Church, Sunday, at 11 o'clock A. M., and at night, two excellent sermons to appreciative congregations. Our Methodist friends seem to like their new pastor very much. He is a learned Christian gentleman and has grown gray in the service of the Master.—*Democrat-Star*, Scranton.

There was a terrific boiler explosion in South Vicksburg, last week, which resulted in a general wreck of adjacent houses, the killing of two men and severe injuries to several others.

The Many and Marthaville Railroad Company has been incorporated and organized for business. It is proposed to build a road from Many to Marthaville, on the Texas and Pacific.

Mrs. Anna C. Sharp died recently in Philadelphia, aged 114 years 11 months and 11 days. When a girl she delivered milk to Gen. Washington and staff while encamped on her father's farm!

Rev. H. E. Partridge, presiding elder of Seashore district, passed through our city last week *en route* to appointments on the east side of his district. He represents affairs on the district as hopeful.

The Pope has established a permanent apostolic delegation in this country, and Monsignor Satolli is the first apostolic delegate. This means the Pope will govern his church here through Satolli.

We have received the Minutes of the Seventy-ninth Session of the Mississippi Conference. This old mother of Conferences is more vigorous than ever, and bids fair to be on hand to welcome the millennium!

The remains of Jeff Davis will be removed from this city to Hollywood Cemetery in Richmond, Va., May 20. It will be done by the Jeff Davis Monument Association. May 20 is Confederate Memorial Day.

The *Review of Reviews*, for February, has an intensely interesting paper on American Millionares and Their Public Gifts; also a character sketch of Jay Gould by W. T. Stead. These two articles are well worth the price of the monthly!

What do you think of the Methodist preacher who goes into another brother's circuit and tries to make trouble by telling the people that the Conference assessments are all too large? Ought he not to be attending to his own patch?

The *Tennessee Methodist* is "putting in some heavy licks" against the gambling mania, which is on such a rapid increase in this country. Every paper and pulpit in the land should take up the cudgels and beat the life out of this prevailing sin.

The gamblers, having been closed up in Memphis, have taken to the Mississippi river, as the following dispatch shows:

It is given out to-night that a syndicate of sports had leased a location at Hopefield, Ark., two miles above the city, and will establish an emporium there, providing a flotilla of ferry boats and skiffs to convey passengers to and fro.

New Cook Book Free.

The Price Baking Powder Co., Chicago, has just published its new cook book, called "Table and Kitchen," compiled with great care. Besides containing over 500 receipts for all kinds of pastry and home cookery, there are valuable hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as that of the most economical and home-like is provided for.

"Table and Kitchen" will be sent postage prepaid to any lady patron sending her address (name, town and State plainly given). Postal card is as good as a letter. Address Price Baking Powder Co., 184, 186 and 188 Michigan Street, Chicago, Ill.

(Mention if desired in English, German or Swedish).

PITTSBURGH, Jan. 25, 1893.

As announced by the newspapers, our Elwood plant (except the warehouses) was destroyed by fire on last Sunday night. We fortunately had a good furnace in Pittsburgh in reserve, which is now lighted and will be melting glass in a few days—so we do not anticipate any great delay in filling orders. Besides the three furnaces in Pittsburgh, we will rebuild the Elwood plant, and in sixty or seventy days will have the furnaces going, which will insure a stock for Fall delivery.

We only ask the patience of our dealers, especially those who get car lots "quick" and the "rush" orders, and those who get special goods which must be made.

If we know the actual wants, we can anticipate very much and keep the shelves from getting empty to a considerable extent. It takes about 7 000 to 8,000 boxes each week to clear us from being called slow, and from the way the Pearl Glass and Pearl Tops are now being called for, we expect to "turn out" about 9,000 boxes each week the coming Fall.

Very truly, GEO. A. MACBETH CO.

We wish here to acknowledge the receipt of many kind expressions of sympathy and kindly disposition to accommodate us in many ways, which we could not otherwise acknowledge.

A Garden Started Free of Charge.

This is a special offer made to the readers of our paper by the great seed house of Messrs. Peter Henderson & Co., New York. The full particulars are contained in their advertisement on the fifth page of this issue. This is certainly a remarkable proposition and one that has not been exceeded even in these days of great inducements.

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite	$ 3 00
New Iberia Methodist Church	10 20
A Friend, Sallis, Miss.	5 00
Keachie, La.	14 50
N. J. Harris	1 00
John F. Smith	5 00
J. D. Rowan	5 00
A Subscriber (Yarborough, Tex.)	5 00
S. L. Cole and L. H. Morton	5 00
From Jackson, La.	1 00
C. W. Mills, Atlanta, Ga.	10 00

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

WOMEN OF THE WORLD. With a Search Light of Epigram. Cushing & Company, Baltimore, Md. Price, $1.

The pith of this little book is in the epigrammatic quotation as a revelation or insight into the character named. It is unique.

FEBRUARY PERIODICALS.

—MISSIONARY REVIEW. Funk and Wagnalls, New York. Price, $2.

—MISSIONARY REPORTER. Barbee & Smith, Nashville, Tenn. Price, 50 cents.

—FAMILY MAGAZINE. Cassell Publishing Co., New York. Price, $1 50.

—GODEY'S. Godey Publishing Co., New York. Price, $3.

—POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

—CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—WIDE AWAKE. D. Lothrop Co., Boston. Price, $2.40.

—LADIES' HOME JOURNAL. Curtis Publishing Co., Philadelphia. Price, $1.

—MAGAZINE OF ART. Cassell Publishing Co., New York. Price, $3 50.

—THE QUIVER. Cassell Publishing Co., New York. Price, $1.50.

—THE PULPIT. Edwin Rose, Buffalo, N. Y. Price, $2.

—ST. NICHOLAS. Century Co., New York. Price, $3.

—THE CALIFORNIAN. Californian Publishing Co., San Francisco. Price, $3.

—SCRIBNER'S. Charles Scribner's Sons, New York. Price, $3.

—PREACHER'S MAGAZINE. W. B. Ketcham, New York. Price, $1 50.

—THE TREASURY. E. B. Treat, New York. Price, $2 50.

—UNIVERSITY EXTENSION. Philadelphia. Price, $1 50.

—OUR LITTLE ONES. Russell Publishing Co., Boston. Price, $1.50.

—JENNESS MILLER MONTHLY. New York. Price, $1.

—THE CENTURY. CENTURY CO. New York. Price, $4.

—GOOD HOUSEKEEPING. C. W. Bryan & Co., Springfield, Mass. Price, $2.

—AMERICAN AGRICULTURIST. Orange Judd Co., New York. Price, $1.50.

—THE MAYFLOWER. New York. Price, 60 cents.

—REVIEW OF REVIEWS, New York. Price, $2 50

The Testimonials

Published on behalf of Hood's Sarsaparilla are as reliable and as worthy your confidence as if they came from your best and most trusted neighbor. They state simple facts.

Hood's Pills cure sick headache.

Notice.

Our church at this place will be dedicated by Bishop Chas. B. Galloway on Sunday, Feb. 19, 1893. We are very anxious to have with us on that occasion all of the preachers who have at any time served this charge, and we hereby extend to them a cordial invitation. H. C. BROWN, P. C.

Lauderdale, Miss.

Philip Wertein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL,

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Peter Henderson & Co. of New York.

WILL BE GLAD IN THIS ANNIVERSARY YEAR

TO START A GARDEN

FOR ANY ONE

FREE OF CHARGE!

HOW? IN THIS WAY.

Send them 25 cts. to pay postage and packing and they will mail you gratis, their COLUMBIAN COLLECTION of SEEDS, consisting of Succession Cabbage, New York Lettuce, Ponderosa Tomato, Bonfire Pansy, Zebra Zinnia, and Shirley Poppies. (The six packets of seeds named, composing the Columbian Collection, cannot be bought elsewhere for less than 50 cents.)

BUT THIS IS NOT ALL,

for with every Collection they will also add, Free, their Catalogue for 1893 of "EVERYTHING FOR THE GARDEN," provided you will state where you saw this advertisement. Every copy of this grand Catalogue alone costs 25 cts., and its 150 pages are strewn with hundreds of new engravings, and embellished with eight beautiful colored plates, all of which truthfully portray the Cream of everything in Seeds and Plants.

EVERY EMPTY ENVELOPE IS WORTH 25 CENTS.

Purchasers of the Columbian Collection will receive the seeds in a red envelope, which they should preserve, because every such envelope, when enclosed with an order for goods selected from the Catalogue here referred to, will be accepted as a cash payment of 25 cts. on every order amounting to $1.00 and upward. These Collections can be written for, or if more convenient, be obtained at the stores of PETER HENDERSON & CO., 35 and 37 Cortlandt St., New York, where Seeds, Plants, etc., are sold at retail all the year round. Postage stamps accepted as cash.

$2 FOR ONLY 50 cts.

The Home Magazine

FOR ONE YEAR AND (Edited by Mrs. JOHN A. LOGAN)

Five Beautiful Booklets

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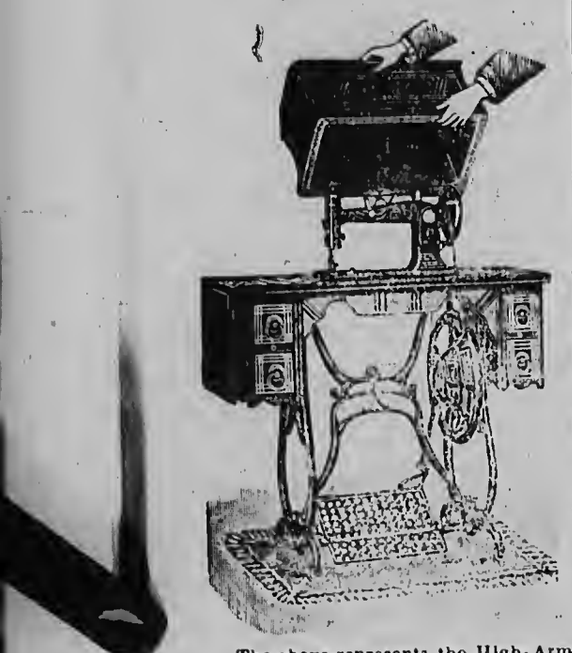

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HOME CIRCLE.

SLUMBER SONG.

Adown the twilight river we float,
Baby and I together,
Gliding along in our little boat,
Baby and I together.
Down to the wonderful land that waits
Where the river flows through the sunset gates,
While the silvery stars keep watch and ward
As we drift beneath their lovieg guard,
Bshy and I together.

Adown the river we softly glide,
Baby and I together,
As the day goes out on the ebbing tide,
Baby and I together.
The twilight river is broad and deep,
So close to the shadowy banks we keep,
While drowsy popples nod and sway
And sleepily beckon us to stay,
Baby and I together.

To Slumberland our craft we steer,
Baby and I together,
Slowly but surely our port we near,
Baby and I together.
Where the Dream tree spreads its branches wide
And scatters rare fruit on every side,
Down the twilight river we float along
While lapping waves croon a tender song,
Baby and I together.

The fair little head is drooping low,
Baby and I together.
Gently into the harbor go,
Baby and I together
Have reached the shores of Slumberland
By whispering breezes softly fanned.
Amid the fleet that are anchored fast,
Hush, we are safely moored at last,
Baby and I together.

—*Good Housekeeping.*

Back Numbers.

BY REV. HANCY LEA.

This progressive age has little patience with the unprogressive. It irreverently dubs them "mossbacks" or "back numbers." The things that *have been* are not valueless. The things that *are to be* concern us. But much intenser is the interest in the things that *now are*. Russia is twelve days behind us in her reckoning, and it were well if this were the only unprogressive thing about her.

We have not time to enumerate all the back numbers we meet. The back-number bonnet is discarded by the ladies. The back-number business man, who will not advertise or adopt modern methods, soon goes to the wall. The back-number voter, who has not yet learned that the war is over, that slavery is abolished, and who still shouts for Clay or Jackson, is the butt of everybody's wit.

But what shall be said of the back-number Christian? He is the most out of place of all. Here, if anywhere, we should expect progress. If the "has been" is out of place in business and politics, much more in the church of God. Don't be a back-number Christian; better anything than that! Get rusty in other things if you must, but have a fresh, bright Christian experience, up to date, every day.

I found a happy illustration of my theme one day in the parsonage yard. It was a last-year's bird's nest in a leafless old apple tree. What a train of thought it suggested! I thought of the early Spring days, when bird made love to its mate, and sticks and straws were gathered here and there to build the nest. I thought of the weaving and lining of the nest, as only a bird knows how. I heard again in fancy the many happy songs warbled from tiny throats. I saw the nest full of pretty eggs, which later became birdlings with open mouths and a great capacity for food. I saw them grow and thrive under parental care till they were able to care for themselves. Then, one early Winter day, they hied themselves away to a less rigorous clime.

But now all was changed; the life, the activity, the music, the hope had vanished, and the deadest thing imaginable was that last-year's bird's nest.

Young Christian, don't have an experience like that! May the song-bird never vanish from your heart. Keep young, keep fresh, keep happy, keep musical; this, thank God, is your privilege. Be suspicious of any experience that knows only "the good old times." Have an experience "now every morning" and blessed every night. But how?

To one who ever knew Christ, the answer is easy. Keep this experience as you at first gained it. Did God come in answer to prayer? Then cease not to pray. Did God reveal himself in the Word? Continue to study therein. Did help come in the sanctuary? Neglect not the means of grace. Did your soul glow with holy joy as you gave personal testimony or invited others to Christ? These same means will perpetuate the holy fire.—*Epworth Herald.*

A Form of Family Injustice

Few women so thoroughly and so stupidly overreach themselves as does a mother who makes a favorite of one of her children. The favorite, even if originally of a just and sympathetic disposition, is made selfish, and he is only partly responsible for his selfishness. He easily obtains rewards which the other children can not by any merit obtain, if the favorite wishes them for himself. His brothers and sisters are afraid to insist on their rights, because they will have to quarrel with Tom. Tom has his poor, weak mother completely under his thumb. She, with little hesitation, palliates an offense by him which she would consider unpardonable if done to him. She condones and forgives, seemingly unconscious that the result is that a knowledge is borne in upon Tom that he has only to commit to be pardoned. The effect of all this is a demoralized family. The other children boil under a hot feeling of the injustice. They know, with the intuition of children, that in their mother emotion has taken the place of reason. They see that the laws of justice are broken, and that among them it is not the worker who wins, but the one who does not work.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Gelkie.*

Changing Effects in Living-Rooms.

In Fanny Kemble's "Recollections of a Girlhood" she tells of a habit her mother had, happily, of changing effects in her living-rooms. Instead of allowing sofas and chairs to retain undisputed possession of the places to which they had been first assigned, this good matron frequently introduced new combinations and new effects. The whole appearance of a room would be altered or modified by a novel arrangement of its belongings. Sometimes rooms themselves would be transferred, so to speak, from one locality to another—not, of course, the very apartments, but the blue hangings of one chamber would take the place of the red in a former one, and *vice versa*. Pictures would be taken from this light and hung in that. The arm-chair that stood by the window would go into seclusion in a shadowy corner, and the big rocker would emerge from the corner and find favorable adjustment in the point of view of the window.

Monotony is to most people extremely distasteful. We weary of routine. We long for a change. A girl once said of her grandmother, a very irritable old lady, who was weary of life, and always wishing that her time had come to leave it, "I believe grandma's only reason for wishing that she were done with this life is that she has an ingrained love of change." Flippant as the remark was, it had its foundation on a substratum of truth. Many people do love change of scene, and if they can not have change of place, too, why should they not change the scenery in the place where they must stay?

Try it, if you are in a state of discouragement. Pull your parlor to pieces. Bring the piano out from the corner where it has been standing for a year or more, and set it in the middle of the room. Contrive corners by the judicious use of screens and drapery. Let the little rocker and the lounge hobnob sociably. Introduce a growing plant or two if none have been there before, and if the light is favorable. Do away with the sameness and monotony. You will find a real advantage in the the effort to change effects.—*Harper's Bazar.*

The Test of Laughter.

There are few tests of character surer or more easily applied than the one of laughter. If you know what a man laughs at, you can form a pretty accurate estimate of what he is. There are all sorts of laughs, from the silly simper to the broad, hearty guffaw, and each one of them tells its story to the discriminating observer. As a rule, men are off guard when they laugh; they are in the attitude of children, and so show forth without disguise just what is in them. The deep springs of character, the permanent habits of mind, are touched and disclosed by this commonest of all actions. A laugh is more involuntary and instinctive than a speech.

It is true that "a man may smile and smile, and be a villain," yet the villain's smile can rarely be a perfect counterpart to that of perfect integrity. How much it tells of a person to say that he never laughs, or that he always laughs in the wrong place! The finer shadings of a person's nature come out better in his laugh than in almost any other way. People will laugh at what is low and coarse and mean, when they would be rather afraid or ashamed to say it. So, also, the quality of the mind, whether trained or untrained, is plainly shown in the quality of the laugh and the occasion that calls it out. The disgusting giggle of the empty-headed young lady is familiar to all; so also is the twinkling sparkle in the eye that marks the keen appreciation of a nice point in refined conversation. The dull of wit, or the abnormally solemn and slow, never see anything to laugh at. The shallow-brained and frivolous laugh too much. The absent-minded or slow-paced laugh too late. The thoughtless or unreflective, and the reckless or cruel, laugh too quick. The ill-bred laugh too loud. The sly and crafty laugh too low—they snicker. The smirk, the chuckle, the grin, and the sneer also lay bare the contents of the secret chambers of the soul. Yes, very much may be learned from a laugh. It will well repay the student of human nature to observe this point closely.

Harmonious Living.

There is a satisfaction in living, and in having lived, which rarely arises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temper of the passing moment. To possess a frame of mind in unison—or even better yet, in harmony—with the vicissitudes through which we are called to pass, is to be richly and sweetly content. But to be thoroughly and helplessly out of tune with the events or the temper of the passing moments, as they pass, is to be dissatisfied and miserably discontent. So then it is necessary to cultivate a power of appreciating and joyfully entering into the sudden, surprising, and the various changes that each hour of the day is likely to bring us. We may be called upon to pass without notice from sunshine into shadow, from jubilee to sorrow, from ecstasy to pain. We many need to mount from the gay to the grave, from the petty to the sublime. We may be led without opportunity for preparatory reflection from merest trifles to deciding and momentous crises. Physician, pastor, teacher, may be summoned from the feast to the death-bed, from the search for a lost pin to the search for a lost soul. A word brought by the postman or spoken by a neighbor may make revelations of existing facts that will require instant change for demeanor. In all enjoyment of peace and pleasure we are, like the soldier, to be ready for marching orders to the front; in every flush of victory we are supposed to be prepared to graciously accept the orders to retreat. And in all these vicissitudes the satisfaction of living consists in our ability to speedily adjust ourselves to the word of the Master. If we can accept cheerfully the orders that the Master gives us, and even under painful or happy surprises attune our being to the temper of that wherewith we are surrounded, our life will be enriched and glorified in its bright sides, and yet more deeply enriched and made grandly sublime in its darker side.—*Christian at Work.*

What Educates.

You ask what will educate your son. Your daily example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express—the society you live in will educate him; above all, your rank, your situation in life, your table will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. Education goes on at every instant of time; you can never stop or turn its course. What these have a tendency to make your child, that will he be. Parents should invariably give good example to their children, for youths are usually apt students, and impressions made in childhood are indelibly stamped on the susceptible mind.—*Exchange.*

OUR YOUNG PEOPLE.

DOLLY.

BY EUDORA S. BUMSTEAD.

My darling Dolly is one week old;
Her forehead is fair and creamy,
Her cheeks are pink and her hair is gold,
And her eyes are dark and dreamy.
She's lovely and sweet as she can be;
She's Santa Claus' own little daughter,
But she came to ma on the Christmas tree:
How glad I am that he brought her!

I never am lonely since she came,
And the only trouble with ma is
That I haven't been able to find a name
One half as pretty as she is.
Mama's in favor of "Isabel;"
And papa says, "Betsy or Polly!"
And I've thought and thought, and maybe—well,
I guess I shall call her *Dolly*.

—*St. Nicholas.*

A Question.

Who of our little cousins can tell the editor where the word "its" is found in King James' Version of the Bible? Mind you, *not* in the Revised Version, but in King James' Version.

EDITOR.

MR. EDITOR: As I see so many interesting letters in your columns, I will send you a few lines on the subject of my dear country home, although it may find its way to the waste-basket. My home is a small cottage on a farm near the beautiful stream of Sunflower river. We have a nice new church; 'tis very small, but sufficient, as we have such small congregations. We have an elegant Sunday-school. The happy girls and merry boys are deeply interested in our little Sabbath-school. I am living with my aunt and uncle. My mother lives in Jackson, Miss., but I prefer living in this country, as auntie has no girls, and is so kind and gentle to me. I find many ways in which I can spend the fleeting moments of life. Some people think it is very lonely in the swamp, but I do not find it that way. Our pastor is named Mr. Abbey. He will preach for us next Sabbath, if nothing prevents. I am very anxious to hear him. He will be warmly welcomed by others as well as myself. I will close, as this is my first letter, and I may not see it in your dear paper.

A swamp girl, LUCY LEE.

Campbellsville, Miss.

What a Blizzard Is Like.

A Dakota blizzard is something like a Sahara sandstorm, but with powdered ice instead of sand and the thermometer ranging thirty degrees below instead of 100 degrees above. A traveler may outlive a sandstorm, the only danger is that he will be smothered; but woe to the unlucky pilgrim who is caught by the blizzard! The fine frozen snow, as hard as iron filings, is driven into his face with terrific force; it becomes impossible to distinguish objects at a distance of a dozen yards, and he may flounder about for hours within a stone's throw of his own house without being able to find it. Great drifts are piled up around him, then whisked away, leaving the ground perfectly bare; the wind seems to resolve itself into a thousand whirling cyclones, and every open stretch of snow into a maelstrom. In North Dakota many of the farmers stretch ropes from their houses to their barns, so they may venture out to feed their stock during the blizzard—which frequently lasts two or three days—without danger of getting lost in the icy storm. In February, 1881, I drove out in a sleigh a few miles from Fargo to close up a land trade. The sky was clear as a bell, the air just cold enough to be exhilarating, and I enjoyed my ride out immensely. I did not enjoy the return trip, however. A cold, bitter wind came out from the northeast that constantly increased in violence, until the air became filled with fine snow, which glittered like myriads of tiny diamonds in the sun. Then the sky became overcast, the wind began to burl great banks of snow across the road, and I was soon unable to see my horse's head. I urged him onward, allowing him to pick his own course, for I was hopelessly at sea. I had heard that a horse would find his way home through the darkest night, and I hoped that instinct would serve him as well in a blizzard; but it didn't. In a little while he stopped, and, when I urged him forward, he turned squarely about and began to retrace his steps. He was lost as well as I. To sit still meant to freeze. I got out, threw the reins over my arm and started forward, calling at the top of my voice and firing off my revolver. In a minute or two there was an answering shot. I was within fifty yards of a farm-house, where I obtained shelter until the blizzard subsided, two days later.—*Farm, Field and Stockman.*

Improving the Time.

William Bernley was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time, or spend it in vain and gossipy talk with those who lounged into the store to pass away a vacant hour. He procured a text-book in shorthand, and applied himself diligently to mastering the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his success was in the study.

When he got so he could write quite well, he persuaded some of the school-boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of the minister's discourses on Sunday, and the lectures of occasional visitors to the town, and conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighboring city, and to his ability as stenographer he soon added that of using the typewriter. His constant practice in both these industries made him in a comparatively short time quite rapid as a reporter and typewriter. With his improved facility he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments.—*Exchange.*

Johnny—"Do you say your prayers every night?" Jimmy—"I do whenever I've got to sleep in the folding bed."

This reminds us of a remark of a friend who took lodgings for a week in a home where there were folding beds in nearly all the rooms. She went to her room to retire, but soon returned to ours, saying, "I've never seen these beds on the walls before, and would be obliged if you would come in and show me how to get into them."

An Ant Funeral.

A lady gives this account of some ants which she saw in Sidney. Having killed a number of soldier ants, she returned in a half-hour to the spot where she had left their dead bodies, and in reference to what she then observed, she says:

"I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they appeared, followed by others. All fall into rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs; and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other, they arrived at a sandy spot by the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid. They now labored on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending their funeral. Some six or seven of the ants had attempted to run off without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."—*Selected.*

THE GIRL WE ALL LIKE.—Mable Gray is a very plain little girl; but everybody likes her. She seems never to trouble. Is never in the way. Grown-up people say, "What a lovely child she is!" Grandpa calls her "little woman." The children say she is a "queer thing!" But everybody wants her.

The peculiarity that puzzle her playmates endear her to them no less.

She never wants any of the dish that won't go around; she always prefers to walk if the carriage is too full. She never can tell which toy to choose, until all the others have chosen; and the tasks which her mates dislike to do, are the ones she always prefers.

One day little Grace Joy said:

"How strange it is, Mable. How is it you feel so about things!"

"I don't know," said Mable. "I can't help it."

"Then you don't do it on purpose?"

"O, no!" said Mable, thoughtfully. "No! it does itself. I just 'spose I'm made so."—*Presbyterian Review.*

THE THREE WISHES.—A gentleman, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully: first, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches and various other things are held in general esteem among men. "I have thought of all that," said he, "but if I have a good character, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." A wise decision, indeed, for a lad of that age.—*Exchange.*

MARY AND HER DOLL.—Such a pretty story I read the other day about a little girl named Mary, who lives in Pennsylvania! In some way she fell and broke her arm, and had to keep in bed for a long while. Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouthful of plantain leaves. He then hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could: "Don't you think that my flowers are pretty, too?"—*Selected.*

HOW TURKISH BOYS ARE TRAINED.—Little Turks are trained to be soldiers, every inch of them. A little Turk eats whatever is given him, obeys without a murmur, works like a horse at whatever task is set before him, walks till he drops down, draws water for his own food, cuts his own wood, takes care of his own horse and sleeps on the ground without ever giving the smallest sign of impatience. He is even taught to do this without moving a muscle of his face to show that he does not like such hard work. What about the little boys in civilized countries, who pout because they have to go on errands, and who refuse to eat porridge and milk for breakfast? What would a well-trained young Turk think of a boy who did these things?

REVENGE.—"I don't care," said the little girl who had not been invited to the party, "I'll get even with them!" and her eyes flashed as she stamped her small foot. "Why, what will you do, child?" asked her mother. "When I grow up I'll give a great big party, and I won't invite anybody."—*Harper's Bazar.*

After repeating, "Now I lay me," a little one asked God to bless "papa and mama, and old Flora (the family horse), and the buggy."

A little friend rendered this same little prayer as follows: "Now I lay me down to sleep, I pray the Lord my soul to keep, if I should die before I wake—(O, mama, wouldn't that be dreadful?)—I pray the Lord my soul to take."

Little daughter (coaxingly): "Please, please, papa, can I drive?"

Father (wearied out by her teasing and beginning to get angry)—"How many times do you want me to say 'no?'"

"I don't want you to say 'no' at all, pape; I want you to say 'yes?'"

AUNT MARY'S DIPLOMACY.—Mame: "You were gone for a long time, Bobby."

Bobby: "Well, Aunt Mary and I got over a fence and stayed there a long time, 'cos there was a cow in the road, and Aunt Mary said she didn't want to scare it with her red hat."—*Judge.*

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

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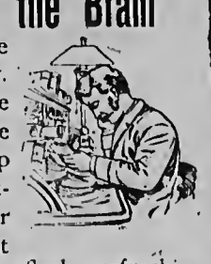
Driving the Brain



at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

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MARRIAGES.

BURKS-ROBESON.—At the bride's brother-in-law, Mr James Riley, Collingsburg, La., Jan. 25, 1893, by Rev. J. S. Sanders, Mr. C. M. Burks, of Rocky Mount, La., and Mrs. R. L. Robeson.

KEENE-PARRISH.—At the residence of the bride's uncle, Mr. J. L. McRae, near Acona, Miss., Jan. 25, 1893, by Rev. A. T. Buck, Mr. H. H. Keene to Miss Lillie V. Parrish, both of Holmes county, Miss.

MAGEE—VARNADO.—At the residence of the bride's father, Mr. I. N. Varnado, Dec. 25, by Rev. W. M. Sullivan, Mr. Roscoe Magee to Miss Ella Varnado.

BURRIS—VARNADO.—At the residence of the bride's father, Mr. I. N. Varnado, Dec. 25, by Rev W. M. Sullivan, Mr. Stephen Burris to Miss Alma Varnado, all of Franklinton, La.

HENTZ—PRATT.—At the residence of the bride's brother, Mr. Jim Pratt, near Pope's, Miss., Wednesday, Jan. 25, 1893, by Rev. Ben P. Naed, Mr J. L. Hentz, of Eureka Springs, Miss., to Miss Hetty Pratt, of near Pope's, Miss.

SMITH—SMITH.—At the residence of Mr. S. T. Smith, Cheneyville, La., by Rev. J. I. McIlhaut, Mr. W. G. Samuel, of East Baton Rouge, La., and Miss Jennie F. Smith, of Fedgralsville, Md.

McCOLLUM—BOYED.—At the residence of the bride's stepfather, Mr. Chambers, Noxubee county, Miss., Jan. 24, 1893, by Rev. D. W. Babb, Mr. A. B. McCollum, of Lowndes county, Miss., to Miss Mary Boyed.

DANIEL—AYERS. At the residence of the bride's mother, Grenada county, Miss., by Rev. E. H. Rook, Mr. W. D. Daniel to Miss Lizzie Ayers.

DALE—LESSLEY.—At the residence of Dr. T. J. Stricker, Vidalia, La, Jan. 26, 1893, by Rev. W. B. Lewis, Mr. John Dale and Miss Susie Lessley.

TOWER—PRICE.—At the residence of the bride's grandfather, Mr. W. R. Taliaferro, near Vidalia, La., Dec. 22, 1892, by Rev. F. White, Mr. De Witt C. Tower, of Houston, Texas, and Miss Eva V. Price, of Avoyelles parish, La.

MAIER—BEEKS.—At the residence of the bride's father, Nov. 23, 1892, by Rev. J. A. Bowen, Mr. H. W. Maier, of Aberdeen, and Miss Mamie Beeks, of Monroe county, Miss.

JOHNSTON—PRATHER.—At the residence of the bride's stepfather, Dec. 21, 1892, by Rev. J. A. Bowen, Mr. W. P. Johnston, of Monroe, La., and Miss Hettie Prather, of Aberdeen, Miss.

HENDRICK—PEAVY.—At the residence of the bride's father, Rev. J. W. Peavy, Jan. 24, 1893, by Rev. J. A. Bowen, Dr. Robert W. Hendrick and Miss Quella May Peavy, all of Monroe county, Miss.

SMITH—NAYLOR.—At the residence of the bride's father, Jan. 25, 1893, by Rev. J. A. Bowen, Mr. A. L. Smith, of Whistler Station, Ala., and Miss Annie Naylor, of Aberdeen, Miss.

SMITH—DAVIS.—In the Methodist Church, Melville, La., Jan. 19, 1893, by Rev. G. E. Greene, Mr. J. S Smith to Mrs. Minnie L. Davis.

CAMPBELL—LANE.—In the city of Alexandria, La., Jan. 24, 1893, by Rev. Thos. J. Upton, Mr. F. A Campbell, of Arkansas, to Miss Mattie Lane, of Alexandria.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

HUNT.—Died, at Claiborne, La., Nov. 11, 1892, LETITIA STRAIN, wife of J. C. Hunt, and daughter of Jack Strain and Lavinia Griffen; was born Jan. 2, 1861.

Sister Hunt joined the M. E. Church, South, early in life. Her kind and gentle disposition endeared her to the hearts of all who knew her, and the sad news of her death was received with universal sorrow. For many years she exemplified the doctrines of our holy Christianity, and those with whom she was associated in the various departments of Christian work will cherish her memory. Like her Master, whom she truly served, she "went about doing good"—a dispenser of charity. She fed the hungry, gave drink to the thirsty, and delighted in visiting the sick." Those who knew her best loved her most. Her last moments were such that they will be remembered longest by those near her side. Faith, hope and love were there displayed in all its Christian influence. She was willing to stay, ready to go. Verily she "passed through the valley of the shadow of death," saying: O death, where is thy sting? O grave, where is thy victory?

Moure not, dear loved ones, for her; but pray God to prepare you for the coming meeting, that you may then part no more.

H. WALLACE.

SCHILLING.—Mrs. SUSAN SCHILLING was born in South Carolina in 1810; moved to Washington parish, La., when a child; joined the Methodist Church while young; was a consistent member until she died. She was the wife of a Methodist preacher who has gone to his reward. She was a good wife, a fond mother. She told her children, after she took sick, that she was ready to die and prepared to meet her Savior; that all was peace with her. She was eighty-two years four months twenty days old; died July 20, 1892.

She leaves one son, six daughters and a number of friends to mourn on account of her death; but she has gone to eternal rest. Her neighbors all say, "Sister Schilling was a good Christian, and she died in the full triumph of a living faith." May the good Lord bless and save her children! W. M. SULLIVAN.

BARLOW.—Little CHARLES GUY, son of A. J. and E. T. Barlow, was born August 27, 1889, and died Jan. 16, 1893.

Dear little Guy had entwined himself around the hearts of all who knew him by his sprightliness, good humor and politeness. His death was more sad by the absence of his loved mother. But we know he is now among the angels, and his Christian parents have another child on the other shore, and can say, God's will be done! "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

May divine grace comfort the hearts of the sorrowing family and friends, and give them a place with little Guy in heaven, is the prayer of their friend, REV. W. W. BROWNE.

[illegible], Sabine parish, La.

[illegible].—L. A. SALTER was born June 24, [illegible] married to Mr. W. F. Salter, Feb. 3, 1892. [illegible] a member of any church, though a [illegible] daughter and faithful wife. Was supposed to be steady, never daring to go [illegible] of diversion.

[illegible] that all is well with her, and think [illegible] she died consciously she would have [illegible] testimony of having accepted the [illegible], and an assurance of her acceptance.

[illegible] help the parents and husband in [illegible] action to claim the blessed promise [illegible] all things shall work together for [illegible] them that love God. J. H. BROWN.

JOHNSON.—Rev. JAMES F. JOHNSON was born in Leake county, Miss., March 10, 1847. He was from youth a member of the M. E Church, South. For twenty years he fought the call to preach the gospel. In 1891 he yielded and was licensed to preach by the Quarterly Conference of the Franklin charge. In 1892 he was employed on the Sulphur Mine circuit, where he did a good year's work for the Master. At the last session of the Louisiana Conference, he was received on trial into the traveling connection, and was appointed to the Spring Creek circuit. He had just moved his family on the work when he was taken sick with pneumonia, and was sick only seven days, and died on Jan. 19, 1893. His body was taken by his children to Franklin and buried, where it waits the morn of the resurrection.

Bro. Johnson was faithful and zealous in all church work, a man of deep piety, and promised to be a very useful preacher, but was cut off just as he had commenced the great mission.

He leaves behind five children, but they weep not as those who have no hope.

JNO. A. MILLER.

Lafayette, La.

DANIELS.—AFFIZONA, little daughter of A. W. and Elizabeth Daniels, was born May 16, 1885, and died Jan. 21, 1893.

While at school she went into the woods where there was some fire, and her clothes caught on fire, and before anyone could get to her she was badly burned; but with careful treatment and good attention she lived eighteen days. After she was so badly burned her sufferings were intense, but she is now at rest with him who said, "Suffer little children to come unto me."

The funeral was attended by quite a number of friends and loved ones. It was a sad sight, indeed, to see the loved ones, and especially the little brothers and sisters, standing by and seeing the little girl put away in the grave, and hear them say, "never see her any more." But, dear ones, live as God would have us live, and one by one God will take you all to where you can live with your precious child and little sister. May God bless and save this family!

W. M. SULLIVAN.

MILLER.—Mrs. MARGARET MILLER (*nee* Jones), wife of Levi A. Miller, of Calcasieu parish, was born in Wayne county, Miss., Jan. 25, 1836; was married to her husband, Nov. 1, 1855; was converted and joined the Baptist Church in 1851, in which communion she lived till her death, which occurred at her home, Dec. 2, 1892.

Sister Miller was a Christian women. She was kind to all, and died in hope of eternal life. She was as a mother to the writer, who spent a considerable time under the hospitable roof of herself and husband. I shall never forget.

Sister Miller leaves an affectionate husband, ten devoted children, twelve grandchildren and a host of friends to mourn their loss. They, therefore, mourn not as those without hope, but expect to meet her in heaven. May the Lord bless the bereaved ones! R. C. GRACE.

KITTLE.—LOUIS H. KITTLE was born in Henderson, N. C., Oct. 23, 1846, and died at his home, near Evansville, Tunica county, Miss., of pneumonia, Jan. 16, 1893. In 1876 he was married to Emily Barton, daughter of the late Rev. W. P. Barton. She, with seven children, is left to face this great sorrow—the loss of tender husband and father.

He joined the Methodist Church at the age of fourteen, and was ever faithful and ready to serve her interests, if at the cost of great self-denial. Before disease clouded his mind he felt he would die, and calmly rested on the merits of the Master, whom he had faithfully served, and by whose life, in all Christian graces, he had himself tried to model his own. One had but to know him to feel he had in spirit been with Christ, and we are comforted now in feeling he is ever with the Lord. L. L. B.

SLOCUMB.—MELISSA A., wife of William Slocumb, died at her home, in Pike county, Miss., Oct. 15, 1892.

Sister Slocumb was forty three years old; had been a member of the M. E. Church, South, ever since she was fifteen years old. I visited her in her sickness, and, though she was a sufferer for a long time, she was cheerful all the time. These were her words to me: "Bro. Sullivan, I am not going to die, for when I leave this world I will live with my Savior."

She was a patient, good Christian; loving wife, a fond mother. Hers was a triumphant death. She leaves a husband, two children and a number of friends to mourn.

W. M. SULLIVAN.

DEAVENPORT.—CLYDE ALONORAM DEAVENPORT, infant son of J. M. and Naonie R. Deavenport, was born in Pontotoc town, Dec. 2, 1892, and died on the Saltillo charge, Jan. 16, 1893.

The child of our itinerancy in transit from eternity touched the shores of time, lingered for a while in a world marred by sin, tasted the cup of life, and, as it sickened by its bitter draught, closed its eyes and went back to God, to bask forever in the sunlight of his eternal presence. "If I am bereft of my children, I am bereft." "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." J. M. DEAVENPORT.

MORGAN.—The subject of this note, J. E. MORGAN, was born in Lawrance county, Miss., Aug. 15, 1824; came to Texas with his son, J. W. Morgan, in December, 1891, with whom he resided, near Hallettsville, Lavaca county, till the day of his death, Jan. 5, 1893.

Bro. Morgan had been a member of the Methodist Church for more than eighteen years, though at the time of his death held his certificate, having never been able to attend church since coming to Texas. Two children survive him. A reunion is anticipated.

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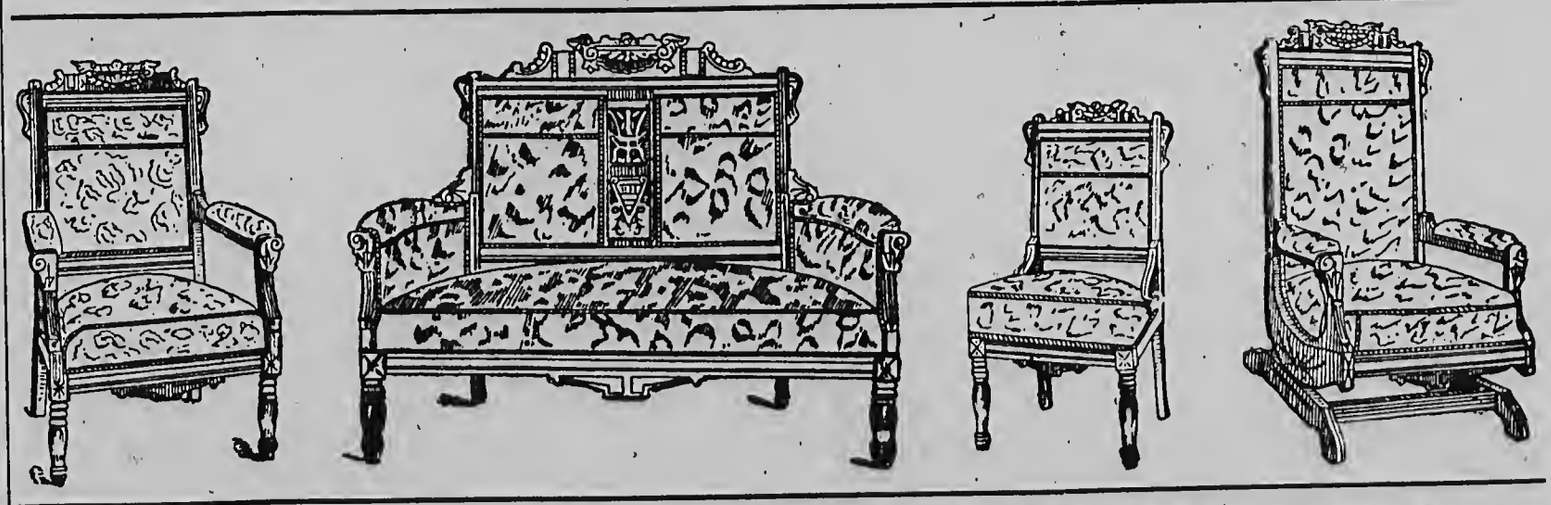

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COLUMBUS DIST.—FIRST ROUND.

Hebron	Feb. 11, 12
Sturges	18, 19
Macon	25, 26
Masbulaville (Wed.)	Mar. 1
Shnqualak	4, 5
Sparta	11, 12

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Louisville, at Louisville	Feb. 11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

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W. T. J. SULLIVAN, P. E

ABERDEEN DIST.—FIRST ROUND.

Amory and Smithville	Feb. 11, 12
Athens	18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONA, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland circuit	Feb. 11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Glen Allen	Feb. 11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Abberville, at Abberville	Feb. 11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant H	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Grove	Feb. 11, 11
Wall Hill	18, 19
Mt. Vernon (Thurs.)	23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MORRHAN, P. E.

WINONA DIST.—FIRST ROUND.

Leherton	Feb. 11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 2
Carrollton circuit	11, 12
Valden	18, 19

S. M. THOMAS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield station	Feb. 11, 12
Grand Cane, at Grand Cane	12, 13
Red River, at Camp O'Bello	15
De Soto, at Phillips Chapel	18, 19
Provencal and West Natchitoches, at Provencal (Fri.)	21
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect (Fri.)	10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Conshatta, at Conshatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HAAS, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity	Feb. 12
Baton Rouge	19
Rayne Memorial	26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D	12
Dryades	19
Moreau	26
Carondelet (morn.)	Apr. 2
Crapa (even.)	2
Lower Coast	6

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Valley, at Cotton Valley	Feb. 11, 12
Ringgold, at Ringgold	14
Sparta, at Ebenezer	18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Ruston station	5, 6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville, at Master's Chapel	Feb. 11, 12
Montgomery, at Atlanta	18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove (Tues.)	7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Feb. 11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Fine, at Frantam's Chapel	18, 19

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin and Jeanerette, at Franklin	Feb. 11, 12
Patterson and Morgan City, at P	18, 19
Indian Bayou, at I. B.	25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B.	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Cheuier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Mt. Carmel	Feb. 11, 12
Wilkinson, at Macedon's	12, 16
Port Vincent, at Port Vincent	18, 19
Slaughter at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

VICKSBURG DIST. FIRST ROUND.

Utica station, at Utica	Feb. 11, 12
Rolling Fork, at Rolling Fork	16, 19
Sunflower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Gas Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

North Kemper circuit, at Union R	Feb. 11, 12
DeKalb circuit, at DeKalb	12, 13
Binnsville ct., at Scooba sta. (Wed.)	15
Lauderdale ct., at Lauderdale (Th.)	18
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville (Thurs.)	26
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	19, 20

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Walnut Grove, at Scotland Chapel	Feb. 11, 12
Carthage and W. Grove, at Walnut G.	16
Lake, at Lake	18, 19
Clarks ur., at New Providence	24
Fannin, at Fannin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Preston, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	25, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs and Zion, at O. S	Feb. 11, 12
Vancleave cir., at Pine Grove (Wed.)	8
Biloxi	18, 19
Whitfington cir., at Coalville (Wed.)	22
Bay St. Louis, at Bay St. Louis	25, 26
Pearlington circuit, at P. (Tues.)	28
Pearlington circuit, at Pearlington	Mar. 4, 5
Pass Christian circuit, at Pass Christian	11, 12
East Pearl circuit, at Wesley Chapel	14
Tallisheek circuit (Tues.)	18, 19
Covington circuit	25, 28
Augusta circuit, at Augusta	

Brethren will note the changes in the above round and govern themselves accordingly.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	Feb. 11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	18, 19
Silver Run, at Mount Pleasant	25, 26
Canton (at night)	26, 27
Silver Creek, at B. Lake	Mar. 4, 5
Pocahontas, at Pocahontas (Thurs.)	9
Tranquil	11, 12
Edwards (Thurs.)	18
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Tylertown	Feb. 11, 12
Summit, at Bogue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Bahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 19
Gallman, at Bethesda	25, 26
Hazlehurst station (night)	26

R. S. WOODWARD, P. E.

Disagreeable sensations resulting from cough vanish before Dr. Bull's Cough Syrup.

Weekly Trade Review.

(From R. G. Dunn & Co.)

Actual business is surprisingly large for the season, and grave fears for the future are entertained. Congressional uncertainties cause the fears, but the prosperity and the needs of the people make business what it is. Never before has the distribution of products to consumers been larger than it has been thus far this year, hence industries are remarkably prosperous. The volume of trade measured by clearings in January was nearly 12 per cent. larger than in any previous year, and the railway movement shows a great increase in the tonnage transported. Yet it is probably safe to say that rarely, if ever, except in a time of panic has business been more cautiously and conservatively regulated. Monetary uncertainties are excused by the continued outgo of gold, but the passage of the anti-option bill by the Senate has had no effect upon the market as yet.

Business at New Orleans is quiet, with money in good demand and easy. Cotton more active and sugar strong and trade in rice improving. The demand for dress goods continues very large, and the knit dress goods trade, especially in underwear, is unprecedented. The sale of wool at the three chief markets has been 30 600 000 pounds, against 25 000 000 last year, thus far the increase being 23 per cent. Trade in boots and shoes is very active, shipments for the year thus far amounting to 304 000 cases, against 258 000 last year.

Have BEECHAM'S PILLS ready in the household.

There has been a serious riot in Bogota, South America, which lasted two days. It is said that a hundred men were killed and many were wounded. The riot was in no sense political, but grew out of a newspaper article assailing the widespread ignorance of the working people. The artisans rebelled, and were put down by the militia after severe fighting.

The Nova Scotia House adjourned on Feb. 2 after the lieutenant general signed eleven bills, including that leasing to the American syndicate all the coal mines in Cape Breton.

NEWS OF THE WEEK.

DOMESTIC.

An explosion of natural gas in Urbana, Ohio, on Feb 3, blew a house to atoms and killed two women.

The New York State Board of Health has issued a summary of the mortality of the State for the year 1892. The total number of deaths in the State for the year was 130 750 This makes the death rate for the year 20.78 per 1,000 population.

The flow of gold from the United States to Europe continues. The Treasurer's statement of the public debt for the end of January shows that the government has in its vaults, over and above the gold which is pledged for special purposes, only about $8 000,000.

The governor of Arkansas has come forward with a call addressed to the other Southern governors inviting their co-operation in the matter of taking measures to attract immigration, and he sets forth a proposition calling for a convention of Southern governors at Richmond, Va., for April 12.

A movement has been started to erect a building at Harvard College for the religious societies in memory of the late Bishop Brooks. A committee, of which Profs. Peabody and Palmer are members, has been appointed to devise ways and raise the means. Some $10,000 has already been pledged.

A bill has been introduced in the New York Assembly providing for the submission at the next Fall election of the question of opening saloons on Sunday, after 1 P. M., in the city of New York, to a vote of the people, and if the majority is favorable to it, the corporation of New York is to report a bill to the Legislature which shall permit such opening.

In view of the probable invasion of Asiatic cholera during the present year, if the quarantine laws be not amended and immigration checked, the leading physicians of Illinois have been in consultation to determine what action should be taken to bring about a needed reform. Resolutions calling upon Congress to take such steps as will secure protection to the country were unanimously passed.

There are many inquiries into the reasons which led President Harrison to appoint a Democrat (Judge Jackson, of Tennessee) to succeed the late Justice Lamar on the Supreme Benoh. The statement comes very direct that he was led to do so because of Republican opposition to his making any nomination, and the responsibility for the failure to nominate a Republican is said to rely upon ten or twelve Republicans in the Senate who were determined to oppose any nomination proposed by the President.

The report of the grain inspectors for January shows that there has, for the first time this season, been a falling off in the exports of grain from this port compared with the same month last year. The totals show a decrease of 573,327 bushels in corn shipments and a decrease of 264,972 bushels in wheat shipments. The falling off in the corn movement is considerable, but may be attributed in part to a smaller crop in the section naturally tributary to this port, and to the fact that the river has either been so low or so closed with ice that transportation was difficult.

It is believed that the investigation authorized by the House of Representatives of the United States, of which Mr. Fellows, of New York, is in charge, will bring out some startling disclosures in regard to the Panama Canal. It is also hinted that some of the American senators and representatives who have been active in the promotion of that enterprise will be found to have been under pay of the French for the purpose of drawing the attention of Americans from the isthmus and leave the De Lesseps Company a free hand, and allowing them to trample the Monroe doctrine under foot with impunity.

FOREIGN.

The Archduke Franz Ferdinand, of Austria, has arrived at Calcutta on his tour in the East. The Marquis of Lansdowne and the officials of the vice-regal court gave the archduke a most imposing reception.

The Paris *Siecle* demands that the Czar support France's policy in Egypt and Morocco in order that the French government may feel assured that the visit of the Czarowitz in Berlin has not altered the Russo-Franco entente for which France has made great sacrifices.

A deputation of native and European merchants waited upon the viceroy of India and submitted to him resolutions demanding that, in view of the failure of the Brussels Monetary Conference to arrive at any conclusion on the bimetallic issue, the government of India should immediately close the mints to free coinage.

The Mexican War Department has received dispatches from the federal and military authorities of the State of Sonora during the last few days, stating that the Navajo Indians are committing many depredations in the northern part of that State, and that settlers in the valleys of Sierra Nevada Mountains have been the victims of many serious outrages.

This Is Meant for You.

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

A Doctor's Evidence.

THE RATIONALE OF THE CURE OF CHRONIC CATARRH.

HOW PERMANENT CURES ARE MADE.

The order in which the symptoms of chronic catarrh occur are nearly always as follows: A cold, which hangs on longer than usual; a sensitiveness of the air passages by which one catches cold easily; a continual settled cold in head, throat or chest; discharges growing thicker and more offensive; loss of flesh, despondency, loss of appetite, headache or cough, and general lassitude. Now, this is about the order in which symptoms of chronic catarrh make their appearance, and if the sufferer is fortunate enough to find a cure, the symptoms will begin to disappear in exactly the reverse order. There may be at first no perceptible improvement in the earliest symptoms, while the latter symptoms show prompt improvement.

This is exactly what Pe-ru-na will do in the cure of chronic catarrh: It first invigorates the system, increases the appetite, then the patient begins to gain flesh, hope takes the place of despondency, and all the mischievous symptoms which the chronic catarrh has produced will disappear one by one in the reversed order of their appearance. The last symptoms to yield are often the ones which the patients expects to disappear first, but all should remember that the first symptoms to appear will be the last to disappear, while the last ones to appear are usually the first ones to disappear. Cures made in this way are permanent cures. A patient cured by Pe-ru-na is no more liable to catarrh than as if he had never had it.

A complete treatise on chronic catarrh in all its stages and complications will be sent free, on application, by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅞	— —
Ordinary	7⅞	— —
Good ordinary	8⅜	— —
Low middling	8⅞	— —
Middling	9 6-16	— —
Good middling	9 9-16	— —
Middling fair	10 1-16	— —
Fair	11 6-16	— —
Galveston middling	9 5-16	— —
Mobile middling	9 8-16	— —
Memphis middling	9⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3¼
Fully fair	3 8-16	3⅝
Good fair	3	3⅛
Common	2¾	2⅞
CENTRIFUGAL:		
Seconds	2¼	3⅛
Prime yellow	6 15-16	4
Gray white	3⅞	4
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	17⅞	2
Good	2¼	3⅛
Fair	2⅞	3⅛
Prime	— —	— —
Rough, ₱ bbl	1 25	2 75
Polish, ₱ bbl	15 00	16 00
FLOUR.		
Extra Fancy	6 63½	8 70
Fancy	8 35	8 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 90	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	54	55
Yellow	— —	55
Mixed No.	— —	52
OATS:		
Western	40	42
Texas rust-proof	39	41
BRAN:		
₱ cwt	87½	90
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	20 00	20 25
Prime Mess	— —	20 25
Rumps	19 25	— —
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11⅜	12
Sides, long clear	11¾	11⅞
HAMS:		
Sugar-cured	15½	18
DRY SALT MEAT:		
Shoulders	10⅛	10⅛
Sides, short rib	11⅛	11⅛
Sides, long clear	11⅛	11⅛
GROCERIES.		
COFFEE:		
Prime	20	— —
Fair	19½	— —
Common	17	— —
TEAS:		
Choice	18	65
He-ko	— —	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	24	25
Common	— —	— —
LARD:		
Refined	10	10½
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	36	40
Lard, Extra No. 1	75	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, 1 ₱ ct	2 50	2 75
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	6⅛	— —
Jute, 1¾ lb. ₱ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	7⅛	12½
TIES:		
₱ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 00
Chickens, Southern	3 25	3 75
Young Turkeys, Southern	2 00	3 00
	11 00	13 00
EGGS:		
Western	12	20
Southern	20	21
WOOL:		
Lake, ₱ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₱ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₱ ton	31 00	— —
Meal	33 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Feb. 7.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Geo. W. Ferrer, John W. Crisler, O. L. Savage, J. W. Cunningham, W. A. Dodge, J. W. Chambers, L. M. Lipscomb, E. T. Ireland, Joseph C. Mimms, W. J. Hurt, H. L. Norton, D. P. Bradford, W. W. Williams, D. F. Guice, W. C. Black, H. D. Howell, J. M. Brown, J. H. Harris, J. C. Long, N. B. Harmon, N. S. Carneil, W. H. Huntley, H. W. Lewis, W. F. Sanders, J. W. Medlock, I. W. Cooper, H. P. Lewis, G. W. Hachman, W. D. McCullough, W. J. O'Bryant, Chas. W. Crisler, J. N. Tucker, K. S. Enoch, G. H. Galloway, W. W. Hopper, W. F. Henderson, Arthur D. McVoy, J. P. Haney, J. H. Freeman, M. H. Brown, R. W. Bailey, T. Cameron, J. D. Crymes, T. B. Holloman, M. Farrell, C. R. Godfrey, F. A. Lano, W. C. Harris, R. F. Witt, J. F. Scurlock, W. T. Currie, J. H. Mitchell, J. W. Dorman, N. M. Clark, J. N. Tucker, J. H. Evans.

Messrs. S. Ramsey, L. H. Morton, L. D. Golson, J. C. Shaney, Wm. Childs, J. H. Lakin, L. P. Whittington, Erwin & Son, J. M. Corley, Ira Tucker, C. J. Nugent, Geo. M. Adams, W. B. Knight, G. D. Risinger, T. A. Holloman & Co., Dr. R. B. Wonley, J. R. Enochs, L. M. R. Knobles, R. E. Lott, D. I. Allen, R. W. Millsaps, D. D. Center, J. E. Stratton (2), L. M. Broyles.

Mesdames J. R. Richardson, G. I. Tilden, M. E. Barbour, J. B. Williams, H. H. Wilcox, A. V. Love, Lizzie Broussard, Kate Kennedy, Nora Mars, Ruby Moody, Mamie Gates, A. J. White, Laura Robinson, J. V. Bailey, S. E. Jackson, M. A. Jones, J. R. Ireland, G. C. Phillips, John Pipes, Sallie Simpson, E. R. Anderson.

Misses M. E. Compton, J. S. Ball, Kate Yochum.

Feb. 7.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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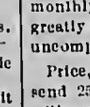
These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permanent and economical (and cause most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, speedy, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES!



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The Spring patterns of Wall Paper are handsomer than ever before, and we are able to offer them to you at prices which are within the reach of all. We believe that anyone buying cheap paper will do better to invest 10, 12½ or 15 cents and buy a gilt paper or a fine blank for the small difference than to invest 5 cents in a cheap blank; but if you want the 5 cents paper, we have it and will be glad to sell it.

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This is a beautifully printed, neat, clear type monthly paper, devoted to a defense of the greatly imperiled Christian Sabbath, and to an uncompromising war on the "whisky devil."

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CHRIST WALKING ON THE SEA OF GALILEE

AMONG the great religious paintings of modern times, Christ Walking on the Sea, by Chas. Francer, is a masterpiece. The text from which the picture was taken is this: When even was come, his disciples went down unto the sea, and entered into a ship. And it was dark, and the ship was in the midst of the sea, and Jesus alone was on the land and was not come to them. And the sea arose by reason of a great wind that blew. And he saw them toiling in rowing, for the wind was contrary unto them, and the ship was now in the midst of the sea tossed with waves. Jesus cometh unto them, walking upon the sea and would have passed them. But when the disciples saw him walking on the sea and drawing nigh unto the ship, they supposed it had been a spirit, and cried out for fear. And immediately he talked with them, and saith unto them, "Be of good cheer, it is I; be not afraid."

This beautiful biblical description the painter has chosen for his subject, and his wonderful painting appeals in the highest degree to the religious sentiment, as well as the artistic taste and refinement of every nationality and every creed.

The reproduction just issued is a fine photo-etching, in which the light and shade of the original are faithfully preserved. Size, 21x28 inches; printed on fine plate paper.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free for each new subscriber sending us $2.

D. L. M[illegible]

Publisher of NEW ORLEANS CHRISTIAN A[illegible]

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J. J. H. GREGORY & SON, Marblehead

Christian Advocate.

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C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A Temperance Mission.

MR. EDITOR: The subject of missions has been agitated through the ADVOCATE recently, which is praiseworthy, but only one kind of missionary work has been mentioned: a man to be sent out to preach the gospel in French. This, we think, ought to have been done years ago; but it is better late than never. If the right man is secured, and a judicious course is pursued now, a rich harvest of souls will be the result. More blinded eyes will be opened, and more deluded souls will be enlightened, than ever before in this fair land of ours. While this enterprise meets with our cordial approval, there is another movement which, we think, should accompany or precede this, and that is temperance missionary work. There have been for years—we know not how long—and there are to-day, some bold and earnest temperance workers in Louisiana—men and women who have left their homes and traveled over the State, and worked faithfully in the interest of the cause. All honor to them! But what of results? Is our State a temperance State? Has there been a revolution of sentiment upon the subject? Any towns and parishes gone dry, or making an effort so to do? With only one exception, we have heard of nothing of the kind. Does the reader ask why? We think we have the answer: Our temperance workers, like our ministers, have occupied our churches, and discoursed to a few Protestant people who are, in the main, temperance people already. What has been the result, and what will be the result in the future of this policy? Our State to-day, with all the Methodist, Presbyterian, Baptist, and other Christian churches, all having temperance workers in them, is burdened and cursed with the whisky traffic, and its impoverishing and ruinous effects. Do not the pastors in all these churches preach against this gigantic evil? Are not the pastors in these different churches as much interested upon the subject, and as influential generally, as these special temperance lecturers? Why such insignificant results? Because whisky dealers, whisky advocates and whisky drinkers seldom, if ever, hear the subject discussed by anyone. What shall be done? Is there no remedy? Is our fair State doomed? Is time to roll on, and our sun to set at last beneath a dark and cheerless sky? No, we think not necessarily. As with our French-speaking missionary, so with a temperance missionary. Let the chief object be to reach the masses. "The whole need not a physician, but they that are sick." Discuss the subject in such places as those in ignorant bondage will attend and hear. Exhibit statistics, and enlighten and lead them to see themselves and their state as they are. A sinner must be convicted before he is converted. Certain long-robed gentlemen, under the guise of religion and holiness, wink at this curse and shame, guzzle down quantities of intoxicants, and thus aid in this devilish work. "Truly they shall have their reward." This state of things has existed hitherto, and how long shall it continue? We answer, Until we reach the masses and teach them better. Through perseverance and faith in a God of justice we defeated the Lottery, and now why not remove this disgrace to our fair State, and thus open the way for the greater success of the gospel of Christ?

H. ARMSTRONG.

Lafayette, La.

Ecce Ecclesia!

AND CHARITY BALL.

THE YOUNG PEOPLE OF EDWARDS WILL HELP OUT THE EPISCOPAL CHURCH.

The *Clarion-Ledger* acknowledges an invitation to attend the "Grand Charity Ball" to be given by the young ladies of Edwards, on Feb. 10, for the benefit of the Episcopal Church. The following committees have the affair in charge:

Here follow Committees of Arrangements, Invitation, Reception and Floor.)

The above astounding notice we clip from the *Clarion-Ledger*, of Jackson, Miss., of Monday, the sixth instant. We had thought that this so-called charity had gone to its extreme limit when we read a similar notice a few days since in connection with one of the benevolent institutions of our great State; but in the above we find a presumption which overleaps all bounds—an insinuation which is humiliating in the extreme. The church of God an object of charity! Shades of the apostles, who left all to follow Christ! Spirit of St. Paul, who would present to us a "glorious church without spot, or wrinkle, or any such thing!" "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made;" and yet this same Word, who is the "Head of the church," receiving the revenues of a "charity ball" to support *his body, the church*. How different this to the teaching of the Son of God, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength!" The church of God an object of charity, and that, too, at the hands of a universally acknowledged enemy to the cause of Christ! I wonder that the late lamented Phillips Brooks does not shudder in his new-made grave. Certainly we have misconstrued the teachings of the great apostle when he tells that the church is the disburser (not the recipient) of charities. Surely God hath forgotten to be gracious to this, his boasted *only people*. "Love not the world, neither the things of the world," is a teaching of the loving John, and the sturdy, practical James says that such friendship is enmity with God. Fairs, festivals, bazaars, "*et id genus omne*," may barely be tolerated, but a "charity ball" utterly falls in the first semblance to anything like honor to our crucified Lord, "who, though rich, for our sakes became poor, that we, through his poverty, might become rich."

To what lengths will the great enemy of the human soul not go in his darling and presumption! Truly he goeth about seeking whom he may devour, and he hesitates not to come in among the people of God. In the name of decency, I protest; in the name of the church, I protest; in the name of the "Father, Son, and Holy Ghost, which was in the beginning, is now, and ever shall be," I protest. For the honor of our blessed Master and his beloved church, I would hope that the "charity ball," with all its revenues, had been rejected as a thing offered unto idols.

T. B. HOLLOMAN.

Wesson, Miss., Feb. 9, 1893.

Work in Brazil.

For some time past I have been a witness to the fact that the Lord's hand is not shortened that it can not save, and that even here in Brazil the preaching of the gospel is mighty through God to the pulling down of the strongholds of Satan, and the building up of the kingdom of our Lord and Savior Jesus Christ.

I have been in Brazil about six months, and since I came out here I have been made to wonder at seeing men so willing to be led into the way of life, especially Roman Catholics.

At the last Annual Conference I was ordained to deacon's orders, and appointed pastor of an American settlement of English-speaking people, until I should acquire the Portuguese language. I am living in the house of my brother-in-law, Rev. M. Dickie, in Piracicaba. He is pastor of the church here as well as presiding elder of the district. In this place I have seen the power of God at work among the people. Shortly after I arrived I was filled with thankfulness to Almighty God by seeing eight persons come forward for baptism; since then I have seen many thus break with the Church of Rome.

At Christmas we had a very good time, that festival being observed in a right spirit, even of joy and thanksgiving. We had also a watch-night service, which was well attended. As the moment drew nigh which was at the same time to close the old-year scene and usher in the new, all knelt in silent prayer, and we trust that then and there many lives were laid upon the altar that sanctifieth the gift. At the close there was much greeting, handshaking and hugging in true Brazilian style.

But this was not all. The next day, Sunday, we had good times at the services. At the night service there were seven strong, intelligent men (one of them a police captain) and two women came forward to be received into the church by baptism, thus openly renouncing the Church of Rome, and standing up for true evangelical teaching, others coming forward and offering themselves as candidates for church membership. I hold that this is greater victory than to see so many open heathen come out of darkness into the light, for the Roman Church has the minds of her people prejudiced against the teaching of the gospel. They are *trained* enemies, but they are waking up to see the hollowness of their church, and to find that it has not wherewithal to satisfy their felt need. Her corruption is appearing unto all. Brazil needs the gospel, and, thank God, Brazil is open to the gospel. We need more churches, we need more workers; the harvest truly is plenteous, but the laborers are few.

I remain, Yours in Christ,

JAMES HAMILTON.

Piracicaba, Estado de São Paulo, Brazil, Jan. 6, 1893.

Temperance in Aberdeen, Miss.

Assisted by able lawyers and other true friends of the temperance cause, we have diligently labored for the past month to defeat the granting of license to retail spirituous liquors in the city of Aberdeen. As is well known, the question turns on the majority of qualified electors. Our endeavors have been put forth to ascertain the number of legal voters who signed the liquor petition. We soon found that legal and constitutional objections could be made to about one hundred and forty names on the petitions, which would defeat whisky in Aberdeen. Worst of all, several of the county records pertaining to the tax list were taken or stolen from the court-house. This was done when the whisky fight began. It does not take a very wise man to see why these important books disappeared! From the above we conclude that if license is granted, it will be because the records are gone or stolen, and the balance of power is in the hands of those who are not qualified voters.

The whole county is agitated on the subject. We will go into the county election soon. Both sides believe that Monroe county will go "dry" by a large majority. Church work and the cause of prohibition grow all the time. Pray for us. J. A. BOWEN.

Aberdeen, Miss., Feb. 9, 1893.

FROM THE WORK.

Rev. G. E. Greene, Big Cane, La.: "Affairs on my work—Melville and Big Cane—are pleasant and hopeful. Parsonage very neatly furnished. Stewards faithful. Good Sunday-school at Melville. Had one of my church secretaries to furnish me with a carefully made list of members—the first time in five years. He did so, too, without being reminded of his duty."

Rev. W. W. Drake, P. C., Crowley, La., Jan. 30: "I arrived at Crowley, Dec. 30, 1892, and have preached here every Sunday since. Congregations average over 150. Sunday-school is full and interesting. Large prayer meetings. Collection for Week of Prayer and Self-denial amounted to $13. We are planning for revival services early in the year, and expect large results."

Rev. H. L. Norton, Jan. 30: "We are not an extreme people at Madison. The elements have not been in commotion. We have had no cyclones, no thunder-storms or tornadoes, but be it known that the atmosphere is not stagnant in these parts, inasmuch as it was agitated into a gentle breeze in the neighborhood of the parsonage on the afternoon of the twenty-eighth instant. Each appointment has been filled during the year."

Rev. C. R. Godfrey, Floyd, La.: "The first quarterly meeting for the Floyd circuit, Delhi district, Louisiana Conference, was held at Floyd, on Wednesday, the first of February, 1893. The presiding elder, Rev. H. O. White, was on time, and preached three sermons to the use of edifying. Had a delightful communion service; pleasant and profitable Conference. The presiding elder told us that the outlook for the Floyd charge is very bright, hopeful and promising."

Geo. L. Jones, Maurepas, La., Feb. 1: "I hope that a report from this Sunday-school and prayer meeting will not be out of order. A revival has been going on for four weeks. Several conversions in the school, and the prayer meetings generally revived. Maurepas has one young man at school preparing for the ministry. I expect others will follow soon. We, at this appointment, expect to pay the preacher in charge one hundred dollars this year. There is good prospects for the ADVOCATE."

Rev. G. W. Gordon, Coffeeville, Miss., Feb. 8: "In reporting the first Quarterly Conference for this charge, I neglected to mention the presence of our efficient colporter, Rev. G. W. Bachman. This was an oversight, and wholly unintentional. In the Quarterly Conference and in the Sunday-school mass meeting, Sunday afternoon, he rendered appreciated help. There is no man in our Conference who is doing a better work than Bro. Bachman. The distribution of sound literature is a most important work, and our presiding elders, and pastors especially, should give their aid in furthering this work."

Rev. John H. Rogers, P. C., Poplar Creek, Miss., Feb. 7: "The first Sunday in January found me on my new field of labor, ready to begin my year's work. We had to move about 175 miles; but when we got here we found a good parsonage and a generous people. We have started on our second round; will hold all our Church Conferences this round. Our first Quarterly Conference was held Jan. 27, but, owing to the rain, the officials did not come out—only one steward present; but our beloved presiding elder (W. T. J. Sullivan) was on hand, and preached an excellent sermon for us. Brethren, pray for us, that we may have a baptism of the Holy Spirit during this Conference year."

Rev. W. T. Currie, P. C., Springfield charge, La., Feb. 7: "I came to my new home on Dec. 28, 1892. I finished moving the second week in January. My family did not get here until the twenty-fourth day of January. The people of Ponchatoula were very kind to me in taking care of me. They threw their doors open to me. On the evening of Jan. 24 my family arrived. Ever since the morning of Jan. 26 there has been a gentle breeze blowing, and there has been blown into the parsonage nice sausage, pork, light bread, cake, strawberry and chickens, and I can say with David, 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' My congregations are large and attentive. A great many have asked interest in prayer; therefore, I ask you and all the brethren to pray for us this year."

Rev. J. N. Tucker, Learned, Miss., Feb. 8: "Learned circuit is a new one, composed of three churches which previously formed a part of Utica circuit, viz.: Bear Creek, Learned, and Reaves Chapel. To these is added an appointment at Dry Grove, where we expect soon to organize a church. Since my arrival here I have preached nine times, held several prayer meetings, visited fully two-thirds of the membership, and prayed with and for each family, except two, whom I have visited. I have sent three renewals and two new subscribers to our paper—the NEW ORLEANS CHRISTIAN ADVOCATE—and have others now to forward. We have held a Church Conference at each church, elected secretaries, appointed class leaders, and, as far as possible, begun systematic church work. We expect large things from our God this year. Pray for us."

Rev. T. B. Holloman, Wesson, Miss., Feb. 10: "Recognizing the magnitude of the work committed to our charge, we have begun rising early (5:30 A. M.) and running until 10 to 11 P. M. In these five weeks we have met every service in the church; visited 125 families, besides numerous office calls; have kept fairly up with our library work, and have nearly completed one of the most delightful books I ever read—'The Bible in the World's Education,' by Bishop Warren. Get it, brother; you'll enjoy it. Bro. Woodward was with us last Sunday, preaching and holding Quarterly Conference. Church not yet recovered from extra exertion of fourth quarter of last year. The Board of Stewards devised liberally for our support. Indeed, such an increase over any previous salary that we begin to think that we may some day, even yet, reach up among the *big* preachers. We have renewed for ten copies of the ADVOCATE and secured one new subscriber. Congregations continue good, and, all in all, we start off well."

Rev. J. H. Evans, Williamsburg, Miss., Jan. 31: "This is my fourth year with this people, and, best of all, my return was a source of joy to all, both preacher and people, and we do hope and pray that we will be blessed by our heavenly Father in our work, and be the instrument of bringing many souls to Christ. Our new presiding elder came and held our first Quarterly Conference, and left a lasting impression for good on the hearts and minds of the people of every denomination. He is a man full of the Spirit of the Master and fine intellectual powers; preaches with spiritual fervor, and presides over the Quarterly Conference like a born elder, and he will always find open hearts and arms when he comes on this work. It seems to me that our presiding elder comes up to that commandment of our Lord which says, 'Be ye wise as a serpent and as harmless as a dove.' May God grant us all such a spirit as this! We can say for Williamsburg circuit that there is a move in the right direction, and that is a deeper work of grace in the hearts and lives of our people, and a more consecrated spirit of working for the Lord. Pray for us, that this, the fourth year of our stay with this people, will be the best and most prosperous."

Rev. S. S. Began, Cane River, Louisiana Conference: "I am happy to report, 'Right side up with care.' I have made my first round on Cane River circuit, and have met a great many of my people, and claim among them many friends. I am very much gratified to find quite a number of faithful Christians, and all seem to have the great work of the Master at heart; and, by the grace of him in whom, and by whom, we move and have our being, we are going to gather ourselves together to do battle against our common enemy, and, with Jesus as our Captain, 'victory' is ours. We need to be fortified on every side, having on the whole armor of God, for we find, too, that Satan has made himself strong, and walled in his 'city' with great stones of self-security and thoughtlessness, and garnished them over with several coats of profanity, drunkenness—in fact, every vice that could be mentioned; but, by the help of our King and Master, we will surround them and attack his stronghold, though the walls be of such prodigious size that we can't see over them. We will blow the gospel trumpet until they quake and fall; then will we take possession in the name of our God, and build again the walls of Zion. God grant to give us a speedy victory, 'and set the captive free.' Brethren, when your eyes perchance to fall upon these lines, let your heart go out in a moment's prayer for this people and their pastor, that God may bless them."

Rev. E. G. Kilgore, Alvord, Texas, Feb. 4: "Three weeks ago I left my home, at Memphis, Tenn., to fill an engagement with Bro. Ben H. Bounds, at Chico, in this State. After rather an unpleasant trip, I reached Chico on time, and began the work at once. At first we had an up-hill pull of it, on account of cold weather; but, continuing faithfully until the clouds rolled away and the weather moderated, the people began to come, and the congregations began to increase until we were compelled to move to the largest room in the place, and then were so crowded that we found it difficult to work. In the meantime, however, the spiritual tide rose higher and higher, until shouts of praise went up from every part of the great congregation, and many were converted to God. There were quite a number of valuable additions to the church. Bro. Bounds is a new man in this charge, but he has captured the good-will of the people, and is prepared to do a great work here. From Chico I came to this place, where we are now engaged in the first week of a meeting which promises to be very successful. In fact, we already have a rejoicing church, and a number of penitents, with some conversions. The Lord is with us in great blessings. Praise his name! Bro. Ayers (our pastor here) and his people are expecting great results. I go from here back to Arkansas to assist Bro. Brown at Rector, and thence to Poplar Bluff and other points in Missouri. Pray for me in the work. May the Lord bless the ADVOCATE!"

Rev. L. J. Jones, Pleasant Grove circuit, Feb. 6: "On the fourth day of February, 1893, Welman Church sent to this parsonage a wagon containing one barrel of flour, and sugar, coffee, rice, meat, can fruit, salt, dress goods, and several other packages. One brother sent us a piece of money. Mr. Editor, some call this a pounding. I will let them name it while my family and I do the eating and wearing. I know you are burdened with such pieces; but, as this church was only organized just before our last Annual Conference, I think you ought to publish it. We started with thirty members. We are looking for still better times. Bro. Webb, superintendent of our Sabbath-school at Welman, and others of Welman, visited the parsonage on the fourth day of February, and some of the leading members of Pleasant Grove Church. Bro. Webb stated in the meeting that they had a fine Sabbath-school, and on Wednesday night, of the past week, they had a house full out at their weekly prayer meeting. Bro. Frank Beason had much to say as to the success of Pleasant Grove Church. He remarked that they appreciated what God had done for them, and they loved their preacher and family, and, from the way some of the members of Pleasant Grove Church brought in their baskets such gifts as hams, cakes, sugar, rice, coffee, butter, meat, some handing in pieces of money as a token of their appreciation, we could but feel that God was with us. We have other churches on the work that are good to us. By the assistance of Dr. Cowart and his good wife and others, we are getting the parsonage and grounds in good shape."

Rev. W. W. Hurst, Bowerton circuit, Brookhaven district, Mississippi Conference, Feb. 3: "On Dec. 29, last, we bade farewell to our friends at Percy's Creek station, Woodville district, and wended our way to this charge, feeling keenly the separation from old and tried friends; but I have found in this new field Christian men and women who are loyal to our Methodism, and who know how to devise liberal things for the support of their pastor and family. We arrived at this parsonage on the second day of January, and found my predecessor still holding the fort—not waiting for reinforcements, but plans all arranged for a retreat on the following day. A few days after our arrival the ladies of Barlow and vicinity gave us tokens of appreciation in the way of substantials not to be forgotten soon by this scribe and loved ones. I have visited the three appointments composing this charge, and find my people intelligent, liberal and generous, and more consecrated to God and his church than the average circuit of to-day. I am now devising plans for an advance movement on all the lines of church work, and the brethren have pledged me their support and co-operation in this greatly needed work. My time, since I came among this good people, has been almost solely occupied in visiting from house to house, in order to know my people and to become acquainted with their wants. Our Sunday-school at this place is a very interesting one, and one of the few where a large number of grown people attend, and take an active part in the lesson recitations. We have two Senior Quarterly classes, and the members composing these classes range in age from fifteen to seventy. It is very encouraging to see so many grown people in our Sunday-school, as it strongly indicates the type of piety which permeates the heart of our community. Mr. Editor, will you permit me, in this connection, to say something in reference to our Rehoboth High School? Prof. L. M. Cox, a graduate of the Southern University of Alabama, presides over the interests of this school, and is, doubtless, the right man in the right place. I know of no school of its character more thoroughly adapted for preparing young men and women for college. Being decidedly Christian, boys and girls are instructed in morals as well as science and literature. In addition to this, the school being remote from railroad towns, the boys are not in daily contact with the vices so common on these thoroughfares. Miss Anna Kendrick holds the reins over the female department, and is doing excellent work for the future womanhood of this country. We are toiling and praying for a year of revival power. Aid us in your prayers. Success to you, Doctor, and our good ADVOCATE."

THE JOY OF INCOMPLETENESS.

If all our life were one broad glare
  Of sunlight, clear, unclouded;
If all our path were smooth and fair,
  By no soft gloom enshrouded;
If all life's flowers were fully blown
  Without the sweet unfolding,
And happiness were rudely thrown
  On hands too weak for holding—
Should we not miss the twilight hours,
  The gentle hare and sadness
Should we not long for storms and showers
  To break the constant gladness

If none were sick and none were sad,
  What service could we render
I think if we were always glad,
  We scarcely could be tender.
Did our beloved never need
  Our patient ministration,
Earth would grow cold and miss, indeed,
  Its sweeter consolation.
If sorrow never claimed our heart,
  And every wish were granted,
Patience would die, and hope depart—
  Life would be disenchanted.

And yet in heaven is no more night,
  In heaven is no more sorrow:
Such unimagined new delight
  Fresh grace from pain will borrow.
As the poor seed that underground
  Seeks its true life above it,
Not knowing what will there be found
  When sunbeams kiss and love it,
So we in darkness upward grow,
  And look and long for heaven,
But can not picture it below
  Till more of light be given.

The Bow of Promise.

"I do set my bow in the cloud."—Gen. ix, 13.

The world never looks so beautiful as it does when the Summer shower is passing away, and the bow is set in the retiring cloud before the thunder ceases to be heard or the lightning to flash along the darkened sky. The most precious of all earthly blessings are those which are given in contrast with trouble and sorrow. We all need trial and conflict and darkness to make us look for light and long for peace. We are never so thankful for an hour of sleep as when it comes after a night of wakefulness and pain. It is hunger that gives healthful appetite for food. It is toil that prepares for rest. It is conflict that prepares the longing soul for peace. If we had no shadows, we could have no sun. Thank God for shadows as well as sunshine. When the cloud of trouble casts its gloom upon your path, look up and you will see the bow of promise bending over you. The great destiny of time and eternity turns upon obedience to the divine command, Look up. "Set your affections on things above."

A little boy playing in the streets came to the foot of a long ladder and looked up. He heard the sound of hammers and the voices of the workmen far up on the roof above him, and his childish curiosity impelled him to climb. He set his little foot on the lower round and his hand on the next, and then he pulled himself up slowly, hand over hand, round after round, until he was so high that a fall would be instant death; and yet he had not reached the top. Finally he grew tired and wished he had not begun to climb. He looked down to see how far he had come, and the great height made him giddy. He began to tremble and was fast losing his strength. Just then a man passing along the street at the foot of the ladder looked up and saw him terrified and trembling, and cried out: "My God! that boy is going to fall." The man meant no harm, but it was the worst thing he could say. His words and the frightened tone in which he spoke made the poor child much nearer falling than he was before. He grew more and more giddy; he thought the ladder swayed to and fro like trees bent by the storm. He thought the house and the whole street were rocking to and fro like ships on the sea. But all at once he heard another voice, loud, cheery and full of courage, from the roof of the house above him: "Boy, look up!" He did look up. Anybody would have done so, hearing such a voice as that? "All right now, come on." The boy was no longer giddy. He began to climb and soon reached the hand of a smiling friend.

There is many a weary climber standing on the step-ladder of life, high enough to make it fatal to fall, yet with much more climbing to do before he will reach a place of rest. He is so discouraged and disheartened, and he hears somebody say, "He will never make anything; he will never succeed; he will certainly fail." And yet he only needs to hear the kindly cheering voice which comes from above, "Look up." There is a strong helper bending down to take him by the hand. This is the word which kind Heaven sends down to the tempted and tried. Whether child or man—look up. Heaven is above; the pit is beneath. It is safe to climb. It is destruction to fail.

Oh (we), preachers that have received no purse nor pounding since Conference—faint-hearted climbers on the step-ladder of life—all above you is calm and steady when the earth reels beneath your feet. Look up, and keep climbing, and you will soon see a divine hand reaching over the battlements of heaven to help you to "call in the laborers and pay them their hire." God sets his bow high enough for all to see, and yet he brings it down to earth for all to touch and embrace. "Look up."

D. C. Rawls.

Loaded with Small Shot.

I met an intelligent lady from another charge, a few days ago, and, in answer to a direct question as to how her pastor was getting along with his work, she said: "He loaded his gun for last Sabbath with small shot; consequently, he did not kill anybody, but he slightly wounded quite a number of us." I have thought much of that statement, and the more I think the deeper the impression it makes. Some people seem to think they have not been gunning if there is not a corpse or two left round the altar. They must kill somebody, or else it is perfectly plain, from a scriptural standpoint, they are not doing their duty. But if somebody else goes a-gunning, loaded with large shot, and they are killed, they want somebody hung for it. Well, if anybody is killed, except in necessary self-defense, somebody ought to be hung; and, ecclesiastically, this is the usual result of killing people.

Some men do not seem to care whether they kill in self-defense or in cold blood. They go with their guns loaded with large shot all the time, and only shoot to kill. If they visit and preach for a brother, they must kill somebody; and as soon as they go to a new charge, they look up all the sick and afflicted of the congregation, and go to killing, and, when they have finished the job, they feel like killing all the pastors who preceded them for not having killed these people long ago. They call this a faithful administration of the discipline of the church.

Our Lord tells us, in Luke xiii, 6, 7, of a man who ordered the dresser of his vineyard to go a-gunning for a fig tree that was fruitless, and had been for three years. But the dresser thought he might do something more than had been done to make it bear, and asked for another year, which was granted. I do not know whether there was any fruit at the end of the fourth year, or not; but I do know that both the owner and the dresser thought it best not to cut the tree down until every expedient had been tried to make it a fruit-bearing tree. But some gunners after trees cut them down just to see them fall; and they will cut them down in a flower garden with as little regard to consequences as if they were growing in the wild forest.

Then, in Matt. xiii, 24-30, he gives an account of a lot of good servants who wanted to go a-gunning for some tares that were growing and bearing fruit among the wheat—the work of a mean midnight enemy. There was no doubt as to the character of these tares, for they were bearing fruit. Neither was there any difficulty in distinguishing the tares from the wheat, and these servants wanted to dispose of them on the spot; but the man said: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." The servants saw but one thing, and had but one thought. They saw those wicked tares, and wanted to destroy them; but the master saw another thing, and had another thought. He saw the good wheat, and wanted to preserve it.

As a matter of fact, it is sometimes necessary to expel people from the church; and yet it is my opinion that such a necessity does not often arise. In a ministry of more than twenty years I have been forced to expel three persons from the church, and in these cases my action was so manifestly just that the parties confessed their error and came back to the church. I had rather preach a man's funeral than to turn him away from the church.

Yes, I have had dancing, drinking, swearing, theater and circus-going members to deal with; but I have found the gospel of the blessed Son of God in the church to be something more than a mere organization. I have found it to be a most wonderful organism, with a defensive power that is almost irresistible when brought in contact with the quickened conscience of man. In some the progression is sometimes tryingly slow; yet the coveted end will come in a large number of the worst cases if the pastor perseveres in earnest faith and prayer, and a *loving* presentation of the gospel.

J. M. Weems.

A Bequest Not Lost.

Mr. Editor: Having recently published in your paper an article headed, "A Lost Bequest," which was copied with appreciation and comment in, at least, one other journal, I now offer a few suggestions as to a plan whereby bequests may not be lost. In most States of this Union the attempt to give away one's property after death is attended with more or less uncertainty as to results. In some States, as in Mississippi, the Constitution makes all donations to churches and public charities which are not executed before the death of the donor, null and void. In all States heirs-at-law have many advantages in contending for inheritances.

Mr. Tilden, of New York, most signally failed to secure his property to the charitable uses for which he designed it.

The only safe plan of bestowing charities is to give while you live. But the great objection to this is that most persons either need or wish to keep their property till they die. Yet, in spite of the saying that you can not eat your cake and have it, too, there is a plan whereby one may give away property and have it still, and, if need be, enjoy its fruits till the end of life.

There lives in the city of N— a lady who years ago, on carrying out the pious design of a deceased sister, deeded a valuable piece of property to the Methodist Church on condition that she should be paid a fixed annuity for life. The church has been greatly benefited by the use of the property, while she has received, perhaps, a greater income than she would done had she kept the property. In very many instances the trustees of charitable institutions would manage property more to the advantage of the owners than the owners themselves can do, and still have considerable revenues left for charity.

Our Church Extension Board are now agreeing to administer funds entrusted to them and pay annuities thereon when desired to do so. Thousands have been and will be entrusted to them which will not only aid in church extension during the lives of the donors, but will go on, after their deaths, building churches for future generations. In this way, many who must retain some income from their property during life may place it where it may be secured to such charities as they may design more largely to benefit after their deaths. Such an assignment of property during life would save a world of inconvenience, loss and litigation to the survivors who are interested in the property of the dying. Besides, it ought to be a great satisfaction to those who hope to have their good works live after them, to see those works begun and advancing while they themselves are still alive.

W. L. C. Hunnicutt.

Christ's Witnesses.

The thought often presents itself to my mind that professed Christians of the present day are too reticent in the matter of telling to the world what sweet spiritual peace is to be found in believing. It is not enough for church members to live up to the ordinary requirements of discipline, and trust solely in their good behavior as a means of winning souls to Christ. They should tell to the world, in word as well as action, what joy and consolation they have found in accepting Christ as their Savior, and urge the unconverted about them to forsake their evil ways and join them in battling for the Master. It seems to be a prevalent idea among the laity that the preacher is to attend to this; that he is the sole medium in this great work of saving human souls. They seem to think that if they are in their pews on Sunday, and come up to the other requirements of the church, in a measure, there is nothing else for them to do. This is good as far as it goes, but it doesn't go far enough.

Let me advise those worthy brothers and sisters who are relying solely on the preacher to increase the membership of their churches, to wake up to a more active sense of their duties as church members. Get your Bibles and turn to St. John i, 41, 45: "He first findeth his own brother Simon, and saith unto him, We have found the Messias; which is, being interpreted, the Christ. . . . Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Now, brothers and sisters, if we have truly found Jesus, we should be as anxious to tell it to others as were Andrew and Philip of old.

D. K. Hunt.

Vidalia, La.

A Criticism.

Mr. Editor: Your editorial on "Colportage Work" is timely and has the right ring. We hope you will follow up with some more on the same line. But please make it known that we have in our obscure Conference also a little colporter who is doing a little work with headquarters in the little town of Kosciusko, which is just a little way from the geographical center of the no-little State of Mississippi. Now, we would appreciate a little recognition along with other co-workers, inasmuch as we had a little to do with the initiation of this branch of our church work.

North Miss. Conference.

[An editor is a most unfortunate being! His lapses are "just perfectly awful." Even his commendations "cut gwine and comin'." He is expected to think of everybody and everything every time he takes up his pencil, and generally does it. But we missed it when we wrote the little article on "Colportage Work." How we came to forget Bro. Bachman and his work in North Mississippi Conference is one of the mysteries befogging the editorial mind just now. At any rate, if not too late, we say we have nothing but commendation for Bro. Bachman, and trust every preacher in his territory will forthwith send him a large order for work.]

Church Dedication at New Iberia.

Last Sunday, fifth instant, was a high day, a Galloway day, among the Iberians. The occasion was the dedication of the new Methodist Church there. Am not architect enough to describe this lovely little Christian temple, so here will only point you to it. It is said to be a beautiful blending of two orders into one harmonious whole. Was there ever a model, or did it drop out of the gifted preacher Parker's brain? Some one else will have to answer. It is an imposing substantial brick structure, and an ornament to the city. But it is its interior that gives its unique appearance and interest. The stage effect strikes in at once on entry. With the grand pipe organ concealed behind the usual stage curtains, the illusion would be complete from the raised seats. A little judicious fresco on the high vaulted dome would be in keeping with the two east and west memorial windows. But let us come back to the day. At eleven A. M. it was estimated that six hundred people were inside of a five hundred seat church. No report of the sermon is here intended. They tried that on Somerfield, and you know how it was. If Bishop Galloway was not at his best, no one knew it. His gathered fame on both sides of the sea was all brought home to us. His inspiration came from Psalms xxvi, 8, and all was forgotten by his hearers in his grand conception of his theme. The effect of churches on individual character, on communities and on nations ought to be securely telephoned up for coming generations. Now and then came the most tender, touching reminiscences growing out of his subject. From our lofty heights in following him he showed his skill on the heart-cords when in subdued cadence he brought it home to everyone that these inestimable church blessings cost money. And on this grand triumph, coming up through great tribulations, there still remained a debt of eighteen hundred dollars which stood in the way of its dedication. What he said and how he put it on those six hundred hearts was soon seen in the result. In fifteen minutes, said the watch, after the tellers started in, twenty-two hundred dollars were reported by the recording clerk, while at a distance his desk looked like a small national bank.

Then came the solemn, impressive dedication service. And then went up, "Praise God from whom all blessings flow," in which the grand organ seemed itself inspired, as it almost thundered its deep vibrations and led the voice of song.

And this was New Iberia. This the church that was purified by fire! And this the son of the heavenly King who has been mainly the instrument of building this second beautiful little temple of worship.

F. D. R.

The Gambling Evil.

Very few people outside of sporting fraternity realize what is involved in this matter of Winter racing, such as is now going on at Guttenberg and Gloucester. It means that all though these Winter days, with the thermometer often down at zero, now through snow and icy winds, now through mud and slush, the wretched brutes who figure as racers at these dens, and the equally wretched brutes who urge them on, are conducting what is called in some quarters the "royal sport" of horse-racing. On one of the severe days of last week the Guttenberg editor of *Mail and Express*, in his report of the proceedings at the track, said that the "jockeys suffered severely," and only one man, the "judge," was out to see the "finish." Can anyone imagine anything more ghastly than this in the name of "sport." In the name of God and humanity this thing ought to be stopped! If there is any strength in the Christian sentiment of these communities, if there is any power and effectiveness in the church of Christ as it exists here in these cities, surely it ought to be exercised in bringing to an end this accursed business!

A long and interesting article appeared in the *Tribune* of Jan. 16 on "The Pool-room Nuisance." The writer speaks of a "practical betting man" who advocates the introduction on race tracks of a new gambling device known as the "mutual register." This machine is worked by electricity, and by means of it the gambling business may be carried on with great facility and success. The betting man grows quite enthusiastic over the device. "By using a sufficient number of machines," he says, "it would be an easy matter to bet $1,000,000 on a race, if time were given to get it on. Machines could be arranged to suit the convenience of all classes of betters. There could be $1 machines for the small fry and $500 machines for such men as M. F. Dwyer, Pierre Lorillard and A. F. Walcott, and others could be graduated from $5 to $25." The *Tribune* writer, however, does not approve of the new departure, and he concludes his article as follows: "The writer can take you to a score of pool-rooms in this city and show you a hundred men who belong to the category of pool-room 'fiends.' The city is full of them. They abound. They begin as boys who bet their ten-cent pieces in combination with the ten-cent pieces of their comrades, and they go on till the passion becomes too strong to resist. No. It would not be in the line of the writer to approve such a plan as that advocated by the practical betting man. The main thing now is to do away with the betting temptation in the city, and to confine the evil to the race-track. Betting is bad enough anywhere, but if it is to go on, let it be confined. If it were not for the pool-rooms, Guttenburg could not keep its gates open. Nobody is going over there in such weather as has prevailed these ten days. But so long as there is betting in the city, and so long as the pool-rooms pay the track for the returns, just so long will the cesspool of racing be a profitable venture. Lord Beaconsfield was right: the turf is the greatest engine of national demoralization."

The *Buffalo Express*, which is a terror to evil-doers in that city, and has done most effective work in the crusade against gambling, in noticing the meeting held at Chickering Hall to protest against gambling on the races, makes this pertinent comment: "This is all very well. The Ives Act should be repealed and newspapers should not print tips. But the meeting did not strike at the mainstay of the evil, that giant monopoly, the Western Union Telegraph Company. As the *Express* recently showed, the Western Union charges each turf exchange $20 a day for each race track. There are six pool-rooms in Buffalo and four tracks are played here. Therefore, the Western Union derives a revenue of $480 a day from the Buffalo pool-rooms. There are 500 turf exchanges in the United States. This money is paid for use of wires and the reports of races which the Western Union procures by its own agents. There could be no pool-rooms if the Western Union Telegraph Company did not furnish them with the news of the races. It is a question whether the company does not exceed the terms of its charter when it undertakes to collect news. The doctrine of Ultra Vires could probably be invoked to stop the Western Union Telegraph Company from acting as a race course touter and reporter. At any rate, the Legislature could make a law that would cover the case completely. The National Anti-Gambling League, when it is formed, should bring its heaviest guns to bear on the telegraph monopoly which enables pool-rooms to exist."—*Christian at Work.*

North Mississippi Conference Notes.

Rev. James Porter and family have our sympathy in their much affliction.

The district parsonage at Durant is being improved by the building of additional rooms.

Rev. T. W. Lewis and wife and Rev. J. D. Newsom are on the sick list, all of whom, we hope, will soon be restored to health.

Oxford station paid in full the first quarterly installment of salary for presiding elder and pastor at the first quarterly meeting.

Rev. T. B. Malone was in Nashville, last week, looking after our Conference Minutes, which will be out ere these notes are read by the public.

Presiding elders and pastors, so far as this scribe knows, are in place and at work with cheerful spirits and sanguine expectations of a prosperous year. Financial support is not so good as we have known, but all seem possessed of the spirit of faith and hope.

Grenada Collegiate Institute is doing well. New pupils are coming in, and good work is being done by President Newell and his excellent faculty of teachers. Everything about the school has the air of Christian education. It deserves, and should have, a large patronage.

The colporter is doing both office and field service with gratifying success, considering bad weather and "hard times." Subscribers to the church papers are mostly renewing without much murmuring, and new ones are frequently taken. Good books are in constant demand. Nearly every day's mail brings orders for some.

G. W. Bachman.

SUNDAY-SCHOOL LESSON.—Feb. 19, 1893.

Prepared by Rev. A. F. Watkins.

Subject.—Rebuilding the Wall. (Neh. iv, 9-21.)

Golden Text.—"We made our prayer unto our God and set a watch against them." (Neh. iv, 9.)

Topical Outline.—I. Praying and Watching (vs. 9-12). II. Watching and Working (vs. 13-18). III. Working and Organizing (vs. 19-21).

Home Readings.

Monday—Rebuilding the Wall. (Neh. iv, 1-6.)

Tuesday—Rebuilding the Wall. (Neh. iv, 7-11.)

Wednesday—Rebuilding the Wall. (Neh. iv, 15-23.)

Thursday—Wicked Devices Frustrated. (Psa. xxxiii, 10-22.)

Friday—Wise and Foolish Builders. (Matt. vii, 24-29.)

Saturday—Help Cometh from God. (Psa. xliv, 1-8.)

Sunday—Watch and Pray. (Eph. vi, 10-18.)

Introductory.

Time.—B. C. 444. A. M. 3560.

Places.—Jerusalem and vicinity.

Persons.—1. Nehemiah. 2. His enemies, the leaders of the conspiracy against him: Sanballat, the Horonite, a Moabite, who held some civil or military command in Samaria; Tobiah, the Ammonite, supposed to have been a slave in the Persian court, and through the favor of the king, to have been made governor of his people. Both he and Sanballat had become connected by marriage with influential Jewish families in Jerusalem, and were, on that account, more formidable adversaries of Nehemiah. Geshuu, the Arabian, probably the chieftain of some nomadic and predatory tribe, who would naturally oppose the re-establishment of the Jewish power.

EXPLANATORY.

I.—PRAYING AND WATCHING.

Ver. 9. "Nevertheless." Notwithstanding the conspiracy mentioned in verse 8. "We made our prayer unto our God and set a watch." They prayed as if entirely dependent upon God, and watched as if entirely dependent upon themselves. "The strongest confidence in the protection and favor of God does not preclude the use of any of the means of self-preservation and defense which his providence has put in our power." (Clark.)

Ver. 10. "Judah said." Through the representatives of the tribe. "The strength . . . is decayed." Fears within. By their excessive labor, and possibly by the weakening of their working force in the assignment of some of the workmen to guard duty, their strength was impaired. "Much rubbish." The accumulated rubbish of one hundred and forty years had to be cleared away before they could begin to build the wall.

Ver. 11. "Our adversaries said." Foes without. Their enemies planned to surprise them in the midst of their work.

Ver. 12. "The Jews which dwelt by them." The Jews who dwelt in the adjacent villages and knew of the conspiracy. "Ten times." Many times; time and again. The latter part of this verse is somewhat obscure; but the meaning seems to be that they warned Nehemiah of the danger, and urged the members of their families, who had gone to assist in the work on the walls, to leave the imperiled city and return to their homes.

II.—WATCHING AND WORKING.

Ver. 13. He stationed the guards at the low and exposed places, where there was especial liability to attack, and set them behind the walls, which served as a protection to them. They were distributed along the line in family groups, so that each man would be inspired to greater courage by the presence of these who were dear to him.

Ver. 14. "And I looked, and rose up, and said unto the nobles." He personally examined the defenses, and cheered and encouraged the people with the assurance of the favor and help of "the great and terrible" God, appealing to them, in the name of their most sacred interests, to be fearless and valiant.

Ver. 15. "God brought their counsels to nought." Through the warnings of their friends, and their own watchfulness and courage, they were able to thwart the designs of their enemies; but to God's providential care their escape was properly attributed. "We returned all of us to the wall." For a while they had stood, armed and watching, now they had returned to the work.

Ver. 16. "From that time forth." In view of the dangers that threatened them, "one-half" of the workmen now stood guard, holding their own weapons and the weapons of "the other half," who continued the work of building up the walls. "Habergeons." Coats of mail. "The rulers were behind." Where they could best superintend the labor and, in case of an attack, direct the defense.

Vers. 17, 18. The meaning, probably, is that those who carried the materials to the builders literally held their weapons in one hand while they held their burdens with the other; but that the builders who needed both hands for their work, had their swords girded by their sides. The verses contain a graphic description of their watchfulness and determination.

III.—WORKING AND ORGANIZING.

Vers. 19, 20. "The work is great and large, and we are separated upon the wall." The inhabitants of the city were but few and the work extensive; they were scattered in family groups and were thus "far from (one) another," and it was necessary that they should have some preconcerted signal to call them together in case of an attack.

Ver. 21. "One-half" standing guard and holding the weapons while "the other half" worked, and, so alternating, they labored from early morning until "the stars appeared."

Practical Suggestions.

(1) Nehemiah was pre-eminently a man of prayer, and, consequently, a man of power. The accidental similarity between the words "prayer" and "power" is not more marked than their real connection as cause and effect.

(2) It is necessary to both watch and pray. (Ver. 9). (See also Mark xiv, 38.) Two travelers camped one evening at an oasis in a desert. One of them said: "I shall *loose* my camel and trust in God." "Nay," said the other; "I will *tie* my camel and trust in God."

(3) God's workers must not be hindered by the misgivings of the timid or discouraged. (Ver. 10.)

(4) We must clear away "much rubbish" before we can work for God. (Ver. 10.)

(5) Beware of secret foes. (Ver. 11.)

(6) Guard well the weak places. (Ver. 13.) (See also Heb. xii, 1.)

(7) With God's favor and help we must fear nothing. (Ver. 14.)

(8) Christian workers must sometimes be warriors. (Ver. 18.) (See also Eph. vi, 12.) The sword and trowel must both be used.

(9) A division of labor is needed. All men can not do the same thing. Some can bear burdens, some stand guard, some build.

Prevention of Cruelty to Children.

In Tulane Hall, Feb. 2, the Society for the Prevention of Cruelty to Children held its first anniversary, and we give our readers the address of its president, Rev. A. E. Clay, on that occasion:

There is a Grecian fable about a goddess who lived on the Island of Cypress, to the effect that wherever she walked straightway in her pathway sprang herbs and flowers, and the groves became musical with bird-song. With not the faintest spirit of egotism do I to-night rejoice that the progress of the S. P. C. C. through the year has left flowers and herbs and bird songs in the hearts and lives of many hundreds of little lives.

I believe that a greater interest has been awakened in behalf of the children of this State this year than in all the years of its history.

It is easy on an anniversary to drop into a reminiscent mood. I will not resist the mood.

One year ago—how short a space of time—and I stood almost alone. Here and there there was one who had faith in my intentions, and thought there would be no harm in allowing me to try. My brethren in the ministry, with one or two notable exceptions, stood aloof from me.

The secular papers thought I was a crank, and they did not wish to turn the handle. Some thought the society was to be a kind of appendix to the Methodist Church. Some, supposed to know, said there was no need for any such society. I was even waited upon by a committee of prominent gentlemen and told that a minister ought not to be at the head of such an association. The Christian papers of this city studiously refrained from saying anything about us and continues so to do. But I thank God the eagle eye of the secular press has long since seen the disinterestedness and practicability of our work, and to-day any of them, in our interest, will go beyond the bounds of ordinary courtesy.

For myself, let me say here what I have not yet said to any living creature. You who know me will allow me to say that this work has been the child of my brain and heart. Several times its burdens and duties, besides the care of my church and pastorate work, brought me very near to the waifless world. At one time last year, after several weeks' illness, I stood at the gate of the Celestial City. The choice was given to me then between life and death. Above me, all radiant in glory there stood my mother, a baby brother and two sisters and a great company of shining ones, and with sweet voices and beckoning hands they called me; but beneath me there were pleading faces and outstretched hands. I could hear the wailing of hunger-pinched children and the sighing of homeless ones, and I said: "Lord, I would rather continue this work of child redemption, much as I would like to rush into those dear arms which so often enfolded me in infancy." So I came back to work. It has been our aim, as far as possible, to take the father's and mother's place toward the children we have come in contact with. Some of the most affecting scenes we are called on to witness are in the homes recently desolated by death.

In one home we found four little ones. The mother had but just died in the Charity Hospital. We had to wake up the little wailings and break the news to them. Before two hours had passed we had housed the three girls and gotten the boy a private home.

In another home, after a protracted illness, the father died, leaving six small children, four of them about ready to die also. We were able to supply homes to two of these and minister to the necessities of the other sick ones, and soon saw all well and happy.

In another home, where there are four little ones and a mother, slowly wasting away with disease, we have been able to sustain them for months, and have good homes provided for the little ones when the mother shall have passed away.

Into quite a number of homes we have been able to enter, and, by our assurances to the dying ones that we would be father and mother to the living little ones, have taken the sting out of death. I think also of the transformations in life-surroundings and character we are causing nearly every day. I have seen some of these little ones, when some kind woman had unearthed the long hidden countenance, and was rewarded with seeing the lips pucker into ripe cherries, stoop to kiss them and find out the child did not know how to kiss.

Here is a pitiful little cripple. Her wan and ulcered face a prayer I could not resist. Out of her vile home we took her to cleanly surroundings and to medical treatment, and to-day the laughing eyes and rosy spots growing on her cheeks, with the satisfaction of knowing that her future is provided for, is compensation indeed.

We have now a sweet-faced, though sorrow-marked, little orphan sufferer of about seventeen years of age in the Charity Hospital. Three weeks ago she came into our hands from the northern part of the State, having suffered with a bruised foot for three years. She was the completest picture of abject woe I ever saw. It was found necessary to amputate the foot. She is now doing well. She can neither read nor write. What a future is now open to her if God spares her to us! A lady has already made her a member of the S. P. C. C. and will provide a mechanical foot for her. One of our principal educators in this city has promised her a business education, and I think I shall have no trouble to raise the money for her board for a year or two. Then I think the society will be able to say of this dear suffering child, in body, mind and soul, she has been transformed.

But I must not dwell on these scenes of our happiest and holiest work.

I personally have felt this year that our work in the direction of rescuing and healing these broken and bruised children was continuing the work our blessed Savior commenced in Judea: In the field where drunkenness holds sway we have met cruelties most appalling. The papers have exposed a dozen of these cases, where we rescued children from inhuman parents.

We have found them beaten, ruffed, cursed, tied with ropes, beaten with pieces of scantling, locked up without food, driven from home and shot at: babes fed on beer and whisky, children left to die alone, forced to beg or steal, and scores of other indignities, the recital of which would be too harrowing to your feeling.

Over 300 of the children we have been called to protect and help have been drunkards' children.

We are set for the defense of the homes of this State. Our work clusters about and is in the interest of the home. We have to meet and fight the enemies of the home. The modern temptations and the modern devil are against the home chiefly. Knowing the home to be the bulwark of the State, what wonder man's enemy and God's should bid for its overthrow. The serpent which met Eve now meets her grandchildren and encoils himself about the very cradles. All the batteries of evil, massive, manifold, united, are trained upon and pouring their deadly fires into the domestic fortress. We can not raise men who will be patriots or women who will be virtuous and brave without homes. Better let all other institutions crumble into dust and extinction than that the rooftree and the hearthstone of home be razed.

Now, while I claim that drunkenness is by far the greatest enemy to home, I have found in this city a band of home despoilers, chiefly the young men. They are assassins of honor and lyers-in-wait on virtue. By continued and hushed-up offenses they have grown bold and defiant. In their ferocity they resemble a pack of hungry wolves. No one has had the hardihood, not even fathers and mothers, to expose them. We have now got on their track with the dogs of the law, and if there is any justice on this side of heaven, then they shall go no longer unwhipped.

In the last three months we have had to look for more than twenty young girls decoyed from home, most of them, of comfort and peace, by some member of this satanic band. We have also, in the same time, taken from off the altars of the brazen and deceitful priestesses of the temples of the evil over thirty young girls under sixteen years of age. These altars are fed with victims, many of them, stolen from our city homes.

There was an old cottager in an old English manufacturing village, whose daughter, the only creature spared to him out of a large family, worked in the factory. Every night for years Alice had opened the cottage door to find her tea prepared by her father, and the kettle singing and puffing on the hob. To get to and from the factory Alice had to cross a ravine on a foot-log. One night of storm and rain and almost impenetrable darkness, the ravine turbulent and swollen, Alice in attempting to make the perilous journey stumbled, shrieked and fell headlong into the mad surge. Scores of her fellow-factory girls saw the fall and hurried down the stream. After many efforts she was dragged ashore bruised and mangled and lifeless. Tenderly and sadly they carried the limp creature to the waiting father. He was seated beside the fire as they entered, with the cat purring on his knee. The little round table was spread, and on the hearth the teapot was steaming away. Without turning, the partly deaf old man said: "Why, Alice, child, you're late to-night." Blanched and tearful the bearers advanced and laid their burden at his feet. "Ah! me." But in the springtime the grave of Alice was purple with violets, and roses swung their censers in the air, and the larks sang their morning song there, and old Richard's prayer ascended with the odor and music. "Ah! me," he would say; "but Alice was a bonnie lassie, and I shall soon be with her."

Sad, sad as is that picture, a pure light from heaven falls on the face of the dead, and hope gilds the future, and all is well.

But, I assure you, that in a score of cases this year I have heard the wild shriek and seen many a mother's face turn livid, and have listened to exclamations of despair over the loss of loved young daughters gone down into a wilder flood, and as to both worlds lost. No flower, no song of bird, no light, no hope over these dead, but unhurled children. Do you then wonder that our minds are made up to protect and defend the home, and that I speak plainly to you about these things?

I tell you that, as sure as Jehovah sits on the throne, the Louisiana Society for Prevention of Cruelty to Children will thrust its spear through the venomous head of this deadliest of reptiles coiling to spring into the homes of this city.

Lastly, I wish to state that we are being supported entirely by membership fees, and need a very much larger constituency than we have to do successfully the work before us.

One phase of the work I call the attention of the city authorities to, that is: placing in homes the orphan and dependent ones. Every child we send to a home in the country saves this city quite a sum of money for a number of years. No child can be well supported on less than one hundred dollars a year; and we can place tomorrow, if we had them, ninety children in private homes—about fifty have already been placed in private homes—so that we may say that the city is relieved of about $5,000 expenditure this year, and probably the coming year we shall double the number of homes given.

As to our plans and purposes, I wish to say I am encouraged in the Lord our God and a few responsive and loyal helpers to go on.

We are growing daily. We shall soon be a mighty host. We want prudence to characterize all our actions. We must so conduct our work in every department of it as to be worthy of the confidence and co-operation of all classes. The future opens auspiciously. I rejoice that loving hands are sharing our labors in the interest of housing the waifs.

If this audience could have seen the pleading faces of ten children at one time yesterday, homeless, fatherless, almost friendless, I am sure you would have said we must have a shelter at once for the little ones.

To one and all of you I extend heartiest thanks, and ask a continuance of your prayers and means and energies.

I desire to commend most heartily our agent in St. Mary parish for the good work he has done for the society. The Hon. W. T. Brown is one of the busiest men in the parish. Besides his own business, he is a member of the police jury of the parish, and is in every good work in the interest of humanity. He has placed St. Mary ahead of all the other parishes in membership and in children rescued and found homes. He has taken three orphans from the society and has become a father to them. At his own expense he has made long journeys, and rescued several children from brutal parents. Only this week he is working in the interest of four children.

We have given homes to three little ones rescued by the Monroe branch, and to one rescued by the Lake Charles branch. Complete reports of all the work done by these different branches are not in to-night, but they will be published in the annual report.

What Bro. Clay says about the religious papers shows that he don't read them *all* very closely. We have noticed his work several times in our columns. Of course, we are not absorbed by it as he is. We are absorbed by our own work.—EDITOR.

"Conventionality."

Have you never had a clerical friend, a boon companion, jolly good fellow, who after dinner on a Saturday night in the library or smoking-room, was the centre of conversation, the merriest man, the best *raconteur* of you all? See how, over the latest joke or story, his eye lights up, his face beams, voice, hands, body, features, all seem unconsciously to lend their aid to the interpretations. Delsarte could at this moment teach him nothing. The climax reached, the merry shouts of his companions attest the power of his effort; or it may be that in a tender and reflective mood he unfolds some touching tale of sad experience among his flock, to the picturesque and pathetic strength of which the sympathetic murmurs and moistened lids of his hearers bear ample testimony. "But, oh, what a difference in the morning." With measured tread and solemn face he mounts the pulpit, drones out a hymn, which the author meant for a glad pæan of joy, as if it were a funeral dirge, then with hard, dry voice and stiff manner delivers his sermon for the day, the last word of which is greeted with a deep, if concealed, satisfaction. Why should this be so? It can not be that the preacher is indifferent, that he does not believe the great message that he is so badly giving. Where is the animation, the enthusiasm, the desire to please of a few hours before? All sacrificed to a stupid conventionality which greater, perhaps more devout, men nobly and properly put aside.—*Godey's Magazine.*

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Thursday, February 16, 1893.

BRIEFS.

When the preacher preaches in such a way that, when the sermon is over, the people say, "Wasn't that a fine sermon?" he is beating the air. When he preaches and they say, "Men and brethren, what shall we do?" he is doing real preaching.

The Epworth League work among the Methodist Churches, North, is progressing rapidly. At a recent meeting of the general officers in Chicago, the secretary's report showed 9,800 Epworth League chapters, with a membership of 650,000. In addition to this, there are 1,250 junior leagues.

That appears to be a good point made in Bro. Armstrong's article on "Temperance Missions" about holding temperance meetings in churches. Evidently there is much truth in the statement that the people you need most to reach do not go to the churches. We direct the attention of temperance workers to this phase of the subject.

There is many a man who is weak, feeble and helpless, whose great need is to know God. If he had this knowledge, his arm would have new strength, and his heart would feel new courage. If he had this knowledge, no fears could dismay him, no doubts disturb him. What wonders have been wrought by men who knew their God; what exploits have been performed, what victories have been achieved, what triumphs over sin and evil, over darkness and despair.—*Western Carolina Advocate.*

Early in the reign of Queen Victoria, some change in the Sunday laws of England was proposed, and the Parliament raised a commission to enquire as to the expediency of such changes. This commission took the testimony of medical men as to the utility of Sunday rest in repairing the waste of physical energy. The impression produced by this testimony was profound. All concurred in the opinion, fortified by experiment and experience, that the respite from toil one day in every seven, was essential to man and boast as a condition of the highest development. Other enquiries as to economics and the interests of manufacturers, operatives and of the people in general, led to the same conclusions. And for sixty years the laws, unchanged, have continued to bless a great people.—*Bishop Coxe.*

A call has been made by Gov. Fishback, of Arkansas, for a Southern Governor's Convention to meet in Richmond, Va., some time during the month of April. The object of the meeting is said to be a conference between the governors of all the Southern States on the subject of immigration and the development of agricultural and industrial resources of the South. The resources of our Southland have hardly been touched. That there are uncounted riches for the coming generation no one doubts, and the question presses on all sides, How to get at it? There is room for millions of people, and the better class of immigrants are welcome everywhere. If any plan can be devised by which a good class of people shall be turned toward our unoccupied lands, we shall see a development that will start progress which will be unequalled in any part of the world. We hope the convention will be a success.

Wanted—Men and Women.

There appear occasionally in the "want column" of the secular newspaper advertisements with headings like the above. These advertisers are very particular to describe the sort of men and women they desire to employ, and the kind of work they are expected to do, and are always careful to state that ample remuneration will be given for services rendered. And they generally have quite a number of applications, for there is scarcely ever a time when every man and every woman have employment. There are always some people "standing idle in the market-place."

We have been looking at the church and her work, and have come to the conclusion that the largeness of the work far exceeds the strength of those employed in carrying forward that work. There is great need of recruits in the ranks of the ministry. There are numberless places in our territory where the proclamation of the gospel is never made, and thousands of people in a day's journey of us who have never heard the "glad tidings of great joy, which are for all the people." This serious misfortune is not the fault of the present generation of preachers. They are doing all they can possibly do to supply this lack, but they can not subdivide themselves and go off in different directions to proclaim the truth to perishing men. The people seem to multiply faster than the preachers, and their spiritual necessities increase in a larger ratio than the cumulative power of all the wisdom and energy of the men sent by the church to supply them. Anyone who looks around him just for a little will easily see that we have not overstated the case. Just as it was in the days of the Master, so it is now. "The fields are white unto the harvest." The only difference between his time and the present is, that the fields are much larger and the harvest much whiter. We are warranted, then, in advertising for "more laborers" to harvest these broad and white fields.

Not only in the ministry are more laborers needed, but every branch of church work lags on account of the fewness of those who are engaged in it. It is simply appalling to stand on the outside and count the number of the persons who are really engaged in doing work to help forward the great cause of truth and righteousness. In every department, "the laborers are few," while the demands of the work are constantly growing. No matter where we look we see opportunities for work, and no one to seize the opportunities. From every side we hear the cry of human souls for help, and no helper is nigh. All around us are "children crying for the light," and not only children, but grown people, too, and no one to lead them out of the darkness. Mission work and rescue work in our cities, Sunday-school work everywhere, temperance work in every place, social reform work throughout the land, and every other work that can be done to elevate and save the people—all these today are in sorest need of a large re-enforcement of workers. Hence our warrant to advertise for men and women to enter these open doors and bring the light and hope and help and power of the gospel to the benighted and hopeless and helpless.

What sort of workers do we want? Ah! how important it is that the right kind of workers be engaged. All true progress depends upon the *quality* of the work done, and *that* depends upon the *character* of the worker. The work needed to be done to-day can not be done by anybody and everybody. Mistakes enough of that kind have been made by the church. She has too often sent forth workers with no qualification whatever except the fact that she authorized them to go. Church authorization is good and necessary, but it is not enough. If other qualifications are lacking, the work is sure to suffer. Too much of the time and energy of the church is expended in correcting the errors and over-ruling the mistakes of her workers.

We need, then, wise workers. It requires the deepest and broadest wisdom to teach the world God's thoughts. It takes men and women of light to bring gleams of heaven into the night of this world. It takes men and women full of the wisdom they learned at the Master's feet to bring the sons and daughters of ignorance to those feet. The successful worker is full of tact as well as love—fruitful in lawful expedients as well as transparent in character. The main object of Christian work is to win souls, and "he that winneth souls is wise."

We need true workers! They must be men and women loyal to their King in every circumstance, and true to their work under any adverse conditions. They must wear no servile yoke of fear—entertain no hope of sordid greed—cherish no sentiment of vanity or pride. They must see to it that every thought and sentiment, every purpose and desire, has the ring of solid gold.

We need strong workers! The world is prostrate under its burden of sin and woe, and only the strong can lift it up toward God. The foes of truth are sons of Anak, and only the giants of God can successfully wield the sword of the Spirit against them. Only strong arms can uphold God's standard and wave it in triumph over fields won from the retreating hosts of evil. It takes men and women strung with nerves of steel to withstand the wear and tear of rescuing the perishing millions of earth. We want men and women who can toil and toil, day in and day out, and find their rest and refreshment in their very toils. We want men and women strong enough to weep over the miseries of their fellows and to lift them "out of the depths."

We need brave workers! They must be men and women with deepest convictions of human need and of divine pity, and "possessed by the courage of those convictions." They must be brave enough to consider that a crown of thorns is a crown of glory; brave enough to lose self that truth may be the gainer; brave enough to go to every task with equal gladness, ever singing because they are in the employ of the love of the Infinite Father; brave enough to dare to do right even when it seems a vain thing; brave enough to "know no man after the flesh," but to consider all men as needing His wondrous grace, and themselves as the blessed channels through which it shall be communicated to them.

These be the men and women wanted to-day by the church to do her grand work. These be the qualities, the exercise of which the world stands in sore need to-day.

"The helpful power, the genial grace, the skill
Of hand and tongue and brain, the self-poised will,
The heart so broad it knows no far nor near,
Strong as the oak, yet gentle as a tear."

The wages paid these workers will be drawn from the exchequer of heaven, and will dower them with riches which eternity itself can never exhaust. "They that turn many to righteousness shall shine as the stars in the firmanent forever."

The church everywhere needs now to pray for this kind of laborers.

"Lord of the harvest, hear
Thy needy servants cry;
Answer our faith's effectual prayer,
And all our wants supply."

Making Talents.

The idea that generally obtains is, that a talent is something possessed, which qualifies its possessor to accomplish some certain purpose. And lazy people take advantage of this idea, when they don't want to work on certain lines, by disclaiming the possession of the talent requisite to do that work. Their excuse is framed in this way: "I have no talent for such work;" and, having said those few and easy words, they imagine themselves absolved from all obligation on that score. If these people would excuse themselves by that admission only once, it would not be so bad; but one excuse, so reasonable and easy, is followed by others, until the catalogue grows so voluminous that you wonder at the humility of the man who, by his own mouth, confesses that he is fitted for nothing on God's green earth. And yet, strange to say, these same people would raise very serious objection if anybody else should make the same excuse for them. There is a vast difference between, "*I* have no talent for such work," and, "*You* have no talent for such work." To keep on the good side of such persons, you must bring no such "railing accusation" against them, but let them "excuse themselves" and confess their utter unfitness.

But the question comes up: Is there any real ground for such an excuse? Is there any truth in it? We hardly think it will stand the search-light of Scripture. The idea that God should make a sane man or woman who has a talent for nothing impeaches the divine wisdom. We do not think that the good God ever made a useless thing. Moreover this oft-repeated excuse is a direct reflection on the goodness of God. It is simply saying that his work is a failure. God never fails in his work. It is man who fails to see the purpose of God, and then charges God foolishly with deficiencies which the man himself creates by his lack of co-operation with the divine plan.

Every man is here for an end, and God has endowed him with the capacity to receive the help necessary to enable him to accomplish that end. That capacity is not only his talent, but is a sufficient foundation upon which he can begin a work which will grow as he works. The parable of the talents teaches that talents may be acquired by the proper use of what has already been bestowed. If a man wants to do and will begin, his power to do will soon double. Diligence is the only condition required to enable anyone to meet his obligations to God and his fellow-men. With this in exercise, not only does his facility increase and his power grow, but the sphere of his influence expands. Then, as there is so much to do in this world, the obligation is upon everyone to make talents that he may largely help in the work of doing good.

Away, then, with the flimsy excuse: "I have no talents." It is untrue, and a true man or woman ought to be ashamed to offer it.

Right Away—Now.

Many of our ministers are in new fields and, we presume, are "settled down" by this time. Though they have come into new conditions and have new surroundings, they have also new opportunities and privileges, and right now is the time to enter heartily upon their great work. Though they are comparative strangers to their congregations, and though their people may be watching their movements with a good deal of curiosity, yet the present time affords the best opportunity for a vigorous push that they will have if they should stay even the full four years' term. In a new place and among a strange people we are sometimes too timid and let time pass without using it to the best advantage. Let the preachers remember that the people themselves are in their condition—that is, they have a new preacher. The whole status is changed, and now is the time for a new departure with both preacher and people. On this point we give our preachers a paragraph from a Methodist paper across the water:

How rarely is the fullest advantage taken of one powerful feature in the Methodist itinerancy? A good minister of Jesus Christ will be at his best during the last month, almost on the last day, of his ministry in a circuit. And yet there is a sense in which he never has more influence, of a certain quality, than during the first three months of his appointment. He has turned over a new leaf, has begun afresh, is painfully conscious of the mistakes and weaknesses of the past, and is anxious to do better in the future. The people in the circuit are everywhere in a condition of expectancy. They, too, have made a new beginning, and are quite ready to be shaken out of the old ruts and to set out on a new departure. Then, if ever, is the time when, with best effect, the minister may hold special services. But unfortunately a minister is often shy and reticent. He does not like to impose himself upon the people, or to take too much upon himself, and the people have a persuasion, which is as stupid as it is deep-rooted, that no revival is to be expected unless a "stranger" is brought in, as though God had not already sent them a stranger. For these or similar reasons, the most golden opportunity in the three years is allowed to pass unimproved.

We hope that our preachers will ponder this extract, and be moved thereby to put forth every energy and use all their tact and wisdom to forward the good work right away! Don't wait for the evangelist to come. You are the appointed evangelist for your work, and your people are expecting you to do the work. Begin then, right away—now!

Rev. George Newton.

MR. EDITOR: In a recent issue of your paper I noticed an article or rather communication reflecting upon the character of Rev. Geo. Newton (evangelist), of Kentucky.

I write you hastily and briefly this morning to say that the brother is well known in this part of the country, and known to be a true man and consecrated servant of God. Three ministers with whom I talked yesterday on the subject say they are well acquainted with him, and that his is a pure and useful life. I can, if necessary, secure you hundreds of names of good citizens in Kentucky who will testify to the character and good standing of the brother.

The public has noticed both in Louisiana and Missouri that I never defend myself from attacks made upon me by the press, and from other quarters; but while this is so, I take a sweet pleasure in defending others, and especially such a true and useful servant of God as is the Rev. George Newton.

Respectfully,

B. CARRADINE.

Millsaps College—Campus, Library, etc

The sessional work of our college moves on most satisfactorily. With the second half term we have had several new students, and everything betokens a year of great prosperity. Again, I can not refrain from assuring patrons and friends that we have a well-trained and most efficient faculty. They are ambitious to succeed in their profession and enthusiastic in efforts to build up the college.

Mr. Douglass, the landscape gardener of Vanderbilt University, is now here busily engaged in laying off our grounds and planting trees. In a few years we hope to have a campus equal in attractiveness to the "classic shade" of the Old World.

Our library has assumed form. The large and valuable collection of books has been arranged and catalogued. We have several pictures for the walls, and everything is ready but a carpet for the floor. That I wish some one would furnish at once. We have one unique collection—some shelves devoted to Mississippi authors. Already we are favored with about *forty* volumes, and desire to get a copy of every book written by a Mississippian—or one resident in the State at the time the volume was published. That list we wish to enlarge. Some now in the library are very rare. Will not our friends help in this matter? Any contribution to the library will be highly appreciated.

CHAS. B. GALLOWAY.

Jackson, Miss., Feb. 10, 1893.

NOTES.

"Great minds have *wills*, feeble ones have *wishes!*"

Washington City is said to be filling up with hungry office seekers. The scramble for office, when one administration closes and a new one begins, is something to set a philosophor to thinking about human nature.

There seem to be two classes of Christians in this world. One class lives as if religion was a matter of selfish enjoyment; the other class lives as if religion was a matter of helpful activity! To which of these classes do you belong?

It is said that an illustrated monthly magazine must reach a circulation of one hundred thousand copies before it pays for itself. After that point is reached it begins to make money. Is it any wonder that so many newspapers live at a "poor dying rate?" Isn't it a wonder that they live at all?

It is said that the directors of the World's Fair have decided that it is not necessary to open the Fair by praying for God's blessing. A great many people in this country think they can get along as well without praying as with it. In the end they will find a mistake which can not be remedied!

If the secular newspapers would exercise as much tact and put forth as much energy in hunting out and publishing the good things that are done in this world, as they display in spreading abroad a knowledge of the evil done, what a delightful change would be effected! "The days of heaven" would almost peep over the horizon of life.

The Christian's relation and conduct towards "them that are without" requires a great deal of heavenly wisdom. How best to win, and not repel—how to distinguish practically between needless offense, and necessary offense—necessary, that is, to awaken their conscience—how to be loyal and true to Christ our Master, and yet meek and loving toward them—are questions that call for a great deal of that wisdom which is from above, which is "*first pure*, then peaceable," etc. Lord, make us a help and blessing to all, a hinderance to none.—*Southern Churchman.*

The idea of religion without a church—"I saw no temple therein"—is anomalous enough, but the association of the blessed life with a city—the one place in the world from which heaven seems most far away—is something wholly new in religious thought. No other religion which has a heaven ever had a heaven like this. The Greek, if he looked forward at all, awaited the Elysian Fields; the Eastern sought Nirvana. All other heavens have been gardens, dreamlands—passivities more or less aimless. Even to the majority among ourselves heaven is a siesta and not a city. It remained for John to go straight to the other extreme and select the citadel of the world's fever, the ganglion of its unrest, the heart and focus of its most strenuous toil, as the framework for his ideal of the blessed life. The heaven of Christianity is different from all other heavens because the religion of Christianity is different from all other religions. Christianity is the religion of cities. It moves among real things. Its sphere is the street, the market-place, the working life of the world.—*Prof. Drummond.*

A member of the Minnesota Legislature has introduced a bill to make the manufacture and sale of hoop-skirts a misdemeanor! It is a shame to try to *belittle* the women in that way! A man don't know how far-reaching such things are. That poor ignorant law maker of Minnesota don't know that he may be striking a deadly blow at the expanding wings of some literary genius. If such a law had been on the statute book in the time of the great literary lights of the eighteenth century, one of Oliver Goldsmith's most celebrated lyrics would have been spoiled. With such a prohibition he could never have written of Madam Blaise:

At church in silks and satins new,
With hoop of monstrous size
She never slumbered in her pew,
But when she shut her eyes.

The Minnesota legislator ought to hide his head and weep for his temerity.

PERSONAL AND OTHERWISE.

daily paper—*The Daily Iberian*—been started at New Iberia, La.

no law in Mississippi now compels county to work its own convicts.

no oldest church in America is said e in Santa Fe. It was built in 1535.

shop Galloway will spend the th of April among the churches in ouri.

ut. Peary will leave Philadelphia last of June for another Arctic oration.

bank has been organized at Jeane, La., and will begin business ediately.

ere are 51,000 more saloons in the ed States than school-houses. So an exchange.

d now Boston is talking to Chi- over the telephone wires. The nce is 1,180 miles.

ttiesburg, Miss., is to have a new proof jail, built by the Pauley Company, of St. Louis.

is said that Meridian has gained in population since January, 1892. people now number 17,000.

e *was*, is past; thou canst not it recall. *is*, thou hast; employ the portion small. *future*, is not and may never be: present is the only time for thee."

ere is a leading spirit in some ches who ought to be expelled with. It is the spirit of conten-

James Strong is soon to publish w concordance to the Bible. It be issued by Hunt & Eaton, New .

of. Drummond says: "The one le thing we have to do is to go gh life hand in hand with t."

wspapere report that coal of good ty and in paying quantity has discovered near West, in Holmes ty, Miss.

clipping from his exchanges an r ought to "do as he would be hy." We mean, the editor of a ions paper!

men voted on the stock law ion in Washington county, Miss., ity. It is said that in Greenville omen voted.

n's Herald, in an article on "The Line," says: "We are not so a colored bishop as we were ty years ago."

e editor spent a recent Sunday at oth, La., in ministration of the el to the good people there, and appreciated it.

e tenth census cost $5,000,000. eleventh census will cost $8,100,nd will be finished in two years ime than the tenth.

hop Galloway spent a night in ome of the editor recently. He *n route* to New Iberia to dedicate ew church at that place.

olored man, W. M. Jackson, has ordained to the priesthood in the opal Church in Kentucky. He parish at Henderson, Ky.

every preacher take notice of et that Mr. Moody says if he lives gh this year he means to do more *e children* than ever before.

. LaPrade, after being unable to uch effective work for more than rth, reports himself as able to hold again with earnestness.

Lafayette parish a Business Men's ciation has been formed whose t is the development of the mate- rosperity of the community.

Western Christian Advocate pro- that we drop the word "saloon" y "drunkery." They were called keries" in our boyhood days.

Alabama Advocate estimates that undred people have been con- in Birmingham at the Culpep- eeting, and the work goes on.

. B. Carradine telegraphs us as s: "A gracious revival is ing my church. Conversions anctifications at every service."

trop, La., not satisfied with rail- connection with Monroe, is now g to come in speaking distance. are talking of telephone connec-

n's Herald, of Feb. 1, had a fine eelum on "City Evangelization." is the work of the church now, e cities are the centers of popula-

mentioned, as one of the good es of Dickens, who wrote a great that he never had his temper by a "fountain pen." Fortunate

Tehoupitoulas Mission, in this nder the superintendency of Bro. Harrison, is doing a good work onstantly enlarging its influence. eed help for this mission. Who end us something for it?

regret to announce that the of our good friend, Dr. Ahrens, s city, is such as to necessitate tirement from the pastorate for a His church has been united to retna work, and Rev. H. H. s is in charge. This arrange- is sanctioned by Bishop Gallo-

Monroe, La., is taking on such large proportions that the *Evening News*, of that city, says there is need of another bridge over the Ouachita river at that point.

Rev. R. A. Burroughs, presiding elder of the Grenada district, North Mississippi Conference, writes: "The work on the Grenada district progresses well."

God's test of a man's character is the use he makes of the talent he has in possession, whether it be riches, or learning, or social influence, or something else.

It is said that the quarantine prohibitions of last Summer against the landing of immigrants has reduced the total influx for 1892 by not less than 200,000 souls.

Bishop Galloway will have in the April *Review* a character sketch of Dr. Richard Abbey, of the Mississippi Conference. We are sure it will be an interesting paper.

A young preacher writes that on a recent Sunday he walked fifteen miles and preached to two congregations and felt no special harm! Are "the days of the fathers" coming back?

A man in Salem, Mass., has been cashier of a bank in that town sixty-seven years. In consequence of his long and faithful service, the directors have made him cashier *emeritus*.

The Lauderdale County Farmer's Alliance, by resolution, "recommend that all farmers, and especially those belonging to the Alliance, reduce the acreage in cotton this year 30 per cent."

Bro. Smith, of the East Texas Conference, passed through our city last Saturday *en route* to visit old friends in Mississippi. He served one year in the Mississippi Conference before he went to Texas.

The next Congress is expected to admit to Statehood all the remaining Territories excepting Alaska. There will then be forty-eight States over which will proudly wave "the flag of the free."

Water Valley, Miss., is to have a canning factory. The machinery has been ordered, and several hundred acres in the vicinity will be planted in vegetables to supply the factory when in operation.

A brother, speaking to us of his preacher, said he was a good sort of preacher to have. "He could get along with money or without it. It didn't seem to make much difference." Clever preacher, that!

Dr. R. S. Storrs, who is one of the most eloquent and successful preachers in this country, gives this advice to preachers about making sermons: "Get yourself full of your subject, and then fire it off red-hot."

The inauguration of Mr. Cleveland, it is said, will exceed in civic display and in military pomp all other inaugurations. Great preparations are being made to start the new administration on the road to political glory.

A good sister away up in Tennessee writes: "The ADVOCATE is growing better all the time. It should be in the home of every Methodist." It ought to be in every Methodist family in Mississippi and Louisiana, we are sure.

The present strength of the Salvation Army in the United States is given as 461 corps, 68 outposts, 1,456 officers, 6 slum-posts, 3 rescue homes and one food and shelter depot. The Army's paper, the *War Cry*, has a circulation of 70,000.

A man in Copiah county, Miss., was convicted in three cases of selling liquor contrary to law; took his cases to the Supreme Court and has had them affirmed. The penalties aggregate $1,500 and eighteen months in the county jail.

Brother, sister, put in a half-day's earnest work during this month as an advocate for this ADVOCATE, won't you? It will do us good, do you good, and do the people good among whom you work. As a Christian, can you safely neglect to do good when such an opportunity is offered?

The Clapton Primitive Methodist Mission, in the east end of London, provides about 600 poor children a hot, nourishing breakfast free every day.

The spirit of Christ must be somewhere about that mission. He cooked a breakfast for the hungry ones himself.

The grand jury of Lauderdale county, Miss., won encomiums from press and people for its recent work. Our special friend, L. P. Brown, was foreman, and his co-workers passed a special commendatory resolution of his presidency, and the *Daily News*, of Meridian, speaks in complimentary terms of his report.

Dr. W. H. N. Magruder, of Baton Rouge, gave us an appreciated call last week. The Doctor has educated more boys than any man we know, and they all hold him in high estcem. Though past his threescore and ten, he looks young enough to educate another generation. He is now the successful superintendent of the Asylum for the Blind, a State institution located at Baton Rouge.

Catarrhal Deafness Cured.

AN OLD CASE SUCCESSFULLY TREATED.

The symptoms are: Roaring, cracking, buzzing in ears, with gradually increasing difficulty in hearing. If not cured, the hearing will be entirely destroyed. When the case has not already gone too far before the treatment is begun, Pe-ru-na will cure every case. It is only after the catarrh has destroyed portions of the middle ear that Pe-ru-na fails to cure.

Mr. Frederick Bierman, of McComb City, Miss., had chronic catarrh very badly for many years. The disease finally passed up the eustachian tube into the middle ear, and had almost destroyed his hearing. He has been taking Pe-ru-na but a short time, and his catarrh is very much better, and he hears again as well as anyone.

Send for a free copy of "The Illustrated Ills of Life." Sent free by the Pe-ru-na Drug Manufacturing Co., of Columbus, Ohio.

Woman's Work.

At the recent annual meeting in this city of the Executive Committee of the Woman's Parsonage and Home Mission Society of the Louisiana Conference, the following officers were elected:

President—Mrs. F. A. Lyons, 1290 St. Charles Ave., New Orleans.

Vice Presidents—Mrs. J. T. Sawyer, Mrs. W. H. LaPrade, Mrs J. B. A. Ahrens, Mrs. Margaret Haye, Mrs. Robert Blanke.

District Secretaries—New Orleans, Mrs. Florence Russ, 917 Camp St., New Orleans; Shreveport, Mrs. Mattie Morrison, Shreveport, La.; Opelousas, Miss Susie Bradley, Lake Charles, La.; Alexandria, Mrs. Ludlow Baynard, Alexandria, La.; Areadia, Mrs. Bettie Glover; Delhi, Mrs. John E. Hanna, Monroe, La.

Conference Corresponding Secretary, Miss Mary Werlein, 1528 St. Charles Ave., New Orleans; Treasurer, Mrs. J. H. Campman, 177 Eighth St., New Orleans; Recording Secretary, Mrs. C. L. Carter, 163 Delachaise St., New Orleans.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people prove that HOOD'S CURES.

Hood's Pills assist digestion.

Notice.

The Orphan's Home Committee will meet in the pastor's study at Jackson, Miss., Wednesday, Feb. 22, at ten o'clock A. M.

This committee was created at the late session of the Mississippi Conference. Its duty is to consider the advisability of, and devise ways and means for establishing an asylum for our orphans.

It may be that there are those in our connection who have given this subject some thought and consideration. The committee will be glad to have all the help that can be given, and will appreciate and carefully consider any suggestions that may be offered.

W. A. GUNNING, Chair'n.
REV. A. F. WATKINS, Sec.

Bronchitis yields at once to the healing influence of Dr. Bull's Cough Syrup.

Vanderbilt Missionary Brotherhood.

TAKE NOTICE.

The time for the payment of the yearly dues of the members and advisory patrons of the Vanderbilt Missionary Brotherhood was Jan. 1, 1893. Those who have overlooked this will confer a favor on the treasurer by forwarding at once their dues. Make all checks and drafts payable to and address all letters to

F. P. TURNER, Treasurer.
150 N. Cherry St., Nashville, Tenn.

Nashville, Tenn., was visited by a big fire on Feb. 11, and nearly $300,000 worth of property was destroyed.

WOLFF'S
ACME
BLACKING
USED BY MEN, WOMEN AND CHILDREN.
A SHINE LASTS A WEEK.
LEATHER PRESERVER.
A HANDSOME POLISH.
IS WATER-PROOF.
20c. A BOTTLE.

1 cent a □ foot
will pay for changing the appearance of old Furniture so completely that it will look like new.
PIK-RON
IS THE NAME OF THE PAINT THAT DOES IT.

From the Joint Board of Finance.

The attention of the ministers of the Mississippi Conference is called to the following, which was adopted at the session of the Conference held at Natchez:

We recommend the observance of "Veteran's Day," and appoint by the adoption of this report the first Sunday in March, and the Sundays following on circuits, to be observed as "Veteran's Day," and do hereby request that our preachers, on this day, or days, do take up their collection for Conference claimants, *separate and apart from all other collections*, and that they forward the amounts so collected to the Treasurer of the Joint Board.

The Board has been instructed to follow last year's plans. Quarterly payments will be made to our claimants. It was an improvement upon our old methods. We must take no backward step. Those to whom we have promised the money need it. They expect to receive it. We expect to pay it. And we remind you of the date, because you may possibly overlook it.

Another portion of the report is of special interest to those ministers who have claimants living within their charges: "We recommend the continuance of the quarterly reports, as prepared and used last year. No claimant is to be paid only upon receipt of his or her report."

Brethren, don't get into trouble along here. W. A. GUNNING, Sec.

New Orleans District Sunday-School Union.

There will be a meeting of the New Orleans District Sunday-school Union on Tuesday, Feb. 21, at 7:30 P. M., in the basement of the Carondelet Street Church. All superintendents and officers of our schools, together with the teachers, are considered members of the union. A full attendance is desired, as business of importance will be transacted.

E. P. MACKIE, Pres.
A. F. GODAT, Sec.

Pray for the dear souls in the Pinchtown parsonage. They are trying to be patient and cheerful, but it is not easy. They were on Plentyville circuit last year, and memories of open-handed generosity there make their present meager fare seem all the more scanty. There is more than one Pinchtown.—*Epworth Herald*.

Laird & Dominick.

We desire to call special attention to the advertisement of Rev. W. D. Dominick, the colporter appointed by the Mississippi Annual Conference to supply the people with religious books and periodicals. This is one of the most important institutions of our church. It should meet with the earnest support of each member of the church. Bro. Dominick has associated with him Bro. Laird, a layman many years, a Sunday-school superintendent, and wide awake as to the needs in this class of books, etc.

This firm, with its headquarters in Jackson, Miss., are ready to meet all demands in their line promptly and as cheap as can be bought anywhere. Their stock is ample and well selected. Let these brethren have your orders and influence.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE
Locock's
Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

AGENTS WANTED for the authentic life of BLAINE.
A chance of a lifetime. Freight paid. Credit given. Best book. Best terms. Outfit free. Send at once 10c. for postage and packing.
R. H. WOODWARD & CO., Baltimore, Md.

It will pay you to write for special terms on the authentic edition, no matter what book you are selling; offer most extraordinary ever made in history of book-selling.

FOR SALE.

Cottage at the Seashore Camp Grounds, near Biloxi, Miss. Three bed-rooms, hall, dining-room, kitchen, front gallery up and down stairs; furnished; ready for occupancy.

For terms apply to T. T. TYREE, or T. J. LAPRADE, Mobile, Ala.

Grand New Flowers, Vegetables and Fruits.

The King of Ornamental Plants is the Weeping or Filifera Palm. It is stately and beautiful beyond description. It can be grown in any window as easily as a Geranium, and is a superb addition to any collection of plants. It is of a compact growth, with elegant large fan-shaped leaves from which hang long, thread-like filaments giving the plant a most odd and beautiful appearance. In fact, there is nothing like it in cultivation. Plants are easily raised, as the seeds germinate quickly and grow rapidly. For only 30c we will send by mail, postpaid, all of the following:

5 Seeds of this lovely WEEPING FILIFERA PALM. Its chaste beauty will astonish you.
1 pkt. PEACOCK PANSY, the grandest of all. Charming peacock colors of unrivaled beauty.
1 pkt. DATURA SWEET NIGHTINGALE, enormous sweet lily-like blossoms, 10 inches long, pure white.
1 pkt. TREE COCKSCOMB, plants grow several feet high and bear many enormous heads of bloom.
1 pkt. VERBENA PRIZE WHITE, lovely large trusses, snow white and exceedingly fragrant.
1 pkt. TOMATO MIXED HYBRIDS, every color, shape and size is represented. A unique novelty.
3 Bulbs GLADIOLUS, beautiful named sorts, 1 white, 1 pink, 1 scarlet, all superb varieties.
1 Bulb TUBEROSE, DOUBLE DWARF EXCELSIOR PEARL, enormous spikes of elegant waxy blossoms.
1 Bulb ZEPHYR FLOWER, lovely free bloomer; large blossoms of exquisite beauty.
1 Bulb CINNAMON VINE, the hardy climber, and our superb BRONZE BLUE, Catalogue of
156 pages and 7 Magnificent Large Colored Plates. All the above for only 30 cts. postpaid. These rare bulbs and seeds (worth $1.25) will all flower this season, and we send them for 30c., only to introduce our superior stock. Get your neighbors to send with you, and we will send four of these collections for $1. Order at once, as this offer may not appear again.

ALSO THE FOLLOWING SIX EXTRA CHOICE COLLECTIONS BY MAIL, POSTPAID.

30 GLADIOLUS, all sorts, mixed and the finest colors, flowering bulbs, an unparalleled offer 25c
6 LOVELY TUBEROSES, flowering bulbs, 2 Tall Double, 2 Dwarf Pearl and 2 New Variegated 30c
3 AMARYLLIS, all elegant blooming varieties of great beauty 30c
3 MEXICAN PRIMROSES, different color, elegant new perpetual blooming plants of rare beauty 30c
5 GRAND FLOWERING CACTUS, 5 sorts named, including Night-Blooming Cereus 30c
5 CHRYSANTHEMUMS, new giant flowered, including pink Ostrich Plume and Cactus flowered 50c

A GREAT OFFER For only $1.50 we will mail all the above six collections. And to every order will add gratis one LITTLE GEM CALLA, a lovely little sort growing only 8 inches in height, and blooming all the time.

OUR BRONZE BLUE CATALOGUE (A superb work of art in bronze blue) of FLOWER and VEGETABLE SEEDS, BULBS, PLANTS and RARE FRUITS, is the most beautiful and complete ever issued. 156 pages, hundreds of Elegant Engravings, Stipple Lithograph Covers and 7 beautiful large Colored Plates. We offer the finest standard varieties and novelties in Flower and Vegetable Seeds, Bulbs and Plants of all kinds and rare new Fruits. Also a great collection of Cacti, Flowering Shrubs, Cannas, Aquatic Plants, Chrysanthemums, New Carnations, etc. Also a large list of the finest roses at 10 cents each. Don't miss our Great Japanese Wineberry, Trailing Queen Fuchsia, Yellow and White Gem Calla, and lastly GLADIOLUS CHILDSI, the greatest floral novelty of this generation. Flowers 5 inches across, spikes of bloom over two feet in length, colors the most beautiful and novel, surpassing orchids. This MAGNIFICENT CATALOGUE will be sent free to all who order anything here offered. Otherwise send 20c for it. It is too costly to be sent free except to those who order something. We want agents to take subscribers for our beautiful Horticultural Paper, THE MAYFLOWER, 60c. per year. 32 pages and two elegant colored plates each month. Great Premiums. Sample copy free. Address

JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.

N. B.—Each person who orders anything from this advertisement is entitled to our great painting of GLADIOLUS CHILDSI free. If they send 10 cents to pay postage. Size, 16x33 inches in 13 colors, showing several spikes of bloom. It is well worth a dollar as it is the finest thing ever produced in floral art.

NEW BOOKS 1893.

SAM WILLIAMS:
A Tale of the Old South.
BY W. S. HARRISON.
300 12MO PAGES. CLOTH BINDING ONE DOLLAR.
This is a capital story. All lovers of the Old South will enjoy it.

THE HOUSE OF GRASS.
BY ANNIE MARIA BARNES.
336 12MO PAGES. CLOTH BINDING ONE DOLLAR.
A story of the early Methodist missions to the slaves. It is well told, its historic background being strongly brought out.

MR. HALL AND HIS FAMILY,
Especially Susie. A Story of Southern Life.
BY REV. G. G. SMITH, D. D.,
Of the North Georgia Conference.
176 16MO PAGES. CLOTH BINDING FIFTY CENTS.
This is a story of early itinerant life in South Carolina and Georgia. It was designed by Dr. Smith for a child's book, but the graphic sketching of the early Methodist itinerant life, pathetic scenes and humorous incidents of the story make the little volume intensely interesting to mature readers.

BARBEE & SMITH, Agents,
Publishing House M. E. Church, South,
NASHVILLE, TENN.

1893. GREGORY'S SEED CATALOGUE 1893.

We Are The Only Firm
Giving to customers cash discounts on orders. We alone catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains as great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

Standard Guano and Chemical Man'f'g Co.,
SUCCESSORS TO
STERN'S
Fert. and Chem.
Manufacturing Com'y
14 UNION STREET,
New Orleans, La.
Write for Agricultural Hand-Book.

STERN'S PURE BONE
STANDARD AMMO. SOLUBLE GUANO
STERN'S AMMO. SUPER PHOSPHATE
100 LBS. SUPER PHOSPHATE OF LIME
100 LBS. SUPER PHOSPHATE ACID
MANF'D BY STANDARD C. & F. M. CO.

MANUFACTURERS OF
HIGH GRADE
Bone Fertilizers,
PURE
GROUND BONE,
ACID PHOSPHATE,
KAINIT,
Etc.
Buyers of Cotton Seed.

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HOME CIRCLE.

AT SET OF SUN.

BY ELLA WHEELER WILCOX.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the live-long day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost.

Dr. Arnold's Daily Prayer.

Dr. Arnold's daily prayer was as follows: "O, Lord, I have a busy world aronnd me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it I would commit eye, ear and thought to thee. Do thon bless them, and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times, when my mind can not conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

A prayer like this, so evidently according to his will, we may be very confident God hears; and "if he hears us, we know that we have the petition that we desire of him." So, then, into the busiest life we may go, sure that we will honor him in the midst of its bustle and distraction, if only such a prayer as this rises to him out of a sincere heart. One need not be a recluse to be a consistent Christian.

The Savior prayed for his disciples, not that they should be taken out of the world, but that they might be kept from the evil. Eye, ear and thought are necessarily put to diligent service if a man or woman would be successful in business. Prayer and faith, without works, do not bring to pass any great results in the financial world, where works are of all possible. We are told to be "not slothful in business, serving the Lord," and "he becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." Nothing is farther from the kingdom of God and his righteousness "than the familicism which talks of trusting the Lord for daily bread, or any other good thing, without putting forth proper effort upon our own part as co-workers with him. And it is just as far from his kingdom and his righteousness to become absorbed in secular affairs in such a way as to exclude his principles from our actions and his Spirit from our hearts. It is perfectly practicable to take for our rule of daily living these words of St. Paul: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" or these: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Of course, it is practicable. We are sent into this world with one end in view, "to glorify God and enjoy him forever." But we are material beings as well as spiritual, and while we live in the flesh we have necessarily to deal with material and fleshly things. There must be, therefore, some way to make our secular life not only no hindrance to the higher and spiritual, but to make it really become a part of the spiritual—that is, we may serve God in "one body and in one spirit, which are his." This beautiful and comprehensive prayer tells us how it can be done. If eye, ear and thought are fully committed to God, his blessing asked upon them so that their work may be kept his own; that as by natural law the heart beats and the blood flows without any thought of ours, so the spiritual life may hold on its course even when the busy mind can not commit each particular thought to his service, he will surely answer the prayer and keep that which we thus commit to him, and we will know, even amid the world's tumult and toil, the blessedness of the life hid with Christ in God.—*New York Advocate.*

"A Bond."

A devoted family of the Society of Friends was deeply afflicted. They had lost their property, and were left almost penniless. The wife was sad indeed, and almost ready to despair; but the dear old man was cheerful. The wife was almost ready to "curse God, and die." She was astonished at the coolness with which her husband met his lot; so she asked him one day:

"Husband, how is it that you bear this trouble so well? It almost crushes me to the earth."

"Why, wife, we are not quite so bad as you imagine. We have one bond left which we can live upon."

"Why, husband, what bond do you mean? I thought all was lost."

"Oh, no! Here is one bond, and I will read it to you. It is in the old family Bible, and reads as follows: 'I will never leave thee nor forsake thee.'"

His wife inquired, "Do you call that a bond?"

"Yes," he replied; "it is the Word of God, and can not fail."

Dear reader, the common trials of life will come upon you, and you will have sorrow upon sorrow, and you will need some strong arm to lean upon, some refuge to fly to, some bond which will do to live upon. Now is the time to secure it; now is the time to live so near to God that all will be well in the deepest sorrow.

But I am writing to some who are in trouble already, and they need help now. Then take the Quaker's bond: "I will never leave thee nor forsake thee." God's promises are always "on demand," and he will be with you in six troubles, and in the seventh he will not forsake you.—*Zion's Watchman.*

Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those that envy me; religion bids me love all and hate none. Nature showeth care, reason wit, religion love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Warwick*

Give Attention to Reading.

That was what Paul advised Timothy, and if we might get the ears of the hundreds of young men now in our theological seminaries, that would be our charge to them. What a man is depends largely upon what he reads, and the careless student is as likely to be ruined as the indolent one. The young theologian who devotes all his leisure to Herbert Spencer makes as serious a mistake as he who devotes his attention to the war cry of the Salvation Army; and a man must have absorbed a good library before he can get the best out of a good daily.

The tendency of the day is not to "read everything," as some would say they do, but to read "anything," which is quite another matter. A reader possesses just so much time, and if he squanders it upon trifles he can not expend it upon necessities. The best of fiction no doubt has a homiletic value, but one can not master all of Dickens and Thackeray and George Eliot, and master Gibbon, Stanley and Edersheim too, in the first year.

No man can ever become a force in the thinking world who does not read books. Books form the substratum for the intelligent comprehension of periodical literature. Years ago we were talking with one of the best-informed of the Mormon hierarchy who had not a very high opinion of his so-called prophet, Brigham Young. "I have known Brigham Young intimately as a member of his ecclesiastical household for the past fifteen years," said this man to us, "and I know that in all that time he has not read a half-dozen books." That was measuring by an infallible standard. In the treatment of great educational, religious and social questions most of our talkers and many of our writers are mere empirics; while as a matter of fact the questions which agitate Church and State to-day have a history, to know which is essential to their comprehension.

Then, too, it is only the reader who gives attendance to reading that reads with avidity and profit. Some of the busiest men in the market and the church are the greatest readers. We know people who can take but a single weekly and one monthly, because they "have no time to read even what they do take," while others whose lives are no less filled with industries devour and digest half a dozen of each as rapidly as they appear. The amount of reading which a person can absorb and assimilate depends not in the least upon the time at his disposal, but upon his past habits and present fitness for the task. Some of the busiest pastors we know will read on an average 3,000 to 4,000 pages of standard works a year, and at the same time get the best out of 20 to 30 periodicals as they come out. It is only attention to reading as a habit and a duty that enables a man to know its possibilities and reap its benefits.—*Interior.*

Heaven.

No one description of heaven, even though it be an inspired description, could satisfy all minds alike, or be to all an equally delightful anticipation. To speak of it as an enclosed city, with streets of gold and gates of pearl, does not meet all the wants of a mind that has been shut up for long years in a busy city, where gold and pearls have failed of giving comfort or cheer. Even though music be made a chief attraction in heaven's joys, many a soul would confess to aching that no sweet sounds could lull. The best description of heaven is only a suggestion, and different natures and different needs call for different suggestions. Robert Hall, who suffered for years with acute bodily pain, said to William Wilberforce, "My chief conception of heaven is *rest*." "Mine," responded Wilberforce, "is *love*—love to God, and love to every bright and holy inhabitant of that glorious place." Wilberforce enjoyed life, and realized what love meant; but even his conception of heaven would not suffice for every soul; for there are those whose experiences forbid their appreciation of abstract love; their longings are yet in the lower material realm, and are but negative at the best. A poor German woman lay dying in a garret after a long struggle with poverty and suffering through the intemperance of her husband. As the hope of heaven was held before her, her face lighted up, and she whispered feebly: "No want bread there. No drink there." To her mind, heaven was simply a place where there was no rum, and where none need go hungry. "Don't nobody knock anybody about there? Aren't the children ever whipped in heaven?" asked a little boy in a mission-school; and when he was told that he was justified in his brightest anticipations, he added: "Oh! isn't it nice? I do hope I shall go there." The one thought of heaven for every soul is, "I shall be satisfied." And heaven is begun in every heart, when Jesus Christ is realized as the love and the life of that heart.—*Sunday-School Times.*

Don't Let the Girls Grow Old Too Soon.

Every girl should be a school-girl until she is as well educated as her brothers ought to be. The higher education of women has come to be a necessity among good people. We shall not finish off our daughters and put them on the matrimonial market at eighteen. They are to be young women well equipped for life. They are to have their minds so stored with useful knowledge, inspiring hopes and lofty purposes, that they will have no time for flirting with young men who make "lovering" a profession. Let us try, in the rearing of our daughters, to hasten the time when young women shall be kindly courteous to all men, but shall trifle with none, and marriage shall be entered into from choice, and not as a matter of course; then when to each there comes one whose heart speaks to her heart, whose purposes are her purposes, and whose habits in life are such as she would have her own sons pattern after, she will enter into a marriage such as no divorce court will ever be called upon to annul, for what God hath joined together no man can put asunder.—*Housekeepers' Weekly.*

A Bank Account.

It would be a good plan if every child old enough to read and write were taught to keep a bank account, giving his father his little hoard to keep, and opening a regular account with him. The child should have his small bank-book, in which his father might enter all moneys that he receives from him, and which should be balanced from time to time like an ordinary bank-book. When he wants money, he should draw a regular check on his father, and when his book is balanced, he should receive his vouchers in due form. Besides this, he should keep an account book of private expenditures. In this way he would acquire practical knowledge of how to take care of money, and of the value of it, and would learn business-like habits which would stand him in good stead in after life.—*Selected.*

Daisy (getting tired): "Auntie!" Auntie: "Yes, darling." Daisy: "S'posin' you couldn't manage to carry me, I—I fink I could carry the basket then."

Maule's Seed

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OUR YOUNG PEOPLE.

HEAVEN.

BY WILLIS BOYD ALLEN.

The lesson hour was nearly past
When I asked of my scholers seven,
"Now tell me, each one, please, in turn,
What sort of a place is heaven."

"Oh, meadows, flowers and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy, fresh from country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted like loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led in the Easter anthem choir—
"In heaven they're always singing!"

To Esther, clad in richest furs,
'Twas a place for "outdoor playing;"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk-bell rang. But one child left,
My sober, thoughtful Florry:
"Why, heaven just seems to me a place—
A place—where you're never sorry!"

—*Sunday-School Times.*

Nails.

You see, dear children, we are still talking about some of the little things that are so useful in our every day lives. Probably we do not use as many nails ourselves as we do pins and matches, but just think how we are surrounded by them on all sides, only they are one of the useful little things that must always be out of sight. After a house is built the painter goes around and covers all the little holes where the nail heads show before he begins to paint. If we put down a carpet we must drive the tacks in where they show least. Nevertheless we could not get along very well without tacks and nails. One night a few weeks ago our barn burned down, and as soon as the ashes were cool enough for me to walk around in, I was perfectly astonished at the number of nails lying around, hundreds of them. Every vestige of the place was wiped away by the terrible flames, but the little nails lay scattered thick upon the ground seemingly as good as ever. Years ago nails, like pins, were all made by hand. In England, particularly in the neighborhood of Birmingham, it was no unusual thing to see little smithies scattered thickly over the country, for some 50,000 men, women and children earned their living at making nails, the fathers and mothers hammering out the red hot iron into nails and the children blowing the great bellows to heat the forge. Nowadays our wonderful American machinery has done away with all that kind of thing, though there are still some nail makers scattered through England. There are nails which can not be made as well by machinery as by hand. In fact all hand-made nails are really better than those made by machinery, especially horseshoe nails. The machine nails are cut from a sheet of cold metal, while those made by hand have more firmness and elasticity, for although the sheets of metal have been welded and compressed by great strain power, yet nothing seems to produce as good an effect upon the iron as the rapid heavy blows upon the red hot metal. But the machine nails are cheaper and "do very well," so the old smithies and forges are growing fewer every day. I have not told you yet how nails are made, and it is so very simple an affair that I think the smallest of you can understand it. Have you ever visited the kitchen and seen cookies or biscuit cut out with a cutter? the sharp edges cutting cleanly through the dough in just the right shape. Well, the big nail cutter comes down on the sheet of metal and cuts it into little strips just the size of a nail, then they drop straight into "grips" with the end sticking out a little. Now a big heading-die comes down and forms it into a head, it is then shoved along to make room for another, feeding itself at the rate of about 1,000 spasmodes (small nails used by shoemakers) per minute, or the larger and better headed nails at the rate of about 70 to 100 a minute. Do you wonder, children, that nails are comparatively cheap nowadays? I must not take up any more time to-day, but next week we will talk about something that found its way into Europe as long ago as the sixteenth century. Unlike some of our friends, it is with us as often in fair as rainy weather, and costs anywhere from 25 cents to $25, and is of every variety under the sun. Can you guess, children, what our next talk will be about?—Aunt Catharine, in *Christian at Work.*

A Child's Heart.

A curious looking old woman having a bundle in her hand, and walking with a painful effort, sat down on a curbstone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the oldest asked: "Are you sorry because you haven't got any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid, you may kiss him four times, for he is just as sweet as candy."

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children. —*Hunsy.*

This life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leedeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state.—*Barrow.*

Measuring Time.

The oldest invention for measuring time which history records was the water-clock or clepsydra. Among the ancient Egyptians various modifications of the water-clock were in use. One contrivance was extremely simple, consisting of a glass cylinder graduated into twelve equal parts and having at the bottom an opening through which the water escaped in twelve hours.

The gnomon or sun-dial was invented in Egypt 556 B. C., and the hour-glass also owes its origin to the same country. In Rome the day was divided into hours 256 B. C., at which epoch a sun-dial was erected in the temple of Quirinus, and public criers called the hours through the various streets. The clepsydra was introduced from Egypt about 158 B. C., and toothed wheels were added some eighteen years later.

In the thirteenth century a Saracen mechanic constructed a clock so superior to any before produced that it became famous throughout Europe. About 1326 an abbot of St. Albans, in England, invented a noteworthy clock, and some forty years later a clock that struck the hours was set up in Westminster Abbey.

In 1647 a distinguished mathematician of Holland, named Huyghens, astonished the world by producing a clock with a pendulum, a conception which speedily revolutionized the whole theory of clock construction. In the seventeenth century pendulum clocks were the rule, not the exception, and, as they were now set on mantels or brackets, the backs were no longer ornamented, as had been the case when they were kept as the principal ornaments for tables.

Tall pendulum clocks then came into use, and at intervals the taste has been revived, as we see in our own era.

Tennyson In Youth.

Alfred Tennyson began his habit of poetic expression as a very young child. When he was five years old he exclaimed one day, as a breeze swept through the rectory garden:

"I hear a voice that's speaking in the wind."

His first verses were written on a slate which his brother Charles had put into his hand when the elders were all going to church, and the child was to be left alone.

Charles gave him the flowers of the garden for a subject, and when he came back little Alfred gave him the slate covered with carefully written lines of blank verse.

"Yes, you can write," said Charles, as he glanced over the verse; and one can fancy the little poet's delight at such commendation.

There is another story to the effect that his grandfather, some time later, asked him to write an elegy on his grandmother, who had recently died, and he put ten shillings into his hand on the completion of the "job," saying:

"There, that is the first money you have ever earned by your poetry, and, take my word for it, it will be the last!"

There is a tradition that Tennyson's first poems were published at the instigation of his father's coachman.

Alfred, when a youth, was seized by a longing to visit some of the old Lincolnshire churches, but "the eternal want of pence" made the tour impossible. By some means this old servant got wind of the lad's disappointment, and burst out, after some reflection:

"Why, Master Alfred, you are always writing poetry! Why don't you sell it?"

The young poet was pleased and excited by the idea; he consulted Charles, and soon after appeared the "Poems by Two Brothers," for which they obtained twenty pounds.—*Christian Intelligencer.*

Young Workers and Fighters.

Rev. J. P. Gledstone, in a paper in *The Quiver* on this subject, says:

The fact which I should like this paper to impress on the mind of any young man or woman is this: that when God has a great work to be done which will last through a generation, he mostly chooses young men and women to do it. When he opens a long and decisive battle with any evil, he calls young men and women to his standard to fight for him. There is a verse in the seventy-first Psalm—the seventeenth—written by an old man whose work is nearly past and over, which is suggestive of this divine method: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works." He even goes on to show that the fire of his early zeal is not extinct, for though he is "old and grey-headed," he entreats God to remain with him and enable him to bear a testimony to the generation that is springing up around him.

Young men should dream dreams of beneficent labors to be undertaken, and old men should have a testimony to bear to God's faithfulness all their life long. David, when he had served *his own generation*, according to the will of God, fell on sleep. You can not serve the generations that are gone; you ought to serve your own generation; and you will serve the generations to come by doing your utmost for the men and women, the boys and girls of your own times. He bequeathes the most to the future who achieves the most in the present. . . . Ought not the prayer of each young person to be: "O God, show me what battle thou wouldst have me fight, what work thou wouldst have me do?"

SAVE ALL THE BITS.—I remember a busy man who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject. "How does it happen that you know so much more than the rest of us?" I asked him one day.

"Oh," said he, "I never had time to lay in a regular stock of learning, so *I save all the bits* that come in my way, and they count up a good deal in the course of a year."

Save up the bits, boys and girls; don't let anything worth knowing escape your eyes and ears. The little floating seeds of thought that go sailing past you, like thistle-down, may prove as valuable as the green fields that are more carefully sown.

Two little children recently went to church alone in Westfield. They became tired during the long sermon, and the older one, supposing that school rules held good in church, led his sister up in front of the preacher, and said, "Please, sir, may we go home?" He said, "Yes," and they soberly walked out.

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MARRIAGES.

RMER—CLAY.—At the residence of the e's father, Jan. 31, 1893, by Rev. W. W. per, Mr. R. L. Farmer and Miss Roxie Clay.

ESTBROOKE—POINTER.—In the Methodhurch, Lauderdale, Miss., Jan. 22, 1893, by H. G. Brown, Mr. G. A. Westbrooke to Addie Pointer.

YMES-CALMES.—At the residence of the e's father, Capt. W. W. Calmes, near kville, Miss., Feb. 1, 1893, by Rev. J. D. es, Mr. Thos. P. Crymes and Miss Mary n Calmes.

UMPHREYS LLOYD.—At the residence of ride's father, Mr. I. O. Lloyd, near Myles, ah county, Miss., Nov. 16, 1892, by Rev. S. Thames, Mr. E. A. Humphreys to Miss Rena d.

AILEY—ADAMS.—At the residence of the e's mother, Winona, Miss., Dec. 11, 1892, by S. M. Thames, Mr. W. B. Bailey to Miss is Adams.

ATES—DAVIS.—At the residence of the e's parents, Feb. 1, 1893, by Rev. Will P. es, Dr. M. P. Bates to Miss Mamie Davis, all Liberty, Miss.

NDERSON—COBB.—At the residence of the e, Feb. 2, 1893, by Rev. Geo. W. Huff, Mr. D. Anderson to Miss Eloise C. Cobb, all of dison county, Miss.

REEN—TRAPP.—At the Methodist Church, leton, Miss., Jan. 29, 1893, by Rev. M. E. lin, Mr. Frank R. Green and Miss Lula pp.

OBITUARIES.

e publish obituaries of 200 words free of rge; for all over this, one cent per word t be sent. If you want the notice to appear s order, comply with this rule. Count the ds, and send one cent for each word over

ARSH—Died, at Lake Charles, La., Dec. 26, 2, OTIS M. MARSH, aged seventy-one years. . Marsh was born at Hartland, Vt. Most of boyhood days were passed at Woodstock, As a civil engineer he was employed in rly all the States in the Union. In the nfederate Army he was captain of Company n Speight's Battalion of Texas Infantry, d participated in the memorable engageot and Confederate victory at Sabine Pass. on after the war he moved from Texas, with family, to the southeastern portion of St. ndry, now Acadia parish, La., and from ere to Lake Charles, La., in 1876, where he ided until his death.

He was soundly converted at the early age of n years, and from that time until his death ained his church membership, first in the rthern Methodist Church, and then in the E. Church, South. Without being offensely sectarian, Bro. Marsh was always a proounced Methodist, and filled, in the M. E. urch, South, with ability and exceptional efulness, all its official positions below that pastor. He was especially devoted to Sunday-school work, and was superintendent of e Lake Charles M. E. Church, South, Sundayhool, on Broad Street, from its organization, early seventeen years ago, until last Fall, hen his failing health compelled him to decline a re-election.

lo s quiet, unobtrusive way, and by the rce of example, Bro. Marsh wielded a powerl influence for good, and died in possession many letters, written to him by young men om various States, thanking him for leading em in the way of life eternal. In camp life, en off duty, he was constantly enlisting soiers of the cross, and under his leadership rayer meetings and religious song services ere regular features of his army life. During e last years of his life here diseases of the roat and lungs caused him loss of voice and reat suffering, and during the same period eath robbed his family circle of some of its holcest jewels; but he never murmured, and was evident that these afflictions were orking out for him a far more exceeding and ternal weight of glory. When the summons ame, though suddenly, he entered into rest inlessly and peacefully.

His funeral services were attended by a very rge concourse of our citizens, including Calateu Camp of Confederate Veterans and civic ocieties. He leaves a widow and six children, l members of the church. A Christian solier, a devoted husband and father, and an upright citizen, has gone to his reward, and his orks do follow him. A FRIEND.

TURNAGE—LANIZA ELLEN, companion of A. Turnage, daughter of J. R. and N. E. Rulock, born Aug. 10, 1852; died Dec. 31, 1892; arried to A. J. Turnage, Sept. 3, 1868, by ames Michael, J. P. She joined the M. E. hurch, South, September, 1869, at a meeting eld by Rev. H. P. Lewis, at Santee.

There was given unto her eleven children—loe living. Truly it may be said of her, "She ath done what she could." In the church he kept every vow faithfully; no one was oved and admired more in Bethel Church han she. As a mother, she was that in the ruest sense of the word, mindful indeed of the evelopment of the body—the temple, but ore so of the dweller in the temple, teaching er children to pray in public around the lamy altar, providing them with religious literaire. She could easily be detected as being of hrist, for she was patient, gentle, long-sufferng, full of charity. Possessing a remarkable idgment, her husband consulted her in very undertaking. She paid as she prayed, ved as she rejoiced; there was no contradiction in her life. In all her heavinesses she rejoiced in God. After losing two of her sons, he was often heard to say, "I am glad that I e not have to live here always." Dead, a reacher's friend, a lover of the church, a devoted companion, a fond mother, has gone to er reward, to live with God, the holy angels nd with Jodie and Young. M. L. WHITE.

SIMMONS—The Ladies' Aid Society of the ethodist Church, of Magnolia, Miss., adopted he following resolutions regarding the death f Sister MOLLIE H. SIMMONS:

Whereas, God, in his providence, has seen it to call from labor to rest our sister, comade and co-worker, as an Aid Society we ourn her loss, and bow in humble submission the will of him who is too wise to err and oo good to be unkind; therefore, be it

Resolved, That in the death of our beloved ister we have met with an irreparable loss. A rue Christian indeed, one whose kind and geial presence was ever welcome, for in character and example she possessed those virtues hich should not only be admired, but imated. Her bright manners made her life mong us like a ray of sunshine. She was a rue and noble woman: God's grandest work.

Resolved, That we tender our deepest, heartelt sympathy to the bereaved husband and amily, not forgetting the little children she eft as a token of love to her dear ones. May ou, dear friends, watch and guide their little eet in the footsteps of Jesus, until they reach hat river across whose water "mama" waits o meet them.

Resolved, That this tribute of love and reect be spread upon the minutes of the Aid ciety, a copy furnished the afflicted husband nd family, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE and Magnolia *Gazette* for publication. MRS. A. GATLIN, For Committee.

Magnolia, Miss.

GATES—SAM. SWITZER GATES, the subject of this short sketch, was born March 26, 1864, and departed this life April 18, 1892, aged twenty-eight years and twenty-three days. In 1885 he was happily married to Miss Mamie Newsum, who, with three little children, mourn his untimely loss. Having been a Christian from childhood, and brought up by religious parents, it is useless to say his death was triumphant. Though suffering intensely through his entire illness, which was but four days, he would converse upon the subject of his departure as calmly as if he had been preparing for a journey. He was rational almost to the last, and told his heart-broken wife there was not a fear, not a cloud between him and his God; at the same time saying: "I know you will raise our little children right, and I will be waiting for you in heaven. It seems hard for me to leave you, but always act as you think best, and God will take care of you. I have not a fear, for I have always tried to live to be ready for this hour, and if it is God's will to take me it is my will to go."

He will be missed in the community, in the church which he loved and served so faithfully, having been steward for two years; but nowhere will he be missed as in his own home, where he was the light, the guiding star. Though he has gone from our sight, and no voice comes to us from the other side, we know we shall meet again, for we believe God who gave us love that can not die will give us a heaven where there is no death and parting will be no more. Religion with him was not a mere profession, but a living reality. There was nothing ignoble or sordid in the make-up of his character. His manly bearing in all the departments of life constantly developed the fact that fidelity to principle was his motto. While he was not demonstrative, yet at the same time his plans and purposes were as firm and solid as granite rock. It mattered not where you found him—in the social circle, in the quiet precincts of his own happy home, or filling his place in the church of God—he was always the same, devoted to the noblest principles that swell the human heart. He was singularly warm in his home affections. No mother ever had a more dutiful son, no wife a more loyal and loving husband, no children a more indulgent and affectionate father. Now that his visible presence is removed from us, those of us who loved him so well feel as though a part of our own being had been suddenly torn away and carried to heaven.

"We can not say, and will not say
That he is dead—he is just away!"

But the sweet memory of what he was will be a comfort to us. He will be transformed into a spiritual presence, which will be stronger, dearer than any earthly presence can be. Life is dark in this time of bereavement, nothing looks bright; yet we know that his failing asleep in Jesus was only to awaken in a brighter morning, and we will meet him in that life where death will come no more, and the tears we shed will be tears of joy and not of sorrow. M. A. G.

HUTCHISON Mrs. MATILDA (*nee* Richbourg) HUTCHISON was born March 29, 1841, in Pike county, Ala.; was a daughter of Mrs. and Dr. John S. Richbourg. Sister Hutchison was converted and joined the M. E. Church, South, at Bethel, Ala., in 1858. In 1866 she married D. H. L. Hutchison, who still survives her. Their union was blessed with eight children, all of whom are still alive. She was taken with pneumonia, Dec. 21, and died Dec. 31, 1892. Thus suddenly she passed from the cares of time to her reward in heaven.

It was never my privilege to know Sister Hutchison, but she left a bright record behind to the effect that he to whom she had given her life and service was able to deliver her in the hour of death. May her bereaved husband and children follow her as she followed Christ! L. M. LIPSCOMB.

Nashville Advocate please copy.

STOTT—Died, at her late residence near Olive branch, La., in East Feliciana parish, on Thursday morning, at 5:30 o'clock, Jan. 26, 1893, Mrs. ARIANNE STOTT, wife of Jos. A. Stott; aged thirty-five years and four months.

JOS. A. STOTT.

New Orleans *Delta* please copy.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 820 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

"What can you tell me about Esau?" queried the pedagogue. "Esau," responded the youth with glib alacrity of one who feels himself, for once, on safe ground; "Esau was a writer of fables, who sold his copyright for a bottle of potash."

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

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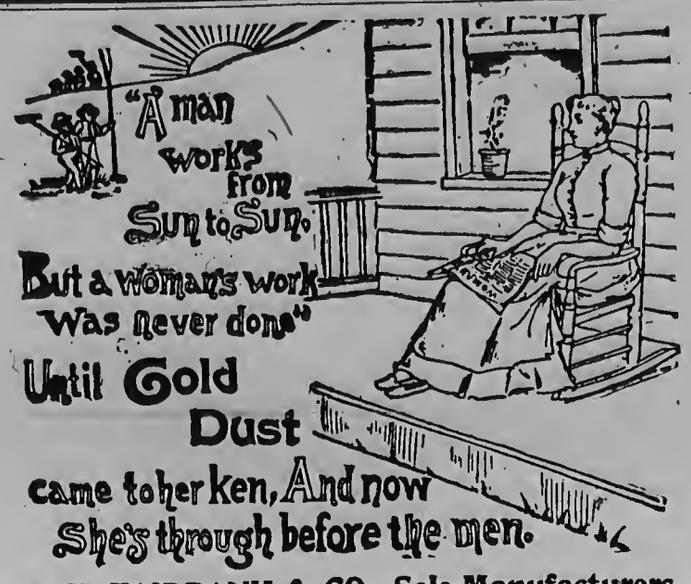
Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.


"A man works from Sun to Sun.
But a woman's work Was never done"
Until Gold Dust
came to her ken, And now She's through before the men.

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OLD PIANOS TAKEN IN EXCHANGE.
PIANOS AND ORGANS!
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Write for terms and further particulars.
The late fire makes no change in our ability to supply our large trade.

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Saw, Sugar and Corn Mills,
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Examine Our Stock. *Our Prices Are Very Low.*
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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

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Losses Paid by Chicago Fire, 1871, $3,239,091.
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All Losses Paid in Cash without Discount, as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.
DIRECTORS IN NEW ORLEANS.
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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

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W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
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This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Mar. 5, 6
Tillatoba	11, 12
Minter City and Strathmore	18, 19
Coffeeville	25, 26
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Toccopola	15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill	(Wed.).. 26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BUNNOUGHS, P. E.

COLUMBUS DISTRICT.—FIRST ROUND.

Sturges	Feb. 18, 19
Macon	25, 26
Masbulaville	(Wed.).. Mar. 1
Shuqualak	4, 5
Sparta	11, 12

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

ABERDEEN DISTRICT.—FIRST ROUND.

Athens	Feb. 18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Feb. 18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

SARDIS DIST.—FIRST ROUND.

Wall Hill	Feb. 18, 19
Mt. Vernon	(Thurs.).. 23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

West	Feb. 18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 2
Carrollton circuit	11, 12
Valden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

De Soto, at Phillips Chapel	Feb. 18, 19
Provencal and West Natchitoches, at Provencal	(Fri.).. 24
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. '19
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Conshatta, at Conshatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 11 o'clock A. M.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Feb. 19
Rayne Memorial	28
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D.	12
Dryades	19
Morean	26
Carondelet	(morn.).. Apr. 2
Crapa	(even.).. 2
Lower Coast	2

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Sparta, at Ebenezer	Feb. 18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 5
Ruston station	5, 6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery, at Atlanta	Feb. 18, 19
Vidalia and Black, at White's Ridge	25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove	(Tues.).. 7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Oakley, at Oakley	Feb. 18, 12
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Pine, at Frantam's Chapel	18, 19

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Patterson and Morgan City, at P.	Feb. 16, 19
Indian Bayou, at I. B.	25, 26
Crowley	Mar. 4, 5
Plaquemine Bralee, at P. B.	11, 12
Lake Arthur	16, 12
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Port Vincent, at Port Vincent	Feb. 18, 19
Slaughter, at Slaughter	24
Zachery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Feb. 18, 19
Clarksburg, at New Providence	24
Fannin, at Fannin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Trenton, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale ct., at Lauderdale	(Th.).. Feb. 16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville	(Thurs.).. 23
Linwood circuit, at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian-Central Church	19, 20

T. L. MELLEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Rolling Fork	Feb. 16, 19
Sunflower, at Bethel	25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi	Feb. 18, 19
Whittington cir., at Coalville	(Wed.). 23
Bay St. Louis, at Bay St. Louis	25, 26
Pearlington circuit, at P.	(Tues.).. 28
Eastabuchie circuit, at Eastabuchie	Mar. 4, 5
East Pearl circuit, at Wesley Chapel	11, 12
Tallabeek circuit	(Tues.).. 14
Covington circuit	16, 19
Augusta circuit, at Augusta	25, 26

Brethren will note the changes in the above round and govern themselves accordingly.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Mount Olivet, at Bentonia	Feb. 18, 19
Sharon, at Mount Pleasant	25, 26
Canton	(at night).. 26, 27
Silver Creek, at B. Lake	Mar. 4, 5
Pocahontas, at Pocahontas	(Thurs.).. 9
Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at Bogue Chitto	Feb. 18, 19
Rowertou, at Brandywine	25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Sabala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 19
Gallman, at Bethesda	25, 26
Hazlehurst station	(night) 26

R. S. WOODWARD, P. E.

Weak stomach strengthened by BEECHAM'S PILLS.

The Latest Thing in Calendars.

In striking contrast to the numerous fanciful Calendars which flood the mails at this season of the year, is the one that is issued by N. W. Ayer & Son, the Keeping-Everlastingly At It, Newspaper Advertising Agents of Philadelphia, and which has been for years a very great favorite.

It is large enough to be easily read across a room and handsome enough to hang on the wall for a year without becoming an eyesore.

This issue has a new heading which is both artistically designed and beautifully printed.

It is so packed as to reach its destination in perfect condition, and it is sent to any address, postpaid, on receipt of 25 cents.

The publishers say that the sales of this calendar increase every year, and our own experience is that having become acquainted with it, we would be very loath to go back to the other kind.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. C. Campbell, Will P. Jones, Wm. G. Evans, N. B. Harmon, H. P. Crowe, R. A. Sibley, E. M. Bounds, T. L. Mellen, A. T. Buck, F. M. Williams, S. J. Davies (2), Wilson Moore, K. M. Harrison, N. J. Roberts, E. F. Edgar, G. W. Bachman, B. H. Rawls, H. P. Lewis, J. L. Pierce, H. Armstrong (2), G. W. Garrett, D. P. Bradford, C. C. Evans, M. H. Moore, P. A. Johnston, J. E. Denson, J. G. Cammack, W. H. Hill, W. D. Dominick, A. D. Miller, J. D. Cameron, H. P. Gibbs, J. E. Bounds, Fitzgerald Sales Parker, W. M. Sullivan, V. V. Boone, W. M. Stevens, J. C. Carniline, H. M. Ellis, J. H. Evans, F. B. Ormond, H. P. Lewis, F. P. Spencer, I. W. Cooper, V. V. Boone, B. F. Lewis, Geo. A. Mandeville, H. B. Trevillion, G. W. Bachman, C. G. Andrews, Chas. A. Davis, G. W. Brown.

Messrs. Hon. W. H. Goodale, R. R. Jeter, S. D. Smith, E. E. Young, H. H. Oliver, J. H. Bass, T. C. Clark, A. A. Carruth, E. E. Williamson, C. B. Ames, F. F. Holmes, W. M. Robinson, Jno. G. Smith, B. R. Farr, W. D. Burroughs, Geo. W. Place, D. M. Wood, T. A. Bolton, T. W. Hand, J. Wesley Johnson, T. A. Watson, J. K. Starr, D. K. Hunt, W. J. Hearin, H. A. Boles, L. B. Bayard, Black & Dupree, Wm. Purnell, Asa Vines, A. Williamson, C. H. Walton, T. P. Martin, M. M. Hamberlin, J. L. Wilson, R. L. Bennett, G. W. Burton, Amos Haddox, M. A. Howell, C. M. Mansfield.

Mesdames Lizzie Dixon, M. A. Conerly, O. A. Coleman, H. Coleman, S. V. McIntosh, F. M. Purcell, E. L. Spraggins, Martha Brown, C. S. Dilley, S. A. Trotter, R. Carter, M. A. Hackett, Lena Robinson, Walters, A. J. Ozanne, James A. Lock, D. A. Boardman.

Miss Lizzie Gilmore.

Feb. 14.

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As a good deal is being said at this time about Hawaii and its annexation to the United States, we give our readers the following from the *Times-Democrat*, showing the interest already held in those islands by citizens of this country:

A glance at the late Hawaiian census shows that in everything but government the islands are already a part of the United States. Of their trade $18,332,631 80, or 91.18 per cent., is with the United States; $1,104,022 12, or 5.49 per cent., with Great Britain; and $668,376 79, or 3.33 per cent., with other countries.

The total value of the Hawaiian sugar plantations is $33,347,690, of which $24,735,610, or 74 17 per cent., are owned by Americans; $6,038,130, or 18 11 per cent., by Englishmen, and $2,757,910, or 7 72 by people of other nationalities.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 3-16	— —
Ordinary	7 11-16	— —
Good ordinary	8 3-16	— —
Low middling	8 11-16	— —
Middling	8 15-16	— —
Good middling	9⅛	— —
Middling fair	9⅞	— —
Fair	11	— —
Galveston middling	8⅞	— —
Mobile middling	8 13-16	— —
Memphis middling	9 1-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	6⅛
Fully fair	3 3-16	6⅛
Good fair	3	3⅛
Common	2¾	2⅞
CENTRIFUGAL:		
Seconds	2¾	3⅛
Prime yellow	3 15-16	4
Gray white	3⅞	4
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅞	2
Good	2⅛	2⅛
Fair	2⅞	2⅞
Prime	— —	— —
Rough, ₩ bbl	1 25	2 75
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 62½	3 70
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 90	— —
Hominy	6 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	55	56
Yellow	— —	55
Mixed No 2	53	54
OATS:		
Western	40	42
Texas rust-proof	32	41
BRAN:		
₩ cwt	90	92½
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	20 25	20 50
Prime Mess	20 50	20 75
Rumps	— —	20 00
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11⅞	12
Sides, long clear	11¾	11⅞
HAMS:		
Sugar-cured	15	16
DRY SALT MEAT:		
Shoulders	10⅛	10⅜
Sides, short rib	11⅛	11⅜
Sides, long clear	11⅛	11⅜
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19¾	— —
Common	17¼	— —
TEAS:		
Choice	18	65
He-so	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	— —	25
Common	— —	— —
LARD:		
Refined	10⅛	10½
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	13½	14
Cotton seed, crude	— —	55
Lard, Extra No. 1	75	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	2 25	2 50
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6¼	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 25
Young Chickens	2 00	3 50
Chickens, Southern	3 25	3 75
Young	2 40	3 50
Turkeys, Southern	12 00	17 00
EGGS:		
Western	13	14
Southern	13	14
WOOL:		
Lake, ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	21 00	— —
Meal	26 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Feb. 14.

Here is an item of interest to authors and those contemplating authorship—that is, on the line of novels:

It appears that some 1 600 novels were published during the past six years, or 270 novels a year. These 1,600 novels were written by 792 authors who signed their names and 130 who did not. Only 240 of these authors met with success enough to encourage them to write a second time. Of these 240, 50 are men of the front rank, who command great popularity and an income "which even in the profession of law would be called considerable;" 70 are men enjoying popularity enough to make their books "go off" in large numbers, and the remaining 120 are men who have achieved such a measure of success that they are encouraged to persevere. In all, 2 600 persons have failed as writers of fiction during the last eighteen years, and against about 80 who have succeeded well and 120 who have succeeded tolerably.—*Times-Democrat*.

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NEWS OF THE WEEK.

DOMESTIC.

Dr. Norvin Green, president of the Western Union Telegraph Company, died on Feb. 12.

The county insane asylum, four miles from Dover, N. H., was burned on Feb. 9, and forty-four lives were lost. Of the forty-eight inmates only four escaped.

The Evangelical Ministers' Association of Atlanta is out with an address to the press of that city and of the State, calling for cleaner newspapers. It makes strenuous objection to the publication of "sensational items," which, it says, threaten to undermine the Church and the State.

Hugh O'Donnell, the leader of the Homestead strike, is on trial for murder. It is understood that no attempt to prove an alibi will be made, but an entire line of defense is decided upon. A large number of witnesses have been summoned, including every local newspaper correspondent who was at Homestead before and after the riot.

The work of the committees having in charge the ceremonies incident to the inauguration of President-elect Cleveland is progressing satisfactorily. Gen. McMahon and Col. Corbin, who have supervision of the arrangements of the parade, are daily receiving applications from military organizations all over the United States for positions in the line.

The electric street car strike in Wheeling, W. Va., assumed its most serious phase on Feb. 10, when two riots occurred between the strikers and the men in charge of the barns in South Wheeling. The disturbances outdid anything of the sort ever occurring in that city, or even in this portion of the State. Two men were seriously and one probably fatally hurt.

The Agricultural Bureau has issued its regular February report, showing the total per cent. of the cotton crop marketed on Feb. 1. According to the bureau the amount marketed was 87.9 per cent. of the total yield. According to the general interpretation of this percentage at the Cotton Exchange the actual crop indicated is 6,678,000 bales, which is a larger yield than most of the crop authorities have estimated.

During the blizzard in Colorado, last week, a large number of elk, stated at over 1,000, driven by cold and hunger, invaded the cattle ranches near Steamboat Spring, and, driving the cattle away from their cribs, took possession of the fodder that had been provided for them. The ranchmen rounded up a large number of them without much difficulty, as their sufferings made them very tame, and propose to try to domesticate them.

The American makers of beet sugar do not look with equanimity on the prospect of having Hawaii annexed to the United States. Henry T. Oxnard, who is called the beet sugar king of this country, has just returned from the Sandwich Islands, and in a recent interview asserts that the movement for annexation is simply a grab on the part of the Hawaiian sugar planters at the bounty paid by the United States, or the protection that may follow it.

But twelve working days remain of the Fifty-second Congress. Only one of the annual appropriation bills, the Army bill, has become a law, and from this time on until March 4 both Houses of Congress will bend every energy to the completion of the remainder of the important measures. For this reason it is uncertain whether the Senate will be able to carry out the programme of legislation, short as it is, arranged by the Republican caucus.

FOREIGN.

The American Minister has established a protectorate over the Hawaiian Islands. Everything is quiet at Honolulu, and annexation sentiment is increasing.

The Anchor Line steamer *Trinacria* grounded off the coast of Spain. Her crew, numbering thirty-seven in all, were all lost except seven. Four women on board and some soldiers were lost.

The Russian government has given orders looking to the enforcement of the laws which forbid Jews to belong to the Cossacks, except they embrace the orthodox faith. It is said that there are a large number of Jews in the Cossack colony of the Don, and that they own considerable property.

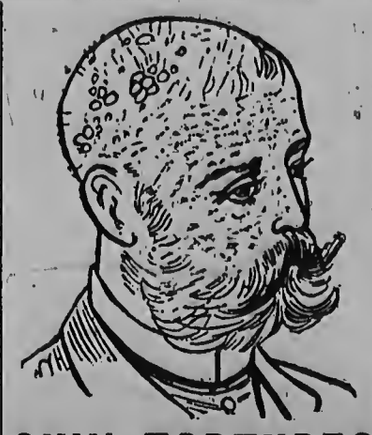
The Russian War Department has rejected half of the output of new small calibre rifles in 1892. The rifles were made in the government factories and are too defective to be placed with safety in the hands of the army. All the factories will be reorganized before the work on the rifles will be resumed.

Queen Victoria is going to send a number of paintings, "done with her own hands," to the Chicago Fair, some of which will come from the walls of the private dining-room of Windsor Castle. Princess Louise and Princess Beatrice will also send pictures, while Princess Christian will send some specimens of needlework.

As a result of the trial of the Panama Canal frauds, the aged Count De Lesseps and son were sentenced to five years' imprisonment and a fine of 3,000 francs. Marius Fontane and Henry Gottu sentenced to two years' imprisonment and a fine of 3,000 francs, and Gustave Eiffel, two years' imprisonment and 2,000 francs fine.

Dr. Kempster, a special health officer of the United States, has just arrived in Berlin after a tour of inspection of Hamburg, Bremen, Cassell and Nietlehen. He told a newspaper reporter that he was convinced that the present year would witness a fierce outburst of cholera all over the Continent, and instead of being sporadic, as in 1892, the plague would sweep the whole of Europe.

The Allen Line steamship *Pomeranian*, from Glasgow, Jan. 27, via Moville, for New York, has returned to Greenock in distress, after having met with one of the most serious accidents that has occurred to a transatlantic steamer for years, an accident which resulted in the loss of twelve lives. The vessel was struck by the crest of a raging sea on Feb. 4, and the deck saloon, the charhouse, the bridge and the boats were smashed to pieces, while twelve persons were swept overboard.



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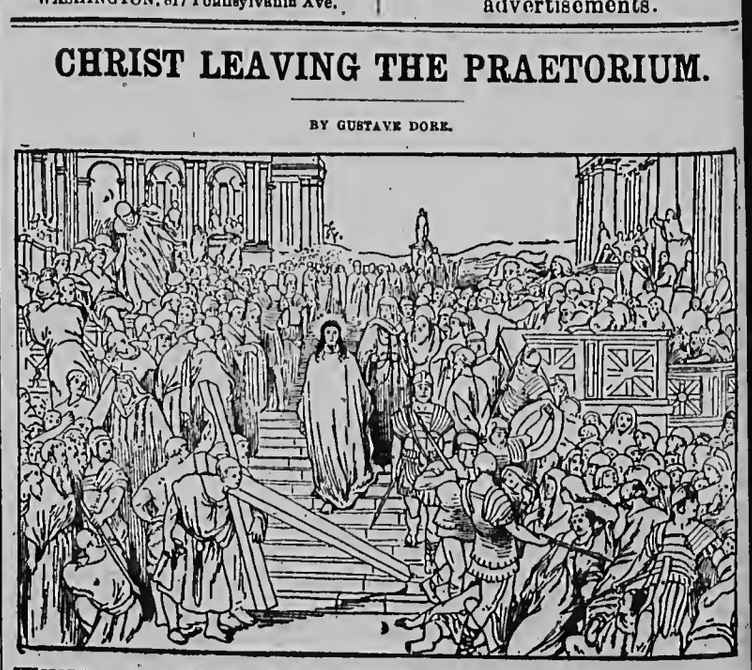
CHRIST LEAVING THE PRAETORIUM.

BY GUSTAVE DORE.



THIS is one of the greatest religious paintings of the century, as it is one of the most wonderful creations of the genius of Gustave Dore. He was a painter of the French school, although his unequalled originality and weird fancy made it impossible for him strictly to belong to any school. The scene represents Christ descending the steps leading from the official tribunal of the Roman Government of Jerusalem after his condemnation. The figure of the Savior, erect and commanding, is the centre of attraction. Dore's aspiration turned towards religious subjects, and he became so fascinated with the delineation of the Savior's face that he painted it fifty times; and in no effort of his genius has the heavenly radiance which emanates from the figure of Christ been so apparent as in this sublime and elevated picture. The gaping crowd, some of them friends, others attracted by excitement; the jeering Jews pressing forward with uplifted hands; the poor and wretched who adored him expressing the most profound sorrow; the sick whom he had healed and those who still craved his divine help all pressing forward to get one last glance at him, while the Roman soldiers with spears and shields driving them back, are graphically displayed in this wonderful picture. The infinite love and pity on His sacred face, as painted with the inspiration of Dore's pencil, is something beyond all description. The reproduction is a photo etching, engraved with the greatest care, preserving all the beautiful softness and value of the original, and has been pronounced by Art critics to be equal in execution to the marked proofs sold by subscription only, for $100 each, in the Dore Gallery, London.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free to each new subscriber sending us $2.

D. L. MITCHEL,

Publisher of NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate.

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D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FROM THE WORK.

Rev. W. C. Harris, Iuka, Miss., Feb. 9: "We came to our new work soon after Conference. Have been comfortably situated and well cared for from the first. I find the spiritual condition of the church good; consequently we have good attendance on all the services: preaching, Sunday-school and prayer meeting. We are realizing and expecting a continuation of good times from the presence of the Lord. We observed Week of Prayer and Self-denial, carrying out printed programme. Collected $20 on mission list."

Rev. J. M. Johnston, Harrisonburg, La., Feb. 13: "Our first Quarterly Conference has passed off satisfactory to both the presiding elder and preacher in charge. The preacher has been well received and well cared for; quite a comfortable little home. We have no intoxicating liquors sold in Harrisonburg, and I am told there is not a man in our village who profanes God's name, and the result is the church is well attended, and a good Sabbath-school, and the preacher well pleased with the prospects he has for doing good."

Rev. M. J. Miller, China Grove circuit, Mississippi Conference, Feb 14: "Our first quarterly meeting Conference was held last Saturday at Tylertown. We had our much-loved presiding elder, Bro. R. S. Woodward, with us Saturday and Sabbath, and, as is his custom, he preached some fine sermons. We feel that many were strengthened and encouraged, and that our quarterly meeting occasion was more than usually profitable to the church. Our new church in Tylertown is finished, and is a thing of beauty, and many hope and pray that it may be a joy for all time."

Rev. V. D. Skipper: "As many of the brethren have given accounts of their ponndings, storms and breezes, I will just say that we are not troubled much on Sharon circuit with storms and poundings, but we have a gentle breeze occasionally, which brings into our larder such things as flour, sugar, coffee, tea, potatoes, eggs, chickens, and nice hams. I suppose everyone knows that skippers are fond of ham. These good people have learned that here are two large Skippers at this house. One weighs 186 and the other 180—the largest ever seen in Madison county. Notwithstanding the cold weather, ice and snow, I have filled all my appointments since Conference. Pray that we may have a good year."

Rev. J. A. Poe, P. C., Belzona circuit, North Mississippi Conference, Feb. 7: "I was sent back to this circuit again this year, and I began work immediately after Conference, and have completed my second round, and made about sixty pastoral visits; sold about thirty-five dollars' worth of Bibles and other good books. Our first Quarterly Conference was held Jan. 14 and 15, and our beloved presiding elder, Dr. W. T. J. Sullivan, was with us, and preached two sermons that, I trust, will prove a blessing to us all. We have made preparations to build a parsonage and repair the church at Belzona. I wish to say that the good people have been more thoughtful of our needs this year than they were last. May the good Lord bless them and make us more useful in administering to them spiritual things for their temporal comfort. We are praying, working and looking for a great revival of religion that will scatter dissention and bind us together in stronger bonds of Christian love. Pray for us."

Rev. J. H. Brown, P. C., Farmerville circuit, Louisiana Conference: "We have an old adage that 'a bad beginning makes a good ending,' and I truly hope that soon will be demonstrated in this case. Early we were somewhat contracted and restricted necessarily. Be it said to the credit of my good predecessor and the good people, there are few, if any, more conveniently arranged and more comfortable parsonages than ours at this place. Apparently, the people have received us cordially and loyally, if not royally. They were even thoughtful and considerate, and planned nicely for our safety and comfort in a (fearful?) storm which struck us on the third instant, the debris of which consisted of flour, sugar, coffee, rice, ham, turkey, butter, eggs, soda, soap, canned goods, etc. I have found a large field; plenty of work; no time for folding hands. Can see the enemy's advance line; can hear the command as it comes along the line from the old fiend himself, 'Onward, forward!' The Lord give us victory."

Rev. J. H. Forcman, Coffadellah, Miss., Feb. 13: "The Conference saw proper to send me to Neshoba charge. I reached the appointment the second Sunday in January. I have just finished my first round. We are well pleased with our appointment. I found plenty of work to do. My circuit takes in almost the entire county of Neshoba, east of Philadelphia. Our first Quarterly Conference was held Jan. 28 and 29. Rev. C. McDonald was at his post, and full of the Spirit; his sermons edifying. The attendance of the officials was not full. Finances somewhat behind; but we had quite a pleasant time. Surely we have one of the best presiding elders in the Mississippi Conference. He was the guest of the preacher in charge. His visit was so pleasant and profitable to us. In reading the Word of God and prayer, and baptizing the baby, he impressed the people of this community with his ability as a minister of the gospel. I preached to a large congregation last Sunday, and thank the Lord it was not in vain. The future prospects for a successful year, spiritually, are bright, indeed. Sorry to say we have about 500 members, and only about twelve copies of the ADVOCATE come to this charge. Hope they will do better this year in this respect. Pray for us, that we may be successful in winning souls to Christ."

Rev. J. M. Huggin, Arkabutla circuit, North Mississippi Conference: "A brief report from this charge might be of interest to some of your readers. I reached the work early in December; my family a few days afterward. We received a warm welcome by the good people of Arkabutla, a number of whom were at the parsonage when we arrived, having prepared us a splendid dinner. The temporal welfare of my family has been carefully looked after by this kind and intelligent people. Many substantial tokens of appreciation have we received from them. May the Lord help me to sow unto them 'spiritual things!' Not being ready for the Week of Prayer and Self-denial (the first week in January), we substituted the week following the fifth Sunday in January. Having failed to obtain programmes I had ordered, we held a series of prayer meetings through the week. At these meetings suitable Scripture lessons were read, and also selections from the 'Annual Report of the Board of Missions' and the *Missionary Reporter*. The sum realized was not large, as our church in Arkabutla is not strong, numerically or financially; but much good, we believe, was accomplished. Our first quarterly meeting embraced last Saturday and Sunday. Bro. Morehead, our presiding elder, was with us, full of labors. He magnifies the office he fills. Painstaking and conscientious, he looks after all the interests of the church carefully. We had a good quarterly meeting. I am going to press the claims of your good paper upon this people."

Rev. P. H. Howse, P. C., Meadville, Miss., Feb. 11: "Just one week ago to-day I left the town of Meadville for Hamburg, Miss., to meet our beloved presiding elder. I reached Hamburg about eleven A. M., and found him awaiting my arrival. Notwithstanding the cold wind and threatening clouds, we were soon on the road to Meadville, and just as we got into the parsonage it began raining, and next morning it was raining. We had to go out four and a half miles to Oak Grove to attend our Quarterly Conference, and it rained a cold, steady rain on us all the way out there. The road was muddy, but, nevertheless, we got there. But we were no less cold and wet when we did get there. There was no stove in the church, and so good as none in the school-house; so one of our stewards, who had more heart than judgment, invited the whole Conference over to his house; and, notwithstanding our charity for our brother, our shivering bodies induced us to go. It was only a short distance, and we were very soon there. After warming ourselves and feasting on good things, we began business. Every church was well represented by their respective stewards—in fact, every steward was present but one, and we look for him next time. The stewards provided liberally for the support of their preacher, and did not seem to think that he and his family were air plants, and could just naturally live until the next Quarterly Conference. Sunday, at 10:30 o'clock A. M., we had a love-feast, in which a great number stood up as witnesses for Christ, after which Bro. Little preached to us, in the power and demonstration of the Holy Spirit, a wonderful sermon from Matt. i. 23. His words did not fall cold and lifeless, but came burning from a soul fired by the love of God. There was one accession to the church. Our communion service was delightful. Bro. Thomas Flowers, of the Montana Conference, was with us. Our presiding elder presides with dignity, yet emulating that spirit of kindness in his Master. May God bless him and his colaborers! In token of our love for him, we paid him one-fourth of his entire salary."

Rev. W. H. Huntley, Brandon, Miss., Feb. 13: "Brandon moves on with a substantial, if silent, prosperity. Last year was a clearance year—clearance of old things for new. Improvements of value were put upon the church-building, and the old parsonage substituted with one newer and nearer to the church. About the present parsonage hammer and saw are poised and ready for fences and new rooms. Then paint and paper will complete and exhibit one of the best parsonages of the Conference. Our membership consists of as warm and consistent hearts as can be found anywhere. If continual sendings of comforts and luxuries are a mark of piety, this charge is, with propriety, named at the head of the district. Several accessions this year indicate interest and progress, concerning which the preacher thanks God and looks forward with encouragement. There is no whisky sold upon our streets; no dances demoralize our peaceful society. Schools are sustained with eager interest, and are excellent. One is a college for thorough training of girls, for many years under Miss Johnston, a famous Presbyterian instructress, of unquestioned ability, and held in general affection. The high school for boys is under the management of a capable and conscientious principal, Prof. Griffith, a Methodist, with several assistants. Over and above these advantages, amongst the rising hills and many solemn cedars, blows wholesome, healthful air, which keeps ruddy the cheeks and elastic the steps. There are more old people here than in any other Mississippi town of the size; so stated, and, no doubt, truly. Springs break in limpid sweetness, and charged with medicinal virtues, from many places, and grow in value as their merits are proved. Altogether, Brandon is a happy place for a pastor's sojourn, and I doubt not everyone who has served here keeps Brandon amongst the pleasantest and most treasured of past terms of service. Bro. McDonald is abroad, in tireless energy, upon his almost boundless territory. With his heart entirely in the welfare of preachers and peoples, he is achieving the logical consequences of such condition—success. I am grateful for my position here, love my people well, and expect great things for the year."

Rev. T. Y. Ramsey, Corinth, Miss., Feb. 8: "Last Sunday, Feb. 5, was a high day in Methodist circles at Corinth. Dr. H. C. Morrison came over from Atlanta to dedicate our new church. A packed house greeted the preacher. He delivered a very able sermon from John xi, 26. After the sermon $750—balance due on the building—was quickly raised. We have now the most beautiful and comfortable church in North Mississippi. Dr. Morrison addressed the Juvenile Missionary Society in the afternoon, and preached a great sermon at night. His visit to us was a benediction to the town. The Winter has been unusually severe, and has interfered with church work. Notwithstanding, we can report some progress. Seven accessions since Conference, large congregations on the Sabbath, and decided increase in attendance and interest in the prayer meeting services. Our people are growing in grace and in the knowledge of the Lord. Bro. Lagrone, our beloved presiding elder, has been suffering with a severe cold for several weeks, but has filled every appointment but one. Bad roads, cold weather and uncomfortable churches have greatly impeded his efforts, but have not lessened his zeal. A more faithful and useful man of God I do not know. Emigration to Texas and Arkansas has grown to alarming proportions. The people are leaving this and adjoining counties by the score and the hundred. Lands and live stock are being sold in some instances for a mere song. The soil has been exhausted by a bad system of farming, and the people have not the enterprise to recruit it. Our church is feeling the effect of the exodus, and the end is not yet. No wonder the Conferences in Texas can report a net increase of ten thousand members. Our resources to meet financial obligations have decreased fully one-third, and yet the obligations remain the same. An effort is being made to turn the tide of immigration from the West in this direction. The M. and O. R. R. is lending all the aid it can. The Upper Mississippi Conference of the M. E. Church has recently held its annual session in Corinth. Bishop Bowman presided. The Bishop impressed us as being a man of most excellent Christian spirit and of great ability. Certain other white men of high position in the church were present, and said some things that it were best had not been said. The truth was perverted and race prejudice intensified, and God was not glorified."

Letter from Macon, Ga.

MR. EDITOR: If you have the space to spare, I would like to say a few words through your columns to friends in Mississippi and Louisiana.

After many "God bless you's," and other kind parting words from dear friends, we left Jackson on Dec. 27. We reached Birmingham early the next morning, and spent the day in seeing the sights of "the Magic City." Considering its age, it certainly is a magic city. We found ourselves in Macon about noon on the twenty-ninth. We were met at the depot by a delegation from the Board of Stewards and driven to the parsonage. There a number of sisters were awaiting our arrival. They had comfortable fires burning, a cook in the kitchen, and dinner in process of preparation. Of course, we at once felt that we were among friends. Our parsonage is a well-built, two-story structure, having ten rooms, besides pantry, bath-room, dressing-room, etc. It is well supplied with furniture. The church and parsonage are on the same lot, which consists of an acre of ground. The parsonage is supplied with gas and water-works. It has also several outbuildings—barn, wood-house, buggy-house, etc. So you see that, so far as a domicile is concerned, we are comfortable enough. My church—Mulberry Street—is the original hive of Methodism in this city. It was organized in 1826. It has swarmed again and again. There are now eight Southern Methodist Churches in Macon and its suburbs, and another will, doubtless, be organized during the present year. Two years ago Mulberry Street had a membership of about a thousand. Since then, owing to her habit of swarming occasionally, her membership has been reduced to about seven hundred. Our morning congregations are quite good, usually about filling the house. The night congregations are not so good. This is due to two causes. In the first place, the Wesleyan boarders, about a hundred and fifty in number, never attend at night. Then, the church is not centrally located. It was so when built, but in sixty years the growth of the town has shifted the center of population.

A new church on the hill, near Wesleyan Female College, has been much talked of in the last few years, but has not yet materialized. That it will do so after a short time I do not doubt. The church pays $1,200 per annum for music. About one-fourth of this goes to the organist; the rest to the choir. The secretary of the Board of Stewards is not a member of the Board, and is a salaried officer, receiving $300 per annum for his services. He earns every dollar he receives, his work being very laborious.

Macon, including its suburbs, has a population of about thirty thousand. There are eleven railroads centering here. Macon is a city of magnificent distances. Many of its streets are a hundred and eighty feet wide. Others are a hundred and sixty, and still others a hundred and twenty feet. The streets everywhere, except in the business part of the town, are lined with trees, most of them having four rows, thus affording an abundance of shade. Macon is just hilly enough to make it picturesque. It affords some of as fine views as can be had in any town I know of.

Judge Lamar's funeral was a great occasion in Macon. There were about a thousand persons inside the church, and I suppose not less than five or six thousand just outside. Then, at least, five or six thousand more lined the streets along which the procession passed. Such a vast concourse of people was a magnificent tribute to the worth of the man. After a few remarks by myself as the pastor of the church, elaborate addresses were delivered by Dr. Candler and Bishop Fitzgerald.

When a school-boy I was taught that Georgia was about in the same latitude as Mississippi. Soon after coming here, however, I began to think that the geographers were all wrong; that I had emigrated in the direction of the North Pole. The weather was very cold here for more than a month, and during two weeks of that time there was snow on the ground. The Ocmulgee river was frozen from bank to bank. The damage done to buildings, goods, etc., by the snow was estimated at $65,000. The cold weather, of course, hindered me very much in the work of getting acquainted with my flock. Recently, however, I am making considerable progress in that direction. With kindest wishes for yourself and your readers, I am,

Yours, W. C. BLACK.

Nashville Notes.

Fully a thousand people, of all grades of society and all shades of religious belief, assembled at McKendree Methodist Church, on the night of Jan. 29, to witness a ceremony whose like has possibly never before been seen—certainly not in the South. The occasion was the presentation of a banner to the Nashville corps of the Salvation Army by the pastor, Dr. Steele, in behalf of his congregation. This meeting was a sequel to that held in the early part of December, a brief account of which was given in the ADVOCATE at the time.

The Salvation Army is an "army with banners"—that is, when their funds or the beneficence of their friends will allow it. The detachment at this point being small, and its treasury consequently low, some sympathizers among the Methodists conceived the idea of presenting them with their regulation battle-flag. It was a service long to be remembered. The martial spirit—though, of course, in its spiritualized sense—seemed to pervade all. Never before did the grand old organ seem more a thing of sensibility and life than when, under the skillful touch of its mistress, it gave forth the triumphal ode, "Onward, Christian soldier," as the Salvationists moved up the aisle. To have seen the first church of Southern Methodism thus opening her doors to the representatives of the much-abused "Army," and to have heard her pastor addressing the adjutant with the words, "My brother, accept this banner with the assurance that you have the sympathy and co-operation of McKendree Church in your work in our city," would have put to eternal silence many a croaker about "denominational strictness" and "sectarian exclusiveness."

The flag, like all the paraphernalia of the Salvation Army, has its symbolic meaning. Adjutant Smith, in accepting it, took occasion to explain its significance. The blue border represents the purity after which every soldier must strive, the red field is typical of the blood that secures his salvation, and the yellow star in the centre ever brings to his mind the fire of the Holy Ghost. In the left hand upper corner is a small American flag. "The only thing we can see this means," said the speaker, "is that we get our *stripes* here, and expect our *stars* in the next world."

Following this meeting, on the next night, a sister Methodist Church extended hospitality to the corps, and the public was given the opportunity of witnessing the interesting method that the Salvation Army employs in "swearing in" recruits. This was, in turn, succeeded by a meeting held in one of our leading (would you believe it?) Presbyterian Churches, when an address was delivered recounting the history of the rise of the movement and the prosecution of the work in the slums of our large cities. It would be hard to find instances of devotion to God and humanity more signal and, at the same time, less ostentatious than those exhibited in the daily life of the "slum-lassies" of New York and Chicago.

What ought to be the attitude of the church to this great movement? Should it, in view of all the facts, be one of antagonism, or, what is even worse, indifference? Yet it is even so in most quarters. In a short conversation which your correspondent was fortunate enough to secure with Mr. Smith, he stated that never before had he witnessed such a spirit of fraternity on the part of the churches as that manifested by those in Nashville. In by far the most places the Salvation Army is to the churches what the poor publican was to the old Pharisee. But happily a change is coming about gradually. Undoubtedly, there is a field for this body of workmen to till; and, what is more, if they are not allowed to do it, it will, in all human probability, never be done. It is in the church's power to co-operate with this divinely sanctioned means to preach the gospel to the masses. The Church of England has had her John Wesley and her Gen. Booth. She has, by her unwillingness to assimilate them, lost both. We may learn a lesson from her experience.

Unity of aim, with diversity of method, seems to be the watchword of evangelical religion to-day. From a study of the tendencies of our age, it appears that almost all of the different denominations have given up as a thing impracticable, if not, indeed, altogether undesirable, the idea that Christian union must needs mean strict conformity to an outward rule of organization. We are coming to realize that *oneness* does not mean *sameness*. It is only by the combination of elemental sounds that the musician can evoke harmony; one chord would result only in monotone. As Paul became all things to all men, and never the same thing to men of diverse character, so the church has come to believe that each of her component divisions has a specific part to perform in working out the grand consummation. These principles have recently been forcibly illustrated in our midst. For several weeks all the evangelical congregations have been working for one great end; all their lines of operation have been made to converge on one point. Now that the point has been reached, of course the churches are all one, and are presenting a unity of force and action perhaps never before known. The circumstance that has made this, which has always been possible, a real fact is the presence in our city of the noted evangelist Rev. B. Fay Mills. He came to us on the ninth of this month; but his spirit and peculiar "method," as it is called, have been among us for weeks past. To hear his plans for revival work discussed reminds one of a council of war held by some sagacious general on the eve of a decisive battle. Every mine is dug, every fuse is laid, every detail is mastered ere the first charge is made. So it seems to be with Mr. Mills. For a month back all the churches have been preparing inwardly and outwardly for the meeting. Today the charge against sin and worldliness is being made under Mr. Mills as commander-in-chief.

The meeting has begun auspiciously, though no results can as yet be stated. The prospects are that for the next three weeks Nashville is to have one of the most solid revivals in her history.

It is a known fact that there are a number of preachers all through our connection who pride themselves on hating "innovations" and loving the "old and beaten track," that have as yet found no satisfactory answer to their petulant question, "Well, what's the use of the Epworth League *anyhow*?" Perhaps if any such had been present at a recent League meeting, they would have had their drowsy eyelids opened by some statements made by one of the city pastors in answer to the question, "What may a pastor expect from his Epworth League?" We can not go much into detail, but in the discussion it appeared that that pastor exercised as much care in selecting and looking after the work of his League as he did in any of the departments under his control. One of the features of his plan was to turn the members of the League into collectors for his assessment on the missionary debt. He found that they entered into such a task with far less grumbling, and, consequently, far greater success, than some of his older financiers. A second use that he found was using the League as canvassers for the church paper. Then they formed a ready and efficient Visiting Committee upon which he could rely for trusty service. Another use he put the League to was that of a preventive for backsliding among his young members. But to go further would leave little place for the preacher himself. With his collections all off his hands, his "account with the *Advocate*" straight, his visiting done, and backsliders looked after, the Epworth League will soon be discussing the question, "What use can we make of our pastor?" Yes, the League has a place to fill, and the wise pastor will not be slow in finding out that place and filling it with efficient workers.

TEKOKE.

Feb. 14, 1893.

THE HONORED MAN.

I honor the man who in civil life,
Avoiding contention and useless strife,
With principles grand and actions true,
Stands ever ready to dare and do,
Who goes right onward, nor dreads defeat—
In path of duty ne'er knows retreat;
Who values peace yet will not yield
One little of truth for the battle-field;
I honor that man.

I honor the man who unflinchingly goes
Into the battle with his face to his foes;
That dares to stand in the battle's front
And winces not, though he bears the brunt
Of the fierce assault, but with heart as stout
As if he had never suffered rout,
Unfurls his flag and his sabre draws
For God and Right and his Nation's Laws,
I honor that man.

I honor the man that will not lose
His faith in man, though he bears abuse;
Who carries his burden so grim and gaunt
That his neighbors dream not he suffers want
As he gathers the outcasts in sympathy's arms
And champions the helpless, undisturbed by alarms
With wisdom and prudence, and honesty, too,
In council or action stands ready to do;
I honor that man.

—*Episcopal Recorder.*

"The Church and Prohibition."

FROM THE OTHER SIDE.

MR. EDITOR: In your issue of the ninth instant there appeared quite a lengthy communication under the head of "The Church and Prohibition," and I beg of you in justice and fairness to allow a few thoughts from the other side to appear in your columns. After reading "words, words, words," and analyzing lengthy sentences; we find that "Layman or Sextus" wishes to give expression to the following ideas:

"Prohibition is to be enforced only by man. Men will not oppose the liquor traffic until they are made better men. Men are to be made better men only through the church. Hence the church alone has power to accomplish prohibition."

This may or may not be true, but if it is true, in God's name why does not the church go to work and accomplish this much-to-be-desired condition? That question is easily answered. Not only in the Methodist, but in all Christian Churches, by far the greater number of supporters are—women.

The liquor traffic is allowed by the voters, and women do not vote! Is it not evident that the church would be far more powerful for good if all of her members had the rights of the ballot? There is much to be said on both sides of this question. It is not, however, to this that I wish to call particular attention. It is the manner in which "Layman or Sextus" refers to women, and to our temperance lecturers in particular. Will the gentleman show us where the "chivalrous courtesy," "high regard," and "high-bred deference" appears in his article when he speaks of them as never having succeeded in catching a man," and says of them that "under the cover of prohibition they sow the seed of other new and strange doctrine, such as female suffrage." He also says that they care only for the collections and to be nicely entertained? Behold a sample of our "Southern chivalry" to the stranger in our gates! Now, I'll make a few statements to the readers of the ADVOCATE.

I have personally entertained some of our W. C. T. U. lecturers, and not one of them had "short hair" nor a "sharp voice," not one "strutted" (elegant, isn't it?) nor "deeryed the church;" not one mentioned "female suffrage" or evinced a desire to "catch a man." All were dressed in quiet feminine attire, though it did not in every case belong strictly to them. The law in this State gives all that a woman hath, even to her dresses and bonnets, to her husband, so that those who were married were, strictly speaking, wearing their husband's clothes. They were thorough Southern ladies, and I was honored in having the pleasure of entertaining them. I, and not my husband, had the trouble, if there was any trouble attached to it, of entertaining them. Did "Layman or Sextus" ever hear of housekeepers entertaining preachers, providing for them "good, warm, comfortable quarters?" Well, I've done it, and I claim the right to entertain women who are doing just as much for the cause of Christ. I never had a woman at my house to treat me other than as a reasonable, thinking human being, and I've had men—preachers in my house—to treat me as if I were made but to attend to the temporal wants of mankind, and was unable to hold an intelligent conversation. (Maybe I can't, but Southern chivalry should have made him hide his knowledge of that fact.) I must say that this is the rarity and not the rule with our ministers. This writer further says: "By their fruits ye shall know them, and if their fruit is principally money, you may know that this is what they are planting to reap." Does "Layman or Sextus" know of an institution that asks for more or asks oftener for money than the church does, and yet none of us think the church a scheme for financial profit. But point to a minister of any denomination who has done more good work than has Frances E. Willard. Only the other day I read of one of our evangelists, W. C. T. U. women, holding a meeting in Tennessee, at which over one hundred conversions took place. "Very good fruit" to be judged by! "Layman or Sextus" is evidently one of those chivalrous (?) Southerners who thinks that we women should sell our birthright for, say—a seat in the street car! The "conditions of Southern society" are by no means perfect, and Southern conservatism is full, full of error.

I maintain that God knows how to pattern women, and if he gives them the ability to work in his vineyard, let men beware how they put a stumbling block in the way. Gladstone thought it perfectly right and proper for women to enter the political arena, make speeches, etc., as long as they worked for him; but he hastens to point the finger of scorn at the first woman who worked against him! Men less eminent have been known to do likewise. "Layman or Sextus" has a perfect right to conscientiously disapprove of women speaking in public, etc.; but is it exactly fair for him to use such weapons as ridicule and unmerited invective to make the public agree with him? If he really disapproves of woman's work, I will undertake to prove to him by the Bible that women ought to use the talents God gives them, and that they ought not to obey men. Above all, I can prove to him that it is greatly the fault of the men that so many women wish they "had never been born, or else been born men." Christ came to save sinners, yet all are not yet saved, and to free the bond; yet there are bondswomen in our land more truly slaves than was the blackest African in *ante-bellum* days!

I am a Southerner, but first a Democrat! A Methodist, but first a Christian. A wife, but first a woman. And my blood boils when I see some narrow-minded ignoramus attempt to lay down the law to the first and best women of our land, or see some good woman compelled to obey a bad man, or see an inferior man placed by law or church above a superior woman.

TUORSANDS.

Parsonage Gardening.

MR. EDITOR: I send you a few extracts from Chapter IV. of MSS. I have for a book—"The Stuff, and Those Who Stay by It; or, The Parsonage and Its Occupants."

As I have lost hope of ever publishing these MSS., I submit these extracts, which relate to the care of the parsonage, as practical hints to those who occupy these homes.

J. A. PARKER.

CHAPTER IV.

CARING FOR THE PARSONAGE.

The former chapters have been taken up with the consideration of the question of securing, properly locating and furnishing the preacher's home. Let us assume that in your case these things have been done. If so, this home has been provided for you, not as an individual, but as "the man of God." The house, and "all the appurtenances thereunto belonging," is not yours. It is *God's house;* but for the time being it is *your home*, and you are charged with the grave responsibility of caring for it, and of adding to its attractions and comfort whatever you may be able by the investment of a few leisure hours and a few spare dimes.

If your grounds have a frontage of sixty feet, your yard will afford ample room for a beautiful display of such hardy ornamental plants and shrubs as you may gather up in your rounds among the people. Almost any sort of a collection is pretty in a yard, if properly arranged. Have order, and you will have beauty. If there are a few feet of the yard extending beyond the corners of the house, there you have a place for a few LeConte Pears, or a few Chinese Cling, or Clingman's May Peaches, or, better, fig trees. Never allow any sort of so-called "ornamental," or "useful," grapes to be planted on the parsonage grounds. As a rule, these are irrepressible pests.

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The proper arrangement of the garden is of importance. Adam had a "garden" to "keep and to dress;" so have you.

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Keep shrubbery out of the garden, unless it be turreted, and then allow these only on the embankments.

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I would not recommend fancy gardening for a parsonage kitchen. Such requires time and money beyond the command of the average "parson."

Beginning with this season—Spring—turnips, mustard, beets, onions and peas ought to be up and growing. Of turnips, the Flat Dutch is best for Spring planting. Any of the smooth-leaved varieties of mustard (except the White) is good. For beets, the Early Blood Turnip, Bassano and Long Blood will supply you till early Fall. Among onions, the Rea is about the only one you can carry over. English peas are a success only when properly "staked." The dwarf varieties are worthless. The Early May (three feet high), followed with some of the large varieties (five to seven feet), gives a succession of crops—not on the same ground. Cabbage may be planted generally in the Southern States from Feb. 15 to June 1. The Jersey, or Early Wakefield, the Early and Late Flat Dutch are good for Summer. Nothing is so sure, nor so good for Winter, as the Green Glazed Collard (?). Any other growth for Winter cabbage will generally prove a failure, while this plant yields a large, tender—not compact—head, incomparably sweeter and more digestible than any other cabbage. It is fit only for the slop tub until the frosts fall on it, when it becomes crisp, sweet and tender as young spinach. The first rain after the middle of July prepare and plant a good crop of turnips. The Golden Globe and Southern Seven Top are the best. The first must be housed, or banked, before the freezes come on.

If all the occupants of parsonages act upon these hints, each preacher, when he moves, will find as good a garden as he left.

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With your orchard thus prepared, and looked after as suggested, you may feel assured of a luxury on your board from May to October. Do not plant any inferior fruit trees. They cost as much as better varieties, and afford very little pleasure or profit. A few trees should be added every year. December is the best time for transplanting.

Do not put fruit trees in the garden, unless you have space to devote to that purpose. About the corners of the yard, and about the barn lot—if you have no other ground—will be very suitable for fruit, particularly figs, wild goose plums, or pecans. A small space in the back yard may be made lovely and useful with a scuppernong vine. If possible, get the blue variety.

* * * * * *

Now, there are some things which you should never allow to grow in or track your yard, garden, or orchard. Keep *weeds* out, keep *cattle* out, keep *pigs* out, *keep your horse out.*

Chapter IV. from "The Stuff, and Those Who Stay by It" (copyright applied for).

A Remedy for Our Drifting.

That we are sadly drifting from the old Methodistic plan of leaving the Bishop and his cabinet free to send our preachers to their respective fields of labor in the name of our blessed Lord, perhaps, there is not a shadow of doubt. Every year near the time for Conference the people inform their presiding elder, if he himself is their kind of man, what preacher or cast of preacher they want for another year. And if their presiding elder does not suit them, they will communicate freely with some other influential minister, or send a delegate to Conference to do his best for them, or write facts to the Bishop that he may without doubt know what they want irrespective of their needs. Preachers communicate freely with their elders or some other elder as to their desires for another year, or if they already have a very desirable appointment with which the law of limitation does not interfere as yet, they may just intimate that it would be quite pleasant for the people, and for themselves especially, to be returned; or if they have been assigned to the best appointments for several years in succession they may feel very secure in leaving the matter of their sending wholly with the Lord and the Bishop and his cabinet. If the people get the preacher for whom they strove, it is not long, frequently, before he proves not to be the man they thought he was, and hence another struggle for another. If they fail to get the preacher for whom they strove, they get one who does not suit them as well as their former pastor, and, therefore, are more dissatisfied than ever. The style of preacher that some think that will suit them exactly is the one who is likely to say very little about religious matters, if anything at all, in his social contact with them, and that jokes well. But when they secure one somewhat on this order, they soon conclude that he is not religious enough, and, therefore, a struggle for one who is more religious. Others want a very religious preacher, and if they get one who is on this order, and his very life is a rebuke to their loose, irregular way of living, they soon conclude that he overdoes the matter and is too religious, and, therefore, it will not do to keep him any longer than till Conference. While others want a preacher who can entertain them with well-rounded sentences and lofty flights of eloquence, and if they are so fortunate as to secure the idol of their heart, hardly a year elapses before, to their disappointment, they discover that he is nothing but a frail man, and, therefore, unable to entertain them every service altogether with entirely new sentences and flights, without having to repeat some of his former beauties, and, therefore, their desires are not met. Now, a remedy for our drifting.

1. The Bishop and his cabinet, when in their judgment, under divine guidance, so that it is best for the cause of our Lord for a preacher who is an itinerant regularly to be sent to a certain charge, should not consult him as to whether or not he would be afflicted if they moved him, leaving it with him as to whether or not he should be moved, when, indeed, the move would not in the least worst him as respects the new charge, and at the same time pick up and send another man just as useful and deserving, but more embarrassed financially, to a poorer work financially than his former one without saying one word to him about the matter.

2. Presiding elders should have no favorites or pets.

3. All the preachers should be so thoroughly in love with Christ and his cause as to be exceedingly rejoiced to get to do anything for him, feeling highly honored when assigned to any charge, thereby assuring the people to whom they may be sent that their souls are just as precious as anybody's besides, and, therefore, that they are just as anxious to do what they can to save them as they are anyone else.

4. All our people should be so thoroughly converted as not only to desire and groan after perfection in the divine life, but to pray to God to send them the most suitable man, and always feel thankful to him for being honored with a minister at all. A good supply of the Holy Ghost within us will be found to be a most excellent and sure remedy for all our driftings. The Lord fill us all full of the Holy Ghost. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv, 6.)

ISAAC L. PEEBLES.

The Need of Immediate Help Imperative.

A letter from Dr. I. G. John, Secretary Board of Missions, calls our attention to Fort Sill, Oklahoma. He says: "Rev. W. Brewer, who has been sent by Bishop Galloway to the Fort Sill Mission, writes me that he has applied to your Board for aid to build a parsonage at that place. He is now, with a wife in poor health, living in a tent. No house in the place for rent. In that bleak climate a delicate woman is in a fearful condition without roof or shelter. I know you will respond, if possible; but is it possible? *Can* you help? If so, how much? I have written Bishop Galloway, and will do all in my power to assist. May the Master prosper your blessed work!"

How much can we help, sisters? This mission is a new one, and a parsonage means to it what it did to the mission at Anadarko—the firm establishment of a mission to the wild, heathen Indians on our frontier. Mr. Brewer, the preacher sent to this mission, is deeply in earnest, and willing to undergo hardships. He says: "I want to build simply a two-room house costing not more than $125 or $150, so that when I am away on my missionary tours my wife will not suffer in inclement weather. The government will donate four acres of land for church and parsonage." He continues: "I have innumerable opportunities to sow the seed of the gospel, but am often powerless for lack of material aid."

Of the parsonage at Tempe, Arizona, for which we lately made a call in all the church papers, Bishop Haygood writes: "It is hard to conceive how some help to build the parsonage at Tempe, Arizona, could be so invested as to do more good. Bro. Roberts is one of the worthiest of our noble band in this frontier work." He has no home to bring his wife and child to. We have received many donations for this place, but the sum is not enough. We will report them later.

From Hanford, Cal., a zealous sister writes: "This is one of the livest little towns in California, with such a rapidly increasing population that it is impossible to provide houses fast enough to supply the demand; consequently, our new pastor is homeless. As soon as I saw a notice of his arrival among us, I went into town and found him with a wife and babies in an old abandoned house which was little better than a shed, that would be utterly impossible to make even passably comfortable in the Winter. I found I could get a lot donated in the best part of the town, provided a house could be built at once. Can the Parsonage Society help us? or can you suggest any *other source* to which I might apply?"

Mrs. Haygood writes of this place: "I feel so troubled about these little children and the poor mother trying to comfort them in this shed. I saw Mrs. P.'s sister to-day, and she gives a heart-rending description of the place they have to call home. They pay $5 a month for that. What must we do?" That ours is a pioneer church has been our boast. May the Methodist Church never cease to claim the name! The preachers are sent, and they go. We understand this is the first Southern Methodist preacher sent to this growing town, where the church is in feeble infancy. But the few are zealous and the preacher brave.

Rev. J. M. Gross, P. E., writes from Oklahoma to Dr. Morton in regard to the pastor at that place: "We positively can not find a house in the city for him to live in. I have lost days trying, and real estate men and others have helped me. The situation is simply awful. The only solution to the situation is to build a parsonage, and we are not able. What we are to do God only knows. The church is poor, houses so small none are able to take Bro. S—— and family into their houses. Now, is it possible for the Parsonage Society, or any other department (There is no other department), to help us to the amount of $300 or $400? If so, we will build at once; if not, I *can not* think of a solution of this dilemma. (Parsonage and Home Mission Society is the only solution; was organized to solve such problems, and has done it hundreds of times.) A house with three or four rooms here will rent from $15 to $20 per month, and can not be had even then. Everything is full. I know the situation here in every particular. Help we must have, or *die*. If you can in some way help us so we can build a plain parsonage at once, it will greatly relieve—really save—our cause here. I know of no source to look to but the Parsonage Department of Church Extension."

God grant you may not look in vain, brother! Think of that, sisters! Our society is the only source from which he can hope for help to save the cause of our church—the cause of Christ—in that place. Many, *many* times has that cry come to us, and we have responded, giving the help needed to establish the church in places where now it prospers. Do you realize the great work you are doing? Do you not see that divine wisdom guided Bishop Hargrove when he called upon us to take up this branch of work? The need of it was great. Let us be true to our trust.

All you need is to know the facts. You will not leave these brethren and the cause of Christ to suffer. Send contributions to Mrs. Gen. P. Kendrick, treasurer, 820 Fifth street, Louisville, Ky. LUCINDA B. HELM.

A Word of Reply.

MR. EDITOR: The article in your paper of Feb. 9, headed "The Church and Prohibition," surprises me very much, and I feel like writing a column or two in reply; but, knowing your preference for short communications, desist. Such a tissue of sophistry, prejudice and jealousy of "foreign importations" combined as that contained in his direct attack on the W. C. T. U., I have seldom seen, even in a secular paper, and am truly glad that "a layman," and not a minister, wrote it.

"Layman" reminds me of the man described in Mark viii, 22-24. When he climbs to that sublime height of Christian love and faith which Miss Willard, her most worthy coadjutors in W. C. T. U. work, and many noble men, in different parts of the world, have reached, he will have attained the condition of the same man as described in verse 25. One of the best portions of his argument proves both the utility and the necessity of the W. C. T. U. work. We make this proposition: If "Layman" will send $1 to Mrs. Caroline F. Gron, business manager of Woman's Temperance Publication Association, The Temple, cor. of La Salle and Monroe streets, Chicago, Ill., and procure and read carefully for one year our weekly national organ, *The Union Signal*, and not in that time change his views very materially, then we will admit that he has less mental and spiritual acumen than we give him credit for.

Yours, for the coming of Christ's kingdom on earth,

SOUTHERN WOMAN AND W. C. T. U. MEMBER.

SUNDAY-SCHOOL LESSON.—Feb. 26, 1893.

PREPARED BY REV. A. F. WATKINS.

SUBJECT.—Reading the Law. (Neh. viii, 1-12.)

GOLDEN TEXT.—"Open thou mine eyes, that I may behold wondrous things out of thy law." (Psa. cxix, 18.)

TOPICAL OUTLINE.—I. The Law Read (vs. 1-6). II. The Law Expounded (vs. 7 and 8). III. The People Comforted (vs. 9-12).

HOME READINGS.

Monday—Reading the Law. (Neh. viii, 1-9.)
Tuesday—Obeying the Law. (Neh. viii, 10-18.)
Wednesday—The Ten Commandments. (Ex. xx, 1-17.)
Thursday—The Covenant Ratified. (Ex. xxiv, 1-8.)
Friday—The Finding of the Law. (II. Kings xxii, 8-13.)
Saturday—The Law Confirmed. (Matt. v, 17-20.)
Sunday—"O, how I love thy law!" (Psa. cxix, 97-104.)

INTRODUCTORY.

TIME.—B. C. 445. A. M. 3559.

PLACE.—An open space near the temple in Jerusalem.

PERSONS.—1. Nehemiah, the governor. 2. Ezra, the scribe. Ezra was a descendant of Aaron and of Hilkiah, the high priest, who found the book of the law in the days of Josiah. Nearly eighty years after Zerubbabel he came from Babylon with a band of returning captives. After a short time he seems to have returned to Babylon, and to have come again to Jerusalem about the time of the completion of the walls by Nehemiah. He collected and arranged the law of Moses and other sacred books, and is thought to have been the author of several books in addition to the one called by his name. 3. The Priests—Those mentioned in verse 4. 4. The Levites—Those mentioned in verse 7.

EXPLANATORY.

I.—THE LAW READ.

Ver. 1. "All the people gathered themselves together as one man." The whole people, variously estimated at from twenty to fifty thousand, assembled in Jerusalem, probably at the command of the governor, to observe the New Year's anniversary and to celebrate the completion of the walls, and, perhaps, knowing that Ezra, the priest, had completed his work of collecting and arranging the sacred books, they came together in an open space "before the water gate," and asked that the law be read to them. "The water gate" is thought to have been the entrance to the subterranean reservoirs under the temple. "The scribe." This was an order of religious teachers which arose after the return from captivity, when the prophetic office ceased among the Jews. They seem to have originated with Ezra, "the great scribe," and were the copyists, and students, and teachers of the law.

Ver. 2. "And Ezra, the priest, brought the law before the congregation both of men and women and all that could hear with understanding." The sacred roll was carefully brought out to them. The men were accompanied by the women who brought with them such of their children as were old enough to listen intelligently to the reading and explaining of the law. "First day of the seventh month." This month, embracing parts of our September and October, was the first month of the Jewish civil year and the seventh month of their ecclesiastical year. It was the month of feasts, the "Feast of Trumpets," "The Day of Atonement," and the "Feast of Tabernacles" all falling within it. The first day, which they were now celebrating, was their New Year's day and the "Feast of Trumpets."

Ver. 3. "From the (early) morning until the mid-day." The scribe read, assisted by those who were with him, while the people attentively listened to the word as read and expounded.

Ver. 4. "Stood upon a pulpit." This was not a pulpit such as those to which we are accustomed, but simply a wooden scaffold high enough to put the scribe in view of the people and sufficiently large to conveniently accommodate fourteen persons. The persons whose names are mentioned in this verse were probably all priests.

Ver. 5. "Opened the book in the sight of all the people." "The multitude, till then sitting, in Eastern fashion, on the ground, instantly arose in sight of the sacred book and stood reverently to hear its words." (Geikie.) Understand opening the book to mean unrolling the writing as a scroll.

Ver. 6. "And Ezra blessed the Lord." He opens the service with prayer and an ascription of praise to God. "And all the people answered, Amen, Amen." "Such responses characterized ancient worship and ought ever to be retained." (Terry, in Whedon's Com.) They show that all were participants in the act of worship. The people raised their hands as if to supplicate God or to call him to witness, and bowed their heads in adoration.

II.—THE LAW EXPOUNDED.

Ver. 7. The persons whose names are given here were all Levites. They were probably placed at intervals through the crowd and translated the Hebrew, in which the law was written, into Chaldee, which was the language spoken by the Jews at that time, and explained the more difficult passages so that all could understand what was read to them.

Ver. 8. "So they read."—Ezra or one of the other priests read "the words distinctly," and the Levites repeated and explained the words and caused the people "to understand the reading."

III.—THE PEOPLE COMFORTED.

Ver. 9. By the reading of the law they became acquainted with God's commands and their own shortcomings and they began to weep. "The contrast between their own practices and the requirements of the law as laid down by the scribes, alarmed them." (Geikie.) "Far and wide rose loud weeping; confession and lamentation filled the air." (Geikie.) By their rulers they were now reminded that this was the occasion of a joyous festival, and were urged to celebrate it in becoming spirit.

Ver. 10. Nehemiah orders them to enjoy the feast and to cause those who had nothing to be partakers of their gladness. "The joy of the Lord is your strength." The joy that God gives his people is that in which they abide as in a strong tower.

Ver. 11. "Hold your peace, for the day is holy." The Levites hushed their lamentations and cheered their hearts and they went forth to enjoy the remainder of the day with appropriate festivities, sending portions to their poorer brethren so that they could participate in the joys of this holy day.

Ver. 12. "Because they had understood the words declared unto them." Now, for the first time, they clearly understood God's will, and were resolved to conform themselves to the teachings of his law.

PRACTICAL SUGGESTIONS.

(1) We ought, like these Jews, to be eager to hear and understand God's law. (Ver. 1.)

(2) As soon as children can understand they should be instructed in the Word of God. (Ver. 2.)

(3) A message from God demands the closest attention. (Ver. 3.)

(4) Happy the people whose influential men are on the side of the right. (Ver. 4.) The responsibilities of high position. Responsibility for influence, great or small.

(5) A reverent posture in worship is important. (Ver. 5.) "Bowing the head" as a sign of reverence is the least that can be expected of any attendant upon divine worship. An irreverent looking around upon an assembly engaged in prayer is a mark of ill-breeding, to say nothing of the respectful reverence which all true worship demands. (Terry, in Whedon's Com.)

(6) The people ought to say, Amen. It indicates attention and denotes participation in the service. (Ver. 6.)

(7) Instruction, to be practical, must be understood. (Vers. 7 and 8.) We can not obey until we understand the command. Theology may be intricate; but practical religion is simple.

(8) The first effect of understanding God's law is to excite alarm and sorrow; but the giving of the law is an evidence of God's mercy and favor, and rejoicing will always follow godly sorrow. (Vers. 9 and 10.)

(9) A holy day should be a day of rejoicing and not of sadness. (Ver. 11.) Sunday ought to be a happy day.

(10) The gladness of the child of God should find expression in doing good to others. (Ver. 12.)

How the Late Bishop Phillips Brooks Composed His Sermons.

Bishop Phillips Brooks, who has been esteemed the greatest of American pulpit orators of his time, was frequently asked how he composed his sermons, a question which he did not often answer. Probably the addresses of no orator of his own denomination, perhaps those of no pulpit orator of any denomination, in recent years have been so carefully studied by clergymen of culture for the purpose of getting at the secret of his wonderful powers of oratory and his remarkable beauty of style as have the sermons of Bishop Brooks.

Not so many of his sermons have been printed as his admirers have wished to be the case. Bishop Brooks had a singular antipathy to the reproduction of his sermons in type, and when one of them was reported secretly by a stenographer and printed in full the bishop was disposed to be angry and did find fault with the publisher of the paper.

Three years ago Bishop Brooks delivered a remarkable series of addresses in Trinity Church, in New York City. It was during the Lenten season. He had promised Dr. Morgan Dix, the rector, that he would preach for one hour each day between 12 and 1 for a week or more. Trinity Church stands in the very centre of the seething life of New York during business hours. Negotiations of colossal magnitude are timed by its chimes and conducted under its shadow. It was a serious question whether even so famous an orator as he would be able to draw from their vocations in the busiest hour of the day a sufficient number of men to make the series successful.

But it was wonderfully successful. Men worth millions, and negotiating for properties representing many more millions, postponed their business for that hour and side by side with their clerks thronged Trinity Church. The aisles were packed, and so great was the throng that the doors were closed and locked before Dr. Brooks began his sermon. Laymen were permitted for the first time in the history of the church to enter the chancel.

An effort was made to report these sermons by one of the most competent stenographers in New York, and he was compelled to give up in despair. So rapid was Dr. Brooks' utterance that it was impossible to maintain stenographic speed with him.

During this series the writer met Dr. Brooks one morning at the house of his brother, the Rev. Dr. Arthur Brooks, and in the course of conversation Dr. Brooks was asked about his method of sermon writing or composition. As he preached without notes and with such rapidity of utterance, it was apparent that it was not his custom to write out his sermons and then memorize them.

Dr. Brooks said he very rarely wrote out a sermon, and it often happened that he did not make up his mind what his sermon was to be about or even select his text until a few hours before delivery. In the case of this remarkable series, Dr. Brooks said that before he came to New York he had mapped out the general line of the addresses. Then each day, perhaps an hour or two before the time came for him to go to Trinity Church, he retired to his brother's study and, without using manuscript at all, turned over in his mind the subject for the day, dividing it into appropriate parts, considered the treatment of each division and had them well in mind before he entered the pulpit. That prevented diffuseness or wandering. Having the skeleton thus mentally prepared, it was entirely easy for him to develop it in the pulpit. In that sense, perhaps, Dr. Brooks was the most nearly extemporaneous of all preachers, excepting possibly Henry Ward Beecher, whose method was almost similar to that of Dr. Brooks.

Dr. Brooks said that the preparation for sermons should be a continuous one. He did not much believe in withdrawing to a library and preparing an elaborate essay. Constant study of the Bible and of sacred history and incessant meditation thereon enabled a clergyman always to be prepared to speak. Suggestions, hints, happy illustrations, moral lessons, should be continually impressing themselves upon the mind of one who endeavors to teach religious truths from the pulpit.

"When a clergyman is filled with the spirit of Christ, when he knows the Gospels not only by word, but by knowledge of the hidden truths contained in them; when he has had wide experience not only of books, but with men and women and with the life of the world, then he is constantly prepared to preach, and the only thing to be done in the composition of a sermon is the selection of a subject, the arrangement of the line of treatment, so that the sermon can be kept within reasonable limits of time."

That was Dr. Brooks' recipe for preaching; at least, it was a system which he adopted. It has been supposed that his remarkable rapidity of utterance was due to the enthusiasm and mighty pressure of thought which was upon him when he addressed a congregation, but the fact is that this rapidity was, perhaps, the only rhetorical effort in his sermon which was the result of determination. Early in life Dr. Brooks had an impediment in his speech, which he thought at one time would make it impossible for him to become a clergyman. He discovered, however, that when he talked with great rapidity he overcame this difficulty, and that he could overcome it in no other way. Therefore he diligently practiced rapidity of speech, trying to carry with it distinctness of enunciation, and he at last mastered this difficult task.

While among great American preachers his method of sermon preparation was almost identical with that of Beecher, it is, perhaps, more than a coincidence that the greatest of nonconformist British preachers, Mr. Spurgeon, should have also adopted precisely the same method of preparing his sermons.

E. J. EDWARDS.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

The Longevity of Our Ministers.

In a recent issue the Rev. E. D. Green called attention to the fatality of late so common in our ministerial ranks. We are glad that he has done so, and hope his brethren will not allow the matter to end with his single correspondence. The present year has been abnormally destructive. The opening months threw their dark shadow across our churches, and the closing months are but little less somber. Ten ministers have died during the year. Mr. Green asks how this is. In the light of the promise that the days of our years shall be three-score years and ten, in the light of the fact that the earlier generation of preachers were hale as well as hoary—many of them dying with unfailing powers at an age to which those of the present generation seldom reach—we say, in the light of these facts, how are we to account for the brevity of the span of the present generation of our preachers? Do the circuits kill the preachers, or do the preachers kill themselves? We can not think the circuits kill them, unless the circuits kill them by their increased comforts. Indeed, circuits never afforded more comforts than they afford to-day. They were never more compact, never more hospitable, never easier to work. Now, we hold a theory that wide circuits and occasional appearances, rather than frequent appearances, in the same pulpit, will not only add stature to a man's body, but length to a man's life. Just as the centralization of city life shortens the generations of those who feed it from rural neighborhoods, so the centralization of circuit life shortens the life of those men who become the slaves of its system. A man who has to live in the open air five days out of seven, providing he is well shod and well fed (and our fathers wore good boots and sat down to good dinners—dinners which we, in our degenerate days, could not digest), such a man, we say, is good for the eighties. On the other hand, a man who only walks to and from a chapel, or, say, three or four chapels, within the radius of a mile of where he lives, spending the bulk of his time in a close study, forcing thought, first in his brain, then in painful sentences upon paper, and lastly committing it to memory, and then sweating to repeat it to his critical nineteenth century auditors, is not, and can not be, a healthy and long-lived man. Nor will he be a great man intellectually. A pedant he may be, a scholar he may be, a theologian he may be, but a great preacher he can not be, nor can he become a power among his flock.

Oxygen is a necessary element in the composition of a good sermon as well as in the constitution of a healthy frame. We wish to say no word against study, but study *alone* is a poor preparation for the pulpit. Christ was wont to come down from the mountains to preach and to teach, and we should have more preaching like unto his if more of our preachers followed his methods of preparation. There can be little doubt that the exotic and forcing methods of pulpit preparation are killing the men, as well as their preaching power. We seldom hear a sermon with the old ring, and just as seldom do we look upon a preacher with the old breadth of build, the old rosy countenance, and the old sonorous voice. We do not say the preaching of the day will not bear comparison with the preaching of a past generation. All we say is, it has not the power, the driving power, and this for a good reason, the men who now preach have not the physical power to drive their teaching home.

We are told that the demands of the age are not driving power, but thinking power. We can only account for this false estimate of the age's demand from the fact that decrepid men have set it going to screen their own feebleness. Thought we want, and must have. But it must be allied to strength. The leaders of the age are strong men—men of iron nerve and constitution. Even in the case of ascetics such as Newman and Manning, we had iron constitutions that never bent beneath the burden of years. Hence it is that, of all men, a leader in thought, a preacher and a teacher ought to preserve his physical powers in order that he may do justice to his intellectual and spiritual faculties.

But to return to our subject. There can be no doubt that modern circuit methods do not conduce to physical efficiency. It therefore becomes the duty of the preacher, as far as he can, to correct the method in its relation to his own health. No man should walk less than six miles a day, and every man should remember that coarse fare is healthiest fare. One of the first lessons a young minister should learn is that of mastering worry—worry about examinations, sermons, popularity, and change of circuits. Indeed, we want a professor who shall be expert in giving lessons in equanimity and calmness of disposition—a man who, imperturbable himself, can communicate his imperturbability to others. Again, a young minister should take lessons in diversion. He may follow, for too long a time the same course of life. In reading, thinking, visiting, preaching, the common and daily routine is unbroken. Churches are ignorant of this, and hence never allow the license that a highly-wrought brain from time to time needs. Certain games, once permissible to men like Luther, are now forbidden. Now, diversion may be had almost at any time, and in any manner. A great doctor has lately said if the brain-worker would for three or four intervals of five minutes each throw himself down upon the floor of his study, and allow each limb to lie as limp as a rag and as lifeless as those of a corpse, all attention being given to one arm, or one leg, until by imagination the said limb is supposed to be disconnected from the body, this being followed in turn by the other remaining limbs, in the course of five minutes the whole frame will become recharged with those forces used up in the stress and strain of work.

No, it is not our circuits that kill us; we kill ourselves, though the modern-living tendency towards circuit luxuriance goes far towards enervating our manhood. Many years ago, an old Wesleyan Methodist superintendent said to his young colleague (now an old man), "Remember three things are conducive to your health: strong boots, sound digestion, and the grace of God." The recipe answered splendidly seventy years ago. Let us return to the same remedy, and then perhaps we shall preach with the same power the old gospel.—*Free Methodist* (England).

Matter vs. Mind.

Reading a few pages in Thoreau, and laying the book down, we are anew conscious of the grave defect in so keen an observer. In one of his early volumes Herbert Spencer tells us it may be a fact that his neighbor's cat has five kittens, more or less, but he questions whether it be worth his while to charge his mind with it. How far is a knowledge of nature valuable or desirable which leaves out of view human nature? Is it worth while to ignore civilization and live in a wilderness to analyze the mysteries of a mudpout? Thoreau lived in the most critical period of American history, and left, beside his published works, something like thirty volumes of manuscript, diaries and journals of almost as many years. Yet while the liberties of mankind are imperilled, and the nations of the world are changing front amid the roar of cannon on the field of battle, he is calmly writing down year after year the date of the first dandelion and the color of the late huckleberry leaf.

To-day, in the name of Science, it is demanded that our whole theory of education be reversed, and that nature take the place of "the humanities." It seems to be felt that it were better to know the present life of an oyster than to ponder upon the future life of man. This purely physical science measures the outside of a man's skull, but ignores the chambers of his heart.

It is, after all, "a fad," and will have its day. Nothing can be more flat and commonplace than that science which drops man himself out of view. Science can not live apart from philosophy, and the visible universe ceases to interest the soul of man apart from the question of its origin and its end. Nothing can persuade the spirit of man to march around the shores of eternity counting pebbles. Dignify the knowledge of material nature by what terms you choose, beautify its presentation by the witchery of rhetoric, man is still conscious that there is something nobler in himself, to which all the outer world must be related.

The nature-writers of to-day are, we trust, preparing for a class to succeed themselves, who shall, without being less accurate as photographers, be more perceptive as poets. What nature needs is not so much a worshipper as an interpreter, one who will use the researches of the biologist, the chemist, and the astronomer as the means of at once illustrating and enlarging the greatness of the human soul.—*New York Evangelist.*

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.—*Collier.*

Why suffer with asthma when the famous Dr. Bull's Cough Syrup will cure you.

Life was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love.—*Collier.*

You need not be afraid of the twinge of rheumatism when you have Salvation Oil.

Religion will always make the bitter waters of Marah wholesome and palatable, but we must not think it continually will turn water into wine, because it once did.—*Warburton*

Impaired Digestion repaired by BEECHAM'S PILLS.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God, purity apprehends and tastes him.—*Thomas a Kempis.*

Mr. Harvey Heed
Laceyville, O.

Catarrh, Heart Failure, Paralysis of the Throat

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Thursday, February 23, 1893.

Rev. John A. Ellis.

It is with a sad heart that we announce to the Mississippi brethren the death of their co-laborer in the Master's vineyard, Rev. John A. Ellis. Bro. Ellis had been in a low state of health for a long time, but yet he did not cease entirely from his loved employ, until his Lord released him from earth and transferred him to a realm of larger opportunities and brighter rewards. He died Feb. 16. We have no particulars. His remains were interred at Amite City. We hope that some one of his brethren will prepare a tribute to the memory of this saintly minister of Jesus Christ.

Death of Rev. Jno. A. Ellis.

I have just returned from Amite City, La., and the burial of Rev. Jno. A. Ellis, one of the oldest and most distinguished members of the Mississippi Conference. He died in the parsonage at Moss Point on the night of the fifteenth instant, after an illness of only two weeks. On Sunday, Jan. 26, he preached with unusual power a sermon he had prepared with great care. During the service he was taken ill and never recovered. His end was peace—his last words being, "There is rest." A faithful, self-denying preacher and a Christian of symmetrical and almost flawless character has fallen on sleep. A large company followed him to the silent tomb. I will ask the privilege of paying at another time an extended tribute to my glorified friend.

CHAS. B. GALLOWAY.

Jackson, Miss.

BRIEFS.

Our pastor at Carondelet Street Church, Rev. W. H. LaPrade, has been passing through the waters. During the whole of January he was laid up by sickness. Now he is called to mourn the loss of his mother, who died last Thursday, Feb. 16. We do sympathize most deeply with our brother and family. The saddest day we ever had was when the news came, "Mother is dead." Sister LaPrade had been sick for some time, but passed quietly and painlessly into the realm of joy and beauty and health. She was a good woman, and her record gives assurance of large reward in the everlasting kingdom.

We have read of nothing more wonderful than the account given last week of Mr. Gladstone's great speech in the House of Commons, on the occasion of his introduction of Irish Home Rule bill. That a man in his eighty-fourth year should be able to stand on his feet between three and four hours, and pour out a continual stream of words in explanation of the complicated measure, is a wonderful exhibition of physical endurance and intellectual force without a parallel. And when the statement is made that the House sat entranced during those hours, what a splendid tribute it was to the oratorical power of the octogenarian statesman! In contemplating such an intellectual and physical feat, admiration easily glides into wonder. Mr. Gladstone, in his eighty-fourth year, is the Titan of the world's forum.

The Lenten Season

Last week a great number of Christian people entered upon their annual fast season, which they will observe until the Easter festival. This fast is of very old observance, dating back before the time of Irenæus, who mentions it as being kept before his day. It is called "Lent" from the fact that is observed in the Spring of the year; *lencten* being the Anglo-Saxon word for the Springtime. It is evident from the history that in the time of our Lord and his apostles, and for some considerable time after, fasts were voluntary acts with the individual. In the early days of the church, individuals set apart days of fasting for their own benefit, and these days were generally Wednesdays and Fridays until three o'clock in the afternoon. These days were known as *dies stationum*—that is, sentry days, when the Christian soldier stood sentry on the watch against the approach of evil. This custom seems to accord more with the teaching of our Lord than the modern fast. For while Jesus gave no express command to fast, the fact that he gave directions as to the manner of observing a fast seems to sanction the practice. His rules in regard to it, however, appear to us to be directly against the modern manner. According to Christ, the person fasting must *not* "appear to men to fast;" according to the rule now, the matter is blazed abroad as much as possible, and a great noise is made to attract attention to this custom.

The forty days' fast of Lent appears to us to have arisen in this way: Among the Jews the greatest feast was the Passover, because it commemorated the greatest fact in Jewish history. The greatest fact in Christian history occurred at the time of the Jewish Passover, viz.: the death and resurrection of Jesus. So stupendous an event and one so far-reaching in its beneficial results ought to be most worthily commemorated. Hence everything must be done to render the Easter festival as glorious as possible. But people engaged in the cares of business and absorbed in the gaieties of society could not find time for proper preparation for entering upon the celebration of the sacred duties of the Easter week. Hence it was ordained that a fast should precede that week, during which period of fasting the people could make that preparation. At first the period of fasting was different in different places. In some places only a few days were observed; in some, three weeks; in some, six weeks. In other places the custom obtained of beginning the fast seven weeks before Easter, but was observed in three periods of five days each. Some thought that thirty-six days—a tithe of the year—should be observed. Finally it was settled that as our Lord fasted forty days, this should be the rule in governing the time of the lenten fast. So from about the close of the seventh century forty days has been observed as Lent.

In regard to the manner of observing this fast, there has been as great diversity of practice as in regard to the time of keeping it. In the Book of Homilies of the English Church we have this testimony on this point: "They have not all one uniform order in fasting. For some do fast and abstain from both fish and flesh. Some, when they fast, eat nothing but fish. Others there are which when they fast eat of all water-fowls, as well as of fish, grounding themselves upon Moses, that such fowl have their substance of the water, as the fishes have. Some others, when they fast, will neither eat herbs nor eggs. Some fasters there are who eat nothing but dry bread. Others, when they fast, eat nothing at all; no, not so much as dry bread. Some fast from all manner of food till night, and then eat, without making any choice or difference of meats."

So it seems to have been left with the individual as to the extent of his fast, though the common idea is that fasting is perfect abstinence from food every fast day until evening.

The other requirements of the lenten fast seem to be public worship of some kind every day, with frequent celebrations of the Lord's Supper; public amusements are prohibited; celebrations of birthdays and marriages are held to be unsuitable; increased diligence in charitable deeds is enjoined.

Such, in brief, is the lenten fast upon which thousands of professed Christians entered last Wednesday. We have no disposition to criticise them, but we think it a wide departure from the simplicity of the gospel.

Reading in the Pulpit.

We do not intend to find fault with the brethren. Only a faultless man is justified in finding fault with another. Nor do we propose to criticise them severely, because we are not above nor below criticism ourselves. We are just going to point out a mistake which some of our preachers make, which mistake is limiting and hedging in an influence which ought to be continually widening. And we point it out because it can very easily be remedied, and we feel sure that most of those who make it will see that a remedy is in reach, and will use it.

Some of our preachers make the impression upon their congregation that they really do not know how to read! As a rule now, the people are readers and they know what reading is, and when the preacher opens the Bible and reads a chapter or a Psalm in such a manner that nobody can understand a sentence in it, he creates the impression that he can't read correctly. There are preachers who make this mistake. And, strange to say, they do not always belong to what is called the less educated class. Some of them are A. B.'s.; some A. M.'s.; and some even have a D. D. tacked to their names. We have heard some of these educated preachers read a Psalm in a way that a ten-years-old boy would be ashamed of. This is a mistake and a disgrace to the preacher. It is a mistake, however, which can be corrected and a disgrace which may be rolled off the very next time he enters the pulpit.

We are quite sure that the reason for this mistake is in the fact that the part of public service which consists in reading the Holy Scriptures is not regarded as a very important part. It is too often looked upon as an introductory exercise to pass away the time until the people shall have settled down in quiet to hear the sermon. This view excludes any special preparation for this part of the service, and the preacher not infrequently selects his Scripture lessons after he enters the pulpit. And he just as often selects passages that are inapt to the occasion, and that contain sentences which rather surprise the reader himself. This sort of a Scripture reader does not read to edification, because he don't himself know what he is reading. We take it to be true that no man can read correctly, and, therefore, to the edifying of his hearers, who does not know what he is reading. And he can not know it, if he puts off selecting his lessons until he goes into the pulpit.

To correct this mistake, then, all the preacher has to do, is to select his lessons *and study them before* he enters the sacred desk. Of course, this brings additional labor and requires more time to effect it; but when it is done, there comes ample remuneration in the fact that the hearers are delighted and edified and the reader himself filled with refreshment of soul. The Word of God ought not to be mumbled over, nor drawled out, nor repeated with a break-neck speed. It is too sacred a thing to be treated in that way. There is great common sense in it all, and it ought to be read so that the sense shall be plain to the people. "It is profitable for instruction," and it ought not to be read in a manner which will render it uninstructive. Surely the preacher who remembers that the Scripture is the Word of the Lord, by which the people are to be brought to salvation, will neglect no pains to be able to read it correctly in the congregation. By studying his lesson carefully to get the sense, and then giving the proper intonation and emphasis when he reads, he will find his audience becoming very much interested in this part of the service. Instead of waiting until this part of the service is over before coming into the sanctuary, he will find the people flocking in to be in time for this most profitable and interesting exercise.

Religious Literature in Mississippi.

Some time since, while reading one of our excellent church papers, I came across this editorial paragraph, which I reproduce for the benefit of all whom it may concern:

Have you given your church paper a thorough presentation from your pulpit and a personal canvass among your people? No work of our ministry is more obligatory or important. "It is impossible," said Mr. Wesley, "for a people to grow in grace unless they give themselves to reading." That was a wise observation, in the light of which we fear there is not much growth in grace in many homes in all our land . . . How can they make intelligent members, and keep in touch with the onward progress of the church? It is impossible—hence their leanness and indifference.

In the face of these strong, undeniable assertions, let me present some equally strong and undeniable facts concerning the circulation of our literature to the prayerful consideration of Mississippi Methodism. May we remember that "faith without works is dead, being alone!"

There are in the two Mississippi Conferences in round numbers 80,000 communicants. This represents, at least, 20,000 families. There ought to be not less than 20,000 Methodist church papers. Is this the case? Let us see. There are of NEW ORLEANS ADVOCATES 4,328—say, 4 500. Of *Nashville Advocates*, 1,800—say, 2,000, and of miscellaneous 500, making a total of only 7,000 church papers taken. Let it be observed I have made an allowance of 900 papers for increase in the subscription list of the *Nashville* and *New Orleans Advocates*, and for other Methodist papers taken. This leaves 13,000 Methodist families in the State of Mississippi without a Methodist paper, or 62,000 of the 80,000 communicants. Let it be remembered further that allowance has not been made for a single itinerant preacher taking one of these papers, nor for a single family taking more than one, while it is a fact that nearly or quite everyone of the 300 pastors take both the *Nashville* and *New Orleans Advocates*, making 600 papers, and many take as many as five or six. It would hardly be amiss to say that the ministry take nearly 1,000 of these 7,000 papers. This greatly changes the above figures.

With these facts before us is it a wonder we advance so slowly in some departments of church work? No; but it is a wonder we have advanced so rapidly. If every pastor would make it his duty to press and *press* the claims of his church papers, until *every family* took them, there would be an impetus forward similar to the swan-like air-ship in "Sam Williams" as it passed over the university town of Cosmos. Why not try it?

LARETA.

Louisiana Products—1892.

Our good friend, Hon. H. C. Newsom, Commissioner of Agriculture for Louisiana, has favored us with his annual "Report on Acreage of the Principal Crops by Parishes for the Year 1892." As many of our readers will not see this report, we give some figures from it which will interest all tillers of the soil. Louisiana is divided into fifty-nine parishes. Some of these are very large, others quite small. Of these fifty-nine parishes we find that six produced no cotton at all. These six are: Lafourche, Orleans, Plaquemines, St. James, St. John Baptist and St. Mary. The fifty-three parishes had 1,101,070 acres in cotton, which produced 498,526 bales, which was not quite a half-bale to the acre. Of the fifty-nine parishes, eighteen produced no sugar at all. The forty-one parishes had 209,000 acres in sugar cane, which produced 398,567 hogsheads of sugar, and 384,681 barrels of molasses, containing 50 gallons each. All the parishes had 1,201,780 acres in corn, from which was gathered 18,747,773 bushels. Twenty-eight parishes planted no rice. The thirty-one parishes which raised rice planted 192,786 acres, which produced 179,047,701 pounds. There were 47 237 acres planted in sweet potatoes, which brought forth 2,869,099 bushels. The acreage of Irish potatoes was 24,198 acres and the yield was 736,960 bushels. Seven parishes planted no oats. The fifty-two parishes produced 707,374 bushels of oats from 53 317 acres. Tensas parish raises the greatest number of bales of cotton, which was 30,470. Avoyelles comes next with 28,680 bales. St. Mary parish produces the biggest sugar crop, footing up 65,110 hogsheads of sugar and 58,599 barrels of molasses. Assumption is next with 42,800 hogsheads of sugar and 34,256 barrels of molasses. In the matter of corn, Claiborne parish is ahead, having harvested 728,415 bushels. Lafourche is next with 681,528 bushels. Calcasieu leads all in rice products, the crop reaching over 40,000,000 pounds. Caddo and DeSoto are ahead on sweet potatoes, each parish having raised 124 320 bushels. East Baton Rouge produced 74,624 bushels of Irish potatoes, with Orleans next, with 50,400. Bienville produced 67,600 bushels of oats, and Claiborne next with 54,791 bushels.

We take it that this is a pretty good show—enough to demonstrate that our people can live more at home if they will "apply themselves thereto." With corn and potatoes and rice and oats, which grow well and produce good crops, why should our people want for bread and meat to eat and stock to use in farming?

One reason why some Christians have so little comfort in their religious life is that they think about themselves too much, and about doing good to other people too little. Too much thinking about ourselves begets selfishness, and that poisons all the springs of happiness. What has been aptly termed the "over-sense of one's own personality" is a thing which, if too diligently cultivated, will strangle all the finer impulses of the nature and finally make a man "a good for nothing." The cure for this dire and wasting disease, which is prostrating the energy and hope of many Christians, is to become absorbed with the desire to be of some use to others. By divine help compel your religion "to seek and to save" others, and you will never again have "a spell of the blues."

NOTES.

The *Methodist Times*, of London, says: "The Methodists will never reach the masses until they adopt generally the practice of street preaching."

Says the Southern philosopher:

When you have a thing to say,
Say it! don't take half a day!
Life is short—a fleeting vapor;
Don't you fill the whole big paper
With a tale that, *at a pinch*,
Could be crowded in an inch!

A writer in the *New York Evangelist* thus describes Phillips Brooks' preaching:

He may be compared to the Indian juggler who plants a seed in the sight of the audience, and in a few moments displays a full-grown plant. Phillips Brooks starts with a kernel of truth and before he finishes his sermon, you have a great tree, with branches and roots running off in every direction and fruits dropping from every bough.

There is a passage of Scripture which we think has been misapprehended and misapplied. Too many of us get a wrong idea of the words: "Thou hast been faithful over a few things, I will make thee ruler over many things." The general idea of reward for service is correct, but the mistake is in the notion of the reward. "Ruler over many things" can only mean opportunity for larger service. It simply means a wider field and more abundant labors. The reward is not a *release* from service, but in removal to a place of larger service and greater responsibilities. Study it out, and see if we are not correct.

One of the first things a pastor should find out is the working capacity of each member of his church. Then give each his work.

Speaking on this topic, Dr. Cuyler well says: "Next to the outpouring of the Holy Spirit, what our churches most need is the development of all the members. While pastors are often overworked, a large proportion of the people are underworked. In every church hive there is a lamentable lot of drones. In seasons of revival nearly every member is alive and busy; but what we call a 'revival' ought to be the normal condition of every healthy church."

The *Richmond Advocate*, in a leader on "How Readest Thou?" has this pertinent paragraph, which we commend to certain of our readers:

Between the judiciously selected phrases of the careful writer who is walking, with most deliberate step, upon the margin of a delicate subject are injected whole lines of meaning furnished by the prejudices, the excited passions, the jaundiced preposessions of many a reader. Such a reader asks, like Calaphas, "What further need have we of witnesses?" We have, say they, all we wanted from his own lips, or, at any rate, from his own pen. But take his words; give them fair, honest interpretation; they are far, indeed, from what they are charged with. What was *behind* them only the omniscient God surely knows; but whatever it may have been, it was unsaid.

One of the strangest of things is that people with intellects to be developed and strengthened and refined will pass hours and sometimes days in a pastime which can contribute absolutely nothing to intellectual growth. Playing at cards is pre-eminently a pastime of this kind. It helps in no way whatever to the improvement of mind or morals, and it does seem that no man or woman of sense will squander time upon it. One of the very worst things about card playing is that it destroys all taste for reading and saps Christian vitality. How a follower of Christ can waste time and arrest mental and spiritual growth by this amusement is one of the mysteries of iniquity which only the devil can explain.

"Diligent in business" is one of the wisest of sayings. A man or woman who keeps busy can hardly be successfully tempted to evil. At any rate, such an one is less liable to fall under the power of temptation than an idle person. And then, besides this negative quality of industry, there is the positive quality that diligence is itself a blessing. There is no consolousness so sweet and satisfactory as that which comes from duty done. Doubts and fears rarely trouble the diligent. Apply this to Christian life and work, and it is also true. Those who are busy for Christ and humanity are very strongly fortified and can easily resist the assaults of Satan. Then let everybody keep busy in secular and spiritual things.

Truth and duty are always wedded. There is no truth which has not its corresponding duty; and there is no duty which has not its corresponding truth. Every word of God includes these two—revelation and commandment. He who lives by every word of God is a man who is continually seeing new truth and accepting the duties that arise out of it. The real first question that you want to ask about any new man whom you meet and desire to measure, is whether he has this capacity, whether if God showed him that something was true, and out of that truth there issued some duty for him, he would be able and willing to put his comfort aside, and take the duty and perform it. That is the real fundamental mark of manhood, to live, not by bread, but by the word of God. All other distinctions between man and man are superficial and insignificant.—*Rev. Phillips Brooks.*

PERSONAL AND OTHERWISE.

The Lord gets his best soldiers out of the highlands of affliction.—*Spurgeon.*

Success does seem always to attend ability, but it never fails to come as the reward of wise zeal.

Our Lord intended religion to be "an every-day business," and not a thing of "fits and starts."

The *Choctaw Plaindealer*, of Feb. 10, says: "Dr. W. T. J. Sullivan preached an able sermon Sunday night."

Four manufactories have been established in Meridian since the first of January, and more are expected.

Not the gift, but the giver, is the true answer to prayer; not to get God's benefactions, but to get God, is the soul's true answer.—*Phillips Brooks.*

The *Clarion-Ledger* says:

Scott county has forty-three Confederate pensioners—more than half of whom are soldiers' widows.

Rev. J. B. Culpopper, having finished a successful meeting in Birmingham, Ala., is now working in Columbus, Miss.

Dr. C. F. Deems, who some time since was stricken with paralysis, is now reported as improving from day to day.

Bishop Galloway will deliver the annual address at the Agricultural and Mechanical College, Starkville, Miss., June 21.

The "Old Liberty Bell" is to be taken to the World's Fair at Chicago and hung up in the Pennsylvania building.

Again we must tell our friends not to send us obituary poetry. It invariably gets lost in the vastitudes of the waste-basket.

A pious old darkey gave as his reason for being a Democrat, that when the Lord was on the earth "he sided 'gin de publicans."

Quite a number of preachers "took advantage of the rates" and came to this city last week. They didn't come to Mardi Gras, of course.

We heard last week that our pastor at Lake Charles, La., Rev. H. W. May, was quite sick. We trust that our brother will be spared a serious spell.

Rev. J. W. Sandell preached an instructive sermon in the Methodist Church, Sunday, from the words, "His rest shall be glorious."—*Magnolia Gazette.*

During the last twelve months over one hundred buildings have been erected in McComb City, Miss. Fifteen are in process of construction now.

The City Council of Alexandria, La., do not propose to let their city remain in darkness, and have contracted for electric lights to be put up immediately.

Some of the Methodist Churches, North, have "baptisteries" in order to accommodate those candidates for church membership who believe in immersion.

Brethren need not write to us about reducing the price of the paper. We have no authority in that matter. It belongs exclusively to the Publishing Committee.

D. M. Ferry & Co., Detroit, Mich., have brought us under obligation for a sample package of garden seeds; but, alas! we have no garden wherein to plant them.

The business men of Jackson, Miss., have appointed a committee to "feel the pulse" of the moneyed men in regard to establishing a woolen factory in that city.

The Supreme Court of this State has decided that the clubs, where liquor is dispensed, must procure a retail license. The suit was brought by the tax-collector.

Mr. Edison says that women have more fine sense about machinery in one minute than most of men in a whole life-time. He has 200 women on his pay-roll.

The colored citizens of New York City have organized an Anti-Lynch League. It is proposed to form branches in all large cities for the purpose of arousing public sentiment.

The Methodist Church here is on the increase. New names are being added to its roll of membership almost every week. The work of the church can not but be appreciated by every one.—St. Mary *Banner.*

Rev. S. A. Steel, D. D., of Nashville, will preach the commencement sermon for Millsaps College, June 11, and Bishop Galloway will deliver the dedicatory address, Tuesday, June 13.

Why do people send anonymous contributions? We have received one signed "Steward," but which one of the ten thousand stewards is he? We can't publish his article till we know who he is.

The publisher informs us that some of our brethren are doing handsomely for the ADVOCATE. We rejoice to know that, and hope that all the pastors will become enthused with the desire to push the paper into every family. In this connection we call special attention to the article of "Larch" in another column. Why not have an "ADVOCATE Day," and make a special effort in behalf of the paper?

The District Convention of the Woman's Christian Temperance Union is being held this week in Carondelet Street Methodist Church. Meetings are held at noon and in the evening.

Among the American exhibits at the World's Fair is to be a whisky distillery. Of course, let us show the world our easy way of making fools and paupers and widows and orphans and seven-tenths of all our criminals.

It is said that Mrs. Cleveland has engaged a private secretary to attend to the voluminous correspondence of the social side of the White House. She is to work five hours a day and receive $2,000 per annum for her services.

A brother, who has been a contributor to our columns for years, now has the temerity to insinuate that we have somewhere about our office a "cormorant basket." That brother evidently has no fear of editorial ire before his eyes! The ideal

Brethren, we must call a halt on the storms of eggs and hams, etc. Now send us some account of how many saints you have helped and how many sinners you have, by God's grace, brought to Christ. This is the last warning in regard to storms.

The number of light fingered gentry that pushed their way among the crowds during the Mardi Gras days were very many, and the pockets that were picked have not yet been counted. They did not trouble any editors or presiding elders that we heard of.

The Sunday-school people of Hattiesburg are taking steps to come together in convention to discuss methods and means connected with their work. A committee representing the various schools has the matter in hand, and when preliminaries have been arranged will announce the time and place of meeting.—*American Citizen.*

If brethren will not comply with the rule of all newspaper offices to write only on one side of the paper, we must refuse their communications. If the rule was a hard one, we might make exceptions; but it is a very easy rule to follow. This is the last warning.

A bill has been introduced in the Senate, to establish a National University in the District of Columbia, to be non-sectarian and non-partisan, and for its maintenance one-half the net proceeds of the sales of the public lands, as they accrue from year to year, is set aside.

Don't be surprised and get mad and talk about quitting the paper if everything in it don't suit you. Does everything in the world suit you? Then why don't you quit it? Don't measure everybody by a cast-iron rule. The paper simply voices the different opinions of different people.

If the preacher, who has just now sent us an account of his Christmas and New Year services, don't mind he will never overtake the procession. We are marching at a quick step, and the loiterer will be left behind and out of sight. Too late, brother. We can't afford to go back two months.

There are in Mississippi 516,183 children between the ages of 5 and 21. The auditor's semi-annual distribution of the common school fund amounts to $613,000. This is apportioned to the counties according to the number of educable children in each. Hinds county receives the largest amount, and Yazoo county the next largest.

Last Sunday was spent by the editor in ministering to the good people at Baton Rouge. The pastor, Bro. Keener, is comfortably domiciled in the parsonage and is doing good and satisfactory work. The congregations on Sunday were good and gave a listening ear to the gospel. We know of no congregation where the intellectual grade is as high as it is in Baton Rouge, and it is a genuine pleasure to minister to such.

An episode, unexpected and yet so pleasing as to make one feel that life is well worth the living, took place a few days ago in connection with the efforts of the Methodist Sunday-school library committee to devise means for procuring a library. A gentleman of the town whose heart seems to be in exactly the right place learning of their needs quietly told the committee to purchase the needed books and draw on him for the amount. It is needless to say that the committee gladly and gratefully accepted. As the gentleman alluded to is as modest as he is generous, we withhold his name for the present.—*American Citizen.*

Notice.

Bro. T. J. Armstrong is very ill and suffers much. Let the prayers of the church go up for this godly veteran. He says: "I have fought a good fight, I have finished my course, I have kept the faith. Tell the brethren I live in view of a blest immortality at the right hand of God." Taking up the words of the Countess of Huntingdon, he says: "I am on the sunny side of eighty—sunny because nearer my eternal home." GEO. H. THOMPSON.

If ever Christianity appears in its power, it is when it erects its trophies on the tomb: when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments.—*Robert Hall.*

Flood Sufferers in Concordia and Catahoula Parishes.

A Widow's Mite	$ 3 00
New Iberia Methodist Church	10 20
A Friend, Sallis, Miss.	5 00
Keachie, La.	14 50
N. J. Harris	1 00
John F. Smith	5 00
J. D. Rowan	5 00
A Subscriber (Yarborough, Tex.)	5 00
S. L. Cole and L. H. Morton	5 00
From Jackson, La.	1 00
C. W. Mills, Atlanta, Ga.	10 00
Minden circuit	6 50
J. R. Bingham	5 00

Missionary Debt—Mississippi Conference.

Woodville station, Rev. P. A. Johnston, District Solicitor....$31 90

Bro. Johnston writes that his district will pay up their apportionment of the missionary debt. I am awaiting some remittances from the Vicksburg, Jackson, Brookhaven, Braodon and Meridian districts—or from the solicitore. The Seashore district lacks only a few dollars of the amount called for from that district. The others are far in arrears. T. L. MELLEN,
Miss. Cont. Sol.

The Paine Institute.

The Commissioner of Education resigning in the midst of the school term, the local Board deem it best to wait until the close of the present term before selecting his successor.

There will then be present the president of the Board, Bishop W. W. Duncan, and others whose counsel are needed in the choice.

The Board will meet June 7. In the meantime collections or donations may be sent to our treasurer, Mr. Chas. G. Goodrich, Georgia Railroad Bank, Augusta, Ga.

GEO. WMS. WALKER, Pres.
Augusta, Ga.

Important Notice.

To the Members of the Woman's Missionary Society of the North Mississippi Conference:

I wish to call especial attention to the depleted condition of our contingent fund set apart for Conference expenses. Unless speedy and enlarged action is taken to relieve it thoroughly weak state, it will be impossible for this fund to do what it is expected to do—and what there is no other provision for doing—meet the expenses of our next annual meeting.

Our missionary year is approaching the close of its last quarter, and our finances are below the average along all lines; so that we earnestly entreat for a grand rally—the fulfilling of pledges, collecting back dues, and payment of contingent fund, in order that we may wind up the year's business in shape. But I beg to repeat that we are specially behind with contingent fund. Who will understand that this notice calls on some one to do something?

MOLLIE A. CLARK,
Cont. Treas., W. M. S., North Miss. Conf.

A Preachers' Meeting.

WINONA DISTRICT, NORTH MISSISSIPPI CONFERENCE.

At the urgent request of many of the preachers of this district, I call a meeting of all the preachers of Winona district to meet at Carrollton on Thursday, at 9 o'clock A. M., on March 30, 1893, to take steps to organize a preachers' meeting for the mutual improvement and efficiency of the preachers as well as the work of the district. I desire a full attendance, and urge that each preacher come determined to help make such organization a success.

For the success of the first meeting, I suggest that the following brethren prepare a paper on the subject in connection with their name:

The Pastor and his People: Mutual Co-operation—W. S. Shipman.

Observance of the Sabbath: Consequences of Its Violation—R. M. Davis.

The Prayer Meeting: And Shall the Preacher Lead?—Jno. R. D. King.

The Pastoral Instruction of Children—Geo. H. Lipscomb.

How Shall We Study the Bible?—T. Cameron.

Revivals: How to Procure Them—L. M. Lipscomb.

Evangelists and Their Work—J. Ritchey.

How Can We Make the Sunday-schools More Efficient?—C. B. Ames.

The Gambling Evil, and Its Remedy—R. A. Meek.

How to Raise Money for Church Purposes—J. T. Howell.

On Epworth Leagues—O. L. Savage.

The Necessity of Circulating Religious Literature—E. H. McNabb.

Let each preacher name six of the most helpful books for a pastor to own either for reference or study.

These organizations have proved very beneficial in other districts, and we may justly expect much good from this in our district.

S. M. THAMES, P. E.
Winona, Miss., Feb. 14, 1893.

Of Course You Read

The testimonials published in this paper relating to Hood's Sarsaparilla. They show beyond a doubt that HOOD'S CURES.

Constipation, and all troubles with the liver, are cured by **Hood's Pills.**

On the Wing.

Matherville is the home of Rev. J. N. Ware, P. C., of the Clarke circuit. February 4 and 5 was the time of the first Quarterly Conference. Rev. T. L. Mellen, P. E., was on hand, and graciously gave to this scribe the Sunday service. The weather was somewhat favorable, the congregation was not so large as one in my situation could have desired, but the collection was creditable, $24 50 being raised in cash and subscriptions.

Matherville itself is a pleasant little village on the edge of the prairie belt, eight miles east of Shuhuta. Its leading spirit is Mr. J. N. Mathers, a prosperous farmer, merchant and turpentine distiller. We were royally entertained by him and the other good people of this community. Ware, Chambers and Mellen together tip the beam at seven hundred and two pounds. It required two teams to haul us, but Bro. Ware was equal to the occasion.

At DeSoto we preached to a large congregation gathered together by Pastor Bradford. Many faces were there that we had looked upon in other days; many new faces were there; some of the old friends were at rest. We had an interesting occasion. The brethren contributed to our endowment $33—$10 of this they desired to have applied to their pastor's note.

Tuesday night found us at State Line. Here Watkins had gathered quite a harvest, and here the notes were all paid; yet they said, We are for the education of our boys, and added $13 to our fund.

Wednesday night we spent with Bro. Bell at Buckatunna. Here we found a company of faithful men who were striving to build up all the interests of their town. Some of them were among the first to pay anything toward the endowment of Millsaps College. We preached to them, we talked to them, and left the town with an addition of $10.

Buckatunna is destined to become quite a trading point. The Robertson Mills are situated about four miles from the village, and to the east is Healing Springs.

Mrs. Hooge helped us so generously that we can not forbear this personal mention. Brethren, help us now. Pay up your notes. Give us an additional amount.

JOHN W. CHAMBERS, Agent.

An Appeal.

I am struggling to build a parsonage on Zion circuit. The house is up and ready for the shingles. The people have done about all they can do with the exception of some who never do anything for the church. It will require about $100 to complete the house, with me to do the most of the work. Will every Sabbath-school scholar within the bounds of the Mississippi Conference send me a nickel to aid in completing the house which is so much needed?

Now, dear children, this is a very small favor, it seems to me, that most anyone could grant it. Well, you say, what good could a nickel do? Taken by itself, I will admit that it can't do much; but put 16,240 nickels together (the number of Sunday-school scholars there are within the bounds of the Conference), and you have $812, enough to build two parsonages. Now, children, please send me a nickel through either your pastor or superintendent to Escatoupa, Jackson county, Miss., and God will bless you for it. The work will have to stop if I do not get help from somewhere. The school at this place contributed $2.35.

Yours in Christian love,

G. R. ELLIS.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Mr. Gladstone presented the Home Rule bill in the House of Commons on Feb. 17 amid great enthusiasm. The second reading was fixed for March 13.

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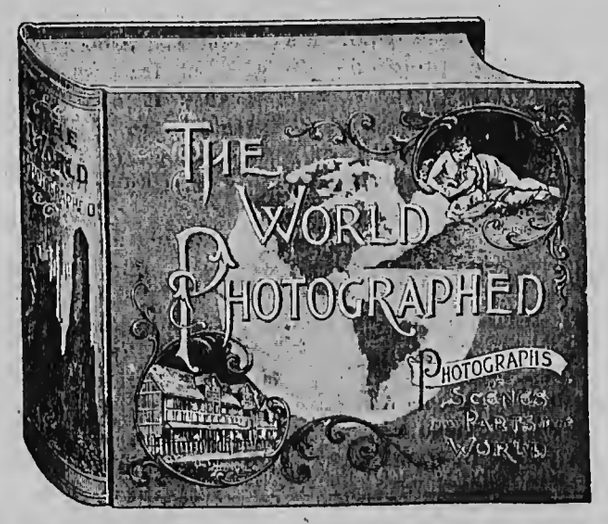

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HOME CIRCLE.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Union Signal.*

Celebrating Birthdays.

It is a lovely custom, that of celebrating the family birthdays. It costs so little, and means so much for future memory.

One dollar will pay for a flowering plant, a little book and a bunch of cakes and apples. If mother makes the loaf cake, brother buys the walnuts to "nail" the top, and sister gets the ten little candles to light it all round, the dollar may be spent for a quadruple silver-plated knife, and a pretty necktie.

This world is not a vale of tears, nor were the people in it intended to be miserable and stingy. God's sunbeams dance and sparkle as brightly on the bare kitchen floor as upon the drawing-room carpet, and the cottager's child should be, and has a right to be, made as happy as the millionaire's. It is the spirit within rather than the materials without that makes real happiness.

Childhood's capacity for pleasure is immeasurable. It is good to be a child, and it is wise to encourage the habit of making the home cheerful and its inmates happy. The features may be ugly and the hands hard and soil-stained, but the heart may be sweet and tender and the soul big and glorious.

A dear little woman in New York, who has to perform miracles in economy to make ends meet, has never missed celebrating the birthdays that have come round to six children in the last eighteen years. Often the merriment has been made with a few dimes. But she has made puddings and pies to eat, odd little things to trim up a bureau or a writing desk, something to wear, or the presentation of an old keepsake, so very dear to the giver.

She has given to one a cup and saucer tied with a bit of ribbon, to he the child's very own and sacred to his use; she has provided a very wonderful meat pie, and the honored child has served it; she has baked a delicate cake for a tea party for sister to preside over, and when father's birthday comes round guess what he gets? A letter from everybody in the house, sent through the mails! Even baby is among the correspondents, and for days there is something to tell about the way the fat little fellow held the pencil and tried to swallow the stamp when the envelope was sealed and ready to be posted.

Pleasures may be high priced, but real happiness is no dearer than daylight.—New York *World.*

The Spirit of Doubt.

The spirit of doubt is a spirit of evil skilled in the guileful art of deluding emotional minds into habits of self-torture. Its methods is to suggest the improbability that they are children of God because of the number and magnitude of their past sins, the persistence and strength of their worldly affections, the impure images which haunt their imaginations, and their lack of abiding joy. By dwelling much on such suggestions, these sensitive souls are held back from acts of faith and love and lured into habits of self-accusation until their trust in Christ becomes as a slender flower shaken by a pitiless wind, and their hope of eternal life is eclipsed by the groundless imagination that God has forsaken them. Thus, as it was with the devout Alfred Vaughan, their way seems to lead "through the darksome desert of chaos and ancient night." To beat back this tormenting spirit the distressed believer must use the tried weapon of stubborn faith, saying to his invisible accuser, "Yes, I am, as you say, a great sinner, even the chief of sinners; but Christ is so great a Savior that if all the sins of the world could be charged to my account, he could and would forgive me, seeing that he is 'the Lamb of God' who took away the sin of the world." Pascal gives a stepping-stone to this conquering faith when he represents Christ as saying to the doubting soul: "Console thyself; thou wouldst not seek me if thou hadst not found me!"—*Zion's Herald*

WOMEN AND THE USE OF MONEY.—Would it not be wise if some exercises in the mysteries of money were added to the curriculum of every girl's studies? A boy finds it all out by actual contact with the public as soon as he is out and a part of it; but a girl may become a mature woman, shrinking then through the habit of long protection, and be thrown on the mercies of the world with her money to fall the prey of the first cheat and cozen. She is taught at school the spectral of the stars, and the map of stars; what pity that she should not be instructed in the workings of life on the planet where she lives!

That a knowledge of the nature and meaning and care of money should be made a part of every girl's education is growing more and more evident in this age of enlargement and prosperity, which puts money into the hands of so many women. And in the coming century, the woman's century, as it is already called, in which so many women will be workers and earners of money, it is all the more important, in order that they may be neither handicapped nor too far outstripped, that they should be well instructed as to business movements and investments, that they may be directed in the right way before they set out to earn.—*Harper's Bazar.*

"Quit You Like Men."

The thing at which our Lord is ever aiming in all his dealings with us is the production of true manhood. What is manhood? It is not the ability to lift great burdens like Hercules, nor strike a blow like Corbett. It is not the gift to dramatize like Shakespeare, nor paint like Raphael, nor carve like Angelo, nor build like Wren, nor philosophize like Hegel, nor speak like Webster, nor invent like Edison. Brilliant endowments do not represent manhood. Extraordinary talent does not add a feather's weight to it. Great geniuses are often great rogues. That which makes manhood is character. It has a moral quality. It has to do with the motives and purposes of life. It is a sanctified disposition, bridled tongue, subdued passions, and a burning desire to be useful in every good cause. True manhood is forgetfulness of self. It is submissive in sorrow. It is patient when assailed. It is the greatness of soul which forgives enemies. It is Christ-likeness.

He who really desires manhood may have it. The Holy Spirit will aid us in our struggles out of self. He will help us to put sin under our feet. His power will lift us up to a broader life. Then will we show forth the fruits of the Spirit, which are joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. All may have this priceless heritage who will allow him to have right of way in heart and life. Oh, shall we not gladly yield to-day? Manhood is the birthright of every soul. It is not a quality which may appear only once in a long while. It is a flower which may bloom upon the stalk of every life. The weakest may become strong. The most timid may become courageous. The thoroughly selfish may be filled with concern for others. The most revengeful may overflow with charity and forgiveness. This is something which we can not do for ourselves. Only the strong arm of God reaching down into the depths of our depravity and weakness can reach and rescue us. Only his grace can help us win in this struggle for manhood. But his grace is sufficient.—*Epworth Herald.*

A GENIUS FOR HELPING FOLKS.—"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any man who ever lived in it. He can not talk very well in prayer meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in the Winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Christian Observer.*

BREVITY.—The demand for brevity is everywhere heard. Sermon, story, poem, must be short. To be eloquent, witty, pointed, in a newspaper paragraph or a five-minute speech, is the coveted art. It is even observed that God, when he created the universe, obeyed the law of brevity; for he said, with sublime directness, "Let there be light!" Cæsar's "*Veni, vidi, vici!*" has been the admiration of all succeeding ages. The religions of the world have been condensed into mighty words. There are words of weight and momentum that we know are half battles; and the greatest thoughts of all time have been put into words, not into addresses or a dribble of commonplace. The great orations of antiquity were mainly short, and for this reason they have been remembered. Paul's sermon on Mars Hill was condensed into a paragraph, but none other save that of the Great Exemplar was ever more memorable. The human memory is a defective and imperfect thing, capable of holding but few consecutive impressions, and even those must be deeply stamped to be retained.—*Christian Register.*

IS CHRISTIANITY TRUE?—"Is Christianity true?" is a query strongly pressed on the thought of the age by men who take pride in their knowledge of science and in their philosophical speculations. But to the man who has tested Christian truth by personal experience this query is as satisfactorily answered as the divine character of Christ was to the man whose eyes had been opened. He could say: "I was blind, I now see. Christ opened mine eyes. How can I doubt his divinity?" In like manner the modern man can say: "I was a wretched sinner, steeped in the love of evil. I prayed to Christ. He pardoned me, taught me to hate sin, to love him, to love humanity, and to live a pure life. How can I doubt the truth of his religion? And what he has done for me he has done, and is still doing for millions. Could all these moral transformations be wrought by a mythical Christ and by a system of falsehoods?" Nay! nay! No human soul ever was, or ever can be, regenerated by a myth or by a lie.—*Zion's Herald.*

WOMAN'S WORK.—A woman has a personal work and duty, relating to her own home, and a public work and duty, which is also the expansion of that. The woman's work for her own home is to secure its order, comfort and loveliness. The woman's duty as a member of the commonwealth is to assist in the ordering, in the comforting, and in the beautiful adornment of the State. What the woman is to be within her gates as the center of order, the balm of distress and the mirror of beauty, that she is to be also without her gates, where order is more difficult, distress more imminent, and loveliness more rare.—*Ruskin.*

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Boston *Saturday Evening Gazette.*

A little six-year-old boy overheard his aunt remark to his mama that their neighbor Mrs. Smith's parlor carpet was so ugly it really made her sick to look at it. The little boy improved the first moment to visit neighbor Smith and ask to see her parlor carpet. "Certainly, Jamie, come in; this is the parlor carpet—but why do you wish to see it?" "'Cause," said Jamie, "Aunt Jane said it made her sick to look at it, and I want to see if it makes *me* sick."

OUR YOUNG PEOPLE.

HOW HE HELPED HIMSELF.

Help yourself, help yourself, little boy, do!
Don't wait for others to wait upon you.
Grandma was holding her afternoon chat,
Knitting and rocking away as she sat,
"Look at the birds, how they build their own nests;
Watch the brown bees always toiling their best,
Put your own hands to the plough, if you'd thrive;
Don't waste your moments in wishing, but strive."
Up in her face looked a mischievous elf,
"Don't forget, darling," said she, "help yourself."
Afternoon shadows grew drowsy and deep,
Grandma was tranquilly lulled in sleep;
Nothing was heard but the old farm-house clock
Plodding along with its warning tick-tock.
Out from the pantry there came a loud crash:
Pussy jumped up from the hearth in a flash.
Back to her chair stood this practical boy
Steeped to the ears in jam, custard and joy.
Frightened, he cried, "Please, I've upset the shelf,
Grandma, I minded, I did help myself."

To Japan.

THE TRAIN AMONG THE ROCKIES.

An extra engine was used to steady the train through the mountains, and an observation car was attached. To describe all the peaks, gorges, dashing rivers and wonderful glaciers would keep you away from Japan too long. One of the glaciers seen is estimated to equal all those of Switzerland combined. Much of the time the way was more than 4,000 feet above the level of either ocean, and snow and ice were all around that day of late June; and yet, ever and anon, some huge form would lift itself above us to the height of more than a mile. Indeed, but for an occasional village, or hunter's hut, the solitary grandeur of the mountains would be oppressive.

Stephen is the station at the summit, and here I run the risk of making my article longer than usual by asking you to read from the guide-book as follows:

From here the line descends rapidly, passing the beautiful Wapta Lake at *Hector*, and crossing the deep gorge of the Wapta, or Kicking Horse, river just beyond. The scenery is now sublime and almost terrible. The line clings to the mountain-side at the left, and the valley on the right rapidly deepens until the river is seen as a gleaming thread a thousand feet below. Looking to the north, one of the grandest mountain-valleys in the world stretches away to the north, with great, white, glacier-bound peaks on either side. Looking ahead the dark angular peak of Mt. Field is seen. On the left the Duomo-like head of Mt. Stephen (8,000 feet above the valley), and the spires of Cathedral Mountain still further to the left, occasionally appear over the tree-tops. Soon the slope of Mt. Stephen is reached, and on its shoulder, almost overhead, is seen a shining green glacier, 800 feet in thickness, which is slowly pressing forward and over a vertical cliff of great height. Passing through a short tunnel, and hugging the base of the mountain closely, the main peak is lost to view for a few minutes; but as the train turns sharply away, it soon reappears with startling suddenness, and when its highly colored dome and spires are illuminated by the sun, it seems to rise as a flame shooting into the sky.

Two miles beyond Field, very lofty, glacier-bearing heights are seen at the north. The line rises from the flats of the Wapta (or Kicking Horse), and after crossing a high bridge over the Otter-tail river (whence one of the finest views is obtained), descends again to the Wapta, whose narrow valley divides the Otter-tail and Van Horne ranges. The line which has gradually curved towards the south since crossing the summit at Stephen, runs due south from here to *Leanchoil*, where the Beaverfoot river comes in from the south and joins the Wapta. At the left, the highest peaks of the Otter-tail Mountains rise abruptly to an immense height; and, looking south, a magnificent range of peaks extends in orderly array towards the southeast as far as the eye can reach. These are the Beaverfoot Mountains. At the right Mt. Hunter pushes its huge mass forward like a wedge between the Otter-tail and Beaverfoot ranges. The river turns abruptly against its base and plunges into the lower Kicking Horse canyon, down which it disputes the passage with the railway. The canyon rapidly deepens until, beyond *Palliser*, the mountain sides become vertical, rising straight up thousands of feet, and within an easy stone's throw from wall to wall. Down this vast chasm go the railway and the river together, the former crossing from side to side to ledges cut out of the solid rock, and twisting and turning in every direction, and every minute or two plunging through projecting angles of rock which seem to close the way. With the towering cliffs almost shutting out the sunlight and the roar of the river and the train, increased an hundredfold by the echoing walls, the passage of this terrible gorge will never be forgotten.

H. G. HAWKINE.

MR. EDITOR: I, like many others, have found the "children's corner" very interesting, and would like my writing to fill a small space. I am one of the girls of the Seventh Street Orphan's Home. We have Sunday-school here Sunday afternoons, and we are always glad to meet our kind teachers, and to hear the Word of our dear Lord and Savior. We have a great many little children, who help to form our circle, each one trying to learn some lesson that will be pleasing to our Creator. My teacher is Mrs. Belle Perkins, who is a lovely Christian women. If any of the readers of the ADVOCATE would like to know who our kind and faithful superintendent is, they can find out by solving this acrostic, and the first letter of each answer, if properly arranged, will spell his name. What did Jacob call the name of the place where God spoke with him? Who was Isaac's wife? How many persons were saved in the ark? Who was fed by the ravens? Who was Absalom's father? What was the eighth plague? How many children had Sarah? With what word does Solomon begin his preaching in Ecclesiastes? What people did God punish by sending plagues among them? By whom was David anointed? What were Christ's words to Paul when he first sent him on a mission? Who was Hegar's son? How many sons had Jacob? Where did Jacob sojourn at the time of his death? I remain,

Your friend, ROSA WHITNEN.

New Orleans.

Frederick and His Officer.

An officer in the army of Frederick the Great, who had distinguished himself by his bravery and skill in war, was so imprudent as to run into debt, and found himself in great trouble.

One night, as he sat in his tent, he took a piece of paper, and in a melancholy way drew up a list of his debts, and wrote at the bottom: "Who will pay these debts?" While he sat and brooded over his troubles he fell asleep. By and by some one came in without awakening him, stole behind him, and looked over his shoulder at the paper. It was the king. When he read the paper he was filled with pity for his brave officer, and wrote after the question, "Who will pay these debts?" the answer: "I, Frederick, will." He then left the tent as quietly as he had come in. When the officer awoke he started with surprise to find something more, and in a different handwriting, on his paper. When he saw what it was he was overjoyed. Frederick fulfilled his promise, and the officer was even more diligent and faithful in his service than before.—*Sunday-School Visitor.*

Winning an Education.

A well-known Chicago lawyer, wishing to bestow a scholarship entitling the holder to a four years' college course, asked a tutor who prepared boys for college to name the boy who best deserved it. The teacher said that two of his boys—Frank Gray and Harry Strong—were very anxious to go to college, but could not afford the expense—that they were equal in their studies, both observed the rules equally well.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately the chair she selected was broken and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys before moving himself, to see what they would do.

Frank Gray, after an amused survey of the fall, turned aside to hide a laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Frank's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and lowliest."—*Exchange.*

Jack and His Blind Mate.

"One always likes to read about the fidelity of animals," said a gentleman the other day; "and I will tell you a little incident that came under my observation when I was taking my vacation last Summer. I stopped at a farm-house, and the farmer was the owner of a pair of chestnut horses, named Doll and Jack. He had raised them from colts, had always stabled and driven them together, and they were consequently much attached to each other. Last Summer he turned them out to pasture, and while wandering around the fields I noticed the incident.

"Doll had been blind several years, but she never betrayed it by her gait when traveling. In the pasture she would sometimes become separated from her mate, and as soon as she discovered it she would commence to search for him. Sometimes she would whinny, and he would respond to her, when she would go directly toward him, and when she found him they would rub their noses together. At other times Jack would not answer, but would stop eating, raise his head, and watch the course his blind mate would take, back and forth across the pasture, each time turning toward the left and nearing the fence at each turn. Frequently she would stop and listen. If she was nearing the mischievous Jack, he would stand perfectly still; but if she was some distance away, he would stamp his feet two or three times when Doll was listening. She was always sure of finding him, though sometimes it would take an hour to do it, and then they would go away side by side cropping the fresh grass. When they went to the spring in one corner of the lot to drink Jack always led the way, and he would stand beside the trough and call to his mate until she stood beside him, and both would drink together.

"One day a terrible racket was heard in the pasture, and it was kept up so long that one of the men was sent to see what it was all about. Doll had gotten one of her feet caught in the spokes of an old wagon wheel that lay in the pasture. She stood very still and quiet in the trap into which she had walked, while Jack was thrashing around the pasture and neighing as though he had been hired to rouse the neighborhood. Doll was released, while Jack stood by and watched the operation with apparent delight, that was manifested with a wild gallop around the lot when she was once more free."—Utica *Observer.*

Pin Money.

"Here is your pin money," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly beamed as she took the offered money.

"Uncle Hugh, when you give me money to spend just as I please, why do you always call it 'pin money?'" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin money.' Pins were introduced into England by Catharine, first wife of Henry VIII. They were not, however, the well-known small-pointed instruments, such as we use, but were made of gold, silver, ivory, and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds or drapery, and were quite ornamental. Thus, you see, the first pins were much more useful to ladies than gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas-time with which to buy pins. At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters and sisters money to buy pins. In that way the term 'pin money' originated, and it is now applied to an allowance made to a lady to buy any small articles she may need or desire."

"I am glad you told me all about it, uncle," said Maud, "and I thank you very much."—*Harper's Young People.*

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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NEW Leather gets old without Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

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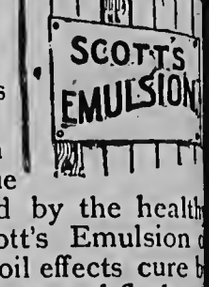

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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Rev. W. G. E. Cunuyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

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New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

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BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our fellow-townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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MARRIAGES.

SEALE—FARR.—At the residence of the bride's father, Feb. 8, by Rev. R. E. Rutledge, Mr. Thad Seale and Miss Dora Farr, all of Franklin county.

DUSON—THAYER.—At the residence of the bride's father, Mr. H. B Thayer, Feb. 11, 1893, by Rev. W. W. Drake, assisted by Rev. J. J. Beard, Mr. W. W. Duson to Miss Clara M. Thayer, all of Crowley, La.

MCRANIE—YAWN.—At the residence of Mr. Robert McRanie, Feb. 9, 1893, by Rev. J. H. Straos, Mr. Duncan McRanie, of Lumberton, Miss., to Miss Louisa Yawn, of Williamsburg, Miss.

PATTERSON—RICHIE.—At the residence of the bride's father, Heshucha, Miss., Jan. 26, 1893 by Rev. R. I. Allen, Mr. J. W. Patterson to Miss Alice Richie.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

JOHNSON—BYRON B. JOHNSON, one of the Stewards of Sweet Water Society of the Black Hawk circuit, North Mississippi Conference, died in peace and in hope of eternal joy at his home in Holmes county, Miss., Feb. 3, 1893. He had been a member of the church ever since he was twelve years of age, and steward four or five years. He was happily married to Miss Minnie Clower, of Holmes county, Dec. 24, 1885, and was left a widower July 12, 1891.

The writer of this obituary knew personally both the husband and wife, and I unhesitatingly say I have no doubt that they have gained renewed acquaintence where joys are unalloyed and where partings are no more. There was no better man in Sweet Water than Byron Johnson—peace to his ashes! I expect to meet Bro. and Sister Johnson "beyond the sunset's radiant glow."

May the God of all grace comfort and sustain his loved ones, take care of his two little children, and bring them all safely home by and by. B. F. PHILLIPS.

COLEMAN—On Monday, Jan. 23, 1893, we laid to its final rest in the old Sharon Cemetery the body of our loved and honored mother in Israel, Mrs. MARY A. COLEMAN. A long life of faith and trust in God resulting in a peaceful entry into the Master's joys. Sister Coleman was born in Jefferson county, Miss., April 26, 1817—her maiden name was Divine—thus having reached beyond the allotted time to man by nearly six years. She was educated at the first female college ever established in the State, at Old Washington, in Adams county. She was married to Asa Coleman, of pleasant memory, and moved to Madison county, in 1835, and established their home near the town of Sharon, where they reared a family of three sons, and from which both took their departure to be with the heavenly Father. From its first erection this home prepared its prophets' chamber. Many pleasures have the weary itinerant enjoyed at this happy home. To entertain the servants of God was their great delight.

Sister Coleman joined the Methodist Church in 1837 at Old Pleasant Grove Camp Ground. A few remain who remember this sacred spot. Her husband preceded her a few years, since which time she has lived at the old residence with her oldest son, Frank, who with Dr. S. K. Coleman, of Canton, Miss., remain to mourn her departure. On Sunday morning, Jan. 22, she quietly entered into that rest which remains for the people of God.

T. B. HOLLOMAN.

FERRALL—Mrs. T. J. O. FERRALL (nee Chandler) died Jan. 31, 1893, at Enterprise, Miss.

Another link is broken, another tie binds us in heaven. This dear one was a great sufferer for years, but bore it with patience and fortitude. Death came suddenly; news of her illness flashed over the wires, and in quick succession that of her death. Her daily life stands as a beautiful monument of Christian graces, and we feel that our loss is her eternal gain. She graduated at Brookhaven, Miss., with the highest honors, and while in school, through the instrumentality of the lamented Dr. Johnson, was converted and joined the church, and was a consistent member till God called her home. She remembered her solemn vow to support the church and its institutions, and labored for the advancement of the same when health permitted. But in her home life is where so many beautiful and rare traits of character developed. From early childhood, and through years of maturity, her kind and gentle influence was felt in the home circle, like a bright ray of sunshine. Her love and devotion to her parents, husband, brothers and sisters, and only boy, were of the highest and purest type. Her gentle spirit has gone out into that beautiful world beyond, to meet her loved ones who had gone before, while many hearts are crushed beneath the dark shadow.

Cheer up, dear ones; she only sleepeth, and will be waiting and watching for you at the golden gate. Farewell, dear one, till we meet again. AUNTIE.

Johnson City, Tenn.

MAYO—FREDERICK EPPS MAYO was born in Versailles, Woodford county, Ky., Jan. 8, 1816. He moved to Louisiana when a young man, and located in Bayou Sara; from thence he moved to Morehouse parish, and was married to Mrs. Mary M. McDowell about 1855. He purchased a farm on Bayou Bartholomew, where he lived until 1867, when he moved to Missouri. He moved back to Louisiana about 1870, and purchased a farm near Farmerville, Union parish, where he lived until his death, which occurred Jan. 21, 1893.

Bro. Mayo lived to be advanced in years before he became religious. He was blessed with a good and faithful wife, a woman of strong faith and deep piety, who prayed unceasingly for over thirty years that God would bless and save him. She realized the answer to her prayers. He joined the M. E. Church, South, about ten years ago, but was not converted until 1888. His conversion was clear and satisfactory. He shouted and praised God for his salvation. From this time he lived a Christian life. God gave him the victory over all his enemies. He conquered by the power of faith. Death brought no terror to him; he met it as the valiant soldier meets the enemy on the field of battle, and conquered. He expressed himself as being ready and desirous to go home. About his last words were, "Oh, joy!"

He leaves a loving wife, daughter, two sons, and a host of relatives and friends to mourn his death; but they look for a reunion in the beautiful home above. May God's grace sustain the bereaved! T. S. R.

MOORE—Bro. L. N. MOORE, son of O. J. Moore, of Winona, Miss., was born July 1, 1851; married to Miss Belle Rodgers, of Starkville, Miss., in 1876; joined the M. E. Church, South, by profession of faith in 1877, and departed this life in the town of Winona, his home during life, on Jan. 3, 1893.

Those meager dates and facts tell that an immortal soul has passed through an earthly existence. The recording angel's book tells of individual conflicts, victories and failures, of the influence on other lives, and of that influence down the coming ages to the end of time.

Bro. Moore leaves an aged father, two sisters, a wife and three children, with many other relatives and friends, to mourn his loss. He was an efficient member of the Board of Stewards of Winona station, North Mississippi Conference, a merchant highly respected by all who knew him, an obedient son, a kind and considerate husband and an affectionate father.

This writer preached his funeral to a large concourse of friends, said by many to have been the largest funeral procession ever seen in Winona. Truly his death touched many hearts. We commend the bereaved to him who bore our griefs, a man of sorrows and acquainted with grief. May that God who "tempers the wind to the shorn lambs" pour in oil in the bereaved hearts. JOHN RITCHEY.

Whereas, It has pleased God to remove from our midst our friend and brother, L. N. Moore, *And, whereas*, The intimate relation existing between our deceased brother and the members of our Board of Stewards renders it proper that we should place on record our appreciation of his services as a colaborer in the office of steward and as a man; therefore, be it

Resolved, By the Board of Stewards of Winona station, North Mississippi Conference, M. E. Church, South, that, while we bow with humble submission to the will of the Most High, we do not the less mourn for him who has been called from labor to rest.

Resolved, That in the death of Bro. Moore this Board of Stewards and the church lose a member who was always active and zealous in his work, ever ready to aid the needy and distressed, and devoted to the welfare of the community in which he has lived.

Resolved, That this Board of Stewards tender its heartfelt sympathy to the family and relatives of our deceased brother in this their sad affliction.

Resolved, That these resolutions be entered on the secretary's record, and that a copy of them be sent to the Winona *Times* and NEW ORLEANS CHRISTIAN ADVOCATE for publication, also that a copy be sent to the family of our deceased brother steward. JOHN RITCHEY,
For Committee.

SCOTT—On Wednesday, Oct. 26, 1892, SARAH COLTON SCOTT sweetly breathed out her life in the arms of Jesus. How long she suffered and how much only God and the dear ones about her bedside during her long and severe illness know.

She was born in Covington, La., Feb. 5, 1843. She was loved and admired by all who knew her. As a Sunday-school scholar, and afterwards as teacher, she exercised in her life those Christian graces which endeared her to all. Her gentle and amiable disposition, her consistent Christian life, will long be remembered by her old friends in Covington and in this city. Early in her girlhood she joined the Methodist Church in Covington. On Feb. 16, 1865, she was united in marriage to Mr. M. J. Scott.

Many times during her illness she spoke of death as a relief from pain and trouble, and asked those who loved her not to pray that she might recover strength. Shortly before her death she spoke of the blessing for those that overcome, and the advantages she possessed over those left behind. As her strength grew weaker her faith seemed to break through all earthly barriers and take hold on God. Her eyes shone like stars as she gazed upon her husband and children and loved ones about her. By her request her dear sisters sang, in broken voice, her favorite hymns, among them,

"Jesus can make a dying-bed
Feel soft as downy pillows are."

As they bent over her they could hear her say, "He bears me up in his arms." "Meet me."

What a legacy that death-scene, a treasured memory in the hearts of the dear ones left behind, who mourn their loss, yet joy in her eternal gain. Death came not to her as a dark dread, but as a bright hope. As she had lived so she died.

Always interested in any religious work, but through bodily weakness deprived of visiting the house of God, she eagerly read religious works, especially those on sanctification and holiness of life. She never professed sanctification, but earnestly talked of and prayed for it.

May the bereaved ones live for and look forward to the time when they shall be reunited, when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." ONE WHO LOVED HER.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.
JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

Fame is an undertaker that pays but little attention to the living, but hedizens the dead, furnishes out their funerals, and follows them to the grave.—*Cotton.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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$10,000

will be paid for a recipe enabling us to make WOLFF'S ACME BLACKING at such a price that the retailer can profitably sell it at 10c. a bottle. At present the retail price is 20c.

This offer is open until January 1st, 1893. For particulars address the undersigned.

ACME BLACKING is made of pure alcohol, other liquid dressings are made of water. Water costs nothing. Alcohol is dear. Who can show us how to make it without alcohol so that we can make ACME BLACKING as cheap as water dressing, or put it in fancy packages like many of the water dressings, and then charge for the outside appearance instead of charging for the contents of the bottle?

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
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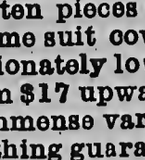

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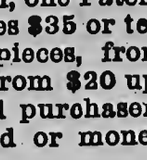

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Mar. 5, 6
Tillatoba	11, 12
Minter City and Strathmore	18, 19
Coffeeville	25, 26
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Tocopola	15 16
Oxford station	16, 17
Athens	22 23
Cherry Hill	(Wed.).. 26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. ROBERTSON, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon	Feb. 25, 26
Macon Valley	(Wed.).. Mar. 1
Shubuta	4, 5
Sparta	11, 12

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WEED, P. E.

ABERDEEN DIST.—FIRST ROUND.

Pontotoc	Feb. 25, 26
Saltillo	Mar. 4, 5
Houston and Weir	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Feb. 25, 26
Rosedale	Mar. 4, 5
Beleu	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

SARDIS DIST.—FIRST ROUND.

Mt. Vernon	(Thurs.).. Feb. 23
Cockrum	25, 26
Panola	Mar. 4, 5

H. C. MONEHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Black Hawk	Feb. 25, 26
Winona circuit	Mar. 4, 5
Carrollton circuit	11, 12
Vaiden	18, 19

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Provencal and West Natchitoches, at Provencal	(Fri.).. Feb. 24
Sabine, at Mount Pleasant	25, 26
Pleasant Hill, at Pleasant Hill	26, 27
Cane River, at Mervin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect	(Fri.).. 10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

District stewards meet Wednesday, March 1, in First Church, Shreveport, at 10 o'clock A. M.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Rayne Memorial	Feb. 26
Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D.	12
Dryades	19
Moreau	26
Carondelet	(morn.).. Apr. 2
Crapo	(even.).. 2
Lowe Coast	9

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Vernon	Feb. 23
Gainsville, at Gainsville	25, 26
Vienna, at Vienna	Mar. 4, 5
Ruston station	5, 6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Vidalia and Black, at White's Ridge	Feb. 25, 26
Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove	(Tues.).. 7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Lake Providence, at Providence	Feb. 25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
La Fine, at Franum's Chapel	18, 19

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Indian Bayou, at I. B.	Feb. 25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B.	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Slaughter, at Slaughter	Feb. 24
Zacbery, at Zachery	25, 26
Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Clarksburg, at New Providence	Feb. 24
Pandon, at Pandon	25, 26
Hom wood, at Homewood	Mar. 2
Montrose, at Montrose	4 5
Raleigh, at Boykin	11, 12
Trenton, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bowerton, at Brandywine	Feb. 25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Bahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	16, 19
Gallman, at Bethesda	25, 26
Hazlehurst station	(night) 26

E. S. WOODWARD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Daleville circuit, at Daleville (Thurs.)	Feb. 23
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian—Central Church	19, 20

T. L. MELLEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Sunflower, at Bethel	Feb. 25, 26
Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Bay St. Louis, at Bay St. Louis	Feb. 25, 26
Pearlington circuit, at P.	(Tues.).. 28
Pascagoula circuit, at Eastabuchie	Mar. 4, 5
East Pearl circuit, at Wesley Chapel	11, 12
Tallahala circuit	(Tues.).. 14
Covington circuit	18, 19
Augusta circuit, at Augusta	25, 26

Brethren will note the changes in the above round and govern themselves accordingly.

HARRY S. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Shuqualak, at Mount Pleasant	Feb. 25, 26
Canton	(at night).. 26, 27
Silver Creek, at B. Lake	Mar. 4, 5
Pearlington, at Pearlington (Thurs.)	9
Tranquil, at Tranquil	11, 12
Edwards	(Thurs.).. 16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H. MOUNGER, P. E.

The Complete Man.

Jesus was the complete man because he was the divine Son of God. In him dwelt all the fullness of the Godhead bodily. He was perfectly human, because he was truly divine.

In him all races and all nationalities equally find sympathy and brotherhood. His human nature was more complete than that of the aggregate humanity. In him all human virtues meet, and all exist in their perfection. In him all the diversities of human nature find their representative. In him is the perfect ideal of character, for every individual, of every land and of every age.

No trait of character that is found in him is a vanishing type. The growth of the individual and of the race must always be toward him. The law of the survival of the fittest ensures the perpetuation of his image. The sublimest saints are but fractions of the fullness of Christ. In him law and love are seen in perfect and final harmony. The complete humanity of Christ is our encouragement to holiness and our comfort in sorrow. The complete and glorified humanity of Christ leads us to the throne of God. Those of every land and every race, of every temperament, and of every variety of station, gifts, environment and condition, find in him their ideal and their peace, their redemption, their example, their way and their goal.—*Northern Christian Advocate.*

The Illinois Legislature is considering a resolution urging Congress to withdraw all paper currency and substitute aluminum coin for it to protect the people from cholera.

READ THIS!

(I SEND BY MAIL.)

The Making of a Man (Lee)	$1 50
Pelonbet's Notes on S. S. Lessons—1893	1 25
Hurlburt's Notes on S. S. Lessons—1893	1 25
Journey to Palestine (Carradine)	1 25
Behold the Lamb of God (Withers)	75
Methodism in Texas (Thrall)	75
Leaves from the Tree of Life (Pickett)	75
The Coming Kingdom (Wadsworth)	75
Christian's Secret of a Happy Life (Paper, fifty cents)	75
Sanctification (Carradine) (Paper, 40c.)	80
The American Epic (Paper, 50c.)	1 00
Lands of the Orient (Chapman)	1 25
Letters from the Orient (Mrs. Bishop Wilson)	1 00
Revisions of the Discipline (Peterson)	75
Book of Forms (for pastors) (Allen)	50
Man of Galilee	75
Methodist Steward	75

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One common size Zinc Trunk, taken through mistake or stolen from Iron Mountain depot, Memphis Tenn., on or between the 14th and 16th of January, 1893. We were moving from Memphis to San Antonio, Texas. The trunk contains some table ware, my credentials and other things I need very much. Any one knowing or hearing of such a trunk will please notify me or same at Fairview, Wilson Co., Texas and oblige. W. T. BARNETT.

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NEWS OF THE WEEK.

DOMESTIC.

Wilkesbarre, Pa., was visited by a terrific blizzard on Feb. 19, and much damage was done.

A bill making crinoline wearing unlawful was introduced in the General Assembly of New York last week.

In 1888 there were 43.94 square miles in Chicago. Now there are 181.70, and Rogers Park is soon to be annexed.

On Feb. 17 and 18 New York City experienced a heavy snow-storm, one of the heaviest of the year. Seventeen inches of snow fell.

Major Ethelbert Barksdale died, on Feb. 17, while on a visit to his plantation in Yazoo county, Miss. He was an eminent Mississippian.

There were 4,300,000 tons of bituminous coal mined in Alabama in 1891. In 1892 the production was 5,272 000 tons, an increase of nearly 22 per cent.

Gen. G. T. Beauregard, the last survivor of the Confederate military leaders who attained the full rank of general, died in this city on Feb. 20, aged seventy-five years.

A freight engine exploded in the Texas and Pacific yards at Fort Worth, Texas, on Feb. 19. One man was killed outright and several more were seriously wounded.

The coal monument prepared for exhibition at the World's Fair by the Lehigh Valley Coal Company has been completed at Shenandoah, Pa., and is now awaiting shipment.

John E. Collingsworth, Commissioner of Agriculture of Texas, has called a convention of cotton planters of the State to meet in Austin on March 10. Farmers, merchants and all interested are invited to participate. The object is to influence the farmer, not only of Texas, but of the South, to plant less cotton.

A crusade against the pool rooms has been started in Connecticut by the press, the clergy and the Yale College faculty. A bill has been introduced in the Assembly making it a misdemeanor to conduct or to frequent a pool room, and the president of Yale is using all his influence with the governor to insure its passage.

A prominent railroad man has said that they was not likely to be as many visitors to Washington, March 4, as on the occasion of Harrison's inauguration, when they were estimated at 87,000, or when Cleveland was inaugurated in 1885, when the crowd was much larger. This official thought that 50,000 would cover the total of visitors.

The President, who has power to conclude treaties with other countries, has already fixed up a treaty of annexation with the Hawaiian commissioners, and all that is necessary to settle this matter will be to secure the consent of ratification of the Senate. The treaty declares that Congress shall provide a form of government for the islands, and plainly nothing else is possible at present but a territorial form. It is provided that the Chinese inhabitants of the islands shall acquire no right above other Chinese outside the limits of the United States, and will not be allowed to come to the States on any account. The sum of $20,000 yearly will be offered deposed royalty.

FOREIGN.

The British navy has a gun that will fire a 100-pound projectile four miles, and do it so rapidly that four of them will be in the air at the same time.

The unmarried men of Quebec are in a state of mind over the serious proposition of the provincial government to impose a tax of from $100 to $500 on all the bachelors.

Charges have been made by the Chamber of Commerce of Lima, Peru, that the new silver coins issued by the government are illegal. The charges are founded upon the statement that the new coins do not contain the proportion of silver required by law.

Chancellor Von Caprivi has scored an important success on the Army bill in committee. The several amendments offered by the two-year service provisions of the bill were rejected by the committee. The belief is growing that the government will succeed in having the measure adopted.

British soldiers will wear seamless socks in future, because they insure greater marching efficiency. The old style of seamed socks chafed the skin and made the soldiers foot-sore. Tenders for the supply of 900 000 pairs, a year's estimated requirements, have been invited by the government.

Mr. Gladstone's Home Rule bill, which was read for the first time at the House of Commons on Feb. 17, was discussed in all its bearings by Mr. Gladstone at the time of its presentation to Parliament, and all its features have also been thoroughly set forth in the debate which followed.

There is now reason to hope that the great cotton strike in Lancashire, England, which has lasted for more than three months, is practically at an end. It is true that the terms of settlement have not yet been arranged, but there appears to be little doubt that the long idle spindles will shortly resume work.

The Army Committee of the Chamber of Deputies have commenced their examination of the bill providing for the increase of the strength of the regiments and for the addition of commissioned and non-commissioned officers. It has been decided that the infantry regiments shall comprise three battalions, instead of two.

A hurricane swept the Island of Nofou, of the Samson group, recently, continuing for sixty hours. The storm in severity equalled that which destroyed the foreign war-ships four years ago. Thousands of trees were leveled to the ground, the old Wesleyan Church was swept away, and the European and native houses destroyed.

A large number of lives have been lost, owing to deadly gas in the Impensada Lead Mines, near Carthagena, Spain. The lead mines are situated at Alina Zeron, about twenty miles from Carthagena, and have been worked for centuries. The work has been pushed with energy recently, and it is claimed that sufficient precautions have not been taken to prevent fatalities. Twenty-seven are said to have died from suffocation.

Chronic Catarrh.

AS TREATED BY THE LEADING PHYSICIANS OF TO-DAY.

Pe-ru-na is a specific for every case of catarrh—for the Acute and the Chronic. The dose of Pe-ru-na should be a large tablespoonful before each meal and at bedtime. This dose should be gradually increased to two tablespoonfuls. Women and some delicate men should begin with a teaspoonful, and as slowly and gradually increase to the above full dose. The Acute Catarrh and Humid variety of Chronic Catarrh, under this treatment, will disappear in from one to two weeks; but in the Hypertrophic variety this treatment must be continued in some cases from one to three months; and in very rare or extremely bad cases it must be continued for six months. In some cases of Acute Catarrh (cold in the head), where the case is severe, a teaspoonful of Pe-ru-na should be taken every hour.

Everyone should send for a free copy of a treatise on catarrh, coughs, colds and consumption, by the Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio. Sent free during February and March.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅞	— —
Ordinary	7⅞	— —
Good ordinary	8⅜	— —
Low middling	8¾	— —
Middling	9	— —
Good middling	9⅜	— —
Middling fair	9⅞	— —
Fair	11	— —
Galveston middling	9	— —
Mobile middling	8⅞	— —
Memphis middling	9⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3¼
Fully fair	3 3-16	3¼
Good fair	3	3⅛
Common	2⅝	2⅞
CENTRIFUGAL:		
Seconds	2¼	3⅜
Prime yellow	3⅞	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1⅞	2
Good	2¼	2½
Fair	2⅝	3⅛
Prime	— —	— —
Rough, ₩ bbl	1 25	2 75
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 62½	3 70
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 50
Grits	2 90	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	54
Yellow	— —	54
Mixed No. 2	— —	53
OATS:		
Western	40	42
Texas rust-proof	39	41
BRAN:		
₩ cwt	90	92½
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	20 50	21 00
Prime Mess	— —	21 00
Rumps	— —	20 00
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	12½	12¾
Sides, long clear	— —	12
HAMS:		
Sugar-cured	15½	16
DRY SALT MEAT:		
Shoulders	10¼	10½
Sides, short rib	11¼	11⅝
Sides, long clear	11¼	11⅝
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19¾	— —
Common	17⅛	— —
TEAS:		
Choice	18	65
Medium	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	24	25
Common	— —	— —
LARD:		
Refined	10½	10¾
COAL:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	— —	55
Lard, Extra No. 1	— —	90
VEGETABLES		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	2 00	2 50
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb., ₩ yard	6¼	— —
Jute, 1¾ lb., ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	6 00
Young Chickens	3 75	4 00
Chickens, Southern	3 75	4 00
Young	2 50	3 50
Turkeys, Southern	13 00	17 00
EGGS:		
Western	16	17
Southern	17	18
WOOL:		
Lane ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	21 00	— —
Meal	25 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid, ₩ lb	— —	2

—*Times-Democrat*, Feb. 21.

Sometimes a subscriber is foolish enough to stop his paper because he does not happen to agree with the editor concerning some matter. Suppose the editor should discontinue sending the paper to those who will not accept his views. Why not? It is a poor rule that don't work both ways.—*Southern Christian Advocate.*

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. G. D. Anders, W. T. Baroett, C. C. Grisham, J. J. Murphy, S. J. Davies, E. E. Langford, W. W. Monroe, J. M. Brown, P. H. Howse (2), J. S. Parker, J. H. Evans, W. B. Lewis, K. M. Harrison, J. S. Oakley, J. W. Cobbs, J. D. Crymes, E. F. Edgar, C. A. Powell, W. W. Simmons, W. T. Currie (2), Isaac L. Peebles, W. H. Lewis, W. E. Morris, J. L. Pierce, T. B. White, J. F. Wynn, S. H. Whatley, A. T. Buck, C. G. Andrews, W. J. O'Bryant, J. F. Scarlock, Fitzgerald Sales Parker, J. J. Smylie, J. J. Kelly, R. H. Rawls, M. L. White (2), D. P. Bradford, J. C. Long, W. W. Drake, F. A. Wilson, R. M. Blocker, Wm. B. Evans, W. C. Lester, N. G. Augustus, T. Cameron, R. G. Porter, T. B. Holtoman, S. D. Long, L. T. Sargent, P. Howard, V. V. Boone, C. T. Munhelland, H. J. Harris.

Messrs J. P. Brown, B. S. Lee, I. L. Boyd, O. W. Meadows, Allen Smith, Frank Covington, W. R. P. Jones, Edwin Wise, W. C. Snipes, Thomas L. Fosier, G. W. Woodlin, Jas. W. Magee, J. M. Griffin, Lon Barnett, Wm. E. Talley, M. S. Steadman, Una Yates, A. G. Miller, W. H. Simmons, J. A. William, C. B. Moreland, John Poitevent, C. C. Cody, John T. Anglin, G. G. Sanders, J. M. Singletary, J. D. Bridger, W. D. Gresham, D. R. Booker, N. A. Gray, C. H. Miller, Thos. Semmes, E. L. Hill, J. A. Sartin, S. T. Herod, N. A. Armstrong, W. A. Gibbs.

Mesdames M. K. Shelmire, H. W. McGee, H. H. Wilcox, S. M. Fokes, M. A. Williams, H. P. Moore, R. F. Taylor, F. E. Jolley, M. J. Farrar, E. T. Ogilvie, C. I. Tilden, Fannie E. Olive, S. E. Lambuth.

Misses R. A. Thorn, Helen S. Harp, Florence E. Osborn.

Feb. 21.

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When you subscribe enclose a stamp for terms to agents. I want 1,000

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Please mention the CHRISTIAN ADVOCATE when answering advertisements.

"CHRIST IN THE TEMPLE."

The original painting, by Hoffman, of Christ teaching in the Temple, now hanging in the Gallery at Dresden, has produced a more profound emotion, in the religious and artistic world, than any picture in the modern gallery of fine arts. It is to the modern school what the Sistine Madonna was to the old. The reproduction is an etching from steel plate, engraved by an expert, in the art, and printed on the best plate paper, size 22x28. It has all the beautiful softness and exquisite harmony of tone and value which have placed etchings at the head of all other artistic reproductions. No one who has ever seen this picture can forget the earnest, melancholy eyes and exalted expression of infinite loveliness and purity of the inspired boy as he stood surrounded by the grave and gray rabbis intently listening to every word that fell from his lips. We all know the story of his journey up to Jerusalem, when he was twelve years old; how he tarried there, and Joseph and Mary knew not of it, but supposed he was returning to Nazareth with his kinsfolk and acquaintances; but they found him in the Temple in the midst of the doctors, both hearing and asking them questions. "And all that heard him were astonished at his understanding and answers." The painter has chosen this scene and portrayed it with such vividness of expression, such original and profound conception of the subject, that all nations and creeds attest their intelligent appreciation by the enormous demands for copies of this great work.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free to each new subscriber sending us $2.

D. L. MITCHEL,

Publisher of NEW ORLEANS CHRISTIAN ADVOCATE.

Christian Advocate.

VOL. 40.—NO. 9. NEW ORLEANS, THURSDAY, MARCH 2, 1893. WHOLE NO. 1906.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Hon. Ethel Barksdale.

This distinguished Mississippian died suddenly on the night of Feb. 16, and was buried at Jackson on the afternoon of Feb. 18. He was a confidential friend of Hon. Jefferson Davis, was a leading member of the Confederate Congress, served two terms recently in the Federal Congress, and for years was a great journalist. He was a member of our church in Jackson, and a steward. At his funeral Bishop Galloway paid the following tribute to his life-long friend and brother:

Again Mississippi is called upon to mourn the loss of her eminent dead. Scarcely had one shadow passed, and the solemn notes of one funeral died on the evening air, before another fatal shock is felt and another prince and leader falls into the open grave. We turn away with silent step from one honored tomb only to re-form our circle, and, with bowed heads and muffled tread, march beside the bier of another distinguished statesman and trusted Christian patriot. But to us, no one we lay to rest to-day was more than a leader, famed in the councils and history of the nation; he was our friend and neighbor, the sharer of our common joys and sorrows. We were proud of him as a public servant, but we loved him for his private virtues. We were honored in his greatness, but we rejoiced in his graces. Without attempting an analysis of his great character, or following minutely the story of his distinguished career, I desire to recount a few of his virtues for our emulation.

From his native State of Tennessee he came to Mississippi in the days of his early youth, and here spent his long and toilsome life. First entering upon pastoral pursuits, he soon heard the call of duty to wider fields and more conspicuous stations. Providence had designed him for leadership and amply endowed him with gifts adequate to its repeated exigencies and imperial responsibilities. And in every place the results of his labors and the splendor of his achievements gave eloquent testimony to the prescience of his statesmanship and the grandeur of his character. For full fifty years he has been a public life—often conspicuous, always potential. And throughout that long, eventful period, while an open, aggressive advocate of measures that necessarily invited sharp antagonisms, he never compromised a principle, or betrayed a cause, or fled a field, or deserted a friend. Indeed, I believe it will be the verdict of history that he was pre-eminently the man for a crisis. His genius was most resplendent when the clouds were darkest, and the tempest greatest, and the danger nearest. When other cheeks were blanched his was steady. When passion swayed the hour, he was in most perfect command of his powers and seemed to exercise the coolest judgment.

For many years he was Mississippi's greatest journalist, and in that position won highest distinction. Entering the profession before he had attained his majority, his columns soon commanded wide attention for epigrammatic keenness of style and fearless independence of editorial opinion. So marked was his genius that, while yet a very young man, he was summoned to the capital to conduct the leading journal of his party in the State. And potential, political influence it became the London *Times* of Mississippi. With his lofty idea of journalism he rejected the dictum of a celebrated editor, and felt that his mission was to instruct and improve, and not to astonish and amuse. He was no mere huckster of news, no gilo retailer of community gossip, or pale reflector of ambient and volatile sentiment, but himself made public opinion on great questions, and saw much of it crystallized into constitutional and statutory law. With conscientious carefulness he eschew personal journalism; and while faithfully and fearlessly discussing public measures and the official doings of public men, he never invaded private character, nor lifted the veil from the humblest or most unhappy home. His columns were clean, as need a pure pen, and not a muckrake. In that respect he was an example worthy of all imitation.

He was a master of state-craft. Profoundly versed in the great philosophical principles of government, and having an accurate, cyclopedic acquaintance with the history of political movements, he was an acknowledged leader, unfaltering in courage and almost invincible in argument. More than once his fertile brain outlined the issues of the hour and constructed the platform on which political battles were fought, while his generals planned great campaigns and his skilled eye guided the moving columns to victory. Sometimes he was in advance of his people, and (inevitable penalty of leadership) suffered severe criticism of his plans and even suspicion of his motives; but in nearly every instance time vindicated the wisdom of his statesmanship and applauded the patriotic purity of his purposes. For his loved land he fought a thousand battles, and never one against it. No priest ever ministered at any altar with holier reverence than he carried into the service of his country. He was the soul of chivalry. No armed knight of the Middle Ages ever had a higher regard for the virtue of woman or the integrity of man. Sensitive to wrong, cherishing above treasure his untainted honor, he never, in the least, betrayed it, nor allowed another to impugn it. Had he accepted a soldier's commission, I doubt not that he would have been on the tented field what Sir Henry Havelock became to the chivalry of England.

Fearless in the advocacy of what he thought to be right, he was ever a generous ally and a magnanimous foe.

He was eminently wise in counsel. Full and accurate in information, rigidly analytical in thought, cautious in reaching conclusions, and generous in personal judgments, within a vast circle his advice was eagerly sought, and his opinions became almost their rule of action. It is a matter of history that the greatest national leaders paid deference to his views. Before the late ever-to-be-lamented war of brothers, one of the distinguished senators of this State, and afterwards President of the new Confederation of States, publicly acknowledged his frequent indebtedness to the brilliant, sagacious young journalist. And later, in the highest councils of State, and amid the trying exigencies of war, he relied most upon his clear, calm judgment.

His friendships were ardent and enduring. Warmly attached to those who were admitted to the inner, sacred circle of his confidence, he trusted them without suspicion, and was grateful for their affection.

He was wonderfully attractive to young men. His keen eye quickly discerned their future possibilities, and generously encouraged their laudable ambitions. In this way he was ever in active sympathy with the current life and hopes of his time. And never had any public man more loyal support and enthusiastic following. The Tenth Legion of Cæsar and the old Guard of Napoleon never followed their leaders with more perfect assurance and thrilling ardor than did the friends of the great patriot we bury to-day.

He was a friend of the poor and obscure. He extended the same friendly greeting to the humblest and most unknown as to the titled and the great. He never slighted the one, nor courted the other. His kind words and warm hand-grasp will long be a precious memory to many a poor toiler.

His home life was singularly beautiful. There his virtues shone with steadiest and divinest ray, and there he was loved almost to idolatry. To his wife and daughters he was as attentive and courtly as a lover; to his sons as respectful and deferential as an honored companion.

This falls upon me as a sore personal bereavement. Coming, as I did, to this capital in inexperienced young manhood, he extended me a cordial welcome, had me to share the hospitality of his happy home, and soon gave me his perfect confidence, which was intimate and uninterrupted to the evening of his sudden death. I have known his inner life—the sacred secrets of his noble soul. I have been in his home when shadowed with sorrow, and seen the strong man bowed with grief. I have knelt by his side in prayer and heard the clear announcement of his conscious faith in a personal Savior. I had the pleasure of receiving him into the fellowship of this church. Though modest, as one should be, in expressing his religious experience, his trust in Christ was sincere, and his hopes for the future bright even to joyousness. Our pastor will sadly miss the presence of a helpful, appreciative hearer, whose soul fed on the blessed Word of God.

There is to me a striking coincidence, if not a strange providence, in this hour. I have in sacred keeping a copy of the *Clarion* issued during the fateful year of 1878, with a darkly-leaded death notice of myself, and his tender heart tribute to his young friend and former pastor. That news proved erroneous. The death angel stayed his coming, and the one supposed to be at rest that day lives to reverently place a modest flower upon the honored grave of his Christian brother. Statesman, patriot, neighbor, brother, friend, thy worthy deeds are enshrined in the hearts of thy countrymen, and will ever shine with increasing radiance in the chronicles of the skies. A leader in any host, a trusted counselor at any council board, a premier in any Cabinet, a peer in any realm, would have been the gifted Ethelbert Barksdale. May we meet him in the home of the redeemed!

Holston Correspondence.

MR. EDITOR: Your kind invitation to write an occasional article for the ADVOCATE found me emerging from the profoundest depths of the severest Winter known to the inhabitants of this country since the "cold Saturday" of my childhood, which I remember from one circumstance only. The husband of our cook lived some five miles in the country, and, on coming to see his wife in town, brought with him a load of poultry which froze to death on the road. My memory calls to mind the singular spectacle of a semi-circle of fowls laid around the old-fashioned kitchen fireplace in the hope of reviving the spark of life. Whether "Uncle Ben" succeeded, or not, I can not now remember.

I have had several reports of that cold day which has become the standard with all people who were brought up before the days of thermometers and signal officers, and, by all accounts, it must have been the coldest day ever known. Stage drivers were taken dead from their boxes. Horses' of whatever color, turned frosty-white in their stalls. One traveler who went out to feed his horse returned to the house and reported his own horse missing and a strange gray standing in his stall. Boiling water thrown into the air descended in the form of hail-stones. Well, we did not quite beat that record here, but the thermometer one night went to sixteen degrees below zero, and for six weeks the snow and ice remained on the ground. There was not a drop of rain from Dec. 20 to Feb. 5. In the city of Knoxville it was reported by relief parties that they found people who had lain in bed for several successive days and nights because they had no fuel or food in their houses. I was in the city one day when the thermometer was only ten degrees above zero; but it was a bright, cheerful day, and I had the pleasure of calling on the Rev. H. D. Moore, of Alabama, who had just taken charge of our Church Street charge there. He was well received, but has since been sick, as have many others since the cold spell broke.

Two of our best men have died since Conference—Rev. Tobias Smith, at Sweetwater, and Rev. J. L. M. French, at Bristol. Both were men in feeble health, but not advanced in age, and each had done good and faithful work in the Conference. The memory of the just is blessed.

Judging from the papers, which are about the only means I have of hearing what is going on outside my own narrow circle, there is not much doing in our pastoral charges.

A revival of considerable power is reported at Athens.

An elegant church, worth some ten thousand dollars, is being built at Sweetwater.

The colleges are not generally so full as usual this year, but then we have more of them than any other Conference.

I am not far from the Four Seasons Hotel, built with an extravagant outlay of Northern money, in the neighborhood of Cumberland Gap, as a resort for wealthy invalids and pleasure seekers. It was located, it is said, on purely sanitary consideration—Claiborne county, East Tennessee, showing the lowest death-rate of any county in the United States. It has four hundred rooms, and would make a splendid university, with an adequate endowment.

There are immense beds of coal and iron here, but the greatest wealth of this part of the South is in the congregation of several hundred thousand white people, who may be said to be all Protestants, believers in the Bible, and the most capable of improvement of any race upon the face of the earth, because they have the elements of abundant food crops, good homes, and a healthy climate. You would be surprised, however, at the low standard of education among the masses, the modicum of knowledge imparted being the course of study in the public schools, which do not run, on an average, more than four months in the year.

We were blessed with a great revival in our community last Fall, and have now a flourishing school.

Reading, as I do, with interest every article from the far South, I hope this may entertain some of your readers.

F. M. GRACE.

On the Wing.

Covington county has more to offer the young man, who is looking to Mother Earth for a living and a fortune, than any other section of our good State that I have visited. Virgin forests of pine on gently rolling hills, clear creeks with adjacent growth of hard wood and rich alluvial soil, stand open to entry, and, where occupied, are offered at low figures.

Williamsburg, the capital, is a neat little town, twenty-seven miles west of Ellisville, on the N. O. and N. E. R. R. It sustains two newspapers and several stores. Its jail is a small structure, but of modern build. Its court-house is the worse for wear, but in its hall impartial justice is meted to all.

We had the pleasure of getting better acquainted with that veteran itinerant, Rev. J. H. Evans. After preaching twice, a cash collection of $2 50 was taken, and the congregation agreed to pay the note of one of its members who had died. This made a total of $12.50 for Williamsburg.

Here Rev. M. L. White met us, and we visited with him Santee, where $10 in cash and subscriptions were secured; Mt. Carmel, where $13 50 were added to our endowment; Blountville, where $7.50 were given, largely by the young ladies. Bro. White, as well as the agent, rejoiced that the few notes due on his and on the Williamsburg circuit were either paid or provided for. The hospitality and kindness of these people, one and all, was royal, was truly Southern.

We met Bro. M. H. Moore at Thompson's Chapel, in Marion county. Here, as at Blountville, the people are just completing a neat church. As the result of a talk by the agent, and an exhortation by the preacher in charge, $2.50 was added to our fund.

From here to Columbia the road is over rolling foot hills. Columbia, the early capital of Mississippi—neat, clean, progressive. An elegant court-house graces its public square. A large, modern high school faces the Methodist Church. On every hand are the evidences of growth. Friday night, and again Saturday night, we preached to fair congregations. Forty-one dollars were contributed by the Columbians.

Sunday morning found us fourteen miles south of Columbia, still on the banks of the Pearl. Here, at Paine's Chapel, a large congregation greeted us. After a delightful altar service they added to our endowment $15.

Seven miles to the south lies Wesley Chapel. Let silence here prove golden.

Fourteen miles through the open pine forests are quickly traveled in company with Rev. D. C. Rawls. This brings us to Poplarville, the county seat of Pearl. At this point, owing to the sickness of a good brother, our appointment was not well known. Poplarville is developing rapidly. A magnificent brick court-house, complete in all its appointments, is nearly eclipsed by its $5,000 free school building, which is rapidly nearing completion. Two large saw mills draw and hold quite a population.

A collection of $30 in cash and subscriptions ended a twelve days' itinerancy.

Everywhere I find men and women looking toward Millsaps College, and willing to help to make it a complete success. Brother, if you owe a note, won't you help us by paying up just now? Address

REV. J. W. CHAMBERS, Agent.
Jackson, Miss.

Letter from China.

MR. EDITOR: I have been wanting for a long time to send you a few lines, but so many things have interfered.

I have been in China now something over two years. Arrived in Shanghai, October, 1890, just a few days before the Annual Conference. My appointment, by Bishop Wilson, that year was to Changshuh. We had no foreigner living there at that time, so Soochow became headquarters for me, Changshuh being only about thirty miles away. During the year I made several visits to my station, though they were generally very short.

At our Conference of 1891 Mr. Gray, who had been in the Anglo-Chinese College, Shanghai, and I exchanged places. He soon moved into a rented Chinese house, and began work in the city to which he had been appointed.

At our last Conference, Bishop Key saw fit to return me to Changshuh; also to continue Bro. Gray. So we two are keeping Bachelor Hall. We each have a personal teacher, and study morning and afternoon. Bro. Gray has been away a good deal on itinerating trips, visiting the neighboring towns and villages with native preacher. When here he, with native helper, does street work in the afternoon when Chinese study is over.

It is my part to assist the native worker at our street chapel (situated outside the "Little East Gate") every day from Monday to Friday. Saturday afternoon we do not open the chapel. Sunday morning we two foreigners attend chapel together, where a service is held, especially for the Christians, this service not being opened to the public. Just after preaching the "day school pupils" are called in (this school is just behind the chapel), and Sunday-school is held. There are, perhaps, twenty, or more, scholars. We have one probationer who lives in a village some miles from here, but visits this city. Bros. Gray and Lea (native preacher), in their round, visited this village, and the probationer opened her house for preaching.

Changshuh is a walled city of, perhaps, seventy-five or a hundred thousand people, including the many who live just outside the wall. The city is situated at the foot of a mountain (nearly 1,000 feet high), which looks like it was just set down on this level country. Within the city wall is included a part of this mountain. Near us are some very pretty lakes.

Thanks for the ADVOCATE kindly sent me. Yours truly,

B. D. LUCAS.

Changshuh, China, January, 1893.

Send Forward the Funds.

I have just received a letter from a brother. Hear it: "After reading Bishop Keener's appeal in the *Nashville Advocate*, I hasten to send you, as treasurer, my subscription for the support of Mrs. Lambuth in Japan, adding fifty per cent. to the amount subscribed. That consecrated woman, bereft of her husband, stands firmly at her post, striving to fill her own place and his, so far as she may, in the forefront of the battle. We can not afford to let her suffer for lack of money, nor for that yet more needful sympathy by which souls are sustained in the ever-failing, yet ever-prevailing conflict against the powers of darkness."

True, my dear Doctor, and I hope others will see the matter as you see, and go and do likewise.

Please send forward the subscriptions you gave at the last Conference, brethren, as early as convenient.

T. S. WEST, Treas.

Feb. 23, 1893.

FROM THE WORK.

Rev. R. M. Staudefer, Columbus, Miss.: "The Culpepper meeting here is glorious, and is increasing every hour. The Holy Ghost came upon the people in great power at the service last night. The city is profoundly stirred by the preaching of this wonderful man. God is with him."

Rev. W. A. Clarke, P. C., Sabine circuit, Louisiana Conference: "I reached my field of labor in due time, and was kindly received by the people. I have been busy preaching, praying and visiting. I am now on my second round. Brethren, pray for us, that we may have a baptism of the Holy Spirit during this year."

Rev. W. F. Sanders, Summerville, La., Feb. 16: "I reached my work on Jan. 13, 1893, and found no parsonage. We stopped near Jena, but are now living one and one-half miles northeast of Summerville P. O., best known as Centerville. I think the outlook is good, and all things bid fair for a revival on this work this year. I am pleased with my work. I have ten churches, and plenty to do."

Rev. John H. Stafford: "I have met every appointment in my charge, and have had a good time. The people are very much scattered, but are all the more hospitable. I have but one disappointing preaching-place, and hope to soon change the aspect of affairs at it. I am determined to do a hard year's work. I have 11 places to preach to the people, and will not miss any of the dates of services."

Rev. J. W. Ellison, Mt. Olivet circuit: "Our first quarterly meeting has just been held. Bro. Mounger, our genial presiding elder, was with us, to the pleasure and profit of all who heard him. While we do not record whirlwinds, breezes and cyclones, we can say that the pastor received a hearty welcome to return to an appreciative people, who have taken a firm hold upon the work of another year, and are moving on with steady gait to a success due sincere faith and earnest labor. The pastor's salary is an advance on last year. The pastor is grateful for many tokens of Christian love that are being constantly sent to the parsonage. God grant us a revival at every appointment."

Rev. D. Scarborough, Pearlington, Miss., Feb. 19: "The Master's cause is moving on in our town. We have a fine Sunday-school, weekly prayer meeting, and preaching three Sundays in every month. Our pastor, Bro. R. B. Downer, has gone into the work with that zeal and energy that characterize the true servant of Christ. He is fast winning the hearts of our people. Truly he is a man of God. His holy life and godly conversation are making a deep impression upon the minds of everybody here. His preaching is very edifying to Christians, and is of a nature that sends conviction to the hearts of sinners. We hope that he will do much good in this community during the year, and earnestly pray that the blessings of God may be with him in all his work. An interest in your prayers in behalf of this charge is solicited."

Rev. T. G. Freeman, Weir, Miss., Feb. 21: "Our first quarterly meeting was last Saturday and Sunday. Dr. W. T. J. Sullivan was on hand in his usual acceptability and power in the pulpit and chair. The report of the preacher in charge on Sunday-schools and general state of the church was rather meager. The weather has been so unfavorable for filling appointments since Conference. We are moving on in peace and, I hope, doing something in the Master's cause. The people are kind, and I don't think they intend to let their preacher suffer for the necessaries of life. I am in a new field this year—new district, new presiding elder, new circuit, and I am a new preacher. I hope and pray that all these new surroundings will contribute to a successful year's work for the Master. I heard the best sermon last Sunday that I have heard preached by a presiding elder in a long time. Pray for us, that the Lord may bless us abundantly. The Lord bless the ADVOCATE!"

Rev. J. W. Honnoll, P. E., Holly Springs, Miss., Feb. 23: "I found the Holly Springs district well organized and in good working order, and, notwithstanding the great financial pressure on the country, and our great loss of means and members by emigration to the West, our circuits are all holding up their assessments to where they were last year, and are paying the preachers more money on the first round than they have done before for years. The preachers are all at their work, and mean business. We are praying for and expecting a successful year. Bro. T. W. Lewis has just closed a good meeting of ten days at Holly Springs. The preaching was done by J. S. Thomas, of Oxford. On last Monday night our new parsonage at Mt. Pleasant was destroyed by fire—a sad loss, which left Bro. Jacobs, wife and six children without a home. We had just held his quarterly meeting the Sunday before, which was a great success, and Bro. Jacobs was delighted with his home and prospects for the year."

Rev. J. M. Pugh, Ocean Springs, Miss., Feb. 16: "Our first quarterly meeting for the current year has passed. Though the weather was quite unfavorable, we had a pleasant time, and the occasion was profitable. Bro. Partridge, our presiding elder, was with us, and his ministrations in the pulpit were highly edifying. He came in the spirit of the Master, and all are much pleased with the new presiding elder. His visit was a benediction. We had a good love-feast on Sunday morning. Well, after traveling about two hundred miles, we find ourselves comfortably domiciled in the new parsonage at Ocean Springs. It will compare favorably with the best in the Conference. We all feel grateful for such a home for the pastor, and we are indebted to the energy, zeal and piety of Sister W. R. Stuart for such a comfortable pastor's residence. She has thought, prayed and worked for a parsonage, and she feels the greatest satisfaction in realizing the consummation of her hopes. It is not now, as formerly, that when the preacher came a house had to be sought and rented at a high rate for his home. God's blessings will surely attend her and those who labored with her in the good work. Christian friends, without denominational distinctions, gave the pastor and his family a 'reception' last Tuesday. It was a pleasant occasion, and the thirty or forty ladies and gentlemen who were present did not come empty handed, but tokens of appreciation were left at the parsonage. We hope to have a revival on the work during the year. Will everyone who reads this offer *one* prayer for the outpouring of the Holy Spirit, that we may experience a work so devoutly to be desired?"

PATIENT WITH THE LIVING.

BY MARGARET E. SANGSTER.

Sweet friends, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained
Alas, by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take this earnest lesson home—
Be patient with the living;
To-day's repressed rebuke may save
Our blinding tears to-morrow—
Then patience—e'en when keenest edge
May whet a nameless sorrow.

To a Young Preacher.

Dear Brother: Yours I received, and thought on your question: "How to live in this world so as to get to heaven?" It is one of the common pleas of my heart, which I have often occasion to study and, therefore, takes me not unprepared. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of fire and brass. That man knoweth not his own heart, that finds it not hard to break through the entanglements of this world. Creature-smiles stop and entice away the affection from Christ; creature-frowns encompass and tempestuate the spirit that thinks it does well to be angry. Both ways grace is loser. We had all need to watch and pray, lest we enter into temptation. The greatest of our conflicts and causes of complaint seem to have their origin here; temptation follow tempers. As there is two predominant qualities in the temper of everybody, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world. Come and I will tell you what the Lord has done for my soul, and in what way my soul keeps toward him. I long since came to the conclusion to look after no great thing in this world; but to know Christ and him crucified. I find that I make best way in low gale. A high spirit and a high sail together is dangerous; and, therefore, I prefer to live low. I desire not much. My study is in my calling. So much as to tend that without distraction. I am bound to plead for all I get, and try not to want more. I see a need for everything God gives me, and I try to want nothing he denies me. There is no dispensation through affliction, but either in it or after it. I find I could not do without it, whether it be taken from me, or not given to me. Sooner or later God quiets me in himself without it. I cast all my care upon him who has said, "I will never leave thee nor forsake thee." I live securely on the care and wisdom of my heavenly Father.

My ways, as you know, are in some sense hedged up, and seem to grow darker and darker daily, but yet I distrust not my God. He has said, "Commit your ways unto me and I will bring it to pass."

I think the Lord deals kindly with me, to make me grateful and believing for all his mercies before I have them. The less reason has to work upon, the more fully faith casts itself on the faithfulness of God. I find while faith is steady nothing can disquiet me, and when faith totters nothing can establish me. If I tumble out among means and creatures, I am lost; but if I stay myself on God, and leave him to work in his own way and time, I am at rest and care not if a thousand rise up against me. I work with God by the day. "Sufficient unto the day is the evil thereof." I find so much to do with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. To get good and to do good occupies all my time. Many things more I might say, but enough. But before we part suffer a word of counsel. Oh, brother, keep close to God, then you need fear nothing. Maintain secret and intimate communion with him, and then a little of this world will go a great way. Take time for secret prayer; do not crowd religion in a corner of the day. Nothing is got by thieving nor lost by praying. An ingenious and industrious young man seldom fails of a useful and happy life. Study the Word of God. Study good books. There is a superfine, onrious sort of learning which signifies no more than a splendid foppery to no manner of purpose. For what better are we for those studies which furnish us *only* with thoughts and words to no use or benefit? What is it to us to know how many knots Heronies had in his club or whether Penelope was honest or not. Never puzzle your head about how many angels can dance on the point of a needle nor beat your brain about the proportion between the *cylinder* and the *sphere*, though Archimedes highly valued himself upon the invention.

That is the best knowledge which makes us good and useful in the world rather than learned. True knowledge values things by weight and measure, and not by the distinction of words and authorities. Seek not station in this life, but seek the kingdom of God and his righteousness, and he will add all that is needed.

I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul. Pray for our Zion, and pray hard for your brother, McMINN.

Enforcement of Discipline a Necessity.

It may not only seem strange, but untrue, to some that the enforcement of discipline is a necessity; but to us it does seem that even a little serious religious thought on this subject would settle it fully with any honest individual that it is a necessity. Why any discipline at all if it is not to be enforced? Does not the very existence of discipline imply enforcement? Most assuredly it does. Then why any hesitancy about its enforcement? Its non-enforcement can meet the approval of none but the disloyal. God himself is a God of discipline and its enforcement, and, therefore, to be opposed to discipline, or its enforcement, is to be unlike God, and to be unlike God is to be like Satan. The individual who is authorized and required to enforce discipline wrecks his integrity with God and with the truly pure and good of earth if he does not enforce it to the best of his knowledge and his ability, and makes himself a party with the disobedient. But some one may say that he knows quite a number who are authorized and required to enforce discipline that do it not, and yet they are esteemed to be the very best of men. It may be very true that they are esteemed as being very good and even among the very best of our people; but does that make it true that they really are? It does not. It argues a wholesale rejection of discipline. It argues partyism with the disobedient. It argues a low state of conscience. Every disobedience should be corrected, for if it is not, there is likelihood of its repetition, and, if repeated, there is not only danger of the disobedient one becoming incurable, but there is great danger of its tainting others who have knowledge of it. It is hard for a decaying fruit to remain with other fruits without decaying them also. Disobedience is corrupting and contagious, and hence Paul, in addressing the church at Corinth, which had not severed one of its members for gross disobedience, said: "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." (I. Cor. v, 6, 7.) Again he says, "Evil communications corrupt good manners." (I. Cor. xv, 33.) The original is, "*Phtheirousin ethe chresta homilitai kakai*," literally meaning, evil instructions, or evil companionships, corrupt good usages, habits, or practices. The New Version has it, "Evil company doth corrupt good manners." The Am. Com. has it, "Evil companionships corrupt good morals." If there is an Achan in the camp, he must be looked after, or God will not bless Israel. Is this not one reason, and the great reason, why God's people are not as spiritual as they should be? Is this not why our Bishops, at the last General Conference, were forced to declare that the piety of our church was not commensurate with its growth otherwise? Is this not why the Holy Spirit did not come down upon us when Methodism throughout the world prayed for his descent in obedience to a resolution of the Ecumenical Conference? Is this not why our revival meetings seem to do so little, if any good, only while they are being held? Show me a church that does not enforce discipline, and we will show you a church that is dying, spiritually, if it is not already dead. We will show you a church that has a strong friendship for the world. "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." (James iv, 4.) The members of the church that has a discipline, and does not enforce it, will lose respect for it themselves. This is evident when they do contrary to their discipline; therefore, the great necessity for enforcing discipline, not only here and there, but throughout our church, and, in order to this, let each preacher in charge of a work be sure to obey the discipline himself, and see to it that his people do, too. What a mighty and pure church ours would be if its discipline was enforced!

It seems quite difficult for some individuals to learn what the enforcement of discipline is. Some seem to think it is tirading the people from the pulpit; others seem to think that it is expelling members from the church, while others seem to think that it is merely preaching the gospel; and we may add that others seem to think that it is simply advising the disobedient to be obedient. But it is not one of these. Discipline means a system of rules of conduct, and, as respects church discipline, it may be a part of the gospel, or authorized by it just as our Rules are. "Enforcement of discipline" means the act of compelling obedience to discipline or rules of conduct, or a reproof and an acknowledgment and a promise of amendment for breaking any of them, and also expulsion in cases of gross immorality, such as committing adultery, stealing, committing murder, persistent stubbornness, etc. We refer now to our Discipline (page 164, ¶ 281, Ans. 2): "But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with, otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but, if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality."

Let us refer to the Discipline again in order to learn something about cases of immorality. There are cases of immorality and gross immorality. Discipline, page 162, ¶ 277: "Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, before whom the accused shall be duly cited to appear, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, let the preacher declare him suspended or expelled."

Now, we have the matter according to our Discipline, just as plain as anyone can ask; and then think of a Methodist preacher who has promised not to mend our Rules, but to keep them, not enforcing discipline. Just think of the predicament in which Dr. J. M. Weems involves himself in his article, "Loaded with Small Shot," in his effort to glaze matters, instead of for the good of the church and for the good of the disobedient, taking a stand in favor of our Disciplines and against any disloyalty whatever! We quote his own words: "In a ministry of more than twenty years I have been forced to expel three persons from the church, and in these cases my action was so manifestly just that the parties confessed their error and came back to the church. I had rather preach a man's funeral than to turn him away from the church."

In these words of his he admits that his act in expelling those three persons was just, and so just, too, that the expelled confessed their error and came back to the church, and yet he says that he had rather preach a man's funeral than to turn him away from the church. Rather preach the funeral of a man that lived and died in error than to pursue a just and right course with him that will awaken him, constrain him to confess his error and come back to the church? Preposterous! Awful! But how sentimental the Doctor becomes as he pours forth his utterances! He continues: "Yes, I have had dancing, drinking, swearing, theater and circus-going members to deal with; but I have found the gospel of the blessed Son of God in the church to be something more than a mere organization. I have found it to be a most wonderful organism, with a defensive power that is almost irresistible when brought in contact with the quickened conscience of man. In some the progression is sometimes tryingly slow; yet the coveted end will come in a large number of the worst cases if the pastor perseveres in earnest faith and prayer, and a loving presentation of the gospel."

If this statement holds good, why did the Doctor expel those three persons and say it was just? and why did he join and why does he continue in a church that has laid down the rules of procedure that we have already cited from the Discipline, that he has promised to obey, and whose Rules he has solemnly promised not to mend, but to obey? He quotes Luke xiii, 6, 7, to prove his position—to represent a member of the church; but he forgot that the digging about the tree, etc., represents a disciplinary course which was to end in expulsion, or its being cut off, if it was not cured by such a course. Let the Doctor define himself. If he is in favor of discipline and its righteous enforcement, let him say so; and if he is not, let him say so—so our church and people may know where he stands. As Methodists, it is necessary for us to define ourselves, and remain defined, and act accordingly.

ISAAC L. PEEBLES.

"For What Is Your Life?"

If this question was asked and answered from the three standpoints of history from which every life is viewed, there is but little doubt of an immense divergence in the conclusions reached. That a man may or may not think of his own life depends largely upon his environments. If these are filled with bright, or what most men are pleased to call *helpful*, accidents he is apt to place an high estimate upon himself. This he may do, notwithstanding the consciousness that here and there along the development are unrequited actions that sting the heart and feelings of others. By some subtle process of reasoning he may justify his acts in his own mind by coupling them with ends that sustain no relation whatever with first motives. Yet this by no means affects the judgment of the other parties who must be heard from before the final and just estimate can be placed upon the life. And these judgments are not accidental relations to the estimate of life; they are fixed by the provisions and decrees of divine law. And we may as reasonably expect the brightness of the day will cause men to forget the darkness of night, as that these judgments will be set aside and fail to appear when the true estimate of life is to be made manifest unto all.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Whether the brother has or has not a real cause to be offended has nothing to do with the effort at reconciliation. To him it is real—whether that fact be the result of a faulty judgment of the act involved, or of prejudice, or of both—and the fact that I know his state of mind fixes the obligation to seek reconciliation. But it is not alone the judgment of this brother that helps determine the character of a life; the judgment of God is also to be considered. This judgment not only comes of the relations of the life with absolute power to judge correctly, but of an experience in the things that directly effect the life judged. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

And there are those whose lives have been spent so quietly, as under a half revealed shadow, that they place little or no value upon life as they have lived it. Indeed, in the most serious moods of reflection upon life, it has been a question with them why God ever gave them being. They have never felt any call to high places, nor so much as an ambition to feel the call. They are regularly in their places in the sanctuary, listen attentively to the sermon, good or bad,—and go home with hearts full of gratitude for another hour spent in the house of God. Yet with the softness and gentleness of a sunbeam they glide into the home of sickness and sorrow, and their presence is as cheering as is the light in darkness. The little ones and the poor recognize them on the highway, in low, sweet and gentle tones, as thoughts go back to some word of kindness spoken or act of mercy shown. These are they of whom we often hear the remark, "They will never set the world on fire," and so they think of themselves. I do not know so much about that. What will be the judgment of God and man of such lives in that hour when judgment means everything? How timidly they will ask in that hour: "Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And then shall the King answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then, what is your life? J. M. WEEMS.

Rev. John A. Ellis.

If the joys experienced in heaven can be intensified or increased, then surely there is more joy in heaven to-day caused by the arrival of our dear pastor, Rev. John A. Ellis.

A little more than six weeks ago he was sent to this work by the appointing power; now he rests, never more to itinerate, free from pain and suffering of any kind.

"Man proposes, but God disposes." Bro. Ellis proposed a grand work—the conversion of sinners and the upbuilding of the Redeemer's kingdom. His plans were all laid, and with intense earnestness and zeal he only desired to carry out his plans—accordingly, he began his blessed work of preaching and pastoral visiting.

Here is an item from the pastor's report at the first Church Conference, held Jan. 29, and shows his earnestness and zeal: "Twenty-seven pastoral visits I have made in my work notwithstanding the weather and other unavoidable hindrances." Immediately after the Conference adjourned, he remarked to me, "I have a violent headache, brother," and that same hour took his bed, never more to preach or labor among us. It has been my privilege to be very much with him and his devoted Christian wife since they first came among us, and a great blessing it was. One so pure, so truly humble, and so entirely consecrated to God as Bro. Ellis, could not help but be a blessing to others. His work was the burden of his mind, the salvation of souls his great desire, and every effort to glorify God. In the pulpit he was a master, his preaching plain, forceful, edifying and full of the Holy Ghost, instructive both to a child and mature mind. Those who ought to know say that "Bro. Ellis was not only a fine preacher, but the best we have had here for many years."

During his illness he had a continual consciousness of God's abiding presence, which kept him cheerful, hopeful and bright till the very last. Now Bro. Ellis is gone home. We were blest with his company and that of his saintly wife. Our loss is felt sorely and most generally all over Moss Point. The vessels at the wharf hang their flags, half-masted to-day, so general are the expressions of sorrow and sympathy. They are gone. One to the home beyond the river, the other to wait and work for her Lord a few years longer. May this dispensation of God's providence be sanctified to the widow and the children!

Our Father is at the helm; fear not.

"The soul that on Jesus has leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, I'll never forsake."

JOHN A. VANDERWALL.

Moss Point, Miss., Feb. 16, 1893.

SUNDAY-SCHOOL LESSON.—March 5, 1893.

PREPARED BY REV. A. F. WATKINS.

SUBJECT.—Keeping the Sabbath. (Neh. xiii, 15-22.)

GOLDEN TEXT.—"Remember the Sabbath day to keep it holy." (Ex. xx, 8.)

TOPICAL OUTLINE.—I. The Sabbath Desecrated (vs. 15 and 16). II. The Evil Rebuked (vs. 17 and 18). III. The Evil Removed (vs. 19-22).

HOME READINGS.

Monday—Keeping the Sabbath. (Neh. xiii, 15-22.)

Tuesday—The Sabbath Appointed. (Gen. ii, 1-3.)

Wednesday—Sabbath Sanctity Enforced. (Jer. xvii, 19-27.)

Thursday—Sabbath Breaking Denounced. (Ezek. xx, 13-20.)

Friday—Jesus and the Sabbath. (Luke vi, 1-11.)

Saturday—Our Lord's Custom. (Luke iv, 14-21.)

Sunday—Sabbath Joy. (Isa. lviii, 8-14.)
—*Hurlburt.*

CENTRAL THOUGHT.—The Holiness of the Sabbath.

INTRODUCTORY.

TIME.—Probably B. C. 423. The chronology of the lesson is uncertain. Counting twelve years as Nehemiah's first term of office, at the end of which he returned to Babylon, we have B. C. 433; then, allowing the shortest time in which the great abuses mentioned in our chapter could have arisen (say five years), we have 423. The expression, "after certain days," in verse 6, is an indefinite term, and may mean several years. Some authorities place the time as early as 434, and some as late as 410. The date given (423) seems to me most probable.

PERSONS.—Nehemiah is the only conspicuous person in the lesson.

PLACES.—Jerusalem; within the city and without its gates.

CONNECTING LINKS.

After the dedication of the temple and the reading of the law came the celebration of the Feast of Tabernacles; then a day of fasting and confession, and the renewal of the covenant; then the repeopling of the city by drawing by lot from the surrounding villages; then the return of Nehemiah to Babylon and the growth of numerous evils; then Nehemiah's return to Jerusalem, and the vigorous and effective reform of the abuses. Among the reforms accomplished was the restoration of the purity of the Sabbath, as we are taught in the lesson.

EXPLANATORY.

I.—THE SABBATH DESECRATED.

Ver. 15. "In those days." Upon his second visit to Jerusalem, Nehemiah beheld the desecration of the Sabbath, which had arisen during his absence. "Treading wine-presses." The wine-press consisted of a large vat, ordinarily eight feet square and three feet deep, into which the grapes were thrown, and where they were trodden under foot, and a smaller and lower vat into which the juice ran. They were generally made of wood, but were sometimes hewn out of rock upon a hill-side. The treading of the wine-press on the Sabbath was in direct violation of the Fourth Commandment (Ex. xx, 8-11) as well as the recent covenant (Neh. x, 31). Equally in violation of the law was the trafficking in the other things mentioned here. "I testified against them." He rebuked the flagrant disregard of the holy day.

Ver. 16. "Men of Tyre." A heathen city on the seacoast northwest of Jerusalem. The inhabitants were grossly immoral and had no regard for the Sabbath, and their influence was very demoralizing to the Jews. The Jews alone of ancient peoples observed the Sabbath, and the example of their heathen neighbors was a constant temptation to them.

II.—THE EVIL REBUKED.

Ver. 17. "Then I contended with the nobles." It would seem that with their consent or tacit approval this profanation of the Sabbath had taken place and they now attempted to justify the evil. The word "nobles" is not the same as "rulers" in verse 11 above. It means those of prominence and influence, not necessarily of official position. "What evil thing is this." There was with him no palliation of the wrong, no compromise of the right.

Ver. 18. "Did not your fathers thus." He reminds them that the neglect of God's laws as to the Sabbath had been one of the great crimes for which the prophets had rebuked them (see Jer. vii, 27 and Ezek. xx, 13), and for which God had punished them with ever-increasing judgments until finally the terrible captivity, from which they had but now returned, was visited upon them. "Yet ye bring more wrath." He warns them that a still more bitter cup would be poured out unto them unless they ceased to provoke God by the desecration of his day.

III.—THE EVIL REMOVED.

Ver. 19. "Began to be dark before the Sabbath." The Jews reckoned their days from sunset to sunset. Hence, just at sunset on the day before the Sabbath he ordered the gates of the city to be closed until the Sabbath day was over, and lest the order should not be strictly enforced, he set some of his own servants to guard the gates, which were to be opened only for the passing in or out of those who lived in the vicinity, and these only when they carried no burden.

Ver. 20. "So the merchants . . . lodged without." Being unable to carry their wares through the gates, they camped out near the walls, and during the Sabbath day carried on their traffic with those who gathered about them. "Thus a crowd gathered about the gates and the holy rest of the Sabbath was broken." (Keil.)

Ver. 21. "I will lay hands upon you." Their evasion of the law caused the adoption of stringent measures, and they were warned that they would be arrested if they persisted in their violations of the law. This vigorous course put a stop to the evil.

Ver. 22. "I commanded the Levites that they should cleanse themselves." The indifference into which the Levites had fallen may have made this purification more necessary than would ordinarily have been the case upon being assigned a new duty. The meaning seems to be that, in addition to the usual gatekeepers, there were detailed certain Levites to see that the sanctity of the Sabbath was not violated by the passing of traffic in at the gates. "A reason for this may have been the moral influence which the sacred character of the Levites would be supposed to exert." (Terry.)

The prayer with which this lesson ends is a commingled expression of conscious integrity and humility.

THOUGHTS ON THE SABBATH.

The observance of the Sabbath is an essential condition of individual and national piety. So much is this the case that the neglect of the Sabbath is one of the first indications of moral decline, and a corruption of the Sabbath is always accompanied by a loss of moral character. The desecration of the Sabbath would mean the overthrow of public and private virtue.

Mr. Webster said: "The Sabbath is the bulwark of our liberty, because it is the bulwark of morality."

Lord Beaconsfield said: "Of all the divine institutions the most divine is that which secures a day of rest to man. I hold it to be the most valuable blessing ever conceded to man; it is the corner-stone of civilization."

"Sunday," said Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude, the best society, the loftiest knowledge of truth and duty."

Sir Robert Peel: "I never knew a man to escape failures in either mind or body who worked seven days in a week."

Blackstone: "A corruption of manners usually follows a profanation of the Sabbath."

Descegneville: "France must have your (America's) Sabbath or she is ruined."

Mr. Gladstone: "Believing in the authority of the Lord's day as a religious institution, I must desire its recognition by others; but beyond this I have in the course of a laborious life signally experienced its mental and physical benefits."

PRACTICAL SUGGESTIONS.

(1) We ought not only to observe the Sabbath ourselves; but as far as possible influence others to do so. (Ver. 15.)

(2) It is as wrong to buy and sell as to labor on the Sabbath. (Vers. 15 and 16.)

(3) It is as wrong to *buy* as to sell, and to buy a little thing, like a newspaper, or a big thing, like a house, is wrong, ordinarily, to buy bread on the Sabbath day. (Ver. 15.)

(4) We should not allow the example of sinners to induce us to do wrong. (Ver. 16.) (See Prov. i, 10.)

(5) People of great influence are more to be condemned than others for wrong doing; for increase of influence springs increase of responsibility. (Ver. 17.)

(6) Punishment will always follow sin. (Ver. 18.) (See Num. xxxii, 23, and Romans vi, 23.)

(7) "Sabbath breaking is a crime (1) Against God, who commands it. (2) Against society, which becomes demoralized and iniquitous without its elevating influence. (3) Against the body, which needs its rest from toil. (4) Against the soul, which requires it for religious advancement." (Hurlburt.)

(8) Law is useless unless vigorously enforced. A lax administration of law is an encouragement to its infraction. (Ver. 21.)

(9) Every act should be performed in a prayerful spirit, and with a sincere desire for God's blessing and guidance. (Ver. 22.)

A Saint Gone to God.

Mrs. Martha Matheney La Prade died in her seventy-third year at the residence of her son, the Rev. W. H. La Prade, now pastor of the Carondelet Street Church. She was a native of Vicksburg, Miss., but her father moved to Florida as early as 1822. There she was married. In 1858 she was left a widow with five children, four of whom still survive her. She has been living with her son William since 1876.

She was converted in girlhood, and since has ever been a consistent, timid, yet firm Christian, and unswervingly true to Methodism. For years she had lived in the cloudless expectancy of heaven; that she would awaken in the likeness of her Lord. For some days before death she was unconscious, and so left only the beauty of her approach to the King and her enduring strength through the trials of life as the sufficient assurance and comfort of her children, that she is now with God.

J. C. KEENER.

Hon. Ethel Barksdale.

RESOLUTIONS OF RESPECT ADOPTED BY THE METHODIST QUARTERLY CONFERENCE, JACKSON, MISS.

At the first Quarterly Conference of the First Methodist Church, held at the Sunday-school rooms, Friday evening, Feb. 17, 1893, the following resolutions were unanimously adopted:

Whereas, We have heard with feelings of mingled regret and heartfelt sorrow of the death, this morning, of Hon. E. Barksdale, an honored and beloved member of this church and of this Quarterly Conference; *And whereas*, A sad and melancholy duty makes it obligatory and eminently proper that this Quarterly Conference should pay tribute, though feeble it may be, to the memory of our deceased friend and brother; therefore

Resolved, That in the death of Maj. Barksdale this church has lost a useful member, the community a good citizen, a true and tried counselor—the whole country a patriot and statesman whose death creates a void in our midst that can not be filled. Truly a great man has fallen.

Resolved, That most deeply and sincerely do we sympathize with his family in their great bereavement, and pray that God, in mercy, will grant sustaining grace to enable them to bear with Christian fortitude this sad affliction.

Resolved, That these resolutions be spread upon the minutes of the Quarterly Conference, the city papers and the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish, and a copy furnished to the family of the deceased.

Several members paid beautiful tributes to the memory of the dead editor and statesman—among the number being the Rev. A. F. Watkins, pastor, who spoke most eloquently and feelingly of the many traits of character which tended to make him truly a great man.

What Revivals Do.

Revivals cause joy in heaven.
Revivals make happy homes.
Revivals fill up the empty pews.
Revivals hasten the millennium.
Revivals are fatal to card parties.
Revivals diminish saloon receipts.
Revivals open closed pocketbooks.
Revivals are hard on icy formality.
Revivals create agreeable neighbors.
Revivals give strength to weak saints.
Revivals suit nineteenth century conditions.
Revivals give zest to all churchly activity.
Revivals that stay avoid sensational methods.
Revivals often square up old accounts at the grocer's.
Revivals furnish arguments infidels can not answer.
Revivals reach after sinners who are very low down.
Revivals whose fruit is hand-picked are of most account.
Revivals promote mutual confidence between pastor and people.
Revivals that start even one soul toward heaven are successful.
Revivals promote the social life of church and Sunday-school.
Revivals often make a better understanding among the churches.
Revivals are divine and human. The human side is not the greater.
Revivals reveal the peculiar talents of heretofore diffident Christians.
Revivals in which the Holy Ghost is honored give permanent results.
Revivals are to church members what Gideon's tests were to his soldiers.
Revivals reach some people, who could not be moved in any other way.
Revivals inspire the kind of singing that should last all the year round.
Revivals will everywhere receive the ready support of consecrated Epworthians.
Revivals have furnished thousands of members to churches who say they do not believe in them.
Revivals are accompanied by some things we can not approve. But does not the end justify the means?
Revivals are responsible for the conversion of two-thirds of the ministers who to-day stand in evangelical pulpits.
Revivals bring to the service the intermittent Christians. True. And some die before they have a chance to backslide, and probably get safely to heaven.
Revivals to reach the maximum of usefulness must receive the undivided attention of God's people. Entertainments, social visiting, extra duties should be laid aside for the time being. There must be concentration as well as consecration. "This one thing I do."—*Epworth Herald.*

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late apply Hall's Hair Renewer, a sure remedy.

Revival Preaching

Should be conversational. The minister ought to do as the lawyer does when he wants his jury to understand perfectly. He uses a style perfectly colloquial. The lofty, swelling style will do no good. The gospel will never produce any great effects until ministers talk to their hearers in the pulpit as they talk in private conversation.

It must be in the language of common life. The words should be such as are in common use. Jesus Christ invariably used such words. For a minister to neglect this principle is wicked. . . I have heard ministers preach even in a revival in such a way that I felt as if I wanted to say, "Sit down, and don't confound the people's minds with your barbarian preaching, which they can not understand."

It should be illustrative. Truths not illustrated are generally as well calculated to convert sinners as a mathematical demonstration.

Shall it be a matter of reproach that ministers follow the example of Jesus Christ in illustrating truth by facts! Let them do it, and let fools reproach them as story-telling ministers. They have Jesus Christ and common sense on their side.

Illustrations should be drawn from common life. Some think this is letting down the "dignity of the pulpit." Dignity indeed! Just the language of the devil. He rejoices in it. Jesus talked about the hens, and chickens, and children in the market-place, and sheep and lambs, shepherds, and farmers, husbandmen, and merchants. The illustration should always be such that the people may see through it—the truth illustrated.

Preaching should be repetitions. An eminent lawyer said to me: "In addressing a jury I always expect that what I wish to impress upon their minds I shall have to repeat, at least, twice, and often I repeat it three or four times, and even as many times as there are jurymen before me." If a jury, under oath, called to decide on common affairs, can not understand without so much repetition, how is it to be expected that men will understand the preaching of the gospel without it?

The minister should feel deeply on his subject. Let a minister only feel what he says, speak and act as he feels, and he will be eloquent.

He should aim at the conversion of his congregation. Most sermons were never aimed at converting sinners. I knew a case where a minister who had great revival success lent one of his sermons to a preacher who had none. He preached it, and when at its close a seeker came weeping to him for instruction he was amazed, and, apologizing, said, "I did not aim to wound you: I am sorry I hurt your feelings." Horrible!

A minister should address the feelings, and then deal with the conscience and probe to the quick.—From "Lectures on Revivals."

Too Much Preaching.

In a recent address at a Conference of the Free Church of Scotland Guild, Professor Henry Drummond suggested that it would be wise to change one of the Sunday services to some other form than that of a sermon. Among other things, he said that so far as he could learn, the people were tired and sick of over-sermonizing, and the ministers were tired and sick of making sermons; and he questioned whether making two sermons was the best thing a minister could do for Christ.

About every decade the question of too much preaching comes up for discussion by the religious press; but after the fires of discussion have died out, the pastors continue in the old way, preaching two sermons every Sabbath, and the second one generally to a much smaller audience. To change a custom as old and universal as that of preaching twice each Sabbath to the same congregation will require a change of popular sentiment upon the question rather than logical argument to its favor; and many of its advocates must run the gauntlet of criticism. At the time when the two-sermon plan was originated, it may have been highly expedient as the principal means of indoctrinating the people with the principles of Christianity; but to-day, under widely different conditions, the multiplication of religious books, the publication of numerous sermons, the increase of efficient teachers, the introduction of the prayer meeting, class meeting, Bible class, and Sunday-school, supersede to a great extent the necessity of so much preaching.

The progressive minister should not spend all his study hours in making sermons. He needs several hours each day for original investigation. If he neglects the work of acquiring fresh knowledge, he will soon exhaust his mental resources. He must be a feeder, else a dwarf. Where there is an outlet, there must be an inlet, or exhaustion will take place. Few ministers can prepare two good sermons each week besides attending to all their pastoral and official duties, and then have time left for general improvement.

Besides, it is always better for the preacher to concentrate his thoughts into one impressive sermon than to spread them over two, when, perhaps, the last one is only half remembered and digested and improved by his hearers. One good sermon a week, driven home to the consciences of men, will do more good than half a dozen ordinary ones hastily prepared under the pressure of too much work. The times demand not less preaching, but a decrease in quantity and an increase in quality.

Besides, would not a smaller quantity, but more substantial kind, of preaching improve the spiritual health of a congregation? Under the double-sermon regime our religion is made to consist too much in the duty of becoming "hearers of the word" rather than "doers," and hence we hear many defend their morality on the plea that they "go to church." Is not the temple of the nineteenth century regarded as an auditory rather than a place of worship. Thus we say of a Catholic, "He goes to mass," and of a Protestant we may say, "He goes to sermon."

Our people need more than to listen to sermons. They need spiritual exercise, an opportunity occasionally to participate in the services. The work of the church is twofold—*constructive*, or building up within, and *aggressive*, or winning by the utilizing of all the talent of the church. The former exists for the sake of the latter. Our morning service and Sunday-school are for constructive work; our evening service should reach the working element and be supplemental to the morning sermon. We believe that the stimulating of greater Christian activity, as the sequel of more earnest, vigorous preaching, would conduce to a more genuine and aggressive Christianity.—*United Brethren Quarterly Review.*

How To Be a Pastor.

Determine to become a pastor, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of his sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything and everything until you get in touch with them. It is not best that a minister should talk exclusively about things that are spiritual. Talk to them about their business, and show your interest in what they are doing.

Watch your chances to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins others. You can reach the parents sometimes by reaching the son or daughter.

Personal conversation with individual souls will train you to be a closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering and what they need.

Devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you more than two hours with a dead book.—*Dr. T. L. Cuyler.*

The safest means of getting rid of a bad cough is Dr. Bull's Cough Syrup.

GAMBLING.—To those who are troubled to understand the essential wrong of gambling, we commend the following from a sermon by Archdeacon Sinclair at St. Paul's, London: "Gambling bears to stealing exactly the same relation that duelling bears to murder. In duelling each combatant is necessarily prepared to have his life taken, and in gambling each is similarly prepared to take or lose what is not properly his own. Of all habits, gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian. 'All gambling,' said the acute Archbishop Whately, 'since it desires to profit at the expense of another,' is a breach of the Tenth Commandment."—*Observer.*

For rheumatism and neuralgia you can not get a better remedy than Salvation Oil.

If thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; walking exercises the body, praying exercises the soul, fasting cleanses both.—*Enchiridion.*

Disordered Liver set right with BEECHAM'S PILLS.

Here is encouragement to perseverance; that Jesus Christ, our Head, is already in heaven. If the head be above water the body can not drown.—*Flavel.*

Mr. Geo. W. Cook
Of St. Johnsbury, Vt.

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Severe Sinking Pains

in my stomach. I took medicines without benefit, until, having heard so much about Hood's Sarsaparilla, I concluded to try it, and the result is very gratifying. All the disagreable effects of the Grip are gone, I am free from pains and aches, and believe

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is surely curing my catarrh. I recommend it to all." GEO. W. COOK, St. Johnsbury, Vt.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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Thursday, March 2, 1893.

BRIEFS.

Let the pastors in the Mississippi Conference remember that by Conference resolution next Sunday, March 5, is "Veteran's Day." Let a good day's work be done for the Conference claimants. They are deserving of good remembrance by all the church.

The periodical Christian is one whose religion is limited to special times and occasions. He is great on communion seasons, feeling that he must be at the Lord's table, however negligent of the sanctuary upon other Sabbaths. He is all warmth and excitement during protracted meetings, but soon cools off and falls into indifference until the next revival occurs. He is very zealous while religious conventions of different kinds are in session, but does little for Christ in ordinary church work. It is well to be alive in Christ's service in these ways, but one should be a Christian at all times and under all circumstances. A mark of the best type of piety is—"always abounding in the work of the Lord."—*Presbyterian.*

The three Conferences in Missouri have done a commendable thing in arranging for an educational convention during the coming Summer. The committee on arrangements met recently in St. Louis, and made out a program, selecting subjects to be discussed, and speakers. Lexington, Mo., is selected as the place of meeting, and the time is June 27. Our brethren up there are acting wisely in this matter. In order to secure better results in our educational work, we must enlist the co-operation of more of our people, and we think one of the best ways to do that is to bring the people together in conventions, where, under the guidance and teaching of men familiar with this line of work, they may learn something of the needs of the church, and hear plans discussed as how best to supply those needs. We trust our Missouri brethren will make their convention a big success.

We have had a glance at the tentative program of the World's Missionary Congress, which is to be held in Chicago, Sept. 28–Oct. 5, inclusive, but we do not understand that it is at our disposal to give to the public in its present state, and so we can only say that if the council having the matter in charge do not make any improvement, even on the initial program, it will be a very rich and varied congress. It is to embrace every feature of missionary work, whether in Christian, civilized or pagan and other non-Christian lands. It will deal with the moral, social and religious problems of our cities and our civilization in general; denominational unity in the solution of practical benevolent problems; methods of evangelizing the masses; all forms of home missionary work; Bible work; foreign missions, their reflex influence, their agencies; Christian governments and human rights; and a grand concert of prayer will probably be within the plan. Eminent men, secretaries, expert workers in all departments are to be invited to discuss themes and to exchange views and narrate experiences.—*Missionary Review.*

What the church needs most to-day is a few whole-souled, thorough-going, downright religious men and women—men and women who will dare to die before they will dare to "play at religion."

A Little Gleam in an Editor's Life.

It is said if you place a crawling child in a room where only one little ray of sunshine peeps through a crevice, the child will crawl to the bright spot and try to use it as a plaything. We feel like the child in the darkened room, hastening to the bright spot on the carpet. A bright ray has darted into our sanctum, and looks so beautiful that we must play with it just a little bit. We would not have the reader suppose that we ordinarily dwell in the gloom and shadows. Not at all. But sometimes an editor thinks he is obliged to do a certain thing, and does it, and slap! bang! go the window shutters and the beautiful light retreats before the incoming darkness, and his poor editorial heart goes pit-a-pat, pit-a pat, in presence of the ghosts of retributive justice who throng around clamoring for his punishment for the rash act done. A crevice too small for him to escape by, but large enough to admit a ray of brightness into that gloom, is a God send in that case.

Not many days ago we took occasion to exercise the editorial prerogative and run the pen through a sentence from one of our most valued and widely known and best appreciated correspondents. His high position in the church made the pencil tremble as it ran through the words. What he had been, what he is now, and what he promises to be in the future, made the act a daring and dangerous one. But most men can afford to be brave and daring when the person against whom they make a show of bravery is hundreds of miles away, and so in a spasm of as heroic courage as was ever displayed on the "foughten fields of this world's history," the fatal words, condemned at the bar of editorial wisdom, were stricken from the manuscript. Repentance came, but, alas! it was like Esau's, too late. The rashness of the act began to appear in all its enormity, and it grew bigger and more dreadful and more enormous until the poor editor actually vacated his chair and office and took the flying train to escape a visitation of the horrors. Three long days and nights he secluded himself from printers and publishers and newspaper correspondents, brooding over his temerity and wondering how the tragedy would end. But even a scared editor can't stay long away. He must return and face the music no matter how martial it may be. And so he crept back and began casting furtive glances over the pile of unopened letters on his desk to see if his injured contributor had put in an appearance! Sure enough, there was the familiar chirography, and with opening eyes and trembling hands he took up the postal, expecting to hear and feel an explosion of dynamite! And the strange adage was again verified, for "the unexpected happened!" Here is what that postal said:

Dear Doctor: How faithful are the wounds of an editor. Many thanks for that erasure. I certainly did not intend to convey the idea which that language indicated, but just the opposite. How many men have been spared exposure by the kindly pencil of a friendly editor! Fraternally,

---

The editor did not exactly swoon away, but he crawled over to that bright spot in his sanctum and played with it till his heart was again filled with hope and brightness. And now why can't everybody in God's great church do something like that to make a fellow-being bright and hopeful? A ray is a little thing, but it comes from the fountain of the Sun, and all that is necessary for it to beautify and brighten is a small opening through which it may pour itself.

A word may be small, but there are little openings in human souls through which kind words will enter and carry brightness to weary spirits, and refresh natures tired with the cares of earth! How little effort it requires to manufacture happiness.

The Compassion of Christ.

The great fact of the incarnation of our Lord is proof enough of his *divine* compassion. That sort of compassion had its eternal home in his heart, and moved him to come to earth "to seek and to save that which was lost." It is not of this that we desire to write a few lines, but of the compassion that ruled the heart and was manifested in the life and evidenced by the deeds of the Man of Nazareth. How often in the Gospels we meet with the expression: "He was moved with compassion!" In almost every instance this remark is made when Jesus was surrounded by the multitudes and was contemplating their condition and circumstances. It seems that a crowd of people always visibly affected him, and that the feeling of compassion at such times was uppermost and dominated all the other feelings of his soul. The feeling of compassion is easily moved in most men by the sight of suffering and want, but generally goes no further. It may go so far as to desire to relieve the sufferer, but rarely penetrates the condition out of which came the want and suffering. At this point the largeness and breadth of the compassion of Christ manifest themselves. His compassion not only pitied the sufferer and manifested a desire to relieve him, but it went further than his temporal condition and showed itself as most deeply concerned for the wants of his spiritual nature. The compassion of our Lord would often change its object, even while he was exercising it. This is shown in many cases, where in healing the physical ills and diseases of men, his compassion would reach out in search of moral and spiritual diseases and move him to administer to their cure also. Bodily weakness attracted his compassion, but under the bodily weakness he saw spiritual weakness, needing strength, and his compassion moved him to supply that need also. Hungry people moved his compassion to work to supply their hunger "lest they should faint by the way;" but when in that hunger of the physical nature he saw the type of a deeper and more distressing soul-hunger, all the great deeps of his compassion were stirred with desire to minister to their spiritual necessities.

An ordinary Christian will look at a great crowd of people and never think of the deeper necessities of their souls. Christ looked at the crowds that thronged him, and they appeared to him "as sheep having no shepherd." He looked at the crowds, and they appeared as so many immortal spirits ready for the reaper's sickle. He saw in everyone of the crowd a blurred and defaced image of his own glorious person, and his compassion moved itself to retouch that image that it might glow again in its original beauty. Under the rags of poverty, beneath the loathsome diseases of the body, alongside of the deep, spiritual necessities of the people he saw divine possibilities, and his compassion moved itself to help them make those possibilities the realities of their daily lives. The compassion of our Lord seemed to delight itself in supplying the soul-needs and alleviating the heart-woes of the people with whom he came in contact. He saw so clearly that deep truth, that where the soul is wrong, all is wrong, that his compassion laid contribution upon all the resources of his great nature to right that wrong. He saw so clearly that other truth, that where the soul is right, it will right all its conditions and circumstances, that his compassion exerted itself to save and sweeten the souls of men.

In his philanthropy, work for bodily ills, while generally performed first, was really secondary. In his philanthropy the supreme thing was work for the soul.

That is the philanthropy which should characterize the life of everyone of us—a philanthropy which, in the language of "our excellent Book of Discipline," does "good of every possible sort, and as far as possible, to all men: to their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, reproving or exhorting, all we have any intercourse with; trampling under foot that enthusiastic doctrine, that 'we are not to do good, unless *our hearts be free* to it.'"

The Temperance Women.

The Woman's Christian Temperance Union held in Carondelet Street Methodist Church, last week, a joint convention of the Unions of the first and second districts. Mrs. M. R. Goodale, president of the State Union; Mrs. F. A. Lyons, president of the First District Union, and Mrs. W. V. Crouch, president of the Second District Union, were present. The attendance of members was very good. The various committees made gratifying reports and the routine business of the convention was transacted satisfactorily. The consecration service at each noonday was an auspicious opening for the business meeting which followed. Rev. F. A. Parker, of Rayne Memorial Church, gave an interesting address the first day, as also did Mrs. Goodale and Mrs. Wells, the National organizer. Much deep sorrow was expressed at the death of Rev. G. S. Inge, who had engaged to be present and help in the work. During the meetings several persons addressed the audiences, among whom were Mrs. C. E. Merrick and Dr. J. M. Beard, of Felicity Street M. E. Church; Dr. La Prade, Dr. Purser, and others. During all the time the audiences were fairly good and appreciative.

We desire here to point out what we regard as a serious mistake committed by most temperance workers. We think public meetings in the interests of temperance should be held in places where those who need the benefit of such meetings will attend. Those who need temperance work do not and will not attend temperance meetings in churches. In a church the large majority of the audience is already in line with the temperance movement and nearly all the work done is superfluous. It does not reach those who need it most. Will our temperance workers take this criticism kindly and look it over and see if there is not some show of reason in it?

Superintendents' and Teachers' Union.

The New Orleans Sunday-school Superintendents' and Teachers' Union will hold their regular monthly meeting next Tuesday, the seventh, at 7:30 P. M., in the Carondelet Street Methodist Church. The election of officers for the coming year will take place. There will also be a normal class drill conducted by Mr. A. F. Godat, a leading Sunday-school worker of the city. The members of the Union are especially requested to attend, and a cordial invitation is extended to all others to be present.

A Call for United Prayer.

Jesus said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The Scarritt Bible and Training-school stands to-day a grand testimony to the fulfillment of this precious promise. In the beginning, when it seemed impossible, there were those who agreed to ask it of the Father; and step by step has its needs been brought to him, and what was asked "on earth" has been done by the Father in heaven.

Now, once again have we agreed touching that we shall ask. Money is needed to pay for furniture and to meet other expenses, but more than all for the endowment fund that the school may be maintained; so we are asking a special blessing from God on the Easter services, that the people may be moved to make a large offering that day, larger than ever before, that his name may be honored through their liberality making his work to prosper. Will not every member of the Woman's Missionary Society join this prayer league and offer that petition daily until Easter, and ask her pastor to make public prayer for it every Sunday? Thus adding faith to faith, we shall be strong to prevail. "According to your faith" is the measure of God's gifts. Let us expect great things from him, and show our faith by our works.

MISS MARY HELM,
MISS BELLE H. BENNETT,
MRS. S. C. TRUEHEART,
Committee on Easter Services.

Sunday-School Union Anniversary.

The officers of the Methodist Sunday-school Union, of this city, are preparing for the celebration of the anniversary of this old and valuable organization. At a meeting held, last week, in Carondelet Street Church, the following officers were elected for the ensuing year: E. P. Mackie, president; W. B. Thomson, vice-president; J. H. Campman, treasurer, and D. Zable, secretary. The anniversary is to be held April 16 in Carondelet Church. E. P. Mackie, H. W. Spear, W. B. Thomson and D. Zable constitute the committee to prepare the program for the occasion. The organists of Rayne Memorial, Carondelet and Felicity Churches were appointed a Committee on Music.

At this meeting the Union made the request that all our Sunday-school workers be urged to attend the Normal Class conducted by A. F. Godat every Tuesday, 7:30 P. M., Carondelet Street Church, and the Teachers' Bible Class, taught by Rev. W. H. La Prade, every Friday, 7:30 P. M. in the same church.

We urge our pastors and Sunday-school superintendents and teachers to co-operate harmoniously to make the occasion a successful one. Occurring at the time of our District Conference, it ought to exceed in interest anything we have ever had, and we have had some notable celebrations. We hope to see the old church crammed with children and grown folks, too.

The following figures have been published by the Commissioner of Education: Number of pupils enrolled last year in the common schools of the country, 13,203,170, and the average daily attendance, 8,404,228. There were 363,922 teachers, 122,551 being males and 241,371 females, and the total expenditure for the support of the public schools was $148,173,487. The progress of education among the colored people is presented in the following statistics: Number of pupils, 1,309,251; teachers, male, 13,567; female, 10,497.

NOTES.

Good preaching becomes better preaching when a praying church is behind the preacher, and becomes the best preaching when both preacher and people are filled to overflow with the Divine Spirit. Then the word runs and burns like fire.

Here is a good point from one of our exchanges which we commend to pastors and church workers: "A hotel proprietor says the 'hotel business is a cumulative one. Brown, if he is suited, sends Smith, and Smith sends Robinson, and so on. But the trick is to get Brown.' Just so with the matter of church attendance. The successful church is the one that 'gets Brown.'"—*Mid-Continent.*

A man would be considered very boorish who would sit down to dinner at a well-filled table and find fault with the head of the household because there were dishes served which he disliked. An editor sets out various dishes because various people are to be fed. If some are not to your taste, remember there are others who like that very thing.

Christ is the soul of all missionary enterprise. This was shown recently at a gathering of Boston Unitarians, when one of the number stated that fifteen Congregational Churches gave more in a year for missionary purposes than all the 450 Unitarian Societies of the country. The deeper the Spirit of Christ pervades the church the more far-reaching will be her missionary effort.

One thing has been certainly proved by the "dispensary system" of selling liquor in Athens, Ga., and that is, the city does not need the saloons as a source of revenue. The largest revenue from the saloons for any year was something over six thousand dollars. The first year of the "dispensary" placed above nine thousand dollars to the credit of the city. So away goes the argument "for revenue."

Some people—and some of them are preachers—are always complaining that "they are not appreciated." If you know any such, just whisper to them that maybe if they were appreciated "according to deserts," the fables might be completely turned. They might find themselves in the condition of the Irish prisoner, who said that "justice was the last thing he wanted." If some people were appreciated as they deserve, it would be the last of them.

The will of Mr. James G. Blaine will be apt to strike everyone as a remarkable document.

It is remarkable for its brevity, clearness and conciseness, but still more so for the bequests made.

To each of his two daughters and his son he gives fifty dollars. To each of three grandchildren he bequeaths twenty-five dollars. The son of young James G. and Marie Nevins Blaine is not mentioned.

With the exception of these small bequests, his entire estate, real and personal—popularly supposed to amount to about a million dollars—is given to Mrs. Blaine.

The will was made Jan. 7, about three weeks before Mr. Blaine's death.—New York *Herald.*

They who lay great stress on the use of Scriptural terms and strenuously object to any others, ought, in common honesty, to be very particular about using the terms as the scriptural writers use them. Otherwise they handle the Word of God deceitfully, misapply its precepts, and bring in wrongfully its great authority to support their own fond fancies. That this is constantly done, and with great show of zeal for the Bible, both in the use of "holy" and "perfect," anyone at all familiar with modern religious controversy does not need to be assured. It is time a halt was called in the matter. It is time there was less of reading our own notions into the Bible and more of patient, careful drawing out the exact ideas of inspiration. The sacred Word has suffered terribly at the hands of dogmatizers and controversialists, especially on this subject of which we are treating. There is still need of Wesley's caution that we are in danger of fanaticism every hour if we "depart ever so little from Scripture, yea, or from the plain literal meaning of any text taken in connection with the context."—*Zion's Herald.*

To those persons who imagine that can do everything, and to those who go to the other extreme and say they can do nothing, these words of Bishop Phillips Brooks are commended without comment:

It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter forgets supposes that God exhausted himself when he made you; but the former supposes that God made a hopeless blunder when he made you, which is quite as impious for you to think.

The only way to escape the galling, grinding, degrading slavery of the world is to enter heartily into the glorious service of Christ. The true freedom comes from Christian service to men. Paul boasted of his freedom, and yet he said of himself, "Your servant for Jesus' sake." Freedom through the truth brings a man into the sphere of duty to spread the truth. Obedience, strict and severe—obedience to the law of love—is the only gateway to real liberty. The same great preacher has said: "There is no escape from the slavery of other men like that which comes of the intelligent and earnest service of other men."

PERSONAL AND OTHERWISE.

Moody and Sankey are now working with the churches in Baltimore.

Mr. Blaine left his property all to his wife. He was worth $1,000 000.

It is reported that Gen. Booth, of the Salvation Army, will visit this country soon.

Any of us are willing that God shall help us; how few are willing that he shall master us!

Governor Foster has called a State Immigration Convention, to meet in this city, March 21.

Dr. Washington Gladden takes the place of Phillips Brooks in lectures at Harvard University.

Bro. H. R. Singleton's family passed through our city last week *en route* from California to his work in Jackson, La.

Prof. Drummond is to deliver the Lowell Lectures in Boston this Spring. The subject is, "The Evolution of Man."

We see it stated that all the States, excepting eight, have laws for scientific instruction on the subject of temperance.

One reason why there is much profitless preaching is in the fact that there is not a clear conception of the *value of human souls*.

Rev. John McNeil, the celebrated Scotch preacher, is to assist Mr. Moody in his World's Fair special services next Summer.

Our brethren of the M. E. Church are preaching the gospel in India and other parts of Asia in thirteen different languages.

There will be in the World's Fair grounds thirty-five eating establishments, and 59,400 people can dine at the same time.

It is said that Joel Chandler Harris—"Uncle Remus"—was born in Africa. Does that account for his splendid African dialect?

Five daily papers will be printed on the World's Fair grounds during the Exposition; one morning paper and four evening papers.

As far as our observation goes, in matters of church finance, "the rich are the poorest givers, and the poor are the richest givers."

Thomas Nelson Baker—a negro—carried off the highest honors at the Boston University this year. He is a Virginian and a Methodist preacher.

Miss Jennie Cassiday, though confined to her bed for thirty years, was a notable Christian worker. She died recently at her home in Louisville, Ky.

Evangelist Culpepper is having a successful meeting in Columbus, Miss. Business houses close up for the day service that their employees may attend.

Our work among the Indians is about the oldest mission work we have. It began in 1823. We have now 90 missionaries and 12,000 members among them.

Dr. M. S. Terry, of Garrett Biblical Institute, has in press "The Drama of the Song of Songs." It is a new translation and arrangement of the Song of Solomon.

Bro. John F. Foster, our pastor in Natchitoches, La., gave us a pleasant half-hour last week. He represents his work in that ancient city as opening auspiciously.

We are pained to see by the papers that a son of Rev. J. A. Parker, our pastor at Homer, La., was accidentally killed by the discharge of a gun one evening last week.

A little girl, after rummaging through her mother's trunk, came and said: "Mama, I found your religion in your trunk." She had discovered the mother's church letter.

A woman recently died in Upland, Pa., who was baptized by John Wesley in 1789 on his last visit to Ireland. Her name was Margaret Cassidy Gillespie, and her age 103 years.

Rev. W. T. J. Sullivan preached two excellent sermons in the Methodist Church here last Sunday, to the pleasure and delight of a large and appreciated audience.—Winston *Signal*, Feb. 18.

Just after we went to press, last week, the dispatches announced the death of Rev. George S. Inge, of Columbus, Miss. Mr. Inge was a very popular evangelist and his life was a busy one.

The *Central Pennsylvania Methodist* says: "The public taste is set for the conversational style in the pulpit, such as characterized the Master as he 'sat and taught,' rather than the oratorical or declamatory style."—*Northwestern Christian Advocate.*

Gloster, Amite county, is to have a school building to cost $7,143—the contract having been let to J. F. Mercer. This speaks well for this young and growing town, and testifies unmistakably to the character of its people.—*Clarion-Ledger.*

Justice E. C. Fenner, of the Supreme Court of Louisiana, has been made president of the Board of Administrators of Tulane University, in place of Senator R. L. Gibson, deceased. Judge Feuner is eminently qualified for that responsible post.

Tulane University administrators have decided to abolish the high school connected with the University. It will be done gradually, so that the pupils now entered will be permitted to go through.

Dr. W. V. Kelley, a member of the New York East Conference, and a pastor of New Haven, Conn., has been elected editor of the *Methodist Review* of the M. E. Church. His friends predict for him a brilliant editorial career.

We are sure that all our readers will sympathize with our Bro. J. A. Parker, of Homer, La. It was a terrible experience and heart-rending. May the Lord's grace be abundantly supplied! See Bro. Parker's note in another column.

The *Interior* says that a Presbyterian pastor in Rochester, N. Y., was compelled to resign, because his people would not cease to have "church entertainments" in the shape of dog-shows. What next in religious amusements?

A note from Bro. H. G. Hawkins, dated Japan, Jan. 23, says: "Mrs. M. J. Lambuth is to sail by the same ship which carries this." We suppose then that Sister Lambuth is now in this country. She will receive a warm welcome in Mississippi, we are sure.

This from John Wesley is going the rounds, and we send it on:

I never knew that remark to fail, "He that loves to dispute does not love God." Follow peace with all men, without which you can not effectually follow holiness. Meddle not with them that love contention.

The chief of the Secret Service of the World's Fair Police has perfected "a sort of international reception committee, composed of three or four hundred veteran detectives, who will receive with open arms and a nice pair of handcuffs every thief that comes to town."

Bro. Mellen, of Meridian district, writes: "You may look for some fine reports anent church-building enterprises in this district before long. There are five now being built, with seven or eight to follow in the near future." That is good "News from the Work."

After we went to press last week the dispatches announced the death of Rev. Geo. S. Inge, evangelist. At one time Mr. Inge was a member of the North Mississippi Conference. We trust some one of that Conference will supply us with a sketch of the deceased minister.

At an oratorical contest among the law students at Tulane University for the valedictory oration in next April, the decision was in favor of a graduate of Centenary College, Mr. O. H. Simpson, of Lafayette, La. We recollect that Mr. Simpson took a prize for oratory while at Centenary. Hurrah for Centenary!

Bros. J. S. Oakley and T. B. Malone have each brought us under separate obligations for copies of their handsome Journal of the North Mississippi Conference. We know no "Minutes" better gotten up. These secretaries will be fortunate, however, if they escape a suit for slander on account of certain portraits therein contained. Better steer shy of some college men, brethren.

Too late for insertion in last week's issue we received the following personals from Bro. J. R. Bingham, of Carrollton, Miss.:

Bro. Lipscomb is recovering from a slight attack of fever.

Bro. Newell preached for us yesterday. He delivered a most excellent sermon to a large congregation. Bro. Newell is held in high esteem by this entire community. Carrollton is his old home.

Notice.

To the Members of the Mississippi Conference Brotherhood:

Dear Brethren: Bro. Jno. A. Ellis has gone from our midst. Assessment No. 15 is now due and must be paid within sixty days. Remit by postoffice money order or registered letter to Rev. I. W. Cooper, at Hazlehurst, Miss.

B. F. JONES,
Sec. Conf. Brotherhood.

Church Dedication.

Sunday, Feb. 19, Rev. Bishop Chas. B. Galloway, D. D., preached an eloquent and impressive sermon based on Ps. xxvii, and then, according to our Book of Discipline, solemnly dedicated to Almighty God and set apart from all unhallowed and common uses the elegant house of worship which had been erected in Lauderdale, Miss., under the administration of the Rev. N. M. Clark. The church was built more than a year ago, but the good people of Lauderdale were determined that only a Bishop should dedicate. It is a monument to their zeal and liberality. There was no debt on the building, but $100 were needed to provide better lights and a carpet. The amount was quickly contributed. The Bishop was constrained to atone for his inability to preach Sunday night by preaching Monday afternoon. He reached Meridian Monday evening in time to deliver a fine discourse before the Woman's Missionary Society in Central Church.

T. L. MELLEN.

"Beta Tau" Brought To Taw.

I have been reading the NEW ORLEANS CHRISTIAN ADVOCATE, of Feb. 9, 1893, and find a piece written by "Beta Tau," and it made me feel like bringing "Beta Tau" to taw. I address "Beta Tau" in the singular, for I am writing individually to that person.

What a happy thought, when the preacher arrives, to have a parsonage to go into. The very thought ought to have kept them warm until a fire could be made, and provision at so short a distance. Of course, the good wife always provides a lunch basket when she starts on a journey, and especially if she has children. I really believe a preacher that would grumble that had a parsonage provided would grumble to be hung.

There is something in a church that revolts at being overrun with grumbling preachers year after year, who go to Conference dressed in fine clothes, with a stove-pipe hat on his head, while the church as a general thing have no shoes for their children to wear, much less flannel, in the cold, bleak Winter. The preacher has not five dollars in the world; what was to hinder him from working a little? He did not visit much, and could have appeared at Conference with a less expensive hat and chewed and smoked less tobacco, if you please.

With all reverence to the preachers who paid up the deficient assessment, I can not but ignore the preacher who threatened to lock the church door (while the congregation was in the house) until the assessment was paid. I have yet to learn that I am compelled to pay an assessment imposed on me by the stewards without my consent.

Come up out of the mire, brethren; go west, go west.

A PREACHER'S WIFE.

Columbus District Ministers' Institute

Will meet in the Methodist Church at Starkville, Miss., on Wednesday, March 15, at 10 o'clock A. M., and continue two days. Preaching by Rev. Amos Kendall, Tuesday night, March 14.

PROGRAMME.

1. The Value of Church Literature, and the Importance of Co-operation with Our Conference Colporter—W. S. Harrison, A. P. Sage, J. D. Newsom.
2. Pastoral Visiting—D. L. Cogdell, J. W. Dorman, R. I. Allen.
3. The Pastor and the Young People of His Congregation—R. M. Standefer, J. T. Murrah.
4. How the Minister May Keep from Crossing the "Dead Line"—Amos Kendall, K. A. Jones.
5. The Pastor's Duty to Instruct His People in the Doctrines of the Church—K. M. Harrison, A. P. Leech, W. R. Ratley.
6. Sanctification: Bible View—A. P. Sage, D. W. Bahh, A. Kendall.
7. The Weekly Prayer Meeting: How to Conduct It—J. W. Dorman, J. H. Mitchell.
8. How Can the Pastor Utilize All the Members of His Flock in the Advancement of Church Work—J. H. Mitchell, A. T. Buck.
9. The Best Plan upon Which to Operate the Finances of the Church—K. A. Jones, J. W. Treadwell, R. M. Standefer.

A full attendance is desired.

T. C. WIER, P. E.

Meridian District.

On account of serious illness the Rev. H. C. Brown, P. C., has been relieved from the pastoral charge of Lauderdale circuit, Meridian district, Mississippi Conference, and the Rev. W. T. Browning, L. P., appointed to supply that charge. It is cause for deep regret that our gifted young brother has been so sorely afflicted. Let prayers be made for his restoration to health and a long life of usefulness.

Bro. Browning takes hold of the work with zeal and the spirit of the Master.

T. L. MELLEN.

A Distressed Family.

MR. EDITOR: A deep gloom has spread over our home, and our hearts are full of sorrow. About 6:30 this evening Bennie Sligh, one of our twins, was accidently shot and died in about two minutes and a half. Not ten minutes before his death he left the dining-room cheerful as a bird. After receiving the contents of the entire charge in his neck, he called to his twin brother, saying, "Kiss mama for me." This was his only utterance. So sudden, so sad! Oh, how our Father has chastised us for the last twelve months! Pray for us.

Your brother, J. A. PARKER.

Feb. 21, 1893.

Errata.

In my paper on "The Care of the Parsonage," my bad writing causes the printer to make me say some things I do not want to abide by. What I said about "so-called 'ornamental' or 'useful'" things was of *grasses*, not grapes. The kind of onions to carry over—to keep—is the red variety. I do not know the variety you make me name—"Rea." Please correct.

J. A. PARKER.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

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Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Why Not circuit, F. B. Ormond, P. C.	$ 2 00
Marion circuit, Geo. Bancroft, P. C.	2 50
West End, W. W. Hopper, P.C.	10 00

Let the brethren read Bishop Keener's urgent appeal to all the congregations, and utilize the many suggestions therein contained in preparing new sermons in behalf of missions and the cause of Christ.

With two exceptions, the district solicitors are strangely silent. The first of March is near at hand. Our pledges ought to be redeemed. The need is great. The work stops. The Savior waits.

T. L. MELLEN,
Sol. Miss. Conf.

Feb. 21, 1893.

Missionary Debt—Mississippi Conference.

PRAYER AND SELF-DENIAL.

Vicksburg, Crawford St., C. G. Andrews, P. C.	$34 60

About one *preacher in ten* in the Mississippi Conference has observed the Week of Prayer and Self-denial. It is true the time appointed was unseasonable for our country circuits, and rather soon after Conference for our town and city preachers; but time enough has elapsed for the latter to have observed some other week for the purpose stated. We are fast becoming connectional in name only, and fail too often to respond to the directions of those in authority. United prayer and united effort are the great needs of our church everywhere.

T. L. MELLEN,
Miss. Conf. Sol.

A Correction.

Our North Mississippi Conference Journal represents Greenwood as having paid $45 to an assistant pastor last year. The item is incorrectly placed. It should have been credited to Carrollton. Besides paying this, Carrollton fully met all the assessments levied upon her. On the Conference collections she went nearly $100 ahead. The only charge in the Winona district not financially short, she should at least be rewarded and encouraged by a correct exhibit of her contributions.

R. A. MEEK.

Notice.

All members of the North Mississippi Conference who gave me their subscriptions for *Missionary Reporter* and *Sowers and Reapers*, at last session of the Conference, and who fail to receive them in due time will please notify me. If by your removal from one charge to another, your postoffice address has been changed, you will notify Dr. I. G. John, Nashville, Tenn., of the change.

THOMAS B. CLIFFORD.

Cleveland, Miss.

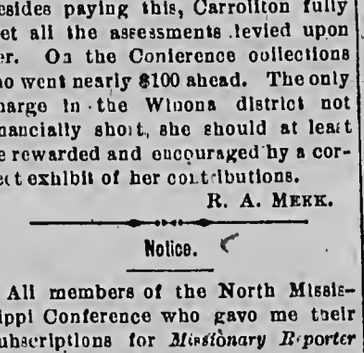
Errata.

Much obliged for the publication of my paper, but you or some one made a mistake in the last paragraph. I meant to say: "You will soon see a divine hand reaching over the battlements to help you; call the laborers." etc. You have it, "To call the laborers," etc. The *to* ought not to be there, and spoils the sense. Will you mention the error next week?

D. C. RAWLS.

Orvisburg, Miss.

DO YOU OWN
HORSES OR MULES?



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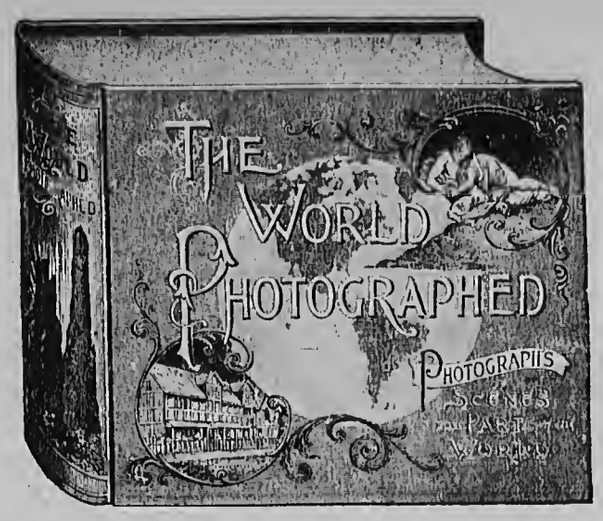

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This beautiful biblical description the painter has chosen for his subject, and his wonderful painting appeals in the highest degree to the religious sentiment, as well as the artistic taste and refinement of every nationality and every creed.

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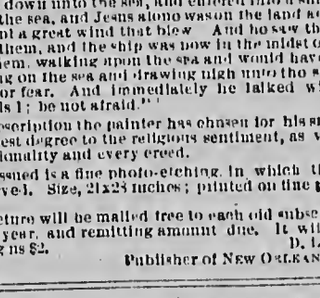
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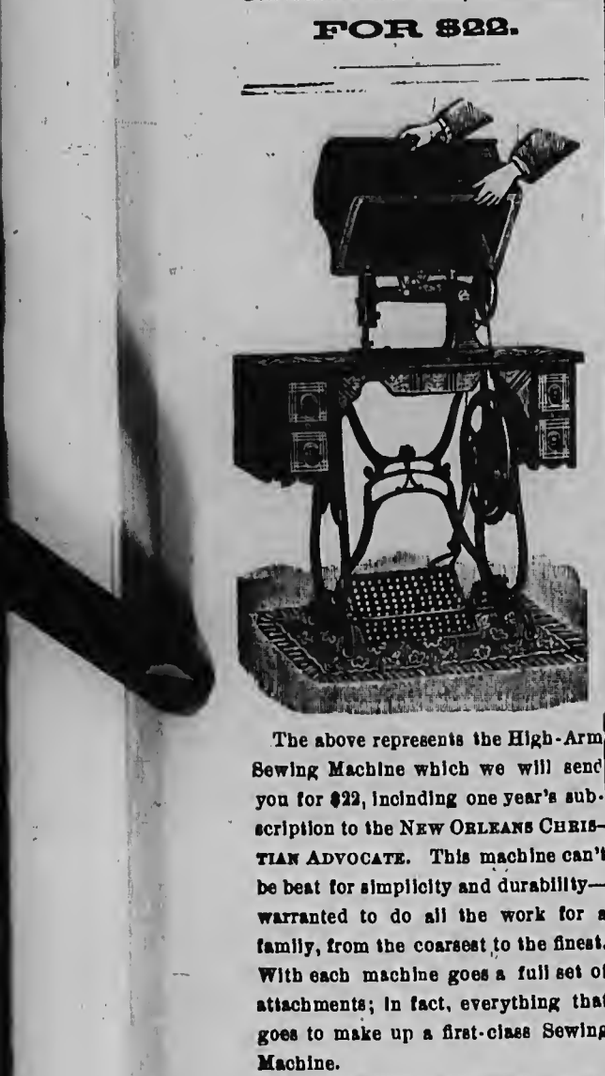

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HOME CIRCLE.

COMMONPLACE.

A commonplace life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings.
But dark were the world, and sad our lot,
If the flowers failed, and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

God's Time-Locks.

A modern invention is the time-lock. This is a combination of clock-work with the lock of a vault or safe, which renders it impossible to open the door, until a certain time. When the door is locked, the clock is set for a definite hour, and until that hour comes the safe can not be opened, its contents can not be obtained.

And there are time-locks on God's storehouses. He has laid up a great store of goodness for our future use. But on every storehouse there is a time-lock. The hour is fixed when the door is to be opened. And it is useless for us to try to anticipate that time. How often we worry about to-morrow's trials, and question whether we shall have strength to do the duty that confronts us, or bear the cross about to be laid upon us. But we can not open the storehouse of God's grace and strength till the appointed hour comes. The lock is set for the exact moment, when we shall need what is laid up for us, and not until the clock releases the bar can the door be opened. "When thou passest through the waters, I will be with thee." And not until the feet of the priests touched the waters of Jordan, did the river part before them. "When thou walkest through the fire, thou shalt not be burned." But the Hebrew children were thrown into the very midst of the fiery furnace before the promise was made good in their case.

And so we are taught to ask for daily bread, and are promised strength according to the day. God has never promised dying grace to the living. It is not until the hour strikes that the door opens. But then he is faithful, and then he is sure. "Man's extremity is God's opportunity." The time-lock of his providence can never be forced. But just as surely as the hour of need comes, there are opened to us the stores of strength and grace long ago laid up for us.—*New York Evangelist.*

Early Training.

There is no member of the human body so difficult to control as the tongue. This is as true of the full grown man or woman as it is of the child, but the child has no mind with which to direct its unruly member. Later in life we are supposed to acquire a discretion which is intended to act as a guard upon the tongue, although—well, but that is another story, as Rudyard Kipling would say. It is undoubtedly unwise for any parent to allow too much freedom of speech in a child, and if mothers concentrate more of the earlier training of their children upon that one point I think it would be better for the future happiness of both teacher and scholar. Because a child is precocious, a retort, however pert, is none the less out of place. With a child it is particularly true that "give it an inch, and it will take a yard." The slightest encouragement of what a parent knows is not a good tendency in a child undoes months of training. The saucy answer of a child, no matter how "cutely" said, may be laughed at by the guest because politeness allows him no alternative; but we are often compelled to outwardly appear other than we are prompted by our inner feelings. Much as I dislike the corporal punishment of children, I would rather see a child soundly whipped at the table than to see it encouraged in the unfortunate habit of being as much heard as seen. Early habits are very hard to shake off, and the precocious child, apt at retort, is simply the budding of the sarcastic young woman. And of what type of girlhood can we more honestly say, "Good Lord, deliver us?"—*Exchange.*

Educate the Children to Higher Ideals.

We are too ready to impart instruction to children from low moods and on a low plane, because we do not ourselves habitually dwell in the latitude of the uplands. Motives of policy, of vanity, of seeming instead of being right, enter into our lives, and, alas! poison the lives of the little ones at the fountain. A grand life, a brave example, a splendid instance of fortitude, of self-abnegation, of courage against odds, is never in vain. It is an object-lesson that flames out from the sky, as the planet amid the host of lesser stars. Whether it be an Arctic or an African explorer, the leader of a forlorn hope, the missionary living among the island lepers, or the army nurse leaving home and luxury to minister to the wounded and soothe the dying, the noble ideal is uplifted before the eyes of those who are yet in the initial stages, and whose characters are not yet in the mold of destiny. This thought of the deity ideal gives the chief value of our annual Decoration Day, giving us pause amid the pomp and ease of peace, that we may think not of the pageantry of war, but of its sufferings, its fever and thirst, its rigors of cold and furnace heats, its weary marches, fierce battles, and the patriotism which alone condones its bitter woe and the mourning that follows in its track.—*Harper's Bazar.*

The immortality of the soul is a subject in which we are all so deeply and intimately concerned, that it argues the most stupid insensibility not to make it the constant object of our reflections. All our actions and all our thoughts must take such different directions, according as we cherish or reject the hope of eternity, that it is impossible to act or determine rightly, unless we regulate our conduct and decisions by a continual reference to this main and primary question.—*Pascal.*

How to Reach a Green Old Age.

"Go to bed when you can, and get up when you must." Such was the rule recommended by Sir James Sawyer to a Young Men's Christian Association at Birmingham. Alcohol he declared to be a cause of sleeplessness, by keeping an excess of blood on the brain. A "night-cap" might produce drowsiness, but not sleep, and no one could employ it without shortening life. A man might eat what he liked so long as he did not eat too much. Manual laborers should have a good feed in the middle of the day and a snooze afterwards. Brain-workers should have their dinner when work is done. As to quantity, when in doubt leave off. Even teetotalers were accused by Sir James of being excessive drinkers. A large cup of tea for breakfast, less than a tumblerful of liquid at dinner, one small cup of tea in the afternoon, and half a tumblerful at supper, was all the drink he allowed. Alcohol was not a necessity. He often said a patient might take it, but rarely that he must. People should sleep with the window open at the top, and a ring at the bottom of the door to prevent the dangerous floor-draught. Gas fires were undesirable. A morning sponge in a circular, flat bath, and with water of the same temperature as the body, was beneficial. Controlling his appetites, his desires, and his temper, so might a man be gently led to a green old age. —*British Exchange.*

Consecration.

Consecration just means to have the hands filled. In I. Chron. xxix, 5, we find David asking the question: "Who, then, is willing to consecrate his service this day unto the Lord?" When you look to the marginal reading for "consecrate," to find it is to "fill his hand." If your hand is full of anything, there is room for nothing else. If our hands are full in the Lord's service, then there is no room left for the world. Sometimes a lawyer has so much work to do that he has to refuse new clients. "My hands are full," he says; "I can't give you any attention." Now, apply the illustration to God's people. How is it that the world comes knocking at the door, and so often gains admittance? The reason is simply this: We are not consecrated to the Lord—our hands are not filled for him. But let our hands be filled, let Christ have his place on the throne of the heart, let us be busy at work for him: and what is the result? We turn round at once and tell the world that we are so busy in the affairs of eternity that we have neither time nor inclination to "strive with the potsherds" in any shape or form. But indeed the consecrated man is scarce ever troubled with the world asking him to come down off the wall. The worldlings very soon see when a man is out and out for the Lord, and, as such a man does not answer their purpose, they let him alone. The world knows him not.—*Railway Signal.*

A Phenomenon.

Jesus is a phenomenon in respect to his religion. His religion is phenomenal, first, in respect to its purpose. That purpose was not to organize a sect, frame a ritual, found a theology, propagate a dynasty. But his purpose was to transfigure human character. Recall his doctrine of spirituality, of worship, of purity, of forgiveness, of self-denial, of society, of blessedness, of morality: in one word, of character. Compare his heaven-the heaven that he came to open to mankind, with the heaven of the Greek Elysium, the Moslem Paradise, the Scandinavian Valhalla, the Indian Hunting Ground, the Buddhistic Nirvana. Their rock is not as our rock, even our enemies themselves being judges.

Again, the religion of Jesus is phenomenal in respect to its method. That method was not by sword, not by legislation, not by prodigy, not by shout, not by gold, not even by lore. That method was by teaching, by parable, by example, by witnessing. Listen to his own testimony before Pontius Pilate: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth: everyone that is of the truth heareth my voice." In fine, Christianity is an absolutely phenomenal religion.—From "Problems of Jesus."

The Value of Trifles.

In the United States Mint, at Philadelphia, the visitor to the gold-room notices a rack placed over the floor for him to walk on; on inquiring its purpose, he is told that it is to prevent the visitor from carrying away with the dust of his feet the minute particles of precious metals which, in spite of the utmost care, will fall upon the floor when the rough edges of the bar are filed, and that the sweepings of the buildings save thousands of dollars yearly. How much more precious are the minute fragments of time which are wasted by the young, especially those who are toiling in the mints of knowledge! Who can estimate the value to a college student of this golden dust, these raspings and parings of life, these leavings of days, and remnants of hours so valueless singly, so inestimable in the aggregate, could they be gleaned up and turned to mental improvement!—Wm. Mathews, in *Western Christian Advocate.*

Helpfulness Is Happiness.

A lady was once asked to define her ideal of happiness, says the *Boston Congregationalist*, whereupon she set herself to answer the question, and found it a more difficult matter than she had supposed. After studying the problem in all its bearings, she concluded that, upon the whole, she could stand by this definition: "My ideal of happiness is the helping of somebody up." Is not this a strong, safe, blessed working rule? It covers all circumstances and applies to the doing of the "next thing," whether it be soothing of a wailing child, the sweeping of the kitchen floor, the leading of a great cause or the lightening of a spiritual doubt of burden. Each alike may come within the range of our daily duties and give ample opportunity for helping somebody "up."

The Bairns' Songs.

"Sing me some of the bairns' songs," said Dr. Guthrie, the great Scotch preacher, when he was lying on the bed from which he want to the kingdom of glory.

A great scholar of that nation, "Rabbi" Duncan, they called him, because of his great Hebrew learning, was found, one day, in his declining years, by a friend, intently reading a little book.

"What are you doing?" said the friend.

Smiling, the Rabbi said, in his native Scotch speech, "I'm learnin' the way to heaven out o' a bairn's buik."

It is the old way. Jesus taught it to his disciples when he took a little child and set him in the midst of them. The simplicity of faith is part of its perfection.

The last act of life is sometimes like the last number in a sum—ten times greater than all the rest.—*Collier.*

OUR YOUNG PEOPLE.

BE CAREFUL.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken
And the sunshine flash,
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you can not know,
Yet in Summer and shade
It will surely grow,
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the weeds will surely grow, boys!
If you plant bad seed
By the wayside high,
You must reap the harvest
By and by,
And the boy who sows wild oats to-day
Must reap wild oats to-morrow.

Then let us sow good seed now!
And not the briers and weeds now!
That when the harvest
For us shall come,
We may have good sheaves
To carry home;
For the seed we sow in our lives to-day
Shall grow and bear fruit forever.

—*Indian Witness.*

To Japan.

IN VANCOUVER.

The grandeur increases until the Glacier House is reached, a hundred miles from Stephen. There a stream issuing from the Great Glacier of the Selkirks has been caught and made to furnish fountains for the railroad hotel. And yet the mountains continue. But the engine darts through, climbs over, flanks, encircles and conquers all these barriers until, racing down the long canyon with the mad current of the Frazer, it runs out from the level woodland at the head of Burrard's Inlet, and, panting, slows up side by side with the great white steamship that is to convey the traveler across the ocean to that older world, where the human race began.

Vancouver is the terminus, and it has in eight years grow from 1,200 to 20,000. Its streets combine frontier and seafaring, backwoods, European, American and Oriental conditions and people. One curio shop sells basket work, silver and slate carvings brought in canoes by the coast Indians, and at the next door all the Orient is set before one by Chinese and Japanese traders, who add to their stock by each arriving steamer. A mountain of tea chests is unloaded from each ship, and a mountain of sacked flour and cotton in bales takes their place. But the city is American. When along with the Bishop, I met the pastor of the Methodist Church, and, especially, when I read in the daily paper that on the following night the ladies of the Presbyterian Church would sell ice cream and strawberries, I felt just as if I was in Meridian, Miss.

H. G. HAWKINS.

Matsuyama, Jan. 6, 1893.

MR. EDITOR: I have seen but two letters from the cousins for some time; so I will try again to write. I am taking music lessons. My teacher is a nice gentleman. He takes so much pains to learn us how to play. We have a class of five girls and one boy. He teaches at my mother's. My papa has been absent all of the week at Rolenford, attending court. We miss him so very much when he is gone. I am still going to school to Mrs. Ella Stampley. She is a good teacher. We all like her very much. I am studying geography, arithmetic, civil government, History of Mississippi, grammar and spelling. We have a new preacher. His name is Mr. Abney. He has preached for us twice, and will preach the next fourth Sunday. We have a large Sunday-school. Now, tell all of the little cousins to write. I believe they are going to quit writing to the dear old ADVOCATE. I have seen several letters from H. G. Hawkins. I feel a large interest in him. He has gone to try enlighten the heathen, and to carry the means of salvation to them. His brother was our preacher last year. We all liked him so much. Please tell me where Uncle Hurst is. I have not seen any letters from him for some time. Please don't put my letter in the waste-basket. I will close by asking the cousins a question: In what part of the Bible is "organ" found? My music teacher's name is Mr. Bryant. Your little friend,

NORA G. ENMONDSON.

Campbellsville, Miss.

MR. EDITOR: As I have never written a letter to your valuable paper, I will try my hand. I am a little country girl seven years old. My name died when I was only one year old, but my dear grandma took me and cared for me until she moved off, and I live with my Aunt Ada now. I have no one to play with me, but Aunt Ada has two pet pigs, a pet cat and puppy; so you see I can have lots of fun playing with them. I am a little Methodist girl. I joined the church last year. Bro. Huff is our preacher, and he is a dear, good man, too. He has a dear, good wife, and two sweet little girls. I will close by asking a question: Where in the Bible is the word "industrious" found? and where is "kite" found in the Bible? With best wishes to the ADVOCATE, I am,

Your little friend, MYRTA ANDERS.

Hopewell, Miss.

Sleigh Bells.

How many boys and girls know how sleigh bells are made? How do you think the little iron ball gets inside the bell? It is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh bell it jingles. When the horse trots, the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud just the shape of the inside of the bell. Then a mold is made just the shape of the outside of the bell. This mud ball, with the jinglet inside, is placed in the mold of the outside, and the melted metal is poured in, which fills up the space between the mud ball and the mold.

When the mold is taken off, you see a sleigh bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the bell is made of, so it can be all shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell, and it will ring all right.

It took a good many years to think out how to make a sleigh bell.—*Popular Science News.*

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—*Collier.*

Matches.

We are going to talk about some of the *little things* that fill *great needs* in the world, and the first of these little things will be "Matches." I wonder if grandmother can remember the funny days when she was a little girl and there were no matches. I should like to know how grandfather used to light his pipe, shouldn't you? But I suppose he did as all the other old gentlemen, carried around a little box in his pocket called a tinder box. I can assure you it must have taken a great deal of time and patience to "get a light." After awhile the chemists manufactured something they were very proud of. They had little metal bottles made containing phosphorus, fine cork and petroleum wax, which they stirred about with a red-hot wire. These much-talked of little "*Briquets Phosphoriques*" were sold with one dozen little splints tipped with phosphorus, and cost seven and six-pence each, and when these were gone you bought more in little penny bundles. The splint was dipped into the little bottle and withdrawn, and the chemical action of the air ignited or set it on fire. Many different inventions followed this, and it was not till 1826 that matches to light themselves were manufactured, and it was still ten years after this before the horrible Lucifer matches were manufactured. Sweden manufactured a safety match, and for many years supplied nearly all Europe and England, but now it is different. I wish I could show you through one of the match-making establishments in England. You would find it very large and a great many people working there; whole shiploads of the best Quebec pine are constantly imported for this one firm, to be made up into tiny little matches that we use every day with scarcely a thought as to how they are made or where they come from. They use a wonderful machine for making matches called the "block" machine. After the wood has been cut into nice little blocks and splints just twice the length of a match, a row of blocks is placed in the machine and passed swiftly across a row of sharp knives which cut way into the block, then when they return they pass another set of knives that cut them across in the opposite direction and the block falls to pieces in a shower of little sticks. A girl or boy quickly gathers these out of the way and passes them on to another, who gathers them into bundles. They hold them endwise for just an instant on a hot iron plate to slightly scorch the ends and make them very hot. Now the mix boy takes them end dips them into a flat pan of melted paraffin, which the hot wood quickly absorbs. The bundles are next put into a large circular frame and cut into halves by a fine circular saw, then they are ready for the hopper, which keeps them constantly hopping, and soon jumps them out where they are pushed forward into a frame, a long piece of wood like a lath is placed between each row of splints, and when about 6,000 are in place they are screwed tightly in and sent to the dipping-room. Here is another funny sight: lots and lots of girls stand before stone slabs spread like butter with different colored paste, red, blue, yellow, etc., and dip the ends of the frame full of splints into the paste. The frames are then carried off to the drying-rooms, with the dipped ends hanging down; when they are dry they are taken to the packing-rooms and emptied into great slate compartments, where children are employed packing them into the little boxes where you first see them.

Now, boys and girls, shall you take any more interest in the next match you light?—Aunt Katharine, in *Christian at Work.*

What One Boy Did In One Year.

He begged the office of sexton in the little Western church, and earned seventy-five cents a week.

He picked one hundred quarts of fruit for a neighbor.

He bought and sold eleven dozen chickens, and cleared five dollars on them.

When he could get no other work a neighbor's wood pile was always ready, at a dollar a cord for sawing and splitting. He earned thirteen dollars and seventy-five cents on his wood piles.

For doing chores, cleaning yards, doing errands, etc., he received ten dollars.

For milking cows, taking care of horses, etc., for neighbors, twenty dollars.

At the end of the year this fourteen-year-old boy had earned a little more than one hundred dollars, and never missed a day at school. It was a busy year, yet play hours were scattered all along; swimming, fishing, hunting, skating and coasting, each found its place. The old adage proved true in his case: "Where there's a will there's a way." He never missed a job; when other boys were idle he was busy, and the best of all that I can tell you about him is this, he was a King's son.—*Kind Words.*

STONE BY STONE.—Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing, fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence and determination are all stones cast across the stream of life. A leap will bring you down among them, wounded and bruised. But, conquer them, stone by stone, and ultimately you will reach the other shore—the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.—*Exchange.*

SCANDAL-MONGERS.—A known and felt want of the times is a generation of men and women so active in the pursuit of truth, so busy in good works, as to have neither time nor disposition to hear or spread rumors; who would prefer silence to slander, solitude to the brilliant destruction of reputation. That was a candid and courageous, if somewhat blunt, woman, who, being in the company of several ministers for several hours said: "My sex has always been charged with a love for scandal, but nothing has ever pained me more than to see how large a part of your conversation today has been made up of 'They say,' 'Have you heard,' 'I wonder if there is any truth in this.'"

Instead of the look and posture of attention, silence and the averted glance should be given to the purveyor of derogatory rumors.—*New York Christian Advocate.*

A FUNNY COMPOSITION.—The following composition was written by a ten-year-old nephew of Josh Billings, when the teacher gave him "Dogs and Cats" for a subject:

"Dogs and kats allways fite each uther when tha git a chance, but a dog aint no match for a kat because a kat kin make her tail biggern a ball of and run up a tree whil a dogs gittin riddy."—*Exchange.*

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Pittsburgh. GEO. A. MACBETH CO.

SOFT Leather has Vacuum Leather Oil in it; 25c. and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

A Ruddy Glow

on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. *Almost as palatable as milk.*

Prepared by Scott & Bowne, N. Y. All druggists.

King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema and cutaneous irritations of all kinds, like Germeteur externally applied every ten minutes until relief is obtained.

MANUFACTURED ONLY BY

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Take Dr. King's Germeteur Pills for the Liver and Constipation.

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and reap a rich harvest. They are always reliable, always in demand, always the best.

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To love Roses, especially the D. & C. ROSES. They are grown on their own roots, and are the choice of flower lovers everywhere. Our new "Guide to Rose Culture" will give any one a complete education in flower growing. We want to send it free, together with a copy of our Magazine, "Success with Flowers," to every flower lover in the land. Send us your address.

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CATALOGUE FREE
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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard.

MARRIAGES.

FOREMAN—WEBB.—At Hope Villa, La., Feb. by Rev. W. L. Linfield, Dr. T. C. Foreman Miss Irene Webb.

BAKER—DOYLE.—At the residence of the ride, Rocky Springs, Miss., Feb. 14, 1893, by ev. G. A. Gulco, Dr. H. Baker to Mrs. G. A oyle.

FORE—COON.—At the residence of the bride's ther, near Barlow, Miss., Feb. 12, 1893, by Rev. W. Hurst, Mr. Bco B. Foro and Miss Susie oon, all of Copiah county.

WEEKS—PREWETT.—At the residence of ev. Albert Smith, Feb. 15, by Rev. W. W. urst, Mr. L. J. Weeks and Mrs. Alice Prewett, oth of Copiah county, Miss.

BARLOW—PITTS.—At the residence of Capt. om Barlow, Jan. 8, by Rev. W. W. Hurst, Mr. H. Barlow and Miss Ella Pitts, of Copiah ounty.

WALKER—BAILEY.—In the Methodist hurch, in Rayne, La., Wednesday, Feb. 15, at n o'clock A. M., by Rev. H. Armstrong, Mr. erry G. Walker, of New Mexico, and Miss Anie S. Bailey, of Rayne.

SEIBERT—GARRETT.—At the home of the ride's parents, Feb. 15, 1893, by Rev. G. W. arrett, Mr. C. D. Seibert and Miss Martha F. arrett, all of Caldwell parish, La.

DOLAND—McCALL.—In the Methodist hurch, Grand Chenier, La., Feb. 14, 1893, by ev. F. N. Swoeney, Mr. Robert Doland to Miss loreece McCall, both of Grand Chenier, La.

TUCKER—MOSBY.—In the Methodist hurch, Holly Springs, Miss., Feb. 16, 1893, by ov. T. W. Lewis, Mr. Geo. G. Tucker, of Shaw, Miss., and Miss Maseppa Mosby.

HARKNESS—TAYLOR.—In the parsonage, Holly Springs, Miss., Feb. 22, 1893, by Rev. T. W. Lewis, Mr. Desoici Harkness and Miss Emma . Taylor.

GRAY—BAILEY.—At the Southern Methodst Church, Crowley, La., Feb. 19, 1893, by Rev. W. W. Drake, Mr. J. D. Gray to Miss Sallie Bailey, both of Crowley.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

SIMMONS—Mrs. M. H. SIMMONS, eldest daughter of W. C. and C. D. Vaught, was born Dec. 31, 1861, and died at her home, in Magnolia, Miss., from much and lingered suffering, Dec. 23, 1892.

As a child she was kind, loving and obedient. Her youth was pure, bright and dutiful. In the beauty of her girlhood she gave her young heart to God, and, taking the Divine Master as her pattern, she fashioned her life according to his Word. She was married to T. C. Simmons, Sept. 13, 1887, whom she leaves with three bright little children—Clara, Oliver and Clifton—to mourn their greatest loss. As a wife and mother, her love and devotion was of the purest type. She lived an exemplary Christian life, abounding in good works and kind words. Her zeal and love for the church were unbounded. Never did there throb a warmer, more helpful, and sympathetic heart for the pastor, not governed by any personal or peculiar fancy, but that she always regarded them as her spiritual teachers sent of God. "A woman who feareth the Lord, she shall be praised," truly, for her name, "Mollie," is a household word in every home, always spoken in the tenderest accents, for none knew her but to love her, and none speak of her but to praise her. Naturally possessed of refinement and womanly dignity, she had cultivated the Christian graces until she was the most perfect child-like character I have ever known, specially marked in her humble trust in God.

Death did not take her by surprise. Several times during her protracted illness she said to me that she would love so much to live to raise her children, and at times was buoyant and hopeful, speaking of plans and purposes laid out for the future; but the monster disease, which baffled the skill of her faithful physician, would strike a deeper hold upon her vitals, and she would give all back into the hands of God. Most patiently did she suffer, never complaining against the divine—always, "I am ready if he wills it," and would talk so sweetly of the perfect peace and assurance that possessed her soul. Thus death found her, and thus she passed away in the triumphs of a living faith. Her life is a rich heritage to the church, and her death a complete triumph over every fear and doubt.

May the God of all grace bless the husband and dear children, and comfort all so sadly bereft!

HER PASTOR.

PORTER—Mrs. MARGARET E. PORTER, daughter of William L. Baird and Margaret Murphy, was born in Wilkinson county, Miss., Feb. 20, 1826, and died in Houston, Texas, Jan. 19, 1893. She married James Brown Porter, of Giles county, Tenn., Dec. 18, 1844. This marriage proved to be a happy union of hearts and hands. Of these two it may truthfully be said: they bore life's burdens and trials bravely, patiently; happy in each other's love, in sunshine and in slurm, in prosperity and affluence, in poverty and trials sore—they were the same devoted household. Seven children were born to them: three of this loving family—father and two sisters—have crossed the river and are watching and waiting for the coming of those left behind, and, no doubt, there was a happy meeting when mother got home.

The subject of this memoir was reared under the care and training of a true Christian mother, whose whole life was an exhibition of the power of the gospel of Christ; fortunate also in having Mrs. Halsey—a noted teacher both in Mississippi and Texas—as her instructor and model in her girlhood days.

She was a consistent member of the M. E. Church, South, from her very childhood, and met death without a murmur. She died in the faith, her name enrolled among the worshipers at Shearn Memorial Church, Houston, and we rejoice to believe that according to her faith and works, her name is enrolled in the Lamb's book of life, and that her freed spirit, loosed from its frail tenement, is now basking in the sunshine of God's love.

BYTHEL HYNES-BAIAN.

Pidcoc, Coryell county, Tex.

NAIL—NATHANIEL H. NAIL was born in South Carolina, July 31, 1822; died Dec. 18, 1892. Bro. Nail was a member of the Methodist Church at Spring Ridge. He loved his church, and was devoted to his family. He lived to see all his children grown and members of the church. He took up one of his little grandchildren and blessed it, and then fell asleep in Jesus, on Sunday morning past, just at sunrise, and was buried at Spring Ridge Cemetery, there to await the resurrection morning.

May God bless the bereaved mother, children and grandchildren, that they may be faithful and meet him in heaven at last!

J. A. HOBBS.

Terry, Miss.

LEE—A short time since we were called on to bid adieu to an esteemed friend, a loving husband, kind brother, affectionate father and son. WILLIE LEE, the subject of this tribute, was the son of Leonard and Lizzie Lee, was born Oct. 19, 1859, and died Jan. 18, 1893, aged thirty-three years two months twenty-nine days. His illness was but a few days, though painful, and was borne with patience. It was noticed that even when suffering intensely he would thank those who ministered to him. Though not a member of the church, yet he leaves a most excellent Christian character, a record of uprightness of life and purity of heart, of devotion to his parents, brothers, sister and friends. As a neighbor he was true to his fellow-man; ever ready to act his part in all the public movements of his neighborhood.

His death has made many hearts sad, for many friends had he who mourn their loss. We grieve that he was taken so prematurely from his parents, wife and little children who so much need a father's care; but we sorrow not as those who have no hope, for we are told, just before he died he called his wife to him and asked her to go home with him. We deeply sympathize with the bereaved ones, especially the little fatherless children and lonely wife who have now a desolate home.

May he who wounds to heal bind up the bleeding hearts, and pour the balm of his consolation upon them! May his infinite love surround the fatherless children, and preserve them from the evils of this life! May the Holy Spirit guide the bereaved mother; give her grace to so train the little ones that they may meet, an unbroken family, in the celestial city, where there is no death, no parting nor sorrow. While we can't understand why a wise and merciful God should have taken him from the family who so much need his guidance, we know the Lord doeth all things well.

A FRIEND.

Lone Pine, Madison county, Miss.

HARRIS—MARTHA CORINNA HARRIS, daughter of Robert M. and Elizabeth B. Harris, was born Jan. 11, 1852, in Choctaw county, Miss., and died at her home in the town of Stewart, Montgomery county, Miss., Jan. 9, 1893.

Hers was a life of usefulness, spent largely in teaching school, to which work she was specially adapted. One year before her death, a severe attack of *la grippe* completely destroyed her already failing health. Her lungs became involved and she gradually wasted away. She was an intelligent, loyal Methodist; she loved her church. An amiable, well-rounded Christian, she loved God, prayed and worked for the good of humanity. As a daughter, she was tender and greatly devoted; as a sister, she was gentle, loving and true. Her frail body is in the dark, cold grave; her spirit has gone to God. The large family of which she was a member is now equally divided, half on earth, half in heaven. Father, mother, two sisters and three brothers had gone before: four sisters and four brothers are left behind. Thank God all are trying to follow on! God help us to be faithful. Her brother,

W. C. HARRIS.

Inka, Miss.

RAMSEY—Died, at Ramsey, La., on Jan. 17, 1893, aged sixty-three years, lacking one month and nine days, Mrs. ELIZABETH ANN RAMSEY, wife of Dr. J. B. Ramsey, and daughter of Col. W. L. Cole, Sr., of Daleville, Miss. She was married at her father's residence, May 28, 1846.

None knew her but to love her. She was a quiet, unobtrusive Christian. As such, her Christian virtues shone forth in her daily life and walk. She was a devoted wife and mother, an obedient daughter and loving sister, beloved by all who knew her. Her stricken husband writes, "Her faith in God and the resurrection was unshaken," and adds, "I have lost my pillar of support, and am at sea without a rudder."

She was a consistent member of the M. E. Church, South. The writer knew her for many years, and always found her the same even-tempered Christian. Truly she served her "generation and fell on sleep." "They that sleep in Jesus will God bring with him."

Dear Sister Lizzie, we expect to meet again where parting is no more. May the Lord sustain the stricken ones!

G. B.

ATKINS—WILLIAM J. ATKINS, after a long and painful illness, peacefully fell asleep at his home in Choctaw county, Miss., Aug. 14, 1892. He was born Jan. 22, 1848. He was married to Miss Delilah Dobbs, Oct. 22, 1874. When he was a young man he made a profession of faith, and joined the M. E. Church, South.

Bro. Atkins was in the true sense an upright and useful man. His community was made better by his life. As a citizen, business man and Christian, he was true to every interest. As a husband, father, friend and Christian, he was faithful, affectionate and devoted. The large audience at his funeral attested his worth.

W. A. DOLLAR.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

ACME BLACKING is cheaper at 20 cents a bottle than any other Dressing at 5 cents.

A LITTLE GOES A LONG WAYS because shoes once blackened with it can be kept clean by washing them with water. People in moderate circumstances find it profitable to buy it at 20c. a bottle, because what they spend for Blacking they save in shoe leather.

It is the cheapest blacking considering its quality, and yet we want to sell it cheaper if it can be done. We will pay

$10,000 Reward

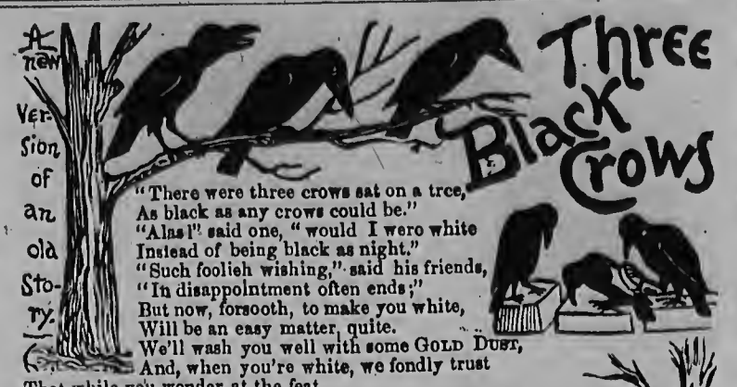
for a recipe that will enable us to make WOLFF'S ACME BLACKING at such a price that a retailer can profitably sell it at 10c. a bottle. This offer is open until Jan. 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

Old furniture painted with

PIK-RON

(this is the name of the paint), looks like stained and varnished *new furniture*. One coat will do it. A child can apply it. You can change a pine to a walnut, or a cherry to mahogany; there is no limit to your fancies. All retailers sell it.


A new Version of an old Story.
Three Black Crows
"There were three crows sat on a tree,
As black as any crows could be."
"Alas!" said one, "would I were white
Instead of being black as night."
"Such foolish wishing," said his friends,
"In disappointment often ends;"
But now, forsooth, to make you white,
Will be an easy matter, quite.
We'll wash you well with some GOLD DUST,
And, when you're white, we fondly trust
That while you wonder at the feat,
Your happiness will be complete."
Behold him now as white as snow!
Wonder of wonders! saith the crow,
"If GOLD DUST POWDER makes black white,
'Twill surely all the world delight;
And mistress, mother, nurse and maid
Will find themselves henceforth well paid
In using this great help for all,
The household's needs—both great and small;
For dishes, kettles, pots and pans,
For paint, and floors, and milkmen's cans—
It surely will great comfort bring,
And clean each dirty place or thing;
For what will make a black crow white,
Will make whate'er is dingy bright."
GOLD DUST WASHING POWDER.
N. K. Fairbank & Co.,
Sole Manufacturers,
Chicago, St. Louis, New York, Boston, Philadelphia, Baltimore, New Orleans, San Francisco, Portland, Me., Portland, Ore., Pittsburgh and Milwaukee.

FRANTZ & OPITZ,

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Cotton Presses, Factories, and the Family trade supplied at Lowest Market Rates.

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LOW PRICES! TIME PAYMENTS!

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Write for terms and further particulars.

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STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St. New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

ASK YOUR GROCER FOR *The Celebrated*

CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION Lbs.

Write for Samples. Sent Free. Menier, Union Sq., N. Y.

1893. 1893.

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Giving its customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue **FREE** to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount, as Soon as Adjusted.

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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

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Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

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Incorporated as a Mutual Company in 1849.
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

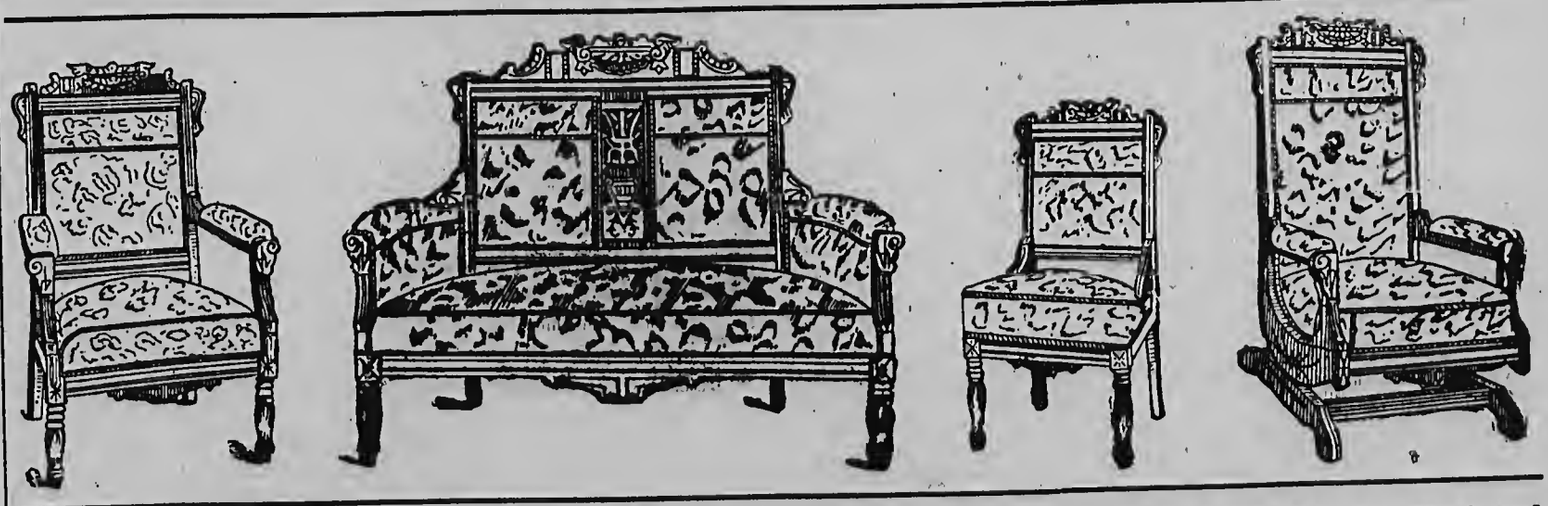
Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Waterford circuit, at Lebanon	Mar. 11, 12
Pott's Camp, at Pott's Camp	18, 19
Holly Springs, at Holly Springs	25, 26
Holly Springs circuit, at Hudsonville	Apr. 1, 2
Byhalia circuit, at Emery	8, 9
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	21, 23
East Holly Springs	29, 30
Cornersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 11, 12
Sardis	18, 19
Batesville, at Wesley	25, 26
Courtland, at Center Hill	26, 27
Como, at McGee's	Apr. 1, 2
Morganville Miss., at Forest Hill	8, 9
Hernando	15, 16
Nesbit's, at Pisgah (Tues.)	18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Madodon	29, 30
Pleasant Hill, at Lores	May 6, 7
Pamola (Wed.)	10
Mt. Vernon, at Mt. Vernon	13, 14
Corkrant	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Mar. 5, 6
Tillatoba	11, 12
Minter City and Strathmore	18, 19
Coffeeville	25, 26
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Toccopola	15, 16
Oxford station	18, 17
Abbeville	22, 23
Cherry Hill (Wed.)	26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

E. A. BURROUGHS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

J. H. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Mar. 4, 5
Beleu	11, 12
Lyon	18, 19

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST. FIRST ROUND.

Cane River, at Marvin's Chapel	Mar. 4, 5
Natchitoches station	5, 6
Many, at Prospect (Fri.)	10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 19
Wesley, at Wesley	25, 26
Coushatta, at Coushatta	26, 27

HOSE. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Mar. 5
Plaquemine and Donaldson, at D.	12
Dryades	19
Mureau	26
Carondelet (morn.)	Apr. 2
Crapo (even.)	2
Lowe Coast	9

The District Conference will convene Thursday, April 13, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Spring Creek, at S. C. Camp Ground	Mar. 4, 5
Dry Creek, at Pine Grove (Tues.)	7
Bayou Chicot, at Chicot	11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. S. DAVIES, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Crowley	Mar. 4, 5
Plaquemine Brulee, at C. B.	11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Franklinton, at Mt. Hermon	Mar. 4, 5
Amite City, at Tangipahoa	5, 6
East Feliciana, at Oak Grove	11, 12

P. A. JOHNSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Trenton, at New Prospect	16
Marvin, at Marvin	18, 18
Brandon station	25, 27
Westville, at Westville	Apr. 1, 2

E. McDONALD, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Terry, at Terry	Mar. 4, 5
Pleasant Grove, at Pleasant Grove	10
Providence, at Salem	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18 19
Gallman, at Bethesda	25, 26
Hazlehurst station (night)	26

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Why Not circuit, at Why Not	Mar. 4, 5
Chunkey circuit, at Chunkey	11, 12
Meridian—Central Church	19, 20

T. L. MALLEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Warren, at Wesley Chapel	Mar. 4, 5
Mayersville, at Mayersville	11, 12
Rocky Springs, at Dan Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Eastabuchie circuit, at Eastabuchie	Mar. 4, 5
East Pearl circuit, at Wesley Chapel	11, 12
Tallsheck circuit (Tues.)	14
Covington circuit	18, 19
Augusta circuit, at Augusta	25, 26

Brethren will note the changes in the above round and govern themselves accordingly.

HARRY K. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Silver Creek, at S. Lake	Mar. 4, 5
Pocahontas, at Pocahontas (Thurs.)	9
Tranquil, at Tranquil	11, 12
Edwards (Thurs.)	16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

E. H. MOUNGER, P. E.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

DWYER BROTHERS.

MAMMOTH WHOLESALE DEALERS IN NOTIONS AND FURNISHING GOODS, FANCY GOODS AND HOSIERY.

One of the most conclusive evidences of the position which New Orleans has won for herself as the commercial metropolis of the South is to be found in the value and extent of the trade which she commands, and in the number and strength of her wholesale and jobbing houses, and among this number and deserving of a conspicuous place at the head of the list is the well-known and reliable house of Dwyer Bros., the Mammoth Notions and Furnishing Goods House. Those who know New Orleans at all know that this house has stood at the head of the list in its respective line since the year they opened up in their old quarters, at 10 and 12 Magazine street, where they did a business of $200,000 per annum, with a total force of seven men, employers and employees. Here business continued to increase until their old quarters became inadequate and were torn down and the mammoth Dwyer Block erected, which is by far the largest store in New Orleans. It is an eight-fifty brick structure, with white stone trimming, 50x103 feet in dimension and 126 feet in height; is absolutely fire-proof, and is finished and constructed in the most modern style of architectural skill and workmanship.

This immense building is used for sales purposes and packing and shipping only, not being large enough to carry their stock. They require the use of several large storehouses for that purpose.

The firm of Dwyer Bros. was the first in the Southern States to introduce a strictly net cash business, and were criticised for so doing. The great success which followed this venture awakened the merchants to the fact that the Dwyer Bros. were fully abreast of the times, and their grand example is now being followed by no less than seven large houses in the South.

These gentlemen have demonstrated that New Orleans has energy and life enough without the assistance of Northern brains or capital to make a close cash business a success. Dwyer Bros. are the third largest jobbers in the United States, having a total line of over 6 100 customers. They control almost all the trade of New Orleans, and do an extensive business in Colorado, Indian Territory, North and South Arkansas, Georgia, Alabama, Mississippi, Louisiana, Kentucky, Tennessee and the West Indies, as well as the near-by States. The success of this large concern has been phenomenal and was almost a foregone conclusion at its inception. The same combination of forces were put to work in this house that have wrought the success of other large institutions; chief among these are the business activity, energy and ability of the members of the firm, and the superior size and quality of the stock which they keep constantly on hand, and the business of the firm aggregates over $1,000 000 annually. The individual members of the firm are A. J. Dwyer, Geo. H. Dwyer and W. H. Dwyer. They are men in the full activity of life, and, though they have a pay roll of some sixty employees, yet every department is under the immediate supervision and direction of the members of the firm. This enables them to buy with discretion, to sell with care, and keep constantly a full and complete stock for the selection of their customers.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. W. Wellborne, J. Uber, J. Ritchey, R. Bradley, W. B. Hines, W. D. McCullough, Hicks M. Hills, J. A. Parker, P. H. Huwse, J. White Davis (2) W. M. Williams, A. C. Miller, K. A. Jones, W. J. O'Bryant, W. F. Sanders, Ben Jaco, Richmond Randle, G. E. Greene, W. P. Kimball, H. E. Thompson, Geo. Newton, S. D. Gillis, R. H. Barr, A. F. Watkins, I. F. Robinson, E. P. Craddock, E. McNabb, J. A. B. Jones, T. H. Klog, T. B. Hollimon, C. G. Andrews (4), W. W. Morse, R. B. Downer, G. W. Buchman, K. A. Jones, D. P. Bradford, J. N. Tucker, W. C. Black, T. H. McClendon, W. C. Harris, John Ritchey, V. V. Boone, M. L. White, N. B. Norwood, S. S. Keener, Heslep R. Tucker, W. M. Sanders, J. M. Franklin, J. M. Weems, Thos. B White (2), J. W. Medlock, D. C. Langford, S. P. Goar, J. M. Wyatt, R. W. Bailey, J. Wilson Brown, A. C. Flowers, R. M. Evans, H. C. Brown, R. G. Porter, S. B. Myers, L. P. Haney, J. C. Mimms, L. J. Jones, W. H. Lewis, T. B. Holloman.

Messrs. H. O Nurton, Wirt Collins, W. J. Londerbuogh, E. H. Caldwell, T. M. Flowers, J. W. Fortenberry, Wm. Conkesy, Geo. J. Reiley, J. N. Lipscomb, Dr. C. K. Wilcox, S. B. Myers, A. J. Sirluger, E. M. Corwey, W. N. Lewis, W. H. Magruder, N. Williams, D. D. Carter, W. D. Gaskins, Henry Hall, L. O. Murphy, A. J. Prince, Jos. Boisseau, G. W. Bayard, A. G. Swan, J. W. Curry, A. Gordon, S. W. Collins, W. Jno. Garland, N. G. Augustus, R. M. Tindall, Laird & Dominick, Thos. M. Norrell, A. J. Lowdoo, W. C. Lester, C. M. Ramage, E. W. Gilum, M. E. Jones, Dr. S. P. Ward, Black & Dupree, Monroe Morris, J. C. Melby, Thos. A. Davis, N. B. Wakefield, W. Ira Smith, J. K. Cobb, Theodore H. Sessions, T. L. Venable.

Mesdames E. C. Tait, James A. Lock, S. W. Smith, Alice Harrison, Mary Pulley, B. M. Kimball, A. J. Roberts, M. L. Walmsley, N. Eldridge, M. A. Norman, J. F. Greenwood, M. J. Hatch, Lou Powell, W. W. Riley, M. C. Hively, G. C. Phillips (2), W. G. Johnson, Hettie A. McRee, R. A. Thom, Lamm McKee, L. C. Spencer.

Misses J. S. Ball, Mittie Doty.

Feb. 28.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7⅜
Ordinary	7⅞
Good ordinary	8⅜
Low middling	8⅝
Middling	9
Good middling	9⅜
Middling fair	9⅞
Fair	10
Galveston middling	9
Mobile middling	8⅞
Memphis middling	9 1-16

SUGAR.

OPEN KETTLE:	
Prime	3 3-16 — 3¼
Fully fair	3 3-16 — 3¼
Good fair	3 — 3⅛
Common	2¾ — 2⅞
CENTRIFUGAL:	
Seconds	3¼ — 3⅛
Prime yellow	3 15-16 — 4
Gray white	— — — —
Choice white	— — — —
Standard granulated	— — — —

MOLASSES

OPEN KETTLE:	
Fancy	— — — —
Fair	— — — —
Good common	— — — —
SYRUP	— — — —

RICE.

No. 2	1⅞ — 2
Good	3¼ — 3⅛
Fair	2⅞ — 3⅛
Prime	— — — —
Rough, ₩ bbl.	1 25 — 2 75
POLISH, ₩ ton	15 00 — 16 00

FLOUR.

Extra Fancy	3 62½ — 3 70
Fancy	3 35 — 3 45
Choice	— — — —
Minnesota Patents	4 75 — —
Winter wheat patents	4 00 — 4 25
Minnesota bakers	4 50 — 4 62½

CORN PRODUCTS.

Corn meal	2 40 — 2 50
Cream meal	— — — 2 50
Grits	2 90 — —
Hominy	3 25 — —

GRAIN, ETC.

CORN:	
White, ₩ bushel	— — — 54
Yellow	— — — 54
Mixed No 2	— — — 53
OATS:	
Western	40 — 42
Texas rust-proof	39 — 40
BRAN:	
₩ cwt	90 — 92½
HAY:	
Prime	16 00 — 16 00
Choice	17 00 — 18 00

PROVISIONS.

PORK:	
Mess (Standard)	19 50 — 19 75
Prime Mess	20 00 — 20 50
Rumps	19.50 — 19 75
BACON:	
Fancy Breakfast	14 — 14½
Shoulders	— — — —
Sides, short rib	11¾ — 11⅞
Sides, long clear	11¾ — 11⅞
HAMS:	
Sugar-cured	15 — 15½
DRY SALT MEATS:	
Shoulders	10⅛ — 10⅛
Sides, short rib	11 — 11⅛
Sides, long clear	11 — 11⅛

GROCERIES.

COFFEE:	
Prime	20¼ — —
Fair	19¾ — —
Common	17¼ — —
TEAS:	
Choice	18 — 65
He-No	— — — —
BUTTER:	
Western Creamery	31 — —
Western Dairy	25 — 28
Common	— — — —
LARD:	
Refined	10¼ — 10½
OILS:	
Coal, bbls	7¾ — —
Coal, cases	13½ — 14
Cotton seed, crude	53 — 54
Lard, Extra No. 1	— — — 90

VEGETABLES.

CABBAGES:	
Western, ₩ head	— — — —
Chicago, ₩ 100	— — — —
Louisiana	2 00 — 2 25
POTATOES:	
New Louisiana	— — — —
Western	2 75 — 3 25
ONIONS:	
New Louisiana	— — — —
Western	4 50 — 5 00

BALING STUFFS.

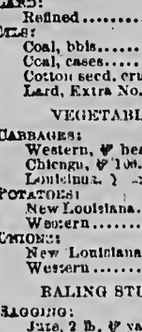
BAGGING:	
Jute, 2 lb. ₩ yard	6¼ — —
Jute, 1¾ lb. ₩ yard	5¾ — —
Lane Mills Cotton Bagging	— — — —
BALING TWINE:	
₩ lb	7¼ — 12½
TIES:	
₩ bundle	95 — —

SUNDRIES.

POULTRY:	
Old Hens, Western	5 00 — 5 50
Young Chickens	3 00 — 4 00
Chickens, Southern	4 00 — 4 50
Young	2 75 — 4 00
Turkeys, Southern	12 00 — 15 00
EGGS:	
Western	— — — —
Southern	12 — 12½
WOOL:	
Lake ₩ lb	— — — —
Louisiana	— — — —
Burry	— — — —
COUNTRY HIDES:	
Green Salted, ₩ lb	— — — —
Dry salted	— — — —
FERTILIZERS:	
Cotton seed, ₩ ton	21 00 — —
Meal	25 00 — 27 00
Pure ground bone	30 00 — 32 00
Muriatic acid, ₩ lb	— — — 2
Sulphuric acid	— — — 2

—*Times-Democrat*, Feb. 28.

Unlike the Dutch Process



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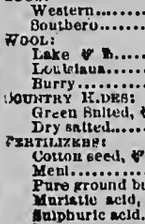

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NEWS OF THE WEEK.

DOMESTIC.

The Hawaiian treaty, it is thought, is dead for the season. This is reluctantly conceded even by its friends.

A fire occurred in the Southern Pacific yards in San Antonio, Texas, on Feb. 23. The losses are placed at $100,000.

A special meeting of the camp of Confederate veterans in New York City was held, on Feb. 24, at their headquarters, and appropriate resolution adopted extolling the life and character of Gen. Beauregard.

The Bethlehem Iron Company has received official notice that a contract was awarded them for over $2,000,000 worth of heavy armor plates. The entire contract was $3,800 000. This will give work for the next five years to the company.

The Commissioner of Agriculture of Arkansas has issued a call to cotton growers to meet in convention in Little Rock, on March 10, for the purpose of reducing the cotton acreage this season, and to select delegates to the convention which will be held at Vicksburg, Miss., March 20.

There being some doubt that Congress will abrogate the World's Fair Sunday closing clause, the Chicago *Times* is agitating the return to the United States government of the $2,500 000 advanced to the Columbian Exposition commission on condition of Sunday closing, and thereby release the commission from the pledges given on accepting the gift.

Senator White has succeeded in gaining the consent of the Appropriation Committee to place on the Naval Appropriation bill, which has come from the House, an amendment providing for the establishment of the dry dock at Algiers, La., an appropriation of $50,000 to begin work. This amendment will have to go into conference with the bill if it passes the Senate.

The Indianapolis admirers of President Harrison are arranging to give him a reception when he returns from Washington. There will be addresses of welcome by prominent citizens, and all the clubs of the city will join in a street demonstration. The President has discouraged the efforts of his friends to show their appreciation, but has not positively declined the proposed honor.

On the announcement of the demise of Gen. Beauregard, his friends and admirers lost no time in organizing a movement to secure the erection of a suitable monument to his memory, and already a considerable sum has been subscribed. The movement was undertaken by the Henry St. Paul Battalion Veteran Association, and it has met with such prompt and general favor that there is no doubt of its success.

The National League of America, on Feb. 25, issued an address to Irishmen. It is signed by the president, secretary and treasurer. In reference to the Home Rule bill, introduced by Mr. Gladstone in the British House of Commons, it says: "This measure cannot be accepted as a full and completed settlement of the claims of our people, and we have no hesitation in declaring that, instead of a blessing, it would prove a curse to our country."

The following gentlemen will be President Cleveland's Cabinet: Walter A. Gresham, of Indiana, Secretary of State; John G. Carlisle, of Kentucky, Secretary of the Treasury; Daniel S. Lamont, of New York, Secretary of War; Wilson S. Bissell, of New York, Postmaster General; Hoke Smith, of Georgia, Secretary of the Interior; Hilary A. Herbert, of Alabama, Secretary of the Navy; J. Sterling Morton, of Nebraska, Secretary of Agriculture; Richard Olney, of Massachusetts, Attorney General.

FOREIGN.

The Archduchess Margaret of Austria, the niece of the Emperor, will this year receive the honor of the golden rose from the Pope. The jewel is valued at $50,000.

A serious commercial crisis is threatened in Paris on account of the slackness of the current trade and rash speculation in bullion. Several of the firms are bankrupt and more are expected to fail.

Official figures show that the export of cattle to Great Britain last year amounted to 98,755 head, a decrease of 10 000, as compared with previous year. The export of sheep from Canadian ports fell off from 32,000 to 16,000.

The exhibits that Emperor William will send to Chicago for exhibition include the cup presented to him by the Rhine provinces, and illuminated address presented to William I. Two field marshal staffs that belonged to the late Count von Moltke will also be sent. The exhibits will fill forty cases.

Notwithstanding the expressed resolution of the masters and men in the Lancashire cotton spinning industry, so far as represented by the Masters' Federation on one side and the Amalgamated Association of Cotton Spinners on the other, to resist any change from the base assumed at the beginning of the struggle, there was a break at Oldham on Feb. 24, where one-quarter of a million spindles resumed operation at a reduction of 2 and 2½ per cent. in wages, or just one-half the amount on which the Masters' Federation has insisted.

Trusts and combinations are unpopular. But there is one form of trust against which no one has anything to say. That is the trust the public reposes in Hood's Sarsaparilla—because they know HOOD'S CURES.

Hood's Pills are purely vegetable.

The Pope has improved in health, and on Feb. 26 he was able to receive the Scottish pilgrims.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interest in our readers.

FEBRUARY PERIODICALS.

—BOOK-BUYER. Charles Scribner's Sons, New York. Price, $1.

—JOURNAL OF HYGIENE. M. L. Holbrook, New York. Price, $1.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, 50 cents.

—MAGAZINE OF HISTORY. National History Co., New York. Price, $4.

—MUSICAL MESSENGER, New York. Price, $1.

—THE LADIES' COMPANION, New Orleans. Price, $1.

—THE PREACHERS' MAGAZINE. W. B. Ketcham, New York. Price, $1.50.

—THE GLOBE-QUARTERLY. W. H. Thorne, Chicago. Price. $2.

—CHRISTIAN THOUGHT. W. B. Ketcham, New York. Price, $2.

—SOUTHERN CULTIVATOR, Atlanta, Ga. Price, $1.

—LIGHT, Natchez, Miss. Price, $1.

MARCH PERIODICALS.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

—POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

—FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1.50.

John C. Eno, who some eight years ago got away with some $2,000,000 and skipped to Canada, has returned to New York and surrendered himself. He was admitted to bail in the sum of $20,000.

North Alabama is wild over the finding in true fissure veins of gold and silver ore, the latter in nuggets pure enough to be wrought. The find is in the hills adjacent to Short and Town Creek, and was struck by experienced prospectors from the far West.

It is reported that a new plague has broken out among the cattle of Illinois, and that experts in the diseases of cattle can make nothing of it. The disease made its appearance in Montgomery county. One farmer has lost sixteen head within a few days, and others are sick and will die.

FOR SALE.

Eggs from prize-winning

Plymouth Rock Chickens.

Extra fine. To suit the times.

I will sell 13 eggs for $1.00 for this season only. Give me a trial. Address

MRS. JAMES A. LOCK,
Mayhew, Lowndes Co., Miss.

LOST!

One common-size Zinc Trunk, taken through mistake or stolen from Iron Mountain depot, Memphis, Tenn., on or between the 14th and 16th of January, 1893. We were moving from Memphis to San Antonio, Texas. The trunk contains stove table-ware, my credentials and other things I need very much. Any one knowing or hearing of such a trunk will please notify me of same at Fairview, Wilson Co., Texas, and oblige W. T. BARNETT.

READ THIS!

(*I SEND BY MAIL.*)

The Making of a Man (Lee)	$1 50
Peloubet's Notes on S. S. Lessons—1893	1 25
Hurlburt's Notes on S. S. Lessons—1893	1 25
Journey in Palestine (Carradine)	1 25
Behold the Lamb of God (Withers)	75
Methodism in Texas (Thrall)	75
Leaves from the Tree of Life (Pickett)	75
The Coming Kingdom (Wadsworth)	75
Christian's Secret of a Happy Life (Paper, fifty cents)	75
Sanctification (Carradine) (Paper, 40c.)	80
The American Pulpit (Paper, 50c.)	1 00
Lands of the Orient (Chapman)	1 25
Letters from the Orient (Mrs. Bishop Wilson)	1 00
Revisions of the Discipline (Petersen)	75
Book of Forms (for pastors) (Allen)	50
Man of Galilee	75
Methodist Steward	75

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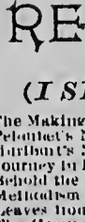

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This beautiful baby boy, the son of Geo. B. and Janetta Harris, Webster, Ind., is one of thousands completely cured by the CUTICURA REMEDIES of a torturing and disfiguring skin disease, after many doctors and remedies had wholly failed. The marvelous cures daily performed by these great remedies have astonished all familiar with them. None but mothers realize how these little ones suffer when their tender skins are literally on fire with itching and burning eczemas, and other itching, scaly, blotchy and pimply skin and scalp diseases. To know that a single application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a permanent and economical (because most speedy) cure, and not to use them, is to fail in your duty. Parents, think of the mental and physical suffering to be endured in years to come from neglected skin, scalp and blood diseases. Cures made in infancy and childhood are almost invariably permanent.

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Christian Advocate.

VOL. 40.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 9, 1893. WHOLE NO. 1907.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Great Britain's Welcome to Miss Willard.

BY LADY HENRY SOMERSET.

Remarkable as has been the power of ur transatlantio friends to attract im- ense audienoes and awaken British nthusiasm, none, perhaps (John ough and Dwight L. Moody not ex- epted), have evoked more universal nterest or received a greater ovation han has Miss Frances E. Willard dur- ng her three months' stay in England. n this age of great oonvenings it is ol often that a single meeting marks n epoch, even though it be in the in- erest of a reform that has now forged s way to the front in the politics of ngland's regnant party, and, *mirabile ictu*, finds a place in the Queen's peech to Parliament. This is a state- ent noteworthy, indeed; but it is true the national welcome, for it was othing less, accorded to America's hite Ribbon leader at the recent reat meeting in Exeter Hall.

Thero is, perhaps, no better gauge the state of public sentiment toward easo or an individual than the atti- ude of an Exeter Hall audience. This mous auditorium has been so long he battle-ground of all religious ovements and reforms that, to the ustomed eyes of its habitues, the nprecedented character of that as- embly was a marvel. Even in the ty of London it is not difficult to ally the adherents of a single reform; ut to convene fifty distinct lines of re- gious, philanthroplo and reformatory ork is something which, so far as I now, has never before ocourred in the reatest metropolis of the world.

On the huge platform were seated en and women whose names are ousehold words throughout the Eng- sh-speaking race. Members of Par- ament, dignitaries of the ohuroh, and adies of society, side by side with the aders of the labor movement and the alvation Army. A delegation appoint- d from the Methodist Church, the aptist, the Congregational, the Soci- y of Friends elbowed canons of the stablished Church and temperance aders of the Catholic hierarchy, while he chief Jewish rabbi sent a congratu- atory letter, and signed the address of elcome, which was also attested by hree hundred local Unions of the ritish Women's Temperance Asso- iation.

Among the societies represented on he platform were the World's Women's hristian Temperance Union, British omen's Temperance Association, nited Kingdom Alliance, Young Ab- tainers' Union, Independent Order of ood Templars, Independent Order of he Rechabites, Anti-Opium League, oman's Anti-Opium Emergency eague, Church of England Temper- nce Society, Total Abstaining Section f the Young Women's Christian Asso- iation, Young Men's Christian Asso- iation, Band of Mercy, Salvation rmy, International Christian Police ssociation, Church Army, West Lon- o Wesleyan Mission, Woman's Suf- age Society, Peace Society, Vegeta- an Society; the Rev. Armstrong Ben- tis, B. A., and six ministers, a depu- ation from the Wesleyan Church; ower Hamlets Mission, Baptist Total bstinence Society, Congregational otal Abstinence Society, Women's iberal Federation, National Union of omen Workers, National Vigilance ociety, Prison Gate Mission, Friends' emperance Union, Presbyterian Tem- rance Union, Students' Total Absti- nce Association, New Church Tem- rance Society, Catholic Total Absti- nce League of the Cross, National emperance Federation, Phœnix Or- rs, London Temperance Hospital ard, Railway Temperance Union, emplar and Temperance Orphanage ard, English Sunday Closing Asso- iation, East London Mission Institute, orking Women's Teetotal League, tchers' Total Abstinence Society, kers' Total Abstinence Society, Gen- al Postoffice Total Abstinence Soci- y, Women's Trades Union Associa- on.

The speakers, twelve in number, ere each one equal to filling Exeter all in the strength of individual repu- tion; but they gladly limited their eeches to five minutes each, rejoic- g to be among those who did honor the distinguished guest whom the owds had assembled to greet in num- rs so large that the tickets could ve been sold twice over; and some rtunate possessors, more sordid than thusiastic, were disposing of them three times their original value at the entrance, where they were eagerly purchased, even for the overflow meeting which had speedily to be organized, so great were the crowds demanding entrance.

Nothing could exceed the enthusiasm with which the speaker of the evening was greeted. The vast audience rose with a cheer on their lips, and waving white handkerchief in hand, and for several minutes the expression of their admiration seemed as though it would never subside. A thrill of pleasure comes to our hearts when one is thus recognized who has toiled so long and patiently for others' weal, for it is good, indeed, to pour out the fragrance of our welcome, affection and praise, and place our tribute in the warm clasp of living hands rather than lay it on the cold marble of a tomb.

After such a greeting as has been described, it was not an easy task to organize a demonstration worthy to be compared with that of Exeter Hall; but the United Kingdom Alliance, the strongest temperance society in Great Britain, proved equal to the undertaking. Five thousand persons assembled on consecutive evenings in the great Free Trade Hall in Manchester, the second city in England, and the headquarters of the Alliance. Canon Wilberforce and Sir Wilfred Lawson were the chairmen. Testimonials were presented by the Alliance and other temperance societies, and the entire audience rose to receive Miss Willard—a greeting which was, perhaps, excelled only by the enthusiasm which brought them to their feet again, and caused a hearty British cheer to echo through the historic hall that had witnessed the triumphs of Cobden, Bright and Gladstone, as she closed her speech. "A wonderful address," said a veteran leader who had ganged every speaker on the temperance platform for the last forty years. "I have never heard it excelled, and, perhaps, not equalled."

Similar demonstrations have been held in Charrington's great hall, in the heart of the East End of London; in Liverpool, where Miss Willard was welcomed by the Women's Liberal Federation; in Birmingham and Leeds, Nottingham and Sunderland, and in St. James' Hall, London, by invitation of the indefatigable Rev. Hugh Price Hughes, on Temperance Sunday.

The Methodist Churches of London, not to be outdone, have already given a social reception to the most prominent figure among Methodist women of America, and on Feb. 27 they are to accord her a formal public greeting in John Wesley's famous City Road Chapel.

Scotland has added her quota to the universal enthusiasm, and, indeed, in the judgment of some of our temperance workers, has exceeded, perhaps, in demonstrating a more expressive sympathy in harmony with their well-known national hospitality. St. Andrew's Hall, Glasgow, which accommodates 5,000 persons, was packed on the evening of Jan. 29, and the great Synod Hall in Edinburgh witnessed the remarkable exhibition of the presentation of a testimonial by Dr. Blaikie, of the University, signed by the official representatives of every denomination in Scotland, together with the testimonials of each of the national temperance societies.

A more notable instance of the result of Miss Willard's life mission could not be instanced than such a recognition from this most conservative body of Christians, who have for so long resisted the work and influence of women. It is, however, no matter of wonder that the work and worth of Frances Willard should have been thus recognized in the mother country, for wherever the temperance cause has a champion, wherever the cause of social purity has an exponent, wherever the labor movement lifts up its voice; wherever woman, with the sunlight of the glad new day upon her face, stretches forth her hands to God, there her name is loved, cherished, and revered. Tried by a jury of her peers, even amid the clashing opinions of this transition age, when the old is unwilling to die, and the new seems hardly ready to be born, there would still come the verdict, "She is a fair opponent, she is a kindly comrade." As Lincoln said, she has "firmness in the right as God gives her to see the right, and moves along her chosen path with malice toward none and charity for all." From that more august and, perhaps, impartial jury, beyond the circle of reform, comes the verdict, prophetic of that which history shall one day record, "She made the world wider for woman, and happier for humanity." We know that America owes her greatness to the sterling worth of those intrepid Puritan pioneers, who were the best gift of the Old World to the New. So Frances Willard, who has in her veins that pure New England blood, owes to her ancestry much of the strength and courage that must ever be the basis of a reformer's character. Away on a Wisconsin farm, amid the cedars sweet and fragrant, and the whispering fields of Indian corn, she caught the inspiration of her life from the mother whose strong and sunny spirit made glad the solitary place, and who brought into the prairie wilderness a most intrepid intellect and a culture exceptionally rare. The brightness of her own great nature made that "desolate" place "blossom as the rose" for her children. On that country farm Coleridge, Wordsworth and Pope were household friends. That enthusiasm for humanity which characterizes Frances Willard's work was breathed into her active mind by one born and bred in the great free-soil State of the North, whose delight it was to teach her little girl to read from the "Slave's Friend." What wonder that in after years one of the greatest achievements of Frances Willard's life was her mission of reconciliation to the women of the South, while yet the scars of war throbbed in their breasts, and new-made graves stretched wide between sections that had learned the misery of hatred! It was the white ribbon taken by her tender hands that bound those wounds, and gently drew the noble-hearted women of that sunny land into the hospitable home circle of the W. C. T. U.

Sacrifice is the foundation of all real success, and it was a crucial moment in Miss Willard's life when she resigned the brilliant position of dean of the first women's college connected with a university in America, and went out, penniless, alone, and unheralded, because her spirit had caught the rhythm of the women's footsteps as they bridged the distance between the home and the saloon in the pentecostal days of the temperance crusade. She has relinquished that which women hold the dearest—the sacred, sheltered life of home. Around her hearth no children wait to greet her. But she has lost that life only to find it again ten thousandfold. She has understood the mystery of the wider circle of love and loyalty, and the world is her home as truly as John Wesley said it was his "parish." She has understood the diviner motherhood that claims the orphaned hearts of humanity as her heritage, and a chorus of children's voices round the world cherish and hail her name, for "organized mother love" is the best definition of the W. C. T. U. Well may we say in the words of our great poet:

"Live and take comfort, thou wilt leave behind
Powers that shall work for thee,
Earth, air and skies.
There's not a breathing of the common wind
That will forget thee; thou
Hast great allies—
Thy friends are exaltations, agonies and love,
And man's unconquerable mind."

ISABEL SOMERSET.

Eastnor Castle, Feb. 6.

Indian Mission.

MR. EDITOR: With your permission I will now comply with my promise, and make a report on Indian Mission work for 1892 in Mississippi.

I think it necessary to make this report, as many of the friends of the mission will not see our Minutes for last year, and especially those outside our bounds.

As many know, I have been agitating the subject for three or four years; but the work proper was not begun until just a little over one year ago. In December, 1891, Bishop Hendrix appointed Bro. W. W. Cammack as missionary and myself as agent for the work, and since that time we have been at work in good earnest, with the following results: Eighteen members received, one, Simpson J. Tubby, having been received just before by Bro. J. C. Long, making up to close of 1892 nineteen members; 16 adults baptized, 2 Sunday-schools organized, 1 church-house built, and another frame up; one, Simpson J. Tubby, licensed to preach, and admitted on trial into the Mississippi Conference; $84 worth of books received and distributed among the Indians, saying nothing of several books given to Simpson J. Tubby last year, and some valuable books this year—the larger part of books donated by American Bible Society. And, then, since the last session of the Conference, Bro. Cammack has organized a day-school, and has about 15 or 16 Indians teaching them, and has received 3 more into the church, making up to date 22 members. Pretty good, as I think, for the first year.

Well, the Missionary Board took charge of the work, and fixed Bro. Cammack's salary at $500, and appointed myself as agent to collect it, and I am glad to report that, by the blessing of God, the earnest co-operation of some of the brethren and sisters, and a nice collection from the Annual Conference, I was able to pay Bro. Cammack's salary in full, and $61.70 for Simpson J. Tubby's expenses, and have $41 in bank to be placed on salary for this year, and then have collected since Conference from Rev. B. S. Rayner, $5; Rev. I. L. Peebles, $5; Dr. T. S. West, $10, and X., $1, making up to date $62 in hand on this year's salary.

And now, brethren and sisters, we have two missionaries, instead of one, to support this year, or $675, less $62, to raise; so we will have to make a special effort, or call upon the Missionary Board to help us this year. Let's not burden the already overtaxed Board for help. Let us just pay the whole amount as a thank-offering to God for his blessing to us, and also as a debt we owe to the poor, lost heathen Indians.

We want to pay the salary of our missionaries quarterly; so please do not wait one for another, but send right away as soon as you read this. The first quarter is nearly, or will soon be out, and we have not enough to settle. Please, brethren and sisters, send on at once. Where it is convenient, send draft on bank at Vicksburg, or money order payable at Vicksburg; but where it is not convenient, send by registered letter, or, if more convenient, send draft or check on Jackson bank or postoffice. Send checks or money order to me at Oak Ridge, Warren county, Miss., and if you do not get a receipt in a reasonable time, please write me.

And now I wish to ask the preachers of both the Mississippi and North Mississippi Conferences, and any others that will, to just please state to their congregations the need of speedy action in this matter, and prepare to send amount for their members to me. Brethren, please assist me in this way.

And now, in conclusion, I wish to report names and amounts received since my last report through the ADVOCATE:

Mrs. C. C. Stedman	$ 6 00
Miss Susie Adams	4 00
Prof. L. M. Cox	2 50
X	2 00
Ellisville circuit, by Rev. R. B. Downer	8 75
Mrs. Harper	2 00
Rev. P. A. Johnston	9 00
Rev. J. G. Cammack	1 00
Rev. W. T. Woodward and wife	2 00
Mrs. E. Burton	1 00
Rev. W. W. Moore	3 00
Rev. R. H. Barr	1 00
Mrs. M. E. Denny	2 00
Mrs. R. A. Harris	1 00
Rev. H. W. Featherstun	2 50
Rev. J. P. Haney and wife	3 00
Rev. J. G. Sibley	2 00
Rev. J. H. Foreman	50
Rev. W. M. Sullivan	1 00
Rev. J. C. Ellis	1 00
Rev. B. H. Rawls	2 00
Rev. W. D. Dominick	2 50
Rev. J. M. Cowan	4 00
Mississippi Conference	123 65
Subscribed by Rev. L. J. Jones	5 00

And now I want to ask the earnest prayers of all God's people for the Indian Mission. A. D. MILLER.

Oak Ridge, Miss.

North Mississippi Conference Notes.

The great meeting in the Methodist Church at Columbus was closed Feb. 28. It was great in interest, power, and results. People of all the different churches took part in it, more or less, and were blessed. The pastors of the Cumberland Presbyterian and Baptist Churches deserve special mention for their hearty co-operation. There was a powerful spiritual quickening in the church, and a mighty awakening without. About two hundred names were given for membership in the different churches, of which the Methodist will get more than one-half. Rev. J. B. Culpepper, the leader in this meeting, and his assistant, Rev. J. W. Blasser, have proven themselves to be workmen that need not be ashamed. With prohibition of the liquor traffic recently secured, and this potent tide of religious revival in Columbus, there is much cause for rejoicing and going forward with the Lord's people.

The writer has recently visited Starkville, Shuqualak, Macon, Brooksville, Crawford, West Point and Columbus, in the performance of his work. At each place brotherly kindness and helpfulness was shown to him by preachers and people, for which he is very grateful. We are happy to report gratifying results of our efforts to promote the Sunday-school cause and to circulate our books and papers.

Rev. D. L. Cogdell has been unable to preach much during the Winter on account of his throat trouble; but he is better now, and we hope will soon be able for full work.

The building of the Methodist Church in West Point will soon begin.

Rev. J. A. Bowen is assisting in a meeting at Summit.

Time and space forbid other items for the present. G. W. BACHMAN.

March 3, 1893.

FROM THE WORK.

Rev. H. P. Crowe, Shaw, Miss., March 2: "We are coming; getting rid of saloons and building churches. We have on hand $1,300 to build a Methodist Church in the town of Shaw. One man who was not a member gave $500. 'How does that sound?' One brother gave $300; one widow lady gave $100. So we will build the house. We have received into the church this year 11; dismissed 3. The good work goes on. Thank God."

Rev. J. J. Kelly, Lind Grove, La., March 1: "Last Sunday was a good day on the Lind Grove circuit. Eight accessions at the morning service, two having previously joined, three by baptism—all adults. Preacher has a good home, and well paid up to date. Collected some on our missionary debt. Have four swamp appointments, and many of my people expecting an overflow; but we think, 'Sufficient unto the day is the evil thereof.'"

Rev. T. W. Lewis, Holly Springs, Miss., Feb. 27: "Please say in this week's ADVOCATE that 17 joined our church here as the result of our last meeting. Rev. J. E. Thomas did us some excellent preaching and faithful work. Have organized a young men's prayer meeting. Have 75 in Epworth League, and 151 were present in Sunday-school yesterday. Judge Font is splendid. Epworth League had a prayer meeting every evening during our meeting, and our greatest power came from the Leaguers."

Rev. R. M. Standefer, Columbus, Miss., March 3: "The Culpepper meeting has closed, with about 300 conversions. One hundred and thirty have applied for membership in our church, making about 150 since Conference. The revival just closed is pronounced the greatest in the history of this city by the oldest inhabitant. Culpepper is a man of marvelous spiritual power. He is truly a great man in the best sense of that term. The two last saloons in our city died at twelve M. last night."

Rev. W. J. Porter, Branch, La., March 2: "I was providentially delayed in moving to my work (Plaquemine Brulee) until Feb. 24. We found two stewards and several ladies waiting to receive us into a comfortable and well-supplied parsonage. I was not idle all this time, however. Had been to and planned my circuit of six appointments, and preached at each of them. Married two couples, collected $4 for the ADVOCATE and $8 for parsonage supplies, and visited thirty-one families. Made and planted a garden, and set out fifty fruit trees. While my beloved predecessor has done a fine work, I find the field still white unto the harvest; therefore, aided by divine power, I mean to ply the sickle."

Rev. J. W. Price, P. C., Water Valley station, North Mississippi Conference: "Thank God the last 'drunkery' in Water Valley closed last night—Feb. 25. For two years we will have no saloons in Yalobusha county. All praise to God and the good citizens of the county. The Methodist Church in Water Valley is growing. Last year we had 87 additions, most of them on profession of faith, and many of them the best people of the town. This large addition to our membership was the result, in part, of the very successful meeting conducted by the now sainted Inge and Bro. Whitehurst. Inge preached with great power, and Whitehurst preached and sung, the people worked and prayed, and a sweeping revival was the result. The work abides. Bro. T. J. West and Sister J. W. Copeland have recently crossed over the river. Bro. West, for many years, had been an active official member of Wood Street Church. How we miss him! Sister Copeland was all that could be expected of a Christian wife and mother. For fifty years she worked in the Master's vineyard. The end was peace. One by one the workers cross the river; one by one the crowns are given."

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference, Feb. 25: "Our first quarter, with its success or failure, is in the past. Because of inclement weather, our quarterly meeting was merged into one day. Our meek-spirited presiding elder, Bro. Wier, was in his place. We trust good was accomplished. We think prospects brightening up on this work. The ADVOCATE is spoken well of. As storms are no longer to be reported, suffice it to say we have been the recipients of many more substantial favors than we are worthy of. Don't be hard on the brethren, for storms are about all some of us can report at this season of the year. We will pray for the ADVOCATE. Will you pray for us?"

Rev. W. J. Roberts, Slaughter circuit, Mississippi Conference, Feb. 27: "This work has three churches, viz.: Buetoville, Salem, and Slaughter. We have some strong Christian men and women in each congregation. Our first quarterly meeting was recently held, and the stewards expressed their appreciation of both presiding elder and pastor in a very substantial way. All the Conference collections subscribed, and one-fourth the amount received in cash; the other is perfectly good. Two-thirds of the assessment for foreign missions is paid. I have presented these various claims to only one congregation, but shall give each of the other congregations an opportunity to help in this good work. We will pay our part of the missionary debt. We are expecting a revival."

REVIVAL AT RIPLEY.

I am on my way home from Ripley, where I have been attending the grandest revival I ever saw. I have been in Moody's meetings, Sam Jones' meetings, and in meetings of all sorts and sizes of evangelists, as well as meetings held by pastors; but this Ripley meeting is the best of all. Old feuds, that have cost blood, life, happiness and money, are hidden, rubbed out, and peace taken the place in many hearts. Over one hundred professing religion are to be received into the church tomorrow. One man—a swearer, drinker, gambler, fighter—who has been wonderfully converted, said to me: "Bro. Malone, tell the people, on the authority of a man who knows what he is talking about, that every gambler in Ripley is converted." Blind tigers have closed up and cider sellers have quit and gone to holding family prayers. There are more workers for Christ now in Ripley than I suppose was ever there before. More family altars, more Christian love, and more happiness. Peace reigns.

To-morrow, Sunday, March 5, Bro. Bell will receive his members at 11 o'clock. All the other pastors (Presbytorian and Baptist) with their people will attend. At 3 o'clock the pastor of the Baptist Church will receive members at that church, all the other churches attending there. At night everybody will go and see the pastor of the Presbyterian Church receive his members. Bro. Bell, my successor in that delightful charge, is full of joy. He is assisted by Rev. Wm. McIntosh, of the North Alabama Conference, who is stationed at Cherokee, and by all the pastors and Christians.

The brethren, knowing how this good work would gladden my heart, sent for me, and I went. And, oh! how I do praise God for letting me see so many of my old friends, for whom I prayed and labored, happily converted. With them all I glorify my heavenly Father. Bro. McIntosh is to aid me in a meeting at Grenada about the first of April. Let the brethren please pray for me, that we may save many souls.

Your brother, T. B. MALONE.

Grenada, Miss.

THE HOME OF HOMES.

Oh, earth, thou art too beautiful,
And thou, dear home, thou art too sweet,
The winning ways of flesh and blood
Too smooth for sinners' pilgrim feet.

The woods and flowers and running streams,
The sunshine of the common skies,
The sound of household peace—what heart
But owns the might of these dear ties?

And yet, bright world, thou art not wise;
Ah, no! enchantress though thou art,
Thou art not skillful in thy ways
Of dealing with a wearied heart.

If thou hadst kept thy faith with me,
I might have been thy servant still;
But slighted love and broken faith,
Poor world! These are beyond thy skill.

Oh, bless thee! bless thee! treacherous world,
That thou dost play so false a part,
And drive, like sheep into the fold,
Our loves into the Savior's heart.

This have I leaned upon, sweet Lord,
The world hath had thy rightful place;
But come, dear, jealous King of Love,
Come, and begin thy reign of grace!

Banish, if need be, all I love:
The smile of friends, the old fireside,
And drive me to that home of homes,
The heart of Jesus crucified!

—*Unknown.*

The Church and Prohibition.

BY J. D. SMITH, M. D.

One of the most cheering signs of the times is the increasing disposition on the part of many of our editors of religious papers to open their columns to a free and fair discussion of the question of prohibition, and of the relation of the church as a whole, and of church members as individuals thereto. Our attention has just been called to an article on first page of the NEW ORLEANS CHRISTIAN ADVOCATE, of Feb. 9, by "Layman or Sextus," which has impressed us anew with this thought, and upon which we desire to offer a little friendly criticism in the hope that the brother may write again and give opportunity for a full and free interchange of views on this important subject. Prohibition seems to be less understood than any question now agitating the minds of the people, and much of the confusion attending its discussion seems to result from the mixing of it with another question closely allied, but entirely distinct from it—that of temperance.

Prohibition is a political question, and strikes directly at the impolicy, unjustness and inhumanity of the statutory law licensing and thereby bringing into existence the beverage liquor traffic, which our court of last resort (see Crowley *vs.* Christensen, U. S. Reports, vol. 137, p. 90) says no citizen of a State, or of the United States, would have any right to engage in without such law; while temperance is a moral question and deals persuasively with deluded human beings who drink the liquor furnished by the government's legally authorized agents. Hence, every citizen of a State, or of the United States, is, in a measure, politically responsible for the existence of the licensed liquor traffic, the main source of intemperance; but those only who drink or encourage drinking are directly responsible for drunkenness or alcoholic intemperance.

So it was with the Louisiana Lottery. Every citizen of the State was in a sense politically responsible for the existence of that abominable institution, because, like the liquor traffic, it was the creature of legislation, and the legislation of a State reflects the politics of a State. But those only who patronized the lottery were directly responsible for the gambling of which it was the main cause. In both instances the institution is political, and must be overthrown, if overthrown at all, by political combination, either temporary or permanent, while the legalized results, drunkenness and gambling, can only be influenced and mitigated by a constant, persistent and permanent moral suasion pressure. The church member who is a humanitarian, to say nothing about his Christianity, will not vote for any man to make laws for his government who is not opposed to and openly pledged against the enacting or continuing of laws licensing either institution, whether with or without restrictions, under his church vows of "endeavoring to do no harm" and of trying under all circumstances to "do good." Then, if in spite of his vote and influence at every election the business is still legalized and continued, he will use his moral suasion to limit drinking and lottery gambling as much as possible, and also to influence as many men to vote with him in the future as possible.

And if he is sufficiently filled with the Christian graces to realize the full import of the Second Commandment, he will not throw away much time in unkind reflections on so-called "short-haired" women; nor will he forget the ten women in his own section of country who have been reduced to or held in a state of poverty and degradation by the licensed saloon; for, perhaps, not all who by "chivalrous courtesy and high regard" have been so "high-bred" as never to "jostle each other in the common walks of life."

We have been born, reared, and, until recently, always lived considerably more South than now, and loyally followed the Confederate flag until its sun was set to rise no more. But we must confess to an entire want of sympathy with that provincialism which seems to be a relic of that Jewish intolerance which Christ came to destroy, and for the destruction of which he has dispersed that people for nearly two thousand years. While, on the other hand, we confess to a weakness of leaning to that form of charity that "thinketh no evil," "that hopeth all things, *endureth all things*," and "is not puffed up."

Nothing reveals the weakness of the position of those who oppose aggressive work against or try to prevent a free discussion of the licensed liquor traffic more than the untenable attitude in which their arguments place the church as an organization, or its membership as individual citizens. For instance, Bro. "Layman or Sextus" says, "The great jurisdictional fact as to the powers of the church, is, that the powers of the church, the scope and sphere of its operation, and, consequent upon this, the duty and obligation of the communicant to obedience, respect support and maintainance, extends to and includes spiritual matters only. The church does not regulate the communicant's temporal affairs, his business or his politics; and, before the jurisdiction of the church attaches to any matter, it must be of a spiritual nature."

Then our Conferences should abolish all committees except the one on the "Spiritual Condition of the Church," and our next General Conference should strike from the Discipline nearly all of the General Rules, and especially such as "The profaning of the Sabbath, drunkenness or the drinking of spirituous liquors, fighting, gambling, brawling, laying, evil speaking, jockeying in trading, smuggling goods, usury, uncharitable conversation, doing to others as we would not they should do unto us, wearing extravagant apparel, engaging in unchristly diversions, singing songs and reading books that lead away from Christ, softness or needless self-indulgence (high-bred life) and borrowing under false pretenses."

We had supposed that the communicant's spiritual condition had reference to his relation to God, his Creator; to Christ, his Redeemer and Intercepior; and to the Holy Ghost, his Prompter and Comforter, and that it was the business of the visible church as an organization to see to it that the conduct of his every-day business life was made to conform to the requirements of his professed spiritual life. But just how far the church should exercise Disciplinary authority over the conduct of its members is a mooted question. Some say, turn members out for engaging in the round dance; others say not; but all say the tendency of the dance is to evil. And as statistics show that nine-tenths of the professional prostitutes of our country pass through the ball-room to the brothel, it does seem that either the tendency of the business is to evil, or else the class of persons who engage in the former are easily led into the latter. So, some say, turn a man out for casting his vote, and thus exercising the highest privilege of an American citizen, in either directly or indirectly perpetuating the enormous evil of the licensed liquor traffic; while others say not. The church member can only exercise his individual discretion in such matters until the church—as a whole—decides whether that discretion is right or wrong, and whether or not it "tends to the knowledge and love of God."

Our church now deals with a member if he manufactures or sells liquors. It has not always done this. Advancing civilization sees the necessity for and requires new rules of conduct in members of churches as well as in members of society. By what rule of right does a church member cast his vote in favor of the advocate of a law authorizing others to do what he is forbidden by his church to do himself? Our court of last resort (see Crowley *vs.* Christensen above quoted) has stripped this licensed beverage liquor traffic question of all nonsensical subterfuges, by saying in just so many words, "It is a matter of legislative will only." The church member exerts his legislative will only at the ballot-box through the men he votes for to make laws. Hence every law, good or bad, represents the legislative will of the voter who voted for the man that advocated, acquired in, or helped to pass the law. Then what right has a church member who voted for the friend or advocate of the liquor licensing law to become an advocate of temperance? When he helps by his vote to pass the law granting license to sell the liquor, and then gets his part of the revenue or *blood money* for which the licensed privilege is sold, what right has he to slip around and try to damage the business of the man who has honestly paid his money for the privilege of selling?

Who is the most honest and least hypocritical man in the whole transaction, and why apply church discipline to the one and not the others? When a man's whole conduct can not be made to harmonize some part of it is wrong. But as long as church members continue to attempt to harmonize religious and political creeds as opposite in their nature, tendency and results as light and darkness, this difficulty will continue to arise. It is exactly the attempt the devil made when he asked Christ to cast himself down from the pinnacle of the Temple and force his divinity or spirituality to justify the rash act of a reckless humanity.

Bro. "Layman or Sextus" says that, "In the sale of intoxicating liquors the church recognizes a great evil, but not the only one, nor as an evil which should claim the entire time of the church."

Is there anybody on earth who ever undertook to controvert this position? If so, we would like to know it? That is not the controversy God is having with his church to-day. But the controversy is, Why does the church, through its membership, treat this evil differently from any other evil? Our courts of last resort have said that according to common law principles, murder, arson, theft, and many other things are wrong, and that no citizen has any right to indulge in them. And forthwith our church people have helped to elect law makers who have fixed severe legal penalties to the perpetration of these wrongs.

So our court of last resort has said that, "The statistics of every State show that there is no greater source of crime and suffering to society than the dram shop, and that there is no inherent right in a citizen of a State, or of the United States, to run one" And yet our church people, at every election, help to elect law makers, who instead of fixing severe penalties to the crime of running these dram shops, pass laws to authorize them, and to sell men the privilege to run them for a money consideration! Now, would it not be better for Bro. "Layman or Sextus" to meet this plain statement of undeniable facts, than to spend his time manufacturing men of straw at which to shoot his cotton wads?

But the brother says again: "A man will not conscientiously oppose the sale of liquor until his moral nature is so quickened that he looks upon such sale as morally wrong."

Far be it from us to disparage the power and influence of the church for good in the world, and especially when her membership strives to measure up to the standard erected by the Master, "Do unto others as you would have others do unto you." But to attempt to make of prohibition a moral question only is to endeavor to overturn the plain decision of our highest court, which has declared it to be "a matter of legislative will only." The drink bill of the nation is $1,200,000,000 a year, and the infidel is as much interested in stopping that drain as the Christian. The incidental expenses resulting from the presence of the saloon, in the way of criminal courts, jails, poor houses, penitentiaries, lunatic asylums, charities, loss of labor, and the destruction of machinery and other property, is $1,200,000,000 more, and this money has to be raised by taxing the sober industry of the nation in which infidels are interested as much as Christians. Then, again, there are a thousand wives annually murdered by husbands brutalized in these saloons; three hundred thousand more forced to do menial service to support such husbands, and five hundred thousand children starving and freezing for the want of food and clothing that the money ought to buy that goes into the liquor that brutalizes such husbands and fathers; and these suffering ones are the friends and relatives of infidels as well as of Christians. But then, again, the saloon is debauching our politics and subverting the very foundation principles of our government in the purity and perpetuation of which the infidel is as much interested as the Christian. And still further, the saloon stands in the way of the progress of the infidel's religion—the higher development of the human race—as much as it stands in the way of progress of the Christian's religion—the higher spirituality of the human race.

Furthermore, we have been an humble official member of the M. E. Church, South, for forty years, and a close student of the problem of the abolition of the licensed beverage liquor traffic ten years, and within the range of our observation, candor compels us to say that there is as large a portion to the whole number of infidels actively advocating prohibition or the abolition of the beverage liquor traffic as there is of professing Christians.

Finally, prohibition is a part of the Mohammedan creed, and the complete enforcement of the law with them, both divine and political, has only been interfered with by the introduction of professing Christians among them, and wherever Christian missionaries have penetrated into any heathen country Christian rum has followed them. This is not the fault of the Christian principles taught by Christ; but it is the result of that spurious Christianity that pretendingly magnifies the First Commandment, and meanrably ignores the Second, which Christ said was "like unto it."

Paducah, Ky.

Taxing Robbery.

Inasmuch as many others have taken in hand to set forth a declaration of those things believed among us, it seemed good unto me also, having a knowledge of these things from the beginning, to write unto thee, most excellent Charles, that thou mightest know the certainty of this matter.

Now, many people came together and founded them a city, and others came and dwelt with them, to buy and sell and get gain. From the rich provinces roundabout many highways lead into this city. Now, there was in that city many people that had a heart to robbery, and were much disposed to thieving; so by them much harm was done to this city, and the regions roundabout also suffered much by reason of those robbers. Then said the people among themselves: "These things ought not so to be. Go to, let us come together and make laws whereby this evil may be restrained." Then one among the people arose and said: "Hear me, my brethren. The things thou sayest are not wise, neither is it for the good of the people, for thou canst not legislate righteousness into the hearts of men. This thing is folly." Others said: "As this thing can not be prevented, by reason of the hardness of the hearts of the people (for they are stiffed-necked and rebellious), let us, therefore, turn this evil to the profit of the people. Let the business be taxed, that the treasury of the city be filled." And the robbers answered and said: "Thou art my brother. Thou hast well said. Now let this thing be done. Give unto us a license, and we will pay much money into the treasury of the city, and there shall be no lack. Furthermore, this will make the business respectable, and also hinder him that doth work it on a small scale." But one among them said: "It seemeth not good unto me, for, like the ruler of the heathen Chinese, I say it is right to tax a vile thing, and thus raise a revenue from the sins of the people." But they took no heed of this saying. And it came to pass that they licensed robbery, and the sufferings of the people were greatly multiplied, for the dens of thieves were very many.

Now, in those days there came a woman running to the house of the governor, crying: "Help, help, for such *a* one hath robbed my house, and there is no bread found for my children; neither have we raiment wherewith to cover our nakedness." And the whole city was filled with confusion. And a wise-hearted man rose up among them and said: "Men and brethren, hear me. Before these days we have all known of this great evil. Go to, let us make a law for ourselves—a law forbidding this evil." Then said one: "We would ask thee a question: Will prohibition prohibit?" They said unto him: "We will also ask thee a question; answer us. Hast not thou, or thy kinspeople, a hand in this matter?" And his countenance fell; but he was filled with wrath, and turned aside. And the assembly was confused, and there was much strife. Some said one thing, and some another, and it was evident that the more part knew not the vital features involved in the case, for they thought only on their own interest, or the interest of a friend. Nevertheless, the prohibitory law was passed. However, the thieving and robbery did not cease. The open den of the lion only became the secret lair of the fierce tiger.

Now, when three months had ended, and the Winter was near at hand, some one said the robbery now is more than it was before, and the suffering of the people greater. Alas! alas! what shall be done? And they said among themselves: "Come, let us go through the city, taking the people by families, and let us know the extent of this matter." And they reported that by the space of three months robberies had been committed in the city to the amount of 13,000 pieces of silver, and some gold. And the people lifted up their voices and wept, and the people marveled greatly that the robbers themselves did weep bitterly, even more than all others. And they said one to another: "Are the robbers also in sympathy with the suffering people?" And it came to pass that others said: "We will also look into this matter and know the utmost of it, so that we may tell it, even in Gath, why prohibition does not prohibit, for this thing hath grieved us much." And they began at the end of the time, when the license expired, and numbered backward, among great and small, for fourscore and ten days, and set the sum thereof in full before all the people, and the robberies amounted to 125,000 pieces of silver, and much fine gold. And now, when the robbers and friends thereof looked upon these figures, the flood of their tears dried up in their eyes, and they ceased to weep, insomuch that the people marveled greatly, and said among themselves, "Were not the first tears after the manner of the great saurian of the Nile?"

Now, I, Thomas the Scribe, who is also called Stirling, hath had a perfect knowledge of these things, and do declare the same to be true. Grace be with you. Amen!

TOM STIRLING.

The Regular Collections.

One of the By-laws of the Board of Missions limits the appropriations made at each annual meeting for the support and re-enforcement of our mission fields to the amount of the regular collections under the assessments. Last year these collections amounted to $263,444.11, and the appropriations were limited to these figures. The appeals from every field were urgent. The call for "more men" was borne to us on the lips of the dying Lambuth. China, Brazil, and Mexico plead for re-enforcements. Our faithful missionaries on the "Western work" are weary with waiting as they see that field white unto the harvest enlarging every year as the tide of immigration pours in upon its fertile valleys. Our missionaries among the Indians, overworked and poorly paid, are pleading for help to enable them to occupy that field. We need every dollar of the assessment of $350,000 to enable us to meet the most pressing of the calls on the Board this year.

We are informed by our Treasurer that it is yet uncertain whether the regular collections under the assessments will reach the amount reported last year. In their heroic efforts to pay the debt many may forget this urgent call. Our work will suffer if there is a decline in these collections. The fiscal year will end March 31, and when the account is closed we will have the sum of the appropriations the Board will make. We trust each pastor will see to it that an immediate call under his assessment is made, and report the amount to the Treasurer in Nashville before the 31st of March.

I. G. JOHN.

Sunday-School Conferences, Sunday-School Convention and Children's Days.

The Sunday-school Board of the Mississippi Conference solicits the cooperation of every presiding elder, pastor, superintendent, teacher and intelligent member of the church within the bounds of the Conference. Will you "stir up your pure minds" by reading in our Conference Minutes the Sunday-school statistics, and the report of the Board, and in the Discipline paragraphs 240, 241 and 245, and then take your part intelligently and faithfully, that a Sunday-school Convention may be held in the bounds of the Mississippi Conference, a Sunday-school Conference in every district, and a Children's Day service in *every* Sunday-school this year?

The Sunday-school affords the largest and most fertile field for every class of workers in the church. "A great door, and effectual, is opened unto" *all*. The Board is ready and anxious to forward everything and everybody toward grand success in these important enterprises.

Correspondence is invited with the secretary, Rev. H. M. Ellis, or the treasurer, W. A. Gunning, Esq., at Natchez, Miss.

J. WILSON BROWN,
Ch'n S. S. Bd., Miss. Conf.

Woodville, Miss.

SUNDAY-SCHOOL LESSON.—March 12, 1893.

PREPARED BY REV. A. F. WATKINS.

SUBJECT.—Esther before the King. (Esther iv, 10-17; v, 1-3.)

GOLDEN TEXT.—"Judge righteously and plead the cause of the poor and needy." (Prov. xxxi, 9.)

TOPICAL OUTLINE.—I. Esther's Conflict (vs. 10-14). II. Esther's Resolve (vs. 15-17). III. Esther's Victory (vs. 1-3).

HOME READINGS.

Monday—Esther before the King. (Esther iv, 10-17; v, 1-3.)

Tuesday—Vashti Disobeys the King. (Esther i, 1-12.)

Wednesday—Vashti Deposed. (Esther i, 13-22.)

Thursday—Esther Made Queen. (Esther ii, 15-20.)

Friday—Mordecai Angers Haman. (Esther iii, 1-10.)

Saturday—Decree against the Jews. (Esther iii, 8-15.)

Sunday—Sack-cloth and Ashes. (Esther iv, 1-9.)

CENTRAL THOUGHT.—Intercession.

INTRODUCTORY.

TIME.—Probably about 475 B. C.

PLACES.—Shushan at the Royal Palace. Shushan, or Susa, was one of the capital cities of the Persian Empire. It was the principal place of residence of Xerxes.

PERSONS.—1. Esther, the Queen, whose Jewish name was Hadassah—the Myrtle; was a Jewish maiden, who lived in Babylon. She was an orphan, and had been adopted and reared by her cousin. She found favor with King Ahasuerus, and was made by him queen instead of Vashti. 2. Mordecai, a Jew of the captivity, who remained in Babylon when the remnant returned to Judea with Zerubbabel and Ezra. He was the cousin and foster-father of Esther. 3. Hatach, the chamberlain, an officer who had been appointed to attend upon the queen, and through whom she communicated with Mordecai. 4. The King Ahasuerus. Probably the Xerxes of secular history. He reigned from B. C. 485 to B. C. 465. He was a proud and impetuous king, but a self-indulgent and vacillating man, often cruel, and reckless of human life. 5. Haman, an Amalekite, the favorite of the king. He was ambitious and vain, a man of boundless cruelty, and by inheritance an enemy of the Jews.

CONNECTING LINKS.

The events of the lesson took place in the interval between the rebuilding of the temple by Zerubbabel and the rebuilding of the walls by Nehemiah. Haman, the prime minister and favorite of the king, is angered by the refusal of Mordecai to do homage to him, and determines to destroy the whole race to which Mordecai belongs. In order to effect this, he misrepresents them to the king, and after offering an immense sum of money, variously estimated, but probably nearly $2,000,000, he induces the king to issue an edict that on a certain day all the Jews should be massacred. It is not improbable that avarice conspired with revenge in his plan, and that he expected to receive more money from the plundered Jews than he paid into the royal treasury for slaying them. The edict causes terror among the Jews scattered throughout the empire. In his distress for his people, Mordecai sends to the queen a copy of the edict, and asks her intercession with the king, her husband. At this point the lesson begins. The question, "Why did Mordecai refuse to bow before Haman?" naturally arises, and may be answered by saying that the homage given by Persians to their rulers was of the nature of adoration, and to render this homage would have done violence to the religious principles of the Jew.

EXPLANATORY.

I.—ESTHER'S CONFLICT.

Ver. 10. "Again Esther spake unto Hatach," by whom the former message had been sent to Mordecai, and gave him a message in response to the appeal which Mordecai had sent to her.

Ver. 11. "All the King's servants . . . do know." The law of which she speaks is one well known to all, and is referred to by several secular historians. Its purpose was to secure the king against intrusion, and, perhaps, against assassination. It was a cruel law and "the very perfection of despotism." "Golden sceptre." "In all the numerous representations of Persian kings at Persepolis, there is not one in which the monarch does not hold a long tapering staff (which is probably the sceptre of Esther) in his right hand." (Rawlinson.) It was probably not made of solid gold; as this would have been too heavy; but was adorned with gold. "These thirty days." This increases her danger; for what influence may not some enemy have exerted upon the king and what change may not have taken place in the mind of her fickle husband. It had been thirty days since she saw his face. But might she not have requested an audience with the king? Yes, but her very failure to adopt this apparently simple means of gaining her purpose shows that for some good reason this was even less advisable than the perilous method she pursued.

Vers. 12, 13. "Think not with thyself." Mordecai now urges the considerations which ended the conflict between fear and duty in the mind of the queen. She had not been known as a Jewess; but the fact would certainly become known and the position she occupied could not avail to save her.

Ver. 14. "Then shall . . . deliverance arise to the Jews from another place." In the strength of his faith he does not doubt that God will in some way save his people from destruction; he only fears that Esther will lose the honor and glory of being the savior of her people. "Who knoweth whether thou art come to the kingdom for such a time as this?" His question implies his belief that the superintending providence of God had brought her into this position of influence that she might meet this crisis in the history of her people and save them from the danger that threatened them. There is implied also his faith in the successful issue of her intercession. In yielding to this plea Esther manifests the most unselfish patriotism. The thought that she was an instrument providentially selected to save her people from destruction was the inspiration of her noble purpose, and the fact that her personal safety was involved in the issue does not detract from her devotion to her people.

II.—ESTHER'S RESOLVE.

Vers. 15-16. "Go gather together all the Jews that are present in Shushan." She asks that all the Jews should join her in making a special appeal for God's favor and support. The fasting and humiliation would certainly be accompanied by prayer. "Three days." Probably from the afternoon of the first day to the morning of the third day. "I also and my maidens will fast likewise." It is not unlikely that she had chosen as her attendants a number of Jewish maidens. "And so I will go in unto the king." Her words indicate her courage and fixedness of purpose.

III.—ESTHER'S VICTORY.

Ver. 1. "Esther put on her royal apparel." She made herself as attractive as possible. While her dependence was upon her God she wisely made use of every means likely to secure the favor of the king. "Stood in the inner court of the king's house over against the king's house." Let us suppose that Esther having crossed the garden which separated the apartments of the women from the king's house, entered the royal apartments, and, after passing through the outer door, stood before the door leading into the grand central hall. At the end of the hall opposite this door sat the king upon his throne; so that the timid but resolute woman, as she stood modestly in the inner court, was distinctly seen by him.

Ver. 2. "And the king held out to Esther the golden sceptre that was in his hand." He looked with favor upon her and gave the sign which kept back the hands of the guard who stood ready to slay every intruder. "So Esther drew near and touched the top of the sceptre." This may have been a customary act indicating that the king's favor was accepted and appreciated, or it may have been simply a graceful acknowledgment of the kindness which spared her life.

Ver. 3. "It shall be given thee to the half of the kingdom." A generous promise, sincerely made and faithfully kept. It was not unusual for kings in token of their unbounded favor to use such expressions. (See Mark vi, 23.)

PRACTICAL SUGGESTIONS.

(1) If dangers and difficulties should deter us, nothing great or good would ever be accomplished. (Ver. 11.)

(2) The place of safety is the path of duty. (Ver. 13.)

(3) God's resources are not exhausted because one instrumentality fails. (Ver. 14.)

(4) It is ennobling to believe that God has a plan in my life, and blessed to feel that I am carrying out that plan. (Ver. 14.)

(5) An opportunity to do good is a call. (Ver. 14.)

(6) Prayer equips the worker and opens the way. (Ver. 16.)

(7) Many things are worse than death; but nothing worse can "occur to him" who does his duty. (Ver. 16.)

(8) Dependence upon God does not exclude, but rather implies a wise use of means. (Ver. 1.)

(9) The way to the King of kings is always open. His sceptre is always "outstretched." Will you not go to him?

(10) Esther saved her people from temporal death; Christ can save men from eternal death.

The Old Home.

A visit to the home of one's childhood revives many long-forgotten memories.

By the kind courtesy of Bro. J. R. Bingham, of Carrollton, Miss., I was permitted to spend last Sunday in that old town—the place of my birth. This village on the hill was once as far-famed for the culture, wealth and elegance of its people as it now is for its strange and awful tragedies. Many worthy sons and daughters still live there after the manner of their honored ancestors. The day was a perfect one, and the Methodist Church was well filled at the hour for service. Some in the audience were schoolmates in other days. The old schoolhouse still stands upon the hill, and the boys of the village still gather there to be taught.

The fathers and mothers of my generation have gone. Only a short while since the mother of Bro. Bingham was laid to rest by the side of his noble father. I, like many others, can never forget their kindness. The earth covers the mortal remains of no better woman than Sister Bingham.

Hard by this old town are the graves of my parents. Two years ago to-day (Feb. 24) my mother died. She was among the last of a fine company of women who graced that community in 1851-65, and gave to me a high ideal of pure womanhood. The names and lives of her friends—Mrs. Drake, Mrs. Neill, Mrs. Ewing, Mrs. Fox, Mrs. Hart, and many others—linger with me, and purify the thoughts and hopes of this distant hour. In the afternoon I walked about the old home place. It seemed to me I could hear the voice of my mother as she called us—her children—about her and read to us the Word of Life, and taught us of the things therein. Those "Bible stories," so interesting to the young, came back to me. I seemed to see her as she walked before us, leading us, by a pure life, to love the good. She lived not in words only. Above the confusion of childish annoyances and domestic labor and responsibility was the lustre of a right life. The remembrance of her ever-cheerful helpfulness, and her sympathy amid my youthful troubles, is a daily benediction. She is gone, and we are scattered, but her pure life is an ever-present blessing to each one of us. I stood again between my father's knees. I saw that noble company of men who came and mingled with his their hopes and fears. I remember well the faces of Col. Binford, Col. Jos. Drake, Dr. Ewing, Col. G. F. Neill (the boy's friend), Rev. Chas. Hart, Rev. H. Williamson, and a great company more. These men talked of Church and State, of character and honor, of right and wrong, and led my young mind early to think on these things. The cold mathematics of money can never compute the value of the visits of these men to my youthful life. I thank my father for having these friends in his home. He never brought bad or indifferent company into his house. But, above all those, his own manly form is first to me. He was a companion to me. I loved to be with him, and in a daily association of twenty years I never heard him use an impure word. How happy will be the reunion when I, too, shall have finished life's work!

With Bro. Bingham, I called to see our pastor there, Bro. Geo. Lipscomb, who was a little sick. He is in good favor with his people, and God is blessing his work.

THOS. J. NEWELL.

Grenada, Miss.

You can't make a new arm with Salvation Oil, but you can cure the bruises with it. 25 cents.

Very Important.

THE CONVENTION OF CHRISTIAN WORKERS.

A notice was given some time since that a convention of our Christian workers had been called to meet next May. I now give notice that the place of meeting will be St. Louis, Mo.; the time, May 9-11.

We are assured that a most cordial and hospital entertainment will be extended to those who shall attend. I trust you will be able to attend; that you will do what you can for Conference represented by more, of your Conference we ask that our Conference or presidents will see that secretary and every auxiliary Conference are promptly this convention. If you member of our church in enoe prominently interested missions, we trust you will

of the convention is to ers of the Parsonage and onary Society and others in the work an opportunity or consultation, for plans for ork, for a discussion of all pertaining to our work—open ent. The Conference officers iety shall be called upon to the members of the Central e, that shall conduct our airs during the next quadrennial. Another general secretary should be nominated to fill my place. I desire this most earnestly, and beg you will give the matter your prayerful attention.

We ask your daily prayers for God's guidance and good results for this convention. Every pains is being taken to secure good speakers and prepare an interesting program. Suggestions will be thankfully received. Those who wish to attend should as early as possible notify the secretary of St. Louis Conference, Mrs. T. M. Tinney, 4028 Morgan St., St. Louis, Mo., or the president, Mrs. John Mathews, 4305 Bell Ave., St. Louis, or Miss M. C. Lee, 3502 Franklin St., St. Louis. In giving this notice, please mention your Conference and the office you hold, if an officer. Do not forget to pray for the blessing of God. Psalm cxxvii, 1.

Yours in Christian love,

LUCINDA B. HELM,
Gen'l Sec'y P. and H. M. Society.

Francis Asbury.

Undoubtedly it will be generally conceded that the greatest name among the makers of Methodism in America is that of Francis Asbury, the great pioneer Bishop. He was born in 1745 in Staffordshire—a short distance from Birmingham, England. When but a lad of seventeen he united with the Methodists, and in a little while became a traveling preacher. At twenty-one he was received into the Wesleyan Conference, and sent forth to labor on a circuit. He put in five years at this glorious work, and then went to Bristol in August, 1871, to Conference. He is described at this time as being "studious, devoted, self-sacrificing and faithful in the discharge of all his duties. He not only had made himself acquainted with the doctrines and discipline of Methodism, but he cherished for them the warmest affection, and conscientiously reduced them to every-day practice." This Bristol Conference was a very significant occasion in Asbury's career. The call had come again and again—a Macedonian cry—for missionaries for America. Mr. Wesley called for volunteers, and the first to respond was Asbury.

When Asbury arrived at Philadelphia he found only a handful of people, but they were the nucleus of what has grown to be a mighty host. The half-dozen preachers had planted societies in New York, Philadelphia, New Jersey, Maryland and Virginia, and the Methodists all told hardly numbered a thousand. But neither the paucity of numbers, the vastness of the territory, the hardships of the wilderness, the persecutions of enemies, nor the threatened political upheaval prevented this young man of twenty-six from "making full proof of his ministry." He was warmly received by his brethren in the ministry, and immediately took up the heavy burden of his work. He was quick to detect the efficiency of the itinerant system, and insisted upon its conscientious application. Every six months the preachers were changed, and the result was that the number of societies grew rapidly. In October, 1772, Asbury was appointed by Wesley general assistant or superintendent of all the preachers and societies in America. The next year the first regular Conference ever held in America was held in Philadelphia. It was composed of ten preachers, who represented 1,160 members. The prosperity of the following half-dozen years was purchased at great cost. Those were troublous times. The spirit of discontent was abroad. The colonies were seeking to throw off the British yoke and assert their independence. As the antecedents of Methodism were British, and as quite a number of the preachers were in sympathy with the cause of the king, much opposition was stirred up, especially by those most anxious to see the thriving sect stamped out. The missionary zeal of several of the preachers was swallowed up in their toryism, and they found it convenient to take ship for England. Asbury decided to stand by the infant church in her extremity and "not to depart from the work on any consideration." Bravely did he carry out his determination. He resumed his extraordinary labors as an administrator and preacher. He traveled far and wide, preaching and ministering as he went. The itinerants caught his spirit and threw themselves into their holy work with renewed zeal. In spite of bitterest opposition and cruel persecution the work went gloriously on.

The year 1784 is an important one in Methodist history. Before this date the Methodists had been regarded as members of the Church of England, but now they proposed to acquire an organization of their own. Mr. Wesley had duly set apart Dr. Thomas Coke as a Bishop, and had given him authority to proceed to America and organize the societies into an Episcopal Church and to ordain Asbury as Bishop. Soon after Dr. Coke's arrival the preachers were summoned to Baltimore, and the first General Conference, known as the "Christmas" Conference, was held, at which time Asbury was formally ordained first as deacon, then as elder, then as Bishop, and the Methodist Episcopal Church was duly organized. The setting apart of Asbury as Bishop was an event which more than any other contributed to the permanent establishment and success of Methodism in America. Immediately upon the adjournment of the Christmas Conference Asbury began a series of labors and travels so arduous in their character and so painful in their results that they justly entitle him to be called the apostle of American Methodism. A firm believer in sound education, he gathered funds for the establishment of our first college—Cokesbury. In 1788 he made his first evangelistic trip across the Alleghanies. The next year George Washington was elected President, and by order of the New York Conference Bishop Asbury presented a congratulatory address to him. The reply of Washington to the address of the Methodists—the first church to formally assure him of its sympathy and devotion—left no room to doubt the loyalty of the followers of Wesley to the American cause.

In 1791 the episcopal itinerant made his way into New England, but was received with scant cordiality. Of this visit he says in his journal: "I am inclined to think the Eastern church will find this saying hold true in regard to the Methodists, 'I will provoke you to jealousy by a people that were no people; and by a foolish nation I will anger you.' They have trodden upon the Quakers, the Episcopalians, the Baptists—see now if the Methodists do not work their way." These almost prophetic words were strangely fulfilled—the Methodists soon firmly entrenched themselves in the very strongholds of New England Calvinism in spite of the bitterest opposition. The apostolic Bishop could not be thwarted from his high purpose. Like an apocalyptic angel he flew over his great field. Now he is traveling along the Hudson, preaching, exhorting and planning with his preachers. Now he pushes into the wilderness and submits to awful privations in order to plant the seed of Methodism. Now he crosses the Alleghanies and encourages the hearts of his itinerant brethren by his wise counsels and noble example. Then he is heard of in Kentucky, Tennessee, Georgia, the Carolinas, and he is back again in Virginia and Baltimore. His body is wearied, but he stays not; fever seizes him, but he burns more with a desire for the salvation of souls; dangers surround him, but he pushes on in spite of them; on, on he goes, in rain, snow, and under the burning sun; through rivers, swamps, forests; over hills and mountains; sleeping on the cold ground or in a humble log cabin, often famished for food and burning with thirst, and in perils oft; but none of these things moved the self-sacrificing hero. During the year 1807 he was sole Bishop. Coke was in Europe; Whatcoat was dead. The venerable Asbury, worn out with mighty labors, was compelled to preside at the seven Conferences of the church, and had to travel 6 000 miles in ten months to do it. The next year William McKendree was elected Bishop, and the two entered on a tour of the Conferences together. The salary of the Bishops at this time was *eighty dollars a year*. Asbury preached his last sermon March 24, 1816, at Richmond, Va. Seven days later he passed away at Spottsylvania, Va. His body was laid away under the recess of the pulpit of Eutaw Street Church, Baltimore, and on June 16, 1854, it was interred in Mt. Olivet Cemetery, near Baltimore.

Francis Asbury was in many respects a great man. His fame as a preacher was eclipsed by his renown as an administrator. It is said that there is scarcely an auxiliary agency in the present Methodist family that was not projected by him, or suggested in embryo. He found Methodism feeble, timid, unsettled. He left a thoroughly organized church, strong, vigorous, of constantly-increasing numbers, which was regarded as the greatest evangelizing force of the age. Asbury was "the incarnation of the ecclesiastical genius and religious spirit of American Methodism." The debt which present-day Methodism and Christianity owe to him is incalculable.—*Epworth Herald.*

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Lynn, Mass.

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Thursday, March 9, 1893.

The following dispatch was received just as we went to press from Rev. George H. Thompson, of Enterprise, Miss.:

Rev. T. Y. Armstrong died at Rose Hill this morning.

Under a New Regime.

Last Saturday in the City of Washington the result of the general election held in November reached its culmination in the inauguration of Grover Cleveland as President of the United States. The popular vote was so largely in his favor that it can hardly be wide of the mark to say that Mr. Cleveland is the people's President. Evidently he is not the President of the politicians, for he was nominated against the wish and despite the efforts of that class in his own party. All parties are so thoroughly convinced of Mr. Cleveland's honesty of purpose and courage in discharge of duty that the general belief is that the administration of national affairs will be equally as patriotic and foster the general good as much as any preceding administration. As his advisers, Mr. Cleveland has selected men who command the respect of the country for their integrity and great knowledge of public affairs, and this gives additional assurance that the country is safe in present hands.

The ceremonies attending the inauguration were very elaborate, and were witnessed by hundreds of thousands of people gathered from every section of our broad land. Mr. Cleveland took the oath of office, administered by Chief Justice Fuller, of the Supreme Court, and this great and glorious country passed from the hands of the Republicans into the hands of the Democrats.

It was our quadrennial revolution, effected amid the shouts of millions and thousands of prayers for a reign of peace and plenty and prosperity. Long live the Republic!

$3,400. $3,400.

If every friend of Millsaps College would only contribute the small amount of *one dollar*, we would finish up our $100,000 endowment. Are you a friend to Millsaps? Send on your dollar and prove your faith by your works.

Do you owe a note? Pay it up, or, at least, write and tell me you are sorry that you can not pay it and enclose a dollar to emphasize your sorrow.

Some have not known where to address. Direct all your letters to Jackson, Miss.

Brethren, let us all pull together and finish up this matter at once.

JOHN W. CHAMBERS, Agt.

In 1892 there were 6,792 murders in this country, to be contrasted with 3,567 in 1889; and, with all the murders of 1892, there were only 107 judicial executions. It is no great wonder, therefore, as executions have decreased, that lynchings should have increased, there having been 236 of such victims, of which, we are sorry to learn, 200 were in the South. The number of suicides increases; 3,860 during 1892, and 2,224 in 1889; the cause producing the largest number was "despondency;" 1,463 cases by reason of it. The Christian religion we understand well enough to be aware that if accepted in its brightness and pardon, "despondency" would pass away.—*Southern Churchman.*

The Obligations of Wealth.

Very few persons seem to recognize the fact that the accumulation of wealth creates obligations. The reason for this lack of recognition may be in the fact that very few persons study wealth in the light of New Testament teachings. In the New Testament the teaching is, that whatever a man has in possession is a "talent," for the best use of which he will be held to a rigid account. God is the universal proprietor who distributes the talents to men "according to their several ability" to use the same. Men are the stewards to whose keeping the talents are distributed to be used—not selfishly—but for the best interests of the proprietor. The relation of proprietor and steward creates duties on the one side and rights on the other. Duty everywhere means obligation. The man who possesses wealth has possession of a "talent" which he is under obligation to use according to the law which subsists between the proprietor and the steward. It is idle for men to endeavor to escape the force of the New Testament teaching here, by saying that they have accumulated their wealth by their own skill and industry, and they will use it as they please. Where did they acquire that skill and industry? The Scripture, long before Christ taught, announced the fact, "It is God that giveth thee power to get wealth." And the apostle quite significantly asks: "What hast thou that thou didst not receive?" Men, then, are under the strongest obligations to use their money according to the instructions which God gives. They can no more escape from the force of this teaching than things on the earth can escape from the power of gravitation. If they try to escape, then the penalty is sure to come, and the doom will be that of the slothful servant.

The rich man who understands his position and the obligations that position brings—who acknowledges God as his Master and bows willingly to his authority—who regards his wealth as a talent for the use of which he is responsible, and looks about him to discover the best opportunities for using it for God's glory in human good, soon finds out that the proper use of money is something better than money. He soon realizes and rejoices in the realization that his talent is one of the best that God ever bestows, and that as he sends his money out in the channels God has marked out for it that it not only carries light and help and hope to others, but it brings them in a rich abundance into his own life and experience. The opportunities that open every day before him, and which he is careful to enter and improve, open new springs of pleasure in his own soul, new sources of enjoyment in his daily life and add mightily to his power for good among men. Thus his wealth becomes his best "means of grace," and its proper use assimilates him in character to the boundless Giver of all good. He recognizes the obligations of his wealth and strives to meet them with a hearty good-will. He receives the heartfelt gratitude of all to whom he has been a helper, and in the end, when the last account is rendered, he expects to hear from his Master: "Well done, good and faithful servant; thou hast been faithful—enter in."

The rich man who fails to understand his position and its responsibilities, who looks upon God as an intruder upon his private affairs, who regards his money as only his own, will never discover anything half so good as that money. No opportunities of helpful service of others will come to him. Instead, there will come a hardening of all the tender emotions, a blunting of all the finer sensibilities, a closing of all the springs of compassion, a deadening of all the scruples of conscience and a self-indulgence which finds its supreme enjoyment in getting more money to enable him to get more money. He has "digged in the earth and hid his talent," and there is nothing left but—"Take it from him and cast him into outer darkness."

If the parable of the talents teaches anything plainly, it is the fact that God's test of a man's character is the way a man uses his talent, whatever that talent may be. Hence the study for every man ought to be the ethics of the talents.

Evangelists.

The question of evangelists and their appointment by the church is now before the Methodist public, and, likely, will be till after the next General Conference. It seems to me that some of those who write for the press, notably Rev. S. A. Steel, D. D., make more of the term "evangelists" in Eph. iv, 5, than the Scriptures justify. This term, I believe, occurs in only three places in the Scriptures. In Acts xxi, 8, Philip is called the "evangelist." Philip was one of the seven deacons, and it seems that after he baptized the eunuch he settled down at Cesarea, where he devoted himself to the care of his family, and occasionally performing the work of an evangelist. His itinerant ministry, perhaps, ended at Cesarea. It seems that, in the scriptural sense of the term, an evangelist was a messenger to carry good news—the news of salvation for all mankind by faith in Christ. In the apostolic and early church they did the work that is done by missionaries in this age. Certainly the apostles knew nothing of evangelists as we have them now. To say that this particular thing—these evangelists and their methods of work—is designated and enjoined in the Scriptures is, I think, going a step too far. By the same method of exposition "faith healing," "anointing with oil," "working miracles," a special "gift of tongues" and special "revelations" and "interpretations" are all enjoined too. This kind of authority is claimed by those who do all these things, or claim to do them. The prophet says of Christ, "who healeth all thy diseases;" hence not a few are traveling evangelists who oppose the doctors and the taking of medicine, and go about commending Christ as the great healer. They say, "No one can be a Christian, or trust Christ fully, who sends for a doctor or takes medicine." They limit God to the miraculous way of doing everything. If God does a thing by calomel or quinine, it is just as truly his work as if he had done it by a touch of his finger.

It is not to be denied that men have special gifts and that they are called to do special work. These gifts and these callings are of God—all for "the work of the ministry and the perfecting of the saints." If I am to "covet the best gift," I would have great trouble in deciding what it was. It is a great gift to be a pastor, a teacher, a ruler, a preacher, a healer, an evangelist. If I know my own heart, a hard thing for one to know, I covet most of all the gift of being a "teaching preacher," or a "preaching teacher." So I bend all my studies this way. If my brother covets, receives and cultivates the pastoral, the evangelistic or the linguistic gift, shall I envy him, or be jealous of him? Nay, verily, for then I am guilty of sin. It is a mistake—a mistake into which thousands are falling—that the evangelistic gift is the best, really the only gift worth having. The publicity given to evangelists and to evangelistic work tends to mislead men, particularly young preachers, as to the relative and comparative importance of the evangelistic gift. "Are all evangelists?" which means, "All are not evangelists." Most of the work of evangelists would be entirely lost if it were not for the pastors, the preachers and the teachers who follow after them; indeed, most of their work in this country would be impossible if it were not for the pastors and teachers who go before them. I have heard several of the most noted evangelists with great pleasure and profit; but, I confess, that for daily bread, for months and years at a time, I would not like that kind of spiritual food. I am glad they are itinerant men. I like for them to come around and thaw me out and warm me up, and, then, I want milk, meat and bread that I may grow thereby. I am glad they are not pastors, not shepherds of the flock of God. I think it would be Methodistic to make room for them, and let them roam, and attend to the work of evangelists. If Wesley were alive, I believe he would do this. He would have a method of doing it. So far as my reading goes, Mr. Wesley had more of the "best gifts" than any one man since the days of Paul. He was a great preacher, a great teacher, a great pastor, a great ruler, a great linguist, a great expounder and a great evangelist. The Pauls and Wesleys, however, are few and far between. One "best gift" is more than most of us manage well. If we had more pastors, more and better organizers, more preachers, more teachers, the work of the evangelists would be more efficient and lasting than it is. As soon as a sinner is converted he ought to go into the school of Christ where, under a competent teacher, he could learn the way of God more perfectly.

GILDEROY.

The Next General Conference.

Among the most important matters that will necessarily demand the attention of our next General Conference will be that of devising ways and means for diffusing new life and a more intelligent interest on the part of our people in the missionary enterprises of the church. That we are now confronted with an appalling crisis in this department of church work must be apparent to all who have carefully studied the situation, and there are two causes for this state of things. The first is, that there are so many enterprises of the church, that are now being emphasized and pressed through agents who come in immediate contact with the people as special pleaders for their special causes, that the cause of missions is overshadowed. I do not charge that this is a result purposely sought, but that it is the necessary result of the present enthusiastic method of presenting the other claims of the church. The other cause is, the fact that the pastors can not utilize the helps afforded by the Board to awaken enthusiasm in the church in this arm of service. We are told if we would circulate the Board's literature we could easily remedy this evil, and we are censured for not doing this. Let me say just here—and I believe every pastor will endorse the saying—that the most difficult task the pastor has to perform is to try to keep up with the literature of the church. There are so many publications representing everything and every locality, that our people listen to us with an illy disguised disgust when we attempt a talk on literature. These are facts, and we had as well recognize them, and that they are facts that have come to stay, and that some plan must be adopted to put the cause of missions on an equal footing with the other enterprises of the church, both as to its claims and as an enlightening and developing force.

Then, what is the plan? I suggest the following, subject, of course, to amendment or entire substitution if a better is devised. Let the next General Conference authorize the Bishops to divide the church into as many missionary districts as they may deem necessary to a thorough canvass and systematic instruction of the people, and then appoint a secretary for each district. I think six districts would be enough, for, at least, the next four years, and possibly longer. Then, let these district secretaries, with the office secretary, treasurer, and the Bishops, constitute the Board of Missions. You will thus place the arrangement under control of men who have made the subject a special study, and who will feel a personal responsibility for the success of all enterprises projected, and who are close enough to the people to enthuse them with their own increased interest in this great work. All this, it seems to me, is the great need of the church in the development of the cause of missions, and it will never be done by men who are pastors, presiding elders, editors, or something else, as well as members of the Board. These men must look after the special work to which they are assigned, and have neither time nor thought to give to the proper development of the Board's plans.

The first question will be, What will it cost? I do not see why good men—by that I mean men for the place—could not be secured as district secretaries on $1,200 a year as salary, and say their traveling expenses would be $300 more, or a total of $1,500 each. Then, say the aggregated cost of the six district secretaries would be $10,000, and this would only be $5,000 more than two secretaries cost the church now for salaries alone. But I will not go further into this subject now, as I have merely suggested these thoughts with the hope that they might inspire others to write, and that we may reach a safe and sound conclusion of the matter.

J. M. WEEMS.

Brookhaven, Miss.

An Old Church.

A friend of the ADVOCATE, looking over some old books, found the following description of the old Poydras Street Methodist Church in this city. It was published in the first City Directory for 1836:

Located at the corner of Carondelet and Poydras streets. Grecian-Doric style, the pillars of which are copied from the Temple of Theseus at Athens. The facade in imitation of Greek temples. From the roof and over the pronaos of the temple rises a large octangular obelisk, resting on a lofty pedestal of the Egyptian order of architecture, combining a novel grandeur and beauty unequalled in the Union. The height of the steeple is 170 fe[et]. Erected by architects Darki[n] and Dakins in 1836. Minister Rev. Mr. Hamilton.

Some of our older people, doubtless, remember the imposing appearance of that Methodist temple of worship, which was destroyed by the devouring flames a few years after its construction. We have now nothing as imposing as that seems to have been, but we have some very fine-looking churches, built more after the modern style of architecture. Among these we may note that Wayne Memorial, Felicity Street and our new Louisiana Avenue Churches will safely bear the inspection of a critical eye.

The Present Time—youngest born of Eternity, child and heir of all the Past Times with their good and evil, and parent of all the Future—is ever a "New Era" to the thinking man. . . To *know* it, and what it bids us do, is ever the sum of knowledge for all of us.—*Carlyle.*

NOTES.

"It is not the business of the church to popularize Christianity, but to Christianize the populace."

Being and doing ought to go hand in hand. The Christian should not only cultivate goodness in himself; he should do good to others.

Hugh Price Hughes says, "The only remedy for the gin palace is to split it in halves, and have the gin in one place and the palace in another."

It is pleasant to learn that about five thousand words in the English language have no rhyme to them. These include such important words as honor, virtue, gulf, month and echo. If the number of non-rhyming words could be indefinitely multiplied, a vast amount of energy might perhaps be diverted to pursuits that would be of benefit to humanity.—*Mid-Continent.*

Augustine, speaking of the evil effects of wine-drinking in his day, declared it to be "the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the wreck of chastity, a loss of time, a voluntary rage, a shameful weakness, the shame of life, the stain of honesty, and the plague and corruption of the soul."—*Zion's Herald.*

We have grave doubts of the sincerity and earnestness of a Christian minister or any Christian man who can pass for years up and down the streets of our towns and cities, and in and out the homes of the people, and see and know, as he must, of the fearful and manifold evils resulting from the liquor traffic, and not lift up hand or voice against this infamy of infamies. Yet such men may be found in this land to-day, strange as it may seem.—*Christian at Work.*

"Publish this in your paper exactly as it is written." If we were to do that in every case, it would make some funny reading for export writers and readers, but it would not always look in print just as the sender of the communication might wish. What with amazing spelling and punctuating and paragraphing and general putting together—well! For instance, in an article now before us we have just changed "neose" into knees—and this from a truly great and good man.—*Christian Standard.*

The Presbyterians are taking up with circuit riding, and quite successfully. The Rev. Emmanuel Shultz, of Rehoboth, Ind., issues a card of appointments. These are eight in number, reached, each of them, once in three weeks, and with occasional revival services at each place. During the last three months he has received nearly fifty members, on profession, in one of these charges. This is good service, and work that might be done to good advantage and with much resultant joy by some who are now without charge.—*Christian at Work.*

If your pastor preaches a sermon which helps and strengthens you, tell him so; and he will preach a more helpful one next time. Don't be afraid of making a sensible man vain by telling him he is doing good. It will make him thankful and more devoted. Said a lady to a preacher, "I was just at the point to give up an important duty, but since I heard your sermon to-day I shall go on with that duty." That preacher went home with a new joy in his heart.

This is the Genesis and Exodus of humanity's great, steady, slow-growing uplift: First, the fanatic, laughed at and despised; next, the reformer, battling against overwhelming numbers, and often with but small success; then the philanthropist who has an easier road; next, the statesman who is covered with honor and lifted on the pedestal of fame; last, the politician, who if he fears God and loves his brethren, clinches the work of those who have preceded him in such legislation as furnishes to the people the officer behind the ordinance, the law-enforcer back of the law.—*Union Signal.*

How do you like this sort of a man described by an exchange?

There is a man who has done more good, I believe, in this community, than any other. A family never moves in that he does not [have] some one come and offer them some service. He gives strangers a seat in his pew. He watches with a sick neighbor and looks after his affairs. He and his wife keep house plants in Winter mainly to send bouquets to friends and invalids. He has a pleasant word for every child and you'll always see them climbing into his wagon when he has no other load. He has a genius for helping folks.

We should say that he "had religion" of a good kind.

We clip this from the *New York Christian Advocate.* Which one of our preachers does it fit?

There are thousands of Methodists to whom no pastor has spoken; and many sons and daughters of members to whom no pastor has said one earnest word; and the country fairly swarms with non-church-goers whom no pastor has approached. A tenth of the activity displayed by business men in gaining new customers and making new demands for their wares could, if exercised by ministers, fill their empty churches; or if the churches were well attended, fill the prayer meetings, a far better sign of life than the perfunctory congregation which appears only on fair Sunday mornings' ex[cept]. So little zeal [is] displayed by some pastors of small churches that, even where earnest members tell them of open doors, they neglect them.

No wonder their preaching neither stirs nor leads the people. Whatever else a preacher is or has, it is a misnomer to call him or his sermons "able" unless he is and does what he urges the people to be and do.

PERSONAL AND OTHERWISE.

A new court-house is in course of consiruction in Hattiesburg, Miss.

Bro. Cammack reports that a great revival is going on in Summit, Miss.

Monroe, La., is still forging ahead. She is now to have a stave factory.

The dispatches report 250 converts as the result of the Culpepper meeting in Columbus, Miss.

There are good prospects that Vicksburg will have a furniture factory with a capital of $100,000.

"It is the nature of oracks to wldon." This bit of homely philosophy can be applied in church matters.

David Ingalls, of Erie, N. Y., has by will bequeathed to the Presbyterian Home Mission Work $200,000.

Let a preacher *demonstrate his fitness* for a "good place," and it will not be long before he will move into it.

The citizens of Lafayette, La., are moving in the matter of constructing a railroad from that place to Abbeville.

The last saloon closed in Water Valley, Miss., the other day. There will be prohibition now for two years at least.

Rayne, La., has, in the last four months, shipped 22,000,000 pounds of rice, 62,000 dozen eggs and 260 bales of cotton.

The *Northwestern Christian Advocate* says: "In Chicago Methodist Churches are being erected at the rate of one a month."

Bishop Galloway dedicated a new church at Hickory, Miss., Feb. 26, and ordained Rev. Mr. Meadow to the order of deacons.

Ex-President Harrison has accepted a professorship in Leland Stanford University of California. He will lecture on constitutional law.

Bro. Sawyer has brought out the Minutes of the last session of the Louisiana Conference in good style, a copy of which lies on our table.

The Book Concerns of the M. E. Church will distribute $100,000 among the Conferences this year for superannuates, widows and orphans.

There are many luxuries in easy reach of us, but the greatest of all and in easiest reach is the luxury of doing good. Try it and see for yourself.

Rev. Robt. Harry, agent for Centenary College, has accepted the position of general manager of P. Werlein's piano and music house in this city.

Rev. Josiah Tyler, a missionary of the A. B. C. F. M. for forty years among the Zulus of Africa, gave us an exceedingly interesting call last week.

We have received five dollars for the mission cause from a widow in Louisiana. We have turned it in the channel which runs into the missionary debt.

Have you done all you could to help pay the missionary debt? If you have not, it is time to be moving on that line. It is nearly sunset of the "day of grace."

A vigorous cyclone visited Marion, Miss., last week, carrying destruction and death. Several persons were killed and a large amount of property destroyed.

J. W. Dawson, of Lisbon, La., gave us a short call last week. He represents things moving on well in his section of the church under the lead of Rev. R. M. Blocker.

One of our pastors showed us a note recently from one of the young members of his church, asking him to preach on the "worldliness in the church." What do you think of that?

The Millsaps College grounds are being greatly improved and benefited by landscape gardener Douglass, of Nashville. He has made quite an agreeable change, already.—*Clarion-Ledger.*

A note from Bro. Hawkins since our last issue, in which mention was made of the return home of Mrs. Lamhuth, says, "Mrs. Lamhuth became too sick to leave the day of the ship's departure." The note is dated Feb. 2.

The following telegram from Bro. Standefer at Columbus, Miss., was received after our paper went to press last week: "Rev. J. B. Culpepper closed meeting here yesterday. Two hundred and fifty added to the church." So religion is not yet "dying out."

A new magazine which has come to our desk is the *Manufacturers' Record Magazine*, published in Baltimore. It is a new monthly devoted to Southern resources and progress, and is certainly a valuable addition to the agencies already at work for the development of our Southland.

When whisky money, coined out of the life-blood of widowhood and orphanage, is used to hush the voice of the pulpit, by sending its perfumes into the halls of Christian learning, and the gift accepted with loud hallelujahs, it is high time the church was taking a new reckoning.—*Central Methodist.*

A large congregation greeted Rev. B. S. Rayner in the Methodist Church last Sunday. The morning sermon was plain and practical, addressed alike to the heads and hearts of his hearers, and produced a lasting impression. His text was, "Choose you this day whom you will serve." Josh. xxiv, 15. —*Scott County Register.*

Brethren complain of our printers for making mistakes; but if brethren *will* write illegibly, the printers must needs guess at it, and sometimes guess wrong. We hope brethren will read over their communications before sending them and see if it is always our fault that mistakes are made.

Rev. J. A. Bowen, of Aberdeen, Miss., writes March 3, as follows:

I am glad to announce that Rev. Lewis Powell, P. E., of East Nashville district, is improving in health. He is visiting his father-in-law, Mr. J. D. Shell, of Aberdeen. Bro. Powell and his good wife are much beloved among us. It will require some weeks yet for him to regain his health.

Of our new Centenary Church in San Francisco, dedicated a few Sundays ago, the *Pacific Methodist Advocate* says:

The building is of beautiful modern architectural design, and represents many sacrifices and much earnest efforts on the part of our people who lost their former church by fire more than a year ago, and totally uninsured.

We notice by the *Southern Watchman* that the ladies of the Methodist Church in Clinton, La., have started a plan for building a new church. The old house is the first church-building we ever worshiped in. We went to Sunday-school there in the "early forties." We wish "those women" all success in their enterprise.

Peter Henderson & Co., of New York, have our thanks for their new catalogue of "Everything for the Garden for 1893." This is one of the finest productions of the kind that we have seen. It will be sent to anyone on receipt of twenty-five cents, which amount will be deducted from the first order sent for goods from them.

Bro. McLaurin, Bible Agent for Louisiana and Mississippi, was recently called home by the sickness of his aged mother, but reports her in an improved condition. She has been a member of the church 64 years. Bro. McLaurin reports that his collections for the Bible cause are not as good as formerly. Strange that Christian people will not give money to circulate the Word of God!

Rev. R. M. Standefer, Columbus, Miss., Feb. 27: "The revival services, conducted at this place by Rev. J. B. Culpepper, of Macon, Ga., closes this morning. Bro. Culpepper came in the Spirit of the Master about ten or twelve days ago. Divine power has been manifest at every service. The cold and lukewarm restored, and sinners have been converted to God. One hundred and twenty-eight have applied for membership in the different churches. Bro. Johnson, pastor of the Baptist Church, voiced the sentiment of the town when he said to me this morning, 'Tis the old-time religion, and it's good enough for me.'"

Letter of Condolence.

PASTOR'S STUDY,
Methodist Church, Columbus, Miss.,
Tuesday night, Feb. 21, 1893.

Mrs. Geo. S. Inge, Corinth, Miss.—

Dear Sister Inge: In this hour of your greatest sorrow and bereavement, allow us, as Christian brethren and friends, as pastor and Board of Stewards of our beloved church at Columbus, to mingle our tears with yours, and to extend to you our heartfelt sympathy with our prayers for God's blessings upon you and yours, invoking for you all that the Divine Comforter alone can furnish. Peace to the soul of our beloved brother, your sainted husband, honor and glory to his name! Heaven's benediction upon his loving wife and fatherless children. God loveth whom he chasteneth, and it is for us to bow in submission to his will. At home with Jesus—your darling husband. We are,

Your friends and brethren,
R. M. STANDEFER, Pastor.
J. M. BILLUPS,
Pres. Bd. Stewards.

S. C. Munger, Gid. D. Harris, T. C. Billups, W. W. Westmoreland, J. M. Street, T. J. Looke, W. P. Caine, A. H. Propst, O. P. Brown, T. B. Sherrod, E. T. Sykes, W. C. Beard.

The *Nashville Advocate* is requested to copy.

Notice to District Solicitors of North Mississippi Conference.

The solicitors appointed to collect the amounts pledged for payment of missionary debt will please give this matter their *immediate* and *diligent* attention. As soon as money is collected forward to missionary treasurer, Nashville, Tenn. Brethren, the time is short; please urge this collection.

R. M. STANDEFER,
Sol. North Miss. Conf.

Notice.

The second annual meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will convene in Macon, Miss., April 7-9, inclusive. The opening service will be held Friday morning, April 7. A full attendance is desired.

All those expecting to attend will please notify Mrs. H. W. Foote, Macon, Miss., of their coming, that she may assign them homes.

MRS. ROBT. SOMERVILLE, Pres.
MRS. S. M. THAMES, Rec. Sec.

Notice.

To the Members of the Mississippi Conference Brotherhood:

Dear Brethren: Bro. Jno. A. Ellis has gone from our midst. Assessment No. 15 is now due and must be paid within sixty days. Remit by postoffice money order or registered letter to Rev. I. W. Cooper, at Hazlehurst, Miss.

B. F. JONES,
Sec. Conf. Brotherhood.

Mississippi Conference Brotherhood.

Brethren: You have received notice of the death of Bro. Jno. A. Ellis, who was a worthy member of our Brotherhood. Let us promptly pay our mortuary fee, and endeavor to extend the usefulness of our Brotherhood by inducing others to join us. You will find the Constitution and By-laws in the Minutes of our late Conference. Remit your money to Rev. I. W. Cooper, D. D., treasurer, Hazlehurst, Miss., and send names of new members to Rev. B. F. Jones, secretary, Port Gibson, Miss. W. B. LEWIS, Pres.

Natchez, Miss.

Program of Closing Exercises of the First Session of Millsaps College.

SUNDAY, JUNE 11.

11 A. M.—Sermon by Rev. S. A. Steel, D. D. 8 P. M.—Sermon by Rev. J. D. Cameron, D. D.

MONDAY, JUNE 12.

9 A. M.—Annual Meeting of Board of Trustees. 11 A. M.—Sophomore and Freshman Declamation. 8 P. M.—Debate between Representatives of the Galloway and Lamar Literary Societies.

TUESDAY, JUNE 13.

10 A. M.—Dedication Service. Addresses by Bishop Galloway and Rev. E. E. Hoss, D. D., and Dedicatory Poem by Prof. W. R. Sims, Ph.D.

W. B. MURRAH, Pres.

Grenada District, North Mississippi Conference.

To the Preachers and Official Members of the District—

Dear Brethren: Because many of you were not present at your respective Quarterly Conferences, I take this method of addressing you in reference to some things greatly needed in many places in the district; and as you, who are official members, can, by co-operation with your pastor, help greatly in these matters, I feel the importance of urging you to give special attention to the following matters:

First, the Sunday-school. In many places where I have held Quarterly Conferences, I have found a great lack of interest, and in some places we have no schools at all. Now, if you brethren will see to it that the Sunday-school receives your earnest attention for the next three months, you will see a very decided improvement in our Sunday-schools. Let us have as many Sunday-school scholars in the Grenada district as we have church members, at least; and I think if you brethren who did not attend the first Quarterly Conference will put in some good work for the Master in the way of Sunday-school work, you will feel like making a greater effort to be present at your second Quarterly Conference.

The second thing I would call your attention to is the circulating and reading of our literature. I have found, to my great surprise, several official members not even taking a religious paper. These, I fear, will not see this letter unless some good brother hand them the paper, and ask them to read. Now, I contend that a man is not competent to do church work who is not posted *in* that work. Then, let every official member take one, or more, of the *Advocates*, and try to get some member of his church to do likewise. Let us have as many *Advocates* in the district as we have Methodist families.

The third thing I mention is financial system. Strange as it may appear, there are only three charges where there is any system. As a result, when the Quarterly Conferences for these three charges were held, one-fourth of the preacher's salary was paid. Where there was no system, about one-eighth to one-tenth was the amount paid to the preacher—all for the want of system. It is not poverty, as many of you have said. It is just for the want of management. Now, if the preachers will insist upon the plan laid down in our Book of Discipline, and the stewards will work the plan faithfully, every dollar of the preachers' salary will be paid, and also all the collections ordered by the Conference. Then Grenada district will be what it should be in that respect.

The last thing, but not the least, I would mention, is family prayer. So few families, comparatively speaking, that have prayers, and some official members fail to do their duty here. Will the pastors please urge this matter and let us see if we can't have more family altars, and thereby get nearer to God with our families than we have been before? Let us all work and pray for a great revival all over the district, and thus make this a great year.

R. A. BURROUGHS.

BEECHAM'S PILLS cures Sick-Headache.

Notice.

The M. and O. R. R. will sell tickets at reduced rates to all attendants of the Woman's Missionary Society, Meridian district, at Wayneshoro, Miss., March 10-14, inclusive. Certificates *must* be secured at starting-point.

J. V. PENN.

Wayneshoro, Miss., March 1, 1893.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

WOODVILLE DISTRICT.

Centreville and Gloster, W. W. Simmons, P. C.....$27 65

This makes $330.55 since our session of Annual Conference.

T. L. MELLEN,
Miss. Conf. Sol.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Vosshurg circuit, R. Bradley, P. C.....$39 05

Dr. Lamhuth writes me that more than $26,000 has been paid under our plan for paying missionary debt, and the prospects are brightening daily. Three choice young men have been accepted by the Board for work in China or Japan. Others are offering. The debt must be paid. The money must be furnished. To the work, brethren!

T. L. MELLEN,
Sol. for Miss. Conf.

Rev. Geo. S. Inge.

MR. EDITOR: Permit one not of the household of Methodism to say that the cause of public righteousness has lost a stalwart defender in the death of Geo. S. Inge. He died soon, but will live long in his herculean labors which do follow him. Many thousands of good people of other religious persuasions mourn the death of one so true to the things which make for righteousness in the world.

J. B. GAMBRELL.

Meridian, Miss.

"I Would Be Patient for a Little."

These were the words which I heard a poor wife, who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked: "If I were you, I would be patient for a little." We should be more patient if we reflected that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long, it can not be very acute. Are you unable to suffer fools gladly? You would be enabled to do so if you reflected that we poor fools can not become wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and he is only not in a hurry because he is eternal. "If I were you, I would be patient for a little."—The Quiver.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALN.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists,
LONDON, ENGLAND.

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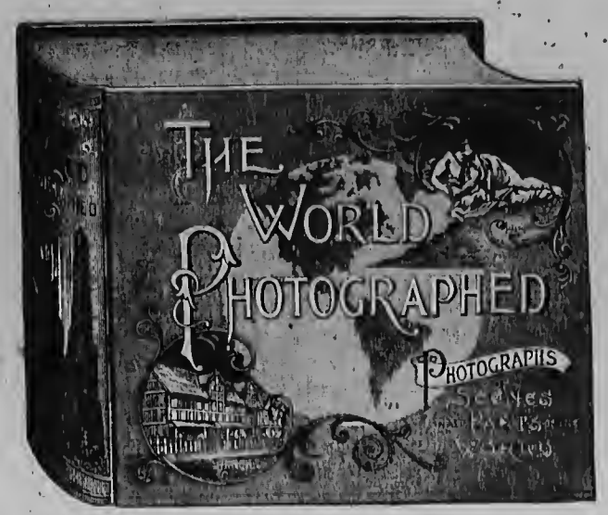
The following elegant book will be mailed to anyone sending FIVE NEW SUBSCRIBERS, at $2 each, with the cash.

D. L. MITCHEL, Publisher.



Representing Views of Cities—Public Buildings—Cathedrals—Street Scenes—Mosques—Churches—Temples—Observatories—Castles—Homes of Noted People—Volcanoes—Lake and Mountain Scenery—Lochs—Falls—River Scenery—Canyons—Geysers—Bridges—Parks—Fountains—Towers—Memorials—Pyramids—Ruins of Temples—Tropical Scenery—Huts, and an array of instantaneous views, showing the life of the people in the various portions of the World; gathered from

North America, South America, Europe, Asia, Africa, Australia and the Pacific Islands.

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GREAT GALLERIES OF THE WORLD,

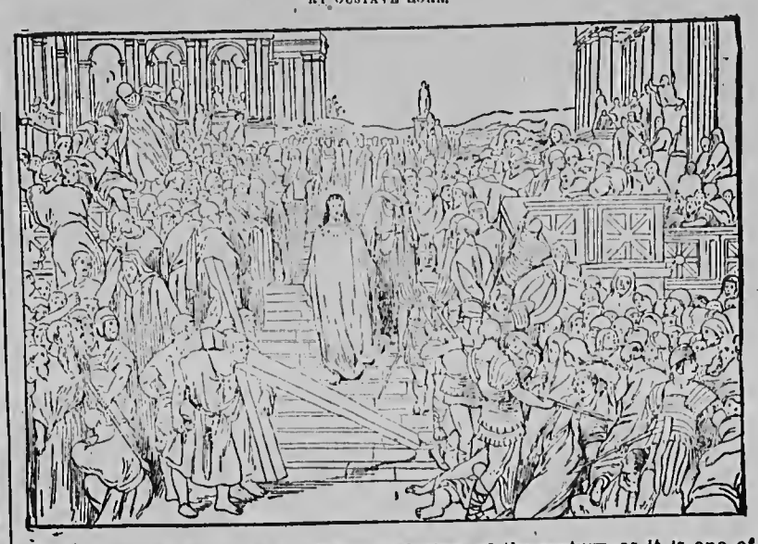
Forming a beautiful collection of Photographs in one volume.

To the vast army of stay-at-homes the world beyond the sea, which once seemed so far away from them, has now become nearer. Events that take place in South Africa are known a few hours afterwards in America, and a feeling of familiarity with distant lands thus seems to have been created by telegraph. Besides this, we have books of travel, lectures by explorers and pictures to fall back upon, so that if "we can not go strange countries for to see," we have them brought home to our doors.

This GREAT NEW BOOK, containing a vast collection of Photographs, gathered from every corner of the globe, is printed on enamelled paper, bound in the most durable manner, and sold at $4 per copy.

CHRIST LEAVING THE PRAETORIUM.

BY GUSTAVE DORE.



THIS is one of the greatest religious paintings of the century, as it is one of the most wonderful creations of the genius of Gustave Dore. He was a painter of the French school, although his unequalled originality and weird fancy made it impossible for him strictly to belong to any school. The scene represents Christ descending the steps leading from the official tribunal of the Roman Government of Jerusalem after his condemnation. The figure of the Savior, erect and commanding, is the centre of attraction. Dore's aspiration turned towards religious subjects, and he became so fascinated with the delineation of the Savior's face that he painted it fifty times; and in no effort of his genius has the heavenly radiance which emanates from the figure of Christ been so apparent as in this sublime and elevated picture. The gaping crowd, some of them friends, others attracted by excitement; the leering Jews pressing forward with uplifted hands; the poor and wretched who adored him expressing the most profound sorrow; the sick whom he had healed and those who still craved his divine help all pressing forward to get one last glance at him, while the Roman soldiers with spears and shields driving them back, are graphically displayed in this wonderful picture. The infinite love and pity on His sacred face, as painted with the inspiration of Dore's pencil, is something beyond all description. The reproduction is a photo etching, engraved with the greatest care, preserving all the beautiful softness and value of the original, and has been pronounced by Art critics to be equal in execution to the marked proofs sold by subscription only, for $100 each, in the Dore Gallery, London.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free to each new subscriber sending us $2.

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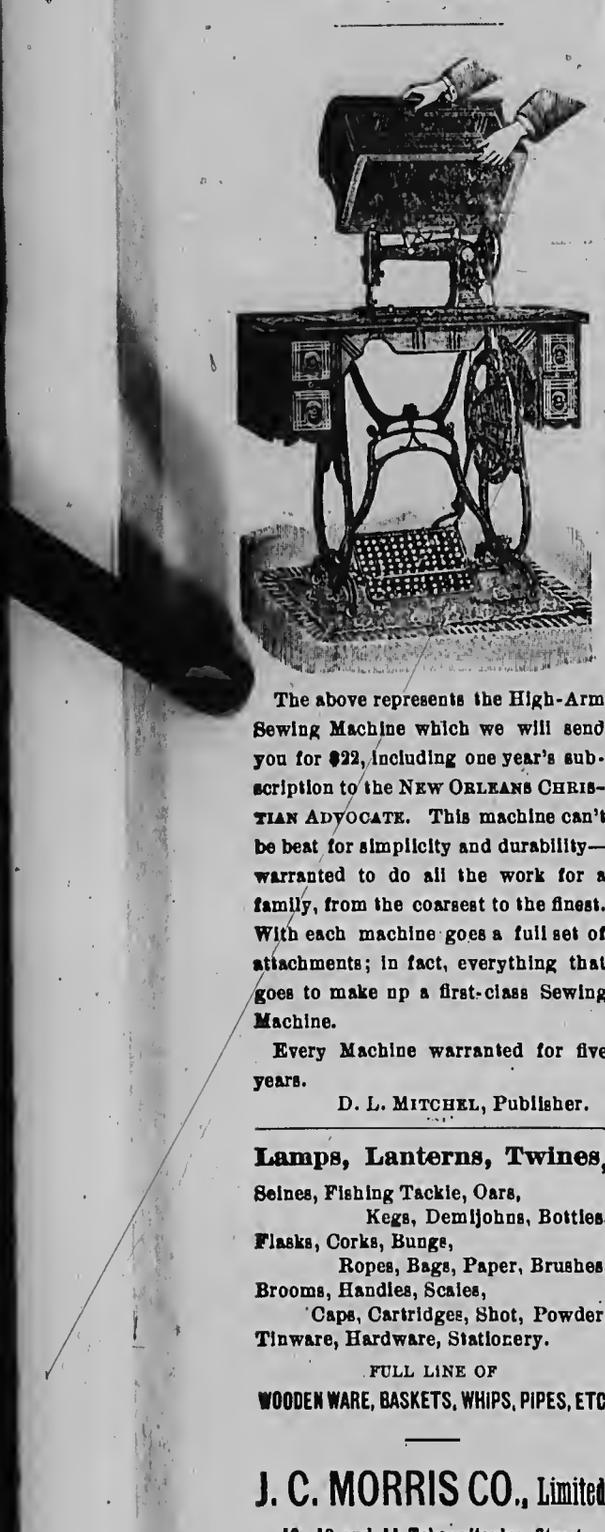

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HOME CIRCLE.

THE CLEAR PEARL.

BY WILLIAM C. WILKINSON.

Each heart is shrouded many-fold from all
Save her own introspections, and the pure
All-seeing. Nothing intercepts that sight,
Watching the innermost deeps; but clouds of sin,
The false reflexes of her self-deceit.
The uncertain shapes of passions, and the arts
Of Satan have some power to warp and sway
The heart's self-judgments; yet, the wish being strong,
The interior eye can pierce these shroudings, search
The heart of the heart, and know the last intent.

Oh, happy they who, searching so, discern,
In the still depths of spirit, the clear pearl
Of a true thought to do the will of God.

Good Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good night! The little one lisps it as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish, parents and children, friends and friends.

Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness, and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, are the same in meaning. "Goodby" is only "God be with you." "Good night" is really "God night," or "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."—*Harper's Bazar.*

Baby-Minded.

Dr. Cuyler says to young men: "Don't ask to be everlastingly amused; it is the sign of a baby-mind when a young man cares for nothing but fun and frolic." If this be so, there must be a large number of "baby-minds" in our churches. Why else this asking by young and old people in the church to be "everlastingly amused?" "Where were you last Sabbath?" "Oh, our sermons are so uninteresting I went elsewhere." "Where were you last prayer meeting night?" "Oh, our meetings are so dull that I went where they have more life." What is this but a demand for spiritual amusement? The preacher, the official brethren, and other members must get up something to keep you amused or you will soon absent yourself. Your "baby-mind" can not content itself in its own church unless it is "everlastingly amused."

Why don't you provide some religious amusement for your pastor, your official brethren, and the other members? Start a psalm, tell your experience, lead in prayer, do all you can to make things lively and happy and attractive in your own church, and then neither you nor anybody else will feel like absenting yourself; perhaps if you provide a little religious amusement yourself, you will not need to depend so much on others for it. Let each contribute his part toward happiness in the church.

The Source of Strength.

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, of calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful."—*Farrar.*

The Supreme Love.

Separated unto Jesus! Not unto a doctrine, nor an experience, nor a company of holy people, nor even unto holiness, but unto Jesus himself. Dead and hidden to all but Christ! The heart closed to all but the "Beloved." Dead to all else because so gloriously alive to Jesus! The crystalline purity of such an experience is beyond expression. If heretofore the heart was dead indeed unto sin by faith's reckonings, now it is slain by love. The holy deadness to the opinions of others is unconstrained and natural, because of the jubilant delight in the smile of Christ, that eclipses all the smiles and frowns of men. Such a one sees no man save "Jesus only." He even forgets to scrutinize himself. The joyous bride of the Heavenly King does not think to search her motives to see that they are all love, so spontaneous is her heart's devotion. And the world is left so far behind that she has forgotten to notice her separation therefrom. Separation unto Christ make holiness natural.—*Divine Life.*

Between the Lights.

There is an hour, dear to many a house-mother, and beloved of many a little group of happy children—an hour between daylight and dark—too early for gas or lamps, too late for sewing or studying, but neither too late nor too early for gathering around the fire and talking over the day. The meeting-place is perhaps the mother's room, perhaps the library; it is, at all events, a room in the heart of the home, open only to the family, and not to strangers; a room to which guests sometimes come, but come by privilege, not by right.

Here, when school is over, the big boy runs in with his cheery, robust air of out-of-doors, and here, in the slowly falling dusk, he forgets that he is almost a man, and is again his mother's darling, petted, caressed, confided in, and confiding. The mother who prizes her opportunities aright never lets her big boys drift away from her. She appreciates their constant need of her tenderness and her wisdom, and feels that whoever in her little kingdom may be neglected, her son on the threshold of life must not miss her gentle and guiding hand. In the hour between the lights this mother has pleasant talks with her sons, getting glimpses of life from their outlook, uplifting them to her own point of view.

Between the lights another and younger mother cuddles her little one in her arms, sings to him, or tells him stories. Very likely she clusters three or four merry, wide-awake little beings, Edith, Fannie, Helen, Charley, around her knee, and while they rest after the play that engaged them earlier, she remembers for their benefit marvelous legendary tales from Homer, from Virgil, from the folk-lore of Germany and Sweden, finishing up with the ever new, ever delightful stories from the Bible, which, heard a hundred times, grow dearer with every repetition.

It will soon be time for papa's ringing step to be heard on the pavement, for his latch-key to turn in the door. But then the pause between the lights will be past. When papa comes home, light and music and a chorus of welcomes are in order, and the children must hurry to greet him, while mama, in the background, accords him the dearest glance, and says the sweetest word.

One can never utter it too often, that true word of Ruskin's, of all modern men the nearest in character to the prophets of old, that "home is the place of peace, the shelter not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; it is only a part of the outer world which you have roofed over and lighted a fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love—so far as it is this, and roof and fire are types only of a nobler shade and light, so far it vindicates the name and fulfills the praise of home. And wherever a true wife comes, this home is always around her."

Between the lights! The streets resound with the hurrying tramp of the homeward-thronging crowd. The boats at every ferry are packed with pale, tired men, wistfully setting their faces each away from the factory, the shop, the office, to the door at the opening of which the children will run, and the wife smile, and the baby clap rosy palms.

Under orders all day, there is one spot where man is king, yet subject. He does not need to rule, for his wife rules for him and maintains the sweet order of things with reference to his comfort and delight. Between the lights every suburban railway, every horse car, every rushing elevated train, carries men home to the dear ones for whom they toil so unselfishly that home may be beautiful and attractive.

For thousands of people, women as well as men, the morning and the evening are, so to speak, two distinct days, in one of which they live a public, in the other a private life. Every shop-girl behind the counter, every little cash-girl and boy, every street car conductor and driver, every member of that immense company of people who render service smaller or greater in degree to the body politic, has a world and a life of his or her own, and awaits the hour of relief and reward which in due time comes to those who toil.

Between the lights is sometimes set apart as a hallowed interspace by those who love to think of the whole round world as "bound by gold chains around the feet of God." Away on the other side of the globe there is a friend whose letters are eagerly longed for, and whose absence makes our daily joy imperfect. The friend is a traveler, a soldier, a sailor, an explorer, a missionary, one whom duty or pleasure keeps out of sight, but not out of mind.

Often when no intercourse is possible or anticipated, when even written messages are few and infrequent, the dear one is linked with the most sacred experiences of the heart, because prayed for daily "between the lights."

Happy hour! sweet home hour! Let no fretfulness mar its charm, no melancholy cloud it; let it be the hithest hour in the twenty-four in that kingdom whereof woman is queen.—*Harper's Bazar.*

"Blest Be the Tie That Binds."

This hymn has been heard in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772 by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist Church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire Church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: "O John, John, I can not bear this! I know not how to go."

"Nor I, either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of this experience.—*Christian Witness*

Pleasure is pursued where it seems most renounced, and aimed at even in self-denial. All voluntary poverty, all the discipline of penance, and the mortifications of religion are undertaken upon this view. A good man is contented with hard usage at present, that he may take his pleasure in the other world. In short, to dispute the goodness of pleasure is to deny experiment, and contradict sensation, which is the highest evidence.—*Robert Hall*

OUR YOUNG PEOPLE.

JANE AND ELIZA.

Jane Taylor wrote the following poem, nearly ninety years ago, for the children in England. I wonder if there are any such children in this generation here in America. What do you think about it?

There were two little girls neither handsome nor plain;
One's name was Eliza, the other's was Jane.
There were both of one height, as I've heard people say;
They were both of one age, I believe, to a day.

'Twas fancied by some, who but slightly had seen them,
That scarcely a difference was there between them;
But no one for long in this notion persisted,
So great a distinction there really existed.

Eliza knew well that she could not be pleasing
While fretting and fuming, while sulky or teasing,
And, therefore, in company artfully tried—
Not to *break* her head habits, but only to *hide*.

So when she was out, with much labor and pain,
She contrived to look almost as pleasant as Jane;
But then you might see that in forcing a smile,
Her mouth was uneasy and ached all the while.

And in spite of her care, it would sometimes befall
That some cross event happened to ruin it all;
And because it might chance that her share was the worst,
Her temper broke loose and her dimples dispersed.

But Jane, who had nothing she wanted to hide,
And, therefore, these troublesome arts never tried,
Had none of the care and fatigue of conceiving,
But her face always showed what her good heart was feeling.

At home or abroad there was peace in her smile,
A cheerful good nature that needed no guile.
And Eliza worked hard, but could never obtain
The affection that freely was given to Jane.

To Japan.

ON THE PACIFIC.

The *Empress of Japan* is a floating palace to a passenger with a first-class ticket. The dining-room is for rich viands and an occasional concert; the library for reading, writing or lounging; the deck for an occasional game of cricket, sitting and gazing at the sunset, or walking and talking with companions from the ends of the earth. The smoking-room and card-table have a place. But if he be in his berth asleep at midnight, perhaps the great fog-horn will awaken and remind him that he is at the mercy of the waves and the mariner, unless, like Bishop Key, he puts his case directly into the hands of Providence.

Excepting the servants, who were Chinese, and a gambling lot of Chinese passengers in their end of the ship, nearly all on board were English-speaking. Few children were along. I made the acquaintance of one little boy whose father is a custom's officer in Shanghai. He had been in Ireland a year, and went to school there a little. His talk, in the main, was about fine sleeping cars of America and the great hand-stand at Shanghai. American children, who have a good home and regular school, ought to feel greatly blessed.

For thirteen days the ocean presented to the view only one distant ship, a few whales, sea gulls, and flying-fish. At the end of that time the beautiful islands of Japan and peerless Fuji San came in sight.

And, now, with my next letter, you may imagine yourself in Matsuyame, which is a fair sample of a native city.

HENRY G. HAWKINS.

Matsuyama, Japan, Jan. 6, 1893.

Bright Boys Wanted.

BY REV. JESSE S. GILREAT, A. M.

Going down the street one day, this is the sign I saw in a store window: "Bright boys wanted." It set me thinking, and I said to myself, "Yes, that is it exactly." Bright boys are wanted everywhere; boys with honest hearts, willing hands, swift feet, and clean mouths; boys that are not thin and pale from cigarette smoking; that have never seen the inside of a saloon, and who are willing to begin at the bottom round of the ladder and work their way up. Such boys are wanted everywhere. Schools and seminaries want them for pupils. Merchants want them in their employ. They are wanted in every honest trade and calling. "What are boys good for any way?" said a gentleman to a little fellow, and promptly came the reply, "To make men of."

It is a terrible fact that the saloon wants boys, boys to make drunkards of. A boy had a strange dream. He dreamed that the leading merchant in the town in which he lived came to him and said, "My boy, I am getting old and feeble. I want you to come and take my store." Then the physician came to him and said, "I want you to take charge of my practice, for I must soon retire." The judge who lived in the town then said, "My son, you must occupy my place upon the bench." Last came the town drunkard and said, "I must soon die and go down to a dishonored grave. I wish that you should take my place." The boy awoke in a fright, and pondered well the meaning of his strange dream. Thus do good and evil, the church and the saloon, Christ and Satan strive for the possession of our boys.

Bright boys are wanted to prepare themselves for the Christian ministry. The day has gone by, if there ever was such a day, when the stolid, 'goody-goody' boy was deemed ideal timber to make a minister of. It requires brains as well as piety to be a preacher of the gospel. It is so with every other profession and calling. Bright boys are wanted to make lawyers, doctors, merchants, and engineers out of. If bright boys are in such demand, it may be well to inquire what are the things that tend to make boys bright. Good books and papers will wonderfully help in this direction. A taste for reading of the right kind is worth a great deal to any boy or young man. "Read and you will know" was the constant reply of a very busy mother to a boy who was always asking questions. The boy followed his mother's advice, and became one of the wise and learned men of his generation. He who has mastered the art of reading has in his possession the key to all knowledge. Good company helps to make boys bright. Try and associate with those who are wiser than yourself. Solomon says: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—*Epworth Herald.*

THE BIBLE.

BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand.
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now,
Esther, the beauteous mourner, shew.
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms.
Ecclesiastes thou comes on,
And the sweet Songs of Solomon.
Isaiah, Jeremiah, then
With Lamentations take the pen.
Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai cells,
Rapt Zechariah builds his walls,
And Malachi with garments rent,
Concludes the ancient Testament.

BOOKS OF THE NEW TESTAMENT.

Matthew, Mark, and Luke and John,
Acts of Apostles follow on;
The Romans and Corinthians learn,
Galatians with Ephesians turn.
Philippians and Colossians next,
With Thessalonians have the text.
To Timothy the truth is shown,
To Titus and to Philemon.
The Hebrews has Paul's parting words,
When James, the brother of our Lord,
And Peter and beloved John
Take up the strain and hear it on.
Jude's solemn words great things reveal,
And Revelation sets the seal.

—*Exchange.*

MR. EDITOR: As I have seen but a few letters in the ADVOCATE lately, I thought I would write one. I went all the little cousins to write one, because the editor gives us a column to fill, and we ought to try and fill it. I am not going to school now, but think I will start soon. My teacher's name is Mr. George Lee. Mr. S. P. Richardson is the superintendent of our Sunday-school. Mr. W. M. Sullivan is our preacher again for this year, and we all like him very much. My papa is still clerk at the union store in the town of Franklinton. I must come to a close for this time by asking a question: Where is the word "palm-tree" found in the Bible? I remain, as ever,

Your unknown friend, MATTIE SYLVEST.

Gorman, La.

MR. EDITOR: As there are so many nice letters from the little cousins, I thought I would write one. I never see any letters from this part of the country. I am a little girl eight years old. I have two brothers and one sister all younger than myself. I go to school to Prof. Harden. He is a good teacher. I like him very much. He has a fine school. I go to Sunday-school every Sunday, and grandma is my teacher. She has a very large class of little girls and boys. We have preaching once a month. Our preacher is Bro. R. S. Collier. We all like him very much. For fear I will weary you with my first letter, I will close, hoping this will not reach the waste-basket.

SUSIE CALDWELL.

Hico, La.

Slang Words and Phrases.

"Dun" is a word now whose meaning is known to everyone who understands the English language. About the beginning of the century a constable in England named John Dun became celebrated as a first-class collector of bad accounts. When others would fail to collect a bad debt, Dun would be sure to get it out of the debtor. It soon passed into a current phrase that when a person owed money and did not pay when asked, he would have to be "Dunned." Hence it soon became common in such cases to say, "You will have to Dun So-and-so if you wish to collect your money." Until the nomination of Franklin Pierce for the presidency the word "outsider" was unknown. The Committee on Credentials came in to make its report, and could not get into the hall because of the crowd of people who were not members of the convention. The chairmen of the convention asked if the committee were ready to report, and the chairman of the committee answered, "Yes, Mr. Chairman; but the committee is unable to get inside on account of the crowd and pressure of the outsiders." The newspaper reporters took up the word and used it. "You are a daisy," is used by Dickens in *David Copperfield*, in the sense of calling a person daisy in a way to express admiration, and at the same time to laugh at one's credulity. Steerforth says to young Copperfield, "David, my daisy, you are so innocent of the world! Let me call you my daisy, as it is so refreshing to find one in these corrupt days so innocent and unsophisticated. My dear Copperfield, the daisies of the field are not fresher than you." "Too thin" was given currency by the Hon. Alexander H. Stephens of Georgia, in the United States Congress, in 1870. Some members has made a reply to Mr. Stephens, and the latter had his chair wheeled out into the aisle, and said, in that shrill, piping voice which always commanded silence, "Mr. Speaker, the gentleman's arguments are gratuitous assertions made up of whole cloth. And cloth, sir, so gauzy and thin that it will not hold water. It is entirely too thin, sir."—*Christian at Work.*

Had Philosophy on Her Side.

"Spell toes," said the mother, who was teaching her little daughter, seven years old, to spell.

"T-o-z-e," answered the child.

"No, dear, that's not right. T-o-e-s spells toes."

"But it sounds like i-o-z-e."

"I know it, but you can not go by the sound."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F-r-o-e-s," said the child.

"No, you're wrong again. This time we do use the z and spell the word i-r-o-z-e."

"Huh!" grunted the child.

"Now, spell rose," said the mother.

The child hesitated. Finally she said: "I don't know whether to say r-o-z-e or r-o-e-s, and really I don't know that either way would be right."

"Spell it r-o-s-e," said the mother, "though there is another word pronounced just like it that's spelled r-o-e-s. That word is the name of the spawn of fishes."

The poor little child looked very miserable.

"Just one more word," said the mother. "Tell me how you spell blows."

"Well," said the child, who had had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it three ways. I spell it b-l-o-s-e for breakfast, b-l-o-e-e for dinner, and b-l-o-z-e for supper."

"I spell it b-l-o-w-s all the time," said the mother.

The child said nothing for a minute or two. Then, looking up, she solemnly remarked: "I think, mama, that the English language was made for persons very, very well educated."—*Interior.*

Get Macbeth's "pearl top" and "pearl glass" lamp chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident. They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

OUT In the sun and dust and rain, your leather wants Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

The Marked Success

of Scott's Emulsion in consumption, scrofula and other forms of hereditary disease is due to its powerful food properties.

Scott's Emulsion

rapidly creates healthy flesh—proper weight. Hereditary taints develop only when the system becomes weakened.

Nothing in the world of medicine has been so successful in diseases that are most menacing to life. Physicians everywhere prescribe it.

Prepared by Scott & Bowne, N. Y. All druggists.

King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. H. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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Nothing will relieve burns, carbuncles, boils, chilblains, eczema and cutaneous irritations of all kinds, like Germeteur externally applied every two minutes until relief is obtained.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard.

MARRIAGES.

CHASTAIN—BOWIE.—In the Methodist ...erch, McCool, Miss., Feb. 19, 1893, by Rev. A. ... Langley, Mr. A. H. Chastain, of Calhoun, ..., and Miss Mattie E. Bowie, of McCool.

SETTOON—NORMAN.—At the residence of ...e bride's father, Major J. M. Norman, Jack... Miss., Thursday, Jan. 12, 1893, by Rev. W. ... Murrah, Mr. L. V. Settoon, of Springfield, ..., to Miss Josie Norman.

WHITE—HAUSEY.—At Blackwater Church, ...st Baton Rouge circuit, Feb. 15, 1893, by Rev. ...iley Brown, Mr. Lea DeWit White and Miss ...eny E. Hausey, both of East Baton Rouge ...rish, La.

HILL—BROWN.—At the residence of the ...ide's father, Mr. J. T. Brown, Shnqualak, ...s., Feb. 22, 1893, by Rev. A. T. Buck, Mr. ...bert Hill to Miss Tinie Brown, all of Noxn... county, Miss.

WORDEN—WORDEN.—In the Methodist ...urch, Melville, La., Feb. 15, 1893, by Rev. G. ... Greene, Mr. T. J. Worden to Mrs. J. Worden.

TAYLOR—LINDSAY.—In Alexandria, La., ...eb. 26, 1893, by Rev. Thos. J. Upton, Mr. Ly... C. Taylor and Mrs. R. R. Lindsay.

FLOWERS—MAGEE.—At the M. E. Church, ...eb. 23, by Rev. R. E. Rutledge, Mr. Henry ...owers, M. D., of Auburn, Miss., to Miss Mag... Magee, of Hamburg, Miss.

SMITH—JOURDAN.—At the residence of Mrs. ...oltig, Magnolia, Miss., Feb. 22, 1893, by Rev. ... V. Boone, Rev. C. F. Smith, of the East ...exas Conference, to Miss L. D. Jourdan, of ...agnolia, Miss.

OBITUARIES.

We publish obituaries of 200 words free of ...harge; for all over this, one cent per word ...ust be sent. If you want the notice to appear ...n its order, comply with this rule. Count the ...ords, and send one cent for each word over ...0.

LINCOLN—Sister ELIZABETH LINCOLN, daugh...er of John and Elizabeth Toomer, was born ...ear Charleston, S. C., Oct. 1, 1822. In her in...ncy her mother was taken from her by the ...and of death. When she was about two years ...f age her father moved to the vicinity of Co...lumbus, Miss. In her early womanhood, April ...8, 1837, she was happily married to Mr. Nim...od McGuire. They resided in the counties of ...Winston, Madison, Harrison and Hancock, ...Miss., for several years. At Pearlington Mr. ...McGuire established a large lumber business. ...While residing at Pearlington, Miss., in 1854, ...he united with the Methodist Church. In the ...year 1859 they moved to Ouachita parish, La., ...and settled at Trenton. On March 27, 1862, she ...was called to widowhood by the death of her ...husband. Several years after his death she ...was again happily married to Mr. Josiah Lin...coln. After a few short years she was called to ...widowhood again. Sister Lincoln departed ...this life Nov. 3, 1892, having lived her three...score and ten years.

Sister Lincoln was a true wife and a tender, ...loving mother. The graces of the Divine ...Spirit were seen and exemplified in her life ...in an unusual degree. She was especially ...characterized as a sympathizing, forbearing ...and forgiving Christian. Truly her life was a ...demonstration of God's power to save from sin. ...She sleeps in Christ, and is awaiting the call of ...God to take part in the first resurrection, and ...enter into the full fruition of heavenly rest. ...She leaves two daughters and several grand...children in the happy knowledge that their ...loss is her eternal gain. HER PASTOR.

Monroe, La.

JONES—WILLIE GRAYSON, daughter of Wil...liam L. and Bessie C. Jones, was born in Black ...Hawk, Miss., July 19, 1883, and died here Feb. ...9, 1893.

Though brief, and for us terminating all too ...soon, hers was a beautiful life. In infancy she ...was baptized by Bishop Galloway, and before ...she could articulate learned to lisp the Savior's ...name. As she grew older she received the ...most careful religious training at the hands of ...her affectionate mother and grandmother, and ...at the early age of seven became a member of ...the church. Young she was, but that she was ...a Christian I have not the slightest doubt. Un...till seized by the fatal malady that caused ...her death, she was an unusually healthy and ...vivacious child. In the month of April—nearly ...a year ago—her affliction began. Continuous, ...and attended from its incipiency by much suf...fering, she bore it with a patience and fortitude ...like surprising and heroic. Never did she ...complain. Through it all scarcely a murmur ...escaped her lips. Gradually wasting away, ...growing weaker every hour, the long-expected ...end was as quiet and peaceful as the close of a ...cloudless Summer day. Farewell, sweet child! ...You have not lived in vain. Those of us who ...knew you are better for your having been. ...Prompted by a fond affection, we would fain ...have kept you with us; but we know that be...yond conception you have profited by the ...translation. For to the prepared death is not ...loss, but gain; not abandonment, but realiza...tion; not a minister of vengeance awakening ...terror, but an angel of peace bringing deliver...ance. R. A. MEEK.

Valden, Miss.

WARE—Miss BETTIE LUELLA. Each flower ...has its own season, its morning and its evening, ...its sunshine and its showers, its mission and its ...glory. As with the flowers, so with God's dear ...children. The tender bud which forms the ...subject of this sketch had its bright morning ...on Nov. 29, 1875, and its peaceful evening on ...Dec. 22, 1892, spending the entire day of its ...beautiful existence in Attala county, Miss., and ...mainly in the little town of Sallis, so well ...known for its generous hospitality.

Bettie was a pure, sweet girl, possessing in a ...very high degree the lamb-like spirit of her ...precile mother, Mrs. Martha Ware, always ...pleasant and sweetly sincere. She gave her ...tender heart to God while her beautiful locks ...were yet fresh with the dews of childhood, and ...at once attached herself to the M. E. Church, ...South, in which she ever lived a child of God, ...and from which she entered the church triumph...ant to live forever.

Her last lingering moments were measured ...by strains of sweet music from her own pure ...heart. Her illness was of short duration. The ...messenger came in haste and would not be de...tained, although implored by loving hearts ...and skilled physicians.

"Sister, thou wast mild and lovely,
Gentle as the Summer breeze,
Pleasant as the air of evening
When it floats among the trees."

The grace of God sustain mother, sister and ...Aunt Allie. R. M. EVANS.

WATTS AGNES HARVEY, daughter of Walter ...and Serena Watts, died Jan. 29, 1893, aged six...teen months. The affections of the fond parents ...were placed on their baby, but God saw fit to ...remove the precious flower from earth and ...transplanted it in heaven.

May God, in his goodness, bring papa and ...mama to enjoy a sweet reunion in the sweet ...by-and-by with little Agnes!

HER GRANDMA.

HUTCHISON—BASCOM BRICE HUTCHISON was born in Claiborne county, Miss., June 6, 1849; died Dec. 11, 1892. He was married Feb. 19, 1878; was converted and joined the M. E. Church, South, in 1876.

Bro. Hutchison was truly a man of God, and, though his sufferings were great, he ever had the grace to say, "Thy will be done." He leaves behind him a devoted Christian wife and six children to mourn his loss. Bro. Hutchison has been an invalid for several years, not confined to the house at all times, but scarcely able to attend to business. He spent much of his time in religious meetings and in preparation for his transit from this to a better and happier life above; and even now it makes the writer's heart rejoice when he thinks of the times of rejoicing he has had with that Christian family. His home was the preacher's home, and it makes me sad indeed when I remember that we can meet him there no more. We must bid him adieu for the present, we can meet on earth no more, but we hope to strike hands on the other shore, where we will part no more from those we love.

May the everlasting arms encircle the loved ones he leaves behind, until one by one they, too, shall pass over the river, and with him who has gone before rest under the shade of the trees! G. A. GUICE.

HILTON—MARTHA JANE HILTON, wife of Henry Hilton, was born April 18, 1863, and died Jan. 10, 1893. She was married to H. B. Hilton, Dec. 24, 1878, with whom she lived happy until the Master said, "Come up higher," where she will patiently wait for the husband and six orphan children she leaves behind. She was received into the M. E. Church, South, at the age of sixteen, and remained a faithful and devoted member to the time of her death. She loved her pastors, always occupied her place in church when not unavoidably prevented. She was a loving wife and devoted mother.

Sister Hilton was born and raised in Claiborne county, Miss., where she leaves many friends to mourn her loss. May he who is father to the fatherless be also a mother to the motherless, and may the shadow of his wings ever rest over the husband and six helpless children she leaves behind! G. A. GUICE.

NESOM—Died, Mrs. ANGELINE NESOM (*nee* Mullins), at her home in St. Helena parish, La., Feb. 3, 1893. Sister Nesom was born July 28, 1832; was married to B. B. Nesom, July 7, 1853, whom she survived fifteen years; joined the Baptist Church in 1858, and "remained faithful to her trust even unto death."

She was a faithful wife until her husband's death; was a kind and loving mother both to her own children and her step-children, giving them the benefit of her maternal counsel until she conquered her last enemy, "death." Of her own children, she leaves four daughters, all of whom are professing Christians, and one son, besides many other relatives and friends to finish life without her.

At the time of her death she was a member of Shiloh Baptist Church, St. Helena parish. May the Lord bind up the broken hearts!

REV. E. D. SCHILLING.

BOYD—Mrs. MARY BOYD (*nee* Ward) was born in Rankin county, Miss., Feb. 10, 1872; was married to Columbus Boyd, Feb. 7, 1889, with whom she lived happily until her death, which occurred at her home, Jan. 9, 1893.

Sister Boyd gave her heart to God and united with the M. E. Church, South, about six years ago. She lived a devoted Christian life, and died in the full triumphs of a living faith, her only regret was having to leave her dear ones behind. May God bless the bereaved ones, and especially the two little motherless children! May the blessed Jesus fold the dear lambs to his breast! Grieve not, dear ones, for the one that is gone, for she has left this world of sorrow and has gone home to her Savior, and is now "at the beautiful gates waiting and watching for you." PAUL D. HARDINO, P. C.

Pelahatchie, Miss.

WARMACK—The third day of November, 1892, the Lord Jesus plucked a beautiful little flower from the home of Mr. and Mrs. W. W. Warmack, on Yazoo river, in the person of their little daughter NELLIE. Little Nellie was born Sept. 30, 1882, and at the age of five years, she, a healthy and charming babe, making the home bright by her presence, was seized by disease which placed her in a helpless condition, and till her death she was the constant care of her loving mother and grandmother.

Father and mother, be faithful; your little daughter is in a realm where sickness and pain are unknown and where the "flowers bloom forever." God comfort your home, and in his own good time take those left to be an unbroken family in heaven. F.

Mr. P. D. D. Delacrox, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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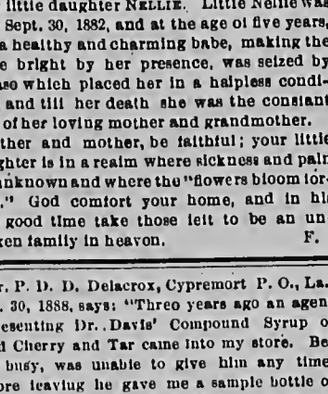

Teacher.—If by the use of

Wolff's ACME Blacking

you save one pair of Shoes a year, and a bottle at 20 cents lasts three months, for how many years blacking will one year's saving in shoe Leather pay?

10c Will pay for the Cost of Changing Plain White Glass vessels to Ruby, Emerald, Opal, or other Costly Glass. 10c

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Give the Girls a Chance!

To be GOOD NATURED.

GOLD DUST Washing Powder

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CASH ASSETS, December 31st, 1889,	$510,584.54
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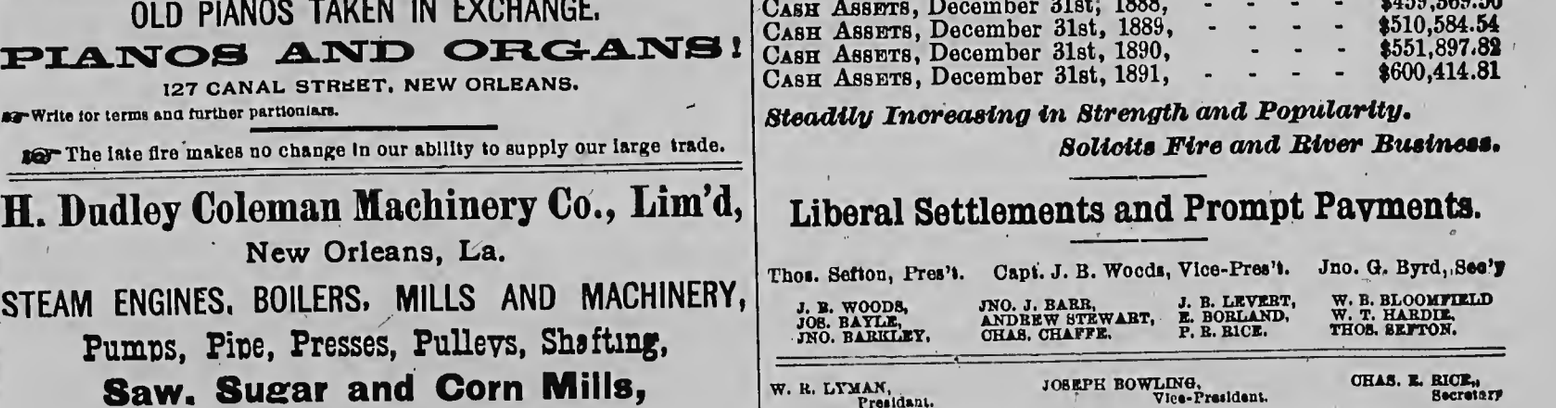

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KOSCIUSKO DIST.—SECOND ROUND.

Kosciusko and Durant, at Durant	Mar. 11, 12
Sallis circuit, at Bethel	18, 19
Lexington and Tchula, at Tchula	25, 26
Ebenezer, at Ebenezer	Apr. 1, 2
Pickens, at Richland	8, 9
Belzona, at Townsend Lake	15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 6
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Lonisville circuit, at Noxapata	26
Rural Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 25, 26
Greenwood station	Apr. 1, 2
Carrollton, at Longview	8, 9
Sidon, at Ita Bena	15, 16
McNut, at Shell Mound	21, 23
Indianola	29, 30
Brookland, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Vaiden	10, 11
Leherton	17, 18

Preachers' meeting at Carrollton, March 30 and 31.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 17
West Point	18, 19
Crawford	25
Columbus station	26, 27
Starkville circuit	Apr. 1, 2
Brooksville	8, 9
Tibbee	10
Columbus circuit	15, 16
Pheba	22, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Masbulaville	27, 28
Macon	June 3, 4
Shuqualak	10, 11

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Waterford circuit, at Lebanon	Mar. 11, 12
Pott's Camp, at Pott's Camp	18, 19
Holly Springs, at Holly Springs	25, 26
Holly Springs circuit, at Hudsonville	Apr. 1, 2
Byhalia circuit, at Emery	8, 9
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	22, 20
East Holly Springs	29, 30
Connersville circuit, at Friendship	May 3, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 11, 12
Sardis	18, 19
Batesville, at Wesley	25, 26
Courtland, at Center Hill	26, 27
Como, at McGee's	Apr. 1, 2
Morgansville Miss., at Forest Hill	8, 9
Hernando	15, 16
Nesbit's, at Pisgah (Tues.)	18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 6, 7
Panola (Wed.)	10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Tillatoba	Mar. 11, 12
Minter City and Strathmoro	18, 19
Coffeeville	25, 28
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Tocsopola	15, 18
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill (Wed.)	23
Pittsboro	22, 30
Abbeville	May 6, 7
Banner	10, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Houston and Wesley	Mar. 11, 12
Okolona circuit	18, 19
Baena Vista	25, 26
Tremont	Apr. 1, 2

J. B. STOKE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Homer	Mar. 13, 13
Lisbon, at Arizona	18, 19
Downsville, at Ebenezer	25, 26
Arcadia, at Gibbsland	Apr. 1, 2
Minden, at Athens	8, 9
Farmerville, at Mount Nebo	15, 16
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	9
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayou	27, 30
Ruston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Many, at Prospect (Fri.)	Mar. 10
Fort Jessup, at Fort Jessup	11, 12
Anacoco and South Vernon, at Holly Grove	18, 13
Wesley, at Wesley	25, 23
Coushatta, at Coushatta	26, 27

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldson, at D	Mar. 13
Dryades	19
Marean	26
Carondelet (morn.)	Apr. 2
Orape (even.)	2
Lower Coast	9

The District Conference will convene Thursday, April 10, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Chicot, at Chicot	Mar. 11, 12
Melville and Big Cane, at Big Cane	18, 19
Simsport, at Simsport	25, 26

S. J. DAVIES, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee, at P. B	Mar. 11, 12
Lake Arthur	18, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

JNO. A. MILLER, P. E.

Lafayette, La.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End	Mar. 25, 26
Meridian—East End (night)	28, 27
Vossburg circuit	Apr. 1, 2
W'boro and S., at State L. (Sun., Mon.)	9, 10
Leakesville, at Leakesville	15, 16
Enterprise and S., at Stonewall (Tu.)	16
Eucutta, at New Hope	22, 26
W'boro circuit, at Buckatunna (Tu.)	25
Shubuta circuit, at Quitman	28, 30
Marion circuit, at Marion (Wed.)	May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope (Tu.)	18
Linwood circuit, at Bethel (Thurs.)	18
Daleville circuit, at Union	20, 21
Blansville circuit, at Blansville	27, 28
Lauderdale circuit, at Brogan	June 8, 4
Meridian—Central (Wed.)	7
Why Not circuit, at	10, 11
Chunkey circuit (Thurs.)	15

The attention of the preachers is called to Ques. 18, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Raleigh, at Boyklin	Mar. 11, 12
Trenton, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Pleasant Grove, at Pleasant Grove	Mar. 10
Providence, at Sahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18, 19
Gallman, at Bethesda	25, 26
Hazlehurst station (night)	28

R. S. WOODWANN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Mayersville	Mar. 11, 12
Rocky Springs, at Oak Ridge	18, 19
Fayette, at McNair	25, 26

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

East Pearl circuit, at Wesley Chapel	Mar. 11, 12
Tallsheek circuit (Tues.)	14
Covington circuit	16, 19
Augusta circuit, at Augusta	25, 26

Brethren will note the changes in the above round and govern themselves accordingly.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—FIRST ROUND.

Pocahontas, at Pocahontas (Tbnrs.)	Mar. 9
Tranquil, at Tranquil	11, 12
Edwards (Tburs.)	18
Bolton, at Bolton	16, 19
Camden, at Camden	25, 28

E. H. MOUNGER, P. E.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1082 Race street, Philadelphia, Pa., naming this paper.

Acoording to the Haytian press, the late elections in the black republic were a simple farce. Hippolyte, the President, named his own official candidates for congress in every legislative district, and, by the rigid application of his shotgun policy at the polls, procured their "election."

Let us take heed; for mercy is like a rainbow which God set in the clouds to remember mankind; we must never look for it after night, and it shines not in the other world. If we refuse mercy here, we shall have justice to eternity. —Bishop Taylor.

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.—Collier.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. K. Fannt LeRoy, M. J. Miller, H. M. Ellis, C. B. Ames, H. B. Vandenburg, B. F. Lewis, G. A. Mandeville, T. W. Adams, T. Cameron, J. W. Cobbs, W. F. Brinson, Jno. W. Boswell, W. A. Gnloe, J. W. Medlock, W. W. Hurst, Edgar C. McVoy, I. T. Reames, R. P. Howell, J. Watson Bradford, S. S. Holladay, Otis Carraway, I. W. Cooper, J. W. Luter, W. C. Lester, A. T. Buck, W. J. O'Bryant, A. F. Watkins, C. McDonald, E. T. Denson, G. H. Galloway, N. J. Roberts, W. J. Porter, H. G. Wnnsch, N. B Young, G. W. Bachman, T. C. Wier, B. F. Lewis, P. H. Hale, W. F. Sanders, J. A. Randolph, J. H. Evans, J. A. Braswell, C. W. Perkins, J. E. Buck, W. W. Simmons, W. D. Gaskins, E. I. Allen, W. T. Woodward, W. T. Sandford, J. D. Harper, W. L. Graves, H. R. Caldwell, B. F. Lewis, J. G. Sibley, A. W. Van Hook, J. W. Malone, J. P. Drake, W. A. Bowlin, A. G. Haygood.

Messrs. F. A. Tate, J. D. Bridger, William Murphy, W. E. Morrell, John M. Wilson, J. C. Morrow, O. Culpepper, R. A. Moore, John Alexander, J. J. Stockwell, T. J. Roberts, J. Lee Hester, R. E. Rutledge, T. D. Connell, John Lower, A. J. Sturgis, F. H. G. Taylor, James Beard, Jno. K. Murray, Dr. W. E. Ballard, John Burns, W. P. Barnes, T. W. Bouchiller, Cherry Brothers, W. L. Smith, T. M. Evans, J. M. Singletary, W. P. Caine, M. M. West, A. Simmons, J. C. Ackers, M. E. Baker, R. W. Lumbley, Geo. H. Wells, W. W. Green, B. G. Clark, Jno. E. Morris, D. P. Pipes, A. M. Davis, N. Williams, W. H. Rollins, W. F. Logan, E. T. Hutchins.

Mesdames M. D. Tatum, Julia Vanderwood, E. J. Vernon, B. F. Alexander, E. N. Moore, T. E. Marshall, Amanda Austin, Irene Tucker, M. F. Lane, Jo. Wilson, M. B. Green, J. Oscar Howell, Sallie S. Keith, G. H. Ridgeway, C. A. McDaniel, M. J. Hickman, E. H. Campbell, E. A. Fullilove, J. N. Beard.

Miss L. A. Clarkson.

March 7.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅜	— —
Ordinary	7⅞	— —
Good ordinary	8⅜	— —
Low middling	8¾	— —
Middling	9	— —
Good middling	9⅜	— —
Middling fair	9⅞	— —
Fair	11	— —
Galveston middling	0	— —
Mobile middling	8 13-16	— —
Memphis middling	9 1-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3¼
Fully fair	2⅞	3⅛
Good fair	2⅞	0⅛
Common	2¼	2 13-16
CENTRIFUGAL:		
Seconds	2¼	3⅛
Prime yellow	3 15-16	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1¾	1⅞
Good	0¼	3½
Fair	2⅜	0⅛
Prime	— —	— —
Rough, ₩ bbl	1 25	2 75
POLISH, ₩ ton	14 00	15 00
FLOUR.		
Extra Fancy	3 62½	3 70
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 59	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 90	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	52	56
Yellow	52	58
Mixed No 2	— —	52
OATS:		
Western	40	42
Texas rust-proof	39	40
BRAN:		
₩ cwt	67½	90
HAY:		
Prime	15 50	16 50
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	26 00
Prime Mess	20 00	20 50
Rumps	19 50	19 75
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11¾	11⅞
Sides, long clear	11¾	11⅞
HAMS:		
Sugar-cured	15	15½
DRY SALT MEAT:		
Shoulders	10⅛	10⅛
Sides, short rib	11⅛	11⅛
Sides, long clear	11⅛	11⅛
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	20	— —
Common	17½	— —
TEAS:		
Choice	18	85
He-No	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	25	28
Common	— —	— —
LARD:		
Refined	10¼	10½
OILS:		
Coal, bbls	7¾	— —
Coal, cases	10½	14
Cotton seed, crude	50	52
Lard, Extra No. 1	— —	90
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8¼	— —
Jute, 1¾ lb, ₩ yard	5¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	2 75	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	— —	— —
Southern	12½	18
WOOL:		
Lake, ₩ lb	— —	— —
Louisiana	— —	— —
Barry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	21 00	— —
Meal	26 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, March 7.

"The World in the Church," by Rev. John T. Sawyer, D. D.

WHAT IS SAID OF THIS EXCELLENT BOOK.

"It is good to the use of edifying. I wish that all our people would read it and learn the unchangeable attitude of our church."—Bishop A. W. Wilson.

"I am glad you wrote it. I wish it were in every Methodist family. It ought to do a great deal of good."—Bishop A. G. Haygood.

"I loaned my copy to a venerable minister who has been preaching nearly seventy years. He read it at a sitting, and, on handing it back, pronounced it very good, and rejoiced that its publication betokened a return to the old paths."—Rev. D. Morton, D. D., Church Extension Secretary.

"It contains seventeen chapters, everyone of which is worthy to be read."—Rev. E. E. Hoss, D. D., Editor of the Nashville Christian Advocate.

"The author puts his case very strongly and readably, and quotes a good many strong words from various prominent members of the church."—New Orleans Picayune.

"It is worthy."—Wesleyan.

"A timely contribution to the literature of spiritual religion. It ought to be widely read."—Epworth Methodist.

"In seventeen well-digested chapters Dr. Sawyer has vigorously covered the whole ground and left little more to be said from the standpoint of Methodism and of evangelical Christianity."—Rev. John J. Tigert, D. D.

"It is a valuable contribution to the literature on the subject of which it treats. May 'The World in the Church' promote the cause of the church in the world, but not of it."—Rev. William V. Tudor, D. D.

"It should have a wide circulation and extensive sale."—Birmingham Methodist.

"We recommend it."—The Way of Faith.

"A great deal of good will come to the church if that pamphlet is widely circulated and read. It ought to end some controversies. Many a preacher would be better armed for the pastorate if he would read it."—Rev. W. A. Candler, D. D., President of Emory College.

"A splendid pamphlet."—Tennessee Methodist.

"It should be read by every Christian in the land."—Episcopal Methodist.

"The reading of this book, pondering the facts presented, weighing the Scriptures quoted, ought, and, no doubt, will, touch a chord in many who have grown worldly minded, induce them to return to the old paths, and henceforth live a more devoted and consecrated life."—Central Methodist.

"It is clear, strong and vigorous."—Memphis Christian Advocate.

"It is a strong presentation of the dangers to the church from the strong tide of worldliness which is setting toward it, and he proves by quoting from many writers in our own and other churches that he is no alarmist."—St. Louis Christian Advocate.

"This little book is 'straight goods' from beginning to end. Dr. Sawyer is not dyspeptic. He only furnishes the facts, and leaves the reader to take care of his own digestion."—Rev. Claude L. Chilton.

"The author is earnest and his soul is full of fire. Every Methodist ought to read his burning words."—Messiah's Herald.

"Preachers should sow it broadcast over their charges, and Epworth Leagues make it a text-book."—Rev. T. K. Faunt Le Roy.

"This is good reading any day in the week, and we would be glad to see it in every Methodist home. To read it and catch its spirit would add so much to the peace and power of the church."—Rev. Geo. Needham, Editor Rocky Mountain Methodist.

"Right well has this prophet done his duty. It is a book for the times."—Rev. J. W. Medlock.

"An admirable book for pastors to place in the hands of their young people, and older ones, too, who exhibit worldly tendencies."—Rev. Dr. S. K. Cox, Editor of Roanoke Methodist.

"Dr. Sawyer has put forth a strong arm to 'rescue the perishing.' Himself an original and forceful writer, burning with ministerial solicitude, he brings to his aid the utterances of the great and good, the living and dead; ringing out an alarm that should touch the heart of the church, and call her effectually to the old paths."—Rev. Thos. J. Dunoan.

"A vigorous pamphlet, fortified by church deliverances and citations from Scripture, and selections from the writings of able men of his denomination, and written from the standpoint of a Methodist of the unalterable Wesleyan brand!"—Rev. R. Q. Mallard, D. D., Editor S. W. Presbyterian.

"The book was read with glowing interest. It ought to be in every home in all this wide land."—Gilderoy.

"Bro. Sawyer treats an old threadbare subject in a sprightly way."—Rev. C. W. Carter, D. D., Editor NEW ORLEANS CHRISTIAN ADVOCATE.

"Whoever has God's work at heart will be encouraged by this book to turn his back on all Christian half-doing and hollowness, and to work earnestly for the salvation of his soul. Get the book."—Rev. J. B. A. Ahrens, D. D., Editor Familien Freund.

"It is well that Dr. Sawyer has written on this old theme; well that he has been apeolfic in his charges, and their location."—Rev. Franklin N. Parker.

"No clearer, stronger treatment of the subject has ever been made. Dr. Sawyer writes out of his heart and experience, and his book will awaken to thought and activity where it is most needed."—Rev. Wm. Wimberly, Editor of Oklahoma Christian Advocate.

"It is a most timely publication. As never before, the church is in conflict with the spirit of worldliness. Like a strong man, it has crossed the threshold of the church, and disputes the possession of her most spiritual things. This little book is receiving general commendation for its brave and sober treatment of this matter. Everywhere such correction as it suggests, and the spirit of the gospel and Methodism afford, should be tried."—Rev. M. B. DuBose, D. D., Editor Pacific Methodist Advocate.

"It is needed and is suited to our times. Dr. Sawyer has done his work well."—Florida Christian Advocate.

"The World in the Church" can be had from F. D. Van Valkenburgh, No. 106 Camp street, New Orleans, La. It costs twenty-five cents, and, upon receipt of that amount, Van Valkenburgh will mail it to any address.

When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection; why then should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory.—Warwick.

NEWS OF THE WEEK.

DOMESTIC.

Excellent exhibits of Louisiana cotton and rice for the Chicago Fair are now assured, and steps are also being taken to prepare a suitable sugar exhibit.

Sentences were passed on the men convicted of poisoning non-union workmen at Homestead, Pa. Two men were sentenced to seven years' imprisonment, one to five years' imprisonment and the other to three years'.

A terrible cyclone passed through the southwestern portion of Clark county, Miss., on March 3, and destroyed nearly everything within its path. Paohuta, Marion and Toomsuba were the greatest sufferers. Many churches, stores and residences were wrecked. It is reported that two children were killed.

Steps are being taken in New York to have a botanic garden for that city, which shall rival the famous gardens of the old world capitals. The New York Botanic Garden Association has been incorporated for that end, having Cornelius Vanderbilt for president, and a number of New York's heaviest capitalists among its members.

The Kansas Legislature, composed of a Populite Senate and Republican House, has passed, by a large majority, a bill providing that there shall be submitted to the people at the next general election a proposition to confer the elective franchise on woman. The vote in the House stood 94 to 7, and in the Senate 28 to 5. It has gone to the governor for his signature.

Mr. Cleveland was, on March 4, successfully inaugurated as President of the United States. Forty thousand people marched in an imposing military and civic parade. The governors of New York, New Jersey, Connecticut, Massachusetts, Pennsylvania, Maryland, Georgia, North and South Carolina, Louisiana and Wisconsin participated in the national ceremonies.

Avoyelles parish, La., was visited last week by a terrible cyclone, which left death and destruction in its wake. Its general course was from west to northwest. Never in the history of this parish has such destruction been seen. Its path presents a scene which baffles description. Scattered timber and uprooted trees now mark the place where once large residences stood. Two persons were killed and about fifty were wounded.

Steps are being taken in New York to have a botanic garden for that city, which shall rival the famous gardens of the old world capitals. The New York Botanic Garden Association has been incorporated for that end, having Cornelius Vanderbilt for president, and a number of New York's heaviest capitalists among its members.

It looks as though New York were really going to build a monument to Gen. Grant after all. Contracts for the granite work were awarded last week and call for the completion of the monument in 1895. Besides being a memorial to the General, the monument is to be made to serve as a repository of the autographs of all the surviving veterans of the war. The G. A. R. will set itself the task of collecting the signatures on parchment.

FOREIGN.

Lord Salisbury and Mr. Balfour have for two weeks had their agents travelling through Ireland and collecting statistics, which will be produced by these two unionist leaders at the great anti-home rule demonstration in Albert Hall, on March 15.

Advices received from the province of Astrachan, in southwestern Russia, adjoining the Caspian Sea, are to the effect that a strange epidemic of a character as yet unrecognized is killing thousands of people in the trans-Caspian region. It was partly by this route that cholera entered Russia last year.

A serious collision involving the probable loss of a number of lives occurred on March 3 in the English Channel. A vessel called the *Cacique* was sunk by an unknown steamer. Ten of the survivors have landed at Dover in a boat, and it is stated that thirteen others are missing, and it is feared have been lost.

In western Russia and eastern Germany enormous loss of property from flood is reported. In Hungary, also, the rivers are overflowing their banks, submerging villages and sweeping away thousands of cattle. The small river Raab has swollen to three times its usual size and has wrecked some 300 houses in the city of Raab and the surrounding districts. More than 50,000 acres of agriculture land have been laid waste.

The programme of the cholera conference, to be held at Dresden, is still the subject of communication between the governments that will be represented. The questions to be discussed will require the presence of scientists. Measures will be considered defining suspected or infected districts, forming a quarantine system, the disinfection of goods and passengers, frontier regulations, the inspection of railways and the navigation of rivers.

The Mormon colonists who arrived in Mexico some months ago have been received rather coldly by the Mexicans generally, to a degree that many refuse to sell the Mormons such things as they are obliged to buy. Religious prejudice is largely the motive for the attitude of the natives, but also because the Mormons brought with them nearly everything needed by them, buying as little from the natives as possible, which created a decided prejudice against the new comers.

The people of Sandgate, county Kent, England, were aroused, on March 4, by the rocking of the houses and loud rumblings underground. Walls split, ceilings fell, foundations sank and roofs fell. As the inhabitants fled to the streets they found large rents in the ground and were almost overcome by noxious vapors. Everybody supposed the town was being shaken by an earthquake, and as the rumblings continued hundreds fled in a panic to the nearest towns. Many cottages had been wrecked completely and the better built houses had been cracked and thrown out of plumb, so that they could not be occupied with safety.

Rich, red blood as naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities.

Hood's Pills are easy, yet efficient.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every form of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

WALL PAPER.

The Spring patterns of Wall Paper are handsomer than ever before, and we are able to offer them to you at prices which are within the reach of all. We believe that anyone buying cheap paper will do better to invest 10, 12½ or 15 cents and buy a gilt paper or a fine blank for the small difference than to invest 5 cents in a cheap blank; but if you want the 5 cents paper we have it and will be glad to sell it.

MATTINGS,

In novel and dainty designs, which can not be had elsewhere, as we control our own private patterns. Prices from $5 per roll of 40 yrds, and up.

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All orders for books or papers promptly filled, and all pertinent questions concerning good literature and our Sunday-school interests will be readily answered.

G. W. BACHMAN,
Colporter and Sunday-school Agent.

READ THIS!

(I SEND BY MAIL.)

The Making of a Man (Lee)	$1 50
Pelouhet's Notes on S. S. Lessons—1893	1 25
Hurlburt's Notes on S. S. Lessons—1893	1 25
Journey to Palestine (Carradine)	1 25
Behold the Lamb of God (Withers)	75
Methodism in Texas (Thrall)	75
Leaves from the Tree of Life (Plokett)	75
The Coming Kingdom (Wadsworth)	75
Christian's Secret of a Happy Life (Paper, fifty cents)	50
Sanctification (Carradine) (Paper, 40c.)	35
The American Epic (Paper, 50c.)	1 00
Lands of the Orient (Chapman)	1 25
Letters from the Orient (Mrs. Bishop Wilson)	1 00
Revisions of the Discipline (Peterson)	75
Book of Forms (for pastors) (Allen)	50
Man of Galilee	75
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LOST!

One common-size Zinc Trunk, taken through mistake or stolen from Iron Mountain depot, Memphis, Tenn., on or between the 14th and 16th of January, 1893. We were moving from Memphis to San Antonio, Texas. The trunk contains some table-ware, my credentials and other things I need very much. Any one knowing or hearing of such a trunk will please notify me of same at Fairview, Wilson Co., Texas, and oblige W. T. BARNETT.

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Christian Advocate.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Antipodal Theologies.

A writer, Mr. Seward, in *Christian Thought*, recently fancied himself in the dark region of the lost. After a stay of some duration, ascending, freighted with a fine volume of Hadesian Theology, he summarizes its contents, which are identical with his experience and observation there.

Among other things learned from the active inhabitants of Tartarus, he tells of the deep despair on part of Satan occasioned by the advent, life and work of Christ on earth. This despair was of so profound a nature as to cause a period of sulky inertia in the arch-enemy. His cheerfulness was not at all restored until, by the recital of experiments tried, Dissimulus, a satellite, made it clear to him that arrangements could be brought about on the earth which would go far toward neutralizing the effects of the divine work. This arrangement consisted in developing the spirit of variance and discussion in matter of doctrine—in giving more attention to the Epistles of Paul and others than to the life and words of our blessed Savior. Sects, denominations, creeds, let there rise many of these—let them lock shields, for horns, and lustily hack and gore. In fine, any and every diversion from the person and unifying influence of Christ himself was a matter to evoke applause in Hades and bring back the cheers to the satanic cheek.

Roused to effort at learning of success already achieved in this direction, Satan gave special orders that discussion of doctrine, of anything in the warmth and mists of which the person and work of Christ is eclipsed, should be eagerly encouraged and developed; and to the accomplishment of these things he engaged the best of the infernal talent.

The fancy of the writer is widefringed, and its results ingeniously stated, in this readable and startling speculation as to diabolic theology. Fancy, shaped and colored by fact, arrests the present step and invites to consideration of present surroundings, *propos* to—nothing, let us say.

I am one who, in health, stands upon heights, and, with clear eyes, sees the splendid sweeps of human capacity, and humanity happily cultivating its fields, harvesting its crops, painting its landscapes, studying its libraries. God has never seemed cheerful and wise to invert the *longnette*, and thus make the actors into pigmies, doing *little* things, *small* in everything accomplished. I would always rather hunt elephants than ephemeræ, admire Bacilians than bacteria.

But there are conditions in the church, universally existing, thriving, developing, which cause hesitation and reflection, even to a wholesome optimist. To say these conditions are chronic does not imply that the physician (minister) is to strap his case and depart, saying nothing can be done. This can not be the case. There are chronic conditions in the church, for they can be healed. No physicians can close the medicine-case, for the business of the minister is to keep open the dispensary and constantly apply the remedies. The evils are removable one way or other. Here the touch of a hand drives the spirit forth; there is one whose expulsion must be the result of prayer and fasting. Applications are to vary as widespread as the distance suggested between the finger touch and the wrestling prayer.

It may be asked, Why not now catalogue these "conditions" which have caused this writing and jostled an optimist into the place of the pessimist? But to what end? Every preacher knows of conditions in his charge which cramp the free vigor of a church and check its movement forward. They do not need cataloguing in cold type; they are written deeply within the heart.

What is a more pathetic disclosure than this, often stated in the church papers: "My people is an excellent people; but it needs educating along certain lines."

"Needs educating." Yes; but his predecessor and his predecessor's predecessor have each made the same statement, and each undertaken the "education" aforesaid, with the same people. It would appear amusing to see this honestly, self-confident remark so often repeated, were it not for the sad disclosure that it makes of the abortive effort of others going before. It would seem amusing, this implied purpose of a new pastor to do all neglected and necessary "educating," if the same words sent in by the next new pastor did not discover the effort of the other to have been a failure.

No; there is no need to catalogue conditions which are eating away the spiritual prosperity of my charge and of yours. I have been pastor of your charge; you have served mine. My first letter to the paper may have stated the old trite saying: "My people is in much superior, but—needs educating upon Christian giving, various applications of the Golden Rule," etc. And this was said of the charge you served last, concerning which you had said similar words, and set to work to remedy the matters requiring "*education*."

The moral of it all lies here: The ministry recognizes and confesses conditions in its charges which "need"—stating it mildly—"education."

With the light of Mr. Seward's discoveries spread across them, we may find that these matters, so pestilent, concerning which we are about resigned to leave them as necessary, if heavy, ballast these "poiuts," as we say, on which our people need "educating," are no more and no less than articles of the Hadesian theology. All of them clear-cut and intelligently numbered by the agencies having them in hand. They form portion of the satanic Confession of Faith; their force measured, their influences accurately gauged, their values fully recorded.

It is not improbable that we are striving feebly, if striving at all, against conditions which constitute the doctrine of the damned, the cream of the devilish scheme inserted and running parallel with the precious teachings of the Man of Galilee in the church. And it is absolutely sure that the Lord we serve will furnish unto each, on proper demand, means with which to dissever the two intertangled theologies; munitions with which to destroy these fruits of evil in the church, against which our people "needs to be educated."

W. H. H.

Brandon.

Bishop Haygood's Removal.

MR. EDITOR: The accompanying note from Bishop Haygood will bring no surprise to those who have witnessed the terrible struggle for life which has been going on in his home in this city for the past two years. Indeed, some of us saw that it must come to this long before he did, so intent was he upon staying at his post.

I am glad thus to witness, in behalf of a brave man and a patient, devoted preacher's wife, that they have made an honest effort, and only quit the field when to remain would seem to invite disaster.

Our disappointment is great, our loss greater, but our love for them greatest of all. Under the circumstances we would not have them remain, but send them back to Georgia in the hope that the conditions which nourished that beautiful life so long may be used of God to perpetuate it through many years to come.

Your brother,

W. B. STRADLEY.

1952 Lovelace Ave., Los Angeles, Cal., March 2, 1893.

My Dear Brother: In the early part of 1891 we had correspondence which issued in my removal to this city. We reached Los Angeles the last week in June of that year, with our hearts set on ending our days here, hoping to be useful on this coast.

As you know, my wife was sick in the Fall after our coming. Carrying her in my arms to the carriage, I took her to Georgia *via* the City of Mexico. Returning January, 1892, with a number of noble young preachers to reinforce our work, she seemed to be well again. She was taken sick again in February, and from that time till August she could not walk alone, nor stand upon her feet. This Winter she has suffered again, and is helpless most of the time.

Dr. Colbourn, who has had her case in hand from the beginning, says to me: "Your wife can not get well here; she can not live here. Take her back where she lived so long and had health. Make a thorough test. If she gets well, do not bring her back."

This section, so salubrious for most people, is bad for her. She was born into the itinerancy, and for nearly thirty-four years has cheered me in all my work—murmuring never. Her needs are now law.

People at our age do not move for the fun of it. I take her to Oxford, Ga., and for a time she will be cared for in the home of Dr. W. W. Evans—in the house where I first saw her in 1857.

The going is a bitter disappointment to me, as is my inability to do what my brethren have asked in matter of sorrow. No plan made for personal work in the State have I been able to carry out; but I have done what I could, and am content.

I am more than ever sure of the usefulness and absolute need of our church on this coast. Henceforth, what is possible to me in forwarding its work, I will gladly do.

What *must* be done in such a case as ours were better done quickly. We start March 9, and should reach Oxford in four days, where my postoffice will be.

For the kindness of our people here, who have furnished us a delightful home, and who have treated us as if we were their blood-kin, we will ever be grateful. I am *disappointed in nothing* except the breakdown of my wife's health.

We leave a son and daughter—with her two little girls—here. Our children love our church, which they joined before they were ten years old. May our church be a blessing to them!

Your brother,

ATTICUS G. HAYGOOD.

Rev. W. B. Stradley, D. D., Los Angeles, Cal.

Must We Lose Our Children?

BY BISHOP J. C. KEENER.

One of the first things I remember about church-going is the being asleep in Light Street Church, Baltimore, during a love-feast, with my head on my mother's lap. It was a nice place, and, I doubt not, a sweet sleep. It was a proper place; I was where I ought to have been, and my mother had brought me along on the strength of her ticket. This was rather more than going to church, because only members were admitted. All boys like to get in where most boys are kept out. Dr. Bunting, when twelve years old, was refused by the old brother who kept the door, though he came with his mother. "Jabez," he said, "you have been coming in here for a long time on your mother's ticket, but you are now old enough to have one of your own." His mother said to him, when she came home, "I do not know what you think of it, Jabez, but to me it seems an awful thing, that, after having been carried there, you should now be excluded by your own fault." In long years after, the Doctor said, in giving his experience: "Many attribute their conversion to having attended a love-feast; I owe mine to having been shut out of one." The Discipline of the church as well as its doctrine helped to mold that great man.

Certainly a boy asleep in a church is a more hopeful sight than the same boy not in church, but elsewhere on the Lord's day. Sleepy boys, oftentimes, hear more and remember more than sleepy, or even wide-awake men. Children are pre-eminently fitted for hearing the Word. Their eyes are mature, so are their ears. They learn a language much sooner than grown persons; even babes of two or three years learn the Chinese. So they are mature in understanding spiritual things; they fear to die; they often have great sorrow of life; they are glad to hear of the "land far off, where the King sits in his beauty." They often repent, and are truly converted in a very few hours.

Their religion is always old; they know its essence to be the love of Christ, who died in their stead, and who opens to them the gates of life. A large proportion of them never see manhood or womanhood; they die early. Therefore the gospel is specially suited to the young. Many of the most effective ministers of Christ have been brought to him at seven or eight years of age.

The young constitute a large proportion of a Christian congregation; therefore it is that young men are so effective in bringing sinners to God. The young sympathize with the young; they, in fact, preach to more than by and by, when they are older, and the number of sympathizing hearers has lessened. If by any misfortune this young element is eliminated from a congregation, it greatly lessens the effectiveness of the preacher, and the chances for a revival. Often the work of the Spirit begins with the boys and the girls, then spreads to the young people, and, at length, to the mature and aged. The Lord often pleads with the old by the young. I have noticed that some of these itinerant revivalists are shrewd enough to go where there are schools, and they can count on a large number of young people being in the audience.

Some ministers think it no great thing to move the young, but try to move the Squire or the Doctor or the Judge, who, by the by, sit up in a target like way, as much as to say, "I give you leave if you can." The preacher fires away, but loads with buckshot all the time; wastes his powder and brings down nothing. What he needs to has—that is, plenty of birdshot, and there are birdies enough easily reached. They are few sights more chilling to a man of God than a congregation composed exclusively of mature persons; a most unnatural state of things; a dreary, dry, stiff mass of fixed prejudices, finished histories, and ruminating frames. The Savior seated, counted, and fed five thousand, "besides women and children." The grown people heard, saw, ate, and were filled, but believed not, though they had seen so many miracles. The Christian Church sprang from the young of those days. As with the throng that came out of Egypt with Moses, only their children survived the forty years of unbelief and desert.

It is a strange winnowing that sifts out of the Ecclesia all the children, and most of the youth. By the by a modern invention. Who could have thought in the days of Summerfield that the Sabbath-school would ever prove a serious hindrance to church-going? They used to march us all several squares to the house of God, and seat us securely in the gallery. The ranks were not broken. Now, sixty years after, at the hour of church, the entire body of children rise up and leave the house. The school hit rally "breaks up." They may be seen wending their way back home from the church, while parents and friends are wending their way toward it. Certainly a sad sight. But will parents be content to sit in church while their young people are they know not where?

When do these young people hear the gospel? Certainly the rosy atmosphere of the Sabbath-school is a poor substitute for the authority and reverent silence of the house of God. Of all things sacred, nothing is better calculated to impress a child than the services of a congregation on the Sabbath. It does more than all familiar home-work and school-lecturing to bring the young heart into line, and in accord with the faith of Christ. When the preacher stands up before a whole congregation to read the Word and to lift up his hands in prayer; when all sit motionless, and show their sense of the weighty things spoken by a man who, for the while, is the mouthpiece of Jehovah, the soft, impressible minds of the young are filled with the nearness of heaven and of God.

Parents can not do without this powerful aid in disciplining their children. The fear of God, the truth of God, the sacraments of God, the servants of God are alone impressively displayed in the house of God. The children there see that their parents reverence God, and they reverence him, too. God can hold your children when you can not. They fear death and seek life as well as you. If only they can have a chance, by being carried to his house and laid at his altar. A child should never be able to remember a time when it did not go to church. These children are God's, and may not be deprived of all the pleasures and glories which attend upon his service. The promises are rich in blessings, and constitute the main wealth of the young. They have a goodly heritage, for "the blessing of the Lord it maketh rich, and he addeth no sorrow with it." When the dear young people are left without guidance, by the death of precious parents, God has promised to shelter and feed them, and to "guide them by his counsel." No poor man can afford to deprive his children of the knowledge of these mercies.

The habit of staying away from church is easily acquired. We should learn early the value of the rest which the holy day brings to the mind and heart, as well as to the muscle of man. The observance of the Lord's day brings all within the most refining atmosphere one can possibly breathe. It is a school of the highest thought and speech; it both opens and fills the mind with elevating themes, which of all are best calculated to bring out the good there may be in us. The Sabbath-school does its work, but only *its* part. Both its work and that of the congregation are needed to properly impress the young with divine things. But who could believe it? Our Methodism, on the Sabbath, consists of one million of grown people going toward church, and half a million of children going away from it. It will not require a soothsayer to interpret this flight of birds. A gentleman who had built, out of his own means, several large churches, asked me "why so few young people were found at preaching." I answered: "Because for ten years we have been teaching them to stay away. It only requires ten years in this country to shape public sentiment."

What is the remedy? Well, anything—where nothing is worse than the evil itself—for destroying the life of a church. Among many suggestions, there is probably none better than that of changing the schools to Sabbath afternoon. Then parents can take their children to church, and between the preaching and the afternoon there will come the dinner hour, and ample time for rest to both parents and children. This has been tried in Wilmington, N. C., and in Georgetown, Tex., with marked success. Our preachers, from Dan to Beersheba, should preach that our people must not farm out the religious training of their children to any school; that they must see that their children go to church as regularly as they go themselves. The Discipline places children in the charge of the preacher. He must inquire into their attendance upon public worship, and see that they are taught in the Sunday-school, and not merely amused. He has the Sabbath-school teachers as aids in this great work, to whom he should teach the Bible in a weekly class, as well as by preaching. He should have an eye especially to the conversion of children, and ask the aid of the Holy Spirit in this great work—"Suffer the little children to come unto me." Methodism lassos the old and trains the young; has the one refrain: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—*Nashville Christian Advocate.*

FROM THE WORK.

Rev. E. G. Kilgore, Memphis, Tenn., March 4: "I have just returned home from Texas, where I had the pleasure of assisting in three meetings. First with Bro. Ben H. Bounds, at Chico, where the Lord blessed us greatly. Quite a number joined the church. Next, I went to Alvord, where the Lord converted fifty souls, or more, and thirty-six were added to us. W. F. Ayers is pastor. Then to St. Jo, where more than a hundred were happily saved, and fifty-one received into our church. Bro. G. S. Sexton is doing a wonderful work at this last place. More anon."

Rev. R. I. Allen, Hashuqua, Miss., March 3: "Our first quarterly meeting for Mashulaville circuit was held at Hashuqua Church on Wednesday, March 1. Rev. T. C. Wier, our presiding elder, preached twice, and held the Quarterly Conference. He said some helpful words to our stewards, of whom there were a good attendance. Our outlook is hopeful. We desire revivals all round, and all-round revivals—in finances, church building, and general improvement, as well as the periodical protracted meeting. The pastor has been on the work for only six weeks, but is already well enough acquainted with the people to like them well."

Rev. R. B. Downer, Pearlington charge: "Pearlington and Logtown, Miss., two pretty towns on the banks of Pearl river, about ten or twelve miles from salt water, is the location of my charge. The membership is small—about 160. The destruction of the church-building by fire last year, and sale of the parsonage to help build a new church structure, has placed extra burdens upon this people perplexing to bear. Then to have sent, as pastor for 1893, a man with family (when they had been promised a single man), was like 'adding the last feather.' Well, we came; was kindly received; have been amply provided for, besides 'a pounding.' We worship in the unfinished church structure until the treasury is sufficiently replenished to add the top stone. I find I have been mistaken about the financial ability of this charge. Outside of, perhaps, but two members, everybody works for daily bread, with no bank account for a rainy day. I am trying to do solid work; have no use for 'untempered mortar.' Old Satan has a firm grip on things, and I do not expect a victory without many battles. I feel that we have passed zero, and the mercury is ascending. We expect our District Conference to be held here about May, and I am cleaning up and preparing for a sin-consuming, Holy Ghost revival. If I ever stood in need of prayer, it is now. Rev. H. E. Partridge, P. E., touched this work Monday and Tuesday last, and left hallowed impressions with all who heard him preach. Jesus is very near; my hand rests in his; my people are following."

Rev. B. W. Lewis, Caseyville, Miss., March 2: "My first quarterly meeting was held Feb. 27, at Lebanon. Bro. Woodward was with us in fine spirits. He preached once for us. We all enjoyed his sermon, and feel that we have been made stronger by it. Only two of my churches were represented at the quarterly meeting, to wit: Lebanon and Blue Hill. Mizpah had no representative, and we were very much disappointed, because their stewards promised to be there, and, of course, we expected them. Lebanon and Blue Hill have made a much better start than they did last year. Some of you have heard, I know, this expression made in prayer: 'O God, give us an experience long to be remembered and never to be forgotten.' If you will permit me to give you a bit of my experience, I will do it. I think that the prayer for an experience long to be remembered was answered last Monday, but not in the way it was expected. Bro. Woodward and I started for Caseyville after the quarterly meeting, and just about that time it commenced raining. It was sure enough rain. We traveled on, though, without getting very wet until we came to a little branch, and there we stopped. After looking around a little, I thought I would take my pony from the buggy, and ride across and see if it was too deep to try to carry the buggy across. So I started, and when I got about half way, my pony commenced swimming, and she struck the current, and it commenced to carry her down stream, and just about that time something happened, and my pony went under, head and ears, and then I thought that I could get out by myself; so I left the pony and pulled for the shore. After the pony and I got out, we were on one side of the branch, and Bro. Woodward and buggy on the other. I had either to cross that branch there, or go two miles and a half up the branch, in order to get to Bro. Woodward; so I preferred the latter. It was rather rough, but I can thank God for it now, because I have been shown a place where I can start an appointment in a community where there are no churches, and, consequently, no preaching; therefore, our rough experience may prove a blessing both to us and also to others. I hope and pray that it will. Pray for me and my work."

Rev. J. H. Mitchell, Macon, Miss., March 8: "Macon station observed the Week of Prayer and Self-Denial, and redeemed her pastor's pledge by paying $25 on the mission debt. The attendance was not large at any time; but I was impressed, that good was done to those that did attend. The responsive services, as furnished by Dr. John by order of the Mission Board, contains more missionary information than I have ever seen in the same space. All our people ought to have it and study it. I am impressed that we ought to have every year a week for stations and four weeks for circuits set apart for the purpose of studying the cause of missions. Let it embrace such season of the year as will suit the people best to attend. Our people need information upon the subject. I can not believe that a truly converted person will withhold his contributions to the cause if he is properly informed. In our towns, so far as my observation goes, the Methodists give more, *per capita*, to missions than any other church in this country; but in many of the rural districts, where we have many members, they give but little. This brings the average down, so that we make a poor show *per capita*. Let the light be turned on in these rural districts, and in the course of a few years our contributions will be brought up to something like what they ought to be. Will not a week each year in stations and four weeks in circuits, devoted to the study of missions, sowing down, at the same time, each neighborhood with such literature as our Publishing House might furnish upon the subject, contribute largely to this end? On Feb. 25 and 26 Dr. T. C. Wier, our presiding elder, was with us, and held the first Quarterly Conference. Reports were encouraging, upon the whole. The effects of the wonderful work of grace that we enjoyed here last July still abide, as seen in a more healthy state of spiritual life in the church, deeper piety in many of the members, continuing of many of the great number of family altars erected at that time, increased influence of the church upon the community. The financial showing is encouraging; the best report made at the first Quarterly Conference, to my knowledge, for the last four years. On Sunday, Feb. 26, we buried from the Methodist Church Sister R. A. E. Beauchamps. She died at her sister's, Miss Mary Callaway, in the I. and C. College, Columbus, Miss., Feb. 25, 1893. She was brought here to be buried beside her husband, Judge Beauchamps, who died here about three years ago. Judge and Sister Beauchamps both lived in this community for a half century. Sister Beauchamps was a daughter of Bro. Elisha Callaway, one of the old itinerants who planted the church in this country. She had been a member of this church for about fifty years. The church never had better friends than she and Judge Beauchamps, or stronger supporters. Their impress is plainly seen upon this community and church for the past fifty years. She was greatly loved, and is greatly missed here. Her health failed for several years before her death, so that she was not able to go in and out in active Christian work as formerly; but she suffered the will of God beautifully, and died as she had lived—in full triumph of Christian faith."

OLD HYMNS.

BY EMILY S. STRYKER.

Sing o'er again the good old hymns
We sang in years gone by,
When father in his old arm-chair
Sank praise to God, Most High.
When mother led "Old Hundred" called
And on the Sabbath air
Rang out the chorus, loud and full,
Before we knelt in prayer.

How often in the dear old church,
While in the high-backed pew,
We heard the choir sing the tunes
Which in those days were new.
Many who then joined in the song
Sleep low beneath the sod;
Their labors done, their trials o'er,
Their souls have gone to God.

"See Israel's Gentle Shepherd stands
With all engaging charms;
Hark how he calls the tender lambs,
And folds them in his arms."
When little children oft we sang
This hymn in thoughtless play,
And now the words refresh my heart,
Though years have passed away.

"O thou whose tender mercy hears
Contrition's humble sigh,"
"When I can read my title clear
To mansions in the sky."
"There is a land of pure delight
Where saints immortal reign."
"I know that my Redeemer lives,"
And I shall rise again.

"O Rock of Ages, cleft for me,"
I'll hide within thy shade;
Dear "Jesus, Lover of my soul,"
I'll ever seek thine aid
Till "High in yonder realms of light"
I'll join with saints above,
And sing the everlasting song
Of Christ's redeeming love.

"Glory to thee, my God, this night,"
We sang at evening praise.
"Time like an ever flowing stream,"
Was one of the old lays.
With modern hymns they may seem quaint,
Unworthy to be told,
To me they're "sweet as Sharon's rose;"
"More precious than fine gold."

'Tis but a little while his saints
Will sing his praises here;
But if in faith we upward look,
Our hearts need have no fear.
"Jerusalem, my happy home,
Name ever dear to me;"
Jerusalem, my waiting soul
Looks forth with joy toward thee.

And while "on Jordan's banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."
"Why thus impatient to be gone?
Such wishes breathe no more!"
Soon "shall my disimprisoned soul
Behold him and adore!"

"Praise God, from whom all blessings flow,"
We sang with holy joy.
"Praise him, all creatures here below,"
This is our best employ.
"Praise him above, ye heavenly host,"
For trials that are o'er;
"Praise Father, Son, and Holy Ghost,"
Give thanks for evermore.

Phillips Brooks.

Eminence will always be worthy of study. A more commanding figure than that of the late Bishop Phillips Brooks has not crossed the scene of American life in our day. "A kingly man. A king among men. A ruling spirit in the realm of the soul." "There has not arisen a man more worthy of the reverent appellation, prophet and priest."

It may be doubted whether any event that has come to pass within the memory of men still living has so stirred the city of Boston to its very center as the death of this distinguished man—calling forth a cry of bereavement, anguish, loss, from the hearts of the people. He died at six o'clock in the morning. Every daily paper issued a special edition to announce the sad fact. Within two days of his death over four hundred telegrams of condolence were received from America and across both oceans that bound this continent. Twenty thousand people participated in the funeral service in Copeland Square. Congregational and Baptist Churches held memorial services for the great Protestant Episcopal Bishop. One Boston journal, in its issue of Jan. 27, devotes thirty-seven closely printed columns to the subject of this study. Almost every guild, cult, society, trade and calling, and clergymen of all shades of thought and of every denomination, have taken a part in enshrining his memory, and each has brought its leaflet to be woven into the chaplet of his fame. So universal a lamentation has not hitherto testified to the love and esteem in which were held any of the great and good who, in their death, have impoverished life.

Phillips Brooks was a man of many abilities and adaptations; but he concentrated all his magnificent physical, intellectual and motive powers in the calling of a Christian minister, and further narrowed his sphere of intellectual production to that of a preacher. Graduated at Harvard in 1853, then twenty years of age, and at Alexandria Theological Seminary, Va., three years later—well qualified by both rare native endowments and thorough cultivation for scholarly and literary work, he has produced besides a prosy chapter in the Memorial History of Boston, one lecture on "Milton's View of Education," a review article on Dean Stanley, and two pieces in verse, as far as I am aware, nothing except sermons, and addresses that are so much like his sermons in purpose, movement, form and matter, that they would have needed no change to be available for service in the pulpit. He was much in demand on many platforms, and, as a rule, responded readily to all calls for such service; but even his after-dinner speeches, with the addition of suitable texts and a few modifications, would have answered for his next Sunday morning sermons at Trinity. His "Yale Lectures on Preaching" are esteemed, beyond all question, the finest that have been delivered on the Lyman Beecher foundation.

It is as a preacher that we may best study our subject. And here, first of all, stands out that wonderful and unique personality. He may not have been better than many other men; he was not gifted above many others as scholar, thinker, rhetorician; what then was it that from the very beginning of his public life drew to him, and for more than a generation held with growing tenacity, the ear and heart of the most highly cultivated and the most practical people? What was it about the man that could almost stop the wheels of commerce at mid-day in New York City during the Lenten lectures in 1890, and crowd to its utmost capacity—aisles, choir stalls, chancel rail, pulpit steps—old Trinity with a packed and breathless throng of millionaires and mechanics, Christians, infidels, heretics and orthodox, who for the hour, usually devoted to refreshing the animal man, listened spellbound to the holy gospel of God our Savior? It was the power of a personality. Phillips Brooks was a representative man in many of the elements that constitute humanity. His earlier ministry was also remarkable. The following is a description of Mr. Brooks' preaching while at Trinity Church, Philadelphia, his first parish:

"Phillips Brooks stood impassive, almost statuesque in imperturbable tranquility, rattling off in a monotone so swiftly as to tease and half-baffle the most watchful ear, swallow-flights of thought, feeling, philosophy, poetry, piety, biblical learning, sociological wisdom, trenchant criticism, in no syllogistic order of sequence, but plainly the legitimate fruition of his theme, held together by a blood tie of spiritual kinship, striding, lifting along through the spaces and recesses of the inner world, until the great throng, in painful, half-breathed, eager silence, seemed beside themselves with a preternatural ecstacy."

He was not only occasionally a great preacher, but was always great. He had no "off days." His practice was to preach three times Sunday during the greater part of the year. He had little sympathy with that delicateness in which some preachers indulge, and that exhausted itself in one sermon a Sunday. It was not an unusual thing for him to preach twelve or fifteen times a week during his brief episcopate. With all he never neglected the enormous work of his pastorate or the details of the episcopate, but was faithful and prompt in the discharge of every duty. To the poor, the sick, the sorrowing, he was a minister of light. His correspondence was tremendous, yet no one failed to receive a neatly and carefully written autograph letter in reply to any inquiry or other matter about which he had been appealed to. Where he found time to write his wonderful sermons nobody knows. He was a greatly overworked man, but he loved work; it was a passion with him, and his joy in seeing the spiritual results of his work gradually developing was like that of the artist over the growth of his picture, or the scientist in the discovery of laws, but greater.

Turning to the printed sermons, of which we have five volumes, we can not find in them the whole secret of Bishop Brooks' greatness, although, like the man himself, they exercise over us a strange power from the very first. We see at once that, like Frederick W. Robertson (whom he estimated as the greatest preacher of modern times), he has the prophet's eye; and, although he does not express himself in the forms of poetry, he has the poet's soul. He has the instincts of the scholar and the philosopher; although this is felt rather than seen in any direct results of research and criticism. He makes no citations, except occasionally from the Bible, and then only to throw light upon them, not as proofs or illustrations of his themes. He does not use formal exegesis; he never indulges in reminiscences or personal experiences; but the sermons seem full, like a sponge, and dripping with biblical and scientific knowledge, literary treasures and richest results of profound experimental knowledge of the things that he would teach others. His diction is the chastest—no law of the language is violated—he is master of the technique of rhetoric; but here again he has no use for the formal and mechanical. Now and then the poesy of his mind appears in passages of great beauty and power. He is always so accurate in position and use of words that there can never be any doubt as to his meaning. He has perspicuity, that principal trait of all eloquence, in a high degree. Not only is he clear, he is luminous. He not only makes plain whatever he wishes to say, but pours a flood of light upon his subject. He does not often illustrate special thoughts on points in his sermons, and yet he illustrates throughout. The whole sermon is illustration, or, perhaps, one might say, he does not illustrate, but illuminates; yet now and then flashes of illustrative parable or metaphor show that he has the faculty of identification in a very high degree of development. This, from Sermon I, Vol. V., is the type of his illustrations: "I take a plant whose home is in the tropics, but which has grown to stunted life amid the granite of Vermont. I carry it and set it where its nature essentially belongs. Does it not know the warm earth, and does not the warm earth know it? Do not the palm trees, and the sky which it sees through their broad leaves, and the warmer stars which glorify the sky at night, speak to the amazed, but satisfied heart of the poor plant in tones which it understands? And when a soul is set there where its nature always has belonged, in the obedience of God, in the dear love of Christ, does it not know the new life which embraces it?"

Like Robertson, he relieved difficulties, saw when other men groped, expressed for them what they vaguely felt, so that they could see clearly what was before obscure. Like Robertson, he made people think, because he thought out their own thoughts for them. Those who heard him, those who read him, caught the glow of his own irradiscent mind and fell in with the ecstacy of thought. He justifies their instincts in terms of reason. He was a full-orbed man, and all the strong things that make men a kind he felt as bonds of oneness with his fellow-men. He had insight. He understood his own heart, hence the human heart. Robertson relieves difficulties in religious truth as it appears in forms exterior to ourselves, in the Bible, the creed, and the forms of worship, the canons of the church of God; Brooks sees and relieves the difficulties as they are in the relation of subjective factors. His earnest, most natural sphere is in the depths of the human heart. He loves to touch the hidden springs of faith that satisfy honest doubt by discovering to the enquirer the living Christ and the true Christianity in contrast with the idols of dogmatism. He held

"There is more faith in honest doubt,
Believe me, than in half the creeds."

The spiritual world was near him. He lived, wrote, and spoke in a clear consciousness of the Unseen, the Eternal, the Divine. The sense of the spiritual bears down upon one whenever under the influence of the man or his works. He finds that in men which responds to God, just as the eye responds to light, and which unfolds into the new man, the spiritual life under the Light of the world just as the seed unfolds the plant responsive to the wooing of the sun.

Saying nothing now of his broad catholicity, his fleckless sincerity, his genuine, unbounded charity in thought and deed, his deep humility, which put self always in the background, should not pass unnoticed. He was without self-consciousness. He never thought whether he was preaching well or ill. His message gushed from him like a river of living waters. There was a sense of fullness in all that he wrote or said. You can always identify the genuine production of Phillips Brooks by the rush, the roar, the surge, with which his great thoughts come pushing to the light of expression. There was no effort at self-concealment, like that of the evangelist who always said in his prayer before the sermon, "Lord, hide *me* behind the cross." Bishop Brooks simply did not think of himself at all. But for us who desire to be, like this great brother departed, most truly "the friend and elder of all those who would live in the Spirit," the most practical and helpful thing we can learn from a study of Bishop Brooks as a preacher and minister of the gospel is *his profound respect for the human soul*. His preaching, and his mission work, the whole personality of the man, exhibit a perfect confidence in the redeemableness of man. The value of the soul! No man, only the Son of God himself, ever set a higher value upon the human soul than he. By the value of the soul he meant all its possibilities for Christliness and the assimilation of the divine nature. This is the "secret that eludes the mind, but haunts the heart; that defies intellectual analysis, but reveals itself to intuition." He saw the higher, the God-related self in every son of man. He appealed to it. Men of all classes and conditions heard him—the millionaire, the pauper, the scholar and the unlettered man, the proud society woman, and the convict. He found them at the depths of their nature; there was an awakening wherever he moved. He had learned this lesson from the Incarnation—that in every human being, however low, however distant from God, however materialistic in its whole habit of thought, there was that that, under the influence of the divine life, might be transformed into an angel of light. Religion was not with him something strange and adventitious, but the true manhood, the real nature recovered—like the "Wept" of Wishton Wish—and restored to its true place and activities, as the child to its mother's bosom, as the soul rested in the heart of God; as the branch in the Vine, the human spirit is in Christ. Men were urged to come back to the Father, to enter into their true heritage. They heard the voice that reached them at their depths, they came to themselves, to their true selves; they arose and came to their Father. "It is a belief in the redeemable qualities in man which is the most potent spell in the minister of Christ," said Bishop Potter at the consecration of Phillips Brooks to the bishopric. In these words he struck the key-note of the power in the ministry of his now lamented confrere.

LA TECHE.

New Iberia, La.

No More Storms.

"There is a time for all things," a time for Conference, a time to be appointed to a pastoral charge, a time to move, a time for the people to receive their preacher kindly, and a time for the preacher to kindly show his appreciation of this kindness. Now, the question naturally arises, How shall he best do this? Perhaps one will say, he can do this in his round of pastoral visiting, or from the pulpit. Why not through the organ of his Conference? He is an "authorized agent" for this paper; he often urges his people to subscribe, and not unfrequently becomes responsible for their subscriptions. Then again, our church paper, the NEW ORLEANS CHRISTIAN ADVOCATE, is not very much crowded with revival news during the Winter months.

Our rule has been to publish short notices of the kindness of our people during Winter and early Spring, and then during Summer and Fall to publish short accounts of our revivals. But we have had our "last warning" with regard to "storms, poundings and breezes," and are called upon to tell "how many souls have been helped." Are not all these evidences of care for and appreciation of the pastor helpful to the souls of the people? There are many things as helpful as singing and shouting. Are we to conclude from the notice in the ADVOCATE, of Feb. 23, that these evidences of appreciation are not worthy of notice? Possibly they are not with one who is large enough to work in double harness—to be an editor and presiding elder—but to the little station and circuit preacher they amount to a great deal. We are in single harness and need all the help we can get. If we are let alone for a few months, we will give accounts of revivals in which "souls have been helped." The good people are taking care of the preachers so they can conduct these revivals successfully. Wait on us a little while and we will have somebody writing, "Give us *short* notices, brethren."

"A time to all things."

V. D. SKIPPER.

Sharon, Miss.

Well, really, that puts a new face on the whole thing. We were simple enough to think that *Christian* people followed the precepts of Christ, and that they wanted to do alms "in secret," and desired that the right hand should not know what the left hand did; but it seems that we were too simple, and that they really want everything of that kind preceded by a blare of trumpets and their alms-deeds blazed abroad. Very well. Here goes.—EDITOR.

Pounding Extraordinary.

MR. EDITOR: I wrote some time ago with regard to our warm reception by the good people of Oak Ridge, Warren circuit, Vicksburg district, and also of the kindness shown us by some of the Phœnix, Wesley Chapel people. But I want to say now the half hath not been told, for on the evening of Feb. 24 a large number of the Oak Ridge Church, with two or three families of Bradley's Chapel Church, came in on us and they just took possession of us for a while. I think they were between sixty and seventy-five present. And we had a very pleasant time indeed. It was a pleasant captivity. Dear friends, pleasant conversation, sweet music, happy children, all united to make it a very happy evening for the pastor and his family. But finally the evening drew to a close and we invited them to the parlor, hall and gallery, for the parlor would not hold them, and we read Psalm cii, and sung a thanksgiving song, after which we bowed together to invoke the divine blessing upon us, and then the people dispersed and left the inmates of the parsonage to examine the boxes, bundles, etc., to see what was left, and you may be sure we found many good things, such as coffee, sugar, rice, hams, sausages, butter, preserves, canned goods, pepper, spice, extracts, potatoes, molasses, meal, beef, soap, and dresses for wife, Sallie, and little Annie May, hat for Dannie, and last, but not least, an order from Mrs. Virgie Austin for a good barrel of flour.

It is pleasant indeed to live among and labor for such kind people. May God graciously bless everyone of them, for surely they have blessed us and made us happy! We have some of the best people here I ever met. All are kind to us, and I am sure some can not be surpassed by any. They live near the parsonage and seem to study the needs of the pastor's family, and then supply them. For instance, Dr. J. S. Austin, living about fifty yards from the parsonage, pays his full quota of the preacher's salary, and then does all their practice free of charge. And then he and his wife, Mrs. Cameron, Samuel P. Grant and wife, all living right near the parsonage, never let a week pass without showing some acts of kindness. Surely these things will be recorded on high. May God graciously bless all the good people of Warren circuit and everywhere!

A. D. MILLER.

Oak Ridge, Miss.

"Ecce Ecclesia."

DANCING FOR THE CHURCH.

(*Special Despatch to the Appeal-Avalanche.*)

BAIRD, Miss., Feb. 9.—To-night there is a grand ball and supper for the benefit of the Episcopal Church just removed here from Jacksonville. Visitors are here from Greenwood and many other points. The ball was a grand success.

The above we clip from one of the Memphis dailies, bearing date of Friday, Feb. 10. We have read Bro. Holloman's timely protest against such affairs as balls arranged for the purpose of raising money for the church of God, and to all he has said we wish to say, Amen. He, doubtless, was shocked (as all Christians ought to be) to read such an announcement as appeared in the *Clarion-Ledger*, of sixth instant; but behold the announcement as per the clipping we here prefix! Note the headline: "Dancing for the Church." (Why not a pugilistic exhibition, as that seems to be about as popular as dancing in this enlightened (?) age.) "Special despatch;" "visitors are here from many points," and "the ball was a grand success!"

We ask the question: Will the great Head of the church, at the final reckoning, recognize and pronounce the work of such a church as a grand success? Will he? Will God honor such plans? Will he recognize such work as being for his honor and glory? Will God's glorious and gracious presence abide with such a people? Can it be said of a house thus erected that 'tis the place where "his honor dwelleth?" Or shall we name it "Ichabod" and say, "The glory is departed"?

His satanic majesty has "doffed" his lion skin, and, having "donned" the "sheep clothing," "is going to and fro in the earth," and is suggesting to many who would worship God that they allow him to assist in the "arrangements."

Brethren—ministers of the gospel of Christ, members of the Christian church—raise your voices in denouncing as wrong, as sinful, such things as balls, suppers, etc., when indulged in and practiced by any church or branch of a church which claims the Lord Jesus Christ as its head. Listen to the voice of God as it calls you to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins."

"Stand to your arms, the foe is nigh,
The powers of hell surround."

Reared and educated under the auspices of the Episcopal Church, I cannot, I will not stand by and see her thus depart from her solemn vows and obligations without most strenuously protesting against such deviations.

THOMAS B. CLIFFORD.

Cleveland, Miss.

Pastoral and Theological Society.

The Pastoral and Theological Society of the Sardis district, North Mississippi Conference, will convene at Courtland, Miss., at nine o'clock A. M., April 6, 1893, and continue in session two days. The following subjects are presented for discussion:

How Shall We Prepare to Preach So As to Achieve the Best Results?—Eugene Johnson, A. G. Coleman.

Do Our Preachers Emphasize Sufficiently the Distinctive Doctrines of the Methodist Church?—H. C. Morehead, R. P. Goar.

The Epworth League: Its Management, Its Work, and Its Benefits—B. P. Jaco, T. C. Manghan.

What Relation Do Baptized Children Sustain to Our Church?—T. W. Dye, Wm. Sharp.

How Shall We Manage the Financial Work of the Church So As to Attain the Best Results?—W. W. Perkins, P. T. Caillouet, H. M. Johnston.

What Is the Best Method of Conducting the Prayer Meeting So As to Make It Attractive, Instructive, and Profitable to the Church?—H. P. Gibbs, J. A. Braswell.

How Shall the Pastor Perform His Work So As to Be Productive of Revival Activity?—C. W. Perkins, Jas. Arnold.

Are We, As a Church, Doing What We Ought for the Salvation of the World?—Dr. J. D. Cameron, W. A. Davis.

Worldliness in the Church: Its Cause and Its Cure—T. B. Hargrove, W. H. Echols.

The Gambling Mania; How Shall We Avert It?—J. W. Malone, W. W. Williams.

How May the Preacher Improve and Enlarge His Vocabulary?—G. D. Shands, P. E. Duncan.

Exposition of Romans vii, 9—D. M. Geddie, P. A. Miller.

Are We, As a People, Observing the Sabbath As Was Intended in Its Institution?—J. M. Wyatt, J. M. Huggin.

The Absolute Necessity of Genuine Scriptural Conversion—A. J. Jones, B. Farrington, L. L. Pearson.

Those whose names appear in connection with the above topics will please prepare papers on the subjects assigned them.

Sermons are expected to be preached on the following subjects:

"The Importance of Religion to the Home"—By H. P. Gibbs, 7 P. M., April 5, 1893.

"The Position of Our Church on the Possibility of Apostasy"—By T. W. Dye, 11 A. M., April 6.

"Sanctification: What Is It? When Received, and How Retained?"—By J. D. Cameron, D. D., 7 P. M.

"The Work of the Holy Ghost Necessary Now, As Heretofore, in the Salvation of the Individual and the Efficiency of the Church"—By J. W. Malone, 11 A. M., April 7.

"The Importance and Value of Christian Character in Order to Effectiveness in Christian Effort"—By J. M. Wyatt, 7 P. M., April 7.

The public is cordially invited. A full attendance is very much desired.

H. C. MOREHEAD, Pres.
EUGENE JOHNSON, Vice-Pres.
BENJ. P. JACO, Sec.

Letter from Rev. H. G. Hawkins.

Bro. Mellen: Your postal card and seventy-four books from Publishing House came last week. In the main they are very suitable, and have encouraged us. One bright young fellow who understands English, has just come in, and is examining them now. They have all been marked "Matsuyama Reading-Room," and numbered, and they are doing service. One young man has begun to read "The Man of Galilee." I think, too, that some of them who come oftenest have planned to buy a little book-case.

Bro. and Sister Mosely are in Kobe. Sister Mosely has not been well; and last week and the preceding one Bro. Mosely was sick.

Though alone, in one sense, more than half of the time since my stay here began, in other senses there has been no loneliness. I have been too busy to get home-sick.

I have heard nothing from Millsaps College concerning the securing of some Japanese articles. Perhaps it was impractical to spend $100—or even $50—thus, unless other more necessary things had been secured. I could, however, procure with $50 a set of articles that would be great teachers.

Bro. Mosely and I have decided to fix up each a box of articles, to be consigned to some interested friend, and by him sold, the profit to be used in furnishing the "Matsuyama Reading-Room." There is danger of a missionary by this means getting his mind away from his proper work; but we have decided to make *one* experiment.

If I should send mine to you, please manage it through some Meridian or New Orleans merchant. And if ——— has donated $1,000 to the reading-room, send of the articles which are appropriate to Millsaps College, dividing others between Bro. ——— yourself, and my mother. I hope not to trouble you too much.

I received along with the other books one, "The Making of a Man," from Cassell Publishing Company. I have read forty pages of it, and they are fine. If it is so good throughout, I shall suggest it to a young man, who is contemplating such work, as fit to be translated into Japanese.

The inclosed letter is from a young man who is determined to go to America. He is to be a preacher, and this America is the place to learn. His father is to spend six years there; and that if he can only land there, he can make it through some school. He is a good worker and an earnest Christian. Few are so zealous. I have advised him to resume his place in school, and make his plans to go to America later. What he will do I know not. The letter he means is recommendation to some friends.

Hoping that you may have another successful year's work, I am,

Yours fraternally,

H. G. HAWKINS.

Matsuyama, Japan, Jan. 30, 1893.

The following is the letter referred to:

20th Day of January, 1893.

Mr. H. G. Hawkins—

My Dear Mr. Hawkins: I must tell you about important, but forgive, as I do not know composition. Therefore I will to make very many mistakes. That is my decision of mind about I going to America. Granted by my dear God and my parents, uncles and aunts, therefore I will go to America needing help for few traveling expenses. I did leave school from day. Please, please, good help, sir.

YOUNG NAGAMITSU ODA.

Anyone desiring to contribute to "Matsuyama Reading-Room" can remit to me. T. L. MELLEN.

1319 N. 22nd Ave., Meridian, Miss.

SUNDAY-SCHOOL LESSON.—March 19, 1893.

PREPARED BY REV. A. F. WATKINS.

The Vanity of Graven Images.

(Isaiah xliv, 9-20.)

GOLDEN TEXT.—"I am the Lord, and there is none else, there is no God besides me." (Isa. xlv, 5).

TOPICAL OUTLINE.—I. The Vanity and Shame of Idol-Making (vs. 9-11). II. Idol-Making Described (vs. 12-17). III. The Prophet's Inferences (vs. 18-20).

HOME READINGS.

Sunday (March 12)—The True God. (Isa. xliv, 1-8.)
Monday—Vanity of Graven Images. (Isa. xliv, 9-20.)
Tuesday—The Folly of Prayer to Idols. (1. Kings xviii, 17-29.)
Wednesday—The Wisdom of Prayer to God. (1. Kings xviii, 30-39.)
Thursday—Idol Worship Forbidden. (Deut. xi, 16-23.)
Friday—The Majesty of God. (Isa. xl, 12-17.)
Saturday—To Whom Will Ye Liken God? (Isa. xl, 18-27.)

CENTRAL THOUGHT.—The Sin of Idolatry.

INTRODUCTORY.

TIME.—B. C. 712. A. M. 3292.

PLACE.—Isaiah was a resident of Jerusalem.

PERSONS.—The Prophet Isaiah was the greatest of all the Old Testament prophets. His prophecies extended over a period of more than fifty years (B. C. 765-618), and are remarkable for their fullness and the variety of subjects treated. His words are strong, clear, and of matchless beauty, and he describes the kingdom and sufferings of the Messiah so distinctly that he has been called the "Evangelical Prophet." According to tradition, he suffered martyrdom, during the reign of Manasseh, by being sawn asunder. But on this point there is no authentic information. Isaiah was supposed, by some, to have been of priestly, by others, of royal lineage; but of his personal history very little is known.

PREFATORY NOTE.

The importance of this lesson is shown by two considerations: 1. One of the evils of idolatry is that it turns the heart away from the worship of God, and causes men to give their love to other things, and to put their dependence upon them. We must be careful lest we neglect God and give our time, thought, love and service to other things. The Apostle Paul tells us that covetousness is idolatry. 2. The thought that millions of earth's inhabitants are to-day bowing to these graven images that can not see, nor hear, nor help, nor save, ought to inspire our hearts with earnest desire and a strong purpose to give them the Word of God and make them partakers of the blessings which we enjoy. The man who thinks, with unmoved heart, of the blindness and misery of those who know nothing of Jesus, surely has but little of the spirit of his Lord.

EXPLANATORY.

I.—THE VANITY AND SHAME OF IDOL-MAKING.

Ver. 9. "They that make a graven image are all of them vanity." They declare themselves to be vain and foolish men by what they do. "Their delectable things shall not profit." Their idols which they make shall be of no advantage to them. "They are their own witnesses." Their own testimony would convict them of doing a senseless thing in worshiping their own handiwork, and the only reason that they are not ashamed is that they will not consider that it is folly for the maker to worship the product of his own hand.

Ver. 10. "Who hath formed a god . . . that is profitable for nothing." What man would be so silly as to do such a thing? The absurdity of such an act is astonishing. Is it possible that any man in his wits will do it?

Ver. 11. "Behold all his fellows shall be ashamed." Not only himself, but all those who join him in his foolish work, or take part in his senseless worship, shall be ashamed. "The workmen they are of men." The clause as thus given seems to mean that, as men, they can not do this impossible thing—make a god. Dr. Clarke, however, translates the clause thus: "The workmen themselves shall blush." "Let them all be gathered together, let them stand up." Let them come forward and seriously consider their own actions, and they shall be ashamed of their folly.

II.—IDOL-MAKING DESCRIBED.

Ver. 12. "The smith with his tongs worketh, . . . and fashioneth it with his hammer." This obscure verse is supposed to indicate the manner of making a metal idol, and introduces us into a blacksmith shop, where with tongs and hammer the sturdy smith labors to give shape to his god, and in his heavy work becomes weary and faint, and his senseless god can not give him food or drink, or strengthen his weary arm. An unfeeling and impotent god indeed who will not or can not befriend his worshiper!

Ver. 13. "The carpenter stretcheth out his rule." This verse shows us the carpenter at work upon a wooden idol. He measures his piece of wood with a rule, then with his line works out the figure upon it, then with his planes (chisels) carves the outlines, and by means of the compass works out the rounded likeness to the human figure, and at last completes the image "according to the beauty of a man, that it may remain in the house" of him who made it.

Ver. 14. "He heweth him down cedars." He did not create the materials upon which he worked; they must be supplied by the forest. A cedar, a cypress or an oak must be hewn down. "Which he strengtheneth for himself." He plants and cares for the tree which is nourished by the rain, and at last he considers it suitable for his purpose.

Ver. 15. "Then shall it be for a man to burn." The irony that is manifest in these verses is strengthened by the enumeration of the different uses to which the parts of the same tree are put. With one part he warms himself when cold, with another part he cooks his food, with another part he makes a god and worships it.

Vers. 16, 17, repeat more fully the statements of verse 15—"And the residue thereof he maketh a god." "Earth-born block, watered by rain, essentially destined for heating and cooking, and made into an idol image by the way—such things gods!" (Lange.) "Deliver me; for thou art my god." He asks that this stick which his own hands have fashioned deliver him. The fire can burn, the rust decay, the worms devour his god! In connection with this scathing sarcasm of the prophet, it is interesting to notice the following from Horace, a heathen poet: "Formerly I was the stump of a fig tree, a useless log; when the carpenter, after hesitating whether to make me a *god* or a *stool*, at last determined to make me a *god*. Thus I became a god." (Hor., Lib. 1, sat. 8.)

III.—THE PROPHET'S INFERENCES.

Ver. 18. "They have not known nor understood." They are insensible of their own folly; their eyes are closed, their hearts are dulled, and they can not understand the absurdity of their own act. They are judicially blinded. How far the heathen are responsible for their condition may safely be left to an infinitely wise and good God; our relation to them is not affected thereby. Indeed, the less criminal they are, the more pitiable they become. They are debased and wretched, and we must raise and bless.

Ver. 19. "And none considereth in his heart." As if the only thing needed to show the absurdity of such an act was that the man should seriously and honestly consider the question.

Ver. 20. "He feedeth on ashes." The expression is probably a proverbial one, and means that his labor is vain, foolish and to no purpose. He who relies on an idol for help is as foolish as he who depends upon ashes for nourishment. "Is there not a lie in my right hand?" Is not this image, which is the most perfect product of my skill and strength, a lie, a deception, a cheat, a snare? A deceived heart hinders him from this realization of his folly.

PRACTICAL SUGGESTIONS.

(1) The description of the image worshiper given by the prophet, seven hundred years before Christ, is true of the idolater of to-day. The church is the militant host of the Lord against idolatry.

(2) All idolaters are not image worshipers; some men bow down before *stocks* and *stones*, and others before *stocks* and *bonds*. We must flee from idolatry. (1. Cor. x, 14.)

(3) The man who does not believe in missions is either ignorant or ungodly. The same Lord who has *called* us has also *sent* us. He who has said, "Come," said also, "Go." Its missionary zeal is the church's spiritual thermometer.

(4) Bishop Haygood says there are three reasons for missionary work: 1. The Lord's *command*. 2. The world's *need*. 3. The *trusteeship* of the church.

(5) The world's need and the church's ability constitute the measure of the church's obligation.

The Editor—What He Must Be.

"The editor of a religious journal—what must he be?" is a question now going the rounds of the religious press. The *Observer* says: "He must be as serious as a parson, but as scintillant as the best of diners-out. He must be as confident as a cyclopedia, but as cautious as a table of logarithms. He must not be altogether a philosopher, but he must certainly not be a buffoon; for in the one case he will sink his ship with his own weight; in the other his paper will, like a toy balloon, explode with its own gas." The *Living Church* puts it thus: "He must be a leader of public opinion, yet never express any opinion; he must receive with meekness the criticism of everybody who pleases to take him to task, yet never presume to criticise anybody or anything; he must grind all the axes of his denomination, and all the little hatchets of his brethren, but be counted mean if he charges enough to pay for oiling the wheel; he must correct and condense almost every contribution that he publishes, though he is ordered to print it 'exactly as it is;' he must be held responsible for all errors, mistakes, unwisdoms, infelicities, bad taste, and bad temper of contributors, though he may protest that he is not; he must publish everything that he receives, even if he has to enlarge his paper." The *Interior* adds: "And the acid and sugar are so mixed that his cup is always one of refreshing lemonade. He may have the 'blues' in all shades from cerulean to blue-black, and yet he knows that he has tried to help and comfort his fellow-creatures and to add happiness to their lives. That is where the sweetness comes in. It atones for all the vinegar—as that consciousness does for everybody who in brotherly and sisterly spirit offers helping hands." Yes, amid all the trials of an editor he has an unequalled opportunity of doing good. He hears not the responsive "Amens" that cheer the minister in the pulpit, but he addresses a larger throng, and his words are often pondered in quiet thankfulness by those whom his paper visits from week to week. It is not without its recompense.—*Evangelical Messenger.*

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Resolution of Respect.

At the morning services of the great revival meeting in progress at the M. E. Church, South, in Ripley, on the twenty-seventh instant, the regular order was informally suspended, and the very large audience resolved itself into a committee of the whole, when the following preamble and resolution were introduced by Jno. Y. Murry, Jr., and adopted with almost breathless solemnity, by a rising vote and bowing of heads, to wit:

Whereas, We have heard with sadness and great sorrow of the sudden death in the city of Memphis, on the twenty-third instant, of that beloved evangelist, Rev. Geo. S. Inge; *And whereas*, In the death of Bro. Inge the church of God has sustained a great loss; his native State, Mississippi, one of her most useful citizens, whose character is and will ever be esteemed one of her brightest ornaments; his courageous and chivalrous father and his intelligent, sweet-spirited mother, the mainstay and hope of their old age, and his dear family an irreparable loss; therefore, be it

Resolved, That we tender our sincere sympathy to all the bereaved. That these resolutions be spread on the church records, that a copy be sent the family and parents of deceased, the county paper, *Nashville* and NEW ORLEANS CHRISTIAN ADVOCATE. Jackson (Miss.) *Clarion-Ledger*, and Memphis papers, with request to publish same.

REV. W. M. MCINTOSH, Chair'n.
CHAS. M. THURMUND, Sec.

A Convention of Christian Workers.

The Convention of Christian Workers, called by the Central Committee of the Parsonage and Home Mission Society, of which notice has been given, will be held in St Louis, Mo., May 9 1893. This is the first meeting of the kind ever held in our church, and will be a very important and interesting occasion to all interested in city evangelization and other forms of home mission work to be done under the auspices of the M. E. Church, South. Good speakers will be in attendance, and many important matters will be discussed.

Those desiring to attend can address either the secretary of the Conference, Mrs. T. M. Finney, 4028 Morgan street, St. Louis, Mo.; the president of the St. Louis Conference, Mrs. John Mathews, 4365 Bell Ave., St. Louis, Mo.; or Miss M. C. Lee, 3502 Franklin street, St. Louis, Mo. Those wishing further information in regard to the matter should address

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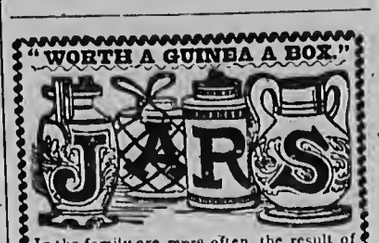

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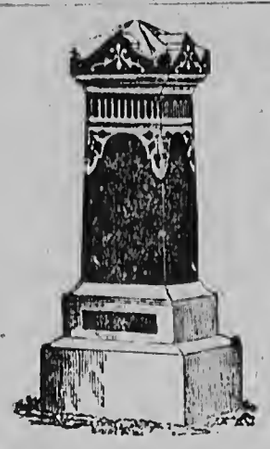

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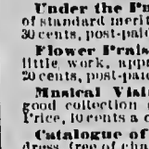

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Thursday, March 16, 1893.

BRIEFS.

At the last monthly meeting of the New Orleans Sabbath-school Union, it was agreed to do away with the meetings held on Friday evening of each week for the study of the Sabbath-school lesson for the following Sabbath held in some one of the churches of the city, and to hold a similar meeting in the parlor of the Young Men's Christian Association, 15 Camp St., every Saturday at twelve o'clock. The meetings will still be conducted by Rev. W. H. LaPrade for several weeks to come. The general public is invited to attend these meetings, as well as Sabbath-school workers.

There is evidently an increase of a very bad practice throughout this country, and that is the practice of lynching. An exchange gives the following figures which indicate too plainly the growth of this evil spirit among our people:

In the year 1883 there were thirty-nine reported cases of lynching, and none of punishment for it. Accordingly in 1884 there was an increase in such violence, 53 cases. Still no punishment. And in 1885 there were 77 cases; in 1886, 73; in 1887, 70; in 1888, 72; in 1889, 95; in 1890, 100; in 1891, 169; in 1892, 236.

At such a rate of increase it will not be long before almost every vestige of security of life will be destroyed. The people are the rulers in this land, and they can put an end to this shameful evil, if they will.

Somebody asked the *New York Advocate* if there was any ground for the statement that ministers' sons are usually the worst boys in the place of their residence, and this is the answer:

Some ministers' sons have proved to be the most consummate scoundrels that ever lived. Occasionally one has become a blasphemous infidel; but the average morality, character and standing of ministers' sons relatively to the whole number compares most favorably with those of any class or profession. To test this matter, in a certain city one hundred children of ministers of five denominations were traced through a period of forty years, with the result that astonished those who made the investigation. They were among the best and most distinguished citizens, though there were two or three "black sheep," and one was blacker than Egyptian darkness. What ministers' children do is widely known. Their mischief is spoken of as vice, their vice as crime. One of our pastors challenged a lawyer, who was repeating this old slander, to an investigation of the children of a number of ministers equal to the number of lawyers in that county. The challenge was accepted, but at the end of a week the lawyer gave up the case. We would not have the reader infer from this a general principle. The ministers' children might have been better, and the lawyers' worse, in that county than upon the average; but we suggest to those who are invariably repeating this phrase the propriety of making some comparisons.

It is said that Dr. Deems' Church of the Strangers, in New York, will be moved from its present site to a more favorable situation up town. Dr. Deems' physicians give hope of his ultimate recovery from his recent attack of paralysis. He is improving gradually.

Membership Too Cheap.

Judged by the requirements of our Book of Discipline, it seems that sufficient safeguards have been posted at the door of the church to guarantee the right sort of members. But if we study the lives and characters of a good many of our members, we can hardly escape the conclusion that the requirements of the Discipline have not been complied with. In some way—either by neglect of the law in the case or by mistaken zeal for mere numbers—there has come into the church a multitude of people whose lives have undergone no change, and whose characters have not the least resemblance to the character of Christ. And yet by their induction into the church, they have had conferred upon them all the rights and privileges of the church relation, and go forth before the world as *samples* of the work the church is doing in the matter of saving men and women. So to speak, the church has placed upon them her *imprimatur*, and sent them forth to tell the world what a great work she is doing. Now, these people are not alone to blame for being in the church in the condition they are in. Their desire to become members was a lawful desire, and in seeking membership they were only trying to bring to fulfillment that lawful desire. The larger share of the responsibility for having so many of such people in the church attaches to the church doorkeepers—the pastors. There is no use to deny such a plain fact. Many pastors have made the terms of membership so easy that almost anybody who applies may gain admittance.

We recognize the great fact, and appreciate its supreme importance, that the church is in the world for the salvation of men, and that all men should avail themselves of its "privileges and moans of grace." But we also recognize another fact, and that is, that the church has rights which ought to be respected and guarded by her ministers. She has the right to demand that her escutcheon be not stained nor her respectability be lowered in the eye of the world by introducing into her membership persons whose conduct does not agree with her teachings and whose lives are a reproach to her honor. It may be true that many of this class of members have backslidden and become worldly and wicked since they became members, but we think a majority of them never were converted from sin—never had the witness of the Spirit that they were "children of God by faith in Jesus Christ." These all-important facts were not sufficiently impressed upon their minds and consciences in the earlier stages of their religious awakening, and having been admitted into the church with no actual and realized experience in their own souls of the transforming power of the Divine Spirit, their religious awakening has gradually shaded off and left them no better than before they came in. If the door had been more judiciously and jealously guarded, some of them might not have come in, but those who did come would have been worthier members, and the cause of Christ would not have now to carry so much reproach!

The number of unconverted people in the church—people who apparently have not the slightest conception of the obligations of the Christian profession—impresses us with the thought that membership in our church is entirely too cheap. We throw the doors wide open and take anybody who will perfunctorily answer a few questions. This hasty method of receiving members, in our view, defeats the "one condition previously required of those who desire admission." That condition is "a desire to flee from the wrath to come, and to be saved from their sins." Anyone who believes the Bible will express such a desire, but the condition is that it be really *so fixed in the soul as to be shown by its fruits.* Many of our pastors never wait for the "fruits" of that desire to be manifested in the life, but receive persons immediately upon their application for church membership. This brings down the value of membership to a point entirely too cheap. An easy entrance upon church privileges decreases the importance of those privileges in the estimation of the candidate and in the estimation of the world. It depreciates the value of church fellowship and surrounds the holy ordinances of religion with profaneness. It ought not to be. It is doing harm continually. Every man ought to be made to feel, when he seeks admission into the church, that he is taking the most important and the most responsible action he can possibly take; that the privileges he seeks are no common privileges; that the rights he seeks to secure are rights guaranteed by the Eternal God, and that the obligations he proposes to assume will cling to him through all the coming days of life. It is no common thing to join the church. It is no common thing to receive a member. The church is the body of Christ—the bride of the Immaculate Lamb!

Brethren of the ministry, think on these things, and see if it is not time to call a halt in this practice of indiscriminately receiving into the church anybody and everybody who may present themselves. We say, raise the standard of membership up, at least, to disciplinary requirements.

A Righteous Crusade.

No one can read Judge Ferguson's charge, delivered to the new grand jury last week, without coming to the conclusion that he is one official who is terribly in earnest in performing the duties of his office. When on a former occasion he delivered himself to a former grand jury, we took occasion to commend his action. We thought he had made a strong effort to uphold the law, and that effort was quite successful. But human nature is prone to relax its efforts for the right, and police officers have a strong flavor of that sort of human nature about them, and things began to swing around again in the same old orbits. The gamblers, winked at by the police, began to ply their nefarious business—the saloons and concert dives began again to lure our young men into their devilish dens, and things looked as if the former efforts in favor of righteousness were merely "a spell of spasms." But when the new grand jury came before Judge Ferguson for instructions, he delivered a charge which was a cumulation of all he and Judge Moise had said on former occasions, freshened by the addition of some strong, clear-cut reminders of the duty of said jury, backed by the assertion that he could and would give the names of the violators of the law and the names of the police who knew they were violators and yet allowed them to go without arrest. The Judge "lays down the law" provided for the cases he mentions, and also the law provided for the cases of delinquent police officers. These matters are so plainly put that it is difficult to see how the guilty can escape, and especially the guilty police. There is no denying the fact now, that if the law against gambling and the law protecting minors and the Sunday law are not executed, the police are responsible. Judges Ferguson and Moise, by their courage and the intrepid performance of the duties of their office, have demonstrated that fact to the satisfaction of every man who reads the papers. And now Judge Ferguson tells the grand jury in vigorous English that the law provides that "any superintendent of police or other officer, who knowingly permits any infraction of the law, shall be immediately dismissed from the force and from his office." And he directs them to inquire why this penalty has not been enforced? This is going straight to the heart of this whole shameful matter. The enforcement of law, as we said in a former article, is simply a matter of the courts and the police. The courts are in favor of enforcement—the police are not. The issue now is, whether the courts will be sustained in upholding the law of the land, or whether the police will be sustained in their contempt of the law. On this point the Judge gives this significant utterance:

> The moral sentiment is emphatically opposed to gambling. This is due in a great measure to the efforts of the clergy, and the very positive and commendable stand taken by the press, both religious and secular, in opposition to said evil. The people have determined that gambling must and shall be suppressed, much preferring, however, that legal measures shall secure the desired end. There are men who are ready and willing to serve as deputy sheriffs, without pay, whenever required so to do, but the court is disposed first to make this effort to induce, or compel rather, the officials herein referred to to perform a plain duty.
>
> The only remedy against gambling is the strong arm of the law, wielded by a law-respecting police, or by the people. If the police *will not* execute the law, then the duty devolves upon the people. If *they* will not move, then utter ruin. But we are clearly of the opinion that the moral sentiment of the community is in favor of the enforcement of the laws, and that these vigorous efforts of our worthy judges will be sustained, and that we shall yet see every gambling den closed and all laws respected as they should be.
>
> We believe, moreover, that the strong stand taken by these judges in these matters has already had a beneficial effect in creating a healthier moral sentiment than obtained formerly. It seems to us that the daily papers have become more thoroughly awake to the importance of this subject than they were in years gone by, and this is a great point gained.
>
> Respect for the law is growing in breadth and intensity throughout the community. The battle of the courts is fast becoming the battle of the people, and recruits to the side of right are every day wheeling into line. Let the judges of our Criminal Courts still carry on their righteous crusade, and victory, complete and glorious, will crown their labors.

"Gospel among the Slaves."

Only this morning a book with the above title, from the presses of our Publishing House, and the pen of Dr. W. P. Harrison, came into my hands. With intense interest have I examined its instructive and suggestive pages. Such a book ought to have been written. We need no more disputings about the sin or evil of slavery—that old straw has been sufficiently thrashed—but the history of what was done to mitigate its evils and Christianize the slaves ought to be published and forever preserved. No more thrilling chapters of missionary toil and triumph are to be found than in the history of "plantation missions" in the old South. This volume is a valuable contribution to those precious annals. It by no means exhausts the subject. Though these four hundred pages are well and discriminatingly filled, they contain but an outline of what shall some day be completed, and which will be a grand vindication of the heroic self-sacrifice and apostolic labors of our fathers. This book furnishes ample materials for another "Uncle Tom's Cabin," which covets the sanctified genius of another Christian matron.

Readers of this ADVOCATE will be most interested in the pages devoted to Louisiana and Mississippi. The sketch contributed by Mrs. Wall, daughter of the late Dr. Wm. Winans, is of exceptional interest. I hope the book may have a wide circulation and careful reading.

CHAS. B. GALLOWAY.

Jackson, Miss., March 10, 1893.

Rev. H. M. Booth.

Brethren of the Mississippi Conference:

Your veteran comrade, Bro. H. M. Booth, is dead. He fell asleep in Jesus at 8:15 P. M., Monday, March 6, in Rockport, Texas, having preached more than half a century and turned his seventy-seventh year of age. This is only intended as a notice of his death and triumphant hour, and is not to take the place of what others can tell better because they knew him better. He was fully ready when the messenger came to take him home, and he gave up life without a struggle. He had breathed hard during all of his last day, but as the moment of his departure came near and nearer he breathed easier and easier, the passing of each breath fainter and fainter, till, like a candle that had burned itself away, the light of his long and well-spent life went out. Bro. Booth traveled about thirty years in Mississippi Conference, then transferred to East Texas Conference, where he traveled about fifteen years, and about five years ago he superannuated. Three years ago he came to Rockport, and more than once was heard to remark, he came to go from Rockport to heaven, and so he did. None knew this veteran soldier of the cross but to reverence and honor him.

A large congregation gathered to see him for the last time before the altar of the church he loved so well, and as he was borne along the street every business door was closed in silent respect, while a long procession of friends followed the hearse, as it nodded its dark plumes, to his resting-place in the city of the dead. Happy soul, thy work is done; now thou shalt shine as the stars forever. Well done.

REV. A. L. SCARBOROUGH.

Rockport, Texas.

One thing in regard to recent protracted meetings reported in this paper we desire to mention with special emphasis. It is the harmony in which the pastors and people of different denominations engaged together in the work of saving souls. We have noticed that wherever this harmony has existed there has been a decided success in the Lord's work. And this is simply a prophecy of that larger and more successful work which will be accomplished when all the Lord's people work together in love and sympathy. May that day dawn upon us soon!

Rev. T. Y. Armstrong.

Rev. T. Y. Armstrong, a superannuated member of the Mississippi Conference, died at his home in Rose Hill this morning at 3 o'clock, after a painful illness of two weeks. He was born in August, 1812; was converted in 1835; joined the Alabama Conference in 1839, and came into the Mississippi Conference when the present boundaries were fixed. He has anxiously anticipated the end for some time. Among his last utterances were: "I have finished my course, I have kept the faith; henceforth is reserved for me a crown of righteousness."

GEO. H. THOMPSON.

Rose Hill, Miss., March 7.

NOTES.

"If thou hast yesterday thy duty done,
And thereby cleared firm footing for to-day,
Whatever clouds may dark to-morrow's sun,
Thou shalt not miss thy solitary way."

The diminutive chains of habit are seldom heavy enough to be felt till they are too strong to be broken.—*Dr. Johnson.*

Archdeacon Farrar: There is only one real failure in life possible, and that is not to be true to the best one knows.

A Brahmin said to a missionary: "If you were as good as your Book, you would conquer India for Christ in five years."

A bill to give the right of municipal suffrage to women was defeated in the Massachusetts Legislature by a vote of 97 to 88.

Archbishop Whately: I never fail, for my orders are not to conquer, but to fight, and whenever I do conquer also, that is so much over and above.

"God's plan is not to put us into a cradle and rock us asleep; he aims at quickening us to the most vigorous, aggressive life of a full, muscular, and busy manhood."

"Who doeth good by loving deed or word,
Who lifteth up a fallen one or dries a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water sweet and cool,
Becomes co-workers with the Lord of All;
Secures a rightful share in his success
And in the happiness that springs therefrom."

It is noticeable that the congregations whose pastors serve them with the pure water of life, fresh from the Rock, are healthy, happy, and hustling, but in those regions where large amounts of philosophical decoctions and polemic soap-suds are pitched into the spring, the flocks look unhappy.—*Interior.*

The history of current events in Philadelphia does not support the argument that high license tends to decrease the number of saloons. According to the *Christian at Work*, though the license is now $1,000 a year, there have been this year 3,390 applicants for license; and this is an increase of 374 applicants over last year. We suppose the same result would be seen in every large city.

You will never convince your opponent of wrong views by telling him he is a fool. Such talk weakens your side rather than his. It is a good sign of a masterful spirit to be able to deal fairly and tenderly with an opponent, and yet hold its own convictions in love and firmness. The rightness of a man's cause gives no license for reckless speech about the wrongness of another man's view of it.

It is quite interesting to note the fact that the Catholics are coming to the Chautauqua idea. The results of Summer school last year were so favorable that a site near Plattsburg, on Lake Champlain, has been secured. The school will be organized under a charter granted by the regents of the University of the State of New York. The school will begin operations this Summer. This is a new departure for the Catholics.

Our readers have doubtless heard somewhat of the new religion called Theosophy. To give them an inkling of the way of thinking its votaries practice, we append a theosophist's definition of nature:

> Nature is only another name for the external coating of the vibratory force. The invisible vibration makes a pattern for the visible manifestation. Things grow because the atoms of matter fall into place around an invisible pattern set up in the astral light by vibrating action.

Precisely so! Ahem!

The oldest may do good. One of the most useful men we ever knew did some of his best work after he was eighty years old, leading a soul to Christ just before he died, and upon his death-bed leaving a lasting impression for good upon those who witnessed his departure. Age has a rich experience, which is ever helpful when properly directed. The Bible says of the pious: "He shall still bring forth fruit in old age." The venerable saint bears a living testimony for Christ. Patient endurance of infirmities in declining years commends religion and honors God.—*Presbyterian.*

The Rockford *Monitor* says that to get an intelligent idea of the vastness of the drink bill of the United States for 1892, $1,200,000,000, we must make a few comparisons: "The net earnings of all the railroads of the United States amounts to less than one-third of our drink bill. The loss of property by fire in 1891 was only one-ninth of the liquor bill. The entire expenses of the United States government are only about one-half what we pay for intoxicants. The aggregate capital of all our national banks is about $700,000,000, or but little more than one-half the amount squandered on drink each year."—*Christian at Work.*

Fragmentary Christianity and half-hearted Christianity are so manifestly played out that nothing will avail hereafter except a return to the intensity and comprehensiveness of St. Paul and St. John. The leaven of Christianity has been fermenting in the heart of English society until it has produced such a conception of the practical scope of the Christian life as our forefathers never imagined. For the first time in the history of this country it is believed and openly asserted that the principles of Jesus Christ must be applied to every phase and aspect of conduct.—*Hugh Price Hughes.*

PERSONAL AND OTHERWISE.

Meridian is to have a spoke and wheel factory.

Mr. Rockefeller has now given $25,000 to Des Moines College.

President Cleveland is to open the World's Fair in Chicago, May 1.

Dr. John Mathews is president of the St. Louis Evangelical Alliance.

Bethany Church, Philadelphia, has a Sunday-school of 3,071 members.

The gifts to Harvard University during last year amounted to $516,000.

Maine people propose to erect a statue in honor of Hon. J. G. Blaine.

Too many of us are troubled with the fear that the great world will not hear from us!

The jubilee presents of money received by the Pope amounts to 7,000,000 francs.

The March apportionment of the Public School Fund in this State is $109,618.71.

It is said that one hundred thousand Jews have become Christians during this century!

Rev. C. W. Chambers, of Baton Rouge, honored us with a pleasant visit last week.

The appropriations made by the Fifty-second Congress exceeded one billion of dollars.

Bishop Joyce says: "A good old-fashioned exhortation is vastly better than a dry sermon."

The Wesleyans don't seem to know what to do with their 1,500 local preachers in London!

"The only safe ground in morals is extreme ground. Total abstinence is safer than moderate indulgence."

"A round-trip ticket from Jaffa to Jerusalem, with two days' stop over in the Holy City, $4," is the way it reads.

The salary of President Cleveland is $136.98 per day. We hope he will be able to "worry through" on that little sum.

The Chicago City Council has prohibited the building of houses which are more than 130 feet high, or ten stories.

The man who is determined to do the best he can for God and humanity in the place he now occupies is on the right line.

Dr. J. F. Berry, editor of the *Epworth Herald*, has written a history of the origin and development of the Epworth League.

New York City and Long Island felt the shock of an earthquake one night last week. "There shall be famines in the earth."

Rev. J. T. Leggett, our pastor at Zachary, La., gave us a call last week. He was in the city attending the annual convention of the Odd Fellows.

"Say well is good, but do well is better;
To well seems spirit, say well the letter.
Say well is godly, and helpeth to please,
But do well lives godly, and gives the world ease."

A man presented a fraudulent check to a bank in Lake Charles, La., and in twenty-four hours he was on his way to the penitentiary to sojourn for three years!

New Iberia, La., has organized a Board of Trade, having for its object the material advancement of the parish and the encouragement of enterprise and immigration.

On account of his wife's health Bishop Haygood has removed to Georgia. See his letter on the first page for full explanations. His postoffice address is now Oxford, Ga.

Last week demonstrated that there was quite a number of barbarians and savages in this city, and they did not all come from abroad either. A good many of them were home-bred.

It was announced in the Ackerman (Miss.) paper that the Cumberland Presbyterian minister would preach on "The Prodigal Sons of Ackerman." Evidently one preacher is "up with the times!"

The gold product of the mines in this country for the past year approximated $33,000,000; the silver product was about $50,750,000 commercial value. These are about the same as the year before.

It has been forty-nine years since Charlotte M. Yonge published her first book, "Abbey Church." Since then, it is said, she has written one hundred, and her last is, "An Old Woman's Outlook." She is now seventy years old.

This to our young preachers: If you have a dollar and a half, get Phillips Brooks' Lectures on Preaching, and study them thoroughly. They are the best we have ever seen. Published by E. P. Dutton & Company, New York.

If anyone wishes *The Forum*, we will put him in the way to get twelve bound volumes, very cheap. They have never been used, and include all the volumes from the beginning to last year. *The Forum* is regarded as one of the finest and freshest monthlies published.

Rev. J. B. Stone, presiding elder of the Aberdeen district, North Mississippi Conference, writes, March 7:

The charges in the district, with a few exceptions, are paying up better than in former years, despite the stringency of the times. Fine prospect for a revival.

Rev. L. S. Jones, Canton, Miss., March 10: "We have been preaching day and night for three weeks. The interest is intense; overflowing house every night; many are coming to Christ; church greatly revived; twenty-five have joined up to date. Pray for us."

On the Wing.

Wesson, the chief manufacturing city of South Mississippi, the prophecy of better days, the widows' home, the woman's workshop, was our objective point for the fourth Sunday in February. Rev. T. B. Holloman, the commander-in-chief of our Methodist army at this point, gave us a hearty welcome. Under the successful pastorate of those who had gone before the membership had been increased beyond the capacity of the church-building. Now Bro. Holloman has made a quiet, but powerful plea, for the enlargment of the parsonage. So our good people are laying plans both to enlarge the church and the parsonage. Our collections from all sources amounted to $123, principally from the settlement of over-due notes.

We touched at McComb City, Bogue Chitto, Johnson Station, Summit, and Brookhaven. At all these places we found the brethren ready to help us. The congregation at Johnson, on Tuesday night, encouraged us no little. At Summit I found Dr. Weems laboring together with Pastor Cammack in a protracted meeting. The collection did not interfere with the spirituality of the service.

Whitworth College honored us greatly. The young ladies gave us $25 on our fund. Millsaps College returns thanks with a rising vote from all its students and professors. We were delighted with the faculty and carried away with us pleasant memories of Prof. Ricketts and his class in geometry, Miss Wall and the Freshman class in English, and Miss Hopper and the students of Algebra. We were impressed with the thoroughness of the work, the completeness of the buildings and the watchful care exercised by the president and his estimable wife. Our services were pleasant and, we trust, fully as profitable to the people as to us.

Brethren, sisters, you especially who owe notes, will you not make arrangements for their settlement at once? Think of how small an amount we need to complete our endowment, and then think again. It is the amount you owe which keeps us from completing the $100,000. Let us hear from you now. JOHN W. CHAMBERS, Agt.

Jackson, Miss.

North Mississippi Conference.

OUR SUNDAY-SCHOOL WORK FOR 1893.

Brethren of the Ministry and Laity:

Let us all, at the opening of this Spring season, read and ponder our church and ministerial vows, the Word of God, the Discipline and the last report of our Sunday-school Board in reference to our Sunday-school work.

Let our personal, united and constant aim be to report for this year, at least as many Sunday-schools as churches and as many Sunday-school members as church members, a Sunday-school Conference in every district, and Children's Day observance in every Sunday-school. Also an ample supply of lesson papers and a circulating library in every school, and a Bible in the hands of every Sunday-school scholar. To accomplish these purposes, and thereby fulfill our Sunday-school mission, we most earnestly invoke the hearty co-operation of every presiding elder, pastor, superintendent, teacher, official and private member of the church.

Financial aid is generously proffered by the Sunday-school Board for the carrying out of the above specified designs. Liberal help will be given to new or needy schools to procure lesson papers, catechisms and libraries. Bibles for those who may wish, but are not able to pay for them, will be furnished at *half price* or *free* on application of the pastor or superintendent. Children's Day programs furnished *free* to all who will observe the day as provided in the Discipline. Preachers and superintendents will please send us their orders for these by April 15, so as to give ample time for preparation.

Brethren, do not hesitate to apply for any financial help needed as above stated. Any correspondence relating to the Sunday-school interest will be appreciated and attended to.

Address, G. W. BACHMAN,
Sunday-School Agent

Kosciusko, Miss.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The International Epworth League.

Our General Sunday-school Committee has appointed the following persons, as delegates to the International Epworth League Conference to be held in Cleveland, O., July 6-9, 1893, to fill the places assigned our church on the Programme of the Conference, viz:

"Reply to Address of Welcome." Bishop A. W. Wilson, D. D.

"Conference Sermon." Rev. W. A. Candler, D. D., North Georgia Conference.

"President of Meeting, Afternoon, July 7." Rev. W. G. E. Cunnyngham, D. D., Holston Conference.

"Supplementary Methods of Education." Rev. H. M. Dubose, D. D., Pacific Conference.

"Epworth League in the College." Rev. Collins Denny, D. D., Baltimore Conference.

"Temperance." Judge E. H. East, Nashville, Tenn.

"My Duty to the Heathen World." Rev. Dr. W. R. Lambuth, Missionary Secretary.

"Sunday Afternoon Service, Muslo Hall." Rev. S. H. Werlein, D. D., St. Louis Conference.

"Sunday Afternoon Service, Epworth Memorial Church." Rev. I. Z. T. Morris, Northwest Texas Conference.

Attention, Preachers.

Some weeks ago I called through the ADVOCATE for the names and postoffice address of all members of the Mississippi Conference who were the sons of preachers. I intended to be understood as including in this call those who were recently admitted on trial, as well as those in full connection. Several have complied with my request, while many others may have overlooked my call, or, perhaps, the purposed concealment of my object caused some to be indifferent.

My object is to prepare a memorial volume from the material thus obtained, that it will be a pleasure to those who survive me to read, and that will be a loved employ for a superannuated preacher in the evening of life. If approved by those for whose benefit I would write, they will give me their address, that I may correspond with them. H. J. HARRIS.

Hattiesburg, Miss.

A United Work.

All denominations, sects and classes are interested in the work of the Society for Prevention of Cruelty to Children. The opportunity is before all for appreciation and substantial aid by subscribing at once to the dedicator's volume entitled, "Unperverted Charity," the proceeds of which are donated by the author, William P. Wayne, of this city, to the foundling fund of the Waifs' Home. The volume comprises about two hundred pages, and embodies in its narrative the original poems, humor, metaphors, also folk lore, romance, W. C. T. U. logic, Sunday Law provision, new institutions, suggestive and unique entertainment by the author. The first edition will be 1,000 copies, and subscriptions are now asked for and taken so as to have sold the first edition before received from publisher's hands. Price is fifty cents. Send a postal card or subscription order, or call in person and subscribe at the author's residence, 573 Carondelet, or the S. P. C. C. office, 120 Common.

Help the Church Builders.

Our Church Extension Boards expend every year within the territory of the Louisiana Conference upon an average of from ten to twelve hundred dollars. They could easily expend several times that amount if they had it. There are now pressing calls for more money than we have on hand. We have in subscriptions enough to meet the present demands, if collected. Some of these subscriptions are more than a year old. I trust they will be paid up at once, and that this year's assessments will be raised and forwarded at once. Forward all church extension money to me at Minden, La.

J. W. MEDLOCK, Treas.

Something to Think About.

Mr. Carroll D. Wright gives us some very interesting facts.

He estimates—and in the matter of statistics he is an expert—that there are in this country at the present time rather more than twenty-two millions of persons who are "engaged in gainful occupations."

Subtracting from our sixty-five millions most of the wives and daughters, all of the decrepit and aged and all of the school children, it will be seen that we are a work-a-day nation in its shirt sleeves. The class of do-nothings because they have too much money and the other class of do-nothings because they are born loafers do not count for much either in number or influence.

But Mr. Wright adds that not only is the aggregate of those who do work on the increase, but also the aggregate of those who are willing to work, but can't get it. There's the rub. That is the reason for the existence of labor organizations, for strikes and for the unceasing conflict between capital and labor.

The remedy there is but one. Skilled labor is nearly always in demand. A first-class workman is seldom out of a job. It is necessary, therefore, for the new generation to cease dawdling, to give up being jacks of all trades, to give themselves vehemently to some special department and to become masters of that. There never yet was a time when it was not easier to earn four dollars a day because you are worth it than to earn one dollar a day at work which a million others can do as well as you.

The lesson is clear and it is emphatic. —N. Y. *Herald*.

Notice.

To the Pastors of the Mississippi Conference—

Dear Brethren: Please, in making your remittance for Conference claimants (Veterans' Day), where it is not convenient to get draft or exchange, send money order only on Jackson, Miss., payable to me, as I deposit with Capital State Bank.

W. M. THORNTON,
Treas. J. B. F.

Lake, Miss., March 13, 1893.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

SEASHORE DISTRICT—M. H. MOORE, SOLICITOR.

Bay St. Louis, N. B. Harmon, P. C.	$ 5 00
Purvis, Rev. D. Soarborough, L. P.	5 00

MERIDIAN DISTRICT—J. V. PENN, SOLICITOR.

East End, B. F. Lewis, P. C.	$15 50

JACKSON DISTRICT.

Bolton, J. A. B. Jones, P. C.	$15 00

VICKSBURG DISTRICT—W. A. GUNNING, SOLICITOR.

South Warren circuit, W. M. Stevens, P, C.	$ 6 00

Dr. Lambuth writes, March 3: "$27,000 to date. Southwest Missouri Conference now in the lead, and Virginia second, West Texas next, and Mississippi pushing them." Let's get in the lead, brethren!

T. L. MELLEN,
Sol. for Miss. Conf.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

JACKSON DISTRICT.

Capitol Street, T. S. West, P. C.	$15 00
Mt. Olivet circuit, J. W. Ellison, P. C.	12 00
Lake City and Lodi, J. M. Cowan, P. C.	3 60

BROOKHAVEN DISTRICT.

Beauregard circuit, C. D. Cecil, P. C.	9 75

I am ready to send receipts to other brethren, if they will only have their congregations to observe the Week of Prayer and Self-denial, and get their people to pay as well as pray.

T. L. MELLEN,
Miss. Conf. Sol.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Per J. M. Morse, Sol.	$25 00

WEEK OF PRAYER AND SELF-DENIAL.

BRANDON DISTRICT.

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"My people would not observe the Week of Prayer and Self-denial. In fact, we have spent about $400 at —— and $500 at —— toward repairing our churches, and my people thought that was all they could do," writes a good brother. And the time passed, and no prayer, no light, no contribution.

T. L. MELLEN,
Sol. Miss. Conf.

The days of colds and Dr. Bull's Cough Syrup are at hand. Better buy a bottle.

The Christian Life a Business.

The highest encomium I ever heard of a single man was that of John Vassar after he had talked about Christianity with a fashionable woman in a hotel. Her husband had come in, and said that if he had known of it he would have sent him about his business. The woman replied: "If you had seen him, you would have thought that was his business."

Christ set an example of a man being about his business. It was a business that meant the loss of his life, that involved the cross and the crown of thorns, and the "Father forgive them," "Why hast thou forsaken me?" and the sepulchre. But, although he saw the end from the beginning, he was about his Father's business till it was finished.—*A. J. Gordon. D. D.*

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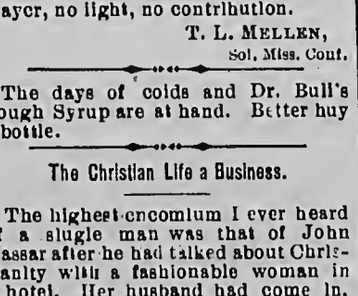

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RECOLLECTIONS.

What a blessed thing is memory! How it brings up the pleasures of the past, and hides its unpleasantness? You recall your childhood days, do you not, and wish they would return? You remember the pleasant associations, while the unpleasant ones are forgotten. Perhaps to your mind comes the face of some friend. It was once a pale, sad face. It showed marks of pain, lines of care. It seemed to be looking into the hereafter, the unknown future. And then you recalled how it brightened, how it recovered its rosy hue, how it became a picture of happiness and joy. Do you remember these things? Many people do, and gladly tell how the health returned, how happiness came back, how the world seemed bright. They tell how they were once weak, nerveless, perhaps in pain, certainly unhappy. They tell of sleepless nights, restless days, untouched food, unstrung nerves. And then they tell how they became happy, healthy and strong once more. You have heard it often in the past, have you not? You have heard people describe how they were cured and kept in health? You certainly can remember what it is that has so helped people in America. If not, listen to what Mrs. Annie Jenness Miller, who is known universally as the great dress reformer, says: "Six years ago, when suffering from mental care and overwork, I received the most pronounced benefit from the use of the great medicine, Warner's Safe Cure." Ah, now you remember. Now you recall how many people you have heard say this same thing. Now you recollect how much you have heard of this great Cure. Now you are ready to admit that memory is usually pleasing, that the highest pleasure comes from perfect health, and that this great remedy has done more to produce and prolong health than any other discovery ever known in the entire history of the whole world.

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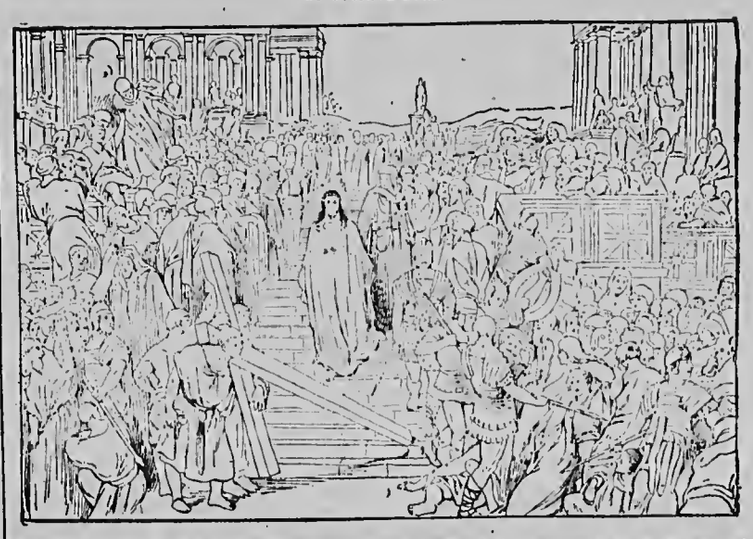
CHRIST LEAVING THE PRAETORIUM.

BY GUSTAVE DORE.



THIS is one of the greatest religious paintings of the century, as it is one of the most wonderful creations of the genius of Gustave Dore. He was a painter of the French school, although his not qualled originality and weird fancy made it impossible for him strictly to belong to any school. The scene represents Christ descending the steps leading from the official tribunal of the Roman Government of Jerusalem after his condemnation. The figure of the Savior, erect and commanding, is the centre of attraction. Dore's aspiration turned towards religious subjects, and he became so fascinated with the delineation of the Savior's face that he painted it fifty times; and in no effort of his genius has the heavenly radiance which emanates from the figure of Christ been so apparent as in this sublime and elevated picture. The gaping crowd, some of them friends, others attracted by excitement; the leering Jews pressing forward with uplifted hands; the poor and wretched who adored him expressing the most profound sorrow; the sick whom he had healed and those who still craved his divine help all pressing forward to get one last glance at him, while the Roman soldiers with spears and shields driving them back, are graphically displayed in this wonderful picture. The infinite love and pity on His sacred face, as painted with the inspiration of Dore's pencil, is something beyond all description. The reproduction is a photo etching, engraved with the greatest care, preserving all the beautiful softness and value of the original, and has been pronounced by Art critics to be equal in execution to the marked proofs sold by subscription only, for $100 each, in the Dore Gallery, London.

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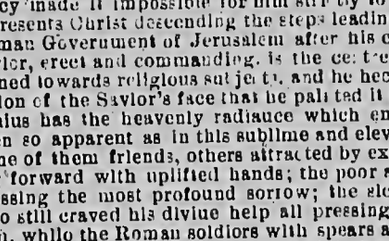

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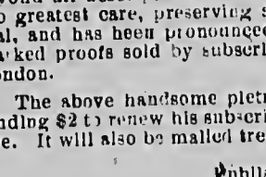

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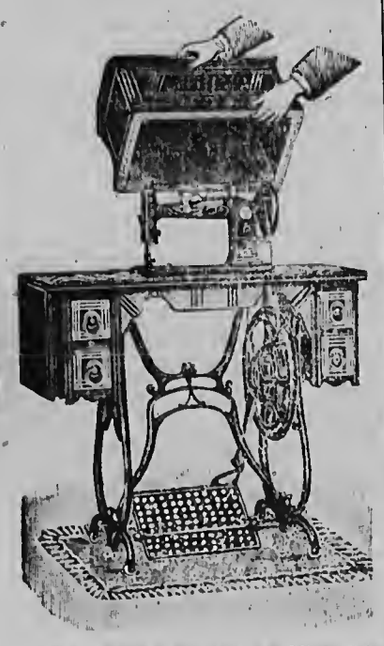

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HOME CIRCLE.

AN ANGEL IN THE HOUSE.

BY LEIGH HUNT.

How sweet it were, if without feeble fright
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends and children who have never
Been dead indeed, as we shall know forever.
Alas! we think not what we daily see
About our hearts—angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air;
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

The Restlessness of Old Age.

There is something very pathetic about the peculiar restlessness of old age. I was talking the other day with a lady born early in the century. Her ninetieth birthday is just beyond her—a few weeks off. Nearly all her own children are dead, and the two survivors are far away from her in distant lands. Her grandchildren are separated from her, in interest, by three generations. They are not of her period, and they do not understand her needs, nor sympathize entirely in her feelings.

This old gentlewoman is in full possession of her mental faculties, and except for somewhat impaired sight, is the equal in vigor of many persons twenty years her juniors. One of her relatives, speaking of her, said: "It is very trying to live with auntie; she is so restless. She is always wanting to go somewhere. We hardly get her established in one place, before she fancies she would be happier in another. Then she resents our going with her on her walks, and steals off furtively by herself."

"And," said a friend, "her memory is not very retentive of present things. She lives so wholly in the past. Strangers who come in find her talk entertaining, but those who hear the same thing a hundred times in a year grow very weary."

Poor restless old people! They do live in the past, when they were of some account in the world. They *do* like to go about unchallenged and unwatched. Surely the greatest delicacy, the most unobtrusive love, should guard their steps, and never should they for one instant be suffered to think themselves superfluous.

It is a kind provision of our Father in heaven which makes extreme old age the exception, and not the rule. But those who are honored by the presence in their home of a dear aged one, should not omit to rise up before the hoary head; to be tenderly solicitous to the one who now finds the grasshopper a burden.—*Selected.*

Do You Know How Great You Are?

What a wonderful being is man! Created in the image of God. The breath of the Almighty within him. Stars and sun made his servants. His scepter given dominion over all animal creation. Destined for two worlds. Made a little lower than the angels. Glory and honor his crown. God standing ready to die for his redemption. Heaven set into a jubilee over his repentance. A son of God, yea, a king and priest unto God. Certainly his dignity towers up like a mountain. To no other existence outside the jasper walls is attached such significance. And yet how we forget all this! We act as if we were earth-born and earth-destined, and without a higher end than to sport with sin and revel with corruption. How contracted is our vision. How little we see the parapets and towers of the next world. How fully we see those of this. How earthly passions play and hold carnival in our hearts. How seldom are we lifted to a third heaven by a touch of inspiration. How we live as if the life were not more than meat, nor the body than raiment. How shadowy and faint, like the first gleams of the light of the morning, are the great realities of the soul, and how thick and heavy the darkness of worldliness and laiseness which surrounds us. How the apparent triumphs over the real. But we are the sons of God, nevertheless, and the breath of the Almighty has given us understanding. We should be filled with the thought. To think highly of ourselves will help us to act nobly and well. If tempted, remember you are a prince, and should not act like a slave. What many persons need to do is to discover themselves. They have never been aroused by the thought of who and what they are, and whither they are hastening. If we are sons of God, we should be like him. If we are hastening into his presence, we should assimilate character like his own. Our motives and deeds should correspond with our dignity. Young man, young woman, think highly of yourself and live a worthy life.—*Epworth Herald.*

When Elisha directed the widow to borrow vessels of her neighbors and to fill them with oil, the oil flowed until all were filled, and then stopped. When you go in to ask grace of God, first go out and borrow of your neighbors. Borrow your neighbor's sin and your neighbor's sorrow, and his need and his poverty. Borrow a large vessel for darkest Africa, and another for India, and another for China, and another for the islands of the sea. He who asks for little will receive little. He who asks for much will receive great grace.—*A. J. Gordon.*

The Beatitude of the Unsuccessful.

There may be no Bible beatitude saying expressly, "Blessed are the unsuccessful," but there are beatitudes which are equivalent to this. We take from our Lord's own lips, "Blessed are they that mourn," "Blessed be ye poor," "Blessed are they which are persecuted," "Blessed are ye when men shall revile you," "Blessed are ye when men shall hate you." Then many other Scripture passages have like teaching. Evidently not all blessings lie in the sunshine; many of them hide in the shadows. We do not read far in the Bible, especially in the New Testament, without finding that earthly prosperity is not the highest good that God has for men. Our Lord speaks very plainly about the perils of worldly success.

The Bible is indeed a book for the unsuccessful. Its sweetest messages are to those who have fallen. It is a book of love and sympathy. It is like a mother's bosom to lay one's head upon in time of distress or pain. Its pages teem with cheer for those who are discouraged. It sets its lamps of hope to shine in darkened chambers. It reaches out its hands of help to the fainting and to those who have fallen. It is full of comfort for those who are in sorrow. It has its many special promises for the needy, the poor, the bereft. It is a book for those who have failed, for the disappointed, the defeated, the discouraged.

It is this quality in the Bible that makes it so dear to the heart of humanity. If it were a book only for the strong, the successful, the victorious, the unfallen, those who have no sorrow, who never fail—the whole, the happy—it would not find such a welcome wherever it goes in this world. So long as there are tears and sorrows and broken hearts and crushed hopes and human failures, and lives burdened and bowed down, and spirits sad and despairing, so long will the Bible be a book believed in as of God—an inspired book, and full of inspiration, light, help and strength for earth's weary ones. —*J. R. Miller, D. D.*

The Minister's Wife.

There is only one woman in the whole parish on whom our minister's wife has no mercy. That woman is not her "hired girl;" no indeed. Our minister's wife manages to so distribute her household tasks that "the girl" can get through them without any hardship, and have some time to herself.

Toward the wives of all the officers of the church she is kind and considerate, and always ready to lighten their burdens, taking them on herself, if she thinks it necessary to do so. The poor of the church find in her a steadfast friend and wise counselor, and she is often at the bedside of the dying, and performs the last rites for her poor sisters when they are gone. At every sewing society she is present, and has a voice in all the enterprises of the church; and not only in them, but in whatever is going on in the community in which she lives.

But this poor woman that she is so cruel to is a constant sufferer. Our minister's wife makes this poor woman work so hard that she has a great portion of the time a steady pain from her head all down the spinal column, so she is hardly fit to sit up, and in this wretched condition our minister's wife compels her to compose, and write papers for the missionary society, to preside over benevolent associations, to prepare reports and answer calls from everywhere and everybody that come in. How can she answer all this to her conscience it is hard to see. Perhaps she thinks she has a right, because this poor, overworked woman is just herself. *Has* she a right? That is the question. —*Exchange.*

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses it possessor, and all who come under its benign influence. It is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheerfulness. A sunny face is an *open sesame* to hearts and homes. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear and doubt and despondency held high carnival. Your own life will be sweetened, your own hopes quickened, your own joys heightened by your perennial, heaven-lighted, sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood runs into the arms of such.—*Exchange.*

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.—*Addison.*

OUR YOUNG PEOPLE.

IF I WERE A GIRL.

BY NORMA BROCK.

If I were a girl, a bright, merry girl,
Just entering life's great field,
I'd arm myself for a noble fight,
And, come what might, would not yield.

What if a poem I never could write
That would thrill with delight the soul,
Or a song to charm I never could sing,
Or reach any lofty goal!

Or if I were doomed to live in the shade,
With none looking on to cheer!
I'd live a song so sweet, so pure,
That angels would listen and hear.

I would be so careful that not a note
In my one song should discord make,
And if the tones with tears were faint
I'd still keep them true for His sake,

Whose ear would surely catch the strain,
And its harmony He would see.
Then O the joy that my heart would feel
When he said: "Your song pleased me!"

—*Onward.*

In Japan.

JAPANESE NEW YEAR (*Shinnen*).

The Japanese for three days give themselves up to the New Year. The first day soldiers and other organized bodies may be seen visiting the homes of prominent officials. Students of the various schools assemble to salute the Emperor's photograph. The second day is more especially for merchants. Their stores are opened that morning many hours before day, and special inducements in the way of gifts are offered to early buyers. On this account, or because it is the custom, the streets are crowded until break of day, when the people disperse. During all three of the days it is in order to visit your friends and leave your card in the basket placed for the purpose at the threshold. If urged, you may enter, and be conducted to the noblest room of the house, where is a feast of choice food, including wine, already prepared. If you insist that you have already eaten, or for any reason can not partake, it makes no difference; dishes are served. Often a few cakes and candies are placed in a paper and presented. They are not to be refused, but carried off. You hurry away to other homes, followed by salutations and congratulations. *O Medeto gazarimasu*, "I wish you joy," is on every side.

At night the young men and ladies, and often the old, assemble at private homes for playing cards (*Karuta*). This game is different from the American game. The Japanese are not gamblers, and the principal objection to their card-playing is the fascination that holds them sometimes until long past midnight. The game belongs to the New Year, and offers one of the few opportunities for social intercourse between the two sexes.

The small boy flouts his kite in the streets, or upon the plains and mountains. The little girls, dressed in their best clothes, toss balls, play hop-scot and a kind of battledore and shuttlecock. The preparations occupy the last days of the old year. On both sides of the entrance to each home a small pine from the mountain is temporarily planted, and over the threshold decorations are made of rice straw and oranges. Many collectors of debts run through the streets until late with portable lanterns. Long-standing accounts are settled, new business arrangements made. Great quantities of *mochi* and *zoni* are prepared. The *mochi* is made by steaming rice and beating it into a dough. This dough is eaten as it is, being formed into little biscuits. Sometimes a mash of sweetened beans is placed inside each biscuit. The *zoni* is eaten only at New Year. It is made by boiling *mochi*, fish, and various vegetables together.

It should be mentioned that the devout souls, and, indeed, many who had been neglectful of their devotions, upon the first morning worship every god kept in the home, and the Emperor himself prays upon this day for the peace of the country. H. G. HAWKINS.

Matsuyama, Japan, Jan. 20, 1893.

MR. EDITOR: I, like many others, have found the "children's corner" very interesting, and would like my writing to fill a small space. I am one of the girls of the Seventh Street Orphan's Home. We have Sunday-school here every Sabbath afternoon, and our kind teachers come through storm and sunshine to teach us the Word of our dear Lord and Savior. My teacher is Mrs. Perkins, and we all love her dearly. Our superintendent is Mr. Rodd, and he faithfully ministers to us. We have a great many little children who help to form our circle, each one trying to learn some lesson pleasing to their Creator. If any of the readers of the ADVOCATE would like to know the name of the beloved superintendent who was with us last year, they can find it by solving the following spiritual acrostic, and the first letters of each answer will spell his name: In what city was our Savior born? Who opened the gate for Peter after he was released from prison? What people did the Lord send plagues upon? What book in the Bible does not once mention the name of God? Whom did the Lord anoint in place of Saul? Who was Jacob's first wife? What book precedes Jonah? With what word did Solomon begin his preaching? Who sold his birthright? Which of Joseph's brethren did he retain when he sent the others for Benjamin? Who was the oldest man? What did Moses say when he saw the burning bush? Who was the father of Abraham? Who was Noah's second son. With best wishes, I am,

Your friend, ROSA E. WHIDDEN.

New Orleans, La.

MR. EDITOR: As I have never written a letter for the children's column, I thought I would try and see if I couldn't think of something that would be interesting enough to fill a little space in your valuable paper. Mama has been taking the ADVOCATE for several years, but I am just now old enough to feel an interest in it. I guess you would like to know something of our Sunday-school and church affairs. Our Sunday-school is not as large as it has been; but I think, as the weather grows warmer, it will increase. We have preaching three times a month. Bro. Knickerbocker, our pastor, is a most excellent minister. Both he and his wife are liked by everyone. I joined the church last Summer. I have no sisters, but three brothers, who, like myself, attend Sunday-school regularly. Wishing the ADVOCATE much success, I remain, as ever,

Your little friend, EMMETT DALTON.

Bastrop, La.

S. S. Supt.—"Who led the children of Israel into the land of Canaan? Will one of the smaller boys answer?" No reply. Supt. (somewhat sternly)—"Can no one tell? Little boy on that seat next to the aisle, Who led the children of Israel into Canaan?" Little Boy (badly frightened)—"It wasn't me. I—I just moved here last week from Missoury."—*Christian at Work.*

Umbrellas.

How many of you guessed what we were to talk about to-day, children? Most of you, I suppose, for it was not much of a conundrum, was it? None of us remember the time when people went through the pouring rain like so many poor drowned rats, for we have always been used to the sight of an umbrella. But the fact is that though umbrellas were used in Eastern lands hundreds of years ago by the Romans, Greeks, Persians and Chinese, still no one had the courage to introduce them into England or this country for many years. Somewhere near the end of the sixteenth century a traveler wrote in England a letter saying that some of the Italians carried a little leather canopy over their heads, which they called "ombrellas," meaning something that ministers to shadow and shelter them from the scorching sun. In a letter from Gen. Wolfe, written some years later from Paris, he speaks of the use of umbrellas there, and wonders why anything so useful had not already been introduced into England, but they were only exhibited as a curiosity in the museums then, and no effort was made to manufacture them. Suddenly a very courageous man one day appeared on the street carrying an umbrella. It was raining in torrents and his common sense overcame any fear of ridicule. Imagine the crowd he must have collected as he strode along not caring what people thought. The boys jeered at him, while the crowd accused him of being "Frenchy." This man's name was Jonas Hanway, the founder of Magdalene Hospital. He had been in Persia, where he had found how very sensible people were to carry umbrellas, and how they ministered to one's comfort. So on his return he saw no reason for exposing himself and his clothes to the sun and rain. You know there always has to be a first time, children, and doubtless there were many waiting for some one who had the courage to brave public opinion as Jonas did. It is a splendid thing, boys, to have lots of common sense and moral courage, not to be afraid to be manly and independent in all that is right and sensible. I know some young men to-day ("girls" the boys call them, but I deeply resent the reflection) who would not have the moral courage to go away for a vacation because their clothes or hat were "last year's style." I heartily believe, boys, it is always best to keep up to the times if possible, only don't be afraid to do and say what you honestly think about a thing. But to go back to Jonas and his umbrella. I wish we might all have seen the thing, for it must have looked very funny in comparison with the fine silk ones we carry nowadays. At first all the umbrellas were made in France and sent to England and America, and cost a great deal of money. The sticks were heavy and solid like those you see on the umbrellas of the grocer's or express wagons and other carts, etc., that go rumbling about the city. The frame-work at the top was of iron covered with a heavy waxed silk. The handle had a huge wooden knob that rested on the ground, the other end possessed a solid ring by which the affair could be hung; altogether it weighed three or four pounds.

Compare this lumbering heavy thing with the delicate light sun-shades and the best Lyons silk umbrellas, and you will see what rapid strides have been made in that line.

Next time we will talk about something small again and very useful, in fact we could not get on in this world without committing a most dreadful breach of etiquette three times a day were it not for this most useful little article. Yet there was a time before it came into use, and people were very happy, if perhaps not quite so elegant as now since it found a place among us. Guess again, children.—Aunt Katharine, in *Christian at Work.*

KIND DEEDS. There is a story told of a little beggar boy who was found, one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man, passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner-pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing, and another something else. By-and-by the boy awoke, and, when he saw the gifts spread around him, he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to acts of kindness, and sow the seed of much happiness.—*Exchange.*

BETTER WHISTLE THAN WHINE.—As I was taking a walk early in December, I noticed two little boys on their way to school. The small one stumbled and fell, and though he was not very much hurt, he began to whine in a babyish way, not a regular roaring, boy-cry, as though he were half killed, but a little, cross whine. The older boy took his hand in a kind, fatherly way and said:

"O, never mind, Jimmy; don't whine; it's a great deal better to whistle."

And he began, in the merriest way, a cheerful boyish whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he. "My lips won't pucker up good."

"O, that is because you have not got all the whine out yet," said Charlie. "But you try a minute and the whistle will drive the whine away."

NOT TO BE DOWNED.—Edith (aged ten): "My grandfather was an English lord, and mama says I'm not to play with you."

Carrie (aged six) very indignant: "I'll let you know I've got blue blood in my veins, too. My grandfather was one of the pilgrims that came to this country in the ship *Sunflower*, and landed on Plimpton Rock."—*Exchange.*

A little San Francisco girl who, in all her six years, had never seen a snowfall, was so delighted at the rare sight of one that, oath to lose them, she collected a lot of the fairy-like flakes into balls and carefully deposited them under the kitchen range for safe-keeping. An hour later a dejected little figure crept into mama's room, sobbing bitterly. "The snowballs have *burst*," she wailed, "and all the *juice* has run out of them."

A little lad of four was playing doctor to some of his playmates. With the dignity of a judge, he requested the patient to show his tongue, and then, using a pencil for a thermometer, as he had doubtless seen the family physician do, he said:

"That's *normal*; now I must feel your *impulse*."—*Exchange.*

A five-year-old boy, who had seen a peacock for the first time, ran into the house exclaiming to his sister: "Oh, Lizzie! I've seen a great, great, big, monstitorous tail walkin' round with a hen tied to it."

We may compare the soul to a linen cloth: it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and keep it white.—*South.*

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and give the utmost light from the lamp, and they last until some accident breaks them.

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Old Sore, Reported by Newspaper.

The many friends of H. B. BLEE, of Jefferson township, will be glad to hear that the chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

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MARRIAGES.

CLARK–MARTIN.—At the residence of Mr. ...he Hines, March 2, by Rev. W. P. Woodward, ...r. Albert Clark and Miss Catherine P. Martin, ...of Livingston parish, La.

PUGH–SHIELDS.—At the residence of the ...ride's mother, near Pope's, Miss., March 1, ...93, by Rev D. M. Geddie, Mr. Thos. D. Pugh ...Miss Katie Shields, both of Pinola county, ...iss.

STRICKLAND–McLEAN.—At the residence ...the bride's parents, near Greensburg, St. ...Helena parish, La., Feb. 28, 1893, by Rev. N. J. ...Roberts, Mr. W. Gordon Strickland and Miss ...Ida McLean, all of St. Helena parish, La.

BRUNER–CLARK.—In Plaquemine Bruice ...Church, La., Jan. 26, 1893, by Rev. W. J. Porter, ...Mr. John L. Bruner to Miss Idah L. Clark.

SLOANE–JONES.—At the bride's uncle, Dr. ...F. Jones, Long Point, La., by Rev. W. J. ...Porter, Mr. Plemy D. Sloane to Miss Emma ...Jones.

DUPLANTIS–BROUSSARD.—At the Meth...odist Church, New Iberia, La., Jan. 9, 1893, by ...Rev. Fitzgerald Sale Parker, Miss Eda Brons...ard to Mr. Elisee Duplantis.

HARKINS–PLATTSMEIRE.—At the resi...dence of the bride's brother, Mr. A. Platts...meire, New Iberia, La., Jan. 11, 1893, by Rev. ...Fitzgerald Sale Parker, Miss Harriette Platts...meire to Mr. Newton A. Harkins, of Abbeville.

GUESS–DORSEY.—At the Methodist Church, ...New Iberia, La., Feb. 7, 1893, by Rev. Fitzger...ald Sale Parker, Miss Mary Virginia Dorsey to ...Mr. Willie H. Guess.

REYNAUD–ANGES.—At the residence of the ...bride's mother, Mrs. Eliza Johnson, New Ibe...ria, La., Feb. 8, 1893, by Rev. Fitzgerald Sale ...Parker, Miss Lillie Anges to Mr. Hector Rey...naud.

PETITFILS KING.—At the residence of Mr. ...C. Chenaydier, Jeanerette, La., Feb. 9, 1893, by ...Rev. Fitzgerald Sale Parker, Miss M. Ellen ...King to Mr. A. F. Petitfils.

CAFFERY–TAYLOR.—At the Methodist ...Church, New Iberia, La., March 1, 1893, by ...Rev. Fitzgerald Sale Parker, Miss Martha Tay...lor, of New Iberia, to Mr. Donelson Caffery, ...Jr., of Franklin.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

GENTRY—AURORA D., daughter of Dr. T. ...and M. J. Cotton, and wife of W. W. Gentry, was born in Camden, Miss., May 12, 1853, and died at Nicholson, Hancock county, Miss., Dec. 27, 1892.

Another home is desolate, for the wife and mother has been called from thence; a devoted husband is widowed, and three little ones are motherless. An aged father and mother, together with an affectionate brother and sister, are also bowed down by a more than ordinary sorrow, for she was ever the pride and joy of the old home. How tenderly do they recall the extreme docility and obedience of her childhood, and with what saddened pleasure recount the fact that with her neither parents or teachers ever found it necessary to use the rod! In early womanhood she consecrated her life to the service of God, uniting with the Primitive Baptist Church and receiving baptism at the hands of her father.

On Easter Sunday, 1883, she left the cultured Christian home in which she was reared to gladden one of her own. For this her superior education, affectionate disposition and practical sense eminently fitted her. Loving her husband with an extraordinary devotion, his welfare and interest were ever kept in view as objects of first importance. With her children she was tender, devoted, self-sacrificing. She was a systematic, thorough housekeeper; like Solomon's virtuous woman, "looking well unto the ways of her household." Her friendship was warm and true. She loved to be of service to her friends, and if trouble or sorrow overtook one, she straightway became as one of God's ministering spirits—an angel of strength and consolation.

Though the blow fell suddenly on family and friends, she had for several months endeavored to prepare them for it, often expressing the conviction that she would live but a short while. Though sore grieved, her loved ones find much in her pure and loving life to comfort them. They feel satisfied that she has exchanged an earthly for a heavenly home; then why should they grieve, since they know where she is, and how to find her? S. E. S.

Poplarville, Miss.

SETTLES—MARY ZELIE, adopted daughter of Josiah D. and Mary E. Settles, was born Dec. 7, 1878; died Nov. 25, 1892. Zelie was given to us by her father, Mr. J. B. Herbert, of West Baton Rouge, La., at the age of eighteen months.

Just three months have elapsed since the sweet spirit of our darling daughter was peacefully borne to the beautiful land of the soul of which she so often sang. It is a sad reality that our precious one is gone from us, never more to brighten our home where she was the joy of our hearts. Yes, her voice of music and love is hushed, her soft blue eyes, so expressive, closed; but her soul is with God, who only knows the desolation of the broken heart of her loving mama, where her dutiful and devoted daughter was so enthroned. Early in life she evinced a burning love for God and his people, loved to attend the class and prayer meeting, and at the age of eight years gave her young heart to God, who is gathering up his jewels, plucking our earthly treasures, transplanting them to burst into eternal bloom in the fair fields of paradise.

Zelie was only sick a few days when the bright sunshine of her pure and innocent life died; but the sweet influence will ever linger in our hearts of sadness, inspiring us to a nobler life, for her lovely character shone brightest in her beautiful devotion to papa and mama. Good by, joy little darling, until we meet in heaven! MAMA.

MORGAN—*Whereas*, It hath pleased God, in his wise providence, to remove from us our beloved TURNER GREY MORGAN, who was born March 9, 1827, and fell on sleep Sept. 18, 1892. Bro. Morgan was a member of the Methodist Church from his childhood. In all the relations of life he was true and faithful. He was a useful member of the Quarterly Conference; therefore, be it

Resolved, By the Quarterly Conference of Brooksville circuit, Columbus district, North Mississippi Conference, that while we bow in humble submission to the will of him who doeth all things well, we mourn the loss of him who was often tried and found good and true.

Resolved, That this Quarterly Conference tender its heartfelt sympathy to Sister Morgan and her children in this sad affliction.

Resolved, That these resolutions be entered in the record book, a copy furnished the *Nashville* and NEW ORLEANS CHRISTIAN ADVOCATES, and one be sent to the family of Bro. Morgan.

WALTER PRICE, for Committee.

MANLEY—W. L. MANLEY was born in Louisa county, Va., Sept. 20, 1813; was married to Ellen Sherman, Nov. 5, 1868. He joined the M. E. Church at Hinds Chapel in 1873, and departed this life Feb. 14, 1893.

Bro. Manley was one of the most conscientious men I ever met. He did not believe that a Christian could retain his integrity and not pay his debts. He never made much demonstration publicly, because of the fact that he had such a horror of some one thinking that he was acting a hypocrite. He did not come up to the standard that he thought a genuine Christian should, and he suffered this fact to discourage him from making public demonstration. He told me that he tried to do his duty to God and to his fellow-man. He held family prayers and ask the blessing at the table. I was to see him Monday before he died, and when I told him good-by, he said: "Pray for me; I am suffering so I can not pray." He said: "If I had made no preparation for death until now I could not do it at all." He leaves a wife and four children behind to mourn his loss, five having preceded him to the glory-world. Weep not, dear ones, for him, but rather rejoice that the Father has called him home. His pastor, C. W. PERKINS.

NEWSOM—JOSEPH FARIS NEWSOM, son of G. A. and Lizzie Newsom, was born in Jefferson county, Miss., March 7, 1872, and on Sept. 28, 1892, the messenger of death opened her sweet white arms and whispered, "Come, lay thy sorrows in this bosom, and I will bear them away."

Faris was liked by all who knew him. He was a dutiful son, a loving brother and a true friend to the cause of Christ. He joined the M. E. Church, South, and professed religion several years ago (I do not know the year). Just before he died he told his parents that he did not fear death; that he saw that his way was clear.

Father, mother, brothers and sisters, weep no more o'er thy fond brother; because if he had stayed here life would have made his soul dependent on the dust, which is perishing leaf by leaf, and land by land, flower by flower, and hill by hill, away. But death, who gave him wings to mount above the spheres, who bursts the involving cloud and shown the light of day, pointed with finger spired to a distant, giant world, and said, "There, there is my home." Oh! what a delightful home. B. W. LEWIS.

DODSON—FANNIE, eldest daughter of Mr. C. E. and Mrs. M. F. Dodson, was born Feb. 23, 1881, and on the eve of Nov. 11, 1892, her pure spirit winged its flight to the better land. She told her mama in the morning before she died she would be with papa before sundown; he had called her and told her to come to him. Fannie was a sufferer from babyhood, and the last two months of her sweet little life were spent with much suffering from dropsy; but she bore it with patience, and said she was willing to die. Her papa had only preceded her to the better land two months lacking three days. She was a loving daughter and a kind sister. She leaves mama, five brothers and two sisters to follow her.

May the Lord help the mother to trust him still, to humbly kiss the rod that works his holy will. AUNT FRONIE.

Nashville Christian Advocate please copy.

BRELAND—LIZZIE LOUELLA, little daughter of Calvert W. and Emily Breland, was born Jan. 9, 1886, and died Jan. 12, 1893. The cause of her death was a burn which she received on the morning of March 12, 1892. Her sufferings lasted nearly a year. She came very near recovering twice—in fact, was thought to be well. But our heavenly Father has taken her unto himself, and she is now free from pain.

To the bereaved father and mother we would say, Do not grieve after your loved one. While she will never more comfort your hearts here, yet there is joy in the fact that you have one more tie in heaven, even your precious little daughter. "Strive to enter in at the strait gate," and the next time you meet her the meeting will be forever. W. J. DAWSON.

LEWIS—E. BAYANT LEWIS, son of Mr. and Mrs. G. W. Lewis, was born in Marion county, Miss., April 13, 1871, and died at Bogue Chitto, Miss., Feb. 8, 1893.

Thus passed away a noble, gentle and useful young man. He was kind and loving at home, and in the town in which he lived greatly beloved by all who knew him. He joined the church when about ten years old, and ever thereafter lived a consistent member. He died rather suddenly with pneumonia; but when he saw that he was dangerously ill, he said "that whether he died or lived he was all right," and just before the end came he sung a part of the hymn, "Jesus, lover of my soul." May God comfort the loved ones left behind!

J. G. CAMMACK.

DODSON—Mr. C. E. DODSON was born Aug. 6, 1857; married to Miss M. F. Eddins, Nov. 13, 1877; professed faith in Christ and joined the Cumberland Presbyterian Church at about the age of twenty-five; died Sept. 14, 1892, after an illness of ten days. He was a kind and loving husband and father, a good neighbor, and ever lent a willing hand to aid the sick and distressed. He leaves two brothers, a heart-broken wife, five sons and three daughters, many relatives and friends to mourn his irreparable loss, which is his eternal gain. May God help the mother to raise the precious children the father loved so true to meet him where parting comes no more!

A RELATIVE.

PINKSTON—Bro. A. P. PINKSTON, the subject of this short sketch, departed this life Feb. 27, 1893, aged forty-five years ten months and twenty-six days, with the hope of a glorious resurrection. Among his last words he said: "I am prepared and want to go." Yes, like St. Paul, he preferred to be absent from the body and present with the Lord. We buried his remains at Tranquil Church, Yazoo county, Miss., where he had once held his membership.

He leaves an aged mother, wife, and five children. May the God of all grace and mercy comfort and guide them, and bring them all safely home at last!

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Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y
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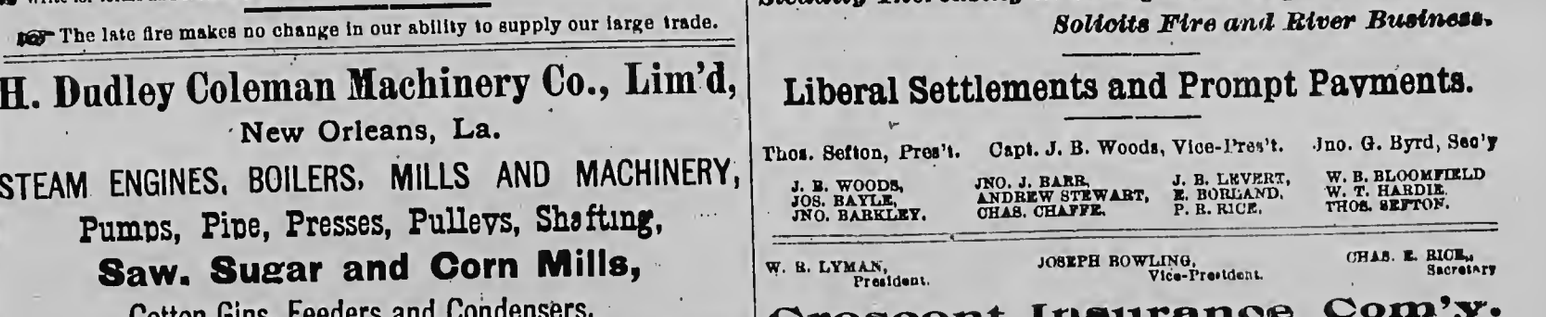
W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary
Crescent Insurance Com'y.
Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.
Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

Latest Styles -- Lowest Prices!

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.
CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Jonestown	Mar. 18
Tunica	26
Hollandale	Apr. 2
Gunnison	5
Hillhouse	9
Rosedale	11
Bolivar	13
Avon	16
Greenville	28
Shelby	30
Clarksdale	May 2
Shaw and New Salem, at Poplar Grove	7
Friar's Point	10
Coahoma	11
Belen	14

District Conference at Greenville, April 21-23.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Apr. 8, 9
Okolona station	15, 16
Verona and Nettleton station	22, 23
Shannon	29, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	10
Prairie	13, 14
Amory and Smithville	20, 21
Atheus	27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Houston and Wesley	17, 18
Tremont	21
Buena Vista	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Salls circuit, at Bethel	Mar. 18, 19
Lexington and Tchula, at Tchula	25, 26
Ebenezer, at Ebenezer	Apr. 1, 2
Pickens, at Richland	8, 9
Belzoni, at Townsend Lake	15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Louisville circuit, at Noxupata	28
Rural Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 25, 26
Greenwood station	Apr. 1, 2
Carrollton, at Longview	8, 9
Sidon, at Ita Bena	15, 16
McNutt, at Shell Mound	21, 23
Indianola	29, 30
Brookhaud, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Valden	10, 11
Leherton	17, 18

Preachers' meeting at Carrollton, March 30 and 31.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 17
West Point	18, 19
Crawford	25
Columbus station	28, 27
Starkville circuit	Apr. 1, 2
Brooksville	8, 9
Tibbee	10
Columbus circuit	15, 16
Pheba	22, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Shuqualak	10, 11

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pott's Camp, at Pott's Camp	Mar. 18, 19
Holly Springs, at Holly Springs	25, 26
Holly Springs circuit, at Hudsonville	Apr. 1, 2
Byhalia circuit, at Emery	8, 9
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	22, 23
East Holly Springs	29, 30
Connersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 18, 19
Batesville, at Wesley	24, 26
Courtland, at Center Hill	26, 27
Como, at McGee's	Apr. 1, 2
Morgansville Miss., at Forest Hill	8, 9
Hernando	15, 16
Nesbit's, at Pisgah (Tues.)	18
Arkabutla, at Slugletou's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 6, 7
Panola (Wed.)	10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Minter City and Strathmore	Mar. 18, 19
Coffeeville	25, 26
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Toccopola	15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill (Wed.)	26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End	Mar. 25, 26
Meridian—East End (night)	26, 27
Vossburg circuit	Apr. 1, 2
W'boro and S., at State L. (Sun., Mon.)	9, 10
Leakesville, at Leakesville	15, 16
Enterprise and S., at Stonewall (Tu.)	18
Lucutia, at New Hope	21, 23
W'boro circuit, at Buckatunna (Tu.)	25
Shubuta circuit, at Quitman	29, 30
Marion circuit, at Marion (Wed.)	May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit at New Hope (Tu.)	16
Linwood circuit, at Bethel (Thurs.)	18
Daleville circuit, at Union	20, 21
Binnsville circuit, at Binnsville	27, 28
Why Not circuit, at Toomsuba	June 3, 4
Lauderdale circuit, at Brogan	17, 18
Meridian—Central (Wed. night)	21
Chunkey circuit (Thurs.)	22

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Shiloh	Apr. 8, 9
Morton and Forest, at Pelahatchie	10
Deratur, at Centerville	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Pleasant Grove	18
Hillsboro, at Mt. Zion	22, 23
Neshoba, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	6, 7
Fannin, at Union	13, 14
Brandon station	15
Clarksburg, at Lodabar	18
Carthage and Walnut Grove, at O	20, 21
Montrose, at Cedar Grove	27, 28
Raleigh	June 2
Trenton	3, 4
Homewood, at Grange Hall	10, 11
Westville	17, 18
Marvin	24, 25

C. MCDONALD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite, at Liberty	Mar. 18, 19
Percy Creek, at Percy Creek	26, 28
Woodville, at Woodville	26, 27
Bayou Sara, at Concord	Apr. 1, 2
Jackson, at Jackson	2, 3
Wilson, at Pine Grove	8, 9
Clinton, at Clinton	9, 10
East Baton Rouge, at Meador Chapel	15, 18
Slaughter, at Retoville	21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at C	29, 30
Port Vincent, at Huff's Chapel	May 6, 7
Springfield, at Springfield	7, 8
Franklinton, at Fisher's	10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	13, 14
East Feliciana	20, 21
Wilkinson, at Pisgah	23, 24
North Wilkinson, at Mars' Hill	26, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bayou Claire	Apr. 1, 2
Lecompte, at Cheneyville	2, 3
Pineville, at Fellowship	8, 9
Colfax, at Colfax	15, 16
Ada, at Liberty Chapel	22, 29
Alexandria	29, 30
Hay Creek, at D. C	May 8, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	18, 14
Montgomery, at Winfield	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Trout Creek	June 3, 4
Chicot	10, 11
Bielville	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Monroe	Mar. 26, 27
Bastrop, at Bastrop	Apr. 1, 2
West Monroe, at Bowman's Chapel	8, 9
Oak Ridge, at Mer Rouge S. H	15, 16
Rayville, at Rayville	22, 23
Winsboro, at Magnolia	29, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	25-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La Plue	6
Oakley, at Holly Grove	10, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Arizona	Mar. 18, 19
Downsville, at Ebenezer	25, 26
Arcadia, at Gibbsland	Apr. 1, 2
Minden, at Athens	8, 9
Farmerville, at Mount Nebo	15, 16
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	9
Valley, at Pleasant Valley	19, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayou	27, 28
Linston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades	Mar. 19
Moreau	26
Carondelet (morn.)	Apr. 2
Craps (even.)	2
Lower Coast	9

The District Conference will convene Thursday, April 18, at 10:30 A. M., in Rayne Memorial Church.

C. W. CARTER, P. E.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. I. T. Reames, Robert Randle, R. D. Nurseworthy, G. W. Gordon, G. S. Ellis, A. C. Burt, V. V. Boone, J. F. Evans, H. W. Wallace, W. W. Hopper, T. S. Randle, W. J. Ferguson, J. B. Cassity, D. P. Bradford, W. L. Hemll (2), Fitzgerald Sales Parker, H. Walter Featherstun, Jno. R. D. King, J. M. Morse, A. W. Langley, J. W. Chambers, F. M. Keen, J. W. Luter, B. S. Rayner, D. C. Rawls, W. L. Linfield, J. R. Whittington, R. P. Gnar, R. M. Walker, T. C. Wier (2), J. H. Holland, A. F. Watkins, B. C. Gray, A. C. Flowers, Rcht. P. Howell, W. A. Clark, W. H. Sanders, C. G. Andrews, A. D. Miller, Heslep R. Tucker, B. H. Sheppard, H. S. Gilmore, L. M. Lipscomb, F. M. Williams, H. C. Morehead, W. G. Backus, C. D. Cecil, W. D. Dominick, M. J. Miller, J. D. Crymes, W. A. Powell, R. A. Meek, V. V. Boone, N. J. Roberts, T. H. King, J. N. Broadway.

Messrs. T. J. Roberts, Thomas Richardson, T. A. Holloman & Co., J. N. Countis, J. L. Webb (2), J. W. Lewis, M. L. Lee, Barbee & Smith (2), G. W. Walker, N. B. Langford, J. A. Smallwood, W. N. White, Ira P. Beasley, A. P. Trotter, J. M. Weissinger, J. S. Jackson, James McClendon, J. H. Stephens, Capt. T. A. Wilson, A. C. Lagrone, P. H. Green, Alex Taylor, Glassell, Rivers & Co.; Clark & Meader, C. H. Snyder, F. T. Buck, F. A. Ainsworth, B. F. Brown, C. D. Gould, L. T. Sargent, J. W. Neel, Mansel White Chapman, Thomas A. Ledyard, Dan Duggan, Dr. T. B. Elder, W. L. Holmes, B. A. Gordon, John C. Porter (2), Dr. F. A. Dicks, Dr. H. C. Abney, J. P. Long, H. J. Diamond, L. J. Floyd, John Stoetzener, J. P. Carter, J. D. Magee, V. T. Lawrie, G. W. Gray, J. H. Jones, Jno. C. Woodward.

Mesdames Julia Underwood, M. E. Jones, J. W. Woodland, Mary C. Stevens, Mollie Lee, M. Rigister, M. P. Johnston, M. J. Donighan, E. J. Coulson, Jane Summer, B. M. Langford, H. McCollen, A. A. Wright, R. S. Goodwin, M. J. Hickman, G. Argue, and J. Chaney.

Misses M. Brumby, Hortense Carver.

March 14.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7¼	— —
Ordinary	7¾	— —
Good ordinary	8¼	— —
Low middling	8⅝	— —
Middling	8⅞	— —
Good middling	9¼	— —
Middling fair	9⅝	— —
Fair	10⅜	— —
Galveston middling	8	— —
Mobile middling	8⅝	— —
Memphis middling	8	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3¼
Fully fair	2⅞	3⅛
Good fair	2⅞	3⅛
Common	2¾	2 13-16
CENTRIFUGAL:		
Seconds	2¾	3⅛
Prime yellow	3 15-16	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	a 1¾
Good	5¼	5⅜
Fair	2⅞	3
Prime	— —	— —
Rough, ₩ bbl	1 50	2 75
POLISH, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	3 80	3 85
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 80
Grits	2 85	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	51	52
Yellow	51	52
Mixed No. 2	51	52
OATS:		
Western	40	42
Texas rust-proof	39	40
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 50	16 50
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	19 50
Prime Mess	20 00	20 50
Rump	19 50	19 75
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11¾	11⅞
Sides, long clear	11¾	11⅞
HAMS:		
Sugar-cured	15	15½
DRY SALT MEAT:		
Shoulders	10	10⅛
Sides, short rib	11	11⅛
Sides, long clear	11	11⅛
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	20	— —
Common	17½	— —
TEAS:		
Choice	18	65
Hc-No	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	25	28
Common	— —	— —
LARD:		
Refined	10	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	50	52
Lard, Extra No. 1	— —	90
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8¼	— —
Jute, 1¾ lb. ₩ yard	5¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	2 75	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	11	12
Southern	11½	12½
WOOL:		
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	21 00	— —
Meal	25 00	27 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—Times-Democrat, March 14.

A large delegation of merchants, bankers and ship owners from Dublin and other places in Leinster, and also from the provinces of Munster and Connaught, was received on March 10 by Lord Salisbury. The object of the delegation was to show that there was a strong opposition to home rule in other parts of Ireland besides Ulster.

The Texas Cotton Convention decided to send delegates to the Cotton Convention in New Orleans.

Unlike the Dutch Process

No Alkalies

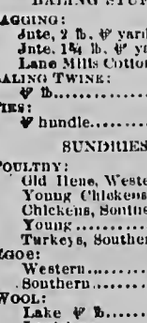
—OR—

Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

GO TO

J. BLASS & SON,

95 ST. CHARLES ST.,

For a Fine Hand-Sewed Shoe for $2.25.

Sewed Shoes also at $1.75. Boys' Shoes at $1.50

NEWS OF THE WEEK.

DOMESTIC.

Hon. John Wanamaker, who was Postmaster General in President Harrison's Cabinet, spent a few days in this city last week. He was accompanied by a party, who are traveling for pleasure.

Boston was visited by a very destructive fire on March 10, which burned over more than a square. Losses aggregate $4,500,000. Many lives were lost, and many persons were maimed and mangled.

It is announced that ex-President Harrison intends to devote the most of his time next Winter to writing a book, which will explain to the American public matters connected with his administration that have never been fully understood.

With the object of taking observations of the eclipse of the sun, in the three brief minutes during which it will be visible on April 16, next, Prof. Schaeberle, of the Lick University, is now on his way to the top of the Andes in South America.

The Bishop Brooks memorial committee has announced in Boston the closing of the fund, the amount subscribed having reached $77,200. A sub-committee was chosen to employ an artist or architect, obtain designs, determine the site, and carry on the work.

The vaults of the United States mint in Philadelphia hold the largest amount of silver ever stored in one place in the United States. The quantity is 110,000,000 ounces or fully equal to make $150,000,000 in dollars. Besides this amount there are sealed in the separate vaults $50,000,000 in coined silver.

President Cleveland is reported to have said that he would not call an extra session of Congress, as the only object, the repeal of the silver purchase, could not be effected this year. Regarding Hawaii, the President, it is reported, deprecated over haste, and said he would probably send a commission there.

Delegates from cotton-growing counties of Arkansas to the number of 200 assembled in Little Rock, March 10, to discuss the acreage of the staple for the season of 1893-94, and for other purposes of benefit to their chief crop. After effecting a state organization and electing delegates to the Interstate Cotton Planters' Convention at New Orleans, the meeting adjourned *sine die*.

One of the most interesting sights of the World's Fair will be the great Indian sculptor, Panduro, from Guadalajara, Mexico, making clay busts of living subjects in sight of the visitors. Space has been granted for the purpose, and a large quantity of the special clay that he uses has been shipped to Chicago. He is an uncultivated Indian, but has marvelous skill, and can produce a most exact portrait in a very few minutes.

The Texas Cotton Convention, to take steps to reduce the acreage, met in Austin on March 10, with about seventy-five delegates present. The sentiment was in favor of reduced acreage, but it is most too late in the season to make a reduction this year, as most of the farmers have made their contracts for labor and rentals. Resolutions were adopted recommending diversity of crops and reduced acreage in cotton if practical this year.

President Cleveland's first executive communication to the Senate of the United States came in on March 9, and proved to be a surprise, not only to Republicans, but to many Democrats as well. In the communication President Cleveland withdrew the treaty with Hawaii which was sent to the Senate a few weeks ago by the President. The message was short, simply requesting the Senate to transmit to the executive the proposed treaty with Hawaii.

FOREIGN.

The highest salary drawn by a diplomatist is that of M. Waddington, the French ambassador to London. His salary is $60,000 a year, besides which he has a large private income.

The bill consolidating all the Grand Trunk Railroad branch lines into one system, under the Grand Trunk Railway Company of Canada, has been passed by the Railroad Committee of the House of Commons.

All the Canadian railways have agreed upon a rate to the World's Fair at Chicago. The general public will get return tickets at $24, that is, about one fare and a third. These tickets will be issued from April 15 to Oct. 31, inclusive, and they will be good for one month.

At the conference between the Pope and the French bishops who attended the jubilee the Pope announced that just before the French parliamentary elections he would address to the French episcopacy a letter, in which he would urge the necessity of forming in the Chamber a party of republican Catholics.

Lichtenworth, a village of 1,110 inhabitants in lower Austria, has been swept by a terrible thunder storm, which lasted fifteen hours. During the storm lightning was almost incessant. Twelve houses were struck and burned. Five people were struck dead in the streets and seven perished in burning buildings.

M. Flory, the government accountant, who had been appointed to examine the accounts of the Panama Canal Company, was called upon to testify at the trial on March 10. He estimates that the Panama Canal Company had expended 105 000,000 francs in payment for newspaper advertising and for favorable notices in the newspapers and other services connected with the general puffing of the enterprise. About 558,000,000 of francs, being less than half the total amount subscribed, had been expended in the actual operations on the canal. The present assets amounted to 20,000,000 francs.

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will convince you that HOOD'S CURES.

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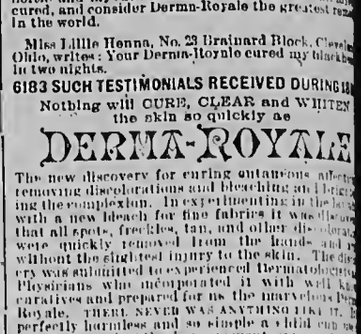

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Letter from Kentucky.

BY J. H. COTTRELL, D. D.

The card of Bro. J. A. Parker, of mer, La., telling of the death of one his sons from accidental discharge a gun, on the twenty-first of Febru-, ultimo, in the NEW ORLEANS RISTIAN ADVOCATE of the second March, mingles itself with several er events which have caused tears flow. There is a sense in which re was never an accident. Chance! k! accident! Neither of these is own in the economy of the governnt of One in whom and of whom are

There is a sense in which it is e, that "whatsoever cometh to pass rdained of God." The distinction the freeness of n volition and the essity of a forceful enactment marks ifference the philosophic mind aphends upon its baro statement. he Lord reigneth! Let the earth oice! Let the multitude of isles be d thereof! Clouds and darkness round about him! Righteousness judgment are the habitation of his one!"

Memories of the days when Parker under my jurisdiction, as presidelder, in old Alabama, in the six-, have been brought up vividly to nd by announcement of the terrible ction that has befallen him and ; and the Spring rain that has softd this Wednesday, from the early rning until the middle of the afternn, has been in symbolization of the npathetic sorrow in which I've been nking of my friends.

've been having it upon the point my purpose to write for the *Arena* a sertation, not altogether in denial the theory of religion advanced in March issue of that magazine by is R. Ehrich, entitled "A Religion All Time," but a dissertation in illration of the fact I've frequently arked, viz.: that there is nothing rue but that there is somewhat else te as true that is seemingly in condiction thereto. The point claimed Ehrich is, that the controlling, hi-adjusting motive which is to monize, symmetrize and happify anity, will be first on behalf of ture weal; that we are to love and or God for man's sake, and not to ider man for God's sake. The ter, to my mind, is readily settled. re is no call for any solution of blem. Cause and effect are recipal throughout all phenomenal exsion of wisdom and power. A nut es into all that organically consti- a tree, and the tree culminates in oduction of the nut, which, potenly, is the tree again. Parallel, or cident with this, have we the rd of parentage and offspring in ifold forms. Upon hypothesis of a sis, through creative force and whether there was a germal initon, or whether full formation, at genesis, of what now passes in es of reproductions, involve pre- the same question of divine, onal sufficiency in the creative enent. There is an *ad captandum* of- of proposing, as Ehrich does, love an as reason or occasion for love od; but a ready way off from or of any perplexity is, that love is ate and immediate. It obliges n our relations, after what we may a *disinterested—altogether—inter-* manner. One's own individual, onal, organic self-obligement, that tually puts estoppage to the possiy of the question whether he may more allied to his eyes or his ears his lips or his tongue—helps to an rehension of the nothingness of this iful issue; as whether religion lies our loving and serving God for 's sake, or man for God's sake. re I challenged with the question ther I love my parents for my hers' and sister's sake, or the latter he sake of the former, I would not that there was either the cause of other. They are loved in associa- ; but, I suspect, the last analysis love each and I love all, for my sake. Self-love is the root—the ification—for all loves. It is imible that we love another better we love ourself. Nor is it re- ed! "Thou shalt love thy neigh- *as thyself*." Our domestic loves saint us with, as they qualify us that love which operates the or- unification of the spiritual kingso graphically depicted by Paul: mpacted by that which every joint plies, according to the effectual king in the measure of every part, making increase of the body unto the edifying of itself in love." Fulfilling conditions of duty lifts to the enjoyment of privilege, and, reciprocally, consideration of privilege qualifies for performance of duty. There is the round of reciprocity here, according to the analogy obtaining in the whole round of moral and of spiritual life. Catholic human love and the love divine are in reciprocal action and reaction, which perfect us in life and enrich us in the franchises of such being as justifies us in saying, 'Our Father, who art in heaven!" Of course, criticisms in regard to methods and forms of worship are legitimate. A disciplining of the taste of Zion, so that our occasions of worship shall become to the people attractive and instructive, comes next in importance to the right utterance of what may be termed the gospel. Over-fastidiousness, however, is as hindering as is slovenly disregard of proprieties. "Let all things be done decently and in order."

The NEW ORLEANS CHRISTIAN ADVOCATE circulates in the range of itinerant service in the early years of my ministry. The notice of Parker's affliction has, by the law of association, called up to mind many and much. To all who yet linger this side the dark river I wish to send greeting. I've ever recoiled from demonstrating on papor what I've felt of brotherly devotion; but this occasion our Bro. Parker's bereavement causes for expression of sympathy, I avail myself of to say to all who yet linger of my comrades, Heaven bless you!

Calls are coming in upon me to fill lecture engagements, and I hope, during the Spring, to be through Alabama and Mississippi.

My health is improving from effect of my coming under strictest regimen. I asked for, and was granted, supernumerary relation to the Louisville Conference this year, on account of attacks of vertigo that had become rather frequent.

Cloverport, where I am with my daughter, Mrs. Carrie W. Short whose husband is a druggist, is on a beautiful bend of the Ohio river. Belleview Bend is a name I've given the curve. The Indiana and Kentucky scene is a picturesque one.

March 8, 1893.

Nashville Notes.

The month of February, last, will, for a long time to come, be memorable in the history of Nashville as a time of great spiritual awakening among the unconverted, and of earnest religious activity among professed Christians. In fact, those who ought to know, are confident in asserting that never before in their observation have they beheld such a widespread interest on the subject of religion as was manifested in this city during the twenty days that Mr. Mills was conducting his meeting in our midst. Of course, long before his coming the Christian churches had begun preparations. Plans were laid, organization instituted, prayers offered up for the success of the meeting; everyone was *expecting great* things from God, and, as it often happens when the faith of his people rises to the right pitch, God *surprises* them by the magnificence of his bestowments, so, though for weeks our community of Christians had been planning and working and hoping for a great blessing, when it did come it was of such grander proportions than their faith had dared even to hope, that it really proved an astonishment.

Mr. Mills was himself a wonder from the very first. In appearance, he is quite an ordinary person. Being very small of stature, he can not inspire an audience with anything like a commanding presence, from any physical cause; but somehow the presence is felt, and the command is implicitly obeyed. He held audiences of five and six thousand, with fully a fifth part standing. Then, too, he has no tricks of oratory to please; no flights of eloquence to enthuse. He rarely ever gets out of a conversational address; he seldom thunders; he never *rants;* yet, in spite of this absence of what the common run of people seem to like best, those very same folks sit quietly and attentively, earnestly interested in his words; so that an inquiry as to what constitutes the elements of success in the case of this noted evangelist must go elsewhere for a proper solution. A careful study of the method, manner and matter of Mr. Mills will, perhaps, afford a most satisfactory answer to the question. And, first, as to his peculiar method of conducting a revival. That he has one, and himself is the sole claimant to it, the phrase, now current, "Mills' method," abundantly testifies. To him a series of meetings means just as much forethought and careful planning and maneuvering of forces as a battle means to a sagacious general. It is a regular campaign, with campaign literature, campaign funds, and campaign committees, just as much as any political contest calls for. Long before his arrival at any place he has all the forces that he is to lead munitioned, marshalled, and ready for the charge which he himself is to lead. His great aim is to get the Christian churches united so as to present a solid front of combined faith and earnestness. In short, the method is that dictated by reason and consecrated common sense. It is *business law* in the spiritual world.

Then the manner of this preacher is such as to call for attention. From the moment he utters his first word, a hearer is consciously impressed with the fact that the man standing before him has a deep sympathy and love for him. The tone of his voice, the look of his eye, and the winning smile that now and then plays across his countenance, all prove to the hearer that it is a friend and helper whose words he hears. But beyond this, and beneath these externals, there is the deep-seated earnestness of the lover of men's souls. Men can not hear Mr. Mills and say that preaching is a mere profession. There is nothing of the professional air about him. He speaks in a huge tabernacle filled with people as though there were but one man present, and he an inquirer after the way of salvation.

The matter of his message is thoroughly consonant with his directness of method and his sympathetic earnestness of manner. It is the plain story of the gospel simply told and practically illustrated. A deep and thoroughly spiritual understanding of the Bible, together with a profound knowledge of human nature, linked with a positive conviction of the truth of what he says, and a whole-souled consecration to the work of saving men—these constitute the equipment of this evangelist. Love is his motive, the sheaves he gathers his reward, and God his only source of power. It is no wonder that the Holy Spirit used him in doing a great work.

One of the events of the meeting was the "week-day" Sabbath. Wednesday was set apart each week as a day of special effort and prayer. Services were held all over the city throughout the day through the agency of cottage prayer meetings early in the morning and special services at the later hours.

On the second Wednesday a sight was presented that some eyes looked upon for the first time. Over a thousand of the business houses and manufactories closed their places during the hours of service in order to give their employees opportunity to attend. That day three services were held in the tabernacle, each time the crowd being all out of proportion to the building. Surely the man must be blind of sight and blunt of mind to have the temerity to stand up in the face of such a spectacle and declare that the power of the gospel is waning, or that Jesus is losing control over the hearts of men.

The result of the revival no one can measure. The fraternal feeling of sympathy and co-operation which it engendered among the evangelical denominations was full pay for all effort put forth. An opportunity to see and hear such a man as Mr. Mills was enough reward. The methods learned by his stay among us are invaluable; the instructions that he left the city pastors will be yielding rich fruit for years to come; and when, in addition to all this, we remember that over fifteen hundred people made a determined move toward accepting Christ, and the city was left with a protracted meeting going on in nearly every one of the evangelical churches in order to gather up and preserve the results of Mr. Mills' visit, we must say that the investment that the churches of Nashville made last month will pay larger and more enduring dividends than all of her commercial enterprises multiplied a hundredfold. TEECEE.

March 14, 1893.

If evils come not, then our fears are vain,
And if they do, fear but augments the pain.
—*Sir Thomas More.*

The Cyclone of March 3.

The terrible cyclone which swept through Lauderdale county so recently is calculated to put us all to thinking. The one which devastated Marion and Toomsuba is not the same as the one which wrought destruction on the New Orleans and Northeastern railroad. The former occurred at 5:30 P. M., originating north-northwest of Meridian. It consisted of three small cyclones, beginning about a mile from Marion and uniting in the northern part of the village. From there on nothing was left in its track. The formation of the storm was plainly visible from Meridian, and is not likely to be forgotten soon by those who braved the fierce wind to watch it. Directly in the north was seen a small cloud, apparently twenty feet by seventy-five, of a pale, sickly yellow, made the more striking by the volumes of black, billowy clouds by which it was surrounded. They were continuous flashes of sheet lightning from side to side of this strange-looking cloud, which continued until a few tremendous electrical discharges to the earth relieved the surfeit, after which it was lost in the others.

The devastation wrought at Marion and Toomsuba was fearful. Houses were blown to atoms, trees uprooted, in some instances stripped of their bark. Everything directly in its path was covered with mud and punctured with splinters. Where the small end of the funnel seemed to touch the ground, the grass was torn up, and the black soil was left an ashen color as if it had been blasted. There is no use to go into details. They have already been published in all the daily papers. The wonder is not that so many were killed, but that so many escaped alive. The hand of a merciful Providence is unmistakably visible.

The following Sabbath collections were taken in all the churches of this city for the sufferers, besides contributions by various organizations and individuals. On Saturday last an excursion was run to Toomsuba, the proceeds of which went to the sufferers, and over $100 net was realized. This not only gave many an opportunity to see the ruins, but also contributed towards the relief of the utter destitution in various places. On Sunday following, the Sabbath was wantonly desecrated by another excursion which was run down the N. O. and N. E. railroad for the same purpose. This latter not only did not have the co-operation of the Christians of Meridian, but was run in direct opposition to a published protest by the representatives of the various Protestant Churches. It purported to be run "in the name of humanity." "In the name of humanity," indeed. Can anything be said to be "in the name of humanity" which, violative of God's law, is calculated to doom the participant to eternal woe?

There is one other incident connected with this storm which should put to shame many of us. Just before the cyclone reached Marion, the little daughter of a widowed lady, seeing its approach, fell upon her knees and prayed: "O Lord, save us, and not only us, but all Marion Station, if it be thy will. But Lord, if it be thy will, take us. But if it be thy will, spare us, and we will be good children and sin no more." Her two little brothers joined in this prayer, and when it was finished they ran up, and one said to his mother, "Now, mama, don't be afraid, for God is going to save us." To which the others responded, "Yes, I feel just that way." And so it was. While the fences were all blown down, and some of the outhouses, this home was without a scratch. Oh, for the practical faith of a little child! Then we might remove mountains. B. F. LEWIS.

Meridian, Miss.

FROM THE WORK.

Rev. W. G. Backus, Eastabuchie, Miss., March 9: "Our first quarterly meeting was held at Eastabuchie with good results. Spiritually and financially, it was a very profitable meeting. The presiding elder, Bro. Partridge, came to us in the spirit of the Master, and his words in the Quarterly Conference were helpful, and his sermons most edifying and uplifting. After the eleven o'clock sermon, on Sunday, we did not forget the day had been set apart as 'Veterans Day.' A collection was taken, and about seventeen dollars raised for our Conference claimants. The love-feast, Sunday afternoon, was marked with the presence and power of the Holy Spirit. It was a most delightful hour, and our hearts were made to rejoice in God, our Savior. Bro. T. W. Adams, of Ellisville, was with us, and contributed to the success of the occasion. His visit was greatly appreciated and his sermons enjoyed. Permit me to add that our lot has been cast with an appreciative people, who are kind and thoughtful toward their pastor and his family. We thank God and take courage."

Rev. L. M. Lipscomb, Sidon charge, North Mississippi Conference, March 6: "Last Sunday was a great day in Sidon. Large and attentive congregation of earnest hearers, upon whom the Holy Ghost descended in gentle, but no less powerful efficacy and decisiveness. Three came forward and gave their hand for membership, and avowed their faith in the power of Christ to save by taking the vows of the church, and promising full obedience thereto. They were all mature persons of sound mind, and know what it meant to take the vows of the church. I trust that this is a beginning and prophecy of the work which will be done on this charge this year. The whole charge, I think, is on the upgrade. We are moving on fairly well in most departments of our work. The people love to come to church, as is indicated by the effort they make to get there, no matter what the circumstances. Taking all the signs of the times and indications of progress into consideration, the bow of promise and a brighter future arches the broadening horizon of our spiritual sky. May there still be greater eagerness to hear the gospel; greater desire to embrace it; greater effort to improve it; greater consecration to maintain it!"

Rev. J. W. Bell, Ripley and New Albany, March 8: "We have just closed the most wonderful meeting I ever saw. It continued for twelve days, and there were more than a hundred conversions. We got fifty-five members. Had forty to assume the church vows at one time Sunday. There were seventy-five taken into the three churches in our little town that day. The work of the meeting was thorough. Nearly all the conversions were at the altar. Bro. W. M. McIntosh, of the North Alabama Conference, did the preaching. I do not know of a preacher of greater power than he. I had him with me at Iuka. God wonderfully blesses his preaching. Bro. Patton was with him, and had charge of the singing, and did much good. The churches here are greatly revived. The town seemed full of hate. Now, if any two professed Christians in the town are unfriendly, I do not know them. Old and bitter feuds are buried. The three churches—Presbyterian, Baptist and Methodist—are one in love as they never were. The pastors worked in our meeting just as if it had been their own. Bro. Malone, former pastor, who left the work with a heavy heart because there was no revival at Ripley during his two years, was with us the last few days of the meeting and rejoiced with us in the victory. Bro. McIntosh goes to help me at New Albany on the twentieth instant. He will go to Grenada soon. Pray for us and rejoice with us, and we give all the glory to our God."

Rev. J. E. Riddle, Boyce, La., March 15: "After some delay, we arrived safe and sound early in January. Bro. Jno. Miller met us at the depot, and, our household goods being yet behind, we became guests in that Methodist's hospitable home for nearly a week, till the parsonage could be made ready for occupancy. Yes, we have a parsonage here, a new and comfortable one, though rather small; only three rooms. Two more will be added this Fall, we hope. There is a good stable and shed for buggy (cart), and other houses on the lot. The parsonage is on two lots, giving ample room for 'kitchen' and flower gardens, and a large lot for the horse, cow and calf. We are going to be supplied soon with the latter. The church is on a large corner lot, just across the street, which is so much better than sticking it up right by the preacher's house. Our house is neatly furnished; everything new. Thirty-six dollars have been spent in the house and on the premises since we arrived. A few friends called, some time since, and supplied us with many things needed in the pantry, and some things needed in the wardrobe. I have a Board of good stewards, who met timely, and allowanced me liberally. They are paying up well, though not in full, as the months go by. I am very much pleased with my other appointments (two), which pleasure grows upon acquaintance. My congregations are larger than at first. They seem to be growing at each of the three appointments. Am sorry we have no prayer meeting. Sunday-schools very good. Colfax hold theirs in the afternoon. This is in agreement with our good and wise senior Bishop's opinion, or suggestion, in respect to the hour best suited for holding Sunday-schools. More children attend preaching there than at any other regular appointment. I like the plan, and believe its general adoption would have no small influence in bringing about a great revival throughout the church."

Rev. H. C. Morehead, Sardis district, North Mississippi Conference: "As the first round of quarterly meetings have been finished, I make the following brief report. Many of the preachers of the district received from the good people of the charges to which they had been assigned for this Conference year substantial expressions of appreciation on entering upon the work of the year. Were it not for the fact you have put the brakes on the brethren, I would be tempted to recite some instances along this line. At the risk of incurring your displeasure and subjecting this to the waste-basket, I will say that the people of this station did not satisfy their desire when they had made Bro. Hargrove and family feel happy, but remembered the inmates of the district parsonage in such a thoughtful, kind and impressive way as to make our hearts glow with love and gratitude to them. . . . If I have not been misled, we are in fine shape for a successful year's work in this part of the vineyard. The preachers are consecrated, faithful and courageous in their work. We are reaping, in part, the fruit of earnest effort put forth in behalf of Sunday-school interest last year. We began the work of 1892 with the conviction that the membership of the Sunday-school ought to equal the membership of the church. This was emphasized privately and publicly. The result is an improvement in this department from 25 to 50 per cent. There are more family altars by far than last year in the beginning. Several of the prayer meetings which were organized in the country charges have continued through the Winter, and are more largely attended and are becoming more and more interesting and profitable. I am happy to report a revival in the study of the Word of God. The result of the observation of the pastors is that more of our members are carefully studying the Bible than heretofore. There is a marked improvement in the piety of many of our people. This is very noticeable. We would have no one infer that all are saints; but this is our prayerful aim. Our people need to give more attention to the literature which comes into their homes—too many secular papers and so-called literary papers (as bad or worse than the 'yellow-back trash' which is flooding our country), and not enough *Advocates*. . . . Rev. A. J. Jones, pastor at Pleasant Hill, has made needed and valued additions and improvements to the furniture and parsonage of that charge. Rev. C. W. Perkins and the good people of Neshit's will soon rejoice in the completion of their new church. This accomplished, and Methodism comes to the front in that community. Rev. B. P. Jaco has laid the foundation for the second new church in the Panola circuit. The development on this charge in the past two years 'along all lines' is second to none; and should it continue, the day is not far distant when it will be in the front rank of the pleasant circuits of North Mississippi. During the quarterly meeting exercises at Wall Hill, I was requested to visit the home of the patriarch of Methodism in this part of the State, Rev. J. H. Brooks, and administer to him the sacrament of the Lord's Supper. Accordingly, in the afternoon of Sunday, accompanied by Rev. T. W. Dye, the pastor, and a few other friends, the pleasant service was held. How solemn and tender the occasion!

'Heaven came down our souls to greet,
And glory crowned the mercy-seat.'

As 'Uncle Joe' said rejoicingly, 'It will, perhaps, be the last time I will ever commune with you here,' and then pointed heavenward. We were made exceeding happy. The name of this great and good man throughout this section of country is as ointment poured forth. We will meet him in the land of song and gladness."

JOY OF INCOMPLETENESS.

BY J. BESSEMBRES.

If all our lives were one broad glare
Of sunlight, clear, unclouded;
If all our paths were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown,
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding—
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers,
To break the constant gladness?

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender;
Did our beloved never need
Our patient ministration,
Earth would grow cold and mis, indeed,
Its sweetest compensation;
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted.

And yet in heaven is no more night,
In heaven is no more sorrow;
Such unimagined new delight
From grace from pain will borrow
As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found,
When sunbeams kiss and love it.
So we in darkness upward grow,
And look and long for heaven,
But can not picture it below,
Till more of light be given.

Is the Devil Black?

BY JULIEN C. BROWN, D. D.

The name of Judas Iscariot has been malodorous in human history since that fatal night, eighteen hundred years ago, when he betrayed his Master in the Garden of Olivet. No obloquy has been too black, no opprobrium too bitter, no hate too severe and no loathing too abhorrent to express even in part that sense of outraged justice which the human mind has felt rightly belonged to him who could sell sinless innocence to a shameful death for the paltry sum of $15. Through successive generations his name has been categorically pilloried with that of the devil and Beelzebub, "prince of devils." Branded as the arch-traitor of all time, his character has been linked with all that is most repulsive in vice, debasing in avarice and hideous in crime. No word of extenuation for his sin and no whisper of sympathy for his tragic ending has ever floated over the mighty tracts of the world's strange history. The verdict of all nations and times and places has gone against him, and the traitor sleeps in a grave on which a universal execration casts a stone of hate at every moment of duration. Once indeed is he chronicled in this wise by an old monk of the Middle Ages: St. Brendan was cruising in the Arctic Seas amid cold and interminable ice-fields when one day in the distance he beheld standing upon a huge iceberg the lone and solitary figure of a man. He drew near and recognized Judas Iscariot. When asked how he came to be there, Judas replied: 'Once every hundred years, amid the intolerable heats of hell, an angel touches me and gives me a brief respite from burning tortures because, once when a man, I gave a coat to a shivering beggar on the streets of Joppa."

If it be established that there was no necessity for a betrayer, and that such betrayal as actually took place was not contemplated in the divine plan by which the Savior was to march step by step to the completion of his sacrifice of himself, then the action of Judas was certainly a crime, but whether willful or not, remains to be considered. If, on the other hand, it be established that all the events connected with those last few days moved in a divinely ordained order, each event following the other in strict succession as a prearranged and predestined plan of the Almighty to consummate the tragedy, and thus through it the redemption of the world, then the action of Judas must be regarded as having little or no moral significance or can only be called at the furthest, a simple mistake—a very sad blunder. Whether or not he could have avoided his action opens up anew the old controversy of necessity and free-will into which we do not care to enter. Suffice it to say, we but voice the reigning and popular belief when we assert that right and wrong lie before every man, and that he is free to choose between them, and the responsibility of choice rests with himself.

The fatalist's belief is that every man's actions are determined by causes external and internal, over which he has no power, leaving no room for any moral choice whatever. The first is contradicted by facts, the second by the instinct of conscience. We prefer this view of the case. A betrayal was not necessary in the divine plan, and Judas was free to betray his Master or not according as dominant feelings and motives swayed his will from hour to hour. We can not admit that an irreversible decree, predetermined of God, hurried the poor human on to commit an act which would result in his irretrievable ruin. No. He stood where ten thousand men are standing every day, confronting a terrible temptation, and one that had been gathering in mighty force for months past preparatory to the final onslaught; and when the decisive moment arrived he wavered and fell—*though he might have stood.*

Now, then, to determine the motive which prompted his sin must be our aim, for upon that hinges the degree of his guilt, the turpitude of his action and extent of punishment due to his conduct. . . It is a well-known fact that in every properly conducted criminal trial of civilized countries the matter of motives is carefully considered and modifies in some form or other the guilt or innocence of the accused. Motives determine the degree of culpability. What reason had the prisoner for doing this? What was his object?—what specific end was to be attained, and what feeling or impulse or passion moved him at the time? By tracing briefly the history of Iscariot's discipleship, the prevailing expectations and hopes of his countrymen respecting the promised Messiah, the state of the public mind on the eve of the betrayal and subsequent events as connected with Judas himself, we may possibly find a motive less unworthy of him and more charitable for Christians than the one commonly assigned. He was chosen one of the Twelve, and probably about the same time as the others. While Simon the Canaanite, Nathaniel and Bartholomew left no names after them, Judas did, even though it was exalted to a "bad pre-eminence." He was early chosen as treasurer of the little band. Some distinguishing qualifications as a business man—a man of affairs—must have recommended him to such an important and delicate position. They would not certainly have selected him unless he had previously shown some aptitude for such employment. There is no intimation anywhere that he sought the office. It sought him by the common consent. All the disciples and Christ himself must have had confidence in and trusted him, else they would not have permitted him to handle their little store. It is unreasonable to suppose that they would have trusted the little money they had or gathered from time to time for their common necessities into the hands of a known thief. But so it was—what they had was entrusted to him. He was their commissary and "carried the bag" for three years. If during all that time there was any peculation, any misuse, embezzling or squandering of their funds, no mention is anywhere made of it. Neither is it intimated at any time that any of them suspected him of either dishonesty or avarice. If he had failed to honestly and faithfully discharge the duties of his office, we are justified in believing they would promptly have removed or exposed him. They did neither, and up to the very night of the last supper he was their trusted treasurer because from some words Christ spoke to him, "Some of them thought because Judas had the bag that Jesus said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor." Singular indeed that a recognized thief and one whose soul was steeped in avaricious greed of gain should hold *in such company such position* for the space of *three good years.* It has no marks of likelihood whatever. In a mild and tender way Christ showed his favoritism for Peter, James and John. The first he often rebuked; the other two he reproached in sadness too deep for tears on the sorrowful night of his bitter agony—"Couldst thou not watch with me one hour?" But to Judas and the others he never spoke words of praise or blame, unless when lamenting their lack of faith. The most prejudiced student can find nothing in the record concerning the conduct of Judas up to the night of betrayal that was reprehensible, or that would call for censure. Least of all will he find any intimation or charge of avarice as Iscariot's besetting sin. The fact of his covenanting with the enemies of Jesus to betray him unto them for "thirty pieces of silver" ($15), instead of lending color to the idea of a consuming and degrading avarice, absolutely discredits it. They would have given him a hundred, yes, a thousand times that sum rather than fail in their infamous plot. Whatever Judas may have been, he was no fool. Shrewd, calculating, a man of the world, and knowing men as he did, if money had been his object, he would have bled the conspirators for a sum sufficient to have satisfied in part, at least, that craving desire, and would never have contented himself with the paltry price of a Grecian slave. What to him was "thirty pieces of silver"?—a mere bagatelle in comparison with the munificent amount the nefarious plotters were prepared to pay.

Jerusalem was crowded with people. Enthusiasm for Christ was great, and the desire to make him king was increasing. In proportion as that enthusiasm rose, the vindictive and relentless hate of the chief priests and scribes was intensified. Their very thirst for his blood was consuming. Like sleuth-hounds they tracked him in daylight and in darkness. A grim determination and a fierce persistency in compassing his destruction marked their every movement. "They feared the people." They dreaded lest the man they despised the most and hated the deepest should be taken by force and made to be their king. So often had he exposed their baseness and denounced their conduct that such an occurrence would be an infinite humiliation and a lingering shame. It was a fortunate circumstance that threw Judas in their way. The bargain was soon closed. Judas had his plans, they had theirs, and the two, as we believe, were diametrically opposed to each other. The consideration in their minds was blood; that in the mind of Judas was neither blood nor money.

Events hasten on. The arrest, the mock trial, the terrible tragedy, the quiet grave and the silent garden have passed in sad and painful review before heaven and earth. This man, Judas, who they say loves money so well, who now has his "thirty pieces of silver" and his life in his own hands, what does he do? Does he clutch his pitiful $15 with a miser's insane delight and set about adding to it yet more? Surely he must, for that is the way with avarice. What does it care for the tears and groans and dying of others? Though every piece of the glittering metal be stained with crimson blood, Avarice will kiss it and fondle it as a mother would the best-loved child of her bosom. Avarice will forget all save its one absorbing passion. Life itself is valued only as it gives opportunity for the continuous accumulation of yellow gold. This passion did not belong to Judas. Stunned and crushed and broken by the dread events following his mad betrayal, he returns and seeks another interview with the red-handed murderers of the Son of God. They were quiet with suppressed delight at the success of their plot. They had won, Judas had lost. With a broken heart, a burning conscience and a hopeless forecast of his future, he flung the blood-money at their feet, condemned himself and the unholy betrayal, and left their presence to expiate his guilt by hanging over the Valley of Gehinnon. Avarice would have died with the "thirty pieces of silver" on its blackened heart. Avarice would not have died at all so long as it could be possible to live. Judas betrayed his Lord, but not through that base passion. In another article we will attempt to show the true motive which guided him in his miserable action.

The Keeley Cure.

The results that have attended the operation of the Keeley Cure for drunkenness since it was made known by the discoverer, will justify the statement of a few things as very well-established facts. The first is that drunkenness, whether regarded as alcoholism or as a state induced by the use of morphia, is a disease. However much the drink habit may be regarded by moralists as a vice that deserves the condemnation of God and man, inasmuch as it is self-imposed, nevertheless, every inebriate is not only the victim of a vicious habit, but more than this, he is to a greater or less degree physically diseased. If this disease is allowed to go on unchecked, a stage is reached where there is absolutely no hope—and, I may say, no possibility for recovery—unless there be some natural or supernatural treatment from without; and I have begun to believe that the mere signing of a total abstinence pledge on the part of a man in this advanced stage of disease amounts to little more than would the pledge of a small-pox victim not to exhibit the symptoms of small-pox. Dr. Palmer, of New Orleans, stated publicly a short time since that in all his long and varied experience he had never known of more than two or three persons who had recovered from drunkenness by the power of the will. The grace of God is able to heal any disease of body, mind, or soul, but the difficulty in the case of the inebriate is that the effect of the disease has reached beyond the physical into the domain of the will, so that he is in a state where it is well-nigh impossible for him to co-operate with divine grace. The fact, then, that so few drunkards, comparatively, have been reclaimed does not, in any wise, discount the grace of God, for a violation of the freedom of the will would impair free agency; but it is sad evidence of the diseased condition of their moral and physical natures. So drunkenness is not different from other physical diseases, caused by sin in this particular, viz.: that it is worthy of medical treatment.

The second thing that the experience of the last few years has rendered certain is that the Keeley Bi-Chloride of Gold Treatment is effective in curing this disease. Rumors have been circulated at various times as to its ineffectiveness, and as to the injurious after effects of the treatment upon mind and body; but these seem to have arisen from the fact that there are a large number of advertised gold cures that have no connection with the genuine Keeley Cure, other than that they are attempts at imitation, or else from the deliberate misrepresentation of facts on the part of those whose interest the truth antagonizes. Well-authenticated statistics show that through the medium of the various branch establishments authorized by the Parent Institute at Dwight, Ill., there have been cured somewhere near one hundred thousand men from the diseases induced by the various habits of drink, opium, etc., and that only about three per cent. have backslidden. This is as good a showing as can be furnished for any other disease. The Keeley Cure does not profess to cure other diseases that may be associated with drunkenness, such as consumption, heart disease, etc., but professes to put the man, who is afflicted with the disease of drunkenness, in the position where he was before he acquired the habit, so that the man who backslides after having this cure effected for him, deliberately chooses to cultivate the taste over again. I have been reliably informed that not one who has undergone the full course of treatment in the Institute located in New Orleans has failed of a radical and permanent cure.

It is quite an interesting sight to observe the line of patients march slowly by the operator's table and receive the injection in the left arm, or "shot," as it is called. This is repeated four times during each day. No one can talk with one of the Keeley graduates and be longer skeptical. It is thrilling to hear them talk of their restored manhood, and to see in their faces the radiance of a hope that had long been obscured. One of them told me that for twenty years he had been a confirmed drunkard, having reached apparently the very lowest depths of shame and ruin, but that now he felt no more craving for liquor than for castor oil; and this is simply one instance of the many.

In view of these facts, the question as to what attitude temperance workers, and even the church of God itself, ought to sustain to this movement, is a very important one. I believe that it presents a new phase in the line of temperance work that *must* be recognized. I believe that such work as is contemplated by the Keeley Help Club in New Orleans, organized to assist poverty-stricken inebriates, must be undertaken jointly with the work of closing the saloons. While this is true, it ought to be the signal for increased zeal on the part of all temperance reformers in the direction of prohibition, and for this reason, as the confirmed drunkards are being cured, their places will be rapidly filled by others on whom their mantle of shame has fallen, and I am not sure but that the tendency might be to increase rather than diminish in number, for the youth will say, "I can drink now with impunity, for if I should become a drunkard, I can be cured." But what a glorious step in the right direction would be made if all the inebriates could be restored to health, and at the same time the temptations to drink could be removed from the young man, who will otherwise certainly make another and a larger crop of drunkards.

I believe, further, that inasmuch as a mere bodily cure will not avail for the disease of the soul, that the church should see to it that the saving truths of the gospel of Jesus Christ are applied along with the physical treatment, and that the Keeley Cure should be considered by the church, as that which in the providence of God is designed as a means to an end—even the redemption of the soul.

R. H. WYNN.

Rev. George S. Inge.

I have failed to write of our dear, sainted Bro. Inge because I knew there are so many others in our Conference that could tell of his life and labors so much better than I.

It was my privilege, on Nov. 29, 1886, to go with him from Corinth, Miss., to West Point, for the meeting of North Mississippi Conference, where we were admitted on trial into the itinerancy, Dec. 2, 1886. Bishop Duncan appointed Bro. Inge to Booneville and Rienzi, and it was my good fortune to be situated near him.

How often he has warmed my heart into profounder love for my work when I was almost crushed with the arduous work of a poor circuit!

That year he held some very great meetings at Okolona, Houston, West Point, etc. On his returns to his charge he would sometimes say to me, "How my soul burns to go from revival to revival!" He would say, "It is so grand to see old and young coming home to God." Then he would say: "I don't want to do a thing that has not my God's approval. I am praying for a clear revelation from Heaven, that I may not be mistaken as to my duty."

Our next Conference convened at Winona, Nov. 28, 1887. Bishop Keener sent Bro. Inge to Holly Springs, where his work abides as a monument more glorious than earthly hands can erect. The year closed with success piled upon success. Then we met at Starkville, and on Dec. 17, 1888, he was sent back to Holly Springs by Bishop Galloway.

After this he served an unexpired year of a deceased preacher of Pine Street Church, Portland, Maine, and in April, 1890, he began his regular evangelistic work with Bro. J. W. Honnoll, at Holly Springs. In this work, as in the pastorate, he proved an inestimable blessing to our church and a benediction to every branch of Zion. On and on he went, establishing himself as one of the greatest pulpit characters and one of the most successful evangelists of the age.

When I think of speaking of his many shining traits of character, my hand falls nerveless, and the ink dries on my pen before I can touch the unmarked page, that whispers back: "Touch me not, for, as I am, I bespeak the purity of the soul that now rejoices with the glorified just over there." And I say, Oh, for the pen of a Morgan and the beautiful words that I have so frequently heard fall from the eloquent tongue that now "lies silent in the grave." Then I would not falter so while trying to say something of my departed brother.

In the social circle he was the magnet for every eye and ear. However, his social gifts were largely sacrificed to save his physical powers for the thronging multitudes that met him at his places of worship. He possessed a magic that forced those who came in contact with him to esteem him. He was gallant as a prince, as eloquent as a Whitefield, as courageous as a Luther—I might say as Paul. I know no energy comparable to his, and he could truthfully say with David, "The zeal of thine house hath eaten me up."

I have known Bro. Inge throughout his ministerial life; have been with him some every year, and had the fortune to travel and work by his side all last year. I never knew him to do anything little. He lived in a high and holy atmosphere in every word and act. I have looked upon him and thought he would be called into account for as few trifling words as any man it has ever been my pleasure to meet. He was unmistakably "diligent in business, fervent in spirit, serving the Lord." He communed much with his Lord in private. I have been asked, "Does Inge pray much?" I will here answer: I never saw the time or place where he was not anxious for prayer, and he never faltered from his purposes in prayer. In his prayers he seemed to realize that God was listening. I have felt the air quiver, as it were, under the pressure of divine recognition, as his words reached the ears of God.

It has been said through some of our secular papers that Bro. Inge brought on his demise by a month's hard work in a prohibition campaign at his home in Columbus, Miss. No doubt this work continued the impairing of his strength; but that alone should not be mentioned as his prostrator. For almost three years he had averaged near 800 sermons per annum.

The first of last October, at Winona, he was in very near distance of the other world, brought on by continuous labor. Nor was this the first sentinel that bade him rest, for in the latter part of July, last, when I had been absent some days, he wrote me, saying: "That hot wave came near blistering brain as well as body." Never after that did he have the physical strength that was natural to him. So often he would say, "That pain in my head gives me trouble to-day."

After his prostration I preceded him to Marianna, Ark., while he was regaining some strength, for he would not consent to cancelling his engagements. Just before leaving him at Marianna to commence our meeting at Gainesville, Texas, I said: "Bro. Inge, don't kill yourself at work here. Remember, you only have a little force to lean upon now." He smiled, and said: "I won't, Bro. Whitehurst; but you know I have thought it would have been so sweet to have gone to heaven from Winona; but you would not let me." He said: "I am ready and willing any time; but I dislike to be severed from my wife and children, and especially before the children get able to take more of the cares off mama."

I want to ask his dear wife, precious children, much-loved and loving parents, and devoted friends and brethren, not to be sad. He said so often: "I am so tired; I want to rest." Yes, dear George, "rest, only rest." Your brethren will combine their forces and try to keep your work going on. Oh, how I loved him!

J. A. WHITEHURST.

Talla-Chulok.

Sunday afternoon, Feb. 26, Rev. H. W. Van Hook and I left Hopewell Church and rode over hill and dale, stump and rut, and through mud, mire, water and rain until we reached Talla Chulok Church, Kemper county, Miss., where Bro. W. W. Cammack and his congregation of Choctaws were waiting for us. As we rode up we could hear the Choctaws singing with the spirit and understanding, led by Bro. Jno. W. Tolcs. The hymn was, 'Work, for the night is coming." How they did sing!

Bro. Van Hook and I were soon inside of the modest little structure which Bro. Cammack had recently erected, and which the deft hands of an Indian maiden and of a pale-face maiden friend had decked with evergreens in honor of the presiding elder's coming. Never before have I so felt my own weakness and the need of help from on high. Only a few earnest words based on Rev. II, were made by me; but how intent were the eyes of the Indians fixed on me, and how they did seem to drink in the message brought by me to them.

Then followed the hymn, "What a friend we have in Jesus." Bro. Cammack read the invitation in Choctaw, and I the confession and prayer in English. Bro. Cammack, Bro. Van Hook, Bro. Simpson, J. Tubby (our full-blood Choctaw preacher) and myself first communed. Then *every Choctaw member present*, men, women and children, knelt about the rude altar and partook of the bread and wine in "remembrance" of Jesus. It was, to me, a touching, thrilling scene and season.

The communion over, a hymn was sung and an invitation to join the church given by Bro. Cammack in English and repeated by Bro. Tubby in Choctaw. Three persons came forward—Martha, Cora and Amy Johnson—all full-blood Choctaws, and all manifesting deep emotion. Martha and Cora had been pupils of Bro. and Sister Cammack for some time, and Amy had been showing much interest. According to their earnest request and evident sincerity, Bro. Cammack at once baptized them and received them into full fellowship. Then followed an old-fashioned handshaking in which Indians and whites alike took part. I was glad to take the hand of every Indian present and esteemed it one of the privileges of the itinerancy to have made the acquaintance of Brokesholder, Tongaloo, Johnson and others of our Choctaw brethren, and of the good women who are trying to serve the Lord. God bless them one and all! God bless the bright-eyed babies! And may his blessings rest richly on Bro. Cammack and his faithful wife (who is indeed a helpmeet for him in this great work) and on Bro. Toles and Bro. C. B. Tinsley, who are fellow-laborers with them in this work of love!

The mission urgently needs one hundred and sixty acres of land. This tract just where it is needed can be had for $400 cash or $480 on time. We ought to have the cash. In a year or two we will need eight hundred acres more, but first now, the one hundred and sixty acres will suffice to give permanency to the mission and ensure success. I should like to find *ten* persons who will give $20 each toward the purchase of this tract of land, *twenty* who will give $10 each; *eighty* who will give $5 each. Remittances can be made to the Rev. T. D. Miller, Oak Ridge, Warren county, Miss. (who has this mission so much at heart), or to myself. "He gives twice who gives quickly."

T. L. MELLEN.

1319 N. 22d Avenue, Meridian, Miss.

Indian Mission.

I have had but two rest days since my return from Conference. I have a few spare moments this morning, and will give some dots concerning our work among the Choctaws. I regret not having an opportunity at our late Annual Conference to fully explain the situation and condition generally as I have seen it. There are some things, both good and bad, which our Conference ought to have known in order to act intelligently and wisely in the future toward these Reds whom we have so long neglected. I trust and pray, however, that all things may yet work out for the best. I have had a new experience among the Choctaws this year. I have been teaching a school for them. I commenced Jan. 9, and closed March 9, and while it required much patience and painstaking labor, yet I regard it as the most profitable two months' work which I have yet done among them. I commenced with seven pupils and closed with fourteen, and during this short term of two months the most of them learned to spell, read and make the letters, figures and Roman characters. They also learned to repeat the Lord's Prayer in concert and to sing several hymns. We have had six accessions to the church since Conference, making twenty-four now in all. All of those who joined last year are holding out faithfully as far as I know. One had a little fight with Meridian. The next day he came and told me about it, and while he seemed to know that it was wrong to fight, yet he seemed to think that in the case he had done a good deed, for he said he, "The other Indian was a Baptist, and he talk, talk, talk about the Methodist, and I say nothing. After awhile I get mighty mad and hit him with my fist." I tried to show him that this was wrong, and then brought the matter before the church. He showed signs of true penitence and asked forgiveness. We all had a hand shaking over it.

On the fourth Sunday in February we enjoyed a rare treat. Rev. T. L. Mellen, P. E., of the Meridian district, and Bro. Van Hook, of the Linwood circuit, visited the mission at Talla Chulok. Bro. Mellen preached for us, after which he administered the sacrament of the Lord's Supper. This was the first time the Indians had taken the Supper. They enjoyed the service very much. The leading one, who spoke in behalf of all the others, said, "I am mighty glad they came."

Now, in conclusion, let me say that our only chance to make a success of the Indian Mission is to purchase some land and build up a school. I will give $10 each year until a sufficient amount is purchased. Who will help?

W. W. CAMMACK.

DAY-SCHOOL LESSON.—March 26, 1893.

EPARED BY REV. A. F. WATKINS.

The Quarterly Review.

LDEN TEXT.—"Thy word is a lamp unto ot, and a light unto my path." (Psa. , 105.)

NTRAL THOUGHT.—God's Providence.

HOME READINGS.

nday (March 19)—The Return from Cap- . (Ezra i, 1-11.)
nday—Rebuilding the Temple. (Ezra iii,)
esday—Encouraging the People. (Hag. ii,)
dnesday—The Spirit of the Lord. (Zech. 10.)
ursday—Nehemiah's Prayer. (Neh. i, 1-11.)
day—Reading the Law. (Neh. viii, 1-12.)
urday—Keeping the Sabbath. (Neh. xiii, .)

INTRODUCTORY.

ES.—B. C. 536-428—a period of more than hundred years.

CES.—1. Jerusalem; 2. Babylon; 3. Shu—three great cities.

SONS.—1. (1) Zerubbabel, the leader; (2) ua, the priest; 13) Haggai, the prophet; Zechariah, the seer; (5) Nehemiah, the pa- ; (6) Ezra, the scribe; (7) Esther, the ; (8) Mordecai, the Jew. II. It would be to notice the names of Persian kings men- during the quarter, and the attitude each one occupied toward the returned es. (1) Cyrus (536-529), who gave the es permission to return. (2) Cambyses 29), the son of Cyrus. He is not mentioned ered history, and probably did not in- e with the decree of his father. (3) Go- 522), a usurper, who ordered the work e temple to cease. (4) Darius (522-486), permitted the work upon the temple to be ed. (5) Xerxes (Ahasuerus) (486-465), in ter part of whose reign the deliverance e Jews by Esther took place. (6) Arta- s Longimanus (465-428), who permitted ehemiah to rebuild the walls of Jerusalem, ratified the temple.

NTS.—The principal events mentioned in sons of the quarter are: 1. The Return Captivity; 2. The Rebuilding of the Tem- ; 3. The Intercession of Esther; 4. The Re- of the Wall; 5. The Reforms of Ezra Nehemiah.

LESSON 1.

bject: Return from Captivity.
a i, 1-11.)
olden Text: "The Lord thy God turn thy captivity, and have com- ion upon thee." (Deut. xxx, 3.)
eference Word: Captivity.

LESSON 2.

bject: Rebuilding the Temple.
a iii, 1-13.)
olden Text: "They praised the because the foundation of the e of the Lord was laid." (Ezra 1.)
eference Word: Temple.

LESSON 3.

bject: Encouraging the People.
g. ii, 1-9.)
olden Text: "Except the Lord the house, they labor in vain that d it." (Psa. cxxvii, 1.)
eference Word: Encouragement.

LESSON 4.

bject: Joshua, the High Priest.
ch. iii, 1-10.)
olden Text: "We have a great h Priest that has passed into the vens, Jesus the Son of God." (Heb. 4.)
eference Word: Priest.

LESSON 5.

bject: The Spirit of the Lord.
h. iv, 1-10.)
olden Text: "Not by might nor by er, but by my Spirit, saith the d of Hosts." (Zech. iv, 6.)
eference Word: Spirit.

LESSON 6.

bject: Dedicating the Temple.
a vi, 14-22.)
olden Text: "I was glad when they unto me, Let us go into the house e Lord." (Psa. cxxii, 1.)
eference Word: Worship.

LESSON 7.

bject: Nehemiah's Prayer. (Neh. 11.)
olden Text: "Lord, be thou my er." (Psa. xxx, 10.)
eference Word: Prayer.

LESSON 8.

bject: Rebuilding the Walls. (Neh. -21.)
olden Text: "We made a prayer our God, and set a watch against n." (Neh. iv, 9.)
eference Word: Work.

LESSON 9.

bject: Reading the Law. (Neh. 1-12.)
olden Text: "Open thou mine eyes I may behold wondrous things out thy law." (Psa. cxix, 18.)
eference Word: Law.

LESSON 10.

bject: Keeping the Sabbath. (Neh. 15-22.)
olden Text: "Remember the Sab- day to keep it holy." (Ex. xx, 8.)
eference Word: Sabbath.

LESSON 11.

bject: Esther Before the King. iv, 11-17; v, 1-3.)
olden Text: "Judge righteously plead the cause of the poor and y." (Prov. xxxi, 9.)
eference Word: Intercession.

LESSON 12.

bject: The Vanity of Graven Im- (Isa. xliv, 9-20.)
olden Text: "I am the Lord, and is none else; there is no God me." (Isa. xlv, 5.)
eference Word: Idolatry.

An Easter Greeting.

To the Pastors and Sunday-school Superintendents of the Methodist Episcopal Church, South:

Dear Brethren: I am requested by the Board of Managers of the Scarritt Bible and Training-school for missionaries and other Christian workers to give you this Easter greeting, and to thank you for your aid two years ago, in getting before the entire church the proposition of the generous founder of this institution, so that ample assistance was given through the Easter offerings to secure the completion of the building, entirely free from debt. It was formally dedicated last September, after an address by Bishop Galloway and inaugural papers by representatives of the able faculty. The good work being done during the year in the different departments in preparation of young women for Christian work, as missionaries, trained nurses, and Sabbath-school teachers, shows the great wisdom in the establishment of the training-school. The Nurse-training Department has been almost self-sustaining from the beginning, and grateful hearts testify to the comfort, cheer and restored health which have come through the work being done.

Actual experience in Christian work accompanies the instruction of the lecture-room, so that missionaries need not go to the field without having first been tested as to their consecration and fitness. In all the departments of Bible study, church history and mission fields, Christian evidences, sacred music and methods, excellent work is being done.

It is gratifying to state that a number of rooms were furnished in time for the opening by the generous gifts of individuals and missionary societies.

An excellent reference library has been secured, together with charts, maps and valuable contributions to the Museum, illustrative of Bible and mission lands. Something, too, has been done in the way of lectureships and scholarships. It has been wisely determined to make no charge for tuition in order to bring the advantages of the training-school within the reach of every worthy young woman who seeks to fit herself for Christian work. An increase in the endowment is much needed.

The Constitution of the Woman's Missionary Society requires that money for the school be raised outside of the regular funds, which are needed to sustain missionaries in the field; and that society, at its last annual meeting, asked the church for a generous Easter offering, this year, to complete the furnishing of the building and to aid in meeting the running expenses, with the earnest hope that the response might be so hearty as to largely increase the endowment fund.

Will you kindly read this letter to your congregation and Sunday-school, and give all an opportunity of making an Easter offering for the Scarritt Bible and Training-school?

Yours cordially,

E. R. HENDRIX,
Chairman of the Board of Managers.

"Blow Ye the Trumpet, Blow."

When Joshua led the Israelites to the capture of Jericho the Lord commanded them to march around the city in silence once a day for six days, but on the seventh day to rise early and encompass it seven times, and when the priests blew the trumpets *all* the people were to give a great shout, then would the wall fall down. During those six days the faith, courage and zeal of the Israelites grew strong, so that when the appointed signal was given they set up a great, triumphant shout and the victory was accomplished.

For many months the church has been preparing, with prayer and self-denial, for a victory for Christ on Easter Sunday. The faith and zeal of the people have increased. Now all things are ready—the set time has come for the blessing for which we have prayed. Let there be none to linger indifferent in their tents, none to cavil and question, and none to give half-hearted service. With glad, free hearts let us go forward, as a church, knowing it is the Captain of the Lord's host who goes before. Let the pastors, as priests of the living Christ, blow the gospel trumpet loud and long, that all may hear, and with the signal let the people give a great "Alleluia" of praise and thanksgiving unto him "who was dead and is alive again."

"With shouting and singing
And jubilant ringing"

let them bring their gifts to the altar that

"God's banner exalted may be,"

and all the world know he reigneth evermore as King of kings. Ministers of God, the people wait for your signal; then

"Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee has come."

MISS MARY HELM,
MISS BELLE H. BENNETT,
MRS. S. C. TREKHART,
Committee on Easter Services.

Ministerial Educational Society.

The North Mississippi Conference, in keeping with the keenly felt want of the people, continued at its last session a plan to increase the facilities of educating young preachers. It created a Ministerial Educational Society. The Board appointed for this purpose are: R. W. Jones, Oxford; J. D. Cameron, Senatobia; J. W. Malone, Coldwater; J. W. Anderson, Abbeville, and J. M. Wyatt, Como.

The import of this obviously needed enterprise is to aid worthy young men who are studying for the ministry at Millsaps College—an institution surpassing any in history for its age and means. Some help, perhaps, will be rendered by gift, but in the main by loan. Soon will be out a Constitution and By-laws, and also a circular explaining and exhorting. We ask in this that *every* Methodist and friend to Methodism begin at once to feel and take an interest in this inviting cause of doing good.

Talk wisely in favor of it, pray fervently for it and give liberally to it. For several Conferences from one to six young men have failed to enter on the account of a limited education; yet we are not as strict at the Conference door for admission as the people are demanding. Help!—$1, $5, $10, $20, $25, $50, $100, $1,000.

You, dear brethren and sisters, whom God has graciously blessed, and who are living in the even-tide of life, do something generously for the gospel of Jesus before you go hence. Incarnate a monument that will speak in the bettering and the blessing of this world after you are gone. Turn *now* some of your material substance into immaterial treasure. Any member of the Board is ready and willing to *receive, hear* or *do* anything that will enlarge the success of the Ministerial Educational Society.

Yours in Christ, J. M. WYATT.
Como, Miss.

P. S.—Prof. R. W. Jones is president; Rev. J. W. Malone, secretary and treasurer. J. M. W.

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A Timely Utterance.

I've just arisen from a careful reading of our Dr. Sawyer's great little book, "The World in the Church." There is not a dull page in all its seventeen chapters. Drawing liberally from the deliverances of our General Conferences, from our college of Bishops, from such individuals as Bishops Marvin, Parker, McTyeire and Galloway, from the editors of all our leading *Advocates*, from our other chief men, and from such leaders of the world's thought as Dwight L. Moody, Theodore Cuyler, Howard Crosby and Dr. A. McLaren, he shows conclusively that the occasion demands the taking of our hearings and a return to the "old paths." As a wise surgeon, he cuts "to the quick," but with tenderest intent. He "wounds to heal." There is no trace of pessimism in these pages. Hiding our eyes, like the ostrich, will not save us from capture by our wily foes. But get the book from our colporters and read for yourself. It will repay a thousand-fold the meager cost of 25 cents. J. P. DRAKE.

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REV. J. D. CAMERON, D. D.
REV. T. C. WIER.

Thursday, March 23, 1893.

Education at Centenary.

At Centenary College we are passing into the last quarter of a satisfactory year's work. Our number of students has been smaller, but in all other respects the results of the present session will compare favorably with those of any that have preceded it. Order and studiousness have prevailed generally and the progress of the young men has been very gratifying. We are doing this session much more of college, and comparatively less of preparatory, teaching than heretofore. Professors and students are doing hard work—head-work, heart-work and soul-work. There has been spirit-strengthening and character-building here; the organizing, training and equipping of lives that shall be effective for good through all time. We have had eleven young men preparing for the ministry of the gospel. The health of the college and of the community has been almost perfect.

True, the two Conferences seemed to show a waning zeal for Centenary, and even inflicted what the editor of this ADVOCATE called "a whack on the head;" yet some things have the power of not succumbing to blows. Perhaps Centenary is of that kind. It surely was bad logic which led to a withdrawal of some of her support because she has some endowment, as if anything could grow without constantly increasing support. But her endowment must grow. Since the State has made education a charity the church can no longer hope to support her schools by tuition fees. She must endow them. While the North is giving by hundreds of thousands to endow colleges, has the South nothing for education? Is Louisiana exhausted? Shall a college whose graduates shed such luster upon her name be allowed to suffer for want of an endowment?

W. L. C. HUNNICUTT.

The ignorance of police officers is a marvel. It was proved that the public knew of gambling houses in operation; it was proved that the police sergeant had been approached with the offer of twenty per cent. hush money, and it was also proved that said sergeant was in blank ignorance of the whole thing. Great is the power of proof. "None are so blind as those who will not see." "Where ignorance is bliss, 'tis folly to be wise."

In the death of Rev. Dr. E. E. Wiley, of Emory and Henry College, a long, useful and honorable career has closed. Dr. Wiley has been one of the front rank in our church for a great number of years, and while his "record is on high" the impress of his work will abide on the church for a long time to come.

President Cleveland closed his inaugural address with these words:

Above all I know there is a Supreme Being who rules the affairs of men, and whose goodness and mercy have always followed the American people, and I know he will not turn from us now, if we humbly and reverently seek his powerful aid.

Bible Institute and Summer School.

Our readers will remember that several articles appeared in this paper some months ago urging the importance of organizing a Bible Institute for the benefit of the church and clergy. We are glad to record that through the earnest efforts of Rev. F. N. Parker, pastor of Rayne Memorial Church, and E. P. Mackie, of Carondelet Street Church, the matter has been pushed to organization. Upon the invitation of these two brethren one dozen gentlemen met at the residence of the editor on the evening of March 7. A temporary organization was effected with Rev. W. H La Prade as president, and E. P. Mackie as secretary. All present entered heartily and enthusiastically into the project and some good, safe preliminary work was done. An adjourned meeting was held on the evening of March 14 in Rayne Memorial Chapel, when a Constitution and By-laws were adopted and a Board of Managers and officers of the association were chosen. The association bears the name, "Methodist Bible Institute and Summer School." The object of the association is Bible exegesis, Sunday-school work, and all other such work as is usually pursued in such schools. The membership is confined to Methodists, though those not members may have the benefits of the school upon condition of paying a fee to be fixed by the managers. Membership fee in the association is $2 a year for gentlemen and $1 a year for ladies. The hope of the association is to secure the permission of the Board of Trustees of the Seashore Camp Ground, to use its grounds and buildings for the Summer school, to be held after the annual camp meeting.

The Board of Managers consists of fifteen persons, viz.: Rev. W. H. LaPrade, Rev. F. N. Parker, Rev. C. W. Carter, Rev. D. L. Mitchel, D. Zable, J. W. Blackman, E. P. Mackie, P. Voss, L. S. Widney, W. B. Thomson, C. B. Fee, H. W. Spear, J. H. Campman, J. R. Westerfield and A. F. Godat.

The officers of the Board: President, Rev. F. N. Parker; vice presidents, D. Zable, Rev. W. H. LaPrade, and Rev. C. W. Carter; recording secretary, Paul Voss; corresponding secretary, E. P. Mackie; treasurer, L. S. Widney.

We regard this as the beginning of a good work, and we trust the Methodists of Louisiana and Mississippi and Alabama will join heartily with us in making it a decided success from the start.

All enquiries in regard to the matter will be cheerfully answered by the corresponding secretary, E. P. Mackie, 40 and 42 Tchoupitoulas St., New Orleans, La.

A Nugatory Law.

A recent decision of our Supreme Court has cut the ground from under one criminal statute, and maybe more than one. The Chief of Police had been found guilty of a misdemeanor in office and sentenced to pay a fine. His offense was refusal to arrest parties found violating the Sunday law. The court decides that as crimes in Louisiana are statutory, and as no statute describes or defines a misdemeanor, no court can make such description or definition without exceeding its powers. The section of the Revised Statutes under which the Chief of Police was tried and convicted does not itself define what a misdemeanor is. As the Legislature has nowhere defined the offense, the courts can not exercise that legislative function; hence the law is nugatory and can not be enforced.

It occurs to us that this opens still wider the door for misdemeanors in office. There are, however, other ways of reaching law-breakers, and we are sure that our sturdy Criminal Court officers will remit no effort to bring them to justice. Let these officers understand that they have the sympathy and moral support of our best citizens, who will give them all the aid possible. We are glad to state that the daily papers are heartily supporting this righteous cause. Now is the time for everyone to remember and act upon the divine injunction, "Be not weary in well doing," encouraged to bravely dare and wisely do by the promise attached, "In due season you shall reap if you faint not."

After One and Twenty Years.

It was my privilege to spend several days, including last Sabbath, with old friends and new at Yazoo City, Miss. Just one and twenty years before I had landed in that little city, a young pastor, under circumstances peculiarly trying and never to be forgotten. It was three months after Conference, and to supply a place made vacant by the pastor's transfer to meet the exigencies in another important charge. His sudden removal was regretted, resisted, and almost resented. Efforts were still active to retain him when his innocent young successor appeared on the scene. Of course there was no lack of Christian courtesy—*or of candor*. He was given the state of case, and earnestly entreated to suggest some other argument which might be effective in keeping their beloved pastor. It was suggested that I might supply the other pulpit and leave theirs undisturbed and unbereaved. But, for reasons which all at length came to appreciate, the change was made, and for nearly two years Yazoo City was one of the happiest homes of my life. Friendships were there formed which have cheered the intervening years, and the humble labor there performed I trust is not unrecorded in the chronicles of the skies.

A few times since I have seen the old home, but this anniversary visit was specially pleasant and profitable. What changes have been wrought! The old heavy Concord stage-coach making five miles an hour, on which I wearily worked my way over the hills, has given place to rail-cars and the speed of steam. The town of muddy streets and indifferent sidewalks, and unpainted houses, and antiquated churches, has become the best-kept city in the State, with electric lights, water-works and a complete system of sewerage—the only one in Mississippi. Modern, tasteful churches have been built, hundreds of handsome residences erected, old ones repainted, and in every way there has been improvement and enlargement. Some landmarks remain. The one of tenderest interest to me, of course, was the little cottage, then our parsonage, in which the young itinerants and their babes loved and were beloved.

The congregation is larger, and I trust, spiritually and otherwise, stronger. But most of the old faces are gone. Some devout mothers in Israel—the elect of earth—are represented by their daughters, and worthy sons have succeeded honored fathers. May they as faithfully serve their generation and leave as rich a heritage of spiritual achievement! Those dear names I gratefully recall, but must forbear to repeat.

The beautiful new church, because of a forward movement inaugurated a few weeks ago, is about free from a burdensome debt. It will very soon be only a pleasant memory. Pastor Jones and congregation, are, therefore, happy and hopeful. Indeed, I did not see a cloud on any brow, or hear a doleful tone in any voice. The future for them is bright with promise. May the promise become a Pentecost!

I was the grateful guest of my special and honored friend and brother, Peter James, known to all connectional Methodism, and was the first to occupy the "prophet's chamber" in his new palatial home. The hours went swiftly by, and all too soon the time of my departure was at hand. Regretting that much generous hospitality could not be accepted and many calls could not be made, I bade friends and former home again good-bye. After another one and twenty years not many of us will be here; may we all at length be citizens of that city "which hath the foundations."

CHAS. B. GALLOWAY.

Jackson, Miss., Mar. 17, 1893.

The Man of Sorrows.

BY J. B. A. AHRENS, D. D.

The Savior endured untold agonies during his triennial mission as instructor, exemplar, prophet and priest. Often his sensitive nature was lacerated by the obtuseness, coarseness and baseness of his followers. Unseen, many bitter tears coursed down his wan cheek. Helplessly he passed the long vigils of dreary nights, brooding over the apparent cruelty, sensuality and worldliness of mankind.

The anticipation of his impending cruciation and crucifixion added to his pain. He foresaw his persecution, arrest, trial, scourging, ignominy and tortuous death. Finite man always hopes for deliverance from impending danger; but our Immanuel could sustain no such hope. His prophetic eye plainly discerned the heart-rending tragedy in which he was the pitiable sufferer. For three years he witnessed himself betrayed by Judas, deserted by his disciples, with wicked imprecations denied by Peter. For three years he beheld himself suspended on the cross. The triennial knowledge of his disgrace and execution as a malefactor was tantamount to triennial duration of the same. Thus, in a certain sense, our Savior hung on the cross for three years; for three years he endured the tortures of hands and feet transfixed by rusty nails. Felons right and left for three years.

We have reason to be grateful for the boon of our future being hid from our vision. Much suffering may be in store for us; but we know it not. Hence we always hope for the best. Usually misfortune comes unexpectedly. Not so with the Man of Sorrows. To him his future was unveiled. During his sojourns in Jewry he may have seen the thorn-bush from which the constituents of his crown of thorns were to be taken. He may have rested, prayed and wept beneath the umbrageous tree from whose trunk his cross was to be made. Repeatedly he may have visited Golgatha, the place where he would soon find himself *in extremis*.

This explains the significant fact that the Lamb of God, while dwelling with men, never indulged in humor, merriment or laughter. Mentally he endured crucifixion while he taught the multitude, fed the hungry, cured the sick, and restored the dead to life.

But our Savior endured greater pain than the anticipation and ultimate realization of his crucifixion. When sympathizing female friends sobbed aloud because of his torment, he remarks: "Weep not for me; but weep for yourselves, and for your children." That unpardoned sinners are exposed to divine wrath, that they are, like sheep, led to the slaughter by the god of this world, pained him more than scourge, thorns, nails and suspension on the cross. Men's sin and sin's consequences filled his cup with inexpressible sorrow. Men, made in the image of God, captives, slaves! Sin had transformed this virgin abode of men—men once pure—into a valley of dry bones. Very dry. Nevertheless, wretched sinners deem themselves rich; knowing not that they are miserable, poor, blind and naked. They know not what belongs to their peace. Hence: "Weep for yourselves." Sympathy with the victims of dire delusion filled his heart with greatest pang. The dread spectacle of the impending doom of impenitent sinners pained him more than all human instruments of torture.

More: Jesus ever lives and intercedes for sinners. A petitioner is interested in the parties for whom he seeks favor. Is the petition refused, do circumstances prevent compliance, it afflicts the petitioner. This is true also in regard to our Savior. Though he entered into his glory, the conception is correct that his bosom is filled with greatest grief when men remain impenitent, quenching the Spirit, rejecting pardon and rest.

It is a tearful thought, but we can not banish it, that Jesus is now sad, distressed, because guilty men neglect the great salvation. This distress finds abatement only when there is joy in heaven over penitent sinners.

Commendable, If True.

The *Times-Democrat* published the following taken from the Hartford *Courant*:

Those who constantly see him and who have been consulted frequently as to the forthcoming changes in all the departments of the public service say that the first question which Mr. Cleveland now asks as to any person proposed to him for public place is—Does he drink? Mr. Cleveland, I can tell you, has discovered that it is becoming a fashion not to drink; that the men who do not drink are the men who do the greatest things in this world's affairs. He has discovered the value in commercial and in business life of the man who does not drink. He knows that there are some railroad companies who will not employ a man in any capacity who drinks at any time; that no railroad company will permit any of its employees to drink during the hours of service, and that the value of a man who does not drink is each year increasing in this country. He has discovered, I think, that it may be worth while to apply this principle to politics, and to discover whether or not a man is not worth as much for public office who does not drink as he is in commercial enterprises.

If this is a true statement of Mr. Cleveland's mind on this subject, we regard it as a departure that every right-thinking citizen will heartily commend. The business men have come to the conclusion that habitual liquor drinkers are not capable of attending to business wisely, and hence there has been growing among them a determination not to trust their affairs to the unsteady hands and the muddled brains of such employees. The drink habit depreciates a man's value in the commercial world and puts a discount upon his services as employee. Now, if men in the business world hedge their business in that way in order to secure the greatest efficiency in carrying it on, then there is much greater reason that the business of a great government should have the same safeguards thrown around it. No doubt much evil has come in the past from the lack of just this precaution in appointing men to official stations, where clear heads and steady hands are absolutely necessary to do the work well and wisely. We hope that the extract above is true, and that the President will hold to the policy there indicated, and above all, as he is the Chief Executive, and needs the clearest head of all, that he will practice himself what he requires in his subordinates.

And now, if all persons who employ others to work for them would adopt the policy above referred to, what a mighty shaking and quaking there would be among the saloons!

NOTES.

The best thing any man or woman or boy or girl can do is to *be true*.

The church loafer is such a negative charactor that he amounts to a positive evil.

"Some people's religion is like hot air of the fireplace; it goes up and loses itself in the abyss above."

The question is not, What can I do? That is foolish. The wise question is, What can I do *with God to help me*?

"Everyone must recognize a personal value in his own life whou he remembers that Christ has lived and died for him."

Rev. B. Fay Mills is oredlited with this epigram: "It does not take a great man to be a Christian, but it takes all there is of him."

Not by appointment do we meet delight
And joy; they heed not our expectancy;
But round some corner in the streets of life
They on a sudden clasp us with a smile.
—*Gerald Mas*

As the pulpit is the "preacher's throne of power," a negligence of conscientious preparation for which that power is an unpardonable sin against the congregation.

Joseph Cook made a wonderful impression, for him, in a recent Monday lecture, when he said the Solid South is not more dangerous than city rings and corrupt combinations for special ends." Danger! Why are those people still afraid of? We have no notion of hurting them.

Our colleges must be supplied with better buildings and more adequate endowments. Harvard University alone is worth more than all the male and female colleges in Southern Methodism combined. New England has a college for every four thousand square miles and five dollars' worth of property for every man, woman, and child within her borders; while in the South there is one college for every seven thousand square miles, and one dollar's worth of college property *per capita*.—*Nashville Christian Advocate.*

The *Memphis Christian Advocate*, speaking of the Conference organ, takes this clear view:

It is the property of the Conference. But whether the property or not, it is the adopted mouth-piece of the Conference, every consideration binds the members to sustain it, to work for and enlarge its circulation. No member has a right to ignore it, or to supplant it. He can no more be disloyal to his Conference paper with a clear conscience than he can be untrue without blame to any other enterprise of the church.

The Society for the Prevention of Cruelty to Children is bending its efforts to secure a "Waifs' Home." Mr. Clay, the president, has had a good house in a central location offered him for $4,500, to be paid by July. Every energy will be put forth to secure the property. This is a worthy object, and if any of our readers feel inclined to place their money where it will bring large returns in good to a high class, we shall be pleased to hand over to Bro. Clay.

The foolishness of the "children of light, in their generation," was never more glaringly exhibited than in this day in regard to the liquor business. They are agreed on only one point, and that is, the business ought to be stopped. Beyond this their foolishness reigns so supreme as to bring to nothing every effort made to stop the iniquitous traffic. The man who will discover the common ground upon which *all* the children of light must stand to fight this great enemy will solve the only problem in the case.

In an editorial on Mr. Cleveland's inaugural address the *Independent* is "constrained to say that we admire the spirit of boldness and independence with which he enters upon his official duties. He is one of those men whom the public has learned to trust. It believes that he says exactly what he means, and that he means to fulfill all his pledges. His countrymen, without regard to party, have much confidence in him, and will judge him with fairness. He has a great opportunity before him, and it is only proper patriotism to hope that his administration will be successful.

Is there any man "worth shucks" conducting any regular trade who without the organ of that business? We desire to know where we could buy a needed machine. A "want" notice was put in the paper devoted to that class of manufactures. We got a letter from every maker of such tools in America, for it seemed every firm read their trade periodical. Office members, leaders, bell-wethers and the greatest business on the planet—the Christian Church—are content to live and cruel enough to force their families to live, with the meagerest information, and without a page of religious literature. The methods of business men ought to shame our dead beats if anything could bring a blush to this stolid, stingy, sluggish set.—*Richmond Christian Advocate.*

PERSONAL AND OTHERWISE.

The Mississippi Press Association will meet in Natchez, May 10.

Lake Providence, La., is basking in the brilliancy of electric light.

Just think of it! Two million postal cards are used every day in this country.

A Woman's Christian Temperance Union was organized last week at Slidell, La.

The annual convention of the W. C. T. U. of Louisiana meets, April 20, in Lake Charles.

Some people live so much in the future that they have no time to spend upon the duties of the present.

The number of churches in the United States is 140,000, and they are valued at nearly $1,000,000,000.

Crowley, La., is forging ahead. A new rice milling company with a capital of $100,000 has been started.

The missionary debt is decreasing very slowly. Brethren, stir up the money-bags, and shake out the shekels.

Christ died for all men. Shall not his disciples live for all men? Paul says: "No man liveth unto himself."

The candidates for office in Washington are thick enough to suggest that the Democrats are a hungry set.

"We know not half the power for good or ill
Our daily lives possess o'er one another,
A careless word may help a soul to kill,
Or by one look we may redeem our brother."

Denaldsonville, La., had a large fire last week. Nine buildings were burned. Loss, $25,000, and very little insurance.

"The prayer meeting is the church thermometer." Is that the reason some people say, "As cold as a prayer meeting"?

We believe the indications are that we shall have great revivals all over the land during the coming months of this year!

Ex-Congressman Blount, of Georgia, has been dispatched by the State Department to Hawaii on a special secret mission.

The *Woman's Missionary Advocate*, for March, is an excellent number, full of interesting mission news. Do you read it?

Bishop Keener will dedicate our new church, Louisiana Avenue, Sunday, March 26, at 3:30 P. M. Everybody is invited.

Six thousand acres of land in Winston and Noxubee counties, Miss., were bought lately by the Warren Land Company of Wisconsin.

In this country there are 67,749 Unitarians, and more than one-half of them are in Massachusetts; of Universalists there are 49,194.

Rev. T. W. Adams has been appointed by Bishop Granbery to Moss Point to supply the vacancy caused by the death of Rev. J. A. Ellis.

If Mr. Cleveland's policy of not appointing any ex-officials to office again had been pursued by the people, who would be our President now?

The New York Legislature has a bill before it to permit saloons to be opened after 1 P. M. on Sunday. Little by little the camel's nose is pushing in.

Osmond S. Barbee, son of Rev. J. D. Barbee, of Nashville, Tenn., died, March 13, at his father's home. We extend our sympathy to the family.

The levees on both sides of the great river are reported by the engineers as in good enough condition to resist successfully last year's water.

"Doing is the great thing," says Ruskin, "for if resolutely people do what is right, what duty calls them to do, in time they come to like doing it."

"'Tis not the great things that we do or say,
But idle words forgot as soon as spoken;
And little thoughtless deeds of every day
Are stumbling blocks on which the weak are broken."

The Pacific Slope will have to elect a Bishop who was reared on its golden sands, if he is to be a permanent institution. It seems so, despite promises, etc.

The net increase in the membership of the Methodist Episcopal Church, South, during the last year is forty-eight thousand two hundred and one.

There is talk of establishing a packing-house in Canton, Miss., if the farmers around will raise cattle and hogs to supply the house with material for operations.

The ladies of Rayne Memorial Church, in this city, have sent on $600 for the missionary debt, of which the Sunday-school raised $125. What church beats that?

Since the death of Phillips Brooks, it is said by some that Dr. A. J. F. Behrends, of the Central Congregational Church, of Brooklyn, is the foremost preacher in America.

In 1881 the Young People's Society of Christian Endeavor numbered sixty-eight persons; in July, 1892, they numbered 1,370,200 members. That is increase "as is increase."

The New York *Herald's* London Sunday edition has failed. The *Methodist Times* says: "The good sense of the English people snuffed out that base Yankee institution."

The last prize fight in this city did not pay. The winner had a hard struggle to get his money. That is one good sign that such shows are depreciating in public favor.

The Agricultural Department estimates that the yield in bushels of wheat, corn and oats, for 1892, is as follows: Wheat, 339,729,000; corn, 1,619,595,000; oats, 631,513,000.

The debt of Dr. Talmage's new tabernacle amounts to $287,000. That debt is certainly a ridiculous thing, in view of the fuss that Talmage has made during the last few years.

The *Independent* says: "If the farmers of this country fully knew what a disaster they escaped by the failure of the Local Option bill, they would hold meetings to express their gratitude."

The Christian Temperance League of Ruston, La., held an enthusiastic anti-whisky convention last week. By all possible means and in all lawful ways let us work to put the monster evil down.

By the appointment of Bishop Granbery, the Zion and Orange Grove Churches of the Ocean Springs and Zion work have been attached to the Americus circuit, Bro. G. R. Ellis still remaining their pastor.

Bro. Hocutt, our pastor on Pascagoula and Donaldsonville circuit, has secured two fine lots for a church-building in White Castle. He has the deed recorded and is making active preparation for building a church.

It is said that every member of Mr. Cleveland's Cabinet is a member of the Presbyterian Church, excepting Secretary Carlisle, and he *leans that way*. So it will be more of a "Presbyterian administration" than President Harrison's.

Here is a question, asked by the *Interior*, which our Sunday-school people ought to ponder long: "Is it not an orthodox fact that the Sunday-school lesson helps have become a great harrier to the study of the Scriptures themselves?"

The *Century* is commanding a larger number of readers than ever. A new edition of 5,000 copies of the February number has been printed. The large March edition has proved inadequate, and a still larger edition for April will be published.

We call the special attention of all Boards of Trustees of church property in Mississippi to a short article from J. W. Drake, in another column, entitled "Church Doors in Mississippi." It is a matter of some importance, and the time is short.

"How are you getting along securing new subscribers for this paper? Have you solicited on that line lately? The publisher reports that some are coming in, but we would be rejoiced to hear of them coming in by the score. Won't you help a little?

A Christian woman once wrote on the fly-leaf of her Bible the following words: "Lay any burden upon me; send me anywhere, only go with me; sever any tie but that one which binds me to thy service and to thy heart." This is true consecration.

Rev. Moses D. Hoge, D. D., has celebrated the forty-eighth anniversary of his pastorate in the Second Presbyterian Church of Richmond, Va. He is the only pastor the church ever had, and that church is the only pastorate he ever had, and they are not tired of each other yet!

We were gratified to read this notice in last week's *American*, Lake Charles, La.:

Rev. H. W. May, pastor of the M. E. Church, South, after several weeks' sickness, we are please to state, is again able to visit his people and fill his pulpit.

The following from the Water Valley (Miss.) *Progress* shows how the cotton crop fell off from 1892:

Comparative statement of cotton receipts at this point up to Friday morning, March 10, 1893: 1890, 6,115; 1891, 7,868; 1892, 8,148. 1893, shipped, 2,905; Yocona mills 1,256; on storage, 444; total for 1893, 4,605.

The Franklinton *New Era* talks in this way about its parish:

Washington parish can boast of good schools, well-tended and prosperous churches, as good people as the world produces, a genial climate, pure water, fertile soil, good pasturage for cattle and sheep, lots of pine timber that can not be excelled, and many other advantages that ought to bring us scores of immigrants of a desirable class.

Note from Rev. F. M. Keen.

MR. EDITOR: Upon the advice of physicians and friends, I have reluctantly decided to give up my work for the remainder of the year. I am threatened with an attack of something like nervous prostration, but think that rest will ward it off; therefore, Bro. Little has released me from my work. I never entered upon a work under more favorable circumstances, and greatly regret that our very pleasant relation is thus so suddenly severed. My three months' stay with this noble-hearted people will ever occupy an important place in memory's casket. Please ask my brethren to pray for me, that I may soon be able to resume my loved employ. Sincerely, F. M. KEEN.

Utica, Miss., March 17.

Church Doors in Mississippi.

The laws of Mississippi require that the doors of all church-buildings, except those which have but one audience-room, and that on the ground-floor, shall be constructed so as to open outwardly from the audience-rooms. This is, of course, a precaution against jams and consequent loss of life in case of fires. All churches already erected not in accordance with this requirement must be made to conform to it before the first day of May, 1893; and all new churches must, of course, be constructed in accordance with this law. (See Sections 2088 and 2090, Annotated Code of Mississippi.) I call attention to this law because I know of several churches which do not conform to it, and even if there were no danger of the infliction of a penalty for not obeying the law, it should be obeyed. The church accepts from the State exemption from taxation; it teaches its members to render obedience to lawful authority; it is, therefore, especially incumbent upon the church to show its respect for the authority from which it receives favors, and which it teaches its members to respect. The trustees of every church should take steps at once to make their church-building conform to the law. J. W. DRAKE,

Macon, Miss., March 14, 1893.

We heard a mechanic say that he would not be without Salvation Oil. It kills pain.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

Up to this date (March 14) a Week of Prayer and Self-denial has been observed by *two* pastoral charges in the Vicksburg district; by *five* in the Jackson; by *two* in the Woodville; by *three* in the Brookhaven; by *one* in the Brandon; by *three* charges and *two persons* in the Seashore district; and by *nine* pastoral charges in the Meridian district. The Virginia Conference has paid their proportion of the debt in full. The Mississippi Conference has not yet paid one-half.

T. L. MELLEN,
Sol. for Miss. Conf.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

BROOKHAVEN DISTRICT.

Adams circuit, P. Heward, P.C. $10 00

SEASHORE DISTRICT—PER REV. M. H. MOORE, SOLICITOR.

Rev. T. W. Adams $10 00

There remain only $5.45 to be contributed by the Seashore district to complete the payment of the $550 called for from that district to aid in paying the missionary debt. Bro. M. H. Moore, district solicitor, began work as soon as he was appointed; made a quick, thorough canvass of his district. The preachers cordially co-operated with him. The people gladly responded. The $5.45 will be paid in a few days.

VICKSBURG DISTRICT.

Jefferson St., Natchez, W. B. Lewis, P. C. $52 60
Wesley Chapel, H. M. Ellis, P. C. 12 65

WOODVILLE DISTRICT.

Clinton (La.) station, J. G. Galloway, P. C. $17 00

These make *four* from the Vicksburg district and *three* from the Woodville to date (March 16).

Resolved, That we will observe the Week of Prayer and Self-denial for missions, recommended by the General Board, viz.: The first week in January proximo, or the first week thereafter practicable. (See Minutes of Mississippi Annual Conference, 1892, page 22).

Let me urge the delinquents to carry out this resolution without further delay.

MERIDIAN DISTRICT.

Penny Helpers:

Miss Genevieve Mohler	$ 1 05
Miss Florrie McNeil	1 00
Mrs. McCaskill	2 00
Binnsville circuit on debt	$ 2 00

WEEK OF PRAYER AND SELF-DENIAL.

WOODVILLE DISTRICT.

Centenary Church, Franklinton circuit, W. M. Sullivan, P. C. ... $10 00

On the suggestion of the Rev. J. M. Weems, D. D., the following resolution was adopted by a rising vote, unanimously:

Resolved, That we do hereby approve the plan for paying the missionary debt as adopted by the Board of Missions, and placed under special charge of Dr. W. R. Lambuth, and hereby assume the amount of the debt apportioned to our Conference and re-apportioned among our several districts, pledging ourselves to co-operate cordially with the district solicitors and the Conference solicitor in their efforts in this behalf.

This was not hurried through on Monday. T. L. MELLEN,
Sol. for Miss. Conf.

From the North to the South Dr. Bull's Cough Syrup is the preventive of colds.

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MENTION THIS PAPER.

Special Notice.

I desire to call the attention of the brethren of the Louisiana Conference to the fact that the fiscal year of our Missionary Board is rapidly drawing to its close. It is of the greatest importance that all pledges on the debt be redeemed and forwarded before March 31. This matter has much to do with all appropriations for the next year. The extension and strengthening of our missionary operations will depend upon the eradication of the *debt*. It is time for us to make a mighty effort. This debt hangs over us, depressing and retarding the entire movement of our church. We must recognize the vastness of this incubus and make a corresponding effort for its removal. If the brethren will turn their attention to this matter, give it the impulse of a faith-born, heart-felt appeal, the matter will be settled. Raise the money and send without delay to our Conference treasurer, Bro. W. B. Thomson, 68 South Rampart St., New Orleans. FRANKLIN N. PARKER,
Solicitor for the Louisiana Conference.

Notice.

The Spring Meeting of the Louisiana State Holiness Association will be held at Parker's Chapel, corner Magazine street and Peters avenue, New Orleans, April 4-13. Entertainment will be provided for ministers and others coming from afar to attend the meeting. Visitors will report to Rev. F. D. Van Valkenburgh, 106 Camp St., on arrival and will be directed to homes.

ROBERT H. WYNN,
FITZGERALD SALE PARKER.

District Conference.

The Greenville District Conference will convene at Greenville, Miss., April 21, at nine A. M. Papers will be prepared on the following subjects:

Methodism in the Delta—R. H. B. Gladney.
Methodist Discipline—M. D. Fly.
Methodist Doctrine—Julien C. Brown.
Duties and Obligations of Boards of Stewards—Dr. C. H. Jones.

Friday afternoon and night will be devoted to Sunday-school interests.

J. R. Pepper, of Memphis, Tenn., will conduct the exercises.

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Mississippi Conference.

Rev. John B. Baldwin, local elder, has been appointed colporter for the Meridian district by Rev. W. D. Dominick, general colporter for the Mississippi Conference. Bro. Baldwin is most cordially commended to the preachers and church members in the Meridian district. His work commends itself. The preachers will help him in every way to circulate good literature.

The attention of the brethren is called to our book depository at Jackson, Miss., now under the efficient management of Laird & Dominick.

T. L. MELLEN,
Chair'n Colportage Board, Miss. Conf.

Notice.

The Parsonage and Home Mission Society of the North Mississippi Conference will hold its annual meeting at Macon, April 7-10. Rev. J. A. Bowen, of Aberdeen, will preach the annual sermon. Reduced fares will be given to all points in Mississippi, provided those attending supply themselves at starting-point with the proper certificates that they have paid full fare in coming.

Delegates from the western part of the Conference must arrange their connections so as to reach Macon, Thursday evening, April 6, as there is no south-bound morning train on the M. and O. railroad.

Delegates who have not already notified me will please do so as soon as possible, so that homes may be provided. MRS. H. W. FOOTE,
Cor. Sec.

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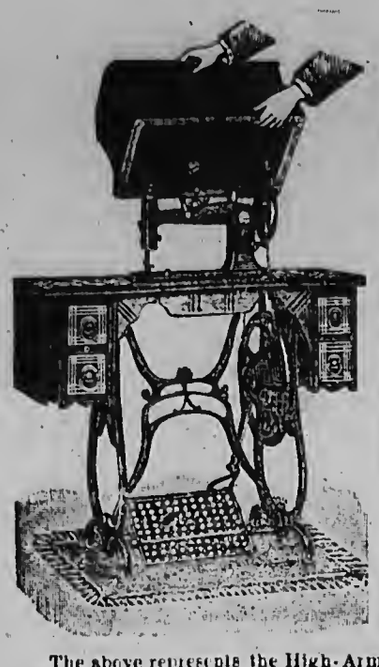

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HOME CIRCLE.

COURT YOUR WIFE.

BY GEORGE HOLTON.

O middle-aged man, I've a word with you,
As you sit in your office this morn;
Has the worry of life, with its folly and strife,
Pierced your heart like a festering thorn?
Does the touch of your gold feel too clammy and cold?
Are you weary of flattery's scorn?

Alas! for the days when the passion of youth
Burns low in the desolate heart;
When the laughter and tears of our innocent years
Never more from the sympathies start,
And the hideous mien of indulgence is seen
'Neath the flattering mantle of art?

Perhaps you've tried friendship, and only have found
Deception and selfishness rife;
Perhaps you have poured to the needy your hoard,
To be pricked by ingratitude's knife;
And perhaps you have been through the whole round of sin.
Did you ever try courting your wife?

No? Then take my advice, and I think you will find
'Tis a pleasure as charming as new,
Follow memory's track till at last you are back
To the days when you swore to be true—
Yes, dream more and more, till she seems as of yore
To be watching and sighing for you.

And when you go home to-night buy a bouquet
Of the flowers she used to admire;
Put them into her hand when before her you stand,
With a lover-like kiss of desire;
And O! watch her eyes when they ope with surprise,
And flame up from a smoldering fire!

Then all through the evening be tender and kind;
Hover near her with eager delight;
Call her "Darling" and "Sweet," the old titles repeat
Till her face is with happiness bright.
Try it, world-wearied man, 'tis an excellent plan;
Go a-courting your dear wife to-night!

—*Lutheran Observer.*

The Art of Going to Sleep.

A disciple of Delsarte tells in the following paragraphs why growing persons sometimes find it hard to go to sleep, and how to overcome the wakeful tendency:

If you have never done so, watch yourself go to sleep, and you will be amazed to see how tense your position is. Your knees are drawn and bended, your back is curved, the arms are held more or less tightly to the body, and the fingers are folded; the eyelids are held shut, not allowed to droop over the eyes, the neck is strained, and the head seems to touch the pillows only at the temples. The points of contact with the bed are really at temples, shoulders, hips, knees, and ankles. Now look at a child sleeping. Every muscle relaxed, every joint is inert, and prone on the couch; his little frame finds rest at every point.

The features are undone, so to speak, the nose widens, the mouth droops, the eyelids close easily, and with every line of expression obliterated he finds utter and complete repose. The abandon makes him fall out of bed sometimes, such an inert body has he become. You may imitate him even to that degree if necessary. Begin at your toes to relax, loosen all your joints and muscles, unbind your fingers, shake your wrists loose, take the curve and strain out of your neck, go all to pieces, in fact, and see how the day's fatigue seems to slip off from you, and the gentle mantle of rest and oblivion enfolds you like a garment.

In the same line of suggestion is a word from Hall's *Journal of Health* on the value of the couch to a cozy room. It says:

A room without a couch of some sort is only half furnished. Life is full of ups and downs, and all that saves the family of the mentally jaded and physically exhausted fortnightly is the periodical good cry and momentary loss of consciousness on the upstairs lounge, or the old sofa in the sitting-room. There are times when so many of the things that distract us could be straightened out and the way made clear, if one only had a long, comfortable couch on whose soft bosom he could throw himself, boots and hands, stretch his weary frame, command of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light, and the star of hope shine again.—*Examiner.*

Where Is Yours?

I knew a man who had lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself.

"That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart.

I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can. —*Spurgeon*

The Lord's Prayer Illustrated.

Few things are more beautiful than the following, which originated with Pierre Bernard:

Our Father—
By right of creation,
By bountiful provision,
By gracious adoption:

Who art in heaven—
The throne of thy glory,
The portion of thy children,
The temple of thy angels:

Hallowed be thy name—
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands:

Thy kingdom come—
Of Providence to defend us,
Of grace to refine us,
Of glory to crown us:

Thy will be done on earth as it is in heaven—
Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension:

Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls;

And forgive us our trespasses—
Against the commands of thy law—
Against the grace of thy gospel;

As we forgive them that trespass against us—
Fully—retaining no grudge,
Promptly—without waiting for their repentance,
Heartily—so as to love them.

And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly entanglements,
Of Satan's devices,
Of error's seductions,
Of sinful affections;

For thine is the kingdom, the power, and the glory forever.
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.

Amen.
As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So it shall be to thy praise.

Home-Keeping.

BY SUSAN TEALL PERRY.

Aunt Marietta looked up from the knitting work she was doing and said: "My dear, there is no trust so sacred and responsible as that of motherhood. The housekeeping duties, where the wife and mother seeks the highest and best good of those depending upon her, are the most ennobling and satisfying in their results of any duties of life. They are God-given, God-serving duties and I truly think the reason there are so many unhappy homes nowadays, is because this truth is not believed and acted upon, as it should be. On what many would call 'trifles' hang the most momentous things in life. You are trying to fulfill your obligations in the best manner, and I would far rather have grandmother's faculty for making the home and the loved ones happy than to have the faculty some of your neighbors have; not that we will meddle with our neighbors' concerns, for that is not our business, but I could solve the problem for you, as I am quite aware how housekeeping and home-keeping goes on across the way. It is very hard to do justice to so much outside work and inside work, my dear. After you have lived to be an old woman as I have, you will be glad to remember how you put forth your best effort in behalf of those whom God has given you in the home circle. The happiest time in life to look back upon for me are those days when the children were little ones in the old home nest, and I was mothering them. Now that they have gone from me to their own homes, it is a great satisfaction to me to feel that I did the best I could for them while they were with me. Girls and boys do grow up into women and men so soon. You are making a history every day right here in your home, writing the records of your daily life as a mother on the hearts of your children, and you are making pictures for them to look at by-and-by, 'Pictures hanging on memory's wall,' my dear. They will see more high art and beautiful coloring in such pictures when they look on them years hence, than they will see in any picture gallery in this country or any other; so don't think that your talents are being wasted. And always remember that 'Home-keeping hearts are happiest.'"—*N. Y. Evangelist.*

The Teaching of Sorrow.

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle, to make an Æolian harp. Then he waited to hear the music from it. For a time the air was still and no sound was heard. Afterward gentle breezes blew and the harp sang softly. At length came the Winter winds, strong and storm-like in their force; then the wires gave out majestic music which was heard through all the castle. There are human lives that never yield the music that is in them in the calm of quiet days; but when the winds of trial sweep over them they give out minglings of song; and when the storms of adversity blow upon them they answer in notes of victory. It takes trouble to bring out the best that is in them.

Come what may, we should make our lives sings. We have no right to add to the world's discords or to sing any but sweet strains in the ears of others. We should start no note of sadness in this world, which is already so full of sadness. We should add something every day to the stock of the world's happiness. If we are truly Christ's and walk with him, we can not but sing.—*Westminster Teacher.*

The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together.—*Plarel.*

OUR YOUNG PEOPLE.

HOW CYRUS LAID THE CABLE.

BY JOHN G. SAXE.

Come listen unto my song;
It is no silly fable;
'Tis all about the mighty cord
They call the Atlantic cable.

Bold Cyrus Field, he says, says he,
"I have a pretty notion
That I can run a telegraph
Across the Atlantic Ocean."

Then all the people laughed, and said
They'd like to see him do it;
He might get half seas over, but
He never could get through it.

To carry out his foolish plan
He never would be able;
He might as well go hang himself
With his Atlantic cable.

But Cyrus was a valiant man,
A fellow of decision,
And heeded not their mocking words,
Their laughter and derision.

Twice did his bravest efforts fail,
And yet his mind was stable;
He warn't the man to break his heart
Because he broke his cable.

"Once more, my gallant boys!" he cried;
"Three times!—you know the fable"—
("I'll make it thirty," muttered he,
"But I will lay the cable.")

Once more they tried—hurrah! hurrah!
What means this great commotion?
The Lord be praised! the cable's laid
Across the Atlantic Ocean!

Loud ring the bells—for flashing through
Six hundred leagues of water,
Old Mother England's heirloom
Salutes her eldest daughter.

"Peace on earth, good will to men,"
This was the message cabled;
And may the nations of the earth
To keep it be enabled.

O'er all the land the tidings speed,
And soon in every nation
They'll hear about the cable with
Profoundest admiration!

Now long live James* and long live Vic,
And long live gallant Cyrus;
And may his courage, faith and zeal
With emulation fire us.

And may we honor evermore
The manly, bold and stable,
And tell our sons, to make them brave,
How Cyrus laid the cable.

*President James Buchanan.

No Answer

Has come to the editor's question, where the word "fits" is found in King James' Version of the Bible. What's the matter with the little cousins?—EDITOR.

In Japan.

In government, schools, and many public works, the buildings, dress, and much of the manners are greatly what the young people of America are accustomed to seeing; but in the homes many things are very different. There are no chairs, no bedsteads, no dressers, no dining-tables, no chimneys, fireplaces or stoves. The principal rooms of the houses have no doors and windows proper; but two or more sides of each room are made in pieces, which slide upon each other, and back and forth. The whole house may be easily turned into one room, and whole sides of houses may be opened for the Summer day. The different kinds of curious shoes never touch the matted floors. You can generally tell the number of inmates present at a home, or the number of guests at a hotel, by counting the shoes at the door. In well-to-do homes cleanliness is very marked, but rags and filth are plenteous in some quarters. The rich man, in silk dashes, in jinrikisha, by his begging fellowman. The extremes of life are here, as elsewhere.

In my occasional letters only a few things can be told. If you are interested, you may read more in books. H. G. HAWKINS.

Matsuyama, Japan, Jan. 28, 1893.

MR. EDITOR: As I never see any letters from Rosetta, I thought I would write one. I am a little bachelor; only weigh about 100 pounds. I go to Sunday-school every Sunday. I love the church. Our church is named after Bishop C. B. Galloway. Don't you think the Bishop ought to dedicate our church? I do. I will close by asking a question: Who was the oldest man that ever lived, and died before his father? I remain,

Your bachelor friend, CECIL I. BASS.
Rosetta, Miss.

The Same Knife.

The following clipping from an exchange is worth more than one thought:

A learned professor was explaining to his class how the identity of a thing might remain even with the loss of its parts.

"Here," he said, "is this penknife. Now, suppose I lose this blade and replace it with a new one—you see it has three blades—is it still the same knife?"

"Yes! yes!" cried the class.

"And suppose," he said, "I lose a second blade, and replace it with a new one, is it still the same knife?"

"Oh, yes!" said the class.

"And suppose," he said, "I lose the third blade, and replace it with a new one, it is still the same knife?"

The class eagerly responded, "Yes!"

"Now," said the professor, triumphantly, "suppose I lose the handle, and have a new one made, is it still the same knife?"

"Certainly!" roared the scholars.

But here a youth arose, one of the clear-headed kind.

"Professor," said he, "suppose I should find those three blades and that handle, and put them together again, what knife would that be?" The professor's answer is not recorded.

"Can't you change your seat to the other side of the car?" some one asked a little girl who had been sent to the country by the Country Week Association of Philadelphia. The child hesitated, fearing that she might lose many a pleasing sight from the car window by changing her seat. Then, thinking that she would investigate the matter she asked, "Is the country on both sides of the car?"

A little four-year-old was coasting down hill holding his dresses tightly. "Look out, you'll hurt yourself," called his mother. "Oh, no! I've not afraid. See, I've holding on to myself."

The evenness of youth are drafts upon old age, payable with interest, about thirty years after date.—*Colton.*

The Secret of Success.

Over fifty years ago a youth, working on a farm, asked his father to give him money enough to buy a gun. The old man could not spare it, but the boy, nothing daunted, found an old piece of iron about the place, and in the course of time contrived to make a gun barrel out of it, with the very meager facilities afforded by a country blacksmith's shop. He had not the materials to make a lock and stock, so he walked to the nearest town and traded for the necessary attachments, and was encouraged by the smith for having made so good a shooter; this gave him the ambition to make another, so he went to cutting out grindstones from the native rock to raise money for gun materials; in a short time there was a considerable demand for guns of his make. During the French war with Prussia he was called upon to furnish guns for the army, and in less than eight months he made and delivered to the government of France rifles of a particular pattern, costing five millions of dollars, which amount was duly paid. The same man furnished rifles for the United States, South America, Rome, Spain, Egypt and Japan. The farmer's boy who wanted a gun was Elphalet Remington, of Ilion, N. Y. Not satisfied with this achievement, he has recently completed a sewing machine, which is reported to represent the latest and most perfect advance in the improvement of this important adjunct of domestic economy, and then the typewriter. This is the type of a boy who, when there is not a way, makes a way for himself. Many a youth would have sat down and pouted, thinking over what a hard thing it was that he could not get a gun, with hard thoughts against the father for being so stingy. Not so with young Remington; he wanted a gun and was determined to have it; the very necessities of his situation stimulated him to the exercise and consequent development of his powers of planning and devising; in other words, of thinking for himself. And such are they, the world over, who achieve gilded success. Those who think for themselves, plan for themselves and upon themselves to act. So it was with Fitch and Goodyear and Howe. Their early history was the history of a struggle with privation and want and litigation, and almost despair; and the immortal Morse must be added to the list, owing all to their struggle against poverty and want. But as the human mind is constituted, it is better to struggle than to be idle; better to work than to wait; better to lean on one's self than on another. It is the men who, as boys, are goaded for a foothold in the world, who now wield the world's destinies, and do the most to mould its history.—*Selected.*

A Boy Who Read.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of curiosity about the world. And one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not take at all with others. The only thing is to take hold somewhere, and to begin to use the art of reading to find out about things as you use your eyes and ears. I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining-table, who liked to read the encyclopædia. He was always hunting round in the big books of the encyclopædia—books about his own size for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books, exactly as he would ask a living authority, and kept at it until he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred, and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires and signals and bells, and to do a number of practical and useful things, and almost before he was able to enter high school he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had.—*Charles Dudley Warner.*

Mr. Gladstone at Home.

When relieved from the affairs of state, Mr. Gladstone finds no pleasure so great as in home life at Hawarden. There his family are gathered together, and the great man romps and plays with his grandchildren as though he never knew what it was to be blamed for everything that went wrong in all Great Britain and her colonies. Mr. Gladstone is a wonderful scholar, a busy writer and speaker, but the little Gladstone children know him best as a good, kind grandfather who is fond of fun. He, too, would prefer to enjoy their company rather than to be surrounded by England's great men at an all-night session of Parliament. His other recreations are walking, and—this is really very funny—chopping down trees. Our great George Washington, according to tradition, had a like fondness in his youth, but by the time he became President he had probably outgrown such fancies. Mr. Gladstone, however, is an expert woodman, and though he don't destroy valuable cherry-trees, he goes out with his axe and takes the keenest pleasure in felling trees to Hawarden park. A visitor to the castle one day noticed an axe behind the door in the great hall, where it had been left by the statesman after one of his chopping expeditions. A curious ornament for such a place, it seems. It may be out of compliment to the boy George Washington and his hatchet that the "Grand Old Man" prefers to use an American axe.—*Harper's Young People.*

POWER OF TRIFLES.—A little plant was given by a kindly neighbor to a sick girl. In trying to take care of it the family made changes in their way of living. *First they cleaned the window*, that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. The clean window made the rest of the room look so untidy that they used to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, which kept him at home several evenings. After the work was done he stayed at home instead of going to the club-house. With the money saved he bought comforts for the home. Thus the little plant brought a real blessing to the home.—*Exchange.*

"Well, Johnny, did you have a good time Christmas?"

"A good time? Well, I should think I did. Ma had to sit up with me for the next three nights."—*Boston Courier.*

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

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MARRIAGES.

DAUGHERTY-KENT.—At the residence of the bride's father, East Baton Rouge parish, near Deer Ford Church, March 2, 1893, by Rev. Wiley Brown, Mr. Willie Daugherty and Miss Josephine Kent.

HALFORD—SELBY.—At the residence of the bride's father, near Phœnix, Yazoo county, Miss., Feb. 19, 1893, by Rev. A. D. Miller, Mr. J. T. Halford and Miss Lon Selby, all of Yazoo county, Miss.

FOUCETT-BAILEY.—At Mr. Clay McMullen's, March 12, by Rev. J. M. Morse, P. C., Mr. E. L. Foucett and Miss Ora Bailey.

RUSSELL-LOGAN.—At the Methodist Church, Hickory, March 14, by Rev. J. M. Morse, P. C., Mr. G. E. Russell and Miss Ruby S. Logan.

SPEARS—HARNES.—At the residence of the bride's mother, Lumberton, Miss., March 7, 1893, by Rev. J. S. Parker, Mr. C. M. Spears, of Tylertown, Miss., and Miss Lula Harnes.

BREED-WEAVER.—At the residence of the bride's mother, Lumberton, Miss., Feb. 23, 1893, by Rev. J. S. Parker, Mr. W. J. Breed, of Aurora, Ill., to Miss Ida Weaver.

McCORMACK—SHURLEY.—At the residence of the bride's father, Feb. 22, 1893, by Rev. R. T. James, of Yazoo City, Mr. R. F. McCormack and Miss Mattie Shurley, both of Free Run, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

RAWLS—Mrs. ELLEN E. RAWLS (nee Harrell) was born in Tuscaloosa, Ala., Jan. 15, 1821, and died in New Orleans, Jan. 21, 1893.

Sister Rawls was one of the old guard of Felicity Street Church, and as such only surrendered her commission with her life. What dangers had she seen, what conflicts passed, what deaths endured, before the final summons of "well done, good and faithful servant," came to her! A half century ago was the era of romantic conversions, and hers was of thrilling interest, combining as it did both the elements of providence and grace. On the way to attend worship at another church on a gusty morning she was literally blown by a strong wind out of her course and into a chapel where revival services were being held, and here heard from the officiating minister a testimony concerning the conversion of his own father, that presented a picture of doubts and difficulties so utterly like her own, that she could not doubt that God's voice was in the service for her, or that his hand had guided her to the place. In the pew which she occupied lay a tract that supplied to her all further information, and, availing herself of the offer of mercy extended to penitents at the close of the service, she was immediately blessed and enabled to go down to her consecrated home.

From that hour began a life of remarkable self-denial on the one hand as on one pledged to suffer for Christ, and on the other of passionate endeavor as a servant of him who said, "Go work in my vineyard;" that is not often paralleled in the age in which we live. Even in her last days, when decrepit from the effects of disease, she would totter along the street on errands of mercy, and not unfrequently drag her suffering body to the bedside of afflicted neighbors to share with them, as the best gift which she could bestow, a voice of warning or consolation. Her piety, like her faith, was of the robust kind, inured alike to toils and conflicts, and following the example of her Lord, she would not only bear her cross, but it need be fall under its weight. A sufferer for years from acute disease, she was nevertheless an example of cheerfulness which none could see without being impressed by it, or possibly reminded of that brilliancy of sunlight which sometimes visits us from the region of cloud or storm. What patience must that have been which never murmured at daily tortures like those which in a former age ungenerous tyrants were wont to bestow upon the bodies of helpless victims to feed their appetite for cruelty, and what resignation must that have been which no lightning flash of pain could betray into the mood of repining!

Having been a member of Felicity Street Church for many years, she had many pleasant reminiscences of the olden time, and delighted to talk of the old pastors to whose memory she was devoted. Indeed, she had been so intimately connected either as leader or promoter with every era, as well as incident of this religious community from the time of its organization, that anything like an extended obituary of her would practically embody a history of the church from its beginning to the present date. She was an exemplary wife, sister, daughter and mother, and if there be any other relation not included by these terms as citizen, patriot, Christian, they are perhaps all included under the summary with which we delight to conclude this brief tribute, that having served her generation faithfully by the will of God, she fell on sleep." As an afflicted family, community, church, we "weep for her not as those who have no hope."

J. M. HEARD.

KENNEDY—Col. HYDER ALI KENNEDY was born in Chambers county, Ala., A. D. 1810, and died at his residence in New Orleans early in January of the present year. He became a member of the Methodist Church soon after his marriage, which occurred a few years subsequently to the war, and lived in its communion until the close of his life.

His education was obtained at the famous University of North Carolina, located at Chapel Hill, and as he had just reached manhood when the war broke out he enlisted as a soldier in the Southern Army, and during the entire war served with Gibson's Division of the Army of Tennessee. In the army his character was that of a brave soldier, true to every trust, and meeting frequent promotion as the reward of efficient and gallant service. After the war he was almost constantly engaged in civic employment to the great satisfaction and profit of the public he served, and with an uniform record of fidelity and stainless integrity. In private life he had few or no enemies, and by all familiars was both admired and loved. His friendships were intensive and never broken but by the revealed unworthiness of their object or the decree of Providence. By a strange coincidence some of those who sustained particular intimacy to him in this relation were called away from earth at a date closely corresponding to his own death. May there not have been a providence hidden in the coincidence as well as behind it? In religion Col. Kennedy was undemonstrative but faithful and true. He was in official positions until the time of his death, and deeply concerned for the prosperity of his Master's cause. He will be greatly missed in the councils as well as in the public worship of the church of which at the time of his death he was a member. In the domestic circle Col. Kennedy was distinguished for unusual affection and refinement of behavior. He was at once the idol and presiding genius of the home. If Christianity has made any desert to rejoice and blossom as the rose, it has been that barren waste of family intercourse which in all barbarian lands has been proverbially destitute both of perfumes and fruits. And here our brother was seen at his best, as husband and father worthy the best models of chivalry, and whose errors was all on the side of generosity and affection.

He suffered much in his last illness, but with patience and entire resignation. Not long before his death, and while discussing with the writer the probable issue of his disease, he professed a hearty resolve both to do and suffer the will of his Maker. And in his very tones and manner of speech, though more than commonly cheerful, there seemed to be a prophecy of the end. Let us be comforted with the thought, that he both lived and died well, and left to loved ones as to the world a richer legacy than that of crowns or estates.

J. M. HEARD.

MYERS—Bro. JOHN D. MYERS was born March 22, 1860, and departed this life on Jan. 31, 1893.

Bro. Myers was denied that parental care and affection with which so many are blessed—both parents dying when he was quite young. His educational and financial standing, at death, was principally due to his own personal efforts, guided and assisted by Divine Providence. He professed conversion and united with the M. E. Church, South, at Girard, La., during a meeting held in the month of September, 1889. Was happily married to Miss Carrie Patterson, Feb. 13, 1890; and after living a short time at Girard, removed to Rayville, where he closed his earthly mission. In his business relations he was strictly honest—"rendering to all their due." As a husband, faithful and true; as a father, loving and tender, and as a Christian, his example was worthy of imitation. The future to him was not dark; "he knew in whom he had believed," and seemed resigned to the divine will. I feel that I can truly say, "Servant of God, well done; rest from thy labors."

May God bless the sorrowing wife and the two dear little children, who survive!

I. T. REAMES, Pastor.

LEWIS—Mrs. CHARLOTTE E. LEWIS was born Feb. 22, 1867, and died at the home of her father, in Girard, La., Jan. 25, 1893. Sister Lewis was blessed with God-fearing parents, who endeavored to bring her up "in the nurture and admonition of the Lord," and, as a result, she united with the M. E. Church, South, several years ago, and tried to obey her rules until released from this obligation by death. She had many warm friends in this little town and adjoining country who feel that in her death they have sustained great loss.

During her illness the writer had no conversation with her concerning her decease; but when she was nearing the eternal world her anxious father asked her the question, "Are you afraid to die?" to which she replied, "No." Her death—caused from pneumonia—was extremely painful, but the agony was that of physical and not of the spiritual being—of the body, not the soul. We are made sad by her death, but hope to meet again in heaven. May God sustain the bereaved loved ones!

I. T. REAMES, Pastor.

LYNCH—Died, at his residence in Guldman, Ark., G. G. LYNCH, Feb. 6, 1893, at the age of fifty-eight years seven months and nine days. He was born in Smith county, Tenn.; was married to Miss Mary E. Richards, in Houston county, Texas, at her home, "Argyle," Sept. 25, 1866. He joined the church under the ministry of Rev. J. T. Daves, and lived a consistent life until God called him home.

The doctor who attended him in his last moments said, "It is worth living a Christian life, to be enabled to die like that." His wife, in this her greatest bereavement, says he has given her such happiness that death can not mar it utterly; and his pastor says, "The most appropriate text of Scripture for his funeral is, 'Let me die the death of the righteous, and let my last end be like his'" The writer knew Bro. Lynch intimately and loved him very much. He was one of God's noblemen. God bless the widow in her bereavement!

H. O. WHITE.

NOBLE—On Jan. 6, 1893, death, with its cold and ruthless hand, lifted the lid of Earth's casket and took therefrom a precious gem.

"Baby Joe" was an only son of Mr. and Mrs. Thos. Noble. He was loved by many hearts, and ever tenderly cherished by fond parents; but, alas! he did not live long to brighten their home. A disease, which by science could not be quenched, threw its death-like arms around his little form and fled with its precious burden. Ah! another bright flower has been plucked by the grim hand of death. But God knows best, and we believe his blessings were upon him, for he did not suffer long, but was carried to a home beyond by him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Fond parents, grieve not for "Baby Joe," for he is now "safe in the arms of Jesus," and we are sure our loss is his eternal gain.

A COUSIN.

East Baton Rouge parish, La.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep—had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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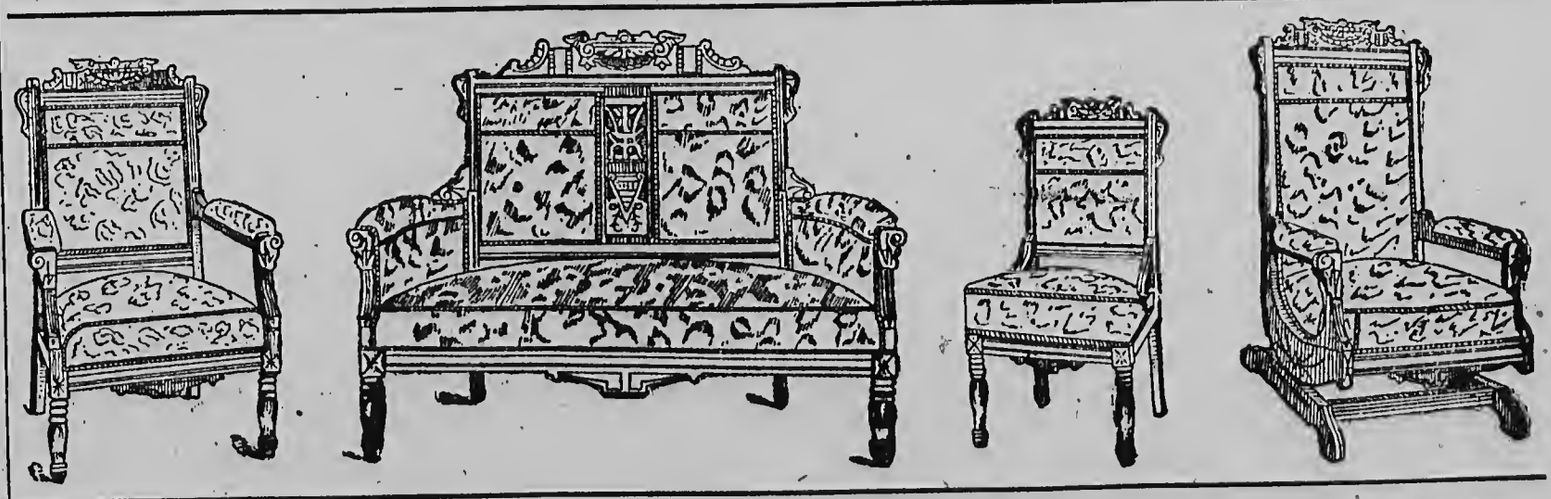

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | J. G. GRANT, | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Tunica	Mar. 26
Hollandale	Apr. 2
Gunnison	5
Hillhouse	9
Rosedale	11
Bolivar	13
Avon	16
Greenville	23
Shelby	30
Clarksdale	May 2
Shaw and New Salem, at Poplar Grove	7
Friar's Point	10
Coahoma	11
Belen	14

District Conference at Greenville, April 21-28.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Apr. 8, 9
Okolona station	15, 16
Verona and Nettleton station	22, 23
Shannon	28, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	10
Prairie	13, 14
Amory and Smithville	20, 21
Athens	27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Houston and Wesley	17, 18
Tremont	21
Buena Vista	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Lexington and Tchula, at Tchula	Mar. 25, 28
Ebenezer, at Ebenezer	Apr. 1, 2
Pickens, at Richland	8, 9
Belzoni, at Townsend Lake	15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Louisville circuit, at Noxapata	26
Rural Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 25, 28
Greenwood station	Apr. 1, 2
Carrollton; at Longview	8, 9
Sidon, at Ita Bena	15, 16
McNutt, at Shell Mound	24, 23
Indianola	29, 30
Brooksfield, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Valden	10, 11
Lebanon	17, 18

Preachers' meeting at Carrollton, March 30 and 31.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford	Mar. 25
Columbus station	26, 27
Starkville circuit	Apr. 1, 2
Brooksville	6, 8
Tibbee	10
Columbus circuit	15, 16
Pheba	21, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Shuqualak	10, 11

District Conference meets at Mayhew station, April 27-30.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs, at Holly Springs	Mar. 25, 28
Holly Springs circuit, at Hudsonville	Apr. 1 2
Byhalia circuit, at Emery	8, 8
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	22, 23
East Holly Springs	29, 30
Counersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville, at Wesley	Mar. 25, 26
Courtland, at Center Hill	26, 27
Como, at McGee's	Apr. 1, 2
Morganaville Miss., at Forest Hill	8, 9
Hernando	15, 16
Nesbit's, at Pisgah (Tues.)	18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 6, 7
Panola (Wed.)	10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	26, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville	Mar. 25, 26
Water Valley station	26, 27
Charleston	Apr. 1, 2
Chapel Hill	8, 9
Tocopola	15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill (Wed.)	26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Phillips'	Apr. 1, 2
Flora, at Livingston	6, 9
Yazoo circuit, at Short Creek	15, 16
Yazoo City (at night)	16
Jackson—Capitol Street	22, 23
Jackson—First Church	22, 23
Benton circuit, at Bowman Chapel	29, 30
Mount Olivet circuit, at Satartia	May 6, 7
Madison, at Pearl River	13, 14
Edwards	20, 21
Silver Creek circuit, at Silver City	27, 28
Tranquil, at Eden (Wed.)	31

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End	Mar. 25, 26
Meridian—East End (night)	26, 27
Vossburg circuit	Apr. 1, 2
W'boro and S., at State L. (Sun., Mon.)	3, 10
Leakesville, at Leakesville	15, 16
Enterprise and S., at Stonewall (Tu.)	18
Lucutia, at New Hope	21, 23
W'boro circuit, at Buckatunna (Tu.)	25
Shubuta circuit, at Quitman	29, 30
Marion circuit, at Marion (Wed.)	May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope (Tu.)	16
Linwood circuit, at Bethel (Thurs.)	18
Daleville circuit, at Union	20, 21
Blunsville circuit, at Blunsville	27, 28
Why Not circuit, at Toomsuba	June 3, 4
Lauderdale circuit, at Brogan	17, 18
Meridian—Central (Wed. night)	21
Chunkey circuit (Thurs.)	22

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Heidelberg circuit, at Philadelphia	31, Apr. 1
Ellisville circuit, at Laurel	2, 3
Hattiesburg (Conf. 2 P. M.)	3
Columbia circuit, at Hopewell	6, 8
Mt. Carmel circuit, at Mt. Moriah	13, 16
Williamsburg circuit, at Bethel	22, 23
Purvis circuit, at Purvis	29, 30
E. Pearl M., at Orvisburg	30, May 1
Americus and Zion, at Big Fl	6, 7
Zion Church (Sun. night)	7
Moss Point (Conf. Fri. night)	12-14
O. Springs and Scranton, at S	18, 14
District Conference, at Pearlington	16-21
Pearlington (Q. Conf. 2 P. M.)	19

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 1, 2
McComb City	8, 9
Holmesville	15, 16
Magnolia	16, 17
Beauregard	22
Brookhaven	23, 24
Summit	28, 30
Caseyville, at Gallatin	May 6, 7
Bowerton, at Rehoboth	12
Lebanon, at Blue Hill	18, 14
Wesson	20, 21
China Grove, at Sartins	27, 26
Brookhaven circuit, at Adams Ch	June 3
Providence, at Pine Grove	9
Pleasant Grove, at Pine Grove	10, 11
Adams, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Crawford Street	Apr. 1, 2
S. Vicksburg and Jefferson Street	1, 2
Jefferson Street, Natchez	8, 9
Wesley Chapel	8, 8
Martin, at Martin	15, 16
Washington, at Kingston (Wed.)	19
Roxie, at Beech Grove	22, 23
Learned, at Dry Grove	28, 30
S. Warren, at Bovina	May 6, 7
Utica station (Wed.)	10
Rolling Fork, at Arguilla	13, 14
Fayette (Wed.)	17
Meadville, at Nebo	20, 21
Sunflower, at Sharbrough	27, 28
Warren, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 18
Hermanville, at Hermanville	24, 25
Rocky Springs (Wed.)	26

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Morton and Forest	Apr. 8, 9
Shiloh	12
Decatur, at Centerville	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Pleasant Grove	18
Lillishoro, at Mt. Zion	22, 23
Neshoba, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	6, 7
Fannin, at Union	13, 14
Brandon station	15
Clarksburg, at Lodahar	16
Carthage and Walnut Grove, at O	20, 21
Mootrose, at Cedar Grove	27, 28
Raleigh	June 2
Trenton	3, 4
Homewood, at Grange Hall	10, 11
Westville	17, 18
Marvin	24, 25

C. MCDONALD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Percy Creek, at Percy Creek	Mar. 25, 28
Woodville, at Woodville	26, 27
Bayou Sara, at Concord	Apr. 1, 2
Jackson, at Jackson	2, 3
Wilson, at Pine Grove	8, 9
Clinton, at Clinton	9, 10
East Batou Rouge, at Meador Chapel	15, 18
Slaughter, at Betoville	21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at C	29, 30
Port Vincent, at Huff's Chapel	May 6, 7
Springfield, at Springfield	7, 8
Franklinton, at Fisher's	10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	19, 14
East Feliciana	20, 21
Wilkinson, at Pisgah	28, 24
North Wilkinson, at Mars' Hill	26, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bayou Claire	Apr. 1, 2
Lecompte, at Cheneyville	2, 8
Pineville, at Fellowship	8, 9
Colfax, at Colfax	15, 16
Ada, at Liberty Chapel	22, 23
Alexandria	29, 30
Dry Creek, at D. C.	May 6, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	19, 14
Montgomery, at Winfield	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Trout Creek	June 3, 4
Chicot	10, 11
Melville	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Monroe	Mar. 26, 27
Bastrop, at Bastrop	Apr. 1, 2
West Monroe, at Howman's Chapel	8, 9
Oak Ridge, at Mer Rouge S. H	15, 16
Rayville, at Rayville	22, 23
Winsboro, at Magnolia	28, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	25-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La. Pine	6
Oakley, at Holly Grove	10, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Ebenezer	Mar. 25, 26
Arcadia, at Gibsland	Apr. 1, 2
Minden, at Athens	8, 9
Farmerville, at Mount Nebo	15, 18
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	9
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayou	27, 28
Ruston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

Notice.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7¼	— —
Ordinary	7⅝	— —
Good ordinary	6⅛	— —
Low middling	8 7-16	— —
Middling	8¾	— —
Good middling	9⅛	— —
Middling fair	9⅜	— —
Fair	10⅝	— —
Galveston middling	8¾	— —
Mobile middling	8⅝	— —
Memphis middling	8 13-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3⅝
Fully fair	3 3-16	3⅜
Good fair	2⅞	3⅛
Common	2¾	2 13-16
CENTRIFUGALS		
Seconds	2¼	3½
Prime yellow	3 15-16	4
Grey white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	1¾
Good	3¼	3⅜
Fair	2⅞	3
Prime	— —	— —
Rough, ₩ bbl	1 25	2 50
POLISH, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	3 60	3 65
Fancy	3 35	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 35	2 40
Cream meal	— —	2 75
Grits	2 30	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	51	52
Yellow	51	52
Mixed No	51	52
OATS:		
Western	40	42
Texas rust-proof	38	40
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 50	16 50
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	18 75
Prime Mess	— —	19 50
Rumps	19 50	— —
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11⅝	11¾
Sides, long clear	11⅝	11¾
HAMS:		
Sugar-cured	15	18
DRY SALT MEATS:		
Shoulders	— —	9⅝
Sides, short rib	10⅜	11
Sides, long clear	10⅜	11
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	20	— —
Common	17	— —
TEAS:		
Choice	18	65
He-No	— —	— —
BUTTER:		
Western Creamery	30	— —
Western Dairy	20	24
Common	— —	— —
LARD:		
Refined	9¾	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	50	52
Lard, Extra No. 1	— —	90
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, I	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6¼	— —
Jute, 1¾ lb, ₩ yard	5¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	3 00	4 00
Chickens, Southern	4 10	4 50
Young	2 75	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	11½	12
Southern	12	18
WOOL:		
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	20 00	— —
Meal	23 50	26 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—Times-Democrat, March 21.

The Value of a Dollar.

Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping-stones to success. It is also desirable that everyone should know that a half dollar will buy a bottle of

DICKS' MULENOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves nausea.

Ask your dealer for a bottle.

Employment for All.

We want active men and women in every county in the South to represent us and to sell our publications. We pay high commissions, and in addition allow our canvassers the privilege of general agents, which insures them extra profits. In this way you can make as much and even more than on your own sales. Our books are written by standard authors, and are just what the public want, as shown by our agents' reports. One agent sold $165 worth in four days last week. Our self-pronouncing Bibles are unsurpassed, and meet with high favor. Now is the time to enter the work. Write for terms and catalogue. Homer Publishing Co., Wm. Cooksey, manager, Homer, La.

To Whom It May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

NEWS OF THE WEEK.

DOMESTIC.

St. Patrick's Day, March 17, was fittingly celebrated by the Irishmen of this city. The Ancient Order of Hibernians had a large parade.

The famous Tremont Temple in Boston, used as a Baptist Church, was totally destroyed by fire on March 19. Loss is estimated at $385 000.

Ex-Senator James B. Eustis, of Louisiana, has been appointed to the French mission by President Cleveland, and the nomination has been confirmed by the Senate.

The problem of underground wires for electric railways is said to have been successfully solved in Hartford, where a section of street railway is now operated by this system.

The railways of the United States carried in round numbers 530,000,000 passengers during 1892. They also killed 293 people. About 784,000 men are given employment by them the year round.

New regulations regarding precautions in admitting immigrants to the United States have been issued by Secretary Carlisle. They impose additional restrictions upon all immigrants and steamships from cholera-infected parts or localities.

The Swedish exhibit will be one of the finest at the World's Fair. The government appropriated about $100,000 for the exhibit, and that amount, in proportion to the population of other countries, was the largest appropriation made by any European country.

A Beauregard memorial meeting was held in this city on March 17, and it was attended by a large and representative audience. The committee from the city of Charleston, sent to receive the sword of Gen Beauregard, bequeathed by him to it, was present and participated in the ceremonies.

The Clothing Cutters' Union in New York City started a series of strikes on March 17, which if persisted in is likely to cause a lockout of about 800 cutters by the Clothing Manufacturers' Association, and this will have the effect of throwing between 6,000 and 7,000 tailors out of work.

The Sundry Civil Service bill lately passed by Congress contained an appropriation of $10,000 to be paid the lady managers of the World's Fair in quarters minted for the purpose. The ladies expect to put the new souvenirs on the market at $1 apiece. Indeed, it is reported that one enterprising speculator has offered $40,000 for the entire lot.

At a meeting of the Board of Directors of the Jefferson Davis Monument Association, held in Richmond, Va., the president was authorized and instructed to proceed to New Orleans to make such arrangements as he shall deem necessary and proper to remove the remains of Hon. Jefferson Davis from that city to Richmond and determine the route by which they shall be removed.

There is to be a monument of coal at the World's Fair 50 feet high, 10 feet square at the base and 4 feet square at the top. It is to be exhibited by a Pennsylvania coal company. It will be constructed in sections 16 feet long, and put together at Chicago. Pieces of coal will be selected that will show, when placed in position, all the connecting minerals that are found in the mining of coal.

FOREIGN.

M. Jules Ferry, the celebrated French statesman, died on March 17.

Terrible destruction and desolation have been wrought by the floods in Australia.

The senatorial elections in Spain have resulted in a sweeping victory for the monarchists.

The final vote on the German Army bill in committee has left the government face to face with a definitely hostile majority.

In Denmark it is the law that all drunken persons shall be taken to their homes in carriages provided at the expense of the publican who sold them the last glass.

A mass meeting of women was held in Londonderry a few days ago to protest against Irish home rule. Something like 30,000 women are said to have attended, and the most intense feeling was manifested.

Queen Victoria, it is said, intends to leave Windsor for Florence within the next fortnight and will be absent from England over five weeks. She will be accompanied by Prince and Princess Henry of Battenberg, and her suit will consist of six persons and about fifty servants.

John Dillon, M. P., in speaking to a large Glasgow audience, last week, scouted the idea of the persecution of Protestants by Catholics in Ireland. Nevertheless, he said, the Irish were willing to submit to the humiliation of having clauses for the protection of the Protestants in Ireland inserted in the Home Rule bill.

The operative cotton spinners of Manchester, England, have offered to resume work if the reduction of wages be limited to 2½ per cent. They also suggest arbitration as the means of settling future disputes between masters and men. The strike of the cotton spinners, which has lasted almost five months, was caused by an attempt of the masters to enforce a five per cent. reduction.

On account of the spread of cholera in certain districts of Russia, a congress of sanitary officers has been summoned to meet and arrange for protective measures. In the province of Podolia, which adjoins Galicia, and has considerable trade with Austria and Germany, the number of cases of cholera in the last fortnight of February, according to the official report, was 305, of which 59 were fatal.

"Brace up" is a tantalizing admonition to those who feel all tired out, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is wonderful.

Best family cathartic, Hood's Pills.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. W. Morse, H. P. Lewis, S. J. Davies, Thos. B. White, J. M. Franklin, T. K. Fannt LeRoy, T. Cameron, J. W. Ellison, G. W. Bachman, Geo. Jackson, H. L. Norton, F. A. Whitson, B. F. Lewis (2), J. M. Morse, J. T. Heuning, J. L. Sanders, F. A. Whitson, N. B. Harmon, Jno. H. Rogers, A. W. Langley, T. C. Mimms, L. P. Meador, J. P. Ilanoy, J. H. Foreman, D. C. Langford, Robt. P. Howell, J. W. Medlock, J. H. Evans (2), Isaac L. Peebles, H. R. Caldwell, Henry E. Partridge, C. D. Atkinson, A. D. Miller, J. M. Johnston, R. I. Allen, Wm. G. Evans, Geo. Bancroft (2), B. A. Beeson, D. P. Gamble, H. M. Ellis, G. D. Anders, R. E. Rutledge, Ira B. Robertson, V. V. Boono, W. L. Linfield, G. W. Ferrer, A. C. Burt, T. Cameron, C. G. Andrews, L. S. Jones, T. B. Holloman, B. F. Jones.

Messrs. A. B. Saucier, Wm. Cooksey, Cherry Brothers, S. W. Collins, James Drake, Dr. W. E. Hawkins, L. J. Dodge, J. A. Mohead, D. Harmon, W. M. Teague, J. W. Stewart, T. W. Jay, A. L. Denham, Laird & Dominick, F. A. Dicks, R. W. Millsaps, W. C. Anderson, S. J. Miles, H. Kohnke, L. N. Danizier, Wm. Childs, I. T. Felps, Dayton Hale, L. T. Jenkins, J. M. Stafford, F. Gregory, B. Head, E. Farley, C. C. Griffin, G. E. DuBois, H. L. Venable, T. D. Dawson, J. B. Rawls, Thos. L. Bunch, Wm. Town, T. W. Saunders, M. M. Evans, A. L. Denham, N. J. Harris, W. W. Williams.

Mesdames G. B. Browne, M. C. Jones, Jane Sumner, M. F. Baker, G. I. Tilden, B. Saucier, Mery Dunnlog, L. J. Dicks, M. E. Pleasants, Jno. Tally, E. A. Runnicutt, Jno. A. Ellis, Narcissa B. Elton, L. B. Hayes.

Misses Lillie Carter, E. A. Deacon.

March 21.

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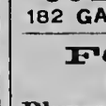

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—OF—

THE M. E. CHURCH, SOUTH.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Rev. John A. Ellis.

BY BISHOP CHAS. B. GALLOWAY.

The Rev. John Alexander Ellis was born near Murfreesboro, Tenn., April 27, 1830, and, after a life of singular devoutness and usefulness, died at Moss Point, Miss., Feb. 16, 1893. He was the thirteenth of the fifteen children given his godly parents, all of whom, with true Hebrew reverence and joy, were hailed as tokens of divine favor. Few more holy and well-ordered homes have blessed the church and world than the one presided over by Hicks Ellis and Tabitha Gunn. One of the daughters—now a devout mother in Israel—says of that happy Tennessee home: "Obedience and reverence were so wisely instilled that they became a part of our nature. Our house was the resting-place for the tired itinerant, and no duties ever prevented the family from attending the week-day appointments."

At an early ago John entered the employment of his brother, removing with him to Huntsville, Ala., and devoted some years to the mercantile business. In that calling he soon became efficient, and, doubtless, would have achieved large success but for the call of Providence to another and wider sphere. Converted at the age of fourteen, he joined the Methodist Church at Huntsville, Ala., under the ministry of Rev. Adam S. Riggs. His espousal to Christ was whole-hearted, and his devotion ardent and unremitting. The conscientiousness so characteristic of his later years was seen in the activity and fidelity of his earliest Christian service. Soon the voice of God was heard—loud, clear, unmistakable, authoritative—calling him to the work of the ministry. Though disappointing many, and well-laid plans, and too modestly estimating his possible fitness for so great a calling, he cheerfully obeyed, and never doubted or regretted the decision of that hour. Not long before his translation he said: "The thought of any other work has never for one moment troubled me since I decided that this was my life mission." And few of the Lord's prophets ever had less desire for worldly applause, or the honors of life, than did this modest, self-denying, consecrated young man.

In order to test his gifts and graces, according to the wise and almost universal custom of that day, he was first given license to *exhort*. This occurred in May, 1849, and in October, of the same year, he was granted authority to preach, and recommended for admission into the traveling connection. His ministry was exceptionally fruitful, and he soon became generally and generously known for evangelistic zeal and distinguished pastoral efficiency. From circuit work he was transferred to the Nashville City Mission, and to his wise planning and successful evangelism our Methodism there is indebted for several of her strongest churches. He laid the foundations on which others have superbly built. His last appointment in the Tennessee Conference was Franklin station, where the heritage of his precious memory abides, and where "his works do follow him."

During the late war he entered military service as chaplain of the Twentieth Tennessee Regiment, and kept heroic step with his brave comrades until their banner was forever furled. One who shared with him the vicissitudes of many campaigns thus writes: "During his service with the Twentieth Tennessee he bound to him 'with hooks of steel' every man in the command. He braved the thickest storms of shot and shell, in his efforts to succor the wounded or console the dying, with a courage and devotion that was truly heroic. Tireless in his vigils at the bedside with the sick, and on the march, how many times have I seen him dismount and put a lame, sick, or tired infantry-man into his saddle! He was my mess-mate. We ate from the same camp-chest, slept under the same tree or canvas-roof, and rode or walked side by side when on the march. I knew him well, and, with his other comrades, surely regret his faith; yet we can rejoice that he has gone to receive the rich reward of his earnest devotion to duty and to God."

In 1863, while serving as an army chaplain in Mississippi, he was married to Mrs. S. H. Hamilton, near Brandon, Miss. Two children were born to them—Rev. H. M. Ellis, of the Mississippi Conference, and Mrs. S. T. Harrison, of Nashville, Tenn.

In 1865 he transferred to the Mississippi Conference, and here spent the rest of life, honored by his brethren, loved by all, and conspicuously useful in his ministry. He had some distinguished virtues, but possibly he was best known and most admired for the balance and harmony of his faculties, the splendid poise and symmetry of his character. Gentleness and strength, tenderness and manliness, considerateness and positiveness, were in him singularly blended. He had the heart of a woman and the will of a martyr. With the grace of gentle speech and the warmth of Christly sympathy, he united a firmness of purpose that never compromised a principle or yielded an honest conviction. For the sorrowing he had a brother's tear; for the suffering, a soothing hand; for the fallen, the largest charity; for the wayward, the longest patience; but for the enemies of his Lord he had a strong arm and a mighty blade "of heavenly temper keen."

He was a man of *clear, reliable judgment*. His power of analysis made him discriminating, his broad catholicity preserved him from prejudice, his well-trained conscience sustained his native courage, and his clear convictions gave him firmness and decision—all eminently fitting him for wise counsel. On this account much of his later ministry was in demand for the presiding eldership.

Too self-denying ever to be controlled by personal ambitions, and too modest to think more highly of himself than he ought, he sought the good of others and not the attainment of private ends. It would have grieved him beyond measure to be suspected of selfish or unworthy motives in advising the appointment of any brother, or the filling of any station. The one who had his perfect confidence, and who is most bereaved in his death, says: "He told me that never, but one time, during a ministry of nearly forty-five years, did he try to influence his field of labor, and then, because of his first wife's illness, which he knew to be fatal, he asked for a work near the home of her son, where she could be properly cared for."

He was a man of clean lips and chaste speech. Impure words and ungenerous judgments never fell from his bridled and sanctified tongue. The now desolate widow, who for the past nine years has been nearest to him in hourly companionship, bears this delightful testimony, "I can never recall one unkind word, or harsh criticism of anyone, from his lips."

As a preacher, Bro. Ellis was eminently spiritual, distinctly scriptural, positively practical, and always helpful. His style was expository, his language pure and critically correct, and his manner earnest and reverent. I have often thought him specially felicitous in luminous statement and in the choice of apt, strong words. While lacking the graces of an elocutionist, he had the charm of unaffected earnestness and sanctified sympathy. One who sat under his ministry for a year or more—a member of his congregation—and for whose discriminating judgment I have the highest appreciation, thus speaks of him: "Reviewing the pulpit utterances that have helped me, spiritually, I discover a large indebtedness to Bro. Ellis. His sermons fed me. He seldom preached in my hearing that he did not give me, at least, *one living thought* of Christ and the Christian life. It may not always have been new or original, but the impression for good lingered and lingers. Every now and then, as the reading of a text of Scripture strangely warms me, or a sweet, refreshing, inspiring *inner* view of Christian life opens before me, I find Bro. Ellis and his ministry are intimately associated with it." Such generous and grateful testimony could, doubtless, be given by many others. And that is the true test and fairest measure of gospel preaching.

In November, 1884—his wife having died several years before—he was married to Miss M. E. Ellis, of Amite City, La., daughter of the late Judge Ellis. This was a happy union of hearts and hands for the glory of God. Theirs was "truly a life without clouds"—consecrated joyously to the service of the church.

After an illness of about two weeks, but not thought to be alarming until a few days before the end came, the faithful pastor, tender husband, loving father, and my honored friend of almost flawless character, sweetly fell on sleep Feb. 16, 1893, in the parsonage at Moss Point, Miss. His son and daughter reached there before he passed away. They heard him say with clear voice and unclouded faith, "There is rest," and saw the weary wheels of life stand still. We buried him at Amite City, La. He rests with an honored company, and with them, on the world's grandest early morning, will have part in the first resurrection.

Jackson, Miss.

From the Work.

Rev. H. R. Singleton: "We have had a week of prayer—I do not know how much self-denial—resulting in about $35 so far. Besides this, $15 has been remitted and $20 promised from this charge, which goes indirectly for the same purpose, making about $70 in all. I have not remitted, hoping to get more."

Rev. H. W. May, Lake Charles, La., March 14: "This will inform you that, after four weeks' illness, I am, in the good providence of God, permitted to engage again in my Master's work. The congregation is growing, and some evidences of spiritual life can be seen. We are praying for and expecting a revival. God bless you in your work, my brother."

Rev. E. G. Kilgore, Rector, Ark., March 18: "We are in one of the greatest revivals of religion at this place I have ever witnessed. At least 125 conversions and reclamations have been reported already, and the good work continues with increasing interest. There has never been such a work of grace in this part of Northeastern Arkansas. Glory to God! Pray for us."

Rev. J. W. Malone, Coldwater, Miss., March 20: "Hernando and Coldwater, Sardis district, North Mississippi Conference, has not only redeemed my pledge made at Conference for the debt, but last Sunday and the Sunday before contributed ninety per cent. of the entire Conference assessment for all the claims. The remaining ten per cent. is in sight, and in a few weeks I hope to clear the decks."

Rev. S. H. Whatley, Pleasant Hill, March 18: "Five of the official members of our first Quarterly Conference. The presiding elder preached comfortingly of Providence. Nine accessions and seventy-six discessions reported. Forty-eight dollars by the Sunday-school for the missionary debt. Hope to have it all in the hands of the Board in time. Good things done the pastor in charge and family by these good people is not done for publication. Congregation increasing. Pray for us."

Rev. R. M. Standefer, Columbus, Miss., March 25: "The results of the Culpepper meeting abide. One hundred men at our mon's prayer meeting Tuesday night. The regular prayer meeting attendance would make a good Sunday morning congregation in ordinary times. We have had additions at almost every service since the meeting closed. Our class meeting is better attended than ever before. There are some of the results, together with the toning up of the entire community religiously."

Rev. P. M. Brown, Amite City, La., March 17: "Have just closed a protracted meeting at Tangipahoa. Meeting lasted eleven days. Bros. N. J. Roberts and W. M. Sullivan rendered efficient and much-appreciated aid. Results: Church quickened and revived; thirteen candidates for membership; many not members of the church professed to be greatly helped, and pledged themselves to lead better lives. The unanimous verdict of the people is, that it was the best meeting ever held in that place. To God be all the praise."

Rev. H. B. Vandenburg, Trenton, Miss., March 20: "The first Quarterly Conference of this charge was held last Thursday, the sixteenth. Notwithstanding that it was the middle of the week, and everyone busy, the attendance was very good. Our presiding elder preached from the text, Matt. xvi, 24, and gave us an instructive and practical view of true Christianity. We feel very much encouraged by the beginning that our people have made. Our report for the first quarter of this year shows an advance over that of last year the same time. The people everywhere along the circuit have extended only kindness to their preacher, and he is praying and working for their spiritual good."

Rev. L. J. Jones, March 11: "Our first quarterly meeting convened on yesterday, the tenth day of March. The day was pretty, and by eleven o'clock there was a good congregation collected to enjoy another quarterly meeting at Pleasant Grove. All the churches on the work were represented. Bro. Woodward was present, and gave us a fine sermon. We had a revival in the Quarterly Conference. After listening to the sermon, there were many bathed in tears. Our people love their presiding elder. They pay him quarterly. His preaching is strengthening."

Rev. N. B. Young, Vancleave charge, Mississippi Conference: "This is my second year on this work. We had many tokens of kindness last year, and they continue this year. We have a great many devotedly pious people on Vancleave work. We are planning for a revival on all lines this year. We are building a new church at Red Hill, and hope to build others. Our new presiding elder, Bro. Partridge, was at his post on the occasion of our first Quarterly Conference. He is the right man for this district. He proposes to hold us all to the law of the church, and he does it in the spirit of the gospel. He preaches as he goes, night and day. He gave us three sermons, and the brethren are delighted with the spirit and power of his preaching. We are looking for a good work on our circuit and the Seashore district this year. Pray for us."

Rev. W. T. Griffin, P. C., Terry, Miss., March 16: "Our work has been moving upward for several months. Four Sunday-schools doing good work; prayer meetings better than at any time since I came to this work, and increase in numbers and interest every week. Our people are getting closer together as Christians, which results in much good work being done. We expect many souls to be saved here this year. Our first Quarterly Conference was held here on the fourth and fifth of this month, and we had very profitable meetings. Presiding Elder Woodward preached three sermons with usual power, getting very close to the people. They were edifying. We have all the materials ordered for a new church at this place, and the carpenters will commence work next week. The other appointments doing well. We are praying for and expecting a 'big' revival here at District Conference, which will be in July."

Rev. H. W. Day, Amite circuit, March 10: "I was sent as supply preacher of Amite circuit. I arranged business for the work, and started out. Filled my first appointment, and all of my appointments since; but, living fifteen miles from my nearest church, and thirty-two from the furthest one, I find I have got plenty to do, having four churches in all. Have had good congregations, and a good interest manifested. Sunday-schools going to work; prayer meeting commencing. A Church Conference is to be held at each church on my next round. People have received me kindly, with open arms and cheerful hearts, and praying for a revival of religion. I think assessments will be paid in full. I have found on this part of the work some very plain footprints of Revs. W. W. Simmons, Mark M. Moore, Wilson Brown, M. L. White, and others. God bless these brethren in other fields, that the Lord's work may still prosper in their hands. Pray for a young preacher on his first work."

Rev. W. M. Williams, Decatur, Miss., March 13: "This, the Decatur circuit, is my first appointment. Arrived on my work before the first Sunday in January. Have filled every appointment this year. Have had good congregations. Have raised enough money this year to pay for the parsonage, except about $60, which we will pay this Fall. We have also had to raise the rent on the parsonage for last year. We have inaugurated our financial system on this work. These people are well pleased with it, and it is working successfully. The preacher and family are bountifully provided for. We have been kindly received and well treated by these good people ever since we came. Nearly every time I come home my wife finds some token of their kindness in the buggy. For example: I brought home this evening two hams, one peck of dried apples, one pair of socks, and some fresh apples to eat, raised here and kept all the Winter. Am taking up my collection for Conference claimants. Yesterday, at Union, they gave me more than I asked for. We expect to pay our debts this year dollar for dollar, and that many sinners will be brought to Christ. Am doing everything I can for the ADVOCATE. I never lose an opportunity for speaking for it. I get a new subscriber every once in a while. Have held Church Conference at every church, and made an ADVOCATE speech at every one."

Good for you, brother.—EDITOR.

Woman's Missionary Society of the Meridian District.

Our district Woman's Missionary Society met at Waynesboro on the eleventh instant. We were met at the train by a committee of ladies, and appointed to our homes, feeling very much like the preachers do when they go to Conference. Bro. B. F. Lewis preached the opening sermon at 7:30 P. M. His discourse was pointed, well rounded, and much appreciated by all who heard it.

Saturday, at nine A. M., our meeting was called to order by our district secretary, and a secretary elected for the occasion. Mrs. Daisy Price being elected, walked forward with an easy grace and took the chair. Short talks were then called for from Bros. Lewis, Moore, Breland and Bradford, who spoke enthusiastically of woman's work, and bade us God-speed. Seven societies reported during our morning and afternoon sessions, Vossburg being ahead, and really the banner society. At 7:30 P. M., after singing, reading and prayer, Mrs. Davis, of Waynesboro, came forward and delivered the address of welcome in a sweet, elegant manner, making us feel thrice welcome to the hearts and homes of the good people of Waynesboro. Miss Bufkin, of Vossburg, responded in a most earnest manner, assuring them of our appreciation of such kindness and hospitality. Then came the address of our district secretary, Miss Sallie Smiley. To say that it was good would but faintly convey the idea of what it was. She spoke beautifully of woman's work, and urged us on to greater things in the future. Miss Evie Dunlap then came forward, looking as if she had just come from China, and sang "Over the Ocean Wave." She was so childlike, and yet graceful, that everyone present felt fully paid for going, if only to hear her sweet voice.

Sunday, at eleven A. M., Dr. Evans entertained the congregation for fully forty minutes. His sermon was "full and complete," and enjoyed by all. At 3:30 P. M. the ladies had a love-feast, and it was, indeed, "good to be there." One talk was especially interesting and soul-inspiring, from Mrs. Williams, who, in a sweet, Christ-like way, told how the Savior had led and guided her for nearly eighty-six years. How it then warmed our hearts to sing,

"E'en down to old age all my people shall prove
Thy sovereign, eternal, unchangeable love."

Sunday evening, at half-past seven, we engaged in a Bible reading—subject, "Letting Your Light Shine," after which Miss Lucy Andrews gave us a recitation in a most bewitching and elegant way, making everyone to feel that her whole soul was in the poem, after which Mrs. Penn rendered a solo in a charming manner. The entire congregation then joined in singing "The Crowning Day." Dr. Evans pronounced the benediction.

Our meeting at Waynesboro will always be a bright jewel stowed away in memory's casket. Each of us delegates know that *we* had the best home, and we not only had a delightful social time, but our meetings were a spiritual blessing to each of us.

MRS. M. A. PEEBLES.

Enterprise, Miss.

Resolved, That we heartily appreciate the untiring efforts of our efficient district secretary, and pray God's greatest blessings upon her in her work for the Master.

MRS. M. A. PEEBLES,
DAISY PRICE,
Committee.

Resolved, That we tender our heartfelt thanks to the good people of Waynesboro for their kindness and hospitality shown the delegates and visitors to the district meeting of the Woman's Missionary Society during our stay among them. May Heaven's benedictions be upon them!

MRS. W. L. WEEMS,
MRS. M. A. PEEBLES,
Committee.

Easter Christianity.

To the apostles every Sunday was an Easter Sunday. The resurrection of their Lord was too recent an event, and too large a one for them to await the circling year for its celebration; the return of their Lord was a hope too high, an anticipation too immediate to allow twelve months to intervene between the days of joyful prophecy. So memory and hope combined to make every first day of the week an Easter, and so to transform the day of rest into a day of life.

But to the apostles, especially to Paul, it was more than a monumental memory and a prophetic hope; it was a constantly recurring symbol of spiritual life. The physical fact of Christ's death might well have been less to Paul than to those who had walked the village streets and sailed the Galilean lake with him; and even the physical fact of his resurrection less than to those who had seen their sun set in blood and tears, with no hope of its rising on the morrow. Certain it is that to Paul the material fact was less than the spiritual verity; the truth of history less than the truth of spiritual life; the resurrection, achieved once for all, less than the perpetual resurrection which it symbolized. To Paul all history was allegorical, as to Christ all nature was parabolic. The story even of Christ's life was like Bunyan's "Pilgrim's Progress," beautiful for itself, but yet more beautiful for the meaning hidden beneath it. Death in its highest sense was but a calm indifference to all things sensual and earthly; resurrection in its highest sense was the advent of an enfranchised soul into a new life of invincible immortality. The death of Christ was only the natural culmination of a life which had been throughout a death to the world, and his resurrection was only the assured expression of a divine life which from baptism to Golgotha had been in heaven. So, while Paul emphasizes the historical fact of the resurrection in a single eloquent chapter, he emphasizes in repeated utterances the spiritual fact which that historical resurrection expressed to the eye and the understanding. We are buried with Christ in baptism; our old man is crucified with him; I count all things but lost that I may be made conformable unto his death; we are dead, and our life is hid with God in Christ; we are crucified with Christ; the world is crucified unto me, and I unto the world—this is Paul's Good Friday. Dead unto sin, but alive unto God, through our Lord Jesus Christ; risen with Christ, and, therefore, seeking those things which are above where Christ sitteth; having our conversation in heaven; dead, yet living, because Christ, the risen Christ, liveth in me—risen? rather rising, following after him daily, if by any means I may attain unto the resurrection of the dead—this is Paul's Easter Sunday.

Christianity, as taught by Christ, as taught by Paul, is neither ritual nor dogma. All forms and observances are but the natural expressions of the inward life; all creeds and confessions are but the tools that help or hinder its free and full development. Christianity is a new created world, springing up at God's command; a pilgrimage out of an old land of bondage into a new land of liberty; a birth out of a happily forgotten darkness of the past into the freedom of the Father's home and the inspiration of the Father's love; a death to the old life, a resurrection into a new and immortal life—the life of God in the soul of man.

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loves me and gave himself for me. Look to Easter reverently, as to the most sacred of all monumental days, the day that points backward to the sacred attestation of invincible immortality; hopefully, as to the most sacred of all prophets, the day that points upward and forward to a risen and a returning Christ; but above all joyfully, as to the sublimest of all sacred symbols, the day that points inward to the soul's resurrection, the power of a divine life hid with Christ in God, that when he doth appear we shall appear with him in glory.—*The Pulpit.*

The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together.—*Flavel.*

THE HELP THAT COMES TOO LATE

BY MARGARET E. SANGSTER.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its hapless strifes with fate,
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the faluting head
Of the ringing shout of cheer;
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifteth far,
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday
It had brimmed with sweet the earth.
A fading rose in a death-cold hand,
That perished in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the dead beyond your call.

For bafiling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

Is the Devil Black?—No. 2.

BY JULIEN C. BROWN, D. D.

In a former article we endeavored to establish the position that it was not avarice which led Judas to betray his Master. In this view DeQuincy concurs and is endorsed by Dr. Chas. F. Deems, of New York, when he says: "He (Judas) may have had some self-seeking in all that he did, but not base treachery and certainly not petty avarice." . . . Without summarizing the argument of the former article, we insist that the charge of avarice as the controlling motive in his conduct has fallen for lack of both common and biblical evidence. And now, to find the true motive which lay as a silent, but intense secret in his bosom, and which finally prompted to his desperate action, must be our object. In determining this we must understand something of the spirit of the times which preceded and existed in Iscariot's day. Through long and dolorous years of submission and slavery, sorrows and sighings, blood and battles, the Israelitish people had been hoping and praying for the advent of their Messiah and the re-establishment of a Hebrew kingdom. Herod sat on the throne of Judea, and Augustus in Rome ruled in the palace of the Cæsars. At this time strange portents were in the air—signs in the heavens above and in the earth beneath—rabbis whispering of fulfilled prophecies—wise men expecting the culmination of remarkable events, and the public mind feverish and excited, while all eyes were looking and all ears listening for some new apparition or voice to move upon the world. Hope had been "long deferred," and the agonizing wail, "How long, oh Lord, how long!" was bursting with more than common force from sickened hearts, when on the frosty air of an early morn there broke over the Judean hills the glad heraldic cry of the Savior's birth. From infancy to youthhood, manhood, and then, the beginning of his ministry was quiet, but intensely serious. Miracles began to attest his divinity and attract a race of beggars, slaves and sick people, while his solemnly grand words fell upon their listening hearts as tones of music from another world, inspiring hope, reviving memories and awakening visions of their former glory as the "chosen people" of God. The days lengthened into months and the months into years while the influence, popularity and power of the wonderful Teacher and Healer increased. The oppressed millions began looking upon him indeed as the long-expected Deliverer, and felt assured that it must be he who "should redeem Israel." Knowing that David's blood ran in pure unsullied currents through his veins, and that a more than mortal voice spoke in his words of matchless wisdom, the people were quick enough to believe in the return of ancestral glory and the re-establishment of a Hebrew supremacy. His personal staff of twelve men, Judas among the number, who were admitted to companionship and the privacy of his quiet hours, shared, of course, in the popular belief and common expectation. So strong was their conviction that the kingdom would be established that it led to quarrelings among themselves as to who should stand highest in the Master's favor when he assumed the crown. In their controversy they involved even the good women. A loving, but ambitious mother was sent, perhaps at the suggestion of her sons, James and John, to ask of Christ that one might be exalted to his right and the other to his left hand in the new kingdom. Observe here—it was this same John who later called Judas a thief, and it was he and his brother who proposed to call down fire from heaven to consume the inhabitants of two Samaritan villages. If Judas was ever possessed of so diabolical a spirit as that, no mention is made of it, and we are tempted to believe him a better man than the one who so violently charged him with dishonesty. That Judas shared in the ambitious views of his brethren relative to the setting up of a temporal throne there can be little doubt. He was a Jew in every drop of his red blood. The tender memories of a holy past as connected with Jerusalem, the "Queen City of the Hills"—recollections of a long line of illustrious kings who poured lustre on Hebrew intellect, and heroic warriors who shed glory on Hebrew arms, mingled with sacred traditions and historic proofs of Jehovah's special and divine love, all fed the race pride of the son of Kerioth and stimulated the highest ambitions for the future of his people. In this perdonable pride and vaulting ambition we think is found the motive which actuated his every step and culminated at last in the wretched betrayal. Place and preferment were as a "burning bush," planted on holy, sacred and secret ground in his heart, always on fire, but never consumed. As the little band would follow Christ over the Palestine hills from village to village, watching with growing interest his increasing favor among the tribes of herdy toilers and busy traffickers, or marking with quiet joy the fiery enthusiasm of the thronging multitudes of all classes and conditions, it must often have been matter of impatient wonder with Judas why his Master did not assume at once his royal crown and announce to the people his kingly right. But so it was, Christ did not. By patient attentiveness, though with ill success, he sought to impress upon all that his kingdom was "not of this world." Their heads were thick and their hearts were sordid. The spirit light which glanced from his eye and the unearthly music which fell from his lips had no answering flash in their darkened minds and no responsive tone in their carnal affections. To the seaside they came by thousands—the Temple and synagogues were filled till they trod one upon another—on the mountain they gathered in dense masses to listen with expectancy to his spiritual truths or to shout and go wild with joy over his material miracles. Almighty is his influence with the people, and his power is omnipotent. Why then, thought Judas and the other disciples, why then does he not declare himself, why does he not end this long suspense and put a stop to this cruel waiting? Time went by. Plots against the life of Christ were thickening. Enemies were becoming bolder and more numerous. The people were beginning to despair of the kingdom and to doubt if Jesus would be their king. Perhaps throughout the land low mutterings of discontent were heard. Judas has become more impatient than anyone. As opportunities for the fulfillment of his most cherished plans and ardent wishes are let slip by the Master, he grows more restless and discontented. Time and again the temper of the public has invited and occasions have been auspicious, but still the Messiah moves on with quiet dignity, bestowing no thought upon the *denouement* so devoutly prayed for by his ambitious followers. Once they would have taken him by force and made him king, but he disappeared out of their hands and departed into a mountain alone.

Palm Sunday is at hand. The Jews are flocking to the feast at Jerusalem by the tens of thousands. The holy city is crowded with near three millions of eager pilgrims and pious worshipers. They hear that Jesus is coming to the city. Gathering up palm branches, they go forth to meet and escort him to the Temple. The people are wild with enthusiasm and crazed with joy. They have found their king and the entry is grand and triumphal. Alas! that their hopes should be blasted and their expectation disappointed. But so it was. Contrary to their earnest purpose, he again refused the advantage offered by the general enthusiasm and allowed the popular clamor to expend itself in boisterous praise and noisy hosannas. Poor Judas saw it all, and the last hope died within him. For three years he had faithfully followed the Christ in momentary expectation of his accession to regal power; and now with three millions of jubilant people to support the claim and a great nation ready to rise in revolt and shed their blood if need be in defense of his cause, the honor is declined and the kingship rejected. With the idea in his mind still uppermost that the kingdom of Christ is to be temporal, the decision of Judas is taken. The dilatory actions of the Master, if not his absolute indifference, not only surprises and disappoints his towering ambition, but suggests to his worldly-wise and astute political mind the thought of precipitating events and forcing the Savior to accept his destiny. He reasons in this way: Three years have now gone by—the people want a king and have offered the crown to Christ on more than one occasion—myself and brethren deserve some recognition for our three years of devotion and faithful service—there is a fitness, and since he will not of his own accord, we must compel him to ascend the throne of David—now is our highest opportunity while Jerusalem is crowded with three millions of ready subjects—I will precipitate the movement by betraying him to his enemies for any sum, large or small—they will arrest, but can not hold or harm him—I know he is powerful enough to defend himself and us—we have seen him raise the dead, still storms upon the seas, feed five thousand and more people on two loaves of bread and five little fishes, have seen him heal hundreds of the lame and sick by a word and even turn water into wine—he will scatter, strike dumb or dead his enemies by a breath of his mouth or a wave of his hand—the kingdom will be set up, and I particularly will be rewarded with place and preferment for my special service. . . . This chain of thought to the mind of Judas was conclusive, and immediately he set about his work, perhaps with more alacrity because of Christ's own words, "What thou doest do quickly." To consider the moral complexion of the betrayal, its right or wrong, he had no time. His ambitious eye was fastened alone upon the results to follow. The sale and delivery was soon effected and the trial begun. How terrible must have been the alternating states of hope and fear, agony and despair, desire and dread which moved the heart of Judas during those dark hours of the Master's arraignment, no one can ever know. That every act of the insulting mob, every move of the vindictive accusers and every decision of the cowardly judge was well known to him we can easily believe. It soon, however, became evident to him that his plan had failed. The quiet and silent demeanor of the Son of God who "opened not his mouth," nor raised his hand to strike dead his enemies, was conclusive proof that his own prophetic words concerning his death were certain of fulfillment. Judas sees clearly that everything is lost. The Lord whom he loved so tenderly, and for whose elevation to royal dignity he had so earnestly planned, would submit to die. For him now there is nothing more to live for—no hope, no future. With every ambition of his life hopelessly crushed out, with every expectation and desire disappointed, and with the added agonizing consciousness of having connived at the judicial murder of the best friend he had ever known, what could he do now but go and die? Grief, despair, sorrow, humiliation overwhelmed him and he died, the victim of a misguided and ill-judged ambition. Has he not had his counterpart in thousands of men since that ill-fated day?

The Influence of Literature on the Church, and the Importance of Colportage.

[This paper was read before the Preachers' Institute of the Columbus district, North Mississippi Conference, and by resolution of that body sent to the NEW ORLEANS ADVOCATE for publication.]

I.—THE INFLUENCE OF LITERATURE ON THE CHURCH.

1. It is conservative, gives stability to thought, and is the safeguard against fanaticism. A church without a literature would be like a balloon given to the winds without ballast, subject to roll and drift in every breeze, or be driven to destruction by every storm. The dignified and circumspect conservatism of the Presbyterian Church is largely due to a rich church literature. To a similar source may be traced the impregnable stability of Romanism. The great body of either of these old, historic churches, on account of church culture, is not easily swayed from its moorings. While small fragments may be thrown off, ever and anon, by the living forces of thought, the churches are largely free from fatal schism.

The greatest blessing of Methodism, next to converting grace, was the rise of literature simultaneously with the organization of the church. This is the sheet anchor which has held her safe in every adverse wind, and has enabled her to weather every storm. Through the wisdom of Providence, when England was visited with an unprecedented revival, there was gathered in it a coterie of sanctified intellects such as no other age had witnessed. John Wesley, the graceful scholar, the profound thinker, the great organizer; Charles Wesley, the theological poet of the ages; Watson, the theologian; Clark, the commentator; Fletcher, the sweet-spirited controversialist—these, and others, gave to Methodism at her very birth a culture which commanded the respect of that age, and will be the wonder of all ages. A church and a literature were born in a day.

2. Literature is stimulating and invigorating; promotes health and growth. It is itself a thing of growth. A growing church must have living, growing thought. A church whose thinking stops or crystallizes with any age loses its usefulness for all succeeding ages. A growing literature gathers up and sets in order the thoughts and feelings of each successive age, adding them to the already accumulated stock of mental treasures. Thus the seed-thoughts and the seed-bed from which the civilization of the future is to be developed grow richer from age to age.

3. Methodism has a noble literature, both periodical and book; one calculated to promote thought, deepen piety, and sanctify effort to the best ends and purposes of life. It is, as it should be, broad, liberal, strong, and Methodistic. It is constantly improving, and tends to make sanctified Christians and intelligent Methodists.

4. Our books and periodicals should be circulated among our people. This is of the very first importance. The people called Methodists can not be healthy and strong as such without Methodist reading. We would by no means have our people sectarian, but they should be denominational. We would have them drink deeply of the great current of modern thought, and then be so imbued with the literature of their church as to make all their learning subservient to the important enterprises of our Zion. Our people can not be carried by a robust and healthy faith into the activities of the church without reading our literature.

II.—OUR DUTY TO OUR COLPORTER.

1. After trying other methods, our church is now adopting colportage as the best means of bringing our publications into the homes of our people. In the early days of Methodism in this country all itinerant preachers were colporters. That was a very effective way of distributing our books. But this is no longer practicable. A division of labor is now demanded. A thorough system of colportage would now be the most effective method of distributing our books and periodicals.

2. Our colporter is doing an integral and important part of the work of the ministry in our church, to which he has received a regular and legitimate appointment. His is a work which requires the co-operation of all the pastors. He is to do his work in their fields of labor. A brotherly welcome and hearty co-operation when he comes into our respective charges will greatly aid him in his labors.

W. S. HARRISON.

The Minutes, and Some Suggestions.

The Minutes of the Louisiana Conference, while a little late, have come out in good style, and the secretary deserves our thanks for his painstaking fidelity in their make-up.

Would it not be better to have more copies printed? I suppose about two thousand copies are sent out, which is about two-fifths the number we ought to have in order to put one copy in each family in the church within our Conference bounds. If we need the Minutes published at all, we need enough to meet the demand.

I have another suggestion, which seems to me of some importance, although it will bring about some radical changes in our statistical reporting methods. I would suggest that the statistical secretary have nothing to do with any financial tables, but that his labors be confined to the items of membership, baptisms, Sunday-school statistics, church property, etc. Let all financial items be reported through the respective Boards. For instance, ministerial support items, including Conference claimants and Bishops' funds, can be reported through the Joint Board. The Board of Missions can furnish the figures on that subject, the Church Extension Board its figures, and so on through the list. It seems to me that the furnishing of statistics is the legitimate work of these Boards.

There are advantages to be derived from this method. The first one is to economize labor. It would lighten the labor of the statistical secretary, and these Boards do not have their labors increased thereby, for they must keep their own statistics anyway. In the next place, it would make our Minutes more intelligible and easy of reference. We would do away with that cumbersome extension page. The Boards could make their exhibits on a single page table, the reference would be easy, and there would be no useless repetitions.

More important than all, there would not be those ugly discrepancies between the footings of the statistical tables and our treasurer's reports. There is no question that brethren report to the statistical secretary every year moneys collected which they do not report to the Boards. This is done inadvertently, no doubt, but it does not look well all the same. And to secure more perfect accuracy and avoid all possible mistakes, it would not be amiss for the secretary to furnish the Boards with blank receipts, so that every preacher would have his own showing for the moneys he has paid in.

I make these suggestions in the hope they may lead to better methods in our Conference reporting. If this plan is not good, suggest a better. If it is good, why not adopt it?

J. W. MEDLOCK.

Washington, La.

"Dancing for the Church."

We were startled by the heading, "Dancing for the Church," in the last issue of our dear ADVOCATE. We had heard of devices not a few, and some very questionable devices for promoting the temporal interests of the church, but this caps the climax. And as it is a new departure, and has been heralded abroad with considerable *eclat*, it will, perhaps, become prevalent. First in the denomination in which it originated, and then, if successful, the disease will spread like a cholera epidemic, which confines itself to no zone, color nor people. We say, perhaps. In view of the possibility of this, we pause and ask, Whither may we drift? It has been a matter of surprise to us for years why amidst the advance of civilization and enlightenment and spread of Christianity, that balls retain their popularity and are in such general use. Bishop Pierce in his published sermon, entitled, "The World in the Church," expresses our mind fully. Speaking of dancing, he says: "I confess I have no patience with it, no toleration of it. I think it the silliest, most nonsensical amusement that rational beings, so-called, ever engaged in. It is heathenish in its origin, a pastime of savages. It is a part of idolatrous worship—lewd, sensual, obscene. This is its history. I confess to no little humiliation that our weddings, dinners, etc., for friends and visitors are so many of them degraded by this heathenish, idolatrous, barbarian pastime. It is a reflection upon our intelligence—as if we could not be polite and entertaining without a hop."

It is strange, yet not so very strange, when we consider that we never have a governor, in this State at least, nor a man to preside over this land of the free and home of the brave, this proud Christian nation, without the concurrent inaugural ball. No matter who he is or to what church he may belong, or how much he may be opposed to such entertainments when at home, when he is elected and goes to Baton Rouge or Washington City, in accordance with a time-honored custom, he submits with due deference to the inaugural ball, costing the government hundreds of thousands of dollars. The example is set by our State and National governments, and as long as this custom exists, we may not be surprised that balls and dancing are popular with worldly people in and out of the church. To change the minds of the masses upon this subject, the change should begin at headquarters. When will such reform begin? We answer, Not before the people demand it. Do we, as ministers and laymen, boldly condemn this custom at the inauguration of our governors and presidents? Is it our duty to do so? If not, whose duty is it? H. ARMSTRONG.

Lafayette, La.

Evangelists.

I consider this question to be timely and of vital importance; and, as a church that is alive and not dead, that is awake to the demands of the nineteenth century, we have this question confronting us. To act upon it is gain; delay is loss and very dangerous. We have the evangelists among us; they are here, and the question is, What shall we do with them? We see them passing to and fro as a blazing comet, all aflame with the love of God, and jealous of the souls of men, laboring day and night for the salvation of sinners. Their labors are approved of God through the ingathering of souls; and shall we rise up against this host of God, and, as a church, put them to silence, or hamper their usefulness by confining their labors to a modern circuit or station, when God says to them to move forward, not as pastor, but as evangelist?

I see in the ADVOCATE, of March 9, from the pen of "Gilderoy," this language, "Certainly the apostles knew nothing of evangelists as we have them now." Why not? We find that Webster defines the word, "evangelist," first, "One who preaches the gospel;" second, "A preacher or publisher of the gospel of Jesus Christ, licensed to preach, but not having charge of a particular church."

It's an undisputable fact that all true expounders of the gospel of Christ, from his day to the present time, are of the first; and none the less true, from his day until this men of the second class referred to have and do exist. Then are we to infer the method to be the issue in question? To this I agree, and consider it to be a question of the most vital importance, and the reason why we, as a church, should take action, assign them a place in the church as evangelist, regulating, as far as practical, their method of work, thereby retain our men, the integrity of our church, harmonize the discord, perpetuate purity and advance the cause of Christ by the ingathering of souls, and through this system build up and strengthen our Methodism.

Yours for peace, harmony and prosperity, CHAS. R. MONTGOMERY.

Washington, La.

Note from Dr. Carradine.

MR. EDITOR: There has appeared recently in a number of prominent secular journals a statement that it has been the custom of some young people to dance and waltz in one of the side-rooms in First Church while the organ was playing during the hour of worship. My stewards meet to-night to decide whether they will publicly deny this slander through the press, or patiently endure this additional one out of many untrue statements made in regard to us. Letters received this week from Ohio and Louisiana have decided me to request you please to state for the satisfaction of my friends in the South that no such thing, or anything like it, has ever occurred. My audience is a large one, with every seat occupied and with the five aisles lined with chairs; but a more orderly and quiet congregation I never addressed. A mole-hill of an occurrence in the vestibule one Sunday evening has been magnified into a mountain by the imagination of one excited individual and the fertile fancies of three or four youthful reporters.

I have just concluded a wonderful five weeks' revival season in First Church. This is the third great protracted meeting I have held since my arrival in St. Louis. We had fully three hundred people converted, reclaimed and sanctified. Every morning service was a Pentecost.

This will be my last year in the pastorate. God's call is upon me to become an evangelist. At the next meeting of the St. Louis Conference I shall sever a relation that has been tender, delightful and heaven-blessed, and enter upon a new work for which Christ has been fitting me and to which he is now calling me. Yours "in his real,"

B. CARRADINE.

Woman's Work.

Let us, by unceasing, prayerful efforts, roll away the stones from dead auxiliaries, instill new life into existing ones, prepare for and observe the appointed "Easter service" more grandly than ever before.

Oh, that every church would comply with this request of the Woman's Board of Missions—if it be only a prayer and praise service with a collection—which has given the collections of that day to the Scarritt Bible and Training-school; the result of the joint action of that Board and the Parent Board of Missions selecting "Easter as Woman's Day—a day when the work of the Woman's Board of Missions shall be presented to the whole church by special services and collections. . . . If any individual church can not hold the services on Easter, let the next Sunday thereafter that is practicable be observed."

Individual consecration and culture is the pressing demand. Oh, for an outpouring of the Holy Spirit upon each individual who bears the name of Christ; then shall we arise from our deadness, and prove unmistakably, as he did, that we are alive! Then the great stone—the missionary debt—will not only crumble, but cease to be.

Agents for the *Woman's Missionary Advocate* and the *Little Worker* should improve this opportunity whilst the waters are being troubled, for ignorance of our work is another hindering stone. The distribution of missionary literature on and prior to the day would be helpful. Many old leaflets could be resurrected, for they would be new to those who have not read them. Let every member strive to add, at least, one new member to the society. Leave no stone unturned beneath which there is life.

We are to work out our "own salvation with fear and trembling." Are not our idols as heinous in the sight of our gracious heavenly Father as those who have not had the blessed privileges of our glorious gospel?

May we all be prepared to receive the sacred message, and have the power to go and tell it, that it may resurrect dead souls, remembering that woman who, after having first seen the risen Lord, received the commission to "go tell" the glad news! Shall we, at this advanced age, be "disobedient to the heavenly vision?"

We trust that secretaries will forward reports after the Easter service to MRS. E. D. JONES.

Carlisle, Miss.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility, and open, in special respects, to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity, and scandal."—*Gladstone.*

If you wish to set up for a first-class horo, get a grievance, no matter how small at first, for it will grow larger every time you tell it; then be sure to give it an airing whenever you can find half a chance. Herp upon it industriously, and you will succeed before long in making yourself thoroughly miserable, and disturbing the peace of everybody about you. It is an excellent recipe, and was never known to fail. Try it!—*Zion's Herald.*

SUNDAY-SCHOOL LESSON.—April 2, 1893.

No. 1—Second Quarter.

PREPARED BY REV. A. F. WATKINS.

The Afflictions of Job.
(Job ii, 1-10.)

GOLDEN TEXT.—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i, 21.)

TOPICAL OUTLINE.—I. Satan Before the Lord (vs. 1-6). II. Satan Afflicts Job (vs. 7-10).

CENTRAL THOUGHT.—Afflictions.

HOME READINGS.

Sunday (March 26)—Job's Prosperity. (Job i, 1-5.)
Monday—Job's Bereavement. (Job i, 6-9.)
Tuesday—Job's Affliction. (Job ii, 1-10.)
Wednesday—Job's Comforters. (Job ii, 11-13.)
Thursday—Prosperity of the Wicked. (Psa. lxxiii, 1-15.)
Friday—False and True Prosperity. (Psa. lxxiii, 15-22.)
Saturday—God's Promise. (Psa. xci, 1-16.)

INTRODUCTORY.

TIME.—Two dates are involved in the lessons on Job: (1) The date of the author of the poem and (2) the date of Job's life. Both are very uncertain, and the only thing to be done is to decide upon the most probable of the varying theories of biblical scholars. (1) As to the time of the author of the book, some have placed it as early as the time of Moses, and others as late as the Babylonian captivity. It seems not improbable that the book was composed between the captivity of the ten tribes (721 B. C.) and the captivity of the two tribes (588 B. C.). (2) As to the time of Job's life, the same diverse speculation is to be found. Let us decide, as not improbable, that Job lived at the time of—or shortly before—the writing of the book, and was personally known to the author.

PERSONS.—As in the case of the time, two persons are conspicuous: (1) The author, and (2) the hero of the poem. The former is unnamed and unknown. The widest research has failed to throw any light upon the subject. The latter we know only by name. That he was a real person does not, I think, admit of reasonable doubt.

PLACE.—The exact location of "the land of Uz" is almost as uncertain as the time and persons, although we can locate it in general as the northern part of the Arabian desert and east of Palestine.

THE BOOK.—The book is a poem of exquisite beauty, having somewhat the character of an epic, and somewhat the character of a dramatic poem. It records the sufferings and triumphs of a righteous man, and consists, in most part, of dialogues between the hero and his friends. It is a vindication of the ways of God to man, grappling with the great problem of the existence of evil, and proving for all time that suffering and adversity are not indications of God's anger. It raises the divine sanctions above the mere afflictions of the body, and is a step in the direction of Him who said: "Neither hath this man sinned, nor his parents, that he was born blind." (John ix, 3.) We must bear in mind that the book is a poem, and not a literal biography; that while the name, character and experiences of the hero were real, the divinely inspired imagination of the poet has painted the character and scenes with ideal beauty.

EXPLANATORY.

I.—SATAN BEFORE THE LORD.

Ver. 1. "Again there was a day when the sons of God came to present themselves before the Lord." We have given us here the second scene in heaven; the angels, those spiritual beings created before the world was formed, came, as if periodically summoned into the divine presence, to give an account of their work. "Satan came also." "Though malignant and evil, this spirit is evidently counted among the angels by origin and nature. He comes among them as one of their order. His presence is evidently expected and realized. Like them, he has to give an account of what he has observed." (Cook.) From this verse we may learn that good and evil spirits exist, and that the latter, as well as the former, are under divine control. Their power is finite, the activities are limited, and all they do is done by the permission of him who is Lord over all.

Ver. 2. "From whence cometh thou?" We have here a repetition of the question given in chapter i, verse 7. We are not to understand the question to imply a want of information, but rather as an exhibition of divine authority, and a command to Satan to give an account of his doings. The answer seems sullen and evasive—possibly petulant. I find here no spirit of conscious pride as if the earth were his peculiar dominion, but rather a sullen confession of having observed the limitation to which he had been subjected.

Ver. 3. "Hast thou considered my servant Job?" This is the question of chapter i, verse 8. The perfection of Job is the ideal of the poet, and should not, I think, be understood as actually existing in the character of the patriarch whose life and character form the basis of the poem. The author is not discussing sanctification, but the problem of sin and suffering. "And still he holdeth fast his integrity." The unwavering faith and steadfast integrity of the sufferer vindicate the high praise of the Lord and demonstrate the slander of the adversary.

Ver. 4. "Skin for skin, yea, all that a man hath will he give for his life." The first part of his answer is a proverbial expression, difficult of literal interpretation, but plain enough in its general meaning, and is made clear by the latter part of the answer.

Ver. 5. "But put forth thy hand now and touch his bone and his flesh." The malignant accuser refuses to accept the result of his own test. With sullen obstinacy or malevolent scorn he belittles his own former efforts, and proposes a severer trial of the good man's piety. Only his property, only his circumstances have been affected; I have not been allowed to touch *him*. Let his body be afflicted, let life itself be made miserable, and his piety will be forgotten and he will curse thee to thy face.

Ver. 6. "Behold he is in thine hand, but save his life." Even this test will be allowed, but touch not his life. The divine permission is granted and accepted; the divine limitation commanded and acknowledged.

II.—SATAN AFFLICTS JOB.

Ver. 7. "So Satan went forth from the presence of the Lord." The desired permission granted, the adversary proceeds to the accomplishment of his malicious purposes. "Smote Job with sore boils." Commentators are not agreed as to the diagnosis of Job's case. Some say it was a form of leprosy; others suggest small-pox. The Hebrew means literally *a burning sore*. Painful and repulsive ulcers covered his body.

Ver. 8. "And he took him a potsherd to scrape himself withal." Utterly humiliated and utterly miserable, the good man leaves his home and, sitting down in the dust and ashes, scratches his itching and festering body with the fragment of a broken pot.

Ver. 9. "Dost thou still retain thine integrity? Curse God and die." Benson says Satan had spared Job's wife, "that she might be a trouble and tempter to him," and he certainly seems to have left the case in her hands. The wife who should have been a source of encouragement to him rebukes his faith and tempts him to blasphemy.

Ver. 10. "Thou speakest as one of the foolish women speaketh." The nobility of his character is strongly brought out in the calm dignity and unmoved patience with which he reproves the petulant and wicked suggestion and declares his unshaken confidence in God. "Shall we receive good at the hands of the Lord, and shall we not receive evil?" We have received good fortune at God's hands, now when adversity comes, shall we not accept it without murmuring?

PRACTICAL THOUGHTS.

1. God is not indifferent to the acts of angels and men. He, before whom the angels presented themselves, will judge also the works of men. (Verse 1.)

2. It is pleasant to believe that the wicked as well as the righteous are under God's control; the former, indeed, unwillingly and the latter gladly; but both really. (Verse 2.)

3. Satan may or may not have considered Job; but no faithful child of God ever escapes our Father's eye. (Verse 3.)

4. Satan had no conception of a loyalty to God that would gladly lay down life for his sake. (Verse 4.)

5. Satan is not God's rival, but God's servant. His power to hurt us is dependent upon God's will. (Verse 6.)

6. Job was better than his wife—a rather unusual state of things and a very unfortunate one. (Verse 9.)

7. If it were a commercial transaction, and we paid for what we received from God, we might complain; but when all we have is a gracious gift of God, and when God's desire is our good, shall we murmur at our lot? (Verse 10.)

W. Gunsaulus, D. D.

The Conqueror.

But all kings of earth have sought to leave something to mark their sovereignty, to give their regency distinction in history; and Jesus Christ is King of kings because of what he does for his people. Peter the Great builded the immense ditches in Russia, William of Orange stood there upon the edge of old Holland, and said: "Let us level the dykes, give Holland back to the ocean that it should be free." Cromwell, in his commonwealth, could humiliate Spain and the Duke of Savoy, and the Charles' and Henrys and Edwards have all of them sought distinction by some great act of kingship. All the way through the history of kings there has been one foe before which every one of them has stood bewildered, and then terrified, and then silent; that foe is death. He has knocked at the door of the cottager with the same courtesy that he knocks at the door of kings; he has come shambling his way along royal palaces with the same effrontery and arrogance with which he has gone down some wooded lane toward some little place where the thatched roof hid the head from storm. He has sought out kings and gone on scorning kings and thrones and crowns; kings have learned that death is the king of terrors. Charlemagne and Alfred, Charles the First, great souls of the world on thrones, have bowed before him. Through all the ages up to that moment of that hour of crucifixion, through its darkness in the midst of the awful three days of midnight that followed it, death was king of terrors; but Jesus Christ our Lord met death in his citadel, found him in his own place, the grave, saw him close to his own throne crowned and sceptered. For three days that awful contest went on until at last, Mary, in the morning, found her way to an open tomb; angels were there and they told her, "He is not here, he is risen," and from that hour to this, and on through the ages, as it will be, that king of terrors has been a conquered king, and by the power of Christ to every soul who believes in the name of Jesus death is not; his empire is vacated; his crown is lost, and his sceptre is forever broken.—*F. W. Gunsaulus, D. D.*

Among the April Magazines.

MOTHERHOOD is a new monthly devoted to the interests of mothers. The following articles appear: The Physical Culture of Children, by Miss Christine Terhune Herrick; The Art of Story Telling, by Miss Nora A. Smith; Baby's Corner; Dressing Our Daughters; Thoughts for Mothers; Editorial, etc. Motherhood Publishing Company, New York. Price, $1.

THE MAGAZINE OF ART is a splendid number. The history of The National Gallery of British Art is of intense interest both as to matter and illustrations. It is by M. H. Spielman. Another paper of interest is The Home-life of John Leech, by Henry Silver. The other articles are: Formal Gardens, Indian Metal Work Exhibition at the Imperial Institute, by Sir George Birdwood; and Our Illustrated Note Book. Cassell Publishing Company, New York. Price, $3.50.

THE QUIVER, published by Cassell Publishing Company, New York, for the low price of $1 50 a year, is usually the first of the monthlies to reach our desk, and is always heartily welcomed. The April number contains the beginning of a new serial, The Wisdom of Alice, by Edith Lister, and continues The Wilful Willoughbys, by Evelyn Everett Green. These stories are excellently pure in thought and language. Among other articles of interest we mention: The Stone Rolled Away, by Rev. W. P. Walsh, Bishop of Ossory; New Lights on the Sacred Story, by Rev. R. P. Smith, Dean of Canterbury; Character, by Rev. W. M. Johnston; Last Words of Noted People, by the author of How to Be Happy; A Children's Sermon, by Rev. J. R. Macduff, D. D.; Scripture Lessons for School and Home; Short Arrows, etc. We regard this monthly as one of great value in the home. It is a great favorite in the editor's family circle.

WORTHINGTON'S ILLUSTRATED MAGAZINE comes to hand with a generous supply of good things for the entertainment of its rapidly growing circle of readers. The April number of this vigorous young magazine is the best that has yet been published, its table of contents showing great diversity of material and a most excellent list of contributors. The interest and value of its leading articles, the exceptional literary quality of its stories, poems, and department matter, are admirably supplemented by fine press work and artistic illustrations which make this number as attractive as it is readable. The chief articles are: American Warships of To-day, by S. G. W. Benjamin; The Glaciers of Alaska, by Prof. G. F. Wright; In "Ole Virginny" Fifty Years Ago, by Mary A. Livermore; Did Shakespeare Write Bacon's Works? by Arthur Dudley Vinton. A. D. Worthington & Co., Hartford, Conn. Price, $2 50.

THE MISSIONARY REVIEW OF THE WORLD opens up with two interesting articles on India. The first, by Prof. T. M. Lindsey, of Glasgow, Scotland, on Brahmanism, Past and Present, is the first of a series on that subject. It demonstrates that the "arm-chair" Hinduism expounded by theorists is very different from the practical idolatrous form of worship of India. The second, on India of To-day, by Rev. James Johnston, is chiefly statistical, and shows that the barbarous customs of self-immolation of widows, female infanticide, etc., are fast being swept away. Other articles in the Department of Literature of Missions are: Something about the Pwos, by Rev. L. W. Cronkhite, Bassein, Burma; The End of a Mormon Delusion, by Rev D. L. Leonard; At a Missionary's Grave, some reflections by the Rev. A. J. Gordon, D. D., on Rev. David Brainerd; Third Decennial Conference—India, by Rev. Homer C. Stuntz, Nalnee Tal, India. The other departments, Interrational. Christian Endeavor, Editorial, Monthly Concert of Missions, and General Missionary Intelligence are full of timely discussions. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, N. Y., at $2 per year.

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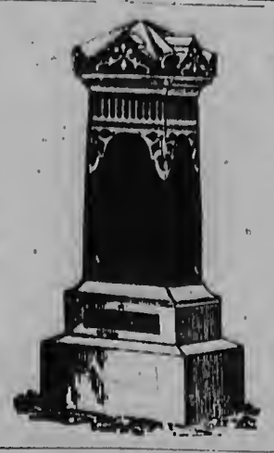

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"Now is Christ risen from the dead and become the first fruits of them that slept."

"Christ the first fruits." The first fruits and the harvest are alike. "Who shall change our vile body that it may be fashioned like unto his own glorious body."

"Christ's resurrection proved that he was the Son of God; that God approved of his work on earth; that there is a life beyond the grave; that we have a living Savior, and that we shall be raised, see him, know him, know each other and have blessed communion together."

There is not the faintest shadow of a doubt in all that wonderful fifteenth chapter of First Corinthians. There is no hesitation of speech, no tremor of voice. One spirit pervades it from beginning to close, and that is the spirit of triumphant assurance shouting its pean of praise: "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

The latest invention is the telautograph. It has been perfected by Prof. Elisha Gray, and is an instrument which connected with the telegraph wire enables a person to transmit instantaneously a *fac-simile* of his handwriting or sketching. You do your writing at your end of the wire, and it immediately appears at the other end. It will work a revolution in some business methods.

Another thing which promises to work a change is the use of the pneumatic tube for sending letters and packages. At a recent trial in Philadelphia a Bible, wrapped in the United States flag, was sent a distance of one-half mile in one minute and three seconds, under a pressure of six pounds to the square inch. Verily, we shall soon have the flying machines.

We have received from L. Prang and Company, Boston, a package of samples of their Easter publications, consisting of cards, satin art prints, art novelties and booklets. The refined taste, chaste and delicate designs, and appropriate selections which characterize these productions will surely secure for them popular favor. Their beauty and richness and variety speak in high praise of the skill and inventiveness of this popular house.

As far as the modern pulpit goes, the pleading power is lost. The teacher has taken the place of the advocate. This has entailed a loss, and, no doubt, accounts largely for the falling off in our congregations. The people like a pleader in the pulpit. Among the many sayings of the late Marmaduke Miller, which I treasure, is one he gave me in passing criticism on a sermon of mine; it was this, "Never sacrifice your application." Some modern preachers have done this. They have exalted instruction at the expense of conviction; and this accounts largely for the passing away of those sensations which I have referred to above, and which our fathers called unction. We don't get from modern preaching *the thrills*; and, therefore, people go where they can have them—to the theatre, to the opera, to the political gathering.—*Free Methodist.*

A New Church Dedicated.

Last Sunday was a high day among the Methodists of this city. It was the occasion of the opening and dedication of our new house of worship on Louisiana avenue. This congregation has had an eventful history. It started first on Laurel street, but after several years was removed to corner of Magazine and Louisiana avenue. The project for building a new house has been on hand a long time and has been prosecuted under many difficulties and much discouragement. Dr. Werlein laid the foundation in 1884, and there was no further progress made in the matter of building until about two years ago. The Board of Trustees then resolved to go forward. Dr. Sawyer took hold of the enterprise last January, a year ago, and, in co-operation with the trustees and the Building Committee, brought it to a successful completion last week. Everybody in the church worked harmoniously together to this end, and all rejoiced together when the last work was finished.

It is one of our most beautiful churches, and is richly finished and furnished. The ladies of the congregation have won special praises for their part of the work in the selection and purchase of the carpetings, which are all in tasteful harmony with the furniture and finish of the audience-room. Very generously, Bro. Harry, manager of the great music house of Philip Werlein, placed a magnificent Pelonbet church organ in the organ gallery for the dedicatory services, and it was handled dextrously and to the delight of all by one of our Methodist young ladies, Miss Nettie Sutcliffe.

The services had been advertised to begin at 3:30 P. M., and when that time arrived every available inch of space was occupied, large numbers of ladies and gentlemen being compelled to stand. We have never seen a church in this city so completely full. At the time appointed the services began with a solo, "Art thou weary, art thou languid?" rendered with exquisite pathos by Miss Priess, of the Carondelet choir. Bishop Keener announced, and the choir and congregation sung with great feeling, the hymn, "Eternal depth of love divine," after which Dr. J. B. Walker, a former pastor, offered an appropriate prayer. The Scripture lessons—Psalm lxxxiv and Rev. iii, 7-22—were read by the presiding elder, Rev. C. W. Carter. The Bishop then announced his text: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear let him hear what the Spirit saith to the churches."

For one hour the vast audience listened with rapt attention to the great thoughts with which the man of God built up one of his massive and towering sermons, and when he ceased everybody had a clearer conception of redeeming grace and a new appreciation of the worth of a human soul. We will give a full synopsis of the sermon in our next issue.

Bro. Sawyer followed with the collection. After a few remarks, he asked, "Who will start the collection by giving $1,000?" and hardly had he ceased before there was a response from the audience; then a brother arose and gave $1,500, and then another $1,000, and then another $1,000, and then $500, and then $250, and then eleven persons gave $100 each, and then came the fifties and the twenty-fives and tens and fives, and in a few minutes the pastor who had asked for $5,500 found himself in possession of about $7,200. It was beautiful and encouraging and inspiring to see such generous, hearty and quick giving. It demonstrated that there is considerable vitality in New Orleans Christianity yet.

The trustees presented the building, and the Bishop pronounced the sentence of dedication, and another beautiful structure was enrolled among the monuments of Methodist enterprise in the Crescent City.

Our brethren of Louisiana Avenue have won the praises of all the churches for their brave persistence in this enterprise. They have done well, and the dedication services have filled them all with joy.

Immigration--Acreage.

Two important conventions were held in this city last week, the results of each promising much toward the advancement of the varied interests of Louisiana. Both conventions were well attended by representative men from every section of the State. The subject of immigration has engaged the attention of thoughtful citizens for quite a while, and in various parts of the State something has been done to bring before the outside world the many advantages which Louisiana offers to persons seeking new homes to better their fortunes. This General Convention which was held here last week will serve to emphasize the work already done and to widen its influence abroad, so that many more may have the opportunity to know what our State offers in the way of climate, soil, productions, etc., to induce immigration to turn its tides toward us. The convention listened to some able speeches on the subject and formed a permanent organization with committees to work up the matter to a success. To us there seems to have been an oversight in the work of the convention, which will, we fear, hinder the success of that work. We want, of course, the best class of immigrants, but that class will hardly come to us in any great numbers until we can give assurance that all our laws will be administered impartially, and that some now on the statute book will be repealed.

Louisiana is now the dumping-ground for all the roughs and toughs and sports and prize fighters of the country, and decent and respectable people such as we desire will not come in droves to her soil until the laws which permit such persons to carry on their blighting business shall be expunged from the statute books. If the convention had passed some ringing resolutions that it committed itself thoroughly to the repeal of the law that permits prize fighting on the pretense of glove contests, and that it would give its aid and support to every effort to administer all laws impartially, it would have done a good deal toward securing the immigration of a healthy and solid body of citizens to take up our vacant soil. So we think decidedly.

The Acreage Convention did its work by issuing an address on the subject of less cotton and more of other crops. It based its work upon Senator George's recent address to the farmers of the South. The trouble in this matter is the insane love of money which has taken hold upon everybody. It is money, more money with every man, woman and child in the country. As far as the farmers are concerned, cotton is the only thing that will bring money, and they want a grip on the shining silver or gold. And this very covetousness has brought them to the edge of the precipice, and not a few have toppled over. The great majority of them see no money in their hands, coming from a diversity of crops. Too many of them have never learned that an equivalent for money is *better* than money. Some prefer to raise cotton at eight cents per pound and have the feeling engendered by a few *dollars* to their credit, and then pay fifteen cents per pound for meat to sustain life, rather than miss that feeling and have bread and meat in abundance with only *cents* to their credit. But public agitation is a wonderful mover of men, and we do most heartily exhort our readers who are engaged in agricultural pursuits to think seriously of these matters. There is no doubt the convention is on the right tack, and if the people generally will adopt its suggestions, a greater day of prosperity will soon dawn upon our State. The farmers need to learn only one lesson. You can't raise your meat and bread and butter and cheese in your cotton patch.

What We Are Reading.

Some people profess to be able to judge the character of a man by the books he reads. There may be something in this. At any rate, the literary tastes of a people are very well gauged by the number and kind of books which are published and sold among them. *Book News* gives us some interesting facts and figures in regard to this matter during the year 1892. During that year 4,074 new books were published, and 788 new editions of books. This is a larger number by 86 than has ever been published in one year before. These, however, are not all by American authors, but include reprints from the English and other sources, translations, importations and new editions. The growing number of books published indicates a growing number of readers.

Now, it is interesting to note what kind of books we read most. Here works of fiction largely outnumber any other one kind. There were published 1,102 works of this kind, which is more than double that of any other kind, and this shows that while we are in the main a practical, matter-of-fact sort of people, when we read we desire to get out of and away from the prosaic things of every-day life. This is simply the swing of the pendulum from the humdrum of daily toil to a recreation in which the imagination plays the larger part.

The next largest number of books published is classed under Theology and Religion, of which the number is 464 new books, and 38 new edititions. That we should read more books on Religion than on any other subject, except Fiction, may be a surprise to some persons, but it is a clear indication that religious subjects occupy one of the first places in the American mind. When we remember that about one-third of our population are members of some Christian denomination this fact need not surprise us. The surprise is, that we don't read more of that kind of books.

The next on the list are the Juvenile books, of which the number published is 448 new books, and 18 new editions. There has been a large growth along this line of literature during the last decade, and in consequence our children have greater facilities in the matter of books than their parents enjoyed. Blessed are the parents who know how to guide their children to a wise choice from the multitude of books which are published for the young. In some instances, if not in most, the direction the current of reading takes in youth will be maintained and make or mar the character for all after life.

After these the classification runs in the following order: Law, education and language, biography, political and social science, fine arts, travel, poetry and the drama, history, medicine, useful arts, physical and mathematical science, domestic and rural, sports, mental and moral philosophy, humor and satire.

In comparing this list with that of our English cousins for the same year, we find there is some difference in the number of books published, and in the order by numbers. Like us, they read more fiction, but next to fiction come books on educational subjects, and then theology, and then history and biography, and then juvenile books. Books on law seem to occupy a very low place, as only 36 were published against our 334. So that the fact appears that two distinct people under two different governments and with different histories and different customs, yet using the same language, read very nearly the same kind of books and very nearly the same number of books. As, however, our population is much larger, the fact is apparent that the English are greater readers than we are.

On the Wing.

The first Sunday in March was spent with Bros. Evans and Hopper and their good people at Meridian. The cyclone had just swept away Pachuta, Marion and Toomsuba, besides laying waste several miles of farming territory tributary to Meridian. I found everybody working for the relief of the cyclone sufferers, nevertheless the Lord had $40 still to give to Millsaps' endowment. Monday night found us at Waynesboro. Here Bro. Penn and his people are busy building a parsonage. The high school, under Rev. W. W. Moore, is in a flourishing condition. This school gave $9 toward the endowment, and the Waynesboro congregation $15.

East Mississippi Female College is located at Meridian. It has ample buildings, a fine corps of teachers and one of the best educators in the South, Prof. C. W. Anderson, for its president. Every department is complete. The young ladies gave a collection of $15.

The second Sunday in March found us at Vicksburg. Here Dr. Andrews and Bro. Robertson are leading the hosts of our Methodism on to victory. A new parsonage is all the talk in Vicksburg. Bro. Robertson is trying to solve a knotty problem. During the past two months he has received $24.90 and paid out $25 for house rent. He wants to know how he can economize so as to live off the balance and keep out of debt. Can some of your readers tell him? Vicksburg came to our help with a collection of $74.

The third Sunday we spent with Bros. Lewis and Ellis and their good people at Natchez. Here everything moves forward with life and energy. Some special features of the Sunday-school I commend to all our superintendents. Among the items reported are these: The number of Bibles in each class; the number who attended the church services on the past Sunday; the number who attended prayer meeting. My own personal liking for the superintendent might betray me into fulsome praise, so I drop the subject.

Jefferson Street listened kindly to my appeal and gave us $91. A large audience greeted us at Wesley Chapel and added $10 to our fund. One hundred and one dollars for Natchez.

Now, brother, now is your time. Three thousand three hundred dollars will complete our work. Send on your money now. Do not wait, do not hesitate. Help us just now.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

O how many hearts are breaking,
O how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Say not in the time of sorrow,
"I will soothe their grief to-morrow;"
Prove your friendship, lest they doubt it;
Go at once; be quick about it!
—Josephine Pollard, in *Independent.*

Notices.

The District Conference of the Winona district, North Mississippi Conference, will be held in Winona, May 26, 27 and 28.

S. M. THAMES, P. E.

The New Orleans District Conference will convene in Rayne Memorial Church, April 13, at 10.30 A. M. Pastors will please see that the Quarterly Conference records be sent up for examination. C. W. CARTER, P. E.

My address is Minter City, Miss. The brethren sending me missionary money can send money order, registered letter, by express or draft on some good bank. J. W. LUTER,
Treas. Board of Miss., North Miss. Conf.
Minter City, Miss.

Dear Brother: Permit me to announce *once more* through the ADVOCATE, that the brethren of the Mississippi Conference are expected to remit all monys collected during the Week of Prayer and Self-denial for missionary debt *through my hands*; so that accounts may be kept separate and clear, and confusion be avoided.

T. L. MELLEN,
Sol. for Miss. Conf.
1319 N. 22nd Ave., Meridian, Miss.

To the Pastors of the Mississippi Conference.

Dear Brethren: Please, in making your remittance for Conference claimants (Veterans' Day), where it is not convenient to get draft or exchange, send money order only on Jackson, Miss., payable to me, as I deposit with Capital State Bank.

W. M. THORNTON,
Treas. J. B. F.
Lake, Miss., March 13, 1893.

We have secured reduced rates on the certificate plan on Georgia Pacific and Mobile and Ohio railroads for the annual meeting of the Parsonage and Home Mission Society at Macon, April 7-9. All who attend, whether as delegates or visitors, can get this reduction. When a change of cars is made a new certificate should be gotten, as the roads honor their own certificates only. We have asked for reduction on Illinois Central also.

MRS. ROBERT SOMERVILLE,
President.

The district meeting of the Woman's Missionary Society, Greenville district, North Mississippi Conference, will convene in the Methodist Church, Greenville, Miss., at 10 o'clock A. M., Thursday, April 20. Auxiliaries will please take notice and elect delegates at once, and forward names to Mrs. D. C. Montgomery, Greenville, Miss., and also to the district secretary at Cleveland, Miss. Pastors will please call attention of societies to this notice, as it is important that each be represented at this meeting.

MRS. T. B. CLIFFORD,
District Secretary.
Cleveland, Miss.

NOTES.

Speaking of expenses at the World's Columbian Exposition, the Chicago *Inter-Ocean* says: "The entrance fee for every part of the Exposition proper will be fifty cents, and it will be easy for an economist to find a room at $2 50 a week and to feed himself for seventy-five cents a day." That's cheap enough to suit the editor of a church paper.

The disciples were the best witnesses to prove the resurrection of their Lord. They did not believe that he would die; when he did die they were so thoroughly convinced that he was dead that they were sunk in the deepest despair and were the hardest to convince of his resurrection. But when convinced, these opposite states of mind through which they had gone so rapidly gave them the best qualifications to testify to the truth. They said at last, "He is risen."

A good deal is being published in regard to spiritualism. In fact, the thing is being revived. On this subject we stand with Josiah Allen's wife. She said:

It does seem to me, that if my father or mother sot out frum heaven to come down to this bearding-house that they would rather come to me than to a passel of strangers who would be all indifferent to them. They would as lief come into my room as yourn, and rather too. And I believe that if God wanted to speak to a human soul, he could get his voice to the ear of that soul without any extra performances and foolishness.

For hard common sense commend us to Samanthy!

The Gospel among the Slavos. Compiled by Rev. W. P. Harrison, Book Editor. Barbee & Smith, Nashville, Tenn. Price, $1.25.

This is a record in part of what was done in "times before the war" to give the gospel to the slave population. The work was begun early, and kept up with increasing interest and success until there were no slaves in the land. The Christian Church in the South put herself on record in this work, and that record abides. These pages are full of interest to the reader, and will, doubtless, be read by thousands.

PERSONAL AND OTHERWISE.

ttention is called to some changes he quarterly meetings on Seasbore rict.

ev. Dr. W. T. J. Sullivan will ach the commencement sermon at ienary College on June 4,

ishop Keener will preach the comncement sermon at Southern Uniity, Greensboro, Ala., June 11.

ro. J. W. Malone writes that Bishop ndrix is expected to hold the Sardis rict Conference at Hernando, Miss., il 22-24.

he storm of last week did great nage at Tupelo and Tunica, Miss. ses were blown to pieces and great sustained.

rvis, Miss., had an extensive fire week, in which a good portion of town was burned. Our church somewhat injured.

ev. C. B. Carter, of Queen City, as, brings us under obligation for opy of the Minutes of the North as Conference. It is full of interng facts and figures.

he Mississippi State Industrial ool and College will have an exit at the World's Fair. It will conof free hand drawing, designs for l paper, wood carving, etc.

the "Preacher's Friend" who sent communication concerning storms, zes, etc., will inform the editor he is, his communication will reve respectful consideration.

call has been made for a conven- in the Y. M. C. A. Building, New k, to organize a National Associa- of Open Air Workers. All persons rested in such work are invited.

he name of *Our Brother in Red* has n changed to *The Indian Methodist.* s change has been made in accordwith a resolution to that effect ed by the last Indian Mission Conence.

co. Dominick, Mississippi Conferce colporter, wishes us to say that has a large supply of Children's Day grams on hand. Let everybody in their orders and observe the properly.

e have received from the Mission ms at Nashville, Missionary Hand- No. 10. It is the history of the man's Missionary Society of our rch by Mrs. W. S. Black, and is an esting little pamphlet.

ev. H. R. Singleton will preach commencement sermon for Ed- M. C. College, and Dr. C. G. rews will deliver the address to graduates. The commencement cises will be June 11-13.

Little Branches" is a collection of s prepared for the primary and t departments of the Sunday- ol by Chas. H. Gabriel and W. kle, and published by Meyer & Chicago. Single copy, 15 cents; per dozen; $10 per hundred.

private letter from Miss Sallie llips, Louisiana's missionary in il, to a friend in this city, repre- the mission as in good condition growing constantly. She says: e are all happy in the Lord here in acieabs, and desire to labor more him among this people." She that Miss Watts will leave in ll for home in order to rest and reerale.

he young men of Centenary Col- gave an exhibition in their newly pped gymnasium last Friday afnoon, and the literary societies their annual public debate in the ning. On both occasions appreive audiences witnessed the prelings with evident pleasure. The nasts exhibited cultured skill in se of their muscles generally, and peakers in the use of their tongues of their mother tongue as well.

ev. R. S. Woodward, presiding elon Brookhaven district, writes:

have held seventeen quarterly tings, preached forty sermons, met ngagements to date, had some exent meetings. The work is movoff well; every man at his post.

West Point *Forum*, March 20:

he presiding elder, Dr. Wier, ched two most excellent sermons Sunday at the Court-house, one in morning and the other at night. discourse was interesting from being to end and highly appreciated those present.

ev. R. C. Calloway writes:

llow me to say to my North Mispi friends that I am at Bliexi, s., on the Conference shelf, eating ers, rough and raw. I think I am h improved in some respects, but doing so well in others. I hope to able to return to my post in the future. Pray for us.

A Great Picture Free.

r. John Lewis Childs, of Floral , N. Y., the well-known seedsand florist, has issued a most tiful souvenir lithograph painting of lolus Childsii, size 16x33 inches, in colors, showing several spikes of ers. It looks like a superb oil ting, and is really one of the finest gs ever produced in floral art, and h well worth a dollar to any one. Mr. ds will, however, mail it free of ge to any of our readers who send 10 cents for postage and packing.

Mississippi Orphans' Home.

At a recent session of the Mississippi Conference a committee, consisting of W. A. Gunning, Peter James, M. L. Burton, H. M. Ellis and A. F. Watkins, was appointed to consider the advisability of establishing an Orphans' Home within the bounds of the Conference, and, if expedient, to formulate plans for the advancement of the enterprise. The committee met before the adjournment of the Conference, and organized with W. A. Gunning, chairman; A. F. Watkins, secretary, and M. L. Burton, treasurer, and adjourned to meet at the call of the chairman.

A called meeting of the committee was held in Jackson on March 1, and, after some consideration of the subject, the secretary was ordered to correspond with certain parties who had shown an interest in the enterprise and had made propositions to the committee looking to the establishment of such a home, and through the columns of the ADVOCATE to invite any suggestions, bids or proposals calculated to show the duty of the church in this important matter, or to aid in the foundation and equipment of such an institution.

When we consider the responsibilities which rest upon the Methodist Church in Mississippi, in view of its numerical and financial strength, we can not but feel that in every work which is calculated to bless our people she must be a leader. This does not mean that she is to rush precipitately into any enterprise in which her energies are not needed, but simply that in every wise and needed work she is to show herself a true friend to humanity and a loyal representative of her Lord. There are many poor people among the Methodists of Mississippi, and it has ever been the glory of Methodism that she has preached the gospel to the poor.

That the orphans must be cared for, the poor relieved, and the homeless sheltered, does not admit of question. The only question that the church can ask is: How shall this be done? Is the establishment of a home for the fatherless and poor the best way to care for them? If so, how and where? It is to ask an answer to these questions that this paper is written.

A. F. WATKINS, Sec.

Jackson, Miss., March 15, 1893.

History of Methodism in the Greenville District.

No book in the course of study for young preachers did me so much good as the "History of Methodism," by Bishop McTyeire. Others have given the same testimony. If there be anything worthy of record besides mere statistics and generalized reports in the current events and progress of Methodism that would be a guide and inspiration to future generations, we should have it in such a shape that the future historian would have sufficient and accurate material at hand to draw from.

There are many incidents worthy of record, many deeds of heroism performed by our men and women in the Greenville district, and, as for that matter, all over the State, that not only deserve to be preserved, but we owe this to the future church. The incidents most worthy are well nigh forgotten. I have been assigned the duty of getting up a paper on the History of Methodism in the Greenville District, that must be prepared within the next twenty days. If you want your charges represented, and take an honest pride in the church, let every preacher in the district, and all who have been here, and every layman that is in possession of any fact of interest, send the same to me at once. Inquire when each charge was organized, and by whom, and especially of the difficulties encountered. Inquire concerning those who have fallen at their posts. I want not only facts relative to preachers and their wives, but of those laymen and women who have been and are yet pillars in the temple of our God. Without the aid of every individual who is in possession of facts or who can obtain them, this effort will fall short of what it should be.

R. H. B. GLADNEY.

Bolivar, Miss.

Mississippi Conference and Missions

MERIDIAN DISTRICT.

"A Friend to Japan" for the support of Bro. Teague, who goes from Middleboro', Ky.....$750 00

SEASHORE DISTRICT.

"Another Friend to Japan" promises for the outfit of Bro. Teague.....$100 00

God be praised for these manifestations of love to Christ, and love for "his coming!" Oh that these examples may be followed quickly by others whom God hath blessed so abundantly even more than he hath blessed these who are thus honoring him with their substance!

T. L. MELLEN,
Miss. Conf. Sol.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

The Sunday-School Conference of Sardis District.

The Sunday-school Conference of Sardis district, North Mississippi Conference, M. E. Church, South, will convene at Hernando, Miss., at 9:30 A. M., April 21, 1893, for the purpose of considering this important interest in our bounds. The following topics are suggested to bring the subject before the body:

1. The Sunday-school as an Instrument in the Salvation of Souls—T. B. Hargrove.

2. Vital Godliness an Essential Qualification for Sunday-school Work—J. M. Wyatt.

3. The Duty of the Whole Church to the Sunday-school—E. B. Ferrington, Eugene Johnson.

4. How May the Sunday-school Children Be Influenced to Attend Sunday Morning Preaching—T. W. Dye.

5. Importance of Thorough Preparation of the Lesson, and Careful Study of the Best Methods of Teaching on the Part of Superintendents and Teachers—J. D. Cameron.

6. How to Hold Our Young People in the Sunday-school—J. W. Malone.

7. How to Prevent Our Country Schools from Going into "Winter-quarters."—B. P. Jace, A. J. Jones.

The brethren whose names follow the topics are expected to prepare papers on same as introductory to discussion. All the preachers, both traveling and local, together with the officers and teachers throughout the district, are kindly, but earnestly requested to give the above program thoughtful attention and to be present and participate in the exercises. Let interested workers be sure and attend.

H. C. MOREHEAD, P. E.

Program for Woodville District Conference.

Rise and Progress of Missions—R. W. Baily, R. M. McGehee.

Importance of Domestic Missions—W. W. Simmons, J. A. Stott.

Prayer Meetings, Best Method of Conducting—W. L. Linfield, E. M. Hooper.

What Is the Mission of Epworth League?—J. G. Galloway, J. G. Hodge.

Is the Church Losing Interest in Sunday-schools?—R. W. Tucker, R. Babington.

The Best Hour to Conduct Sunday-schools—W. P. Jones, B. W. Inman.

The Best Method of Education—H. W. Featherstun, W. J. Roberts.

Is the Church Doing Its Duty in the Work of Education?—W. L. C. Hunnicutt, J. T. Leggett.

Should We Have Mixed Schools?—H. R. Singleton, G. H. Wiley.

Best Method of Conducting Revivals—J. J. Smylie, N. J. Roberts.

Can We Have a Revival without the Holy Spirit?—G. D. Anders, P. M. Brown.

We will meet Wednesday morning, nine A. M., April 26, to discuss this program. Those appointed are respectfully and earnestly requested to write essays not longer than ten minutes—six is better—and then five-minutes' talks will be in order by every member who will take part. Let every member of the Conference prepare a five-minutes' talk on all or any of these subjects, so that we may make it intensely interesting. There are about 109 members of the Conference. All could not be appointed to write, but all are requested to take part.

P. A. JOHNSTON.

Nothing succeeds in removing coughs and colds like Dr. Bull's Cough Syrup.

Sardis District.

MR. EDITOR: Will you allow me to add a few words about the work as it moves grandly forward in the district? Several of the preachers have held special services in their charges, as indicated by Week of Prayer and Self-denial, with fair results financially and with much profit to the church otherwise. Others have called attention to the fact and have lifted collections. Senatobia is making desirable and needed repairs on their parsonage. Of course, Dr. Cameron and family are happy. Nearly five hundred dollars have been added to the salaries of the preachers over last year. Now it is in order for the stewards to see that it is paid quarterly. Oh, for a baptism of the presence and power of the Holy Ghost on preachers and people!

H. C. MORREHEAD, P. E.

Sardis, Miss., March 17, 1893.

Indigestion! Miserable! Take BEECHAM'S PILLS.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Missionary Debt—Mississippi Conference.

PENNY HELPERS.

MERIDIAN DISTRICT—EAST END.

Mrs. J. B. Chatfield's Sunday-school Class.

Mrs. Chatfield	$ 1 00
Miss Minnie Timbrell	1 00
Miss Leda Seule	1 00
Miss Lela Mars	1 00
Miss Eva Brazier	1 00
Miss Lucy Cooke	1 00
Miss Phenie Ethridge	1 00

WOODVILLE DISTRICT—P. A. JOHNSTON, SOLICITOR.

Zachary, J. T. Leggett, P. C.....$18 00

Dr. Lambuth writes me, March 17: "$32,000 to date. You are steadily pulling up. Mississippi has grit and plenty of it." Virginia, Southwest Missouri and South Carolina have paid their apportionment of the missionary debt. Let every district do as well as the Seashore, and the Mississippi Conference will soon pay up.

WEEK OF PRAYER AND SELF-DENIAL.

BROOKHAVEN DISTRICT.

McComb City, M. L. Burton, P. C	$20 40
Providence circuit, F. M. Williams, P. C	15 55

"I have been under the impression that the preachers all knew that a resolution was passed at the Annual Conference to the effect that a Week of Prayer and Self-denial was to be observed," so writes a good brother who is amazed at the "forgetfulness" of the preachers.

It is a cause for gratification to note the reviving interest in the Woodville and Jackson districts. Their portion of the debt will soon be paid, and if the contributions by the congregations should be supplemented by liberal offerings from the men whom God has greatly blessed, they will go ahead of the assessment and measure up somewhere near to duty and privilege.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Daleville circuit, D. G. W. Ellis, P. C	$5 00

WOODVILLE DISTRICT.

East Baton Rouge circuit, W. L. Linfield, P. C	$5 00

BROOKHAVEN DISTRICT.

Terry circuit, W. T. Griffin, P. C	$7 00

Some of the brethren seem to think that, because contributions were made in their pastoral charges last year, they were exempted from observing the Week of Prayer and Self-denial. "Turn on the light," brethren, whether you take up collections or not.

T. L. MELLEN,
Sol. for Miss. Conf.

The advertising of Hood's Sarsaparilla is substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOODS CURES.

Hood's Pills cure liver ills, jaundice.

The Sardis District Conference.

By appointment of Bishop E. R. Hendrix, the Sardis District Conference will be held in Hernando, Miss., April 22, 23 and 24, 1893. Rev. T. W. Dye, of Wall Hill, will preach the opening sermon, Friday night, at 7:30 April 21. A full attendance is expected. Will the pastors please see to it that the Quarterly Conference journals are presented for examination? Let all pray for the baptism of the Holy Ghost.

H. C. MOREHEAD, P. E.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

Columbus District Woman's Missionary Society.

The meeting of the Columbus District Woman's Missionary Society will convene at Columbus, Miss., April 11, 1893. Mrs. Mary Hargreve, president of the Conference Woman's Missionary Society, will preside. Delegates from all the Auxiliaries, adult and juvenile, within the district are expected. The preachers of the district and other visitors friendly to the cause are cordially invited to be present. Delegates and visitors will please send their names to the undersigned, that homes may be provided for them.

MRS. J. W. MCELROY,
District Secretary.

Notice.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

The Value of a Dollar.

Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping-stones to success. It is also desirable that everyone should know that a **half dollar** will buy a bottle of

DICKS' MULENOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves nausea.

Ask your dealer for a bottle.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. L. Carley, D. C. Rawls, W. M. Sullivan (2), I. T. Reames, S. J. Davies, W. S. Shipman, R. O. Brown, J. W. Malone, W. T. Barnett, D. P. Bradford, C. M. Lyons, R. M. Blocker, J. F. Wynn, C. R. Seward, V. V. Bonne, R. W. Bailey, J. W. Cobbs, N. H. Young, J. N. Tucker, J. M. Wyatt, Geo. H. Thompson, Geo. W. Huff, G. W. Bachman, J. W. Burton, J. Wilson Brown, W. T. Woodward, J. W. Chambers, W. D. Gasklus, G. R. Ellis, J. J. Smylie, W. D. Domilick, J. H. Brown, J. H. Sibley, J. R. Roy, S. B. Myers, C. W. Crisler, R. A. Davis, J. W. Chambers, W. J. Burl, C. W. Perkins, W. C. Harris, A. J. Jones, C. M. Grossley, M. L. White, E. L. Hill, Robt. Ranille, W. D. Domilick, H. R. Caldwell, A. J. Jones, J. W. Kellough, Geo. W. Ferrer, T. H. McClendon, R. M. Saunders, H. M. Ellis, R. H. Rawls, R. G. Porter, B. F. Saunders, J. P. Drake, C. A. Powell.

Messrs. R. O. Peel, W. R. H. Tucker, John Haris Flowers, T. A. Holloman & Co., J. C. H. McKinney, E. L. Hill, W. B. Taylor, Geo. H. Wiley, E. John, A. T. Hoodlee, C. K. Wilcox, A. C. Folkes, R. S. Ricketts, J. M. Corley, Willis Spikes, E. R. McMullen, W. H. Gibbs, James Hill, F. L. Braudin, James M. Chappell, G. S. Ellis, M. E. Cox, Thos. Freeman, E. A. Houston, Evans & Evans, R. Cain Martin, W. E. Avrant, J. B. White (2), F. M. Mumford, W. C. Ellis.

Mesdames Julia Underwood, J. Fraser, T. L. Massey, Jerry Smith, T. C. Wood, Ada B. Moore, Dora Burgess, J. L. Ramsey, A. V. DeMoss, E. McBride, Lee H. Allen, S. Trellis, M. G. Thomas, Irene Tucker, L. M. Ferguson, W. W. Pugh, Arretta V. Russell, J. B. Merritt.

March 28.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

DO YOU OWN
HORSES OR MULES?

COLIC & BOTTS
Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 21, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD

PRICE, $1.00 a bottle.
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
NEW ORLEANS, LA.

A CALL.

Tenth Annual Convention
OF THE
Woman's Christian Temperance Union
OF LOUISIANA
WILL CONVENE AT
Lake Charles,
April 20 to 23, Inclusive.

Each Union is entitled to one delegate for every five paying members, all officers being members *ex-officio*; names to be sent to Miss Della Neal, Chairlady Entertainment Committee, Lake Charles, La.

An effort will be made to secure a reduction in railroad fare. Entertainment will be furnished all delegates. Respectfully,

MRS. MARY R GOODALE,
President La. W. C. T. U.

MRS ALICE M. ZABLE,
Cor. Secretary La. W. C. T. U.

DO YOU

Want a teacher for a Summer school? A bookkeeper for a few months while your regular man takes in the World's Fair? A fine young man for any kind of honorable work? If you do, write to DR. W. B. MURRAH, President, or J. W. CHAMBERS, Agent, of Millsaps College, and they will supply the man.

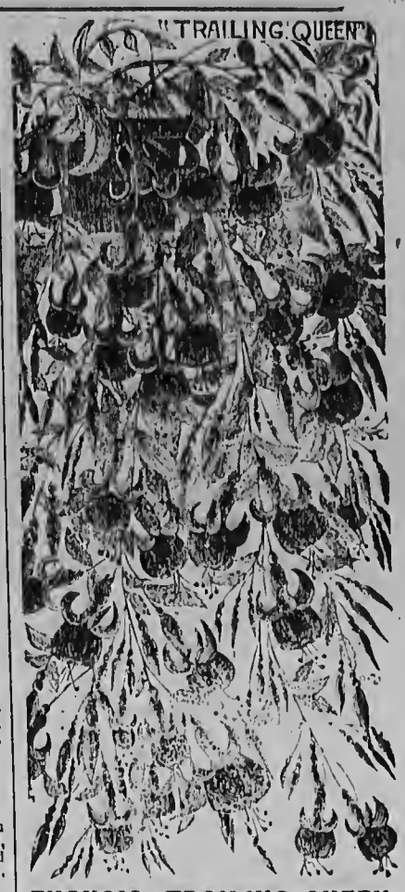
FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

FOR SALE.

Eggs from prize-winning
Plymouth Rock Chickens,
Extra fine. To suit the times.

I will sell 13 eggs for $1.00 for this season only. Give me a trial. Address

MRS. JAMES A. LOCK,
Mayhew, Lowndes Co., Miss.



FUCHSIA, TRAILING QUEEN.

This new Fuchsia is the most fascinatingly beautiful of all new plants. Instead of growing erect, its branches are vine-like and trail down over the sides of the pot or basket to a length of two or three feet. The flowers are of enormous size, buds, tubes and sepals being untenanted, while the corolla is a deep rich purple, changing to a fine crimson—flowers of both colors showing on a plant to great advantage. Plants bloom all the time both summer and winter, and frequently show hundreds of flowers at once in enormous drooping clusters. It is the easiest of all plants to grow, as it thrives in any soil or situation. It is the most beautiful window plant we have. Strong plants for blooming at once, by mail, prepaid, 20c. each, 2 for 35c., 5 for $1.00. To offer only one, we will mail one plant each of this Fuchsia and the Charming Mexican Primrose. ORDER NOW. THIS OFFER WILL NOT APPEAR AGAIN. Also, the

Following Special Collections, Postpaid:

12 Gladiolus, all colors mixed, flowering bulbs 10c.
3 Tuberoses, New Variegated, Tall and Pearl 25c.
5 grand flowering Cacti, 5 sorts named 30c.

All the above including Fuchsia Mexican Primrose, and Catalogue for only 85c.

OUR BRONZE BLUE CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare Fruits is the most beautiful and complete ever issued. 176 pages, hundreds of Elegant Engravings, Stipple Lithograph Covers, and 7 beautiful large Colored Plates. We offer the finest standard varieties and Novelties in Flower and Vegetable Seeds, Bulbs and Plants of all kinds, and rare new fruits. This MAGNIFICENT CATALOGUE will be sent free to all who order anything here offered. Otherwise send 25c. for it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

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65 CORTLANDT ST., NEW YORK CITY.

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We buy all kinds of old Postage Stamps, especially old United States and Confederate Stamps used during the civil war. High prices paid. There are a great many stamps for which we pay from 5c. to $150. each. Address with samples of what you have.

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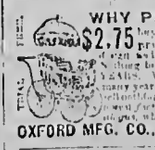

WHY PAY DEALER'S PROFIT?
$2.75 buys an 8-ft. White Bird Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest of easy running, finest, reliable and most durable. Strong because of best material used and warranted 3 years. We have been in the manufacturing business many years, and are reliable and responsible to make and sell the best baby carriages represented. Write for free illustrated catalogue, which shows all of the most popular styles, which are sold at one-half the prices charged by dealers. Address

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Refrigerators, Freezers, Water Coolers, Fishing Tackle, Seines, Oars, Hammocks, Croquet, Baseballs, Baskets, Brooms, Brushes, Fruit Jars, Bottles, Flasks, Demijohns, Rope, Twine, Axle Grease, Wrapping Paper, Bags, Stationery, Cheese Safes, Cages, Scales, Tacks, Chimneys, Lamps, Tinware, Blacking, Woodenware, Cutlery, Clocks, etc.

GO TO
J. BLASS & SON,
95 ST. CHARLES ST.,
For a Fine Hand-Sewed Shoe for $2.25.

Sewed Shoes also at $1.75. Boys' Shoes at $1.50

The Revival.

The remarkable sale of "The Revival" is proof of its merit and cheapness. As a collection of hymns and songs for Special and Revival occasions it is hard to match. "Life's Railroad" or "Beautiful Beckoning Hands" are either one worth the price of the book.

Sent by mail for 30 cents.

F. D. VAN VALKENBURGH,
106 Camp St., - - - New Orleans.

$525 Agent's profits per month. Will prove it or pay forfeit. New Articles just out. A $1.50 sample and terms free. Try us. Chidester & Son, 28 Bond St., New York City.

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Standard Guano and Chemical Man'f'g Co.,

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WOMAN'S WORDS TO WOMEN.

Certainly the Most Unusual That Ever Were Penned.

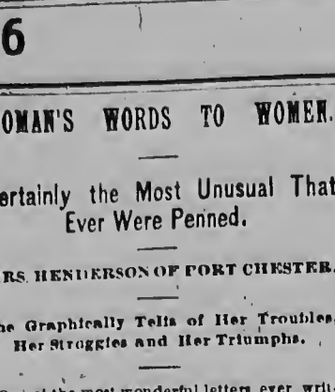
MRS. HENDERSON OF PORT CHESTER.

She Graphically Tells of Her Troubles, Her Struggles and Her Triumphs.

One of the most wonderful letters ever written is that which follows. Any one who reads it is certain to be absorbingly interested. It is from Mrs. J. Henderson, of Port Chester, N. Y. She says:

"I am a woman and I wish to speak frankly and freely to women. There are thousands of young girls, middle-aged, and even elderly ladies to-day in the greatest danger, and they do not know it. They are standing upon the brink of a precipice and do not realise it. It is in the hope that the wonderful experience through which I have passed may be a blessing and a warning to them, that causes me to write it.

"About two years ago, it being the 'change of life' with me, I was treated by three of the best physicians in this place. At first I was treated for bronchitis, growing worse all the time, coughing constantly, until my voice was only a whisper. My head pained me, I had little if any appetite, I felt tired most of the time and yet was sleepless and restless. I was weak, nervous, unstrung; I lost all interest in life, felt



MRS. J. HENDERSON.

despondent, and yet could not understand the reason. I did not suffer acute pain, but felt a constant misery. Finally my body began to bloat terribly, accompanied with pain. At this time a further examination on the part of the doctors revealed the terrible fact that I was suffering from Bright's disease of the kidneys in its most aggravated form. The doctor was urged to do all he could for me. He visited me several times daily and finally said to my husband: 'I might as well tell you plainly that your wife will not live the day out.' At that time my condition was fearful. My right side was paralyzed, my face distorted, and my tongue stiffened so that I could not speak. It was while in this deplorable condition that my husband, who had been my constant attendant and nurse, resolved if I lived until daylight to try a remedy of which we had heard much, but concerning which we knew but little. I felt the effects of it at once. The tone of my stomach restored so that I could retain the nourishment given me. I continued to improve, the paralysis left me, the bloating ceased, my strength returned, and I am a well woman to day, all through the use of Warner's Safe Cure, which took me from a condition of hopeless misery and restored me to health and happiness.

"Since my recovery, over which I feel so rejoiced, I have had opportunities to see much of the effects of this wonderful Safe Cure, in many of my friends and acquaintances. I know there are many women who do not realize their danger even at all conditions of life. The young woman is in peril even when on the threshold of womanhood. The wife has a legion of dangers, threatening to overcome her at any time. The mother is beset by perils, as a horde of troubles consequent upon maternity continually menace her. When, after passing through all these dangers, a woman arrives at the time when change of life occurs, she is again beset by the severest of all trials, and, indeed, through all her life a woman needs a friend upon which she can lean, on which she can depend. I believe that friend, the best friend known to woman, is Warner's Safe Cure. I know little concerning it except what it has done for me and what I have seen it has done for others, but I do know that it saved my life, that it has made me happy, and that wherever it has been used I have seen the same grand, beneficial results.

"I make the above statement frankly and freely, and from a desire that others may be benefited as I have been. If suffering, and the danger which surrounds every woman's life can be avoided, or even softened, the happiness of life can be increased and the world made vastly better."

OUR PREMIUM!

—THE—

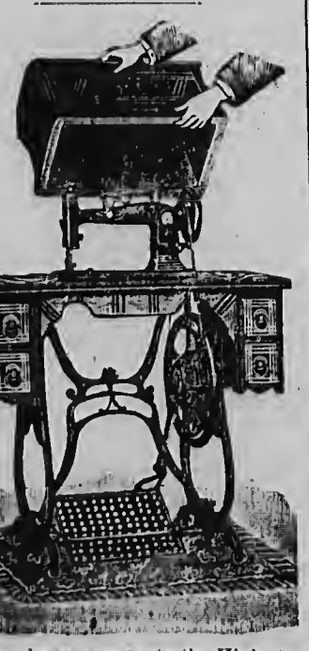
High Arm Four-Drawer

Chicago Singer Sewing Machine

AND THE

Christian Advocate, One Year,

FOR $22.



The above represents the High-Arm Sewing Machine which we will send you for $22, including one year's subscription to the NEW ORLEANS CHRISTIAN ADVOCATE. This machine can't be beat for simplicity and durability—warranted to do all the work for a family, from the coarsest to the finest. With each machine goes a full set of attachments; in fact, everything that goes to make up a first-class Sewing Machine.

Every Machine warranted for five years.

D. L. MITCHEL, Publisher.

HOME CIRCLE.

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn
And thought, with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed;
The meals to get for the men in the field,
The children to fix away
To school, and the milk to be skimmed and churned—
And all to be done this day.

It had rained in the night, and all the wood
Was wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbed wearily, as she said,
"If maidens but knew what good wives know
They would be in no haste to wed."

"Jenny, what think you I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell;
"It was this," he said, and coming near,
He smiled, and stooping down
Kissed her cheek—"'Twas this, that you were the best
And the dearest woman in town!"

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day;
And the pain in her head was forgot, and the clothes
Were white as the foam of the sea;
Her bread was light, and her butter was sweet
And as golden as it could be.

"Just think!" the children all called in a breath,
"Tom Wood has run off to sea!
He wouldn't, we know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself as she softly said,
"'Tis so sweet to labor for those we love,
It's not strange that maids will wed!"

—*Selected.*

Get In Somewhere.

Find your place in some Christian Church as soon as possible. Do not delay, but go at once to some godly minister and tell him that you are on the Lord's side and want to get into rank with his people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith and, no doubt, giving her some good advice. Finally she said, "Grandpa, are you a Christian?"

"Yes, my dear, I hope I am."

"What church do you belong to, grandpa?"

"Oh, I belong to the church of Christ."

"But what is that? Are you a member of the same church that mama and I are—the Episcopal Church?"

"No, my dear, I am not an Episcopalian."

"Are you a Presbyterian, then?"

"No, I am not a Presbyterian."

"Are you a Baptist, then?"

"No."

"Are you a Methodist?"

"No, dear, I do not belong to any of the churches; I just belong to Christ."

After a pause, in which the little one was thinking it all over, she turned her face up to her grandfather's and said: "Well, grandpa, if I were you, I would try and get in somewhere."

Now, I think the little Christian was right, and the old one was wrong. I known there are many who, from various reasons, stand apart from organized relation to the church of God. No church is perfect. No doubt we might all find things in the churches to which we are allied which we could wish might be changed, and certainly we see things in other bodies which we do not approve, but at the same time I would say that it is better to be in than out. Imperfect as the outward church is, nevertheless it is the church of God, and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I repeat the little girl's advice, "Get in somewhere."—*Dr. Pentecost.*

Where Did Love Come from?

There is goodness here in the earth: how did it get here? And there is wisdom and justice and truth and love. Whence did these originate, or where did they come from? Would you call these accidents? They can not be lapses. Sin is a lapse, and folly and wrong and falsehood. Goodness surely can be no mistake; it is sin that is the mistake. A curse is on the ground, and in the air, and in the skies of earth. A spell of derangement, a touch of palsy, a taint of leprosy is felt in all human and earthly things. We see degeneration in nature—a falling down. We see nowhere any spontaneous regenerating or recuperative tendency or force; there is no falling up. There are struggles upward, but the original height fallen from is never attained unto. Loss is ever unto loss, more and more swiftly and surely; never unto full recovery. Nature itself being witness, therefore, the good in it is original and normal. It is evil that is an accident; wrong is abnormal. And, given this, may we not say that nature even contains the promise and prophecy of Redemption? Since God who made the world is good, he will not allow evil to rule in it forever. There must be a new heaven and a new earth. The poor, vague, broken dream of the poet is assured and ever-swelling strain of the gospel song. Love came from God; it grew not out of the ground; it sprang from no earthly mound, it can never die. And with love goodness lives, and justice and truth. No Paradise is ever lost out of the realm of God. To the godly it is even now, in God and through God, a glorious Paradise gloriously regained.—Rev. W. J. Skillman, in *Christian at Work.*

A Bulwark.

The word "bulwark" is akin to two German words, which mean plank and defense; hence has come to mean any means of defense or that which protects. A bulwark is something that surrounds, is outside. A certain place is made more or less impregnable to attack by its fortifications, ramparts, or bulwarks. Character must have its bulwark. There must be a defense around every man's life that is not found in himself. In war the more open to attack the strategic position, the stronger must the bulwarks be made. So in character and life, the greater the inner weakness the greater defense is needed. We hear much about strength of character, noble manhood, "manly men," and so on, these days, but however strong the character, nobly or manly the man may be, he is weak compared with the forces of evil around him. There are evils within, but it is not of them we are now speaking. The natural heart must be renewed, which is a work of grace that can not be omitted, but if we leave that out of our thought, it is still true that the enemy that has laid siege to the soul will gain the victory over a man without a bulwark round about him. Blackstone says: "The royal navy of England hath ever been its greatest defense, the floating bulwark of our island." Even so there must be a royal bulwark around every man who is to succeed in resisting evil. What shall that bulwark be?

The word "boulevard" originally meant the same as bulwark—the rampart of a fortification. It also meant a walk, once the site of a demolished fortification. Now the word is used as a name of a broad street or drive around a city, and is usually considered a place of pleasure. There is a lesson in what might be called a descent in the meaning of this word. How many there are who, as far as they are concerned, destroy the only real fortification of life and turn it into a place of pleasure-seeking! There is only one impregnable rock of defense. Christ alone in the royal bulwark of the soul that trusts him. He surrounds the man as the royal navy surrounds England, "the floating bulwark" of the island. Many things may help, but none other than Jesus can save. The man in Christ, while he has part in resisting temptation, can laugh his enemies to scorn because the Lord is his defense, and though legions of devils besiege the citadel of his soul, he can calmly say: "O God, the Lord, the strength of my salvation, thou hast covered my head in the day of battle."—*Young Men's Era.*

Woman at the Present Day.

We have ceased to be astonished at finding women in unexpected places. And yet the change of the position and manner of women in society is so great that we have not yet fully comprehended it. The old habit of dependence on the other sex has almost vanished, and would no longer be described as lady-like. The change is most marked in the new generation. The young woman is practically independent; the lady of fashion has her own check-book and orders her own establishment as completely as the shop girl who has neither check-book nor establishment orders her own life. The maiden at her college is almost as independent as the bachelor at his. The traveler notices a great difference in the appearance and manner of women within the last ten years. The woman who travels has a more business-like and self-contained air. She is no longer helpless; she is scarcely ever timid. The timid, flustered woman has almost gone out of fashion. When she comes into a crowded railway station she comes with a straightforward, resolute, unassuming air, like a man. She knows exactly what she wants; she is not hurried; she does not need to go about nervously asking questions of stupid men. She has her watch and her time table, and quietly takes her place and her rights. Only one thing she has not learned, and that is, not to break into the head of a line waiting at the ticket office or the postoffice window. In time she will fall into the ordered line of life by learning to respect the rights of others, although they may be men. She is so clever and practical and business-like that she has less and less occasion to presume upon the accident of her sex. A company of young girls traveling to their college have much the manner and ease of a company of "men" traveling to their college, though, of course, with infinitely more grace and attractiveness. All this is not a spasmodic movement, a mere leap-year freak. It indicates a radical change going on in the structure of society, an advance along the whole line of the great body of women to independence, the great body that may not care a rap for suffrage, and that do not make the least noise about their "rights." They simply take them.—Editor's Study in *Harper's Magazine.*

A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is a perpetual joy; a personal Jesus possessed is our only power. Without him all preaching is empty clamor; without him all church machineries but clatter. If we covet a genuine revival of spiritual life and power, let us open our lips, our purses, our hands and our hearts, to this deepest, grandest, most heaven-born of petitions, "Come, Lord Jesus!"—*Dr. T. L. Cuyler.*

Let the mantle of worldly enjoyment hang loose about you, that it may be safely dropped when death comes to carry you into another world. When the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us.—*Anon.*

It is certain, that either wise bearing, or ignorant carriage, is caught, as men take diseases, one of another; therefore, let men take heed of their company.—*Shakspeare.*

Looking Backward.

In the good old days of childhood what splendid hot flaky biscuit and delicious pastry our mothers gave us. You may enjoy as good now. The secret is in using

Dr. Price's Cream Baking Powder.

It has remained the standard for purity, excellence and wholesomeness for more than forty years, and retained its supremacy among the practical cooks, in the great hotels, clubs, restaurants and in the homes of millions.

OUR YOUNG PEOPLE.

BABY.

BY GEORGE M'DONALD.

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get those eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheeks like a warm, white rose?
I saw something better than anyone knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get this pearly ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into bonds and hands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought about you, and so I am here.

In Japan.

MY WINTER VACATION.

In the Winter vacation I went back to my native country, apart thirty miles from Matsuyama. To my delight my old benevolent parents ware very healthy, and my dear brothers and sisters were very brave, and my family was peaceful. I paid my visits to my relations and I talked various stories with them; or, passing to and fro with my intimate friends, we did happy games and narrations, and we were glad with each other and deepened our intimacy. Also I would read amusing romances sitting down by my old mother, who is very fond of romance, and letting her hear me reading. Considering this as one branch of filial conduct, I always was very glad to read it.

Thus my Winter vacation passed, and the day in which began my lessons neared; therefore, I prepared to leave my home.

When I started from my home my old mother said to me: "O, my boy! You must take care about your drinking and eating, and study your lesson."

I replied: "Mother, don't mind it; I will keep your admonition."

The above composition was written by a student. He is not good-looking at all, but stands at the head of his class. He comes to my house frequently to read and listen and inquire.

H. G. HAWKINS.

Jan. 28, 1893.

MR. EDITOR: As my last letter met with success, and as I see so few letters in the children's column, I thought I would write again, and tell you about our flourishing little town, Enterprise. It is divided into two parts, East and West Enterprise, by the Chickasawhay river. The N. O. and N. E. R. R. runs through the west side, and the M. and O. R. R. the east side. There are four churches—the Methodist, Presbyterian, Baptist and Episcopal—and ten or twelve stores. A knitting factory and turpentine still is being built. We have a fine school. The building is situated on a large sand flat. Mr. Editor, in my last letter, by some mistake, the name of my youngest brother, Ira, was left out, and as I had the names of the rest of my brothers and sisters in it, I hated his not being in it. He was a member of this Conference last year, and preached in Anguilla; but this year he is taking a course at the Vanderbilt University. We are very proud of him. I am glad some of the readers are interested in my brother, Henry, in Japan. I will answer Nora G. Edmondson's question: The word "organ" is found in Job. xxi, 12, and in Genesis iv, 21. I will leave this question with the readers: Which is the book in the Bible in which the word "God" is not mentioned?

MATTIE B. HAWKINS.

MR. EDITOR: Jefferson county, in my knowledge, is the poorest county in the great State of Mississippi to support schools for her rising generation. She only has money enough in the treasury each year to support her schools for the short time of four months, while her sister, "brave old Claiborne," has from six to eight months each year. I live on the line between Jefferson and Claiborne; therefore, I have the right to go to school in either county, and, as the school in Claiborne is much nearer than the one in Jefferson, I go to it. Miss Jennie M. Berry, of Port Gibson, is my teacher. She is an excellent teacher and a nice young lady. We had the pleasure of seeing our worthy superintendent, Prof. Charles K. Regan, last Friday morning. He seemed very much pleased with our school. I had the misfortune to get my arms badly broken at my father's steam gin last Fall; so, as I can not do farm work, and have to do something for my livelihood, I have decided to make a school teacher of myself; so I am studying hard and improving every opportunity I can.

Yours forever and ever,

LEONARD H. WILKINSON, JR.

Tillman Station, Miss.

MR. EDITOR: I am seven years old, and this is my first letter. I go to school to Miss Lydia Austin. I like her very much. My Sunday-school teacher is Mrs. Mary Hutchins. Our preacher is Bro. Guice. I have never seen any letters from any of the cousins in this part of this country. I hope mine will not reach the waste-basket. I have three sisters and one brother. I love grandma better than anybody, because I am her little girl. My papa is a steward in the church here.

Your little friend, CE. ANDERSON.

Caynga, Miss.

CHARITY BEGINS AT HOME.—Mother (severely)—"Johnny, where is that piece of cake I left here when I went out?"

Johnny—"I gave it to a hungry little boy, mama, and oh, he was so glad to get it!"

Mother—"Come to my arms, you dear, dear angel. Who was the little boy?"

Johnny—"Me."

"Now tell me why I punished you?" said a stern father, who had painfully found it necessary to punish his son Johnnie.

"That's it," sobbed Johnnie, "you've nearly pounded the life out of me, and now you don't know why you did it."

A 6-8 RHYME.

A queer little boy who had been to school,
And wise up to all sorts of tricks,
Discovered that nine, when upside down,
Would pass for the figure six.

So when asked his age by a good old dame,
The comical youngster said,
"I'm nine when I stand on my feet like this,
But six when I stand on my head!"

—*Chatterbox.*

At the House of Correction.

"Oh, Ted," cried mama Mayson, looking deploringly at her six-year old, "how did you tear such a rent in those new bicycle pants?"

"'Trousers,' mama Mayson," said good-humored papa looking up from his morning paper.

"It's better English, you know," explained college Will, passing his mother's chair and giving the little curls in the nape of her neck a surreptitious pull.

"It's as much affront to call a good pair of trousers or pantaloons, 'pants,' as to designate your husband and son, who, let us hope, are not too far from being gentlemen, 'gents,'" added papa Mayson, with much irony.

"Indeed," deprecated mama, "I did not think. Please excuse me, I"—

"'Please excuse me' is a phrase fast being relegated to the obsolete. The expression in vogue is, 'I beg your pardon,'" laughed Will.

"Ted, go and see how Kate is getting on with the breakfast."

"Breakfast will be ready in five minutes," reported Ted, when he came back from the kitchen.

"Breakfast will be 'served' in five minutes, my son," corrected papa. "Let us use polite language."

"I will help to steak, but will you dish out the toast, mama?" said this forgetful head of the family, later at the table.

"I will 'servo' the toast," replied mama, demurely. "Methinks 'dish out' is fast being relegated to the obsolete. The expression in vogue"—

Will gallantly came to the rescue. "Oh, by the way, Bert Smith's engagement to Lisa Monroe is out."

"'Announced' is the more polite term to use," mildly interposed mama, her eyes on her plate. Will took a sip of his coffee.

"Lena Carew has been asked to be bridesmaid"—

"'Maid of honor' is the more modern name," put in the feminine head of the household.

"They are to reside in Brookline and"—

"'Live' in Brookline. 'Reside' has a flavor of newspapers! People who prefer the best English, you know, seldom use the word."

"Oh, I say, papa," exclaimed Ted, as they rose from the table, "this is getting to be a regular house of correction."

"Short terms, kind officials," began papa, glancing at mama's twinkling eyes and bending to give her his good-by kiss, before leaving for the office.

"And sure reform!" solemnly completed Will, on his way to the library for a quiet hour with Guizot and "The History of Civilization."—*Martha Fairbanks Blanchard.*

"I DO NOT HAVE TO LIE."—"I do not have to lie; I am not afraid of anybody," said a boy when falsely accused of something which he had not done. It is a great thing for a man or boy to so live that he does not have to lie.

The beginning of a lie is frequently away back. It begins with some evil purpose, some wicked act, some wrong doing; and the boy who has got into the devil's net and finds himself crippled and tangled, then thinks the easiest way is to lie himself out of it. The liar has a hard road to travel, and a very long one. He lies himself into a dozen troubles before he lies himself out of one, one lie calls for another, and there is no end to the entanglements which come through falsehood.

The best, the surest way to "put away lying," is to do nothing that you need to conceal, or deny, or lie about. Tell the truth and live the truth. As long as a man or boy will tell the truth, there is some hope for him; but when he gives himself up to lying what else is there to be done? What can you do with a liar? Where can you place him? What is he good for?—*Little Christian.*

HARD TO PRONOUNCE.—"George!" she screamed; "my neck!"

"What's the matter?"

"There's a pillaeatter——"

"A what?"

"A tappekiller——"

"What in the world do you mean?"

"O, dear!" she moaned, as she clutched him frantically; "a kitterpaller! You know, George! A patterkiller!"

"O!" said George, with evident relief, and he proceeded to brush the future butterfly away. —*Life.*

NOT ASKING A GREAT DEAL.—"I am afraid, Bobby," said his mother, "that when I tell your papa what a naughty boy you've been today, he will punish you."

"Have you got to tell him?" asked Bobby anxiously.

"Oh, yes; I shall tell him immediately after dinner."

The look of concern upon Bobby's face deepened, until a bright thought struck him. "Well, ma," he said, "give him a better dinner than usual. You might do that much for me."

AFTER HIM TOO.—A child story comes from the lively little suburb of Harrison. A bad small boy there crawled under the bed when his mother wanted to punish him. She couldn't get him out, and she left him there until his father returned that evening from the city. When the father came and was told about the case, he started to crawl under the bed to bring forth his disobedient son, but was almost paralyzed when the little fellow asked: "Hello, is she after you too?"—*Cincinnati Commercial Gazette.*

Thoughts! whence do they arise? what stuff are they made of? and what vigor is it that gives them such an instantaneous production? They are conceived in full maturity, and step into perfection at first. They scorn the gradation of bodies and the heavy successions of motion. They gain the race at a start, outstretch the speed of gunpowder, and distance light and lightning. Thoughts take up no room. When they are right, they afford a portable pleasure, which one may travel with, without any trouble or incumbrance.—*Collier.*

Some boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you say so?" "Because some of them brought a penny to Christ once, and he took it in his hand, looked at it, and said, 'Whose *subscription* is this?'"

When four-year-old Carl saw waffles for the first time, he cried out, "O, mama, look at the cut-glass pan cakes!" And nothing could more accurately describe the peculiar indentations which the waffle-irons leave.

"Honesty is the best policy." Nobody contradicts that. Your dealer can get lamp chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" tough against heat; not one in a hundred in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH.

COMFORT With leather with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

A Powerful Flesh Maker.

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Scott's Emulsion checks Consumption and all other wasting diseases.

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King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E. Cunnyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time this Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our fellow-townsman, will be glad to hear that the chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Germeteur did the work.—*News*, Owensboro, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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MARRIAGES.

GEE–MERRITT.—At the parsonage, in lleton, La., March 15, 1893, by Rev. W. llivan, Mr. T. J. Magee to Miss Samanda t.

RRITT–ALFORD.—At the parsonage, in lleton, La., March 15, 1893, by Rev. W. llivan, Mr. N. M. Merritt to Miss Ella Al- all of Washington parish, La.

RRAWAY–DUNKLEY.—At the residence bride's parents, March 12, 1893, by Rev. Johnston, Mr. J. A. Carraway to Miss A. Dunkley.

TLER–POINTER.—At the bride's broth- ew's, Mr. W. M. Wesson, Como, Miss., Feb. 3, by Rev. J. M. Wyatt, Mr. S. H. Butler s Sallie T. Pointer.

LMER–JACKSON.—At the bride's moth- ear Como, Miss., March 15, 1893, by Rev. Wyatt, Mr. C. W. Fulmer to Miss Cinra on.

SMITH–McLEOD.—At the residence of McLeod, March 16, by Rev. G. A. Guice, W. Nesmith and Mrs. A. M. McLeod.

OK–DUKE-MINIER.—At the residence of ride's father, March 16, 1893, by Rev. J. A. n, Dr. J. V. Cook, of Belen, Miss., and M. H. Duke-Minier, of Monroe county,

NINGTON–ANDERSON.—At the bride's , Canton, Miss., Feb. 22, 1893, by Rev. L. ues, Mr. F. W. Henington to Miss Mary rson.

AIR–BOWMAN.—At the residence of the 's mother, in Harriston, Feb. 9, 1893, by C. A. Powell, Mr. James S. Adair and Miss Bowman, both of Jefferson county, Miss.

RRINGTON–SHAW.—At the residence of ride's mother, Perth, Miss., March 16, by Rev. C. A. Powell, Mr. J. B. Harring- f Franklin county, to Miss Kate C. Shaw, erson county, Miss.

OBITUARIES.

publish obituaries of 200 words free of e; for all over this, one cent per word be sent. If you want the notice to appear order, comply with this rule. Count the , and send one cent for each word over

LLS–On Oct. 13, 1892, death, the insatiate r, came to wring an aged mother's loving with sorrow, and rob two little ones of a er's care and wetchful tenderness, by re- ng from life Mrs. VICTORIA C. WELLS, who on the above dete at Old Vernon, in Madi- coonty, Miss. She was the daughter of ndo and Amanda Pack, born on Feb. 8, and reared in this county, where a few ago she married Mr. R. H. Wells, who sur- and mourns her loss.

e Pack family were among the earliest est residents of this county near Vernon e ante-bellum days, when that town was f the most flourishing villages, surrounded ealth, intelligence, beauty and chivalry. Bennett, her grandfather, was a man of e and sterling integrity, from Tennessee, ng at an early day near Canton, in this y. Bravest of the breve, ho lived en ex- ry life, died past eighty, and left an un- hed name to his family.

e subject of this sketch was possessed of e attributes that constitute a happy home- ffectionate, domestic and industrious— plifying the Scriptnre, "She looketh well ways of her household, and eateth not read of idleness." The aching void in the mother's heart nothing can fill, nor time, tern arbiter of events, efface from her ry the image of her dearly loved, dutiful ffectionate daughter. No hands can, or ever minister to the little orphans as y, willingly or lovingly as would the lost er have done. Yet, however the heart che, and the loss seem irreparable, it is e's stern decree that all must die, and we bow in submission to the inexorable e of the great God of the universe, and that all that is loved and lost here may nsed and reunited beyond the twilight's e hills.

Each lovely scene shall thee restore,
For thee the tear he duly shed;
Beloved till life could charm no more,
And mourned till pity's self he dead.

* * * * * * *

Oh! thou who dry'st the mourner's tear,
How dark the world would he
when deceived and wounded here,
We could not fly to thee!

Blot thou will heel thát hrokon heart
Which, like the plants that throw
heir fragrance from the wounded part,
Breathe sweetness out of woe."

A FRIEND.

TTENBERGE—J. M. GUTTENBERGE born in Butler county, Ala., Feb. 12, 1870; ear Union, Newton county, Miss., Nov. 2.

. Guttenberge joined the Presbyterian ch when ten years old; was converted oined the Methodist Church in August, From that time on he was very much ed. He was happy and loving; was very of reading his Bible, waiting on the sick, helping those who were in need. He often plough for his neighbors when were sick, or do anything that was nec- to he done. During his illness he would prey for the members of his family by . He died happy. I have been told by l that he died in the Lord. Ho was the pon which his widowed mother and grandparents leaned for comfort and sup- Oh, how hard it is for them to see the m of being deprived of this staff in their ge. How sad to see all those in tears at ought of their dear "boy;" but God's are not our ways. "Blessed are the dead e in the Lord." W. M. WILLIAMS.

L Resolutions passed at January meeting ystal Springs Woman's Missionary Auxil- Society, 1893:

ereas, It hes pleased an All-wise Provi- to take from our midst our beloved com- n and friend, Miss MARY HILL; *And, eas*, she was a faithful and devoted mem- of this society since its organization, al- ready to respond to the call of duty, and hose sweet-spirited Christian character an influence for good upon all who knew therefore, he it

olved, That we, as an Auxiliary of the an's Missionary Society, mourn the loss of eparted sister whose patience and abne- n of self, and devotion to others, and every cause was manifested. This was the lesson of trial and sorrow had taught her. So was ve diffused, but like to some odorous spices, ed no waste nor loss, though filling the ith aromn. Other hope had she none. sh in life but to follow meekly with rev- tread the steps of Jesus her Savior.

olved, That we prayerfully and earnestly vor to let the same spirit guide us that ned her, emulating the example set forth through all her beautiful Christian life.

olved, That we sincerely sympathize with reaved family in this affliction, and pray em that consolation which can only from a loving heavenly Father.

olved, That a copy of these resolutions be upon the Minutes of our society, and be sent to the NEW ORLEANS CHRISTIAN CATE for publication.

MRS. EDNIE DUNNING,
For Committee.

LOWERY—G. L. LOWERY was born in Union parish, La., Oct. 2, 1857. He was married Dec. 18, 1880, and died at his home, near Shiloh, La., Nov. 7, 1892.

Bro. Lowery was converted and joined the M. E. Church, South, in early life, and lived a consistent Christian life up to the day of his death. The writer of this article was his pastor for two years; visited him during the last days of his sickness, and conversed with him upon the subject of death. During one of my visits to see him (about two months before he died) he said to me: "I have often thought of this hour, and have thought that it would be a fearful thing to die; but I find that I was mistaken. I know that I can never get well; but I realize that Jesus is with me, and thet he sustains me, and I am not afraid to die. My way is clear. There are no clouds. The only thing that I have to regret is the thought of leaving my wife and little children; but I leave them in the hands of the Lord, who is able to care for them." Later on, about two days before he died, he said to a friend who stood by his bedside, "The Lord is with me." How like Wesley, who, in his last moments, could exclaim, "The best of all is, God is with us." Our people continue to die well.

Bro. Lowery has gone and is no longer with us. He will be missed by his church and community; but most of all by his sorrowing wife and children. We can do no more than commend them to the God of all grace, who is able to comfort and sustain them in their sorrow. While he is no longer with you, your loss is his eternal gain. You may meet him again on the shores of eternal deliverance, where parting will be no more. We conducted his funeral sermon in the presence of a large and weeping congregation, after which his body was quietly laid away in the cemetery at old Alabama Church, where it will await the resurrection morn. J. O. BENNETT.

BOILS—Died, Jan. 15, 1893, WALTER BOILS, aged eight months and eight days. Death found strange beauty on that polished brow and dashed it out. Only a murmur was heard and the spoiler set his seal of silence; but there beamed a smile, so fixed, so holy from that cherub brow. Death gazed and left it there. He dared not steal the signet ring of heavon.

Little Walter was the pride of his parents and the pet of his three sisters; but he was too fair a bud to blossom in this blighting world, so the hand of the angel of mercy has transplanted him with his two little brothers in a better world than this. Fond parents, let the story of Jesus taking little children in his arms and blessing them, comfort you and teach you to hope that he who so graciously received these children has not forgotten yours, and that they are sweetly fallen asleep in him, and will be the everlasting object of his care and love.

When death calls the parents and sisters of these little babes, God grant that they may behold on their faces the signet ring of heaven!

Their sincere friend, ALICE MILLER.

Dobson, Miss.

REYNOLDS—THOMAS H. REYNOLDS, son of T. P. and F. A. Reynolds, was born Feb. 8, 1851, and died Nov. 6, 1892, near Lisbon, Claiborne parish, La. He was happily married, in 1876, to Miss Lizzie Williams, and has ever been a kind husband and affectionate father. He was the father of five children, of which four survive him. After an illness of only a few days he was snatched from the home in which he was so much needed by the angel of death and carried beyond where tears and suffering are unknown. A more consistent Christian I never saw. Although he never made any public demonstration, he was a devout, earnest and every-day Christian.

He leaves a host of friends and relatives to mourn his loss, and, above all others, a dear mother and wife. But be comforted, dear ones; we grieve, but not as those who have no hope, for we expect to see him again in the land of happiness, and meet to part no more, but live in eternal bliss. His sister, KATIE.

HUMPHREY—Mrs. MARY JANE HUMPHREY was born in Holmes county, Miss., in the year 1851, and died of pneumonia at her home, in Morehouse parish, La., Feb. 1, 1893.

She had been a consistent member of the M. E. Church, South, about twelve years, and was a zealous Sunday-school worker. She leaves a number of relatives and a host of friends to mourn her death, which was triumphant. As God vouchsafed dying grace, her sun went down without an intervening cloud. The writer conducted the burial service, which was attended by a large congregation, who wept bitterly as we committed her body to the grave in Bon Idee Cemetery, to await the resurrection of the just. J. J. KELLY, P. C.

PARKER - Little ERVIN PARKER, son of T. M. and A. S. Parker, was born July 20, 1890, and died Nov. 30, 1892.

Little Ervin was a good child. He was so affectionate to his father and mother, and when he died they said, "How can we give him up?" He loved to sing and hear singing, though so young. He said to those watching him die, "Sing," but a few minutes before the little fellow fell asleep in Jesus. Little Ervin was a remarkably sprightly child. Dear parents and relatives, weep not; but meet the little boy in heaven. LILLIE ROBERTS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race-street, Philadelphia, Pa., naming this paper.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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WHOLESALE AND RETAIL.
L. S. WIDNEY, Manager.
Cotton Presses, Factories, and the Family trade supplied at Lowest Market Rates.
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Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,721.

All Losses Paid in Cash without Discount, as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.
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Crescent Insurance Com'y.
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Cash Capital, - - - - - - **$300,000.**
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TRE POLICIES Issued on Desirable Fire Business.
☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

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CHRIST WALKING ON THE SEA OF GALILEE.

AMONG the great religious paintings of modern times, Christ Walking on the Sea, by Charles Francer, is a masterpiece. The text from which the picture was taken is this: When even was come, his disciples went down unto the sea, and entered into a ship. And it was dark, and the ship was in the midst of the sea, and Jesus alone was on the land and was not come to them. And the sea arose by reason of a great wind that blew. And he saw them toiling in rowing, for the wind was contrary unto them, and the ship was now in the midst of the sea tossed with the waves. Jesus cometh unto them, walking upon the sea and would have passed them, but when the disciples saw him walking on the sea and drawing nigh unto the ship, they supposed it had been a spirit, and cried out for fear. And immediately he talked with them, and saith unto them, "Be of good cheer, it is I; be not afraid."

This beautiful biblical description the painter has chosen for his subject, and his wonderful painting appeals in the highest degree to the religious sentiment, as well as the artistic taste and refinement of every nationality and every creed.

The reproduction just issued is a fine photo-etching, in which the light and shade of the original are faithfully preserved. Size, 21x28 inches; printed on fine plate paper.

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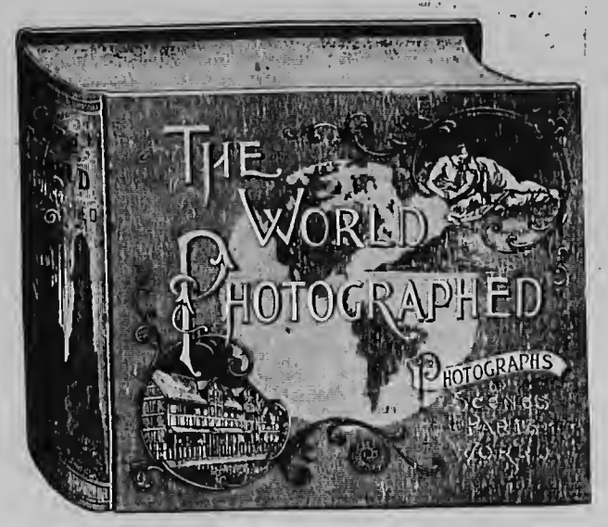

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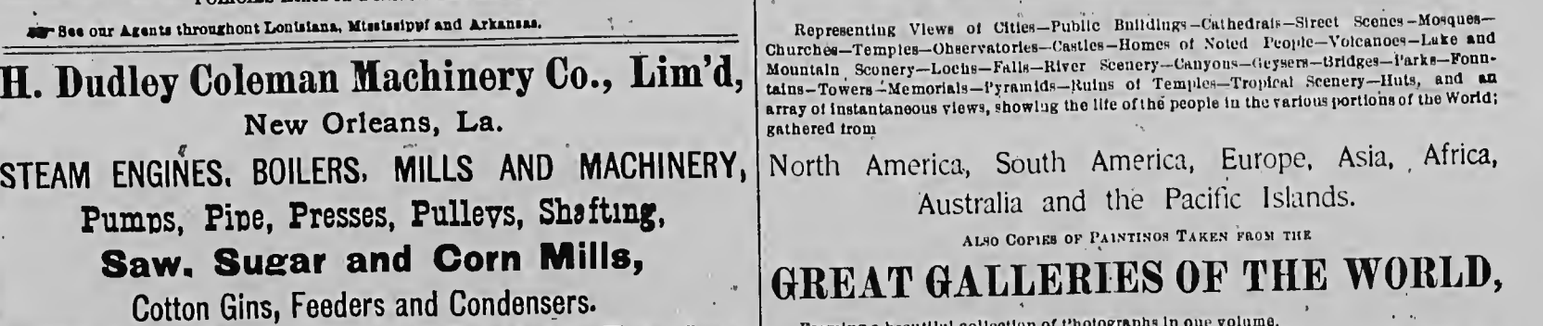

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hollandale	Apr. 2
Gunnison	5
Hillhouse	9
Rosedale	11
Bolivar	18
Avon	16
Greenville	23
Shelby	30
Clarksdale	May 2
Shaw and New Salem, at Poplar Grove	7
Friar's Point	10
Coahoma	11
Belen	14

District Conference at Greenville, April 21-23.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Apr. 8, 9
Okolona station	15, 16
Verona and Nettleton station	22, 23
Shannon	29, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	10
Prairie	13, 14
Amory and Smithville	20, 21
Athens	27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Houston and Wesley	17, 18
Tremont	21
Buena Vista	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ebenezer, at Ebenezer	Apr. 1, 2
Pickens, at Richland	8, 9
Herzona, at Townsend Lake	15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Lonteville circuit, at Noxapata	28
Rural Hill circuit, at Center Hill	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood station	Apr. 1, 2
Carrollton, at Longview	8, 9
Sidon, at Ita Bena	15, 16
McNutt, at Shell Mound	21, 23
Indianola	29, 30
Brooksland at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Valden	10, 11
Leberton	17, 18

Preachers' meeting at Carrollton, March 30 and 31.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville circuit	Apr. 1, 2
Brooksville	8, 9
Tibbee	10
Columbus circuit	15, 18
Thelma	22, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Sbuqualak	10, 11

District Conference meets at Mayhew station, April 27-30.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit, at Hudsonville	Apr. 1, 2
Bybalia circuit, at Emery	8, 9
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	22, 23
East Holly Springs	29, 30
Connersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Como, at McGee's	Apr. 1, 2
Morganville Miss., at Forest Hill	8, 9
Hernando	15, 16
Nesbit's, at Pisgah	(Tues.).. 18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 6, 7
Panola	(Wed.).. 10
Mt. Vernon, at Mt. Vernon	13, 14
Corkrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Charleston	Apr. 1, 2
Chapel Hill	8, 9
Tocopola	15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill	(Wed.).. 26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

B. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Vossburg circuit	Apr. 1, 2
Wiboro and S., at State L. (Sun., Mon.)	9, 10
Leakesville, at Leakesville	15, 16
Enterprise and S., at Stonewall (Tu.)	18
Enenta, at New Hope	22, 23
Wiboro circuit, at Buckatunna (Tu.)	25
Shubuta circuit, at Quitman	29, 30
Marion circuit, at Marion	(Wed)..May 3
Clarke circuit, at Front Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope	(Tu.).. 16
Linwood circuit, at Bethel	(Thurs.).. 18
Daleville circuit, at Union	20, 21
Blanesville circuit, at Blanesville	27, 28
Why Not circuit, at Toomsuba	June 3, 4
Lauderdale circuit, at Bregan	17, 18
Meridian—Central	(Wed. night).. 21
Chunkey circuit	(Thurs.).. 22

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Hattiesburg	Apr. 2, 3
Purvis circuit, at Purvis	8, 9
E. Pearl circuit, at Orrisburg	9, 10
Ellisville circuit, at Laurel	15, 16
Heidelberg circuit, at Philadelphia	16, 17
Columbia circuit, at Hopewell	22, 23
Mt. Carmel circuit, at Mt. Moriah	29, 30
Williamsburg circuit, at Bethel	30, May 1
American and Zion, at Big [illegible]	6, 7
Zion Church	(sun. night).. 7
Moss Point	(Conf. Fri. night).. 12-14
O. Springs and Scranton, at S.	13, 14
District Conference, at Pearlington	16-21
Pearlington	(Q. Conf. 2 P. M.)... 19

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Phillips'	Apr. 1, 2
Flora, at Livingston	8, 9
Yazoo circuit, at Short Creek	15, 16
Yazoo City	(at night).. 16
Jackson—Capitol Street	22, 23
Jackson—First Church	29, 30
Benton circuit, at Bowman Chapel	29, 30
Mount Olivet circuit, at Satartia	May 6, 7
Madison, at Pearl River	13, 14
Edwards	20, 21
Silver Creek circuit, at Silver City	27, 28
Tranquil, at Eden	(Wed.).. 31

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 1, 2
McComb City	8, 9
Holmesville	15, 16
Magnolia	16, 17
Beauregard	22
Brookhaven	23, 24
Summit	29, 30
Caseyville, at Gallatin	May 6, 7
Bowerton, at Rehoboth	12
Lebanon, at Blue Hill	13, 14
Wesson	20, 21
China Grove, at Sartius	27, 28
Brookhaven circuit, at Adams. Ch.	June 3
Providence, at Pine Grove	9
Pleasant Grove, at Pine Grove	10, 11
Adam's, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Crawford Street	Apr. 1, 2
S. Vicksburg and Jefferson Street	1, 2
Jefferson Street, Natchez	8, 9
Wesley Chapel	8, 9
Martin, at Martin	15, 18
Washington, at Kingston	(Wed.).. 19
Roxie, at Beech Grove	22, 23
Learned, at Hry Grove	20, 30
S. Warren, at Povina	May 6, 7
Utica station	(Wed.).. 10
Rolling Fork, at Anguilla	13, 14
Fayette	(Wed.).. 17
Meadville, at Nebo	20, 21
Sunflower, at Shaibrough	27, 28
Warren, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 18
Hermanville, at Hermanville	24, 25
Rocky Springs	(Wed.).. 28

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Morton and Forest	Apr. 8, 9
Shiloh	12
Decatur, at Centerville	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Pleasant Grove	18
Hillsboro, at Mt. Zion	22, 23
Neshoba, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	6, 7
Fannin, at Union	13, 14
Brandon station	15
Clarksburg, at Lodabar	16
Carthage and Walnut Grove, at C.	20, 21
Montrose, at Cedar Grove	27, 28
Raleigh	June 2
Trenton	3, 4
Homewood, at Grange Hall	10, 11
Westville	17, 18
Marvin	24, 25

C. MCDONALD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Concord	Apr. 1, 2
Jackson, at Jackson	2, 3
Wilson, at Pine Grove	8, 9
Clinton, at Clinton	9, 10
East Baton Rouge, at Meador Chapel	15, 16
Slaughter, at Retreatville	21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at C.	29, 30
Port Vincent, at Hurt's Chapel	May 6, 7
Springfield, at Springfield	7, 8
Franklinton, at Fisher's	10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	13, 14
East Feliciana	20, 21
Wilkinson, at Pisgah	23, 24
North Wilkinson, at Mars' Hill	20, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Doyline	Apr. 8, 9
North Bossier, at Alden	12
Caddo, at Logansport	15, 16
DeSoto, at Bethel	22
Mansfield	23
Grand Cane, at Grand Cane	24
Shreveport and Mission	30
Bloomingsport, at Caddo Chapel	May 1
Anacoco and South Vernon Mission	5
Many, at Many	7
Fort Jessup, at New Hope	8
West Natchitoches, at Pine Springs	12
Cane River, at Melrose	13
Natchitoches	14
Victoria Mission, at Victoria	16
Sabine, at Bayou Scie	20
Pleasant Hill, at Marthaville	21
Red River, at Knox Point	24
Wesley, at Holly Springs	June 8, 4
Coushatta	4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bayou Clair	Apr. 1, 2
Lecompte, at Cheneyville	2, 3
Pineville, at Fellowship	8, 9
Colfax, at Colfax	15, 16
Ada, at Liberty Chapel	22, 23
Alexandria	29, 30
Dry Creek, at D. C.	May 6, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	13, 14
Montgomery	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Trout Creek	June 8, 4
Chicot	10, 11
Melville	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	Apr. 1, 2
West Monroe, at Bowman's Chapel	8, 9
Oak Ridge, at Mer Ronge S. H.	15, 16
Rayville, at Rayville	22, 23
Winsboro, at Magnolia	29, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	25-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La Plue	6
Oakley, at Holly Grove	10, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Arcadia, at Gibbsland	Apr. 1, 2
Minden, at Athens	8, 9
Farmerville, at Monnt Nebo	15, 16
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	8
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayou	27, 28
Ruston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 13-16	— —
Ordinary	7 5-16	— —
Good ordinary	7 13-16	— —
Low middling	8⅛	— —
Middling	8 7-16	— —
Good middling	8 13-16	— —
Middling fair	9 3-16	— —
Fair	10 5-16	— —
Galveston middling	8⅝	— —
Mobile middling	8⅝	— —
Memphis middling	8⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	3½	— —
Fully fair	3⅛	3⅝
Good fair	3	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅛	3½
Prime yellow	— —	4⅛
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	1¾
Good	3⅛	3⅝
Fair	2⅝	3
Prime	— —	— —
Rough, ₩ bbl	1 25	2 50
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	3 45	3 55
Fancy	3 25	3 35
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	3 90	4 10
Minnesota bakers	4 87½	— —
CORN PRODUCTS.		
Corn meal	2 35	2 40
Cream meal	— —	2 75
Grits	2 80	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	51	52
Yellow	51	52
Mixed No 2	51	52
OATS:		
Western	40	42
Texas rust-proof	39	40
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 50	18 50
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	18 75
Prime Mess	— —	19 50
Rumps	19 00	— —
BACON:		
Fancy Breakfast	14	14½
Shoulders	— —	— —
Sides, short rib	11½	11⅝
Sides, long clear	11½	11⅝
HAMS:		
Sugar-cured	15	15½
DRY SALT MEAT:		
Shoulders	9⅝	9¾
Sides, short rib	10¾	10⅞
Sides, long clear	10¾	10⅞
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	20	— —
Common	17	— —
TEAS:		
Choice	18	65
Hi-Ho	— —	— —
BUTTER:		
Western Creamery	80	— —
Western Dairy	20	24
Common	— —	— —
LARD:		
Refined	9½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	45	47
Lard, Extra No. 1	— —	90
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana	2 25	2 50
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5¾	— —
Jute, 1¾ lb, ₩ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¾	12½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 50	4 00
Chickens, Southern	3 75	4 00
Young	3 50	4 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	13	13½
Southern	12½	13
WOOL:		
Lake ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	23 50	26 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, March 28.

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A cyclone swept over Clarke and De Soto counties, Miss., last week, destroying much property and killing many people. Richland parish, La., also suffered much damage and loss of life from the storm.

Unlike the Dutch Process

No Alkalies

—OR—

Other Chemicals

are used in the preparation of

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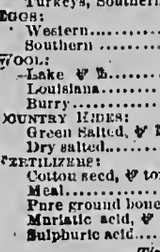

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NEWS OF THE WEEK.

DOMESTIC.

Colonel Elliot Fitch Shepard, editor of the *Mail and Express*, died suddenly, on March 24, at his home in New York City.

The wholesale lumbermen of this city have formed an organization known as the Pine Lumber Manufacturer's Association of New Orleans.

The great strike of the Monongahela Valley coal miners has practically ended, and before the end of the week it is expected that all of the 7,000 old men will be back at work.

A great gathering of Irishmen in New York City was held, on March 26, to pledge Mr. Gladstone their most vigorous support and sympathy to carry through the Home Rule bill.

The new cruiser, *New York*, was given a trial off Delaware Breakwater last week. A speed of 19.67 nautical miles was developed over the measured course, with a speed in the open sea of from 20.38 to 20.57 knots an hour. The trip proves the vessel the fastest armored vessel in the world.

The news that the President has decided to reconvene the International Monetary Conference at Brussels, on May 30, is received with approbation by senators who have interested themselves in the silver question. The impression prevails that the United States delegation will not be materially changed in personnel.

It was discovered, on March 24, that one of the most important rulings ever made in the administration of pension matters has remained unpromulgated so far as the public was concerned for more than five months past, and that this decision reverses a ruling under which fully $2,000,000 have been wrongfully paid out.

Secretary Herbert will soon take up the question of changing the color of warships. The present shade of white for the vessels of the American navy is found to be doubly as expensive as the former black. It is difficult to keep the hulls clean in appearance, and the shade is not considered sufficiently deceptive, day or night, to elude an eye.

It is reported that ex-President Harrison has been, or is to be, offered the presidency of the State University of Indiana, at Bloomington, Ind., which was recently vacated. The plan of the trustees is to make General Harrison president of the institution with the understanding that he will give it but a limited part of his time, his attention to be devoted to the law department especially.

The New York *Advertiser* is doing a work of estimable value for the poor people of that city. It instituted lately a careful inquiry as to the prices which the butchers paid for meat and those that they charged their customers, and made the discovery that they were making a profit of from 50 to 75 per cent. It proceeded to publish the figures which it had obtained, and demanded that the prices be reduced. One large establishment has made a large cut in consequence, and the rest will soon be compelled to follow suit.

FOREIGN.

The great cotton strike in Lancaster, England, which lasted many months, has been settled.

The German government will raise the Washington legation to an embassy in view of a similar change being made in the representation of the United States in Berlin.

The city of Rome was thrown into a state of great excitement over an assault which was made upon King Humbert on March 25. The assailant threw a stone at the king, the missile almost striking the monarch. The assailant is now in prison.

The clauses in the canal contract were drawn and will soon be signed by the Colombian government. The contract, it is believed, imposes conditions which will not be accepted by the canal liquidator. The government has no faith in the ability of the company to reorganize on a new basis, and is only giving that corporation a last chance, and when failure is absolutely apparent, it will take possession of the canal.

It has been officially announced from London that the British government has decided to raise the rank of the British Minister at Washington to that of ambassador, the highest grade in the diplomatic service. Sir Julian Pauncefote will, therefore, be known in future as the British Ambassador to the United States. It is also reported that the French government, not to be outdone by Great Britain, will also immediately erect the French legation at Washington into an embassy of the first class.

"The Blood Is the Life,"

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than this method by which this excellent medicine gives good health to all who will try it fairly and patiently?

The cloth cuirass, invented by a Mannheim tailor, to resist the small caliber bullets, and recently approved by the war department, was tested in repeated trials at Mannheim. Uniforms of the new cloth placed on wooden effigies were not pierced by balls shot from points 100, 200 and 400 meters distant. At shorter range the wooden figures were so deeply dented that the officers concluded that the force of the impact was sufficient to stun a man. To make the cuirass the tailor merely applies a secret preparation to an ordinary cloth tunic.

It is stated that the French-Canadian promoters of annexation to the United States intend to organize regular committees in all the French-Canadian centers of the United States with a view to induce the Canadians there to correspond regularly with their friends and relatives in Canada, impressing upon them the advantages to be derived from living under the stars and stripes.

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Pimply Boys
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Afflicted with
Torturing
Disfiguring
Humiliating Humor
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—OF—

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W. P. HARRISON, D. D., LL.D., Editor.

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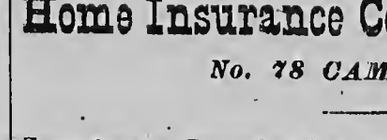

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Christian Advocate.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Dedication Sermon by Bishop J. C. Keener.

The following is a synopsis only of the sermon preached by Bishop Keener at the dedication of our new church on Louisiana Avenue, Sunday, March 26. Our readers can easily see what a magnificent sermon the Bishop must have made out of this grand framework. Indeed, several have expressed the opinion that the Bishop never preached a greater sermon than the one he gave from this synopsis as a basis. His text was Rev. iii, 21, 22.

At this highly favorable hour, brethren, I invite your prayerful attention to the words of our risen Savior, the two last verses of the third chapter of Revelation: "To him that overcometh will I grant to sit with me on my throne, even as I overcame and sat down with my Father on his throne. He that hath an ear let him hear what the Spirit saith to the churches." Words which are for the church in every age and phase of Christian experience. The book in which this passage is found is the magnificent end and flower of the sacred canon. It presents the Son of God incarnate, as the fulfillment of all prophecy and as the basis of all future human history.

The church, by reason of the great events, the coming and the going of Christ, has had an expectation of the life hereafter as being much more substantial than any premessianic faith could have imagined, even more than that of the patriarchs who looked for a city whose builder and maker is God."

The departure of the body of Christ, in his ascension, and its entrance into heaven, to the conception of all believers, must, of necessity, give reality to all its present surroundings. It dissipates the spectral atmosphere in which we naturally suppose all invisible things and persons to be. It demands heaven to be a realm of distances, voices, motion, color and living flames.

One of the purposes of the Spirit in giving such a revelation as this book, must have been to give a firmer quality to the hope of God's people, yet not so as to narrow the horizon of their faith. No creation of the human mind, inspired or uninspired, has ever equalled the brilliant periods and the sublime visions of St. John on Patmos. Their glory flashes far out over the ages, reaching to the land where the morning sits in his beauty.

Accordingly, we find all we wished to know of the unseen world in this divine epic, addressed to the eye rather than to the ear. It gives to heaven a real habitation. All is scenic, and all is filled with reality.

The Father is seen on his throne; the Holy Spirit in the prismatic flames of his sevenfold glory, and the Son incarnate standing in the midst of the seven golden churches.

Hosts of holy angels and redeemed intelligencies move upon its plane, and their voices are heard in anthems as the ocean surf. The whole angelic world, in ascending terraces, is disposed in throngs, seats, heights, bronzes expressive of degrees of holiness and power.

A city of ineffable wealth and beauty descends from God, already built, of indestructible and most precious material.

The martyrs, sealed of God, are heard and seen amid songs, odors, lights, streams and fruits of perpetual love.

And on the other hand, ranks and buried illes of compact deville, with their dark king, Abaddon, who would swallow up the church of God, are seen in their rout, ruin and eternal prison-house. The scarlet beast, the horn seated upon it, the false prophet, Satan, all cast alive into a lake burning with fire and brimstone. A great white throne, and him that sat on it, is seen; the dead, small and great, from the sea and the grave, stand before it; all are judged out of the books that were opened. All that we might seek to know of ages to come is here unrolled in panoramic succession. And the whole sublime vision is at length closed by the Son of God in the announcement, "Surely I come quickly."

To Christ enthroned, the perfect glory of the Son, we call attention. The incarnation of the Son was incomplete until he entered into his glory. By his ascension the wonder of his body was transferred from earth to heaven. The opening scene of this revelation is a repetition of that on Sermon, line for line; the sun splendor of his face and form; his limbs of liquid light; the unearthly whiteness of his raiment; his attendants out of the millions of the dead, each in his own distance; the empurpled mount, the intelligent converse, the contemplated drama of Calvary, the atmosphere of divine love which filled the disciples, the majesty of the voice inducting the new law giver, the high priest, the king of men into office as the anointed of God—all this, which transpired on the mount Hermon, was now become the abiding expression of the incarnate Son.

The same person who is now seen in the heights of Godhead was seen in the "Holy Mount." Between that time and this forty years have passed, but he abides a man, unconsumed in eternity. His countenance, form and dress are all his own. We see the eternity into which he has gone. His manhood has now a divine quality, his Godhead a human expression. The inheritance that was his own by natural right he now resumes as an award due him, the one mediator. This insures to us forever the shelter of the one offering, and constitutes the throne a throne of grace, in the midst of which is the "Lamb as it had been slain." The atonement is seen at the highest point of the universe, the throne becomes an altar, and the whole universe a tabernacle of God for men.

"I heard," says St. John, "the voice of angels, cherubims, elders, ten thousand times ten thousand, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature in heaven, earth and the sea, say Amen!"

What boundless wealth to mankind is there in that form, in that place, to be used by the Holy Spirit in changing us "into the same image, from glory to glory!" We are not only immortal, but in these sublime periods the very style of our immortality is seen. The glorified Son holds the new covenant for his race; all its provisions have now the breadth and power of the resurrection.

II. It is now that the official installation of the Spirit is revealed, and his princely investiture by the Son as the one administrator of the New Testament in his blood. Here we have the glory of his dispensation as it speaks from heaven, "Hear him." He gives permanent force to the incarnation through all time. He gives personal application to it. He is the spirit of adoption. He gives apostolic expression to the church, and is the cohesive attraction of its life. "*Ubi spiritus, ibi ecclesia.*" All the formulas of law and gospel are by him. In the Acts of the Apostles, in the Epistles, and throughout the New Testament, to the very end of the canon, he maintains the divinity and glory of the Old Testament in all their influence and beauty.

He has charged human speech with a divine power. He convicts and creates by the word. By his tongue of fire he reaches every human heart, wherever there is an "ear to hear." He translates the slaves of sin into the sons of God. He delivers the nations from the thraldom of darkness and brings them into "the kingdom of God's dear Son." He reveals, abides, transforms. He is full of sympathy, rebuke, warning and encouragement for the churches in Asia. He is aggressive against sensuality, the doctrines of Balaam, the lukewarm and the false. He lays bare the depths of Satan, and knows the mind of God.

He is full of reward to them "that overcome;" the "tree of life" in the paradise of God, the "hidden manna," "the New Name," "the Morning Star," "the white raiment;" "I will make him that overcomes a pillar in the temple of my God." He shall sit enthroned with Christ.

III. But God "rejoices in the habitable parts of his earth, and his delights are with the sons of men," and in this Apocalypse he reveals to us the church in its final triumph—"with me in my throne." What a golden company, in the light of his glory, are those bought by his blood! By their testimony, co-operative with the Spirit, the kingdom of Christ is to be advanced against all the powers of evil. By preaching the Word only, with its imprisoned wisdom, life and love, the world, the flesh and the devil are to be conquered.

Christ has humanized all these divine qualities, and they are all now available to the man of God in the unrelenting force of the Word. The king now speaks through his embassadors. They constitute "the ministry of reconciliation." All things are now possible by prayer, by patient endurance, by joyful suffering to him that believeth. The world is their field. What room! what resource! what inspiration! as they hear the rallying notes of their divine Head, "Even as I have overcome." High above all else are heard these letters of life and death, these voices of honor and shame, as they linger among the arches of the Cathedral of Patmos. Sinai, with its trump, never uttered the syllables of God more searchingly. There sings through them a divine support. At that hour the fierce crucible of Roman persecution lay just in advance of the church. For full 300 years after no saint of God expected to die a natural death. But of this period was formed that noble army of the martyrs that conquered the empire for Christ. "Their works follow them." Indeed, this divine epic is full of these conflicts and darkened histories of the church, in its encounters with the political powers, the wealth and pride of this world, and with the unbelief and enmity of the human heart against God. The life of Christianity is a battle unrelieved. It is now, and ever will be, nothing less than what it ever has been. It must needs win its crown only by the arts the Savior himself won his.

Yet still beyond these storms there is a calm, an expanse of peace—Eden, where all is life. There "the spirits of the just made perfect" move in blessed and perpetual harmony. Their warfare is ended!

There crowns and palms and thrones await the conquerors of earth, and the whole company of the redeemed becomes "a habitation of God through the Spirit."

"I see a world of spirits bright,
Who reap the pleasures there!
They all are robed in spotless white,
And conquering palms they bear.
Adorn'd by their Redeemer's grace,
They close pursue the Lamb,
And every shining front displays
The unutterable name."

The Great Exposition.

After three years of preparation the World's Columbian Exposition is about to close the period of its creation. Only one month will intervene before the formal opening. Thirty days will be devoted to installation, and then the public will be asked to see and render its verdict. So much has been said of the Fair, and so many million words have been written concerning it, that many intent after the truth have unconsciously come to misjudge its character and scope. The original plans were so broad that the world inclined to the belief that they could not be followed to a success. And yet for a year the rule has been rather to compress than to expand. To the Director General and Chief of Departments was assigned the arduous task of building within Jackson Park space for the display of all the wonders of the world. How well this task has been performed will be demonstrated when the gates are thrown open May 1.

Over 900 carloads of exhibits arrived at Jackson Park last week. Not only have the cars arrived, but they have been distributed among the various departments, their contents unloaded, and empties returned. To accomplish this work, a thoroughly equipped transportation department has been required.

Although the highest point reached in carload receipts for any one day as yet only approximates 200, the department is capable of handling, with its present force, at least 500 cars per day. This amount of exhibits has not been reached as yet, but, from the increase in this week's receipts, during April it is expected that the daily arrival of exhibits will exceed 500 cars. If put to its utmost capacity, the department can handle 1,000 cars per day.

It is impossible to arrive at the actual number of exhibits contained in 900 cars which arrived this week. One authority on the subject estimated that the average was about thirty packages per car, although many cars contained only one exhibit, and some of the exhibits came in upon two cars, so large were they. Computing thirty packages to the car, there came into the park during the week 27,000 packages by railroad, not to mention the various packages delivered by the express companies.

In the park there are nearly thirty miles of track now in operation, which will accommodate 1,000 cars, and give room for handling 1,000 more without interfering with unloading and disposing of empties.

Figures regarding freight charges accruing upon the immense mass of exhibits received up to date have not been given out. It is safe to say that the transportation charges for construction material and exhibits handled into the park up to date would astonish a Croesus. Not less than 32,000 cars of building material have been handled by the Transportation Department in the past two years, and as the major part of the exhibits have come from long distances, the charges have been proportionately heavy.

This week's shipments include six cars to the Fisheries Department, and nearly two hundred cars to the Manufactures Building, about fifty cars to the Mines Building, and as many to the Transportation Exhibits Department; thirty-five cars to Machinery Hall, eleven cars to the Government Building, and twenty-three cars to the Forestry Building.

The work of installation in the Manufactures and Liberal Arts Building is well advanced, and there is every reason to believe that the work will be completed by May 1. There will then be presented to the eyes of visitors one of the greatest surprises in all the history of the arts of peace, for the handicraft of man will be massed together in the most attractive environment and under conditions well calculated to enhance the curiosity and interest which they would naturally excite. It is no exaggeration to say that in the department of manufactures will be seen the greatest, the most comprehensive and most thoroughly representative show of the tangible results of human progress that the century has witnessed. This department will present the best and most characteristic products of the world's ingenuity, as indicated in the following assignments that have been made to foreign countries, whose representatives are now engaged in placing their exhibits in the most attractive manner within the several inclosures allotted to them. These will be arranged and installed on a scale of elaboration never attained in previous expositions, and the interior of the Manufactures Building will present the most thoroughly international display, promoted by a spirit of friendly rivalry such as the world has never seen. Great Britain, France, Germany, Austria, Japan, Belgium, Russia, Italy, Spain, Portugal, Persia, Servia, Siam, Greece, Netherlands, Switzerland, Denmark, Canada, Norway, Turkey, Hungary, China, Korea, Brazil, Mexico, Equador, Venezuela, Chili, Peru, Columbia, Hayti, Argentine Republic, Salvador, New South Wales, Uruguay, India, Costa Rica, Nicaragua, San Domingo, Porto Rico, Cuba, Bolivia, Paraguay, Jamaica, Guatemala, Ceylon, British Honduras, British Guiana, Trinidad, Windward Islands, Bermudas, Barbadoes, Bahamas, Mauritius, Leeward Islands, Bulgaria. The indications are that the American section will not suffer in comparison with these.

In the Department of Transportation there are over two and one-half miles of track, upon which locomotives and cars are to stand. These are taken into the building by means of a great transfer table, which handles promptly and quickly passenger cars seventy-five feet in length and the heaviest locomotives.

Every effort has been made by the department to place exhibits so as to facilitate installation. The completeness of the exhibit has increased from day to day, and even at this date some interesting and important application is made almost daily.

In all the other departments of the Exposition progress is reported by the chiefs of the different bureaus, and the public is promised on the opening day a completeness of installation that will surprise the many doubtful ones.

The argument has been advanced by those who have taken part in other great expositions in Europe, that the time is too short to permit of the installation of exhibits, with anything approaching a degree of completeness. But the management have answered this question by stating that the American methods are so much more rapid than European, that no exact comparison can be instituted. They say that what in Europe would require six months will be done in America in two. H. B. C.

Chicago, March 30.

FROM THE WORK.

Rev. L. S. Jones, Canton, Miss., March 27: "Our work at Canton is progressing grandly. The whole church seems to be taking on new life. Congregations are large and enthusiastic. Our Sabbath-school is doing fine work. The prayer meeting is well attended, and very spiritual. Thirty-seven have been received into the church since Conference. Finances are fully up. Our lines have certainly fallen to us in pleasant places. We expect to give a whole week soon to the ADVOCATE. Pray for us."

Rev. J. A. Parker, Homer, March 27: "We are now in the fifth week of a protracted meeting. Have had the efficient help of Bro. Harper, of Ruston. Bro. Blocker is still with me. The work is growing. The Baptist brethren begun a protracted meeting yesterday on the next block. Homer is very much stirred on the subject of religion. Seven conversions have been certified to us. Twelve have joined the church to date. The good work in the membership is inestimable. Bro. Sheppard has helped as his other duties permitted. There is no talk of closing the meeting."

Rev. C. M. Crossley, Brookhaven circuit, Mississippi Conference, March 25: "Our first quarterly meeting was held at Bethel, March 18 and 19, Bro. R. S. Woodward in the chair. Only two of our churches were represented, and we were somewhat disappointed; but, as disappointments sometimes prove a blessing in disguise, we did not complain. We are behind with our pastoral work, owing to sickness. We have a large and inviting field of labor, and we are digging away as best we can; but have more invitations to preach than we can possibly accept. As this is our first year in the itinerancy, we feel that there is much for us to learn; but we thank God for such promises as, 'Ask, and it shall be given you,' and again, 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.' The burden of our hearts is, that we may have wisdom to guide our people aright. Brethren, pray for me and my work."

Rev. H. W. Wallace, Covington, La., March 28: "Our first Quarterly Conference was held on Feb. 18 and 19, at Slidell. We were in a protracted meeting at that place at the time. Bro. Partridge was with us, and preached two days for us. We had large congregations from first to last. The Lord was with us to own and to bless. Church revived, and several were added. We closed Wednesday last; members to be received into full connection next regular appointment. Last Sunday, March 26, was my regular appointment for Mandeville. Large congregations. Received into the church ten adults, baptizing four of them. We have raised and forwarded to Bro. T. L. Mellen $12, to be applied to liquidating mission debt. Have trimmed up trees, purchased and erected a bell for the Mandeville Church; total cost of improvements about $80." At Covington we are repairing our church, and expect to have the same painted for meeting of second Quarterly Conference. Will expend about $150 upon the same. The Lord is greatly blessing us upon this charge, and, brother (I address you in the singular), will you not appeal to your people to send me a contribution toward building a church at Slidell? We have a band of forty-six little workers and the ladies at work in this cause. Send amount either direct to me, or W. O. Wilder, at Slidell. I think if the church is built this year, Slidell will take a station's place the next; so, brother or sister, send us a contribution, and may God bless you, yours, and your gifts! Pray for us."

Rev. J. J. Smylie, Wilkinson circuit, March 19: "We are living in the old Bethel parsonage. With the exception of one year, it has been a long time since a preacher lived here. Things, however, have put on a new appearance. The old plastering has been torn off and nice new ceiling put in its place, and furnished nicely throughout. Fences around yard, garden and pasture have been put up; stable, crib and buggy house built. In all, the good people of the circuit have increased the value of their parsonage three or four hundred dollars. Our presiding elder says it is the most comfortable and desirable preacher's home in the district. Concerning our reception, Doctor, I will take your *modest* hint in regard to storms. I am not going to say anything about the half a dozen baked chickens, hams, cakes, 'pies and things,' nor the pantry full of just such things as a preacher's family have need of; but will just say that we were warmly welcomed to our new field of labor. Such a welcome and reception we have never received before. There are many good people on this work; and when I say *good*, I mean it in its true acceptation. Noble, good people. We have here at Bethel, ten miles in the country, a regular Wednesday afternoon prayer meeting, well attended, which has been in successful operation for several years. As a general thing, people in the country think it is too great an undertaking to run a regular weekly prayer meeting. The brethren here say that they do not see how they could get along without it. And, Doctor, it is a very poor get-along anywhere without this source of spiritual uplifting. We have also a monthly itinerant prayer meeting, which lasts all day, and these are occasions of great refreshing from God's presence. All day, once each month, we tarry at a throne of divine Grace for power and blessing, in consequence of which the church is alive. Our first Quarterly Conference has come and gone, but will be long remembered, for it was a season of great spiritual power. Our beloved presiding elder is certainly a man of God, and his successes prove that he is eminently qualified for the high and important office which he occupies in the church. When he comes he brings a ray of sunshine, and leaves his impress on all our hearts. He meets all his appointments, and is thoroughly alive to all the interests of the church. We feel safe under the leadership of such a man as Bro. Johnston, and when he shouts, 'Forward!' we obey, for we feel like that there is something back of the command more than human power. He is very happy and hopeful over the bright prospects for a glorious year's work all over the district. The contract to build a tabernacle at Old Bethel Camp Grounds has been let, and it will be ready for our meeting commencing Thursday before the fifth Sunday in July. There are a number of tents already erected, and many more to be built soon. We expect a glorious time on the occasion of our camp meeting; everybody invited to attend. We expect to have ample accommodation for all visitors who may attend. There will be no gate fee."

Rev. J. M. Davenport, P. C., Saltillo charge, North Mississippi Conference, March 25: "This is our field. If we discharge every duty incumbent upon us as preacher and pastor, and the charge supports us liberally, there is no occasion, much less Scripture, for blowing it. We preach because 'necessity is laid upon us.' The church supports us for the same reason; the Christ spirit actuate both; 'the love of Christ constraineth us' to minister rather than be ministered unto, and the church 'to give than to receive.' When both church and pastor have done all Christ commanded, they have only done their duty, and should say, 'We are unprofitable servants.' The obligation is as binding on one as the other, and the church can, with as much propriety (and Scripture), blow the preacher through the ADVOCATE as the preacher the church. To occupy any place in the church (be it in single or double harness), and sounding a trumpet for 'self,' or 'anybody else,' is opposed to the spirit of Christ. The columns of a weekly 'paper' is not a 'market place;' but it is the most public way of sounding praise possible. Duty needs no approbation; loyalty to Christ wants no commendation except that which comes from God. The preacher or church that is agonizing beneath the weight of souls, and wearing the yoke of the lowly Nazarene, receives not honor of men. 'How can you believe which receive honor one of another?' A Christian gives because Jesus says so, and, to be acceptable to him, it must be done in his way—in secret, as unto him. Our Savior said some very plain things about 'being seen,' 'being heard.' The prominence of 'self' in the church is appalling; the greatest barrier to-day in the way of vital religion is this strife after reputation. It has dwarfed the pulpit, paralyzed the pew, and shorn the church of much power. Dr. Sawyer turned the eye of the church inward, and discovered much of the world. Doubtless, if some godly man, fired by the Holy Ghost, would institute a search for the 'egos,' he would find not all, even in the pulpit, 'crucified with Christ' and 'dead to the world.' Have we forgotten 'that he that would be greatest among you, let him be your servant?' 'I am the vine, ye are the branches,' expresses the scriptural way of success. As some one has said, 'It is not God alone'—that would mean human idleness; or 'we' alone—that would mean human presumption. It is not even 'we and God'—that would mean human pride. It is, 'God and we.' 'My Father worketh hitherto, and I work.' We need more of the 'touch of God' in our letters that appear from time to time in the ADVOCATE. There must be more 'abiding in the Lord,' 'confiding in his Word,' honoring the Holy Ghost, and 'lifting up Jesus,' in what we publish to the world, if men are to be drawn to Christ. 'There is a time for all things' that glorify God, and, assuredly, magnifying 'self' or a 'church' for doing her duty is not in keeping with the teachings and spirit of the great Head. There is no room in the 'narrow way' for 'self' or 'reputation.' Let us keep everything in the background except 'Christ and him crucified.' If we glory, let us glory in God. If we have sorrow, trials, or tribulations, 'tell them to Jesus alone.' Let us rather look forward to the Canaan of perfect love to God and immortal souls than back to the 'flesh pots,' 'garlic and onions of Egypt;' doing all things 'in singleness of heart as unto Christ.' Christ is with us, and we shall come out conqueror, and more than conqueror, through him who loved us and washed us from our sins in his own precious blood. To whom be glory forever! Have faith for us."

AN EMPTY PRAYER.

BY KATHARINE C. PENFIELD.

I breathed a prayer one day.
I had nor faith nor love to hear it on;
It had no thought of God, but words alone;
I sent it on its way.

It rose on heavy wing,
But could not pierce the walls that shut it in;
It seemed oppressed by weight as though of sin.
It fell, a useless thing.

And as it slowly fell,
So sank my heart in deep humility.
I longed to burst my fetters and be free;
I longed in Christ to dwell.

I crushed it where it lay
And, lo! from out its fragments seemed to grow,
As incense rising from an altar glow,
The blessed power to pray.

The fragrance of my prayer,
It floated now on wings of faith and love;
It reached the Father on his throne above;
It bore my spirit there.

Henceforth, be this my strife:
That all my failures, lying at my feet,
May be but rounds by which I climb to meet
My higher, fuller life.

—*Christian at Work.*

A Pure Church.

This seems now to be a great need—one grand essential for the success of the cause of Christ. Some are writing about and calling for it; more are earnestly desiring it; perhaps many more are languishing and despondent because it does not come. The want is a great desideratum; the possession would be perfect attainment.

After this diagnosis of the condition of Zion, the doctors assign the cause and prescribe the remedy. To them the cause is patent: "Cheap membership," and "Failure to enforce discipline." The remedy is simple: "Raise the standard," and "Execute discipline."

Now, in the church of Christ the standard of membership has been fixed, definitely and unchangeably. It is simple and easy. We may say it is cheap, too—"without money and without price," and without previous qualification. "Faith in Christ as a personal Savior."

This church also executes its own discipline. By its inherent virtue and vital power it educates, develops, purifies and perfects all who remain vitally connected with it. By the same force and process it cuts off all unworthy members, as decayed and rotten branches. A divine pruning is continually going on, and this church is pure and kept pure. There is no need here for doorkeepers to guard the door and elevate the standard of membership. There is no need here for overseers, with their lictors, to lash the backs of the unworthy and purge this church.

But it is the Methodist Church for whose purity some are in travail, and for which this diagnosis and prescription have been given. This church is one of the great organizations of the working forces of Christians who hold a commission to preach the gospel, administer the sacraments of Christ, and labor for the salvation of the world. Its mission is to bring men to faith in Christ, and thus into the church of Christ. All, no doubt, are in sympathy with the desire that the Methodist Church should be pure. It is better for all men to be pure. Purity gives power, efficiency and success. There may be, there is no doubt, a great deal of impurity in the church, and because of this its success may be hindered; but is the prescription given the proper one, the remedy proposed best?

One suggestion is, membership is too cheap, and the remedy is, elevate the standard. The great object of the church, it seems, should be to get members, and to retain members. The success of the church is most hopeful when persons join it and place themselves under its care. When this is not done, the prospect of success is reduced to a minimum. When it is, there is, at least, a promise of success.

In view of its great mission to bring men to Christ, the only rational condition of membership is simply an agreement of the individual with the church in its design, and a promise of co-operation. "A desire to flee from the wrath to come and to be saved from sin." When an applicant presents himself for membership, with this desire, the pastor can do nothing else, legitimately, but to receive him. To do anything else would be inconsistent, unreasonable, and presumptuous. Inconsistent, because this is just what he has been laboring to persuade the person to do, and has urged him to do, that he might avail himself of the help of the church; unreasonable, because it would be to turn him away, and send him out into a wicked world to get better and prepare himself for membership; presumptuous, because it would assume that the Methodist Church is a sanctuary into whose sacred precincts no unclean shall enter. But this makes membership too cheap, and unworthy persons come into the church. The remedy is, raise the standard; make the conditions harder and the terms more exacting. This might keep some out; but would it prevent improper persons from coming into the church? It would keep out the ignorant, the timid; those who feel the burden of sin, and know they are unworthy. But designing persons, therefore the most unworthy and corrupt, those who scruple not to be hypocrites and false at heart, can assume and presume to come up to any standard, and cross over any bars the pastor may put up. They are admitted, of course, and under the sanctions of such an elevated standard they are recognized as worthy members. If we want fish, would it not be better to throw out a net and catch both bad and good, than to fish with a hook baited only for gars?

There is not much hope of purifying the Methodist Church under this regime, while by it its efficiency and success would be limited. Besides, a pastor standing at the church door with flaming sword turning every way to guard the entrance, is not his normal position. He should be there rather to open, invite and welcome.

The enforcement of discipline is prescribed as the means of purifying the Methodist Church. This is urged by some with all the earnestness and zeal that full faith in its absolute efficiency can inspire. To cut off, by expulsion, after a season of trial, all who violate the rules of the church, it is urged, will give us a pure church. This course might cut off or cure all the dancing girls and boys in the church. But would that make it pure? We know that the worst sinners, the most corrupt characters, the most vicious class in the church are beyond the reach of such discipline. The covetous, the self-righteous, those who have the form, but deny the power of godliness, the proud, the worldly-minded, the base and corrupt at heart in the church, are incased in a covering no pastor's knife of discipline can penetrate. He may guard, with sacred care and fiery zeal, the rules of the church, and with his sword cut off the rebellious hand laid upon them. This would rid the church of the "publicans and harlots," the openly wicked, but the horde of "Pharisees and hypocrites," if they be in the church, would remain. Christ gave preference to the former, and recognized them as being much nearer the kingdom of heaven. There is but little hope from this of a pure church; and if the necessity of a pure church is as great and far-reaching as some seem to think and urge, and this prescription is the only means of obtaining it, then we can only say, "Be merciful to us sinners."

R. J. JONES.

The "Jacked-up" Sermon.

If I am not greatly mistaken, our young preachers of this day and time are "jacking up" too much with books of illustrations and quotations. In some cases these helps, so plentiful now, form the warp and most of the woof of their sermons. These helps are used, perhaps abused, by young preachers in all the churches. In some cases it seems the sermon was framed to show off the quotations. Some young preachers have an awkward and bungling way of fitting them in, and some fit them in nicely. In some instances, the quotations constitute one-half, in some two-thirds, some three-fourths, and some nine-tenths of the discourse. The quotations, I am glad to say, are fine—as fine as "split silk." When the joints are not well made, or are made out of raw and ragged material, as often happens, the contrast between the fine material used and the rough work done is apparent, even to the uninitiated. I am sorry to see our young men "padding" their sermons in this way—"padding" until their sermons are "fluffy" and as light as chaff. They are chaff; at least the few grains of wheat in them are all borrowed. Now and then I hear a sermon with from fifty to one hundred quotations in it, and the text is the only quotation from the Word of God. In some cases the text is really only a pretext to get in these fine things. These illustrations and quotations are taken from science, history, poetry, biography, and largely from books of anecdotes. They make some people gape and wonder and stare and laugh and cry, and send them home full of admiration for the breadth and depth of the learning of the young preacher, for his eloquence and erudition, and wondering how one small head can hold so much. Those who "jack up" in this way are, generally, small headed. "The Word of God is quick and powerful, and sharper than a two-edged sword." One need not limit the term "Word of God" to the printed, written or spoken word. It means that and more too. And yet somehow there is great power in the Word of God written, printed and repeated. The sermon that has the most Scripture in it contains the most truth. It is truth exhibited according to God's formula. The Spirit, the Holy Ghost, may use science, poetry, history, philosophy, biography, anecdotes, and the like of that. I will not say he does not use these things, for I do not know that he does not. I do know that his main weapon is the Word of God. With this he pierces, goes in between the joints of the harness, between soul and spirit, into the very bones and marrow of men, and finds out, discovers, lays bare the thoughts and intents of the heart.

A sermon crammed full of fine quotations from the books will attract more attention, create greater admiration and receive far greater praise from the average congregation than one filled with apt and appropriate quotations from the Scriptures. Most people had rather have their fancy tickled than to have their hearts pricked; their imaginations excited than to have their consciences stirred. Some fifteen years ago I had a young preacher friend who was considered a fine preacher, eloquent, beautiful and all of that. He was praised by everybody and was much sought after. Lame! how he adorned his speeches—they were not sermons—with poetry, fiction, philosophy, geology, anatomy and physiology and specially with astronomy. It was wonderful to hear him. He was the center of attraction. The cross could not be seen for looking at the preacher—the young prodigy. Few, if any, souls were led to Christ by his ministry. Those who did come joined the preacher instead of joining Christ and his church. That young man got under conviction, spent quite a while in penitence and prayer, and resolved that from that day on all his quotations and illustrations would be taken from the Word of God, and that he would not quote any other author or book in the pulpit. So he began, and straightway the power of God fell on him, and on his ministry, and on God's Word spoken by him, and to-day he is one among the most useful, instructive and powerful evangelists on this continent. Tens of thousands of souls have been led to Christ by him. I have heard him often since this change, and never once have I heard him draw an illustration from any other source than the Bible, or quote any author or book except the Word of God and a few hymns. Perhaps, this man has gone too far the other way; maybe he has gone to the other extreme, if it be possible for a preacher to be extreme in using God's God's holy Word. He is emphatically a man of one book. He does not belong to my church; but he is a man of God and mighty in the Scriptures. In one sense of the word he is not a great preacher, and yet in another, perhaps the best sense, he is a great preacher. The woof and warp of all his sermons is the inspired Word of God. The preacher is little and Christ and the cross are great. I have never since this change came over my friend heard one word said or seen one line printed about his eloquence or learning or things of that kind. He is a flame of fire everywhere he goes. Sinners are convicted, souls converted and Christians edified. In the true sense he is both an eloquent and learned preacher of the gospel; learned in God's Word and eloquent in presenting salvation by faith in Christ. Perhaps the transformation inside of this man had more or as much to do with his success as a change in his style of preaching. This happened to Mr. Wesley. It might be well for the church and for the cause of God in the world if the same were to happen to some thousands of preachers now.

Preachers ought not to be afraid to use the Word of God in preaching. More Scripture and less science, more truth and less poetry, more faith and less fancy, will help all our sermons.

GILDEROY.

Pickens, Miss.

The Children.

MR. EDITOR: Will you allow me space in your columns to say a few words concerning evangelizing the children. Paul says, "Ye see your calling, brethren." I suppose he means that we see our calling by the direction in which we are influenced to go by the good Spirit.

Christ was led by the Spirit while in his mission on earth, and the apostle assures us that "as many as are led by the Spirit of God are the sons of God." (Rom. viii, 14.) Therefore, feeling satisfied that I am led by the good Spirit, I will hereby give to your readers a few thoughts that have burdened my mind for some time, and maybe what I shall say will serve to call, in some measure, at least, the attention of the brethren to a closer consideration of the subject, if nothing more. In a recent issue of your paper I read what Bishop Keener said under the caption, "Must we lose our children?" The article was copied by the editor of our *Texas Advocate*, and I read it again, and then called the attention of my congregation to it.

I really feel like if I could go up and down this world and spend my life in preaching the simple story of the cross to millions of children, the height of my religious vocation would be reached, so far as preaching the gospel in this world is concerned. The number of children in one station or circuit does not satisfy me. I feel like I imagine Mr. Wesley felt when he said, "The world is my parish," and I also feel like Peter ought to have felt when Christ said to him, "Feed my lambs." I love Methodism with her grand itinerant system, but I am persuaded to believe that we, as a church, fail to give sufficient attention to the conversion of the children. "Must we lose our children?" The ear of Southern Methodism—yea, all Protestantism—ought to catch the thrilling vibrations coming from that timely and prophetical sentence. And the reply should be, No. If we do, we will lose our church. Under Protestant administration a nation can be born unto God quicker by feeding the lambs than by any other process. Romanism gained her hold on so large a portion of the human race by educating her children early in the doctrines to which they continue to adhere through succeeding generations. Christ gave the children a great deal of prominence during the establishment of his kingdom among men. He loved them, he illustrated by them, he blessed them, and then left special instruction for them. Methodism began her mission among the children of Mrs. Susannah Wesley's family, and when we get to the proper appreciation of these fundamental facts, upon which the future success of church and governments depend, and turn our attention more directly to the children, it won't take long to bring this world back to God.

I am but a young preacher; but I have seen hundreds of precious children rejoicing in God their Savior, and have taken hundreds of them into the church, as the charges I have served both in Mississippi and Texas well know, and I do feel enthusiastic on the subject.

But some will ask, Does he want to be an evangelist? Yes, I will answer, if I could be what you might call a preacher whose entire time could be given to the children, I had rather be that than anything else, provided I could have the endorsement of my church. But I am not a believer in this abnormal way of doing things. If the General Conference ever sees fit to enact any law by which to recognize an evangelistic office in Methodist economy—more than she already has—I think church authorities will be as fully competent to put the right men in the right places then as they are now. I think the church should become responsible for evangelists in their work, and they should be responsible to the church. Timothy labored in obedience to Paul. As to my individual notion with reference to preaching to the children, I reckon it is original, to some extent, as it was my custom in my childhood days to assemble the children and preach to them.

It is a delight for me to announce to the children into whose homes these lines perchance may fall, that the children have no better friends than their faithful pastors, and, thank God, whether we preach in America or China, we can feed the lambs. Every pastor should hold special meetings and preach special sermons to the children. Pastors should not hide the Bread of Life from the little ones by preaching the philosophy of men. The gospel of Christ is quite plain and practical. We have no commission whatever to preach anything but the simple words of our Master.

In conclusion, let me say that I hope the Orphan Home Committee meeting held at Jackson, Miss., was successful in devising some plans whereby to meet with the accomplishment of the enterprise.

Will also say to my brethren of North Mississippi that I have a nice little western station and am doing well. God bless them all!

W. D. BASS,
Northwest Texas Conference.

Haskell, Texas.

The Unbaptized Infant.

The great prelate of the Catholic Church in America, Cardinal Gibbons, in expounding the doctrine of his church on the state of an infant dying unbaptized, teaches this strange doctrine: "Though the church (the Roman Church), in obedience to God's Word, declares that unbaptized infants are excluded from the kingdom of heaven, it should not hence be concluded that they are consigned to the place of the reprobate. None are condemned to the torments of the damned but such as merit divine vengeance by their personal sins. All that the church holds on this point is, that unregenerate children are deprived of the beatific vision, or the possession of God, which constitutes the essential happiness of the blessed. Now, between the supreme bliss of heaven and the torment of the reprobate there is a very wide margin. All admit the condition of the unbaptized child is better than non-existence. There are some Catholics, writers of distinction, who even assert that the unbaptized infants enjoy a certain degree of natural beatitude—that is, a happiness which is based on the natural knowledge and love of God."

It seems that it would be a strange kind of a Savior, who is said to be all goodness and mercy, that would hold an innocent, helpless child responsible for the negligence of its parents, or for something it could not help.

It is still more strange the Savior of the world, while on earth, would compare the kingdom of heaven to a little child, and then exclude it from the kingdom of heaven because it happened not to be baptized. Say a Catholic mother were to die immediately after the birth of her child, as many do, and in a few minutes the child were to die also, before it could be baptized; or say there were no one who would perform the rite, then the mother and child would be forever separated through all ages. The mother would enjoy perfect bliss and the child only partial happiness. The faithful might get the child with the mother by their suffrage, or stop the mother on her way from purgatory to the regions of bliss with the child in its partial state of happiness. The place of perfect bliss, the place of partial happiness for the unbaptized child, the place of purgatory and the place of the reprobate, are all clearly taught by the Roman Catholic Church, and there is not a single Scripture text to prove the existence of two of these, and the only place there is any doctrine found is in the teachings of the Catholic Church of Rome. The Church of Rome has invented as many strange doctrines as she has images and rites.

WILLIAM HORACE.

Pay That Thou Owest.

In the ADVOCATE, of March 2, I noticed a letter containing this expression, "I am yet to learn that I am compelled to pay an assessment placed upon me by the stewards without my consent."

The Discipline provides for these assessments to be made by the consent of the members. Paragraph 309, page 181, says: "Each member of the church is expected to pay according to his or her several ability for the support of the ministry . . . They, (the stewards) shall ascertain how much *each* member is able and *willing* to pay in the installment fixed by the stewards, and whatever amount each member *agrees* to pay, he or she shall be under solemn obligation to pay, and can only be released from this obligation by order of the stewards or by vote of the Church Conference for good cause shown."

Now, we are not writing to or for the one that used this expression; for, of course, she, being a preacher's wife, pays her assessment, if any is imposed upon her, either with or without her consent. However, there are a great many people who do not realize the obligations of church membership, nor their duty to God in the payment of assessments. They seem to think all that is necessary for them to do in order to reach the "haven of eternal rest" is to unite themselves with the church and then drift quietly along down the current of time.

What is the cause of so many of our plans to Christianize the heathen world being thwarted? It is the lack of debt-paying religion. I say debt, because I consider it one of the most solemn and obligatory debts one can owe.

But are the fields at home all clear? Is there nothing in the way in our own civilized and, I had liked to have said, Christianized land? What means this cry for help all over our own country, and from whence cometh it? It is, in a great measure, due to the fact that so many of our people fail to realize their obligation to God and the church.

Again: What is the great cause of such financial depression among our own people? I believe it is because the people are withholding from God what is justly his. And we are taught to render unto God the things that are God's, and are assured in so doing that we shall be rewarded according to our rendering. If we would so do, I verily believe instead of our lands being cursed, our crops being blighted and our prosperity so decreased, that God would bless the work of our hands. Our barns would be filled with plenty, and prosperity would again come upon us. May the Holy Ghost enlighten the people on this point!

S. B. MYERS.

Rural Hill, Miss.

Pray for the Teachers.

Often have I wondered why preachers seem to take so little interest in our public schools. At places where there are high schools or colleges, it is quite a common thing to hear ministers pray God's blessings upon the "institution of learning at this place;" but how seldom does one hear a prayer for a little country school!

I have been a country teacher for several years, and have often felt that I needed the prayers of God's people in behalf of my school. Feeling thus, I have listened to hear some little prayer wafted above for the public schools of our land; but, alas! my listening has been in vain, and my desire remains unsatisfied. Why is it? Can it be that God's ministers have never realized the close relation that exists between the church and the public school? Do not the circuit rider and the pedagogue deal with the same people? Are they not both teachers by actual example as well as by precept? And surely neither one can be a *true* teacher without the love of God shining constantly and steadily into his heart.

The pedagogue deals principally with the children; the preacher with the grown-up people. One takes the piece of clay while it is yet pliable, and molds and fashions it into a character that is hard for the other to change. Is one position more responsible than the other?

All true Christians believe in the efficiency of prayer. If they would unite in sending up daily petitions to the heavenly Father in behalf of the public schools—in the *country* as well as in the towns and cities—what might not be accomplished! The preacher would gain divine strength by it; the teachers would be inspired with purer, holier motives, and bow quickly would the students catch the new inspiration! Their highest emotions being appealed to, what glorious results would follow!

Let all who read this pray earnestly and faithfully for the public schools and their teachers.

L. B.

Ministers' Institute.

The Ministers' Institute of the Columbus district, North Mississippi Conference, convened in the Methodist Church, Starkville, Miss., Mar. 15. Dr. T. C. Wier, P. E., was elected president, and J. H. Mitchell, secretary. Five of the pastors of the district were not present. Bros. G. W. Bachman, colporter, and Sunday-school agent; J. M. Barnes, P. C., Prairie circuit, Aberdeen district, were with us and took part in the discussions. Preaching was a prominent feature of the institute. The opening sermon, preached by Bro. Amos Kendall, I did not hear, but had good reports of it. The sermons of Bros. J. M. Barnes, R. M. Standefer and J. M. Harrison were all good to the use of edifying. God's presence was manifested at each service, and our hearts were stirred. The closing sermon, by Bro. R. I. Allen, I did not hear, but felt sure he gave the audience something to think of. The papers and addresses of the brethren upon the various subjects were all creditable, showing thought and investigation. Many suggestions made if heeded will, no doubt, be productive of fruit. Bro. W. S. Harrison's paper, "The Literature of the Church and the Importance of Its Circulation," was very good indeed. The Institute requested him to furnish the ADVOCATE with a copy for publication (has been published.—ED.) Bro. J. M. Standefer's talk, "The Pastor and the Young People of his Flock," impressed us with the great responsibility resting upon the pastor. He further showed that responsibility rested upon others as well, for said: "The pastor is powerless with the young people unless he has the well-qualified endorsement of the parents."

Bro. D. L. Cogdell, in a paper, "Pastoral Visiting," showed from the Word of God that all pastors should visit their people as often as possible, practicing some of his methods. They may work well, for he is a model pastor. Bro. Amos Kendall, in his talk, "How the Minister Is to Keep from Crossing the Dead Line," I think answered the question correctly. He said: He must (1) refrain from riding hobbies. (2) Preach new sermons. (3) Preach short sermons. (4) Preach on a variety of subjects. (5) Pray short prayers in public. (6) Read everything within reading. One fact was apparent. He has not, nor is there any danger of him crossing the dead line.

Bro. R. M. Harrison presented a strong paper, "On the Importance of Preaching the Doctrines of the Church." Bro. A. P. Sage gave us a good talk on "Sanctification: the Bible View of the Subject." Bro. J. W. Dorman's paper, "On the Prayer Meeting, and How to Conduct It," ought to do good. A paper, "How Can the Pastor Utilize All the Members of His Flock in the Advancement of Church Work," was also presented. There followed the prescuting of these leaders free discussion of the subjects by all the brethren.

The institute was a decided success, and we decided to hold one each year, making the presiding elder of the district permanent president, whose business it shall be to arrange the program from year to year. Also resolutions of thanks to the kind people of Starkville, the institute adjourned to meet next year at Brooksville, Miss., the time set by the presiding elder.

J. H. MITCHELL, Sec.

A religious exchange says: "Teachers of infant classes should use only such hymns as the little ones can comprehend, and be sure that they do comprehend them. A lady related how she heard from little lips the singing refrain, 'And we'll all smell the holy!' She afterward discovered that the line read, 'And wo'll all swell the harmony.' Another lady says she was visited by some of her own little scholars on a holiday, who stood before her window and sang with great earnestness a chorus ending with the line, 'Souse round the washrag!' Instead of what she thought she had taught them, 'Sound aloud the watch-cry.' She learned more from them that day than they had learned from her. How many of our infant teachers need to learn the same lesson?"

SUNDAY-SCHOOL LESSON.—April 9, 1893

PREPARED BY REV. A. F. WATKINS.

Afflictions Sanctified.
(Job v, 17-27.)

GOLDEN TEXT.—"For whom the Lord loveth, he chasteneth." (Heb. xii, 6.)

TOPICAL OUTLINE.—I. God Sanctifies the Present Sorrows of His Submissive Children (vs. 17-21). II. And Delivers Them from Future Afflictions (vs. 22-27).

CENTRAL THOUGHT.—The Chastening of the Lord.

HOME READINGS.

Sunday (April 2)—Afflictions Sanctified. (Job v, 17-27.)
Monday—Blessedness of Affliction. (Psa. cxiv, 1-14.)
Tuesday—The Chastening of Sons. (Heb. xii, 1-11.)
Wednesday—Affliction and Temptation. (Jas. i, 1-17.)
Thursday—Submission to Chastening. (Prov. iii, 1-11.)
Friday—The Lord Delivereth. (Psa. xxxiv, 1-22.)
Saturday—The Shadow of the Almighty. (Psa. xci, 1-16.)

INTRODUCTORY.

Our last lesson gave us the picture of Job pleading with unshaken integrity the repeated attack of Satan, and rebuking with gentle dignity the taunts and reproaches of his wife. Then the narrative tells of the visit of his three friends, who, having heard of his bereavements and afflictions, have come to comfort him. At the sight of his great grief they are speechless, and, sitting down, they mourn with him seven days and seven nights. Touched by this evidence of their sympathy, Job begins to talk, and, like many another man before and since, when he ventured to speak he lost his self-control, and said rash, bitter, and foolish things. There are times when men are in no condition to talk. Job's outbreak seems to his friends almost blasphemous, and they think that he whom they had come to comfort needs reproof and correction. Accordingly, Eliphaz, the venerable patriarch of Teman, a city famed for the wisdom of its inhabitants, undertakes, in a discourse of great beauty and force, to give the needed instruction. His speech takes up the train of the book, ending with the ten verses which have been selected as our lesson. He takes the position that sin is the cause of suffering; that prosperity is an evidence of divine favor, and divine favor is an indication of righteousness, and argues that even in the case of as good a man as Job, affliction is the correction of the Lord administered on account of sin, and to be endured submissively. He concludes his speech with the assurance that, if properly exercised thereby, Job will finally be blessed with prosperity and peace. There is much of truth and beauty in the discourse, and its weakness is found in the conclusion that the mere fact of sorrow is an evidence of personal guilt, and that the degree of sin is indicated by the severity of the affliction. The last verse assures Job that there is no doubt about this, and that it is to his interest to take this view of the case.

EXPLANATORY.

I.—GOD SANCTIFIES THE PRESENT AFFLICTIONS OF HIS SUBMISSIVE CHILDREN.

Ver. 17. "Behold happy is the man whom the Lord correcteth." This verse sounds like the words of our Savior, and might find place among the beatitudes of the sermon on the mount. The fullness of its meaning is found in Heb. xii, 1-12. The correction of God is the correction of a loving father. It indicates his favor and the worth of his soul, and is the means of "a far more exceeding and eternal weight of glory." They who are partakers of his suffering shall be partakers of his glory. (See I. Peter iv, 13.) "Therefore, despise not thou the chastening of the Almighty." Do not murmur, nor be impatient nor rebel. The present affliction is "not joyous, but grievous;" yet in view of the blessedness that follows, be patient and submissive. The peaceable fruits of righteousness will follow them.

Ver. 18. "For he maketh sore and bindeth up." The same hand that makes the wound gently binds it up. The knife is needed, and the hand is not less kind when the blade is used than when the soothing and healing ointment is bound about the wound. He who lovingly hurts also tenderly heals.

Ver. 19. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Peter wondered if the magnanimity of Christian love would not forgive even seven times (Matt. xviii, 21, 22) and doubtless his idea of helping was as generous. Christ taught that Christian love is inexhaustible—"until seventy times seven." The verse teaches in like manner the infinite goodness of God. The words "six" and "seven" are not intended to limit God's help; but to indicate that his deliverance will be given as often as it is needed. His patience is inexhaustible, his love infinite.

Ver. 20. "In famine he shall deliver thee from death." In this verse are mentioned two of the troubles from which God will preserve his righteous servant. Gaunt famine is subject to him who ties the children of men. (See Psalm xxxvii, 3.) "The power (literally, the hands) of the sword." By a figure of speech the sword, as an agency of destruction, is said to have hands. The famine and the sword are made to do service as the agencies of correction, and are used only when needed. The very providence that takes the afflictions shields us from them unless our perverseness makes them necessary.

Ver. 21. "Thou shalt be hid from the scourge of the tongue." Even from this evil, more deadly than famine, more cruel than the sword, shalt thou be hid. These poetic words of Eliphaz are not to be taken too literally; for before his trials are ended Job will have felt the scourge of the tongues of his friends. But Solomon says: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Prov. xvi, 7.) "Let him who would plead this promise see to it that his tongue is not a scourge to his brethren. The merciful, as a common rule, obtain mercy." (Rev. J. H. Carlisle). Our Savior says: "With what measure ye mete, it shall be measured to you again." (Matt. vii, 2.)

II.—"AND DELIVERS THEM FROM FUTURE AFFLICTIONS."

Ver. 22. "At destruction and famine thou shalt laugh." Thou shalt rejoice in thy perfect security from these evils, and shalt laugh at their fruitless effort to harm thee. This is a strong expression of perfect security. "A man in a trance saw himself locked up in a house of steel, through the walls of which, as through walls of glass, he could see his enemies assailing him with swords, spears, and bayonets; but his life was safe, for his fortress was locked within. So is the Christian amid all assaults." (Power.)

Ver. 23. "For thou shalt be in league with the stones of the field." Thou shalt be as free from the stones as if they had entered into a covenant to be at peace with thee, and not only shall the beasts not destroy thy flocks, but they shall actually befriend and serve thee.

Ver. 24. "Thou shalt know that thy tabernacle shall be in peace." The assurance of divine favor shall not be confined to thy person, but shall extend to thy possessions. Not only thee, but thine, shall be kept within the hollow of his hand. Peace shall dwell in thy home, and under his protection thy possessions shall be secure. "And shalt not sin." This, in the Revised Version, is more accurately rendered "shalt miss nothing." The idea seems to be that the flocks shall be undisturbed.

Ver. 25 "Thou shalt know that thy seed shall be great." In nothing was the favor of God thought to be shown more than in the giving of children, and hence the enumeration of the blessings to be given to the righteous reaches its climax in the promise of an abundant posterity. "Blessed with peace and plenty, and surrounded by his children and his children's children, the good man shall end his days on earth. Such was the promise of the Temanite.

Ver. 26. "Thou shalt come to thy grave in a full age like as a shock of corn cometh in in his season." Full of years and wisdom, the work of a long and honored life completed, the righteous man comes to his grave in peace. The stalk of corn, heavy with its golden grain, bows its head; then the reapers come, and the harvest song is heard, and the grain is gathered into the garner. How beautifully the lesson ends. Eliphaz may have erred in trying to supply his general principles to every particular case; but he was a philosopher and a saint.

Ver. 27. "Lo this, we have searched it, so it is; hear it and know it for thy good." He has thoroughly investigated the subject and has no doubt of the correctness of his conclusion. Job ought to know better now than to murmur.

PRACTICAL THOUGHTS.

1. Correction from a wise friend is good; how much better God's correction! (Verse 17.)
2. A friend can not always heal the wound he makes; God always can and does. (Verse 18.)
3. A friend might grow weary or impatient; God's help will never fail us. (Verse 19.)
4. The very things that we feared would hurt are made to help us. (Verse 23.)
5. Every man has reached "full age" when he has finished his work and is ready for heaven. (Verse 26.)

Official Call.

The seventh International (twelfth National) Sunday-school Convention of the United States, the Dominion of Canada and Newfoundland will be held (D. V.) in the city of St. Louis, Missouri, U. S. A., on Thursday, Friday and Saturday, Aug. 31 and Sept. 1 and 2, 1893, in connection with the second World's Sunday-school Convention, to be held in the same place, upon Monday, Tuesday and Wednesday, Sept. 4, 5 and 6, 1893. The sessions of the convention will be held in the Exposition Building.

The number of delegates from each of the States and Territories of the United States will be equal to four times the representation in Congress (both houses), or four delegates for each 150,000 of the population, with a corresponding number from the Provinces and Territories of the Dominion of Canada and Newfoundland.

The number of delegates from foreign lands is unlimited, but restricted to such as bear credentials from National and International Sunday-school organizations, where they exist.

All foreign missionaries visiting the United States, duly accredited by their appointing Boards, will be entitled to seats in the conventions, and are cordially invited to attend the sessions.

Delegates from the States, Territories and Provinces must bear credentials from their State, Territorial or Provincial interdenominational organizations, and such delegates should be appointed at the convention next preceding the meetings in St. Louis. But if from any cause such appointments have not been made, application should be made to the chairman of the State, Territorial or Provincial Executive Committee, and in case of failure then, to the chairman of the International Sunday-school Executive Committee at Chicago.

In any of the Southern States of the United States, where there exists a separate interdenominational organization of colored people, a fair proportion of the delegates from such State may be chosen by such colored organization, providing such organization has been reported to the chairman of the International Sunday-school Executive Committee, and is recognized by him.

In making appointments, preference should be given to well-known Sunday-school workers who are identified with the State, Provincial or county organizations, care being taken to represent the various sections of the field, and also the different evangelical denominations, in order that the best representative workers, whether pastors or laymen, men or women, may be selected.

The members of the International Sunday-school Executive Committee, the members of the International Lesson Committee, the president, statistical secretary, treasurer and field superintendent, chosen by the sixth International (Pittsburg) Convention, are members *ex-officio* of this convention. The members of the World's Sunday-school Executive, the World's Sunday-school Committee, and the president of the first (London) World's Sunday-school Convention, are members *ex-officio* of this convention.

By the action of the International Sunday-school Executive Committee, the delegates to the International Convention are made the delegates from the United States and Canada to the World's Convention, and all delegates from foreign lands to the World's Convention are invited to seats in the International Convention, and to participate in the discussions and addresses. It is the wish of the committee to have the business of each convention confined to the morning sessions, and so to arrange the topics for discussion as to make the conventions as nearly one as possible.

The Sunday-school workers of the city of Saint Louis tender Christian hospitality to all duly accredited delegates, provided the names of, such delegates and their addresses are received by the Entertainment Committee in Saint Louis, on or before Monday, Aug. 21, 1893.

The time for holding the conventions, viz., Aug. 31 to Sept. 6, has been selected because it best suited the delegates from Europe, and will, it is believed, secure the largest attendance from abroad. It is also the time of college and school vacations, and about the time of closing the Summer assemblies, and will afford many Sunday-school workers the looked-for privilege of attending these conventions. The choice of the city of Saint Louis, Mo., as the place for holding the conventions, was made by the sixth International (Pittsburg) Convention, after due consideration.

It will be the first World's Sunday-school Convention held in America. The preceding convention held in London, England, in July, 1889, was attended by over four hundred delegates from the United States and Canada, and our brethren across the sea are now to visit us.

By One name are we called, in One name we meet. From many lands and climes and from all parts of the United States and Canada Sunday-school workers, who believe in God the Father Almighty, in the divinity of the Lord Jesus Christ, in his death, his resurrection and his return; who believe in the personal presence and power of the Holy Spirit, and in the inspiration and authority of the Bible, the Word of God, and who believe in the importance of the work in which we are engaged, are invited to come not as denominationalists, but as Christians, to this Interdenominational Convention, to engage in its deliberations and to share in its blessings.

We gather, not for the discussion of reforms, nor to consider many subjects, but to study measures and methods for the improvement and extension of Sunday-schools throughout the world. From a small beginning made by Robert Raikes, of Gloucester, England, in 1780, the numbers have increased to more than twenty millions. We believe that we have a great work to do, and that it is important and necessary to meet, consult, compare and plan, that in the future the work may be more successfully and happily carried on than in the past.

Reports of the work from many lands will be presented, and the most important topics will be selected for presentation by qualified speakers, and as far as possible these topics will be open for discussion.

An outline program will be prepared in due time, and a circular issued giving particulars concerning transportation, names and addresses of local committees, etc.

In behalf of the International Sunday-school Convention
B. F. JACOBS,
Chairman Executive Committee.

In behalf of the World's Sunday-school Convention.
EDWARD TOWERS,
56 Old Bailey, London, England,
B. F. JACOBS,
99 Washington St., Chicago, U. S. A.,
Executive.

For information concerning local matters connected with the conventions (until further notice) address
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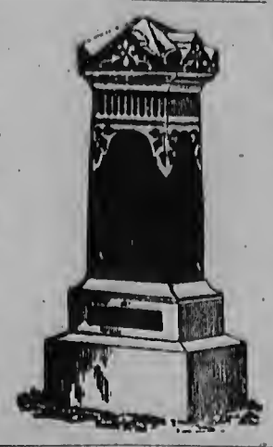

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C. W. Carter, Editor.

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Thursday, April 6, 1893.

The Growing South.

Chattanooga, Tenn., March 31.—The quarterly statement of Southern industries, prepared by the *Tradesman* of Tennessee, shows that for the first quarter of 1893 the new industries established exceed those of the first quarter of 1892 by 198. While for this year only 8 development companies have been incorporated, during the same period last year 27 were formed. The quarter just ended also shows 76 cotton and woolen mills established, 59 flour and grist mills, 29 canning factories, 40 oil mills and the building of 32 waterworks plants. That the extensive timber interests of the South are not only attracting attention, but capital, is shown by the fact that 195 new wood working plants have been established during the past quarter, as against 122 in 1892 and 141 in the first quarter of 1891. Tennessee leads the list with 33 new industries in this line to her credit; Georgia and North Carolina are close rivals, with 24 and 23, respectively. All of the Southern States; however, are well represented in this development, Mississippi, with 7, being the smallest number. Seventy-six textile industries were established in the quarter, as against 28 in the first quarter of 1892 and 45 in the same period of 1891; and the very general character of this development is shown by the fact that only 3 States, Arkansas, Kentucky and West Virginia, are not represented in this total. Alabama leads the list with 22, North Carolina 16, Georgia 13, South Carolina 8, Virginia 5, Mississippi 4, Tennessee and Texas 3 each, and Florida and Louisiana 1 each.

This quarter shows 58 flour and grist mills established as against twenty-nine for the same quarter of 1892. The increasing demand for cotton-seed oil and its products, together with the advance in price, which has recently taken place, accounts for the large number of new oil mills organized during the quarter. A total of forty is shown as against 10 in 1892 and 8 in the same quarter of 1891, over one-half of the total number being located in Texas, and the remainder scattered throughout the other cotton-growing States. Twelve brick and tile plants are reported, 22 cotton compresses, 21 electric light plants, 22 foundries and machine shops, 7 ice factories, 32 waterworks plants, with 93 other miscellaneous industries.

We find the following notice of Millsaps College in the *Clarion Ledger*, of March 30:

This institution of learning is prospering beyond the most sanguine expectations of its friends. Young men are coming from almost every section of the State to attend the college. Its president, Rev. Dr. Murrah, is constantly growing in the estimation of the people of the State; a divine of distinguished ability, scholarly, conservative, modest, firm and self reliant. The wisdom of the trustees is clearly demonstrated in his selection to preside over the college. Its success is a just matter of pride to its founder, Major R. W. Millsaps, and in this connection it may be said that in appropriating a portion of his wealth to the great cause of education he has accomplished much good while living, and erected a monument to his name that will stand for ages to come.

It is reported that. William Astor will give $1,000,000 to found a university for colored people in Oklahoma.

The Increase of Crime.

No one who reads the newspapers can remain oblivious to the fact that crimes of almost every kind are on the increase in every part of the land. In the face of the facts and figures given in the extract below no one can deny that the enforcement of law has become almost a nullity, and this lack of enforcement of the law to punish crime is, in a large measure, the reason that crime is multiplying so fearfully. There is no discounting the great fact taught in the history of the criminal jurisprudence of the world, that the best and most effective curb to the passions and vices of men is a rigid and impartial and inflexible administration of justice between man and man.

The only deterrent from crime is the certain infliction of the penalty upon the criminal. No amount of sickly sentimentalism—no matter how much it holds up its hands in pretended righteousness at the sacredness of human life—can controvert a fact which is so abundantly proved in all the courts of the country. And the increase in crime always means a decrease in the feeling of safety to the individual, and of security to the best interests of the community. When this increase is realized its paralyzing effects are felt in the home, in the social circle, in the community and in business. The unrest that is seen to-day in every direction can, in a large part, be traced to the fact that the people do not see the law standing at every man's door "as a faithful sentinel, armed with the drawn sword of justice and saying to all sorts of crime and to all sorts of criminals, 'Thus far and no further.'"

We quote from I. C. Parker, United States District Judge, to show how fearfully crime is increasing. In his charge to the Grand Jury at Fort Smith, Ark., he produced the following statistics:

Let me say to you that in the year 1889 there were committed in the United States murders that were discovered, 3,568; in 1890 there were committed 4,290 known murders, an increase of 722, or about 20 per cent. over those of 1889. But in 1891 and in 1892 the red-handed demon seemed to fully get in his work. In 1891 the number of known murders was 5,908, nearly 6,000, over one-half as many more as was committed in 1889. The total number of murders known to have been committed in 1892 was 6,791, an increase of 793 over the year 1891, being an increase of a fraction over 11 per cent. During these four years there has been an aggregate of 20,557 murders.

How much security for human life is there in this country in the face of these facts? When we consider that the undiscovered murders in the four years I have named will make up, at least, one-fourth as many more as those which are known, it is safe to say that 25,000 human beings have been murdered in the United States in four years.

There are other startling facts, and they show almost a failure to enforce the law in cases where these high crimes have been committed. For the 4,290 murders committed in 1890 there were executed by the law 102 persons, and there were lynched by mobs in that year 127 persons, more persons punished by mob violence than by the juries and courts.

In 1891 there were for the 5,906 murders committed tried by the law and executed 123 persons, while there were lynched by mobs 195. In 1890 twenty-five more persons were lynched than were punished by verdicts of juries, and in 1891 seventy-two more persons were lynched than were punished by law. In 1892 for the 6,791 murders committed 107 persons were tried by the law and executed, while 236 were lynched by mobs, 231 of them being men and five women; 129 more persons were lynched last year by mobs than were executed under the law.

In these figures we find a growing menace to the best interests of the country. In these figures we find the strongest reason that the people everywhere should rise up and *demand* the enforcement of the law. The safety of the individual and the security of the body politic alike cry out for a vigorous administration of the criminal jurisprudence of the land. Away with that disgusting sentiment, which vainly tries to wear the garb of sympathy for villains whose hearts are black with crime and whose hands are red with blood! Away with that silly pretension that the enforcement of law is an act of tyranny to the oppressed, and that shielding the criminal from merited punishment is an act of humaneness! Let the people rise up and enforce the laws.

Some Thoughts on the Resurrection of Christ.

The self-humiliation of Christ, as set forth by St. Paul in his Epistle to the Philippians, consisted in his incarnation first, and then his becoming "obedient unto death." There, at the grave, the whole process of abasement ended; the sacrifice was complete. All the limitations of humanity, save only such as are consequent upon sin, had been submitted to by him. God had swept down into the lowest sinless abyss of suffering and shame, and paused amid the horrors of it all that he might, in his chosen human body, experience to the utmost all possible agony of human experience; "yet without sin." There the downward process ended. Lower than the grave a sinless one could not descend. Nothing but the weight of conscious guilt could sink man deeper than that, and there the descent of the Lord was stayed.

The disposition of this "temple" which men had "destroyed" became at once the question of the whole universe of God. The Psalmist had said, in prophetic mood, "Neither wilt thou suffer thine Holy One to see corruption." Christ himself had declared concerning this same temple, "In three days I will raise it up." Not only did all the tremendous claims of Christ wait now and here for final justification and emphasis; not only did it now remain to be seen whether as St. Paul afterward declared, "our faith" should be "vain;" but the whole question of the temporary or the eternal nature of the incarnation of God was at issue. The mystery of the relation of divine and human; the problem of the spiritual union of heaven and earth; the vast possibilities of all rational creation—all these were bound up with the body of Christ in Joseph's tomb, and all these were made manifest by his resurrection and ascension.

The relation of the resurrection of Christ to the facts of his birth, his teachings, his claims, his vicarious sacrifice, as well as to the various prophecies concerning him, is matter of frequent discussion, and is of most profound importance. But we do not so frequently consider the declarative and prophetic features of his resurrection, of his second entrance into a body, a *human* body, a *glorified* human body, with which he also ascended and which shares, with his human soul and his divine nature, the throne of his eternal Father.

The assumption again of the body by the divine Christ declared, as nothing else could declare, the full meaning of God when he said, "Let us make man in our own image." A divine man is the ideal man. Christ is the true head of the race. Of all who through obedience and faith "abide in him" the risen Christ, by the Holy Spirit, is the fountain of life, the spiritual progenitor. They are "risen with him." The old forces of evil whereby they inherited "the corruption that naturally is engendered of the offspring of Adam," are put to death; the "old man" dies and is buried—the "new man," the real life, is "hid with Christ in God." The risen Lord, in his human nature, is a declaration of the inability of Death to cope with spiritual forces or to hold in its grasp, permanently, any part of anyone in whom dwells "the spirit of Christ." The "law of sin and death," in all the scope of its operation on body, mind and spirit, is superseded by "the law of the Spirit," which is "life in Christ Jesus"—in a living Christ and a *living Jesus*—a living divine-human being who was as truly "raised again for our justification" as he was "delivered for our offenses," and whose resurrection body types our own as certainly as his crucified body bore our sins. So that literally, and in all regards, the redeemed of the Lord shall be "in his image;" created anew in Christ Jesus, bearing in *body* as well as in spirit the likeness of him who "was created in righteousness and true holiness."

Just as the risen body of our Lord is the declaration and type of our redemption, of body as well as soul, so it is a prophecy and assurance of our supreme exaltation. The birth of one "conceived by the Holy Ghost," but born of a virgin, declared the *fact* of the incarnation; the resurrection and ascension of that human body of the divine Christ declares the *continuance* of the incarnation through the eternal future. The Son of God is *always*, henceforth, the Son of man also. In the person of his Son the Eternal Father presses to his heart always the children of men; in his person, as human, humanity is "enthroned far above all principalities and powers." And as the divine partakes of the human in the ascended and enthroned person of Jesus Christ, so, by faith in him, and so joined with him, the human, redeemed through him, partakes of the divine. Since our Lord rose from the dead we see a new meaning in the parable of the vine; we understand better the doctrine of the fatherhood of God. Being bound by ties of human sort to the exalted God-man, our Elder Brother forever, we can say, "Abba, Father," with double sense of kinship; for not only are we "born of the Spirit," but also we are brethren human of our enthroned divine-human brother.

Missionary Matters.

To the Bishops and Members of the Board of Missions:

Dear Brethren: It grieves me to say that Dr. John is critically ill. Though seized while attending District Conference, at Dickson, Tenn., he is now in his own home at Nashville, where he receives every attention. May your prayers be poured out in behalf of this faithful man of God and his afflicted family!

There need be no uneasiness concerning the business of the office. The Annual Report is being prepared for the press and will be out in good time. The Estimate Committee will hold its meeting as usual. The April number of the *Missionary Reporter* has just been thrown off, and the issue for May is being provided for. The same is true of the *Sowers and Reapers*.

With a thankful heart I give you the statement of our treasurer that the regular collections for the year ending March 31 will not fall short of the same for the previous year. This, in the face of almost universal shrinkage in values and monetary stringency, is doing well.

Even though the debt may not be entirely extinguished, it is to be devoutly hoped that it will not be necessary to mention the matter after our annual meeting. Rather let us plan and press forward an educational campaign for missions which shall culminate in an awakened conscience, a return of the church to her first love, and a baptism of the Holy Ghost.

In view of drafts to be signed, and other important demands of the office, the Board held a meeting yesterday and authorized me to act as corresponding secretary, *pro tem.*

With great diffidence, brethren, do I accept the responsibilities thus placed upon me; but leaning upon an omnipotent arm, and trusting in the Holy Spirit as an infallible counselor, I remain,

Yours respectfully,
W. R. LAMBUTH.

Nashville, Tenn., March 29.

Work for the Children.

Rev. A. E. Clay has favored us with a copy of the First Annual Report of the Louisiana Society for the Prevention of Cruelty to Children. In this report we find some interesting facts and evidence of much good work done along the line of humaneness. The object of the society is clearly stated in the second article of its charter:

The prevention of cruelty to children and to assist in bringing to justice and securing the conviction of all persons guilty of, or party to, such cruelty; and generally to do all things to promote the mental and physical welfare and advancement of minors, and to take such steps as may be necessary for their protection, and to promote humane sentiments among all classes.

The first year's work resulted in investigating and bettering the condition of 304 children and placing 176 in private homes or asylums. Eleven lost children were restored to their parents, and thirty-one girls were taken from immoral houses. There have been forty-eight prosecutions and twenty-two convictions. Since its inception the society has been interested in 690 children.

This is a record of good work which is commendable. The society, like all other benevolent institutions, has had to fight its way over doubts and discouragements and difficulties, but it is now prominently in the front rank and constantly growing in public favor. It enters upon its second year under very favorable auspices, and if it will give Bro. Clay a support, so that he can give his entire time to its work, it will do the thing which will secure its permanent progress and success.

There will be a Sunday-school mass meeting, for all Sunday-school workers of New Orleans and young peoples' societies especially, at the Prytania Street Presbyterian Church, Sunday, April 9, at four P. M. It will be conducted by Prof. H. M. Hamill, of Chicago, under the direction of the International and Louisiana State Sunday-school Associations. Everybody is invited.

Children's Day.

We have printed for the Sunday-school Department the usual programme of songs, recitations, and readings for our Children's Day. The editors have been exceptionally happy in their selections of words and music for this important annual service. We hope the day will be observed in all our churches, as the Discipline enjoins, and that this entertaining programme will be as generally used. Orders are now solicited. The price is 60 cents a hundred copies; 10 cents per dozen.

BARBEE & SMITH, Agents,
Nashville, Tenn.

Important to You.

Pastors and Sunday-school Superintendents in the Mississippi Conference:

If you want *free* programs for Children's Day, send your application and address at once to Laird & Dominick, Jackson, Miss., or to me. When applying be sure to give plainly the names of the district, the charge, the Sunday-school, the pastor and the superintendent. Give also the number of scholars in the school and the number of programs needed. If you want programs, follow these instructions.

H. M. ELLIS,
Sec. S. S. Bd., Miss. Conf.

Natchez, Miss.

Woman's Missionary Society of Sardis District.

MR. EDITOR: Please allow me to announce through the ADVOCATE that Thursday, April 20, the day before the session of the Sardis District Conference, the district meeting of the Woman's Missionary Society of the Sardis district will be held at Hernando. Let each auxiliary and juvenile society send a delegate, and forward the names of the delegates to the undersigned as soon as possible. Ample arrangements will be made for the entertainment of all, but we must have the names of those who intend to come. Our brethren of the ministry are cordially and urgently invited to be present.

MRS. J. W. MALONE,
Dist. Sec. Sardis District.

A Dry City.

To-night at 12 o'clock the last saloons in this city close their doors, and Meridian becomes a prohibition town for all time to come, we hope. Quietly, but persistently, prayerfully, the good work has been wrought. Bro. L. P. Brown has led in the good work, and Messrs. Hamm, Witherspoon & Witherspoon have been his legal advisers.

T. L. MELLEN.

March 31.

Notice.

The district meeting of the Greenville District Parsonage and Home Mission Society will be held in Greenville, Thursday, April 20. Delegates will please send their names to Mrs. D. C. Montgomery.

HATTIE D. CHAMBERS,
Dist. Sec.

Notice.

Columbus District Conference will meet at Mayhew, April 27-30. Program of topics will appear later. The first day, Thursday, will be given to Sunday-school interests. We will look for you.

T. C. WIER, P. E.

NOTES.

The *Interior* says: "Our church and country need mothers who will not turn the training of their children over to the servant girls."

If people will ponder the question, how to get evil out of the world, as much as they perplex themselves with the question, how evil came into the world, the world will be much better off.

A man in New Jersey was tried for swearing on the public highway, and was convicted and sentenced to prison for sixty days. If our courts should go into that business, there would be a necessity for an indefinite enlargement of jail room.

The *New York Advocate* gives an interesting account of a preacher in New England who preached for fifty years, who never had a yearly salary of more than six hundred dollars, educated a son at college, gave two daughters a good education and at the end of fifty years had ten thousand dollars saved. We call that financiering with success.

If the preachers would all study and practice Phillips Brooks' Lectures on Preaching, and the church members would all read and be governed by Arthur's Tongue of Fire, we would have the biggest, deepest, most thorough, most sweeping revival of religion the country has ever seen. Conscientiously read, those two books will revolutionize the church.

It is only after acquiring right notions of God that we can place a proper estimate upon men. The sight of God as revealed in Jesus Christ changes our estimate of our fellowmen because it changes our notion about God. The man who knows God is the only man who really loves men. In the light of that knowledge men cease to be insignificant and become of more worth than the universe. In that light men are seen to have a value that is simply dreadful.

Think of Prof. Huxley as an advocate for the Bible as a text-book in our public schools! He asks:

By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between the eternities, and earns the blessing or curse of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

This from the New York *Sun* is quoted for the benefit of preachers:

The truth is that the oratorical gift is as rare among preachers as among other men. But its place may be supplied by earnestness, depth and force of conviction, and genuine enthusiasm in both speaker and hearers. In times of religious revival the people do not complain of the length of sermons which are imbued with the same spirit that stirs their own hearts. It is the length of the merely perfunctory sermon delivered in the purely perfunctory manner that congregations find fault with; and such, alas! is the average product of the pulpit. Though a sermon of this sort occupy only fifteen minutes of time, it will seem too long. The shortening of the sermon, then, is not the important subject for consideration. It is how to infuse genuine enthusiasm into the pulpit and sympathetic fervor into the hearts of the people.

PERSONAL AND OTHERWISE.

Vicksburg is to have a furniture fac- with a capital of $100,000.

Brandon, Miss., had a big fire last ek. Amount of loss, $10,000.

takes $20,000 to take one of the h greyhounds across the Atlantic. it is said.

Dr. Philip Schaff has been made an eritus professor in Union Theologi- Seminary.

ur Board of Church Extension will d its annual meeting in Louisville, April 27.

he average weight of the members Mr. Cleveland's Cabinet is 207 nds. So the papers say.

he *Texas Christian Advocate* says: hose members who read the church ers do not fall from grace."

ev. W. F. Crafts says the Sabbath ction observed in Pittsburgh than ny other city in the Union.

ev. T. W. Adams passed through city last Friday, *en route* to his new d of labor, Moss Point, Miss.

ive us, Lord, our little faith; d help us all, from morn till e'en, to believe that lot the best hich is—not that which might have been.

he last of the Confederate generals ed away when Gen. E. Kirby th died in Sewanee, Tenn., last k.

he latest from the Missionary Treas- 's office says that forty-five thou- dollars had come in on the mis- ary debt.

he *Northwestern Christian Advocate* the pronunciation is She-kaw- the accent being on the second able, and rhyming with *law*.

ev. F. O. Diaz, a young Mexican l preacher of San Antonio, Texas, been spending some days in our He gave us a pleasant visit.

gain we say to all concerned: Please in church notices so as to reach fflee by *Tuesday morning*. If you t, they must of necessity lie over week.

is announced that Dr. H. W. Key, of Bishop Key, has bought the mphis Conference Female Institute ackson, Tenn., and will take charge July.

fforts are being made to extend the chitoches and Grand Ecore rail- to Shreveport. This will be a d thing for the planters along the river.

emember, brother preacher, that are neither a sign post nor a flag t people know where you stand, herald to proclaim to them salva- in Christ.

. Beard has been carrying on a essful revival meeting in Felicity rch during the past week. Bros. er and LaPrade have assisted in good work.

hough the Southern Methodists ribute so little to foreign missions, according to the *Christian Index*, contribute two and a half times as h as the Southern Baptists.

ere is a fine observation from Phil- Brooks: "The preacher must rely ly upon the strength of what he believe, and not upon the weak- of what he does not believe."

is said that 185,000 United Pres- rians of Scotland contributed last $400,000 for missions. Over one lon Southern Methodists do not con- ute three-fourths of that amount.

ev. B. S. Rayner, at the 11 o'clock ice at the Methodist Church, Sun- preached a sermon that for power, ence and deep thought we have ely ever heard equalled and never assed—Forest *Register*.

here are plenty of Methodists who bundantly able to spend $40 or $50 ar for tobacco and to take several lar papers, but whine terribly n asked to pay $2 for their church er.—*Raleigh Christian Advocate*.

here was a disastrous fire at Moss t, Miss., last week. Thirteen ildings were consumed. The loss timated at $20,000; insurance, $10,- It is thought to be the work of ncendiary.

he postoffice address of Rev. W. B. s is Gloster, Miss. In a private he says: "My health is improved ciently to do work, if there is a of a man to fill vacancies that or may occur."

he *Living Church* says that in the scopal Church "out of a total num- of communicants of 532,054 in the ed States, less than 50,000 take a ch journal giving general news of hurch's thought and work."

he Methodist Episcopal Church appropriated more than a million rs for foreign missions during the ng year.

r the past year that church paid appropriation, and paid every and had a balance in the treasury 4 383.

are pained to announce the dan- s illness of our senior Missionary tary, the Rev. Dr. I. G. John. Church has no more devoted son, one more widely beloved. A ledge of his extremity will move ears to tender sympathy and to er for his recovery. May God iously hear the prayers of his peo- or his suffering servant.—*Nashville ate*, March 27.

"He who knows his people best, and enters most into sympathy with them, who enjoys their respect and affection, and who has been tested thoroughly by them, is the one who is the most effective dispenser of truth to them and for them."

Rev. D. A. Little, presiding elder of the Vicksburg district, publishes the following changes in his district:

Rev. F. M. Keen having given up the Utica charge on account of ill health, Rev. C. W. Crisler has been changed from the Washington circuit to Utica station, Rev. R. E. Rutledge from Roxie to Washington, and Rev. John D. Ellis has been appointed to supply the Roxie charge.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT—REPORT OF J. M. MORSE, DISTRICT SOLICITOR.

Rev. T. L. Mellen, Meridian, Miss.:

Dear Brother: In reply to yours of recent date, I will give you an account of work done. Newton and Hickory, $55 [of which $50 was contributed by Bro. Morse and wife.—T. L. M.]. Rose Hill: Expense of going, $3.50. I saw ——, ——, ——, ——, and others. No money could be had. Montrose: Expenses, $2.50. I got $1.75. Decatur: Expense, $1. Nothing received. Neshoba circuit: No expense and no money received. I tried Forest, and got nothing. I did not go to Morton, although I saw ——, ——, and ——, and could not get any money. They are the moneyed men of Morton. I did not go to Brandon, but saw ——, ——, ——, and ——, and one or two others, and could not get anything. Carthage paid me $6 and subscribed $8, but I have not received it yet. It cost me $5 to go and come from there. Hillsboro: No collection; $1.50 expenses. Lake, $6. Marvin, nothing. Westville, nothing. Raleigh, nothing. Trenton, nothing.

I judge from your note that you think I have not tried to raise the money. I have done my best. I have given all I can give. If I were able, I would willingly pay it all. I have not written to the preachers about the Week of Prayer and Self-denial, because I did not deem it my place.

Please report for Bro. —— and Hon. ——. You took them in hand. They are two of the leading men of the Brandon district, and they represent the liberality of the people.

There is but little missionary spirit in the people on the railroad, or in the interior. . . . I hope to report the amount from Carthage soon. Several said they would help, but I could not get them to say how much or when. One man, said to be worth $25,000, gave twenty-five cents. So the work goes on. I expect to report something on Week of Prayer and Self-denial soon. We are building our church almost anew at this place (Newton) at a cost of $700 or $800, which will add greatly to its comfort.

Yours faithfully and truly,

J. M. MORSE.

Since Bro. Morse's appeals were made last Fall, Brandon station has contributed $7.90 and Marvin circuit $2.35 during a Week of Prayer and Self-denial! Brandon has a membership of 187 and Marvin circuit 551.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver." (II. Cor. ix, 6, 7.) How he must love these 738!

T. L. MELLEN,
Sol. for Miss. Conf.

That Sabbath Resolution.

By reference to pages 23 and 24 of the Minutes of the last session of the Mississippi Annual Conference, the reader will find the "report on the Sabbath" adopted by our Conference. Resolution IV. of that report read as follows:

Resolved, That in order to avoid Sunday travel by the preachers in coming to Conference, we request the college of Bishops to change the time for holding the session of our Annual Conference from Wednesday to Thursday.

Now, let it be remembered, this *whole* report was adopted. And let it be remembered, it was adopted *without a dissenting voice*.

Now, I submit, that if one, then every preacher in the Mississippi Conference is pledged to this view of the question of Sabbath observance. And if it is wrong to go to Conference on Sunday, it is wrong to go anywhere else on Sunday, if we use the Sabbath trains; unless, of course, *in cases of extreme necessity*, and yet members of the Mississippi Conference ride on Sunday trains. R. D. NORSWORTHY.

Notice.

For reasons satisfactory to those interested and present, the Louisiana State Holiness Association will hold its meetings at Felicity Church (instead of Parker Chapel), April 4 to 13. Brethren and friends from abroad will report to me at 106 Camp St., and will be assigned to homes. Dr. Carradine, of St. Louis, and other ministers will be present.

F. D. VAN VALKENBURGH.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

A good brother writes that he has not observed the Week of Prayer and Self-denial *this* year, because *last* year he held a missionary prayer meeting once a month and raised on assessments, debt and special objects something less than $1 a member. And adds: "I not only felt we had done our duty"—although two or three members of his congregation could easily have paid the whole amount—"but that it was neither right nor safe to keep up the pressure." If it require "*pressure*" to squeeze less than $1 a member from a congregation, where there is such financial ability as I know that people to possess, surely the want of information, or the lack of religion, demands just such a season of prayer and self-denial as the Board of Missions called upon us to observe, and the use of the programs furnished.

WEEK OF PRAYER AND SELF-DENIAL.

SEASHORE DISTRICT.

Covington circuit, H. W. Wallace, P. C.	$12 00
Purvis circuit, J. S. Parker, P. C.	10 00

JACKSON DISTRICT.

Jackson, First Church, A. F. Watkins, P. C.	$70 00

BRANDON DISTRICT.

Hickory, J. M. Morse, P. C.	$ 2 00
Marvin, L. Carley, P. C.	2 35

VICKSBURG DISTRICT.

Utica station, F. M. Keen, P. C.	$ 2 00

Some of these figures do not indicate much praying, much self-denial, or any use of the programs.

WEEK OF PRAYER AND SELF-DENIAL.

WOODVILLE DISTRICT.

Jackson (La.) station, H. R. Singleton, P. C.	$33 65
Percy Creek station, J. W. Brown, P. C.	17 00

BROOKHAVEN DISTRICT.

Bowerton circuit, W. W. Hurst, P. C.	$15 00

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. ii, 8.) "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii, 10.) "I am debtor both to the Greeks and to the Barbarians; both to the wise and unwise." (Rom. i, 14.)

T. L. MELLEN,
Sol. for Miss. Conf.

Sardis District Conference.

Let all the delegates and visitors to the Sardis District Conference, to be held at Hernando, April 20-24, report to me at once, so that homes may be provided. Will those who intend to come by private conveyance please give me notice of same? All friends who may desire to attend are assured of a cordial welcome.

J. W. MALONE, Pastor.

Coldwater, April 1, 1893.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

Notice.

On Sunday, April 9, 1893, there will be held a Sunday-school mass meeting, for all Sunday-school workers of New Orleans, and young peoples' societies specially, at the Prytania Street Presbyterian Church, at 4 o'clock P. M. It will be conducted by Prof. H. M. Hamill, of Chicago, under direction of the International and Louisiana State Sunday-school Associations.

Louisiana State Sunday-school Convention, Tuesday, Wednesday and Thursday, April 11, 12 and 13, in the Prytania Street Presbyterian Church. Daily sessions at 9.30 A. M., 2 and 7:30 P. M.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

To Whom It May Concern

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Last Chance for Poets.

For the Best Six Verse Poem on this new Fishing Device, I will pay $100 to first, $50 to second and $25 to third, in the devices, *as stated* in my circular. (Slang, chestnuts and fish stories ruled out.)

Something *Grave* or gay; *Welch*, watery and witty; hooked, pointed, alive, transparent, brief and a corker. "Life is short." Give me something like the device—new, original and *catchy*. Time until June 1, 1893.

CALVIN V. GRAVES,
Natural Bridge, N. Y.

WHARTON'S,

5 - Carondelet Street - 5

Wharton wants his sales for this April to double those of April a year ago. He wants a rousing big Monday to start it. You will give it to him when you read the annexed list. The merchandise quoted is of the best—that you know; the prices asked are of the lowest—that you are sure of.

6 Cents.

500 Copies FRANKLIN SQUARE and SEASIDE LIBRARIES, 300 Titles. Regular price, 10c., 15c. and 20c.
300 Copies Cassells' Children's Books, as follows:
THE LITTLE NURSE, OUR CHRISTMAS PARTY, TWO LITTLE PETS, WHAT THE KITTENS SAID, A MERRY CHRISTMAS. Have been sold at 10c.
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500 PACKS RAMBLER PLAYING CARDS. Sold Elsewhere, 10c.
50 Boxes WILD WEST A, B, C Blocks. Always sold at 10c.

15 Cents.

1,000 Boxes Note Paper, Bond, Linen and Wedding Plate stock. Regular price 25c.
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1,000 Packs Mascot's Playing Cards.
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12 full page COLORED ILLUSTRATIONS, by Virginia Gerson. Was published at $1.
The others in this lot as follows:
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HER WORDS WERE TRUE.

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WHAT TWO MINISTERS SAID.

A Searching Inquiry as to Mrs. Henderson's Past and Present Condition, and the Results Which Were Obtained.

(*New York Press.*)

A few days since there was published in this paper one of the most remarkable letters ever written by any woman. Some of the statements made and facts it contained were so unusual and the interest, not to say excitement, occasioned was so great, that an investigation for the benefit of the public seemed a necessity. In the pursuit of such investigation I visited Port Chester, N. Y., and at the hotel, on the street, and in the stores, I heard a great deal of talk on the very subject I was investigating. Rev. Ernest L. Scott, after I had explained what I wished, said:

"Nearly a year ago I first met Mrs. J. Henderson, who resides at No. 315 Westchester Avenue. I called to see her in company with Hon. Addison Johnson, and must confess that I have seldom seen anyone in so deplorable a condition. My first view almost unnerved me, she was so weak, her nerves so unstrung, and with the most dangerous dropsical condition. She told me how she had suffered, how her sister had come to prepare the house for her expected funeral, and she continued, 'Words can not tell the story of my sufferings.' I withdrew from the house feeling that it was the last time I should ever see her alive.

"The next time I saw Mrs. Henderson was early in the present year. I could hardly believe what I saw. She was well, healthy, had no trace of the dropsical trouble; indeed, she seemed to be in perfect health. Naturally I was amazed and asked her the cause. She said, with tears streaming from her eyes: 'I owe it all to that grand remedy, Warner's Safe Cure.' Her husband spoke up at once and said, 'Yes, that is the secret of my wife's recovery, and after I have seen what the Safe Cure has done for my wife, I am confident that it will relieve any case of Bright's disease and cure anyone whose constitution is not wasted away."

Rev. Samuel G. Curtice, pastor of the Methodist Church at Port Chester, said to me: 'Yes, I know all about Mrs. Henderson's troubles, which were caused by a bad case of Bright's disease. She had been given up and I was called in to baptise her. Instead of that I talked and prayed with her and then withdrew. I called again the next day and performed the ceremony. Her rapid recovery to her present state of health and strength is really wonderful."

Hon. Addison Johnson, member of the Board of Supervisors, and their delegate to the Assembly at Albany, said: "I have known all about Mrs. Henderson's case. Her death was expected daily for a long time. She was the sickest person I ever saw that lived. Certainly any remedy that could perform such wonders must be a marvelous one."

The conclusions from my investigations are these, namely: that one of the most remarkable cures on record has been accomplished in Port Chester. It is that of a lady who, when taken ill, "went from bad to worse," until brought to death's door by the worst of all known diseases, and yet is to-day well and happy. The experience of Mrs. Henderson should prove a valuable one to all readers who may be treading the same dangerous path, viz: treating symptoms instead of what causes them, and not realizing their great danger until in many cases too late for human aid.

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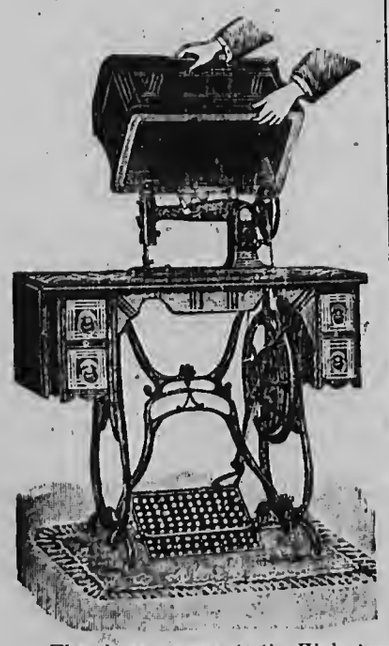

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Together. Dwarfed or God-like, bond or free:
If she be small, slight-natured, miserable,
How shall men grow? . . . Let her be
All that not harms distinctive womanhood:
For women is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain, whose dearest bond is this.
Not to be like, but like in difference:
Yet in the long years must they liker grow;
The man be more of woman, she of man,
Till at the last she sets herself to man,
Like perfect music unto noble words.

—*Tennyson.*

The Bible for All.

It is a deeply significant fact that the great revivals which regenerated the church and uplifted mankind, have been the result of giving the people a larger and freer knowledge of the Word of God. Thus the discovery of the Book of the Law by Hilkiah the priest led Josiah the king and all people to a profound conviction of sin for having wandered away into idolatry, and to a renewal of the covenant to serve only the true and living Jehovah. The idols were swept out of the land, and the abominations of heathen worship ceased. "And all his days they (the people) departed not from following the Lord, the God of their fathers."

Again, when the returning captives—50,000 of them from Babylon—began under Zerubbabel to rebuild the Temple at Jerusalem, and along with it to inaugurate a new civilization for the entire world, they did it under the inspiration of the sacred books which Ezra read to the people. This great man and priest was himself a scribe necessitated to spend much of his time in making copies of the divine revelation. He knew the value of such a revelation in purifying the hearts and consciences of the people, and, therefore, he institu'ed an order of scribes to transcribe and keep the law in a perfect form. He collected and edited, it is believed, many of the holy writings; and rendered the community inestimable service by arranging to have the law, the Prophets and the Psalms publicly known. Without this influence from heaven no second Temple could ever have been erected in the face of the unceasing and bitter opposition which it encountered.

Nor are these the only instances of the mighty stimulus derived from inspired truth. When Nehemiah had completed the walls after nearly two months of incredible labor and watching night and day, the fathers and mothers and all the children who were old enough to comprehend language assembled in the great square by the gate to hear the law read aloud. Their anxiety to hear it was so keen that they listened from daybreak until noon as it was read and explained. Such intent eagerness after spiritual knowledge it might be difficult to find in these days. But they seem not to have become weary nor to have grown sleek in interest. On the contrary, as the reading went forward their consciences became more and more aroused and remorseful over their past follies and sins until they broke out into loud weeping and lamentations.

But sorrow always goes before joy in the case of the penitent sinner. Ezra and his attendants cheered the penitent ones with assurances of pardon and peace that they went away joyfully to celebrate, with the blowing of trompets accompanied by shout and song, the festival of the opening year; for this reading of the law occurred on the first day of the civil year.

Let it be carefully noted that the Bible was here not limited to the priest, nor to parents, but was freely expounded in the presence of all the children who were old enough to grasp its sense. In this heaven-sent message alone are the sources of national and family purity to be found and utilized. When all the people, the children included, are instructed and uplifted by God's own enlightenment, we may expect a new dawn of righteousness and happiness for mankind.—*Christian at Work.*

Skepticism.

Skepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Savior than he is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience of Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—*T. L. Cuyler.*

The Coming Christian Manhood.

There is growing up in the advanced Sunday-school of the present a flower which shall bear glorious blossoms fifteen years hence—the Christianity of the future. Far more thoroughly than ever in the past, this generation of young people are receiving an education in the Word of God. The Sunday-school of to-day is training those who are the destined citizens and Christians of to-morrow. The sons and daughters who are storing their minds and strengthening their characters with Scripture truths will grow up into a full-orbed type of Christianity which will be in advance of their parents', and fuller, rounder and more complete than any which the church has in the past developed. With such citizens as are being nurtured in our Sunday-schools to control the State, and such Christians to become pillars in the church, both Church and State will stand secure and strong through all the centuries to come.—*John H. Vincent, D. D.*

The Boy's Talisman.

When a certain lad went away from home to school, his mother gave him a picture. She told him every night to look upon the face in this picture, and he could tell whether he had done any wrong during the day. If the face smiled on him, he could be sure he had been faithful and true in all things; if it looked severe and rebuking, he must carefully scrutinise his actions for the day and see wherein he had done amiss.

Of course, what the boy saw in the face was the reflection of his own consciousness. When he brought a bright consciousness of duty well done, of temptation resisted, the face looked approvingly on him; when he brought a consciousness of dereliction from duty, or yielding to wrong, the face convicted him of his misdoing.

An experienced principal would often say to his teachers, "If you want to see a mirror of yourself, look on your class. Are you systematic, orderly, patient, thorough? so will your class be. They will invariably reflect your characteristics."

If the housewife wishes to see a picture of herself, let her look at her house. Is she orderly, neat, executive, systematic? she will see proofs of all this in her housekeeping. Is she careless, indolent, incapable? this also will appear unmistakably.

The mother may find a mirror of herself in her family. Has she patience, gentleness, firmness? does she speak in low and loving tones? is she just and impartial as well as loving and kind? are her ideals in morality, intelligence, deportment, high and pure? She will see a reflection of all these in her children.

The law holds good to the uttermost. We grow like what we look at. When we shall see *him* as he is, we shall be like him!—*N. Y. Christian Advocate.*

Literature of the Bible.

Every phase of literature, every norm of wisdom, is in the Bible. It ministers to all tastes and arouses the slumbering intellects of all who can comprehend the difference between reality and fiction, and who incline to virtue rather than vice. Ruskin confesses his indebtedness to the Bible, Homer, and Sir Walter Scott for his mental discipline. Charles Reede pronounces the characters in Scripture a literary marvel. Matthew Arnold daily read the New Testament in Greek for its style; Milton could not have written *Paradise Lost* without Genesis; Renan's witchery of style is traceable to the New Testement; and the book has gone into all professions and among all classes to awaken uniformity of thought and similarity of speech, respecting the soul, eternity, and God. Job has taught the poets the art of construction, and David has sung an undying melody into the ears of the race. The book of Ruth is the model idyl, and the books of Esther and Daniel abound in incomparable dramatic elements: Isaiah has plumed the statesman for oratorical flights; Jeremiah has opened the fountains of pathos and sentiment in sympathetic souls; Ezekiel has furnished a usable style for judicial denunciation for the criminal lawyer; Paul has taught the thinker to reason and the essayist to write; John has instructed theologians and teachers that great truths are not obscure, and complex truths are most simple; and Moses and Christ have inspired judges with dignity and clothed their words and decrees with justice and solemnity. Of all books, whether rhetoric, logic, vocabulary, poetry, philosophy, history, or whatever be the end, the Bible should be first and most carefully studied, its literary spirit and form should be closely traced and discerned, and its truth should be reverently incorporated into the daily speech, thought and life.—*Rev. Dr. Mendenhall.*

Whims.

Children are supposed to be the most whimsical creatures in the world, and yet there have been grown men who were quite as much so as any child that ever lived. The writer knows a little girl who can not go to sleep unless she has a piece of rubber held between her thumb and forefinger, which some persons consider to be whimsical in the extreme; but what have these to say of Haydn, one of the greatest composers of music, who could not put two notes together until he had dressed himself in his best suit and had his hair powdered, and who declared that without a certain diamond ring, the gift of Frederick II. of Prussia, on his finger he could not begin to work, since he could not summon a single idea into his head? Other composers have been equally whimsical. Of Gluck it is said that when he felt himself in a humor to compose he had his piano-forte carried into a beautiful meadow, where he was able to do justice to his muse. Another writer of music, Sarti, could compose only in a dark room, lit by a single candle. This peculiarity showed itself in his work, for most of it indicates that he was a man of gloomy imagination. The best work of Paisiello was composed while that genius was in bed; and Saccbini declared that he never had any moments of inspiration except when his two favorite cats were sitting one upon each shoulder.—*Harper's.*

Washed Away.

A woman came to her minister one day, carrying a bundle of wet sand, saying in answer to his questioning: "That's me; the multitude of my sins can not be numbered. How can such a wretch as I ever be saved?"

"Where did you get the sand?" the minister asked.

"At the beacon."

"Go back, then, to the beacon, and take a spade with you. Dig, dig, and raise a great mound; shovel it as high as ever you can; then leave it there. Take your stand by the seashore and watch the effect of the waves upon the heap of sand."

"Ah, sir," she exclaimed, "I see what you mean. The blood of Christ—that would wash it all away."

They tell us that cloth which has been dyed red can never be restored to its original purity. But when a piece of red cloth is viewed through a ruby glass the color is lost, and it appears white. So sins "red like crimson" are "white as wool" when the blood of Christ is interposed.

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

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OUR YOUNG PEOPLE.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose!
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In the young soul blossoming,
Grew content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

—*St. Nicholas.*

In Japan.

THE BAY OF YEDDO AND YOKOHAMA.

Perhaps the following, written just after the ship, *Empress of Japan*, had left Yokobeme, taking us to Kobe will interest you, though it takes you back to the journey:

Yokobema lies upon Yedde Bay. We arrived at noon; but before breakfast all passengers walked out upon the deck to be greeted by peerless Mt. Fuji. This mountain does not effect one in the same way as do the Rockies. The Rockies are grand; Fuji is beautiful—sometimes cloaked in clouds, always heeded in snow. The Japanese are said to hold it sacred. The fumes of a distant volcano are visible on the other side of us. The ship moves gracefully into the bay, and places of historical interest are pointed out—some of them connected with the name of Commodore Perry and his ships, thundering for friendly admission. The beautiful green cliffs of the city appear.

The ship has no wharf, and stops some two or three hundred yards out in the sea. There are great warships of different nations, coaling and supply vessels, native steamers of various kinds, steam launches, sail crafts of traders and fishermen, and multitudinous canoes called sampans, manned by half-nude sunburnt coolies. Even before she fairly stopped there was a great clambering up *The Empress* of agents for hotels and other establishments. Passengers are loaded with their cards in a few moments. Our party went ashore in the ship company's steam launch, and proceeded to take a jinricksha ride, three abreast. To Bro. Yoshioka in the middle it was familiar enough; but to the riders on the right and left the rapid motion of the little sulkies was novel and curious. I think that by the end of the hour the Bishop had decided that a horse which can harness himself in a second, and dash away (without a driver to the destination) would be a very good thing to have in Fort Worth.

The ride was mainly through the native part of the city, revealing crowded narrow streets, and hundreds of little shops for toys, confections and light supplies. There is the patter of innumerable Japanese shoes, and umbrellas of various kinds are stretched against the sun. A few horses and bulls in single harness are doing service; but most of the small wagons are drawn by barefooted or sandalled men.

We stopped once and walked a little way up a hill to a temple. An old woman with blackened teeth had us to rest at her rustic open air tea house which stands just inside the temple yard, and most politely did she offer tea and cakes. A few copper coins left by worshipers were just inside the temple door, and outside was an idol much worn. If a man has neuralgia in his jaw he rubs the cheek of this idol and then his own cheek.

Mr. Draper, a missionary of the Northern Methodists at Yokohama, had crossed the Pacific with us, and by invitation we visited his home and their well-established girls' school.

Bro. Yoshioka decided to stay ashore and try a native mat, bath and bed, first pinching us upon a sampan. Our crew were a man and a boy who plied his oar like Ben Hur, and soon placed us alongside the *Empress.*

"Britannia rules the sea." This morning before breakfast the British naval band played several glorious airs. Three of England's great warships lies in the bay; their admiral visits our vessel; and continual formal movements between the different ships are made by the navymen in graceful little boats. Finally the admiral's flag dips, his men assemble on the decks; there is the naval salute, music again, the sounding of a cannon, and we are moving out of port amid fair sails and beauteous mountains. H. G. HAWKINS.

Metsuyama, Japan.

MR. EDITOR: As it has been some time since I wrote to your valuable paper, I will now venture an appearance. Our pastor this year is Bro. Willie Tucker. I think he is such a good man. I do hope he will come back next year. We have just started our Sunday-school, which was stopped on account of bad weather. If any of the cousins would like to know who our dear Sunday-school superintendent is, they can easily find out by solving the following acrostic, and the first letter of each answer will form his initials and last name: Who was cast into the lion's den? What did the king say to Esther when she went before him to plead for her people? Who was Christ's mother? What did Christ say to those that were weary and heavy laden? What is the beginning of the Fifteenth Psalm? Who was the hairy man? Who was Isaac's father? Who was Ruth's mother-in-law? With best wishes to the dear old ADVOCATE, I remain,

Your friend, M. F. MCLEAN.

Gayden, La.

MR. EDITOR: This is my first letter to the dear ADVOCATE. I am eight years old. I have a little twin brother the same age with me, and I don't see no other little girl say that I have five brothers, and I have seven sisters; but two are gone home over yonder—two well with Jesus. Mr. Editor, I only have one pet, and that is my youngest sister. She will soon be two months old. Mr Editor, I take a little paper. It is call *Our Mite Box*, and I love to read it very much. Bro. W. T. Currie is our pastor this year, and we all love him very much, and thanks be to God on high for sending us such a preacher as Bro. Currie. I will ask the children a question: Where is found in the Bible, "Jesus wept"? I hope this won't reach the waste-basket.

Your unknown friend, NOALIKA WELLS.

Ponchatoula, La.

The First Postoffice.

Cyrus, the King of Persia, who sent the Jews back to Jerusalem at the end of their seventy years of captivity, was a very good king compared with other rulers of his time. A writer in *Harper's Young People* says that he established the first postoffice system; and, if that is so, the idea of having mails carried regularly and rapidly is not by any means a modern invention.

The invention of the postoffice is ascribed to Cyrus, King of Persia, who lived about 550 B. C. Cyrus required all of his governors to write to him exact accounts of everything that occurred in their several districts and armies.

The Persian Empire was of vast extent, and some means had to be provided to render that correspondence sure and expeditious. Cyrus, therefore, caused postoffices to be built and messengers appointed in every province. He found how for a good horse, with an experienced rider, could travel in a day without being hurt, and then had stables built in proportion, at equal distances from each other.

At each of these places he also appointed postmasters, whose duty it was to receive the letters from the couriers as they arrived, and give them to others, and to give fresh horses in exchange for those that had performed their part of their journey.

Thus the post went continually night and day, rain or snow, heat or cold, and Cyrus received speedy news of all occurrences, and sent back whatever orders he considered necessary. Darius, the last King of the Persians, was superintendent of them before he came to the throne.—*New York Advocate.*

Our Paper Money.

Do our young people know that one men makes all the ink with which the United States government prints its paper money? The following information is cut from *The Home Journal*:

"One man makes all the ink with which the United States government prints its paper money. His father invented the ink, but he never told anybody how he did it until just before he died, when he let his son into the secret. Had he died before he told his son about the ink, the government printer would have been in a bad way, for this is the only kind of ink that will print on the peculiar surface of the fiber of which government note paper is made. The maker employs only six men in the manufacture of his ink, and none of them is in the secret, nor has anyone yet seen the interesting act of mixing the ingredients of which the ink is composed. The owner of the secret locks himself up in his own room two weeks in each year, and it is there and then that he mixes stuff enough to supply the government with ink for the ensuing twelve months. The process of locking himself up surrounds him with an air of romance something like that of the man whom Balzac made to search for the alkahest, the only difference being that the alkahest fellow shut himself up for a lifetime and got nothing, besides alienating the affections of his wife, while the other locks himself up for two weeks and gets fifty thousand dollars a year."—*Exchange.*

The Child in the Basket.

The vigilance of an old-time customs officer, it may be said, came, perhaps, within an ace of changing the course of French history. One day a mother who had been to a country house near Marseilles returned with her son to Marseilles. It was twilight. The child, eight years old, had been put in a peach-basket borne by a donkey, and the mother, fearing the child might take cold—it was in November—had covered the boy with a thick brown shawl. Tired with mooning around the country all day, cosy and warm under the thick shawl, the child was soon asleep and hidden by the sides of the basket. When the city gates were neared, the mother, forgetting all about the child, walked a distance behind the donkey and did not make him stop at the customhouse to be searched. The customs officer, seeing the donkey jog on without stopping, suspected that he was laden with smuggled goods and ran after him to thrust his sharp steel probe through the basket. Luckily the mother observed him, ran forward and screamed: "Don't use your probe. My child is in the basket." The child was Adolphe Thiers. —*Interior.*

Little Man.

The Boston *Transcript* prints an anecdote of a gentleman who was given to making friends with children wherever he met them, and who one day tried to scrape acquaintance with a little fellow-passenger in a street-car.

The child wore a crimson plush cloak, and had long yellow curls, so the gentleman began with much confidence:

"How do you do, little girl?"

"I'm not a little girl," was the shy response.

"Oh! Aren't you? Well, then, how do you do, little boy?"

"I'm not a little boy," was the unexpected answer.

"Indeed! Who are you, then?"

"I'm my papa's little man," said the youngster, with perfect dignity.

How She Walked.

A school teacher in one of the primary schools in Concord tells me the following: Some days ago she was endeavoring to make clear to her young pupils' mind the meaning of the word "slowly." She walked across the room in the manner the word indicates.

"Now, children, tell me how I walked."

One little fellow who sat near the front of the room almost paralyzed her by blurting out:

"Bow legged."—*Interior.*

Nothing survives but the mass of human life; and that not blended as before, but each one as several and apart as if none lived before God but he only. And so of all the course and history of the world; all is either passed or passing away; nothing remains but the record of human life, in the book of the Eternal, and the stream of undying spirits which is ever issuing from among us into the world unseen. And thus it is that all that is real in the world is ever passing out of it; tarrying for a while in the midst of shadows and reflections, and then, as it were, melting out of sight.—*Manning.*

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward. God so dresses us for heaven.—*Jeremy Taylor.*

MAMA—"Arthur, didn't I tell you to take these powders every two hours?" Little Arthur—"Yes; but you never told me where you wanted me to take them to."

"Where have you been, Tommy?" "Out in the stable giving my goat drawing lessons. I teached him how to draw a wagon."

Would you rather buy lamp chimneys, one a week or a year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth "pearl top" or "pearl glass" almost never break from heat; not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much it costs more than common glass; and may be thinks tough glass isn't good for his business.

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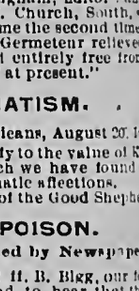

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Rev. W. H. F. Cunnyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time in Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our fellow-townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbay, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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CONSUMPTION

MARRIAGES.

BROUGHER—SIMPSON.—At the residence of the bride's father, Mr. Simpson, Quitman county, Miss., March 22, by Rev. J. R. Rohcr-, Dr. F. M. Brougher to Miss Katie Simpson, of Quitman county.

BUCKLEY—BALLARD.—At the bride's home, Rose Hill, Miss., March 15, 1893, by Rev. W. H. Thompson, Mr. J. E. J. Buckley and Miss Ida M. Ballard.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over it.

NEWMAN—Mrs. MARY E. NEWMAN died in St. Louis, Mo., Nov. 3, 1892. She was the daughter of Mr. John Kennard, of Baltimore, Md., in which city she was born in 1816. She removed thence with her parents to Lexington, Ky., where in 1839 she was married to Dr. T. Newman.

Dr. Newman came with his family to St. Louis some years before the war, and was actively and prominently connected with Southern Methodism here until his death, which occurred nearly ten years ago. His wife, no less devoted to the church than her zealous husband, was with him first in Eight Street, and afterwards in St. John's Church. They were charter members of the latter. She was a sister of the late John Kennard, whose name is familiar alike to mercantile and to Methodist circles of St. Louis.

Many honored names connected with the little mission that grew to be St. John's Church have gone up in association with hers. Many of them have gone to their reward. Among them is her intimate friend, Mrs. Nathan Coleman.

These are a few facts connected with the outward life of a noble Christian woman. The real life, with its long history of unselfish love, can never be recorded. Gentle by nature, and refined by education and association, ennobled by the purifying power of a vital religion, her life breathed its elevating influence on all who knew her.

She seemed and loved by all, she had, perhaps, her share of happiness. She had also her share of sorrow. A son, brave and gifted, in the prime of an exalted manhood, died; next, her husband, whose name was the synonym for honor, and lastly, her eldest daughter, whose graces were a daily benediction. No wife or mother could be more devoted, more tender, more sensitive, and yet she bore her bereavements with patient and even cheerful resignation. She had faith. She believed in the mysteries of religion—in communion with God. She believed in prayer, in immortality and heaven. Grief brought to light many of the brightest virtues that adorned her character. She,

"Like the plants that throw
Their fragrance from the wounded part,
Breathed their sweetness out of woe."

There is nothing remarkable to record concerning her death. She was in the mist of pain for many hours and left no parting word or sign. It is well. Not the dying, but the living testimony is here. It is the best.

F. MARVIN.

WILLIAMS—Died, at Haughton, Bossier par., La., March 4, 1893, EFFIE, eldest child of Rev. J. B. Williams and Sister M. J. Williams. We call her dead, and yet we know "what's called so is transition." There is no death to one of those little ones whom Christ has held up as the most fitting representation of innocence and purity. The frail clay casket has been laid beneath the sod; but the pure, bright soul has been transported to a higher realm to shine forever more. Only nine years did little Effie remain on earth, the comfort and hope of her devoted parents; and in that time she developed a nature which won the admiration and love of all who knew her. The warmth and affection of her young heart were so nurtured and strengthened by the Christian influences thrown about her, that she seemed to revel in an atmosphere of love. Her bright countenance was ever aglow with the sunshine of happiness.

A little more than a year ago she came to live among us, and now the little mound in yonder sacred city contains all that is left us of our little Effie. But her image will not be forgotten, and through the shifting scenes of life her memory will be fondly cherished.

To the dear bereaved parents, who have come to labor among us, we tender our heartfelt sympathy. May the spirit of their cherished darling ever serve as another beacon light to guide them along the narrow path that leadeth unto life!

C. E. MURFF.

WALTON—Died, on Jan. 24, 1893, after forty days of lingering pain, of typhoid fever, MINNIE LEE WALTON, aged four years and eight months. Everything that human skill could devise, the sleepless vigilance of mother, father and friends, could not stay the hand of death, and the little spirit winged its flight from earth, passing the portal of silence to awake again upon the shores of a blissful eternity.

Scarcely had the sod settled upon the grave of little Minnie when the grim messonger reached forth his blighting hand and gathered another tender bloom from the already heart-stricken household by gathering to his fold LULA, the baby child, aged two years and nine-teen days.

Thus the flowers that sprang forth in the morning long ere the noonday are cut down, and withereth to bloom again in a clime where their freshness and beauty remain perpetual. The paternal home is reft of the familiar foothall, and the glaeful voices hushed; two chairs are vacant, and our hearts are crushed, but submissive to thy will who gave.

L.

Calhoun station, Miss.

FRANKLIN—On the morning of Feb. 15, 1893, Bro. WILEY B. FRANKLIN sweetly fell asleep in Jesus at his home in Scott county, Miss. For nine weary days he suffered patiently the most intense pain, until his noble Christian spirit, freed from its prison of clay, winged its way to the God that gave it. Bro. Franklin was born in Pickens county, Ala., Oct. 1, 1813. When about twelve years old his parents moved to the State of Mississippi, and settled in Rankin county. He was married twice: first to Elizabeth Wilson; second to Mrs. Harriet Martin, who survives him. She, together with eleven children, two brothers and two sisters, are left behind.

Bro. Franklin professed religion and joined the M. E. Church, South, in June, 1865. As a Christian, he was humble and submissive. True to his church, he was always ready to do anything or make any sacrifice for her welfare. As a steward, which office he filled for several years, he was in every sense the preacher's friend. He was loved by all who knew him. Surely a good man has gone to his reward. How we miss him! May God comfort the bereaved ones!

PAUL D. HARDIN.

FLYNN—Died, at the home of the parents, near Woodland, at 3 o'clock P. M. on Jan. 26, 1893, little MABLE, the only daughter of W. A. and Mattie Flynn.

Little Mable was four years and one month old, and at this early age had learned to love Jesus. Nothing was sweeter or dearer to her than the story of the cross. How her little heart would beat in sympathy over the suffering that Jesus endured while hanging on the cross! The tears would gather in her beautiful eyes, and she would remark to her mama that she intended to kiss the scars in Jesus' hands and feet when she went to heaven. Happy thought! to know that she has been transplanted to that beautiful land of rest. Yes, she is out of the storms of this life. She died from nervous prostration of the brain, caused from a burn received on the previous day.

Never was a more tranquil death than little Mable's. About one hour before she breathed her last, and with her face wreathed in smiles, she said, "I want to kiss you good-by, mama," and, tenderly placing her angelic arms around her mama's neck, said, "Good-by, mama," and imprinted an angel's kiss on the lips of her mother. She then told her papa she wanted to kiss him good-by, and, putting her dear arms around her papa, she bade him an affectionate good-by, kissed him twice and sweetly asked, "When are you coming, papa?" Ah! there was no power to stay her winged soul; angels beside the great white pearly gates rejoiced and waited for her ransomed soul, and her beautiful spirit winged its way back to the God who gave it, and her lovely eyes opened upon celestial beauties "over there."

ONE WHO LOVED HER.

HARMAN—Mrs. MARGARET E. HARMAN (*nee* Stingley) was born Sept. 4, 1835, in Lexington district, S. C.; moved with her parents to Attalla county, Miss., when only ten years old; was married to S. G. Harman, Dec. 23, 1853. She became the mother of six children—five of whom are yet living. She moved with her husband to Union county, Ark., in 1858. They lived happily together until his death, which occurred Jan. 7, 1881. She died in her home near New London, Ark., surrounded by her loving children and many friends, Jan. 2, 1893.

Her long years of widowed life had its burdens of sorrow; but for the sake of her dear children she sacrificed and suffered as few have done besides her. Having early in life became a Christian and a Methodist, she was faithful to her God and to the church. Her sickness was protracted and full of suffering, but no murmur or expression of impatience escaped her lips.

May this bitter trial lead all her children to look above and beyond the things of this earth to that radiant clime where the stars never set, and where the Son of Righteousness is the light and hope of his stricken children! We will ever cherish the memory of her holy life, and by divine grace overtake her in the heaven of the good.

L. J. H.

DOUGLAS—JAMES COWAN DOUGLAS was born near Richland, Holmes county, Miss., Oct. 19, 1861. Here he lived the most of his life. Last November he went to Texas hoping to improve his health. He died in Corsicana, Feb. 10, 1893, from the effects of *la grippe*.

From childhood he was unusually pious, often singing religious songs before he could speak distinctly. When fourteen years old he joined the M. E. Church, South, and lived a consistent member. On Dec. 22, 1887, he was married to Miss Pearl Griffin, of Durant, Miss., who, with a sweet little girl two years old, survives him. He leaves an aged father, mother, and brothers and sisters to mourn his loss.

They try to be resigned, believing their loss to be his gain, and that "God doeth all things well." His patience during all his sickness was remarkable. Not a murmur or the least indication of impatience escaped his lips, but rather gratitude to those who ministered to him. All that could be was done by relatives and medical skill. God wanted and took him. He expressed a preparation for death. He died without a moan or struggle, simply fell asleep in Jesus.

J. F. EVANS.

GRAVES—SOPHRONIA, daughter of James W. and Mary A. Graves, was born in Blount county, Ala., Aug. 22, 1872, and died near Ackerman, Choctaw county, Miss., Nov. 1, 1892. Sophronia was the favorite of the family. She was kind, gentle and amiable. She was as sunshine in the house. But, oh! how soon has she been taken away!

I never knew one more obedient to parents than was she; never murmuring, but faithful and attentive. Her illness was short and severe, but her last was peaceful and quiet. She had never joined the church, but she had been reared under Christian influences, and for some time before her death there had been a great change in her life. There is comfort in the evidences which she gave the bereaved of her peace with God. She was always good, as we saw her; but still there was one thing lacking, which she found at the last. Thus innocently she lived and peacefully she died. Let others heed the command, "Seek first the kingdom of God." May the Lord comfort the sorrowing ones and save, one by one, them all!

W. L. GRAVES.

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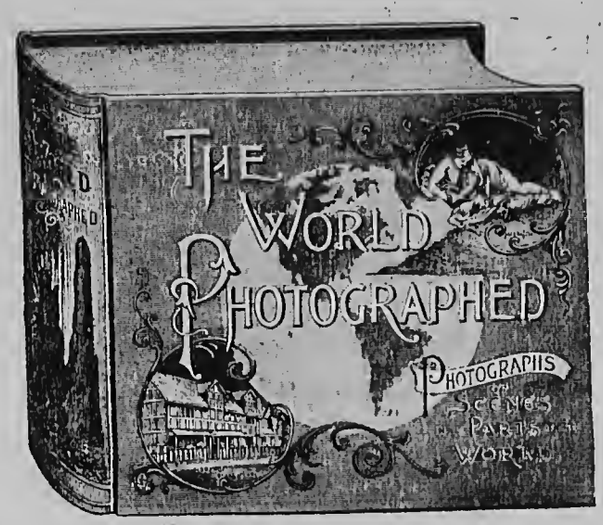

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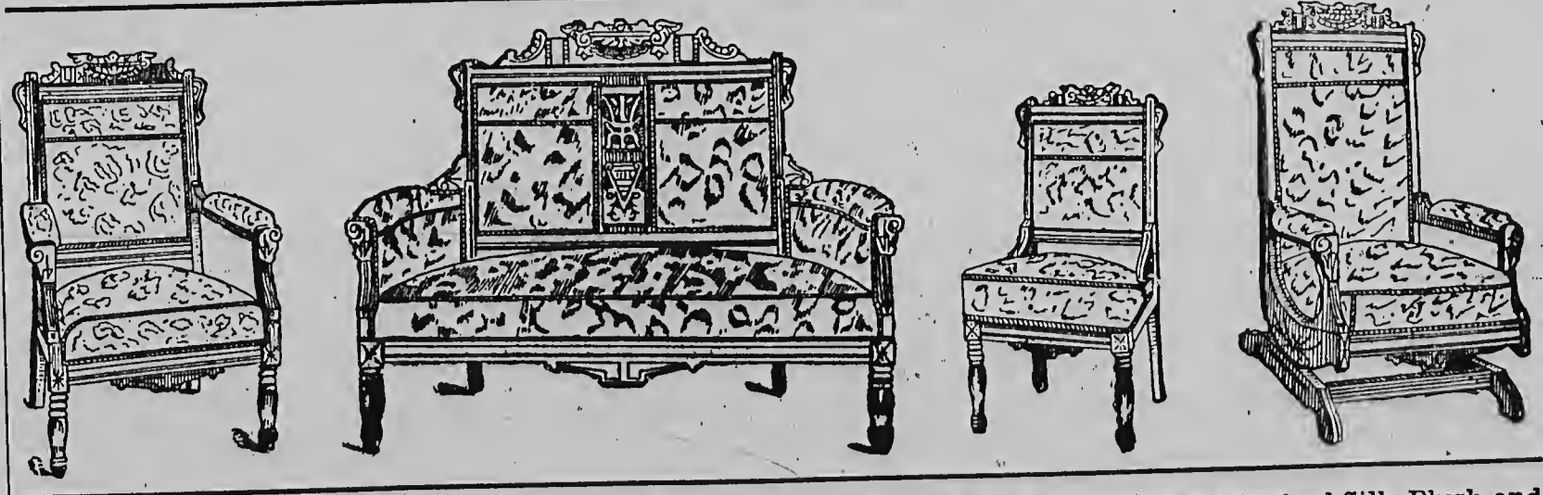

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NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hillhouse	Apr. 9
Rosedale	11
Bolivar	13
Avon	23
Greenville	30
Shelby	May 2
Clarksdale	7
Shaw and New Salem, at Poplar Grove	10
Friar's Point	11
Coahoma	14
Belen	

District Conference at Greenville, April 21-23.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Apr. 8, 9
Okolona station	15, 16
Verona and Nettleton station	22, 23
Shannon	29, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	10
Prairie	13, 14
Amory and Smithville	20, 21
Athens	27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Houston and Wesley	17, 18
Tremont	21
Baena Vista	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Richland	Apr. 8, 9
Belzona, at Townsend Lake	15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Louisville circuit, at Noxupala	26
Mineral Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton, at Longview	Apr. 8, 9
Sidon, at Itta Bena	15, 16
McNut, at Shell Mound	21, 23
Indianola	29, 30
Brookland, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Vaiden	10, 11
Leberton	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville	Apr. 8, 9
Tibbee	10
Columbus circuit	15, 16
Pheba	22, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Shnqualak	10, 11

District Conference meets at Mayhew station, April 27-30.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia circuit, at Emery	Apr. 8, 9
Red Banks circuit, at Red Banks	15, 16
Mt. Pleasant circuit, at Union	22, 23
East Holly Springs	29, 30
Connersville circuit, at Friendship	May 3, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Morganzville Miss., at Forest Hill	Apr. 8, 9
Hernando	15, 16
Nesbit's, at Pisgah	18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 6, 7
Panola	10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Chapel Hill	Apr. 8, 9
Toccopola	15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill	26
Pittsboro	29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

W'boro and S., at State L. (8nn., Mon.)	Apr. 9, 10
Leakesville, at Leakesville	15, 16
Enterprise and S., at Stonewall (Tn.)	18
Enenta, at New Hope	22, 23
W'boro circuit, at Suckatnnna. (Tn.)	25
Sbnbuta circuit, at Quitman	29, 30
Marion circuit, at Marion	(Wed). May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope. (Tn.)	16
Linwood circuit, at Bethel. (Thurs.)	18
Daleville circuit, at Union	20, 21
Binnsville circuit, at Binnsville	27, 28
Why Not circuit, at Toomsuba	June 3, 4
Landerdale circuit, at Brogsn	17, 18
Meridian—Central	(Wed. night) 21
Chunkey circuit	(Thurs.) 22

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Purvis circuit, at Purvis	Apr. 8, 9
E. Pearl circuit, at Orvisburg*	9, 10
Ellisville circuit, at Laurel	15, 16
Heidelberg circuit, at Philadelphia*	16, 17
Columbia circuit, at Hopewell	22, 23
Mt. Carmel circuit, at Mt. Moriah	29, 30
Williamsburg circuit, at Bethel*	30, May 1
Americus and Zion, at Big Pt.	6, 7
Zion Church	(Sun. night) 7
Moss Point	(Conf. Fri. night) 12-14
O. Springs and Scranton, at S.	13, 14
District Conference, at Pearlington	16-21
Pearlington	(Q. Conf. 2 P. M.) 13

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—SECOND ROUND.

Flora, at Livingston	Apr. 6, 9
Yazoo circuit, at Short Creek	15, 16
Yazoo City	(at night) 16
Jackson—Capitol Street	22, 23
Jackson—First Church	22, 23
Benton circuit, at Bowman Chapel	29, 30
Mount Olivet circuit, at Satartia	May 6, 7
Madison, at Pearl River	13, 14
Edwards	20, 21
Silver Creek circuit, at Silver City	27, 28
Tranquil, at Eden	(Wed.) 31

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City	Apr. 8, 9
Holmesville	13, 13
Magnolia	13, 17
Beauregard	22
Brookhaven	23, 24
Summit	29, 30
Caseyville, at Gallatin	May 3, 7
Bowerton, at Rehoboth	12
Lebanon, at Bine Hill	13, 14
Wesson	20, 21
China Grove, at Sarlins	27, 28
Brookhaven circuit, at Adams Ch.	June 3
Providence, at Pine Grove	9
Pleasant Grove, at Pine Grove	10, 11
Adams, at Ebeneser	17, 18
Gallman	24
Hazlehurst	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Jefferson Street, Natchez	Apr. 8, 9
Wesley Chapel	6, 9
Martin, at Martin	15, 13
Washington, at Kingston	(Wed.) 19
Roxie, at Beech Grove	22, 23
Learned, at Dry Grove	29, 30
S. Warren, at Govira	May 3, 7
Utica station	(Wed.) 10
Rolling Fork, at Anguilla	13, 14
Fayette	(Wed.) 17
Meadville, at Neho	20, 21
Sunflower, at Sharbrough	27, 28
Warreo, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 18
Hermanville, at Hermanville	24, 25
Rocky Springs	(Wed.) 28

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Morton and Forest	Apr. 8, 9
Shiloh	12
Decatur, at Centerville	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Pleasant Grove	18
Hillsboro, at Mt. Zion	22, 23
Neshobn, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	6, 7
Fannin, at Union	13, 14
Braudon station	15
Clarksburg, at Lodabar	16
Carthage and Walnut Grove, at O.	20, 21
Montrose, at Cedar Grove	27, 28
Raleigh	June 2
Trenton	3, 4
Homewood, at Grange Hall	10, 11
Westville	17, 18
Marvlu	24, 25

C. MCDONALD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pine Grove	Apr. 8, 9
Clinton, at Clinton	9, 10
East Baton Ronge, at Meador Chapel	15, 13
Slaughter, at Betoville	21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at O.	29, 30
Port Vincent, at Huff's Chapel	May 3, 7
Springfield, at Springfield	7, 8
Franklintoo, at Fisher's	10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	13, 14
East Feliciana	20, 21
Wilkinson, at Pisgah	23, 24
North Wilkinson, at Mars' Hill	28, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND BOUND.

New Iberia	Wed, Thurs. Apr. 12, 13
Abbeville, at Prairie G.*	15, 16
Lafayette and Rayne, at R.*	22, 23
Opelousas, at Bellview	Wed., T. 26, 27
Washington, at Bethe.*	29, 30
Crowley	Tues., Wed. May 2, 3
Plaquemine Brulee, at L. P.*	3, 7
Patterson and M. C., at M. C.	W., T. 10, 11
Franklin and Jeneratte, at J.*	13, 14
Indian Bayou, at I. B.	Wed. 17
Lake Charles, at B. Street	Thurs. 13
Sulphur Mine, at Keener*	20, 21
Grand Chenier*	27, 28
Jack'n St. and West L., at W. L.	(T., W. 30, 31
Lake Arthur*	June 3, 4

*Saturday and Sunday.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Doyline	Apr. 8, 9
North Bossier, at Alden	12
Caddo, at Loganspo:t	13, 13
DeSoto, at Bethel	22
Manafield	23
Grand Cane, at Grand Cane	24
Shreveport and Mission	30
Mooringsport, at Caddo Chapel	May 1
Anacoco and South Vernon Mission	5
Many, at Many	7
Fort Jessnp, at New Hope	8
West Natchitoches, at Bine Springs	12
Cane River, at Melrose	13
Natchitoches	14
Victoria Mission, at Victoria	13
Sabine, at Bayon Scie	20
Pleasant Hill, at Marthaville	21
Red River, at Knox Point	24
Wesley, at Holly Springs	June 3, 4
Coushatta	4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Pineville, at Fellowship	Apr. 8, 9
Colfax, at Colfax	15, 16
Ada, at Liberty Chapel	22, 23
Alexandria	29, 30
Dry Creek, at D. O.	May 3, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	13, 14
Montgomery	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Front Creek	June 3, 4
Chicot	10, 11
Melville	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

West Monroe, at Bowman's Chapel	Apr. 8, 9
Oak Ridge, at Mer Rouge S. H.	15, 13
Rayville, at Rayville	22, 23
Winsboro, at Magnolia	29, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	26-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La Pine	6
Oakley, at Holly Grove	13, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Minden, at Athens	Apr. 8, 9
Farmerville, at Monnt Nebo	15, 13
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	23, 30
Summerfield, at Summerfield	May 3, 7
Haynesville, at New Salem	9
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayon	27, 28
Ruston	June 4, 3
Gansville, at Siloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

Dandruff is an exudation from the pores of the scalp that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 9-13	— —
Ordinary	7 1-13	— —
Good ordinary	7 9-16	— —
Low middling	7⅞	— —
Middling	8 9-13	— —
Good middling	8 9-13	— —
Middling fair	8 13-16	— —
Fair	10 1-13	— —
Galveston middling	8⅝	— —
Mobile middling	8⅝	— —
Memphis middling	8 7-13	— —
SUGAR.		
OPEN KETTLE:		
Prime	3½	— —
Fully fair	3½	— —
Good fair	3¼	3 5-13
Common	3⅛	— —
CENTRIFUGAL:		
Seconds	2¾	3⅛
Prime yellow	4¼	4 5-13
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	1¾
Good	3¼	3⅝
Fair	2⅞	3
Prime	— —	— —
Rough, ₩ bbl	1 25	2 50
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	3 45	3 55
Fancy	3 25	3 35
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	3 75	4 00
Minnesota bakers	4 87½	— —
CORN PRODUCTS.		
Corn meal	2 35	2 40
Cream meal	— —	2 75
Grits	2 30	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	50	51
Yellow	50	51
Mixed No 2	50	51
OATS:		
Western	40	41
Texas runt-proof	39	— —
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	15 50	18 50
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	18 00
Prime Mess	18 75	19 00
Rumps	13 00	— —
BACON:		
Fancy Breakfast	13½	14
Shoulders	— —	— —
Sides, short rib	11½	11¼
Sides, long clear	11½	11⅛
HAMS:		
Sugar-cured	14	14½
DRY SALT MEAT:		
Shoulders	— —	9½
Sides, short rib	— —	— —
Sides, long clear	— —	10½
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	18	35
He-No	— —	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	— —	28
Common	— —	— —
LARD:		
Refined	8½	8¾
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	45	41
Lard, Extra No. 1	— —	90
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ ton	2 25	2 50
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5¾	— —
Jute, 1¾ lb, ₩ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ hundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 25
Young Chickens	3 50	4 00
Chickens, Southern	4 25	4 75
Young	3 50	4 00
Turkeys, Southern	12 00	15 00
EGGS:		
Western	12	12½
Southern	13	13½
WOOL:		
Lake, ₩ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	15 00	— —
Meal	23 50	28 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, April 4.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. P. M. Brown, K. M. Harrison, I. T. Reames, G. E. Greene, R. D. Norsworthy, J. W. Hearn, O. L. Savage, T. B. Holloman, W. J. O'Bryant, Jno. W. Crisler, J. W. Medlock, W. W. Morse, B. Carradine, W. L. Linfield, Jesse F. Walsh, L. J. Jordon, J. S. Sanders, T. C. Wier, D. G. W. Ellis, H. J. Harris, N. J. Roberts, J. D. Crymes, W. J. Porter, A. D. Miller, F. M. Keen, Robt. P. Howell, R. E. Rutledge, J. H. McIntosh, G. A. Guloe, A. J. Goodloe, G. D. Anders, J. A. Poe, W. M. Young, J. H. Rogers, W. B. Hines, J. M. Goff, T. S. Randle, R. B. Downer, W. W. Hopper, W. M. Stevens, W. T. Brownlng.

Messrs. Jno. C. Hopper, Jno. R. Smith, S. Frere, Dr. S. F. Walker, J. D. Ellis, T. P. Marlin, S. D. Dement, E. R. Brock, John Dale, Laird & Domlnick, G. W. Walker, T. P. Marlin, Thos. J. Martin, Joseph M. Roberts, W. H. Carroll, J. D. S. Davenport, F. P. Paul, J. R. Anderson, E. P. Browne, D. McGillvary.

Mesdames Susan Jackson, M. Cooper, M. A. Norton, L. B. Turner, F. M. Oliver, J. A. Glass, S. A. Gunby, R. B. Ragland, S. M. Shankle, Elizabeth E. Holding, J. Palmer, John A. Ellis.

Miss Rosie Bacigalupi,

April 4.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Value of a Dollar.

Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping-stones to success. It is also desirable that everyone should know that a half dollar will buy a bottle of

DICKS' MULENOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves nausea.

Ask your dealer for a bottle.

NEWS OF THE WEEK.

DOMESTIC.

Gen. E. Kirby Smith, who died last week, was buried in Sewanee, Tenn., on March 31.

Hon. Thos. F. Bayard, of Delaware, has been nominated to be ambassador of the United States to England.

A sail boat, containing ten persons, was capsized at Spanish Fort, Lake Ponohartrain, on April 2. Six persons were rescued, and four drowned.

Congressman Hooker, of Mississippi, was struck by a cable car in Washington City, and his skull was fractured. His condition is not considered serious.

F. E. Murphy, the popular temperance advocate, has closed a five weeks' campaign at Hartford with 14,000 signers to the pledge of total abstinence.

It is said that an extra session of Congress will be called about Sept. 1, for the consideration of tariff legislation and the repeal of the Sherman act, and other financial legislation.

The total number of claims paid to date on all kinds of sugar-cane sugar, $6,599 533; beet sugar, $504 745; sorghum, $19,008; maple, $60 004. Grand total to date on 4,558 claims, $7,183,384.

Ex-Senator James B. Eustis left the city, April 3, for Washington, whence he will proceed to Paris, France, to assume his position there as minister plenipotentiary and envoy extraordinary of the United States.

A seven-story building in New York City, occupied by the American Tobacco Company as a manufactory of smoking and chewing tobacco, was destroyed by fire on April 2. Loss, over a half of million dollars.

A disastrous fire occurred in a hotel in Bradford, Pa., on April 1, at 4:30 A. M. There were about 125 persons asleep in the building when the fire started. Five lives were lost and twenty-five persons were injured.

It has been recently announced from Washington that the Spanish government has decided to present the largest of the three caravels modeled after the Columbus caravels, which are now on their way to this country, to the United States at the close of the Chicago Exposition.

The Minnesota Legislature has passed a law providing that all Chinamen in the State of Minnesota shall dress like other citizens, and be prohibited from wearing their shirts outside their pants. The penalty for the violation of the act is a fine of not less than $1, nor more than $10, and the loss of the offender's pigtail.

Rupert Schmid, the San Francisco sculptor, has secured the contract to model a bronze group, representing Pocahontas saving the life of Captain John Smith. The expense will be $15,000. The money was contributed by the Smith family in Virginia and Nebraska. A descendant of the original John Smith has been the promoter of the enterprise.

It appears from a resolution introduced in the Senate on April 3 as if the debate on the subject of the election of senators by a direct vote of the people was to be renewed at the extra session of the Senate. Mr. Hoar introduced a resolution antagonistic to that proposition, and gave notice that as soon as convenient he would address the Senate on the rescission.

The Japanese detachment for the World's Fair arrived in Chicago on March 31. The train was made up of four day coaches, a sleeper, two baggage cars and twenty-six freight cars. There were 125 Japanese in the party, including dancing girls, a monster orang-outang, priests, actors, women and workmen. There were 1,100 tons of freight in the second section, it being the material for the village to be erected on the Midway Plaisance.

FOREIGN.

A commission of artillery experts have been testing for several days at the Jueteborg a new explosive, which is intended to replace ultimately gunpowder in the German army.

The movement for political union with the United States is developing fast. Almost every town in Ontario and Quebec has its political union, through which an active propaganda is carried on.

The Vatican has announced that the Pope will not grant audiences to any royal personages of the Roman Catholic faith who come to Rome to attend the silver wedding of King Humbert and Queen Margaret. This decision will apply to the representatives of Catholic sovereigns. In case of a Protestant sovereign, who attends the wedding, no such general rule has been made.

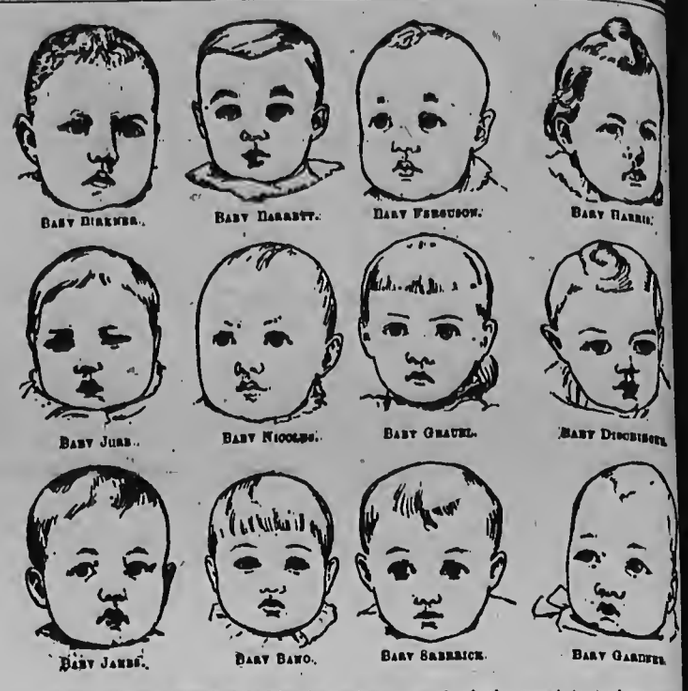
The seventy-eighth birthday of Prince Bismarck was celebrated with the usual demonstrations, on April 1, at Friedrichsruhe. Prince Bismarck received his visitors heartily and showed signs of both mental and bodily vigor. The main feature of the day's celebration was the arrival of thirteen deputations from Schleswig-Holstein and the duchy of Lacuerburg, numbering, in all, 3,000 persons. Prince Bismarck received countless letters and telegrams of congratulation from all parts of the world and people in all conditions of society.

M. Mange, agent for the liquidator of the Panama Canal Company, has secured from the Bogota government one month more in which to arrange for an extension of the time in which the company must begin work. The principal difficulty in the way of a resumption of the enterprise is the comprehensiveness of the guarantees demanded by the government. The company would be required to continue work on the canal without cessation, and to forfeit its plant and all the interests on the isthmus in case of any failure to comply with their requirements.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people prove that HOOD'S CURES.

Hood's Pills assist digestion.



THESE twelve beautiful babies have been cured of the most torturing and disfiguring of skin, scalp and blood diseases, with loss of hair, by the CUTICURA REMEDIES after the best physicians and all other remedies had failed. The story of their sufferings is almost too painful for recital. The days of torture and nights of agony from itching and burning eczemas, and other skin, scalp and blood diseases. Add to this the terrible disfigurement, and life seemed, in most cases, scarcely worth the living. But these cures are but examples of hundreds made daily by the CUTICURA REMEDIES. They may be heard of in every town, village and cross-roads. Grateful mothers proclaim them everywhere. In short, CUTICURA works wonders, and its cures are among the most marvellous of this or any age of medicine. To know that a single application of the CUTICURA REMEDIES will, in the great majority of cases, afford instant relief, permit rest and sleep, and point to a permanent and economical (because most speedy) cure, and not to use them without a moment's delay, is to be in your duty. Cures made in infancy and childhood are speedy, and permanent.

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THE QUARTERLY REVIEW

—OF—

THE M. E. CHURCH, SOUTH.

W. P. HARRISON, D. D., LL.D., Editor.

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CASH ASSETS,	December 31st, 1887,	$413,860.[illegible]
CASH ASSETS,	December 31st, 1888,	$459,369.[illegible]
CASH ASSETS,	December 31st, 1889,	$510,584.[illegible]
CASH ASSETS,	December 31st, 1890,	$551,897.[illegible]
CASH ASSETS,	December 31st, 1891,	$600,414.[illegible]

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Christian Advocate.

VOL. 40.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 13, 1893. WHOLE NO. 1912.

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D. L. MITCHEL, Publisher.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Great Exposition.

It is at last possible to foretell where he honors of the Exposition will go mong the nations of the earth. Ger- any will be entitled to the first place. he young Emperor's enthusiasm, preading to his subjects, has produced he most magnificent exhibition of re- ources any nation has made, outside of s own boundary lines. The beautiful tructure bearing the words, "German mpire," has never been excelled as a ational offering in a foreign land. It as been only since that structure eared completion that its beauty and mperial magnificence have come to be ppreciated on the grounds. No one oubts that it is in Jackson Park to stay, or once the people of Chicago have en it and roamed through its halls, ublic sentiment will not permit its de- truction.

In the Krupp gun exhibit Germany as also outdone the world. Baron trumm's display in the Mining Build- g excels anything ever attempted. the big Manufactures Hall Germany ill present a proud front to the great lock tower where the powers of Eu- ope and America will meet. In the orticultural Building German wares ill compete with those of France for rst place. So runs the story from uilding to building.

In the tastiness and finished beauty f its exhibits Japan excels. Its pago- in manufactures has already attract- d the attention of the country. In fish- ies the Japanese exhibit will outrank at of any other foreign nation, both the beauty of its presentation and cientific value. The little garden trans- anted from Japan to the Horticultural uilding will be the choicest thing nder the big glass dome. It is re- arkable that of all the foreign goods ceived at Jackson Park, those from ross the Pacific have come in the st condition and have been the most curately marked.

New South Wales has done nobly. hat far-away land has a good repre- ntation in every department, and its uilding is a credit to its enterprise.

Spain has not attempted to cover the eld of human industry as Germany as done, but what it will show is ighly satisfactory.

Russia and Turkey will win the good- will of the millions of visitors. The mer will "do itself proud" by its ructure and exhibit in manufactures. he Turkish Building is already one the curiosities of the foreign quarter.

England has not done so well as its rovince, the Dominion of Canada. he truth is, the management have en disappointed somewhat at the avilions Queen Victoria's representa- ves are erecting in their buildings. ictoria House was also a disappoint- ent. Private exhibitors from the nited Kingdom have done better than e government.

France, the mother of World's Fairs, building a structure at the central int in manufactures which will do uch to sustain the proud claims of arisians.

Of the South and Central American untries, Brazil and Guatemala will ve the best showing in National uildings. In the departments Brazil ill outrank the rest of Pan-America. No penny-wise policy has been pur- ed in the allotment of space on the or of the Agricultural Building. ore than one-half of its area will oan beneath the weight of foreign hibits. The world from China to ru will display its food stuffs in some tion of its 40,000 feet of extent. aintaining to an extent a similarity general character, the display will ry more in degree than in kind in ch of the multitude of exhibits. ith barely an exception, every Euro- an country has forwarded, or will ward, the choicest of its products to ace the Exposition. From the demi- ilization that sparsely peoples the ote banks of the Volga, the trim ebandry of the Rhine, the evergreen ds of the Thames, the smiling ver- re beside the Garonne and Guadal- ver, the farmer family in all its anches will unite to greet the great est.

Russia, the great wheat field of Eu- pe, has been conceded the largest ce, hor exhibit occupying nearly ,000 feet of surface. Wheat in all rms will be the prevailing character- tic of its exhibit.

Australia and Canada are next on the le as to the size of their exhibit ce. Now South Wales, which will er a large portion of the space con- ceded to Australia, will make a mag- nificent display of wool. Canada will signalize her admission to the agricul- tural exposition by a cheese so mon- strous that, in its comparison, all cheeses, ancient or modern, lapse into insignificance. Ten thousand cows have been milked to provide for the construction of the giant, and the floor has been especially strengthened to bear its weight of 20,000 pounds. Its dimensions will be nine feet diameter and six feet in height. At the close of the Exposition it will be carved into slices and sold to all comers.

No higher compliment could be paid to the estimation which the World's Fair holds in the minds of the nations than is accorded by Brazil. Without contraction or diminution, the entire national display from last year's ex- hibition at Rio will be transferred to Chicago. Coffee will be the staple of the showing, and it will be on evidence from berry to breakfast cup.

More solid and substantial than that of any other country will be the pavil- ion to be erected by Mexico. Orna- mental iron gateways 14 feet in height will stand in its portals, and iron will form the material of which much of the interior finishing will consist. Holland will raise a tastefully designed pavilion whose front will be formed of a broad archway with tall columns on either side. France will display an elaborate exhibit of food stuffs and canned goods. Her colonies, Anam and Tonquin, will share a pavilion of their own, in the form of a dome, sur- mounted by a star and crescent. Italy will cover 3,000 feet with its dis- play, and Paraguay, Honduras, Greece and Japan will also be represented.

In spite of the fact that the prepon- derance of space is in favor of the for- eigner, the home producer will find full and adequate scope for exhibiting to the world American agricultural meth- ods and products. With a few excep- tions, each State and Territory in the Union will possess its pavilion, many of them vying with the most elaborate of the edifices of the nations in originality of conception and magnificence of ex- ecution.

N. B. C.

Chicago, April 6.

Memoir of Rev. H. M. Booth.

BY REV. H. J. HARRIS.

Again it devolves on me, less than the least of all my brethren, to write the memoir of one of the best and purest among men while living, and who, being now dead, "yet speaketh" by the recollections we cherish in common with thousands of his useful life and labors in the holy ministry—Rev. Horace M. Booth, who died at his home in Rockport, Aransas county, Texas, March 6, 1893, aged seventy- seven years.

Already through the columns of the ADVOCATE his brethren of the Missis- sippi Conference, as well as else- where, have been advised of his tri- umphant exit from earth to a "home in heaven." The periods of his active ministry, both in Mississippi and Texas, as also the number of years that he was on the superannuated roll, have been succinctly stated, and many of your readers, perhaps, are ready to say, "*Quantum sufficit.*" But the fol- lowing letter is my apology for what might otherwise be regarded a work of supererogation:

Dear Bro. Harris: I send you some items of my religious and ministerial experience upon which to predicate a memoir when I am gone. I expect you to select and combine such as your judgment and skill may determine. . . . Should you die before me, please transfer this sketch to Dr. C. G. An- drews, who is my *beau ideal* of a preacher, writer and delineator of character.

Your brother in Christ,
H. M. BOOTH.

This places me under obligation, at least, to quit from his autobiography placed in my hands some facts and in- cidents of his experience in the minis- try (as well as before he yielded to the promptings of the Holy Spirit and gave his whole life to God) as might be of benefit to young ministers espe- cially, and to all who are called of God to preach the gospel. This work he had assigned to his life-long friend, the loved and lamented John G. Jones. But God took Bro. Jones first. Then (thank God for the honor!) he re- quests me to perform the task he had assigned to Bro. Jones, and, in the event I died first, then Dr. C. G. An- drews was in the succession.

Bro. Booth writes, in his "Notes by the Way," thus: "I was born in Clai- borne county, Miss., Oct. 23, 1815. Lost both my parents early in life. My mother was burned to death. My father married a second wife. She died soon, then my father shortly after, and I was left an orphan in the care of an aged grandmother and my father's brother, as my guardian. They were very kind in their treat- ment; provided for all my temporal needs. But they were not religious, and no care was taken for my soul. 'No man cared for my soul.' My asso- ciates were chiefly the negroes on my uncle's plantation. But that God, whose hand I recognize as the chief factor of my religious life, threw me under the influence of a pious mater- nal aunt, who taught me the 'Lord's Prayer.' So deeply was I impressed by her influence that for years on years I could not 'lay me down to sleep' at night without repeating that prayer as she had taught me. I grew to young manhood under the ordinary influ- ences of association in a country neigh- borhood school, until, in the provi- dence of God, I was led to Cumberland College, Ky., where, at a young men's prayer meeting, I was profoundly con- victed of sin—its dreadful conse- quences in the loss of my soul. I felt that no self-righteous plea would avail to my relief. I was considered a moral young man; yet no sinner, however depraved, ever passed through a more fearful ordeal than this scribe. I found in the groves of Cumberland College some relief in the melting power of a Savior's love, and, although not satis- factory, it was the inauguration of a new life that has exerted its consoling influence through an experience of sixty years. I went home on a visit from Cumberland College, expecting to return, but was importuned until persuaded by the slaves on my uncle's plantation to take charge of them and the farm. While thus employed, I en- tered into all the sports of young men of the period—the fox chase, and oth- ers. Amid these sports, one day, I was thrown from my horse against a tree, and remained unconscious for several days. When I came to myself I was deeply impressed that God had more important work for me to do than the sports of the chase. I became more interested in the services of the sanctuary—in the prayer and class meetings, and the preaching of the Word. I was appointed class leader of a large church at Rocky Springs in my native county. It is cheering to me still to recall the happy seasons I en- joyed there. My brethren of the church became impressed that God had called me to his work in the holy ministry. They sent me, with all my conscious insufficiency, into the minis- terial work; and now, for over fifty years, this trembling, shrinking and frequently desponding minister has been sustained in the discharge of the duties and responsibilities of this great work. I joined the Mississippi Con- ference in December, 1838."

There are two cardinal points in the experience of a young preacher to which Bro. Booth desired to call the attention of that class, specially, and all those who are engaged in this holy vocation. 1. The divine call to the ministry. 2. Entire consecration to this blessed work. He says, in his au- tobiography: "First of all, the young minister should feel that he is inward- ly moved by the Holy Ghost to take upon him the office and work of the ministry. No man taketh this honor to himself but he that is called of God, as was Aaron; and woe is me if I preach not the gospel. Secondly, young ministers, in addition to the sustaining power of Almighty grace and the spirit of God, should have a good degree of self-assertion, and use all the possible appliances of grace to ensure success. The want of this self- assertion or courage, any diversion to secular pursuits, has been the bane of my ministerial life. I have not achieved what I might have done with a greater degree of consecration." [Alas! how many can say the same!]

Bro. Booth and this writer were as David and Jonathan in our early min- istry. We loved each other like broth- ers. We were colleagues on Colers Creek (now Fayette circuit) circuit, Mississippi Conference, in 1845, and, under God, had one of the most won- derful revivals in the history of the Mississippi Conference. We received nearly 400 members into the church. Referring to this gracious work, he says: "It was in this year that I wit- nessed such displays of divine power through feeble instrumentality as were never surpassed in a long life of minis- terial labor."

Bro. Booth was married this year to Miss Emily Whitney, daughter of Judge Jno. M. Whitney, of Fayette, Jefferson county, Miss., who survives him. She had been reared amid affluence; had every accomplishment, her crowning grace being her unaffected devotion to God. Speaking of his mar- riage in a private letter to me, he says of his precious wife: "My marital re- lations you know. Near half a century of wedded life has blessed us with sons and a daughter, who have amply sup- plied the means to keep us from suffer- ing for want of the necessaries of life." He says again, speaking of his wife: "She consented to forsake all for the toils and privations of an itinerant's life, and has, for all these years, shared them without a murmur."

My brother has gone to his eternal reward, and now joins the chorus of the redeemed in that "brighter, bright- er world above."

FROM THE WORK.

Rev. M. L. Burton, McComb City, Miss.: "We are having a very prosper- ous year. Thirty-two accessions to date; congregations good; had a pounding some months ago. Finances well up."

Rev. W. T. Currie, Ponchatoula, La., March 29: "Have just closed a protracted meeting at this place. Meeting lasted fifteen days. The first week I was alone, preaching twice a day. Bros. N. J. Roberts and P. M. Brown came to my relief. As to the results, we can not say. No candidates for membership. Many asked an in- terest in prayer. Congregation large; something unusual for this place. We will soon have our church completed. Four men, not members of the church, have agreed to finish it. May God bless them! Pray for us."

Rev. N. J. Roberts, St. Helena cir- cuit, Mississippi Conference: "We had a good day yesterday, the second day of April. Before eleven o'clock the church was crowded. At the close of the service I asked the congregation for $40 of our Conference assessments. Received in cash and good subscrip- tion, $55. Four accessions; baptized one adult and ten children. The dear old ADVOCATE is finding its way to many new homes on the work. Two new subscribers and two renewals to- day. The people everywhere along the circuit have extended only kind- ness to their preacher, and he is pray- ing and working for their spiritual good."

Rev. B. S. Rayner: "This work is composed of our Morton, Forest and Pelahatchie Churches. We have good, strong churches in fine working order at all these places. Bro. D. P. Brad- ford, my predecessor, did a good work, and left the churches doing well. Our parsonage is at Morton. The people received us kindly, and continue to treat us well. Our people have ever treated us kindly, but none more so than some of these. Our congrega- tions are good and increasing. Prayer meeting and Sunday-schools are doing well. We have had seventeen acces- sions. I have, some time since, visited nearly all my people. Our good women are working actively. We have se- cured all of our Conference collections except about $20. Our churches have the very excellent plan of paying quar- terage monthly. Thus far the year has been delightful, and the future is full of promise. God is with us."

Rev. J. N. Tucker, Learned, Miss., March 31: "After three months' dili- gent labor in the vineyard of the Lord, with the hearty co-operation of most of the official members, and others whose names are written in heaven, I am able to see some good accom- plished. We have forwarded one-third of our assessment for Conference claimants to our treasurer; secured a number of new subscribers and several renewals; have undertaken to raise money to build a parsonage (and have succeeded well so far); received by certificate eight, restored one, and re- moved by certificate, withdrawal and order of Church Conference, twenty, and have three candidates for church membership. Our people at Bear Creek and Reaves Chapel have prom- ised to organize a Sunday-school the first of April. Learned Church is in a good condition. We have here a splendid Sunday-school, though small, and a very flourishing prayer meeting, while the people, as a circuit, have not overlooked the wants of the preacher."

R. C. Grace, Simsport, La., March 29: "The people in this part of the world have been greatly damaged on account of the high water last year, and many of our members have moved away; but there are a few left in Israel, and we are hammering away trying to build up our part of Jerusalem. We are much exposed to the enemy, but we calculate to get up the wall in a short time, and then, by the help of the Lord, we are going to build and set up the gates. We are anxious to get to the sheep-gate, and set it up and make it strong, for the enemy is well armed on that side. After that we think to be able to stand our ground. We have one prayer meeting and three Sabbath-schools. Expect to organize another Sunday- school next Sabbath. Our first quar- terly meeting was on the twenty-fourth and twenty-fifth of this month. Rev. S. J. Davies, P. E., was at his post, and preached three stirring sermons. Our love-feast on that Sabbath will be long remembered. It was rich, of course. My people have been very kind to me since my arrival here. Brethren, pray for us."

Rev. J. G. Cammack, Summit, Miss., March 27: "We closed, on March 12, a most excellent meeting at this place. The work done was mostly in the church. Think we got most of the church converted and the world driven out; the morals of the town toned up, and the church made more respectable before the world; a deeper consecra- tion than I have seen since I have been here. Some of the results are: A men's prayer meeting, a ladies' prayer meeting, quite a number praying in public, and family altars erected, and a new church to worship in in the near future. The work will abide. I give the view of one of our laymen on the meeting: 'The meeting was the most successful I have ever had the pleasure of attending. We had pure old gospel preaching by Bro. Weems, of Brook- haven, and Bro. J. A. Bowen, of Aber- deen, Miss. Both did fine service for the Lord. While there were only two accessions, the members were stirred up as they have not been for years, and they are determined to live on a higher plane of religion, and closer to God.—C. E. H.' We hope to move on and do a much greater work for the Master in the future."

Rev. R. A. Burroughs, P. E., Water Valley station, North Mississippi Con- ference: "The following facts were brought out in the second Quarterly Conference: About eight years ago the stewards began to work the monthly payment plan. No failure discouraged them. Now the stewards have no trouble to get the money, and the pas- tor gets his pay the first of every month, just as he should get it. This plan has educated all the members to pay, and the paying has given every member interest in the work of the church. The Sunday-school is good—very good. A well-attended prayer meeting, full of spirituality. This church does not tax the pastor with the collections ordered by Conference. All he has to do is to ask for the sub- scription early in the year, and this subscription is handed to the stewards, and they collect it. The pastor stated that this church had paid every dollar of collections and pastor's salary for the past eight years. Every charge in the Grenada district could do as well if the stewards would only work the plan. Brethren, will you please do so? Let us bring this district up to meet every dollar of the assessments. And let's put the ADVOCATE into every Methodist home in the district."

Rev. E. G. Kilgore, Poplar Bluff, Mo., April 1: "This is a growing town of four thousand population; cosmo- politan in character. The town begins to put on a city-like appearance, ex- cept its streets, which are now being improved very rapidly, and will soon be in keeping with other improve- ments. The buildings, both public and private, are neat and handsome. Residences generally two-story. Rail- roads, factories, shops, etc., make it a live place and a good business point; but, with all these improvements and advantages, the church has not kept pace; hence it is counted a tough place, which it really is. However, we have some splendid people here; no better anywhere. Denominational lines are clearly—yea, even severely—drawn here. In fact, I never saw them more so anywhere. 'The Jews and Samaritans have no dealings with each other,' may be written of these churches. The Methodists have the best church property in the place, ours being a splendid brick structure. Rev. Allen Macfarlan is our pastor here, and is doing a good work. We are just closing a splendid meeting in our church. Seventy-three names have already been added to the roll of membership, and still the good work goes on. Our church was never in better condition at this point. So say the oldest citizens. Rev. O. G. Halli- burton, the live, stirring presiding el- der of this district, has been with us from time to time during the meeting (as his work would allow), rendering us very efficient assistance in the serv- ices. He is a delightful companion in the work. Rev. J. F. Kendall, presid- ing elder of the Charleston district, was also with us a day or two, and preached two sermons, which have been highly spoken of. These are live men, and Methodism in Southeast Mis- souri is coming to the front very rap- idly under their wise leadership. We will probably close the meeting here to-morrow night, and I will return to Memphis, and assist Rev. R. M. King in a similar work at Pennsylvania avenue. We are praying for and ex- pecting a good work of grace there. Pray for us."

Rev. H. P. Lewis, Caseyville circuit, Brookhaven district, Mississippi Con- ference, March 29: "We are, in some respects, moving well. New Sunday- schools organized, old ones taking on new life, and, all things considered, our Sunday-schools doing well. Par- ents and young people, as well as chil- dren, are taking a lively interest in them; yet there is room for improve- ment. Our children attend church as well as Sunday-school, and most of them are members of the church—many of them converted; yet some are strangers to grace, and are, I fear, be- coming hardened in sin. Where fam- ily worship is totally neglected I find it difficult sometimes to interest children in religious matters. Where children are properly taught at home I find it, in most instances, an easy matter to interest them in Sunday-school and church work. While the church is waking up in some sections to a live- lier interest in general church work, the devil is as busy as he can well be 'sowing tares among the wheat;' 'en- tering into many houses, making havoc of the church.' When, oh! when, will some people 'cease to do evil and learn to do well!' The ten dollars promised during last Conference for Mrs. J. W. Lambuth, of Japan Mission, has been collected and forwarded to Dr. T. S. West. Veterans' Day was faithfully observed, and more than three-fourths of the amount assessed to Caseyville charge collected and forwarded to W. M. Thornton, treasurer Joint Board of Finance, at Lake, Miss. Uncle Dave and Aunt Epsy McRee, who have served the church in these parts so faithfully for many, many years, and under whose roof so many weary itin- erants have been so comfortably shel- tered, are in feeble health; yet they never fail to fill their places in church, and their presence, prayers and close attention to the Word helps the preacher wonderfully. God bless them in their affections, and sanctify them to his glory and their good. I bespeak for them an interest in the prayers of all our preachers, especially those who have shared the hospitality of their home. Some of our good sisters are collecting money to buy a cow for the parsonage. A good move, for this preacher is very fond of milk and but- ter. The weather continues cool, and farming interest moves off rather slow. Owing to the pressure in money mat- ters, some of our people are slow to subscribe for, and others slow renew- ing for, the ADVOCATE. I try to press its claims upon the people, and suc- ceed in doing so in some instances."

Notice.

All who intend coming to the Dis- trict Conference here, May 18-21, will please write to me. If anyone expects to bring his wife or daughter, let us know. We give all the preachers' wives and daughters a special invita- tion to come.

W. C. LESTER.

Eupora, Miss.

IT IS COMMON.

So are the stars and the arching skies,
So are the smiles in the children's eyes
Common the life giving breath of the Spring;
So are the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its ginwing green;
So is the water's glistening sheen:
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June;
So is the generous harvest moon,
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the Fall;
So is the sun which is over all
Common the rain, with its pattering feet
So is the bread which we daily eat—
Blessed be God, it is common.

So is the sea in its wild unrest,
Kissing forever the earth's brown breast;
So is the voice of undying prayer,
Evermore piercing the ambient air.

So unto all are the "promises" given,
So unto all is the hope of heaven:
Common the rest from the weary strife:
So is the life which is after life—
Blessed be God, it is common.

Concerning Discipline.

I have read with interest the articles of Bros. Peebles and Weems on this subject, and the importance must be my excuse for writing. Discipline presupposes government and authority, and implies the necessity of restriction and training in order to best secure the ends of government. They only are *disciples* in the true sense who have been subjected to *discipline*. In the Word the church is likened to an army, and its members to trained soldiers. No host, however brave or enthusiastic, can long cope successfully with an army of trained soldiers, for its very enthusiasm, undirected and unrestrained, will curtail the results of a victory and often turn it into defeat. Never has there been an army so strong, fierce, persistent and thoroughly under control of its leader, as that which confronts the church. How necessary, then, for her hosts to be thoroughly disciplined, so that she may present an unbroken front in march, fight, or siege! She *should be*, but is not *always*, "as terrible as an army with banners." She has the best leader and the bravest soldiers on earth, and the authority which commands her is the mightiest. Why, then, is she not invincible always? Why is not her discipline such as to march her forces at short notice to the conquest of the world? We will notice some points at which there occurs failure in her discipline.

1. *Disregard of authority.* We live in an age of boasted independence. Many who assume the vows of obedience to both church regulations and divine precepts do, in certain indulgences, claim reserved rights, and from certain restrictions personal immunity; sometimes denying the application of the law to their cases; sometimes utterly disregarding or defying its mandates. The administrators do not always acknowledge the authority of the law they are morally, and by their own solemn covenant bound to execute; sometimes modifying it to suit their views or convenience, or the whims of their people; sometimes neglecting its provisions; sometimes refusing to apply it, and thus, by their own failure or disloyalty, they weaken its force and impair its discipline.

2. *Lack of uniformity* in construing and applying the law is another point of weakness. The Christian churches vary widely in their views of some important moral questions, and still more apart do they drift in their dealing with them. Take the evils of the dance, the theater, the card-table and social drinking, and the church that has an enlightened conscience on these subjects, and dares lay its restraining hand upon its members to deter them from participating in them, will find but little sympathy in her sister churches, and sometimes their doors will gladly open to receive its unruly members. Not only so, but in our own church there is, in different localities and among different administrators, so much variation in enforcing its regulations—alas! sometimes the precepts of the divine law—that the faithful administrator has a difficult task to hold to the standard the law lays down. We solemnly engage "not to mend our rules, but to keep them;" yet how often are they read different, modified, or even laid aside altogether! Is it asked, "By what right?" Let the answer be made by those better skilled in sophistry than this writer. In the matter of worldly amusements, for instance, the people are sometimes left to their own discretion, the pastor's protest, if made at all, being too feeble to produce an impression, and sometimes actually creating the impression that he does not object to these indulgences. Nor do "guns loaded with small shot," nor even heavy columbiads fired at long range from the pulpit, meet the demands of discipline. They more frequently drive into the enemy's camp, or render impossible the capture of the soul and its recovery to duty by gentle, loving, but firm personal appeals, which require more moral courage than firing long range guns at purblind offenders. To preach against popular sins undoubtedly is a duty of the faithful minister; but it is to be feared that much moral cowardice or laziness is involved when it goes no farther than pulpit deliverances. But "moral suasion" is not in itself discipline. Remonstrances and appeals must be backed by the majesty of the law, with the understanding that its authority binds alike the offender and the administrator. On the other hand, discipline is all law to some, and its harsh enforcement is to be deprecated, especially where accompanied by *threats*, public or private. Nor is the law evenly administered as to the offenses. Improprieties which might be corrected by kind personal approach and remonstrance are aggravated by threats, then punished by exclusion, while worse evils go without rebuke, especially if found in prominent members. We dare not, as we are answerable to God for the souls of those over whom we watch, leave our young people in the deadly maelstrom of worldly amusements; but, with strong, loving, prayer-baptized hands, must draw them out of it. But what of those who draw them into it by their private dances and card parties?—or of those members who drink, game, neglect the church, or are accused of disreputable or questionable business methods?

Why—we ask—this lack of uniformity? Are our laws too stringent? Then they should be modified. Are they not clear enough? Then they should be made unequivocal. We find not the reasons there; let us look well to ourselves. Do we not fear to lose social prestige in the community by condemning what "society" approves? May we not ourselves become unpopular thereby? Will not our people find fault with us, and join with these prominent sinners in giving us "the grand bounce"? And will not he be "the coming man" who bears with Col. A's drinking, Dr. B's liquor interest, Mrs. Judge C's card parties and dances, Esquire D's general neglect of church duties and utter worldliness, and the dear young people's *frolicsomeness*?

3. Lax discipline in the church is caused by *failure to hold the administrators to the law.* I know I tread on dangerous ground, but trust none but the guilty will take exception to the point. Are our preachers held to account for a faithful execution of discipline? Is there such a careful investigation of their administration in this respect by Bishops, presiding elders or Annual Conferences, as to secure any uniformity in discipline, or make sentiment among the preachers in favor of a faithful execution of our laws? I do not remember the question being sprung at any Annual Conference I ever attended, and rarely at a Quarterly Conference. Sometimes a man is criticised in private for excessive severity; but who remembers a censure for failure to execute discipline? Furthermore, are not our people encouraged to laxity in keeping our laws by the weak discipline to which the preachers themselves are subjected? Is it not remarkable that the "official administration"—which term includes all a man's qualifications for itinerant service—of so many preachers as we send forth passes muster with a unanimous aye? Is it a remarkable administration, or a remarkably loose muster? Take the Bishop's lieutenants, the presiding elders. We hear much of them—for and against—before and after Conference; but what thorough, patient investigation is made of their faithfulness, efficiency, loyalty to all our doctrines and discipline, adaptability to the office or acceptability to people and preachers? What open, manly objection is ever made to any incumbent in the office? What weak, defective, or unsatisfactory administration of the office ever is objected to where only such objection should be urged on the Conference floor? The preachers are largely to blame for some things that are sometimes privately spoken against. Have they any reason to fear the presiding elder's influence? Who are the presiding elders but their own brethren amenable to them (in Conference) for what they do? Let us deal faithfully with each other. And what and where is the thorough review of the pastor's record which is so needed in order to a competent and efficient administration of the affairs of the church? Is he himself obedient to law, prompt and faithful to duty, loyal to our usages and regulations, loving and firm in discipline, prudent and consistent in speech and life, careful in private and church business, adapted to the work, acceptable to the people? The people talk of these matters in an undertone—sometimes louder—and they are among "cabinet secrets;" but what does the Conference know or say of them? Even in cases of habitual failure the only penalty in most cases seems to be to "move," and this leaves the delinquent unrebuked and unreformed, and the unfortunate church to which he goes suffers most. Some preachers need great grace for certain charges, and the reverse is sometimes true. At Conference, under the question, "Are all the preachers blameless in their life and official administration?" Bro. A's name is called. "Nothing against him," is answered, although he is a failure, and the people have told the presiding elder they do not want him any more. He reads his report "without note or comment" from anyone. The Conference, without any knowledge of what he ought to have done, or might have done, or did not do, "pass his character," and send him forth to afflict some other unfortunate people. Bro. B is called—a faithful, prudent, diligent, painstaking man, who has done his best, perhaps with but little apparent success. Same answer. The Conference hears but little of his work, character or qualifications, and pass him likewise in the dark. Is this fair to him? Is not a reform needed in the matter of our annual examination of character? Do we not owe it to the churches who depend upon us for their pastors?—to the cause of Christ which so much needs an active, effective, aggressive ministry? Will not such a course allay much of the disposition on part of our people to choose their own pastors? When the preacher remembers, "I, too, am a man under authority," then he can say to "this man go, and to that one come," and will find a cheerful acquiescence.

HENRY E. PARTRIDGE.

Tobacco at the Southern University, Alabama.

Several days ago it was my happy fortune to visit Greensboro, Ala., in the interest of the Woman's Christian Temperance Union, and had the pleasure of speaking in the Methodist Church on the kind invitation of its pastor, Rev. Jno. Keener. Dr. Andrews, president of the Southern University, requested me to address the students of that institution the following morning, which I did. It was one of the most delightful experiences of my life. Rev. Mr. Keener opened with devotional exercises, and after a charming introduction by Dr. Andrews, who cordially endorsed the W. C. T. U., I talked to the fine body of students before me. In the course of my remarks I spoke of the evil effects of tobacco upon the human system and of the inconsistency of ministers, professed followers and imitators of Christ, indulging in the tobacco habit, citing the following incident that was related by Dr. Lemhuth, last Summer, at Waynesville, N. C., soon after his return to America. "A foreign missionary, strongly addicted to the use of tobacco, on leaving the United States carried great quantities of cigars with him, fearing he would not be able to secure them in Japan, and at all hours of the day he would be seen smoking. A young prince was converted under his ministry and joined the church. For several months following he seemed very unhappy. One day he went to the missionary and said: 'Sir, sometimes it is in my heart to wish that you had never come to Japan, for you are a stumbling-block in the way of my friends. There are five or six young men of the royal family who are my close associates, and I have tried earnestly to persuade them to accept the Christian religion, but they say they have no faith in it, for you, who are its exponent, do not live in accord with your doctrine. You preach about one Paul, who said the body is the temple of God, and his spirit dwells in it, and it should be kept pure, which is a reasonable service, but you defile it every day by the use of tobacco. Sir, tobacco is keeping my princely friends out of the kingdom of the Lord Jesus Christ.' The missionary was amazed. Looking at the young man steadily, he said: 'If you can prove to me that this is true, I will never touch tobacco again while the world stands.' The prince ran from the room and quickly returned with the young men, his 'princely friends,' who all declared that the testimony of the prince was true—that they could not accept a religion that had so little effect upon its followers. The missionary, convicted in such manner, unhesitatingly brought the remainder of his cigars out and destroyed them in the presence of the young men, vowing never to touch tobacco again. The young prince left the room hurriedly again: Returning in a few moments, he brought a package carefully wrapped up in paper, which he proceeded to unwrap, disclosing the stump of a cigar. Turning to the missionary, he said, 'I used to watch you as you walked up and down the orchard smoking, and one day saw you throw away this piece of your cigar. I took it up and carrying it to my room, placed it where all Japanese place their gods—over the doorway—and every day I would kneel down under it and pray *my God* to deliver you from *your god*—tobacco. My prayer has been answered.' In the course of time the prince had the happiness of seeing all his young friends accept the religion of Christ."

At the close of my talk, Mr. Keener rose and said: "Young gentlemen, I have used tobacco continuously for twenty years, and have risen superior to its effects in many respects: it has not lessened my size, nor injured my digestion; but I have not escaped wholly unhurt; my nervous system has suffered extremely from it, and I have felt the evil of it in other ways. It would be a hard struggle for me to give up the use of tobacco after all these years; but, young men, you shall never say that *I* have stood in your way or been a stumbling-block to you. In your presence this morning and in the presence of this public, I deliberately sign a pledge never to use tobacco in any form again." The pledge was signed amid the wildest plaudits from everyone in the hall. Dr. Andrews rose, and, after paying a tribute to the strength of the manhood of Mr. Keener, said: "I taught him years ago in this university, and I love him as I love my sons. I have always been near to him, and now I want my name to go next to his as a prop and stay." After this, an appeal was made to the students to take the same pledge. Eighty came forward and signed. It was a red-letter day in the history of many lives. How I do wish that all the ministers in our grand old Methodist Church who use tobacco could be brought to see the evil of it on other lives as well as their own, and had true bravery to renounce it as heroically as Mr. John Keener. O, my brothers, may God help you to see it and give you the necessary strength to make the renunciation.

BELLE KEARNEY.

A Double Hanging!

This is a singular heading for an article for a religious paper, but the article will not be at all sensational. I was in Hazlehurst, Copiah county, Miss., and went with Rev. I. W. Cooper, D. D., to the execution of two criminals near that town. I had no desire to witness this awful scene and no curiosity to gratify in the death of these unfortunate men. They had been parties to an awful crime of blood, and had been tried according to law and condemned to pay the penalty of their crime. It was right, just and righteous that they be executed according to law. My judgment approved capital punishment in all such cases, though the whole thing was shocking to my feelings. I went to give sympathy and moral support to a brother preacher who was called upon to perform a religious duty on a trying occasion. The same sad office I had filled on three occasions in the army when men were shot by order of a court-martial. I knew how trying it was. I was glad that preachers and other Christians, both white and black, had had free access to these criminals in the jail, and that the officers of the law and the people generally were willing and anxious for the ministers to go with them and to lead them in prayer and supplication the last thing before the drop fell. I was glad that even so awful a thing as capital punishment could be administered and executed in the fear of God and in the name of Christ. I was glad that everything that love could suggest and kindness could do was done to mitify and modify the horrors of this horrid end. I do not think criminals ought to be executed in public, and I have a holy horror of the curiosity that prompts a crowd to rush to such scenes as this; but it did me good to see heads uncovered and bowed and to feel the awful hush of stillness, if not reverence, while God's Word was read, a hymn sung and prayer offered.

The whole thing was a tribute to the majesty of God, of law and of human sympathy with human suffering. I could but think how much better this was than the frenzy and fury of a mob, crazy with passion, possibly with spirits, ruthlessly and roughly rushing a guilty, or, perhaps, guiltless, mortal into the presence of God without a moment for preparation, perhaps with studied forms of cruelty added. However bad a public execution according to law may be, it is infinitely better than killing men by a mob. I was glad that the dignity, honor and majesty of law were vindicated right here in Copiah county, where, perhaps, amid the fury and passions of the hour, for a time, at least, these high and holy things had been forgotten by some people. When the law is faithfully administered and its penalties rigidly and kindly executed, public virtue is greatly promoted. A mob is generally vicious and vindictive in meting out punishment, however richly it may be deserved by the criminal. It is criminal punishment of crime. It wreaks vengeance, but never vindicates the supremacy and majesty of law. Men who engage in mobs sin against the State, against their fellow-men, against God and against their own souls. A gallows, where needed, is a sign of a high order of civilization and a standing memorial of the majesty and faithful administration of law. It is always a mournful and sorrowful pleasure to me to look at one of them. I am profoundly sorry they are needed, but since they are, I am glad we have them. It is a maudlin and sickly sentiment that opposes capital punishment—death—for some crimes; a sentiment alike contrary to the Word of God and the fundamental principles of good government.

In the nature of the case law should be so administered as to be a terror to evil-doers. Bad men should be made to fear to sin. Fear, unless it be filial, is not the highest motive to law obeying, but it is the only motive that appeals to some men. If men will not respect law enough to obey, they must be made to stand in awe of it.

These are some of the reflections that ran through my mind as I stood uncovered, solemn, prayerful and suffering in every nerve, in the presence of this double hanging.

GILDEROY.

"Some Rebel Relics."

May I be permitted to say to your readers that I have in press at our Publishing House in Nashville a book on the war, written from the standpoint of an infantry rebel soldier of the rank and file in the departments of Tennessee and Mississippi? Your paper is published for those Conferences in the bounds of which our army made numberless footprints, and fought Yankees on many battlefields in the interest of Southern freedom. We did what we could to keep back the invaders from your lovely Southland, but our forces were too largely outnumbered by the enemy for us to accomplish what we so ardently desired to do and so eagerly contended for.

"Well, peace has been made, and why talk and write now about the war?" ask the organic unionists. Speaking for myself, I am particularly anxious that my children and children's children, not to speak of our people at large, shall know why I fought in the Rebel Army. There are various other manifest considerations for writing of the war as we saw it, from its inception to its close, which need not here to be mentioned. We were right in what we did, and we do not propose to speak apologetically of the grand movement in which we were so heartily enlisted. And how is it possible for a correct history of the war to be written unless we tell all about our connection with it? This is made the more necessary by the manner in which our enemies persist to this day in misrepresenting and maligning us. We are for peace and tranquillity all over our great government, but we don't want it of that hollow kind which is promoted by a truckling policy on the part of Southerners, and a seeming abandonment of our principles and convictions; nor do we propose to apologize for and compliment our quondam enemies for fraternal purposes, so called. The genuine, manly fraternity which we want is not "fostered" by any such deceitful and undignified methods as these, nor is it defeated by any purpose of ours to hold to our convictions and let the world know why we do so.

It is every comforting fact to me that the old *Rebs*, through their bivouacs and other organizations, have purposed that a history of the United States shall be written from a Southern standpoint, inasmuch as no Northern historian has yet proved competent to do us justice; that arrangements have been made for the selection and equipment of the historian, and that a large amount of war material is now in hand, and still being gathered up for the furtherance of the enterprise.

The contribution of material which I make is but little more than a narrative of the war in its various phases as seen by a private and lieutenant; and it is the outgrowth, in a large measure, of my connection with the Historical Committee of the John L. McEwen Bivouac, No. 4, Franklin, Tenn. The title of the work is, "Some Rebel Relics from the Seat of War." The announcement of its appearance will, I suppose, be made before long.

Thousands of people in the bounds of your patronizing Conferences have a vivid remembrance, no doubt, of our army movements in that section, and many can, perhaps, call to mind Loring's division, to which our brigade (Buford's) and regiment (35th Alabama) belonged. We received many kindnesses at the hands of the citizens and remember them with warm affection.

A. F. GOODLOE.

Chapel Hill, Tenn.

Indian Mission.

MR. EDITOR: You do not know how happy I was when I read Bros. Mellen's and Cammack's articles in the last week's ADVOCATE on Indian Mission. I just wanted to give vent to my feelings in a loud hellelujah. You do not know how much I would have enjoyed being at that first sacremental service. Oh! how my heart burns within me for the salvation of the Indians, and how eegerly I wait and watch the mails to bring me something to help advance this blessed cause. Surely if the men and women of wealth felt as I do about it, there would be no lack in the treasury to carry on the work. Surely they would open their hearts and pockets and supply every want, and these long-neglected people would have every facility and means of grace necessary for their speedy salvation. May God open the hearts of the rich and poor to this great work!

I have written twice to Dr. John, with regard to appropriating something to help buy some land to settle them on, but have not heard from him yet. And I am glad to see that Bro. Mellen and Bro. Cammack have written asking the people to help, for brethren and sisters, we ought not to allow the Parent Board to help in this work. We ought to do it as a means of grace for ourselves, for God will surely bless us if we will do our duty. Now, brethren, as we took their homes from them, would it not be nice and right for us to give them little homes where they may settle and have their churches and schools. Brethren, let us buy the land for them and let Bro. Cammack settle them off, so he can build churches and schools for them. Bro. Cammack offers $10 a year to help buy the land. Who will be the next? Send your names and amount to me at Oak Ridge, Warren county, Miss. Send draft, check or money order on Jackson or Vicksburg, or send in registered letter. Will not some one give $100 or $50, $25, $10, $5, or any amount. Brethren, sisters, send on at once, so we can buy the land.

And let us not forget the salary of Bros. Cammack and Simpson J. Tubby. One quarter is now about out, and we lack right smart of having enough to pay quarter. We ought to pay quarterly. Many have subscribed. Please send it on at once. I have received the following amounts since last report, to-wit: Friends at Heidelburg, $5; Mrs. L. A. Avera, $1; Prof. L. M. Coxe, $2.50; Rev. A. F. Watkins, $5; Dr. J. S. Austin, $1. Do not neglect to send amounts, as we need it now.

Your brother in Christ, and for the salvation of the Indians,

A. D. MILLER, Agent.

Oak Ridge, Miss.

Ministerial Aid Association.

MR. EDITOR: By your permission I would again call attention to the existence, working and needs of our Ministerial Aid Association. At this writing we are giving assistance to four young men who are preparing for the ministry at Centenary and Mississippi Colleges. To meet our promises to these young brethren we need to have our treasury replenished right away. We appeal again to those who have given us their notes and are due payments on the same to make some contribution, be it ever so small, as to those who appreciate the work being done by us we again plead for some substantial recognition. We need the co-operation of our brethren, and in no way can they so aid us as by coming to our relief at the present moment. With those to whom has been committed the oversight and direction of the affairs of this association, it is purely a work of love, and one to which we cheerfully give our time and energies. We are more than satisfied to see it accomplishing the noble work. In nothing do we more rejoice more than in our ability to aid worthy young men in their preparation for the ministry. This is a charity for which we call, but a sacred duty to God and his church. The school of the prophets must continue as long as the church of God shall live.

Only two months remain until the commencement seasons, when we shall not only want to settle up all demands upon us, but will have to determine what aid can be afforded to those who may apply for the Fall session at our colleges. We are aware that the calls of the day are many. Regular collections, endowment funds, missionary debt, etc., all appeal to our hearts and pockets, but to none of these do we yield as a work more worthy of your godly consideration. Brethren, again I say, Help.

T. B. HOLLOMAN, Pres.

Wesson, Miss.

The following words of Phillips Brooks to a discouraged preacher we commend to any of our preachers in a similar state of mind:

There is only one source from which the enthusiasm of the gospel ministry can come, and that is a deep and ever deeper Christian life of our own. Live deeper. Let God do more for you. Be sure that you have not begun to reach the limits of what he can do. Give him a larger liberty to help you, and then the thought that any man should go unhelped by him will seem dreadful to you, and you must speak so that men will hear.

Of course, you do not expect from me nor from any man, rules or prescriptions. It is not something for you to do. It is something which you must *be* which will give you the power, or, what is the only truth, will let God's power freely play through you. I pray that God will help you, and I beg you to hope and to be full of obeerful courage.

If asked whet ie the remedy for the deepest sorrows of the human heart—what a men should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront all afflictions—I must point him to something which, in a well-known hymn is called "the old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Hon Wm E. Gladstone.*

SUNDAY-SCHOOL LESSON.—April 16, 1893.

PREPARED BY REV. A. F. WATKINS.

Job's Appeal to God.
(Job xxiii, 1-10.)

GOLDEN TEXT.—"What I do thou knowest not now, but thou shalt know hereafter." (John xiii, 7.)

TOPICAL OUTLINE.—I. Job's Appeal (vs. 1-5). II. Job's Faith (vs. 6-10).

CENTRAL THOUGHT.—The Mercy of God.

HOME READINGS.

Sunday (April 9)—Job's Appeal to God. (Job xxiii, 1-10.)
Monday—Job's Prayer for Death. (Job vi, 1-13.)
Tuesday—Job Rebukes His Friends. (Job vi, 14-30.)
Wednesday—Job's Entreaty. (Job xiv, 1-15.)
Thursday—"Acquaint Thyself with Him." (Job xxii, 21-30.)
Friday—Hope in the Lord. (Psa. cxxx, 1-8.)
Saturday—The Lord Knoweth. (Psa. cxxxix, 1-12.)

INTRODUCTORY.

The last lesson brought us through Job's first bitter outbreak, and the beautiful, but mistaken reply of Eliphaz. To this Job answers, still pleading his innocence, and protesting against the unjust imputation of wrong. Then the other friends join in the discussion, each arguing that God is just, and, therefore, must punish the wicked and reward the righteous; that affliction is an evidence of sin, and urging Job to confess his sins and repent. Coupled with the exhortation is the promise that God will forgive and restore. To each in turn Job replies, warmly maintaining his own integrity, rebuking them for their harsh judgments, and piteously begging them to cease their vain arguments and let him alone. In the twenty-first chapter, in answer to Zophar, he shows the abundant and continued prosperity of the wicked, and charges them with uttering falsehoods. In the same strain of pitiless comfort and mistaken instruction Eliphaz, in the twenty-second chapter, argues that man's goodness does not profit God, accuses Job of great and varied wickedness, and urges repentance with promises of deliverance. The twenty-third chapter, the chapter of our lesson, gives Job's touching reply in his appeal to God for the vindication of his righteousness. Whatever of rashness or bitterness may have characterized Job's utterance, there is no desire to avoid the judgment of the Almighty. Rather to this does he appeal in confident expectation of his vindication, and his only regret is that he can not find him, that he might plead his cause before him.

EXPLANATORY.

I.—JOB'S APPEAL TO GOD.

Ver. 1. "Then Job answered and said." The persistency with which Job maintains his position, a persistency that seems to his friends the maddened obstinacy of a fool, is in fact but a manly and consistent maintenance of the truth. Job is the champion of God and of truth. He has fought the battle for every good man that has lived since his day, and the fruits of his victory the righteous in affliction will ever share. It is well for us that he did not give up the fight—that to the last the record stands: "Job answered and said."

Ver. 2. "Even to-day is my complaint bitter." It is not improbable that the discussion had continued several days. Job admits the truth of their charge that his complaints had been bitter, or, as the Revised Version has it, "rebellious," but declares that his affliction is heavier than his complaints, or that his suffering is so great that it more than justifies his bitter complainings.

Ver. 3. "Oh, that I knew where I might find him." They had urged him to yield to God. Job, in his confidence in the righteousness of his cause, declares that this is what he wishes to do. He *would* find God, he *would* present himself before his tribunal.

Ver. 4. "I would order my cause before him." He is so confident that he is innocent of the iniquity charged upon him that he would willingly state his cause before God's tribunal, and even in the presence of the Almighty present the arguments for his defense. This is a very strong expression of conscious integrity.

Ver. 5. "I would know the words he would answer me." The strong poetic imagination of the author represents Job as being, in his extreme suffering, so tormented by the persistent accusations of his friends, and at the same time so confident of his integrity, that in desperation he declared that he would analyze and review even the sentence of the Almighty if it should be adverse to him. This interpretation finds support in the fact that the next verse seems to imply that he might possibly have been understood to defy God, who he declares will not thus condemn him. The expression is doubtless rash and extravagant, and for it Job might well crave pardon. (See Job xi, 4; xiii, 6.) These words, however, are not intended as a defiance of the Almighty, but as a strong expression of conscious innocence. In harmony with this interpretation, Wordsworth says, in commenting on verse 7: "There is too much self-confidence in these words, as Job afterwards owns."

II.—JOB'S FAITH.

Ver. 6. "Will he plead against me with his great power?" His trust in God's mercy is as invincible as his faith in his wisdom. The Almighty will not crush him by His power, but in His mercy will give heed to his words, and will strengthen and encourage His afflicted servant. "Could he but find God," Job is confident that he would not overwhelm him with his awe, but, on the contrary, he would give heed to him." (Burr.)

Ver. 7. "There the righteous might dispute with him." The Revised Version renders this clause: "There the upright might reason with him." The thought is, that before God the pleading of the cause of the righteous will find favor, and, as a righteous man, Job believes he will be delivered from those who judge him. Burr says: "'So should I be forever acquitted by my Judge.' God's judgment would prove final; his words of absolution would be without appeal."

Ver. 8. "Behold I go forward, but he is not there, and backward, but I can not perceive him." The joyful thought of vindication before the judgment-seat of the Almighty suddenly gives place to the anxious thought implied in the second verse. "I can not find him." "These two verses (the eight and ninth) paint in vivid colors the distress and anxiety of a soul in search of the favor of God. No means are left untried, no place unexplored in order to find the object of his research." (Clarke.)

Ver. 9. "On the left hand....on the right hand." The Orientals in determining the "cardinal points," stood with their faces toward the sunrise; so in this verse and the preceding one we have mentioned the east, west, north and south, and strong expression is given to the thought that in every direction the search for God has been in vain. "The efforts of the soul to find him when it seeks were never described so affectingly; such sorrow can he felt only by a spiritual mind. It should be observed that Job's conviction of the absolute presence of God [as indicated in the following verse.—W.] comes out most strongly when he feels that he can not discern him." (The Bible Commentary.)

Ver. 10. "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." He confesses his inability to find God—he can not see the Invisible One; but he does not doubt his presence. He can not know the Almighty, but is sure that his way (the way that is in him) is known to him. The word "but" indicates the antithesis between the finite knowledge of the creature and the infinite wisdom of the Creator. Job shows that his knowledge of the problem of human suffering is clearer than the theories of his friends when he says, "When he hath tried me." It shows that he had grasped the truth, even though but feebly, that affliction may be disciplinary as well as penal. "I shall come forth from his hands as gold comes forth from the furnace." This is a bold figure, and betrays again the self-confidence which possesses him now, but which disappears when the Almighty reveals himself.

PRACTICAL THOUGHTS.

1. To find God is at once the instinctive cry and the complete satisfaction of the afflicted soul. (Verse 3.)

2. The cause of the righteous is always safe before God's tribunal. (Verse 4.)

3. The judgments of God will bear the strictest scrutiny of men, and his wisdom and mercy be vindicated even in the condemnation of the wicked. (Verse 5.)

4. God is as gracious as he is powerful, and the humble suppliant before him will find grace to strengthen, and not power to crush. (Verse 6.)

5. If God acquits, it is of little importance what man's judgment may be. Paul says (I Cor. iv, 3, 4): "With me it is a very small thing that I should be judged of you, or of man's judgment....He that judgeth me is the Lord." (Verse 7.)

6. We can not see God with our natural eyes, but we know that he is present with us, for there are evidences of his presence all around us. (Verses 8 and 9.)

7. It is a blessed thought that though we can not see him, his eye is upon us; though we can not know him, as we know each other, our ways are known to him. (Verse 10.)

8. To know "my ways" is to know my habits of thought, word and action. As God looks upon your "ways" is he pleased? (Verse 10.)

9. Affliction to the righteous is a *test*, not a *punishment*, and its purpose is the refining of the gold.

Among the April Magazines.

CASSELL'S FAMILY MAGAZINE has two serial stories of interest and four complete stories. Among the miscellaneous papers are: Through London on a Barge; Animal Humor; Foot Ball, Past and Present, and some Chit Chat on Dress. Cassell Publishing Company, New York. Price, $1.50.

WIDE AWAKE has a large and full table of contents of sufficient variety to tempt every taste, and in sufficient richness to gratify the deepest mental hunger. For clearness of type, beauty of illustration, appropriateness of articles to young minds, we can commend heartily this young people's monthly. D. Lothrop Company, Boston. Price, $2.40.

GODEY'S contains a complete novel by Mrs. Henry Ward Beecher, entitled Light Out of Darkness; The Truth about England, by S. P. Cadman; The Earliest Stage Costumer, by L. L. Lawrence; Music in America, by Herbert W. Green; several other papers and water color portraits of Mrs. Chester W. Chapin and Princess Victoria Mary of Teck. Godey Publishing Company, New York. Price, $3.

THE AMERICAN AGRICULTURIST has very many good things for farmers, gardeners, stock-raisers and householders. There is an excellent portrait of the new Secretary of Agriculture. Orange Judd Company, New York. Price, $1.50.

CHRISTIAN THOUGHT has a fine table this month. Drs. Warfield, Payne, Cramer, Ray and McKinney contribute characteristic papers. The other contributors are Revs. Potter, Mutch, Brown, Herron and Pike. All these make a number well worthy of study. W. B. Ketcham, New York. Price, $2.

THE GOSPEL IN ALL LANDS sustains its record as a first-class missionary monthly. Our brethren of the M. E. Church are deserving of all praise for their mission work, and not the least of that work is the information given forth by this monthly, and the influence which it is exercising in arousing and sustaining the missionary spirit in the church. Hunt & Eaton, New York. Price, $1.

ST. NICHOLAS opens with an illustrated paper on New York, by Edmund Clarence Stedman, which our young people will find exceedingly instructive. It will give them a clearer view of the great city than they can get anywhere else. This is followed by a variety of articles by popular writers, and all go to make up one of the best numbers of *St. Nicholas* that has yet been issued. The Century Company, New York. Price, $3.

POPULAR SCIENCE MONTHLY gives its readers a full course, consisting, in part, as follows: Science and the Colleges, by President David Starr Jordan; The Festal Development of Art, by Prof. David J. Hill; Education of Our Colored Citizens, by Maud Wilder Goodwin; The Inadequacy of Natural Selection, by Herbert Spencer; Sketch of Ernest Renan, by Gabriel Monod, and the Editor's Table. D. Appleton & Co., New York. Price, $5.

THE LADIES' HOME JOURNAL continues its excellent service in behalf of women and the home. There is a brightness and sparkle about this monthly which attracts and holds attention. The various departments are well managed and full of good things. There are more sensible things said in a sensible way about every-day matters on the editorial page than by any other monthly that we see. Curtis Publishing Company, Philadelphia. Price, $1.

SCRIBNER'S, for this month, is an exceptionally good number. An Artist in Japan, by Robert Blum, adds another interesting chapter to our knowledge of the wonderful people of the Sunrise Kingdom. Unpublished Letters of Carlyle will be of interest to those who are fond of reading after that great thinker. A New England Farm, by Frank French, and other papers make up a number which will please hundreds of readers. Charles Scribner's Sons, New York. Price, $3.

THE CHAUTAUQUAN begins the seventeenth volume, and is full of choice reading on a great variety of topics. There are: Recollections of President Hayes, Reminiscences of J. G. Blaine, The Odyssey in Art, Greek in the English of Modern Science, The Hawaiian Islands, Common Schools in the Southern States, American and Grecian Jurisprudence Compared, Newspaper Work Taught in College, Hygiene in Relation to Beauty, and much else besides. T. L. Flood, Meadville, Pa. Price, $2.

The notable paper in THE CENTURY is The Chicago Anarchists of 1886, by Joseph E. Gary, the judge who presided at the trial. It goes into details of that celebrated trial, and will doubtless stand as an authoritative record. It is illustrated with portraits of the judge, prosecuting attorney, the jury and inspectors of police. Another extremely interesting paper is A Tree Museum, by Miss M. C. Robbins. Mrs. Burton Harrison's Sweet Bells Out of Tune grows in interest in this number. Other fine articles will be found and appreciated. This monthly grows in favor with the public with each successive issue. Century Company, New York. Price, $4.

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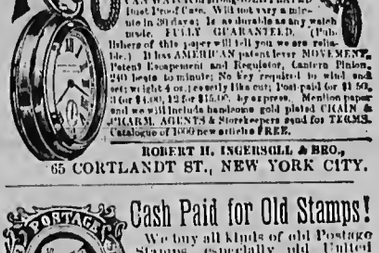

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Thursday, April 13, 1893.

BRIEFS.

Cease from this antedating of your experience. Sufficient to-day are the duties of to-day. Don't waste life in doubts and fears: spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it . . . 'Tis the measure of a man—his apprehension of a day.—*R. W. Emerson.*

We hope that our preachers and Sunday-school superintendents will not delay preparations to celebrate Children's Day. Begin in time; make wise preparations and celebrate the day in such a manner as to make it a time of joy to the children. The Discipline says "the third Sunday in May or as near thereto as practicable" shall be "Children's Day."

We learn from private sources that Millsaps College is within $2,750 of completing its endowment. If the Mississippi brethren would only exercise themselves a very little, Agent Chambers would be able to report in thirty days that the endowment fund of $100,000 was complete. What an opportunity this for rich and poor! "The Lord hath need."

The following dispatch from Rome will set some people to thinking:

Pope Leo has just completed an examination of the question of the study of the Scriptures, his holiness having devoted inquiry especially to the diverse opinions of savants on great biblical questions. His holiness will proceed to indite a letter to bishops, requesting them to enjoin upon their flocks a most profound study of the Scriptures and a larger place in the schools for the study and critical explanation of hermeneutics. The Pope urges the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day.

The General Minutes of the Methodist Episcopal Church show the number of effective ministers to be 11,158, an increase of 283; supernumerary, 1,123, an increase of 35; superannuated, 1,863, an increase of 48; making the total number of ministers, 14,144, an increase of 345. There are besides these 14,567 local preachers, an increase of 376. The membership of the church numbers 2,442,627, an increase of 62,940. There are 23,896 churches, an increase of 501; valued at $102,144,825, an increase of $4,010,712; and 9,061 parsonages, an increase of 309. For building and improving church property, $5,125,452 were expended, and $1,658,088 were paid on church debts. The present indebtedness of churches is $9,130,552. For the support of pastors, presiding elders and Bishops $10,063,795 were contributed, and $251,003 for Conference claimants. There are 28,039 Sunday-schools with 310,379 officers and teachers, and 2,368,949 scholars, an increase of 53,275.

Success in Preaching.

Every true preacher of the gospel desires to preach with success. That is, he desires so to preach that his preaching shall accomplish the purpose for which it is intended. The end of preaching is the salvation of souls from sin, and the development and growth of the Christian life in believers. The preaching which attains to neither of these is preaching "falsely so called." Of all the vain and empty things, preaching that fails of its purpose is the most conspicuous in vanity and emptiness. Of all the failures that are made, a failure in preaching is the most disastrous.

We do not presume to lay down a rule by following which any and every preacher will achieve success in his vocation, but we may be able to point to a successful preacher and call attention to something which he regarded as contributing to his success. A careful reading of the Acts of the Apostles leaves the impression that St. Paul was a successful preacher of the gospel. The record shows upon its face that wherever he preached, whether at home among his own people or abroad among the Gentiles, success attended his preaching. His success, so far from inflating him with pride, was a matter of devout and humble gratitude and deep self-abasement. He says: "Now thanks be unto God, which *always* causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us *in every place*." And, remembering that the very possibility of success laid upon him an additional burden of responsibility, he cries out in inexpressible agony of soul, "Who is sufficient for these things?"

Of course, the subject-matter of preaching is of prime importance. Paul is careful to put himself on record in regard to this. He says on this point: "We preach not ourselves, but Christ Jesus the Lord." His long life, full of preaching, is in proof of how entirely self was eclipsed by the greater glories of his Lord. Long meditation on the splendid character and person of Christ, as revealed to him at his call to preach, crushed out of his heart all desire for self-exaltation, and filled him with restless anxiety to proclaim that person and character in every place and at every opportunity and to every individual. Christ in his humiliation, Christ in his risen glory, filled his great mind so full, there was no room in his thought for any other being. With utmost sincerity, with stern simplicity, with an utter abandonment of every other subject, his heroic spirit said, "We preach Christ Jesus the Lord."

Paul not only had the right subject-matter, but he held himself continually in closest sympathy with that subject-matter. Here he gives us the key to the effectiveness of his preaching: "We having the same spirit of faith, according as it is written, I believed and therefore have I spoken; *we also believe and therefore speak.*" "The spirit of faith" appropriated the subject-matter of his preaching and made it a part of the life of his soul. As iron passes into the blood and gives vitality to the physical nature, so the subject-matter of preaching passed into his spiritual nature and energized all his speech. He took possession of the truth by means of his personal experience. His capital, as a preacher, was in the astounding fact, that by means of "the spirit of faith," the whole of theology had passed into his heart, and when he preached the Holy Spirit fused his intellectual force and his faith and his feeling into a stream of fire, which flashed light into dark minds and burnt its way into cold consciences. In Paul's case the energy of speech depended upon the energy of faith. He not only preached *because* he believed, but he preached *as he* believed. "The spirit of faith" brought the power of Christ as a most vivid reality into his consciousness and lifted his soul up to that higher region, where the horizon of the sphere of gospel activity was lifted away and little, insignificant Paul was lost amid the infinite reaches disclosed, and the whole human race came prominently into view as the object of gospel effort. There is where his intense love for souls was born. He rejoiced in the fact, "He loved me and gave himself for me;" but it was the sublime faith which saw in Jesus "the Lamb of God which taketh away *the sin of the world*," which produced a love that expended itself in magnificent efforts for the salvation of men. He believed, and spoke. He believed with power, he spoke with power. His preaching was a success because his faith was a success. So it must be with every successful preacher. The energy of speech is proportional to the energy of faith. The range of speech is commensurate with the sweep of faith. When the truth takes possession of the mind fully, and the heart believes it unwaveringly, the preaching will be a signal success.

Rev. R. Abbey.

I have just finished the delightfully interesting article in the last *Quarterly Review* from the facile pen of Bishop Galloway on "Rev. R. Abbey—Author, Philosopher and Theologian." How we enjoyed this recital of the memories of our boyhood friend! A fine subject, a skilled pen, an excellent contribution. Therein are lessons for all from the adventurous, homeless boy to the wisest seeker after truth. Though he lived to the ripe old age of nearly fourscore and ten, yet when we consider the obstacles in the beginning, and then sum up the knowledge acquired and work performed, we are amazed at their magnitude. He was never unemployed. If his brain ever received any rest, it was during his sleeping hours. Some great question was always before him, no matter where he was or how employed. How many times have we heard him, while looking after his domestic or farming affairs, ask of some passer-by (perhaps only a child) some question which indicated the secret and deep thoughts of his mind. To me these questions were often, at the time, strange and irrelevant, but some communication to the press would in due time reveal the fact that he was working out some great problem.

In all these things he was deliberate, never acting until sure he was right. Many a time have I heard him respond to a question or assertion, "Well, you say so," and then hours after bring up the subject and give you his matured views.

He was an exceedingly temperate man, always selecting his food with reference to health, and, as was a frequent saying with him, getting his eight hours of sleep in the twenty-four. He did not believe in reversing the order of nature. His habits of industry and temperance doubtless added many years to life and kept his fine constitution always fully strong. His belief was that genius consisted largely in perseverance, and he was careful to do nothing that would unfit himself for work.

Much of this charming communication I have heard from his own lips—indeed, nearly all. The autobiography of Robert Beboys, or the "boy with a will," I had heard from himself. The Bishop has rewritten it well.

Those who knew him slightly were wont to accuse him of egotism; but those who knew him best found him of very different spirit—meek and humble. He rejoiced in the truth and loved to plead its cause, and his great earnestness in its defense led him to so appear before those who did not understand him. If he knew a thing, he was not afraid to proclaim it. If he was wanting in knowledge on any point, he was an eager and modest listener. How I love to think of his great character, and how vividly this sketch carries me backward more than a score of years!

I have learned much from his pen, much from his association, and still learn much from his life. I wish that every young man in the land could read this true sketch of a life so full of usefulness and merit.

T. B. HOLLOMAN.

Wesson, Miss.

Our Quarterly.

The April number of our *Quarterly Review* has come to our desk with its usual full table of contents. Two Bishops contribute to this number. Bishop Haygood contributes "High Steeple and Its Official Staff," and Bishop Galloway writes an admirable paper on "Rev. R. Abbey—Author, Philosopher, Theologian." G. G. Smith gives an interesting article on "The Colonial Church in Virginia," and J. Thomas Pate contributes "Writings and Writers of South Carolina." Dr. Milburn writes on "George Ticknor, and a Glimpse of Boston Society in 1854," and there is a paper on "Robert G. Ingersoll," by James F. Mister. The editor's table contains: "Freedom of Religious Thought," "The Imprecatory Psalms," "The True Theory of Inspiration," "Mr. Wesley and Sophia Causton," and "Binding and Loosing."

As far as we are able to judge, this number bears favorable comparison with preceding numbers. While this *Review* is a good periodical, we do not believe, with some, that it is "the best in the world." The publishers complain that it has not sufficient patronage to enable it to pay expenses. That shows that it is not popular. We do not have much sympathy with that sentiment which requires *every* venture in church enterprise to pay for itself in dollars and cents. A periodical of high grade—such as every church ought to have—ought not to be expected to pay expenses, for the reason that only those who can appreciate it will support it, and they are always few in number.

If we want a *Review* which will support itself, then the necessity is upon us to adjust it to the popular taste. To do this we must necessarily lower the grade. If we do that, then the impression goes abroad that the Southern Methodist Church has not the talent and scholarship to produce a *Review* of high character. We don't want it lowered in grade at all. On the contrary, let it be lifted up, higher and still higher, and let the House pay for the elevation.

Rev. B. Carradine, D. D.

Dr. Carradine spent last week in our city. He seems to be in good health, having become somewhat stouter than when he left us several years ago. He held meetings in Felicity Church. His voice is heavier than formerly, and a little husky. His manner in the pulpit has undergone a complete change. He has apparently adopted the regulation evangelistic style of conducting meetings; methods, manners, antics and all. We easily detected a lack of that refinement in language which at one time was such a prominent characteristic of his preaching. He still presses his views on sanctification in such a way as to leave the impression that *his* experience must be the test of everybody's experience.

The meetings were largely attended, and Dr. Beard informs us there have been about twenty-five conversions and fifty professions of the "second-blessing sanctification."

North Mississippi Conference Notes.

Within a month past the writer has attended three preachers' meetings or institutes, viz.—at Starkville, Carrollton and Courtland. They were profitable occasions. The brethren took sweet counsel together in the discussion of timely topics and the interchange of thoughts on the various features of ministerial and church work. These meetings should be held once or twice a year in every presiding elder's district. The lay people are benefited by them as well as the preachers. With the opening of Spring reviving interest in church work is manifest. This is notably the case in the Sunday-school cause, as the rapid flow of orders for literature indicates.

Children's Day must not be neglected. Let pastors and superintendents take counsel together and make timely arrangements for its due observance. Send us your orders for programs at once and get them free of cost. Read paragraph 245, page 142, Discipline, edition 1890, and govern yourselves accordingly.

Bro. McIntosh is assisting Bro. Malone in a meeting at Grenada. The revival fire is burning, and the present outlook is propitious for a great work of divine grace.

Bro. J. W. Chambers is itinerating among us in the interest of Millsaps College. He is received everywhere with a cordial welcome, and leaves with a hearty "Come again" following him.

G. W. BACHMAN.

Columbus District, North Mississippi Conference.

Columbus District Conference will convene at Mayhew, Miss., April 27, at nine o'clock A. M., and continue through Sunday following.

Thursday, twenty-seventh, will be "Sunday-school Day," on which the District Conference will resolve itself into a Sunday-school Convention for consideration of the following topics:

1. "Statistics and Influence of the Sunday-school throughout the Christian World"—Dabney Lipscomb.
2. "The International Sunday-school Lesson System: How Prepared, and its Advantages"—W. V. Connell.
3. Does the Sunday-school as Conducted Lose Our Children to the Church?"—W. L. Lipscomb.
4. "Prime Object of the Sunday-school"—S. B. White.
5. "Qualifications Needful for the Superintendent"—H. W. Foote.
6. "Qualifications Needful for the Teacher"—G. W. Vaughn.

Thursday, 7.30 P. M., Conference Sermon by I. R. Allen.

Besides the regular work of the District Conference the following subjects will be considered:

1. "John Wesley and His Work"—W. S. Harrison.
2. "Polity of the M. E. Church, South"—Amos Kendall.
3. "Woman's Work: Importance to the Church and to the World"—J. W. Dorman.
4. "Best Method upon Which to Operate the Finances of the Church"—W. H. Scales.

Brethren, whose names appear in connection with special topics, will please prepare written essays or lectures upon these topics, respectively. All members of the District Conference are earnestly requested to consider the subjects proposed, and to take part in the general discussion of the same.

Preachers in charge are kindly requested to present written reports of their respective charges on the lines suggested by the Discipline.

T. C. WIER, P. E.

The Winona District Theological and Pastoral Society

Was organized at Carrollton, Miss., March 31, 1893. Rev. S. M. Thames, president, Winona, Miss.; Rev. J. Richey, vice-president, Winona, Miss.; Rev. C. B. Ames, treasurer, Duhlin, Miss.; Rev. O. L. Savage, secretary. All the preachers of the district were present except two—Revs. R. A. Meek and T. Cameron. We had the following visitors: Rev. J. W. Chambers, of Mississippi Conference, agent for Millsaps College; Rev. G. W. Baobman, colporter of North Mississippi Conference; Revs. Merrill and Nelson, of the Baptist Church.

The meeting was a blessing to all. The people of Carrollton kept their reputation up to the top for hospitality and kindness. The spirit of the preachers was very fine.

O. L. SAVAGE, Sec.

Indianola, Miss.

The Rev. Dr. ——— called in a stranger to occupy his pulpit during his absence the other Sunday. Returning on Monday, he chanced to meet good Mrs. Dobbs, and asked her how did she like the sermon yesterday. "Well, sir, to tell the truth," said Mrs. Dubbs, "it was too plain and simple to suit me. I like best them sermons as jumbles up the judgment and confounds the senses. Oh, doctor, there's no one comes up to you for them."—*Epworth Herald.*

NOTES.

In the Salvation Army are 1,200 [illegible] members who will not touch, taste nor handle intoxicating beverages.

Who doeth good by loving deed or word,
Who lifted up a fallen one or dried a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water sweet and cool,
Becomes co-workers with the Lord of all;
Secures a rightful share in his success
And in the happiness that springs therefrom.

Many pastors complain of a scarcity of good Sunday-school teachers. How would it do for pastors in charge of stations to form a Bible class with the view of training the members of the class for teachers? Why should not the pastor train some of his people to teach religion, as well as train them to live religion?

The Bacon-Shakespeare controversy has taken a new turn. Arthur Dudley Vinton, in *Worthington's Magazine*, for April, has an ingenious and well-written article in which he attempts to show that Shakespeare was the real author of writings which have generally been attributed to Bacon. His reasons for this view seem to be as good as any we have seen which try to prove that Bacon wrote Shakespeare's plays. It is a curious controversy whichever side you take, and, perhaps as fruitless as it is curious.

We need more personal, independent, persistent, devout study of the Bible itself; not of books about the Bible; not of "subjects" picked up here and there from the Bible, but of the Bible, book by book, comparing Scripture with Scripture, and all for the sake of personal growth and sanctification, and for the edification of the church of God. "I commend you," said Paul to the elders of the Ephesian Church, "to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—*Bishop Vincent.*

We have it on the authority of a gentleman who recently visited Epworth, England, the home of the Wesleys, that there is still living and growing there a rose-bush planted by Susanna Wesley. It is now over a hundred and seventy-five years old and covers one side and portions of the ends of the house in which the Wesleys once lived. It is a species of climbing rose. The individual who related the incident called attention to the symbolic resemblance of the long-lived and spreading rose-bush to the wonderful growth and extent of the religious revival which was started through the instrumentality of Susanna Wesley's sons.—*Methodist Recorder.*

The removal of Bishop Haygood leaves the coast and, indeed, the whole West without a resident Bishop. The afflictions in the family of Bishop Haygood which caused his removal are doubly sad, for he has peculiar fitness for the work in the West. One of our Bishops must come to dwell with us. Bishop Fitzgerald, as knowing the West, and being personally intimate with the men engaged in the work here, is better prepared than any Bishop in the church to direct the interests of Southern Methodism on the Pacific Coast. We grieved when he went away, and have not yet consented to his removal. If he should see the way to return, California bids for him a thousand welcomes.—*Pacific Methodist Advocate.*

An enthusiasm for religion is what just now most needed on the earth. Other sorts of enthusiasm we have in considerable abundance. But an unappeasable thirst for the improvement of personal character and for doing good is rare; and it is far from popular, which is, doubtless, one reason for its rarity. A man who exhibits much of it may confidently count on being set down for a fool. Whereas, rightly regarded, all who lack it are fools, or, at least, to put it more mildly, are deficient in the highest wisdom. Some allowance may be made for those who, owing to incurable defects of body or mind, have but a languid interest in anything. But if there be vitality on any point, it ought certainly to be seen in the affairs of the soul.—*Zion's Herald.*

In the reading of the Scriptures and the hymns, the ability to appreciate the emotions and to reproduce the feeling of the writer is an element of great power. Our hymnology sweeps over the entire compass of religious experience. The emotions of the penitent sinner, the sorrowing mourner, the despondent backslider, the rapturous saint, and the dying believer, are all voiced in Christian song. Then how important that in the reading of these hymns these varied emotions should receive proper expression? If the Christian minister is to weep with those that weep, and rejoice with those that rejoice, he must be able to enter into their feelings, must sometimes adopt the saying, "Put yourself in his place," and he can not do this if he be wanting in the imaginative faculty.—*Rev. J. S. Gilbert.*

"They quit living religion and became all absorbed in enjoying religiousness." That is what the *Wesleyan Christian Advocate* said of the Christians of a certain city. Just ponder that sentence a little, and you will see a perfect description of many upon whom you can put your hand. "Enjoying religiousness" is all in all with too many professors. Leaving the Lord's work neglected amounts to nothing if they may be "enjoying religiousness." "Living religion" day by day, doing its duties, helping the needy, encouraging the discouraged, strengthening the weak, being eyes to the blind and feet to the lame, following the Master by "going about doing good"—these are the things that will count in the last court. (See Matt. vii, 16-23.)

PERSONAL AND OTHERWISE.

June 10 will be Drummers' Day at the World's Fair.

The people of Baton Rouge are now enjoying electric street cars.

The *Nashville Advocate*, of last week, reported that Dr. John was no better.

Wayne county, Miss., is to have a new $10,000 court-house at Waynesboro.

Bros. "Jerry" Parker and Maroy Lyons spent several days last week in the city.

Did you ask at the last pastoral visit the ADVOCATE was a regular visitor in the family?

The latest from the treasurer of the Board of Missions is that $60,000 have been paid on the debt.

The Tenth Annual Convention of Louisiana W. C. T. U. will meet in Lake Charles, La., April 20-23.

Rev. W. W. Drake, our pastor at Crowley, La., gave us a call, *en route* to visit home folks at Jackson, La.

Carlyle says that the man who has the disposition and power to help himself has the richest of all possessions.

Gen. Neal Dow recently passed into his ninetieth year, and is still vigorous in mind and body. Temperance did it.

If you can't help in the church services by prayer or song, you can help by taking some one to church with you.

Why speak of it as "an immortal flight to the better land," when you do not expect to be on the wing forever?

Tulane Medical School turned 93 young doctors loose upon the country last week, and ten masters in pharmacy.

Monroe, La., keeps going ahead. The city has resolved to have an electric car line system within twelve months.

The Spengler Sash and Blind Factory in Vicksburg was destroyed by fire last week. Loss, $40,000, and partially insured.

It is stated that Dr. W. H. Milburn, the blind chaplain of the House of Representatives, has been nominated chaplain of the United States Senate.

The great Mormon temple in Salt Lake City was dedicated last week. It has been forty years in building and cost about four millions of dollars.

Several of the Mississippi preachers were in attendance on Dr. Carradine's meetings last week. Bros. Partridge and Wallace honored us with a call.

When a Methodist gets too religious to read his own church paper—what a light he is! His next step ought to carry him out of the Methodist fold.

Some one has given a bit of advice which some people ought to take: "If you find it necessary to be dogmatic, be careful not to be bull-dogmatic."

How to preach? Get a grip on the gospel, let the gospel get its grip on you, and then with life and soul and strength and voice, preach the gospel.—*Standard.*

A local option election will be held in Bolivar county, April 21. We trust the friends of temperance will go into the fight with *vim* and come out victorious.

Ruskin tritely says, "If you do not wish for Christ's kingdom, do not pray for it; but if you do, you must do more than pray for it—you must work for it."

The ages of Cleveland and his Cabinet: Cleveland, 56 years; Stevenson, 57; Gresham, 61, Carlisle, 58; Bissell, 57; Lamont, 41; Herbert, 50; Olney, 58; Smith, 38; Morton, 60.

In France one-fifth of school time is devoted to the French language. In our schools how much time is devoted to the study of English? School teachers are expected to answer.

Next Sunday afternoon, in Carondelet Street Church, the Sunday-school anniversary will take place. Show your appreciation of Sunday-school work and the value of children to the church by being present.

To-morrow, when it comes, will know
Its daily task, its daily care;
But not till then it deigns to show
One needed act, one needed prayer.
Then to the present be thou true,
To that let thought and act be given;
So shalt thou find a vigor new,
To take the next great step to heaven.

It grieves us to know that Rev. H. E. Partridge, presiding elder of the Seashore district, recently lost his library by fire. His library and some other effects were stored in some town in Florida awaiting shipment, and the building was burned. Such a loss is a hard thing on a preacher.

Dr. John J. Lafferty has purchased the *Baltimore Episcopal Methodist*. It will be printed hereafter at Crozet, Va., and published from Baltimore. Samuel Rodgers will be the new editor, with absolute control of the editorial columns. He is one of the ablest men, in intelligence and in character, within the bounds of the church. We congratulate all concerned on the new arrangement—*Nashville Advocate.*

The trustees of Meadville Methodist Church have purchased from R. J. Williams the Whitley residence in the Southern part of town. It will be occupied by the pastor of Meadville circuit. The old parsonage has been sold to R. S. Butler.—*Franklin Advocate.*

We regret to learn that Frank L. Wier, son of Dr. T. C. Wier, of the North Mississippi Conference, met with an accident by which he lost both legs below the knees. He was run over by a locomotive. His father writes: "Now, the twelfth day since his injury, through the blessing of God, he gives good promise of recovery."

It is said that J. Sterling Morton, the new Secretary of Agriculture, had inscribed upon his deceased wife's tombstone, "Caroline French, wife of J. Sterling Morton, and mother of Joy, Paul and Mark Morton." He then took the lads to the cemetery, showed them the inscription, and said: "If one of you ever does anything of which your mother would be ashamed if she were alive, I will chisel your name from her tombstone." We are glad to learn that all three names are still there.—*Epworth Herald.*

The Sixth Convention of the Young Men's Christian Associations of Mississippi, upon the invitation of the University Association, will meet in their hall Thursday evening, April 27, next, at 3 o'clock P. M., and continue in session from day to day till Sunday evening, the thirtieth. A committee has been appointed to make all necessary arrangements, and it says: "We shall secure accommodations for all delegates, and all friends of the Associations who desire to attend."

On the Wing.

Grenada! You who haven't been to Grenada can hardly appreciate the beauty of its location. The wide sweep of its landscape from its encircling hills is entrancing. The church property, for location, for real value, for convenience, for room and for beauty can not be excelled. Grenada Collegiate Institute is charming in its outward symmetry and in its inward conveniences. We had the pleasure of speaking to its pupils, and they had the pleasure of contributing $25 to the Endowment Fund.

God bless our schools! Bro. T. B Malone has the church well in hand. The Sunday-school has separate class rooms. This seemed to me to be a wise provision. We had three services and seven accessions to the church.

We touched at Winona, Durant and Greenwood. Everywhere I met with kindness; everywhere I received substantial aid. I find the people of North Mississippi talking about the college and planning for its future success as much as those of our own Conference.

The Winona District Preachers' Meeting at Carrollton was a great occasion. Many wise things were said and done. Bro. Savage, the secretary, will doubtless give you full information.

The preachers and the people all treated the agent with kindness and gave substantial aid.

Now, brethren, it is in order for every friend of the college to send forward a kindly remembrance. If you can not do any more, pay the interest on your notes.

JOHN. W. CHAMBERS, Agt.

Notice.

The District Conference for Columbus district, North Mississippi Conference, will convene at Mayhew station, M. and O. railroad, April 27-30. A full attendance of preachers and laymen throughout the district is earnestly desired. The accommodations for all who may attend will be ample. A special invitation is extended to ministers without the district. Preachers in charge of stations and circuits will please send the names of lay delegates and *ex-officio* members of the Conference who will attend, to W. V. Connell or S. M. Rainey.

J. T. MURRAH, P. C.

A Question.

MR. EDITOR: In our lesson in Sunday-school yesterday, which was Prov. xxiii, 15-23, this question was presented: "What class of people have the largest collection of proverbs?" Some said Jews, some Arabians, etc. Will you please be so kind as to enlighten us? None of my helps at hand throw any light upon the subject. Success to the ADVOCATE. A. M. MAYO.

Lake Charles, La., March 27.

[We trust some of our many readers will answer this question. We confess our ignorance.—EDITOR.]

Notice.

I would advise churches and the public generally not to pay money to Simpson Tubby (Indian) or to any other Indian soliciting aid to build Methodist Churches. If you have anything to give to the cause, send it to Rev. A. D. Miller, Oak Ridge, Miss., and it will then take its proper course, and be properly applied.

W. W. CAMMACK.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

BRANDON DISTRICT.

Brandon district, Hickory Church, J. M. Morse, P. C., should have been credited with $5 instead of $2, as my pen or the printer's type made it appear last week.

A young pastor in charge refuses to observe a Week of Prayer and Self-denial before all the assessments are met in full; as if such a season properly observed will not facilitate the other collections—pastor's salary included.

And some preachers will not press the Conference collections lest it interfere with their own salaries. They usually come out behind, and then complain of hard appointments.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Vossburg circuit, Central Church, R. Bradley, P. C.	$ 1 00
Meridian, Central, C. F. Evans, P. C. (This church has over 560 members.)	32 45
DeKalb circuit, R. A. Breland, P. C.	$ 7 00

SEASHORE DISTRICT.

Heidelburg circuit, Paulding Church, by Rev. J. W. Harmon.	$13 85

Dr. Lambuth writes me April 3: "We have $60,000 on debt, and collections under assessments are fully up to those of last year. Thank God!"

Now, brethren, put forth an earnest, honest effort and raise our portion of the debt, and bring up your assessments in full. T. L. MELLEN,

Sol. for Miss. Conf.

Missionary Debt—Mississippi Conference.

QUARTERLY STATEMENT.

Amount reported at Conference, December, 1892:

Meridian district	$	130 00
Brandon "		37 00
Jackson "		175 00
Vicksburg "		126 00
Woodville "		75 25
Seashore "		504 55
	$	1,154 74

Amount reported to March 31, 1893:

Meridian district	$	177 15
Seashore "		47 60
Woodville "		151 40
Brookhav'n "		99 30
Vicksburg "		101 85
Brandon "		38 25
Jackson "		146 85
	$	1,916 54

[We do not understand Bro. Mellen's addition. The manuscript is very plain, and we give it just as the manuscript gives it.—EDITOR.]

Up to March 31 the Week of Prayer and Self-Denial had not been observed at all in nine circuits, and only partially in five other circuits, in the Meridian district, while in the Brookhaven district it had been ignored in three stations and nine circuits. In the Jackson district one station and nine circuits were in default, and in the Brandon district fifteen circuits and preachers had failed to pray and practice self-denial, and in the Seashore district two stations and thirteen circuits were resting satisfied with what had been contributed last year, and in the Woodville district thirteen circuits had been neglectful, and in the Vicksburg district two stations and twelve circuits were drifting—only drifting—and one station had denied itself to the extent of two whole dollars! and evidently had not prayed much over the matter. So that in the Mississippi Conference, up to March 31, eight stations and eighty circuits and eighty-eight preachers and four presiding elders and three district solicitors were in default! Is it any wonder that the Board of Missions gets into debt, or, being in debt, finds it so hard to pay out? We need $1,800 to pay the balance due by our Conference.

Remember, brethren, the bitter curse was upon Meroz "because they came not to the help of the Lord, to the help of the Lord against the mighty." (Judges v, 23.) T. L. MELLEN,

Sol. for Miss. Conf.

Conference Claimants.

Brethren, we have waited patiently for you to send us the money that we might pay our claimants on April 1. Not the Executive Committee, not the Joint Board of Finance, but the whole Conference voted that this Board should disburse $1,200 on the first day of April. To do this you have forwarded only $327. Do you want us to say to these claimants for you: Our own bread and meat is our first concern; afterward, if any fragments are left, we will send you the crumbs?

Brethren, send forward the money for our veterans at once that they may be fed and clothed.

JOHN W. CHAMBERS,
Ch'n Joint Board.

Asthma can't be cured? Oh! yes it can. Dr Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES,
500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for **coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough.** Try it. One dollar **bottles** hold two and a half times as much as a 50c. bottle.

Important Notice.

The time of holding the Meridian District Conference has been fixed and will be soon announced. Will all pastors in the district please furnish me a list and postoffice of all delegates and members of the Conference who will be present. Not elected simply. This is necessary, as we wish to communicate with each member separately.

Please comply with this request, brethren, and save us annoyance and confusion. B. F. LEWIS.

1306 Seventeenth Ave., Meridian, Miss.

Take Notice.

The District Conference for Delhi district, Louisiana Conference, will commence Tuesday, May 23, instead of the twenty-fifth. This change is made that we may have Bishop Galloway with us. The preachers will please notify the pastor at Monroe of the number and names of delegates that will attend. Rev. H. W. Knickerbocker will preach the opening sermon at 11 o'clock the first day. Preachers and recording stewards will be sure to have their Quarterly Conference records on hand.

H. O. WHITE, P. E.

Seashore District Conference.

The Seashore District Conference will convene at Pearlington, Miss., Tuesday night, May 16. I will be obliged to all pastors in charge of works to furnish me a list of names of all delegates and local preachers just as early as possible. I want special prayer made that the District Conference will prove a spiritual blessing to this place. Brethren, bring your revival sermons with you.

ROBT. B. DOWNER.

Pearlington, Miss., April 3, 1893.

Augusta, Miss.

Our first Quarterly Conference just over. Bro. Partridge, our new presiding elder, came, Friday, full of the Holy Ghost; preached four heart-searching sermons. The blessed Spirit fell upon both preacher and people. There was rejoicing, uplifting of hearts, reconsecrations, search for heart purity, that still continues. The meeting was a blessing to my people. We are pushing for perfect love and burning the bridges behind us. "Thanks be unto God for his unspeakable gift!" the sub-Bishop left us higher than he found us; livelier, stronger, better, and left higher himself, doubtless.

We have bought a parsonage at this point (Augusta). Four or five acres land in cultivation, good houses, garden, orchard, etc. Lumber has been given us to build two new rooms. The ladies have furnished the house and will complete this part of the work by Fall. We have adopted card system of making collections; it works. Progress is our watchword; upward and onward. Full collections. Material improvement. Spiritual advancement. The glory of God in the salvation of souls. Tell Bros. Lewis, Chambers and West, Augusta charge is no longer to be an experimental charge used for breaking in first yearlings. We go above that. Brethren, look otherwhere for the boys. A. C. BURT.

March 30.

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To Whom It May Concern

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

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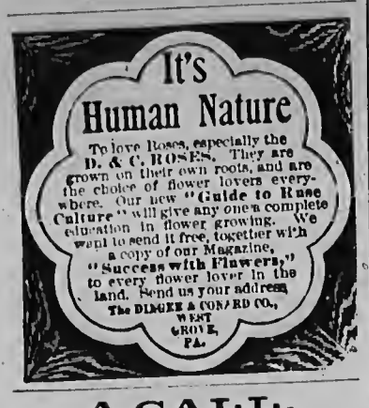
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Woman's Christian Temperance Union
OF LOUISIANA
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Extra fine. To suit the times.

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HOME CIRCLE.

WHAT GOD REQUIRES.

What asks our Father of his children, save
Justice and mercy and humility?
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust and prayer for light to see
The Master's footsteps in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise—
A life that stands as all true lives have stood.
Fast rooted in the faith that God is good.
—*Whittier.*

Mothers, Speak Low.

I know some houses, when built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones respond through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even poll parrot has caught the tone, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where mother sets the example, you will scarcely hear a pleasant word amongst the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home, where the low, firm tone of the mother, or a decided look of the eye, is law, the children never think of disobedience, either in or out of her sight.

O mothers! it is worth a great deal to cultivate that "excellent thing in a women"—a low, sweet voice. If you are ever so much tired by the mischievous or wilfull pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you can not wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You can not have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*Christian Observer.*

The Gentlewoman.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

And every morning, with "Good day,"
Makes each day good.

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so." The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle, bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of fairy land.—*Harper's Weekly.*

Parental Burdens.

Some of these are appalling. The *New York Christian Advocate* gives this painful case. Two daughters in a well-to-do family had been given all the advantages of a first-class education, and association with the best society. This had been bestowed at the expense of the hardest toil and strictest economy of the parents at home. One day after graduation they sat in their parlor in fashionable dress, while the mother in her work dress was dusting the room. Suddenly a wealthy young lady was ushered in. The girls welcomed her, the mother turned, expecting to be introduced; but the daughters paid no attention to her. When she left the room the visitor said: "What a strange maid you have? She actually looked as though she expected to be presented." "O, well," replied the girls, "she has been with us a long time, and we have to overlook some things." The toil-worn mother heard the remark, and staggered to her room. The long illness that followed the crushing blow gave time to the daughters to see their cruel folly—but the mother was in hopeless despair. In some form or other that scene might have been laid in every State and Territory of the Union.

Christ simply places himself by our side, and shows us a perfect life, God's life on earth in man; and he says, "You are to be saints and heroes, every one of you, in the only true sense, just where you are. That is the reason why I have come to you where you are." He uses no compulsion, no violence. He does not put his power in the place of your liberty. Whoever lives the heroic or saintly life will do it of his own choice, his free will. There is no manhood, womanhood, character, otherwise.—*Bishop Huntington.*

Nervous Children.

I want to say a word about nervous children. Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the Boston *Globe* of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his voice and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them, but talk to them, about these curious little strings that should be made their servants, not their masters. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five, and is on a level with brutes that have no reason. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent toward the capers of your over-nervous children.—*Christian Union.*

Healthy Girls.

It is impossible to imagine a pleasant home with a cross wife, mother or sister, as its presiding genius. And it is a rule, with exceptions, that good appetite and sound sleep induce amiability. If, with these advantages, a girl or woman, boy or man, is still sneppish or surly, why it must be due to her or his total depravity. But as yet this soundness of body is one of the things to be aimed at and striven for, and the young girl, very conscious—as she should not be—of back, and throat, and head, and nerves, wishes she knew how to be beautifully healthy. Some things she should not do; she shouldn't dose herself, or study her case, or plunge suddenly into vigorous exercises. Moderation is a safe rule to begin with, and, indeed, to keep on with. Moderation in study, in work, in exercise, in everything except fresh air, good simple food and sleep. Few people have too much of these. The average girl at home can find no more sanitary gymnastics than in doing part of the lighter housework. This sort of exercise has object, and interest and use, which raises it above mere drill. Add to this a merry romp with younger brothers and sisters, a brisk daily walk, the use for a few moments twice a day of dumb-bells in a cool, airy room, and it is safe to predict a steady advance toward that ideal state of being in which we forget our bodies and just enjoy ourselves.—*The Examiner.*

Womanhood.

To be a woman is to be the purest and most noble of God's creatures; hence womanhood should be the study of every young girl old enough to realize the importance of the term "true women."

A girl should so live that every action and word will go to prove her womanhood, for this only will make her a pure and noble woman—a woman fitted for the drawing-room or kitchen.

Beauty and style make not a true woman. No; for some of the most noble women are the plainest. Beauty is only skin deep, and is a very dangerous thing, for no gift bestowed upon woman is so widely abused.

A women's real worth is estimated by the greatness of her soul and purity of her character. Women who have these attributes make the best wives and the truest mothers. Woman is the centre of society; hence how great and how elevated she should be in order to have the name of true womanhood. We, as the young ladies of Zion, should hold a steady moral sway over our male associates. Men love to trust their love, if you will allow me the term, in the hands of a true woman; therefore, let us begin and make it our every-day study that will be respected by all good daughters of Zion.—*Young Woman's Journal.*

Make Home a School.

Make home an institution of learning. Provide books for the center-table, and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible, provide for a higher education. Daniel Webster taught at the intervals of his college course to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions, and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.—*Exchange.*

Dr. Gulbric was passing up a street in Edinburgh one day, and saw a little girl carrying a very heavy baby. With his usual kindness of heart, the doctor said: "Lassie, surely that child is too heavy for you." With an accent of surprise the girl replied, "No, sir; he is my brother." She could not understand, the dear, good sister, how her little brother could by any means be too heavy a burden.

OUR YOUNG PEOPLE.

A PROBLEM IN THREES.

If three little houses stood in a row
With never a fence to divide;
And if each little house had three little maids
At play in the garden wide;
And if each little maid had three little cats
(Three times three times three);
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play;
And if each little friend had three little dolls
In dresses and ribbons gay;
And if friends and dolls and cats and kits
Were all invited to tea,
And if none of them should send regrets,
How many guests would there be?
—*Exchange.*

In Japan.

WITHOUT A PASSPORT.

The foreigner in Japan can not travel or live more than twenty-five miles away from one of the five treaty ports without a passport. Sometimes the getting of a passport requires many days. Mine came after I had been in Kobe and thereabouts three weeks; and information came that my salary would begin from the date of my appearance in Matsuyama. So I prepared to go down and spend a few days and then return, for, on account of the heat and sultriness, all the foreigners of that region had fled to Arime and other mountain resorts. Mrs. Lamhuth provided me with food, a bottle of cholera medicine, a blanket folder used by the father of the mission as he went up and down and around the Inland Sea. There were given much useful advice and caution that all things necessary be taken.

I started; but just after the boat was fairly on the way, a search revealed the fact that the all-important passport had been left on a table at Kobe. I had read in Verdant Simple's "Notes on Japan," how when he lost his passport the police guarded him in a hotel at night. Some missionaries had told of being prevented from landing under the same condition. What was to be done? There was no boat to take me back to Kobe. Would the officers allow me to land at Matsuyama? If so, what would they do to me? There were calm blue sea, snow-white sails, fair islets and lovely mountains all around; but what were those to one whose passport was gone!

Just so, oftentimes men and women are, Martha-like, careful of many smaller things, but failing to choose the one good part needful, are troubled. H. G. HAWKINS.

Matsuyama, Japan.

MR. EDITOR: I am a little girl twelve years old, and as I never have written to your valuable paper, I thought I would write now. Our preacher for this year is Rev. Wilson Moore. Our preacher for last year had to move. We all hated to give him up. We loved him so much. His name was Rev. B. H. Shepperd. I have four brothers and two sisters. One of them is in Mississippi. I am very lonely without her. I belong to the Methodist Church, South. My sister, brother and I joined the church, and intend to be Christians. We have no Sabbath-school, but we take the Nashville literature, and we learn our lessons every Sunday, and say them to mama. I have read the New Testament through several times. Mama, sister and myself used to read a chapter together along, and mama would explain it to us. I have never gone to school except to mama, and the baby divides our attention with lesson. I have three pets: a baby brother, my little sister (one of the twins; she is four years old), and a little calf. Papa has a large flock of sheep. The lambs look very pretty playing. They walk logs, jump off; run up and down the hill. My papa is a doctor. Now, I will ask a question: Which is the longest and best prayer in the Bible? Respectfully,

F. EUGENIA BALDARHOE.

MR. EDITOR: As I have never seen any letters from this neighborhood, I thought I would write one (this is my first). I am fifteen years old. My father is a farmer. I help him every day. Farmers are rather backward this Spring; have just commenced to plant corn. It has rained a great deal lately, and I have been hunting a little. I like to hunt so much. I went to a concert Friday night. I enjoyed it hugely. I have five brothers and one sister. We have Sabbath-school all through the year except the three Winter months. Our superintendent is Mr. D. F. Myers; Bible teacher, Mr. S. D. Rhodes. We have services twice a month by our pastor. His name is Rev. J. G. Sibley. We all like him so much. He is such a good man. I have no pets to tell about. I will close by answering Cecil Bass' question. It was Methuselah who died before his father. He was the oldest man that ever lived. His age was 969 years. His father went to heaven without dying. ROBT. D. CROOK.

Pelahatchie, March 27.

MR. EDITOR: As you were kind enough to publish my first letter, I feel encouraged to write again. I go to Sunday-school every Sunday. Aunt Ada is my teacher. She has a class of five little girls and one little boy. I told you when I wrote before that my mama was dead, but forgot to tell you that my papa was living, and I am always so glad when he comes to see me. Mr. Editor, I think the question you ask the little cousins was awful hard. The word "its" surely can't be in more than one place in the Bible, and I have not found it yet; but I am going to keep trying. I have looked for an answer to the question. I asked where the words "industrious" and "kite," were found in the Bible, but no one has answered yet. I will close, hoping to see this in print. I am, Your little friend,

MYATA ANDERS.

Hopewell, Miss.

MR. EDITOR: As I never see any letters from Auburn, I thought I would write one, and try to answer your question in the ADVOCATE. The word "its" is found in the contents of the Bible in six places: twice on page 3 and page 13 and page 42. I will also answer Cecil I. Bass' question of March 23. Methuselah died before his father. I will close with best wishes to the ADVOCATE. I remain, Your friend,

B. J. HAVENS.

Auburn, Miss.

[The answer is not correct. What do you mean by "contents of the Bible?" The word "its" occurs only once in King James' Version. The question is, Where?—EDITOR.]

MR. EDITOR: It has been a long time since I wrote to the ADVOCATE. I had been going to school till about two weeks ago. I have but one pet, and that is a puppy. I live in a nice little town, and enjoy myself very much. I want to ask the cousins a question: Where is "blindfolded" found in King James' Version of the Bible? H. OTIS WHITE.

Mt. Carmel, Miss.

Forks.

Sledge—Forks! what be they?
Mencraft—The laudable use of forks,
Brought into onstom here as they are in Italy,
To the sparing o' napkins.

Does it seem possible, children, that there could ever have been a time when forks were not used? I imagine that napkins must have been very much used in consequence, don't you? I believe that the first we hear about forks is in Italy, somewhere about 1600. It was thought a great test of elegant table manners to eat daintily with the ends of the fingers. They managed something like this: The host who carved used a long pointed carving knife in his right hand, while in the left he held the roast of meat with a silver bone, or sometimes a golden skewer. Having cut a slice of beef he took it upon the point of his knife, laid it on a slice of bread and passed it to his guest. Sometimes when the meat happened to be a leg of mutton or ham, the bone was cleaned off at the end and a white paper lastily twisted around it so that the carver might hold it firmly in his fingers while he carved. Even in these days, children, if you go to some parts of lower Germany and Italy you may see meet served in just this way.

When forks at last became more general and were introduced into England, still at dinner it was not thought necessary to provide anything but knives and spoons, and those who were more dainty brought their forks with them; they used them mostly for eating preserves and fruits.

Some of these forks were very beautifully made, with gold and silver handles, chased and studded with gems. They were not made with as many prongs as we have nowadays, for we are told they looked more like spoons split in two. Those made of iron and steel looked like knife blades flattened out at the ends into two prongs, very clumsy things, and perhaps it was no great wonder that at first they did not find universal favor with the people. We have so much to be thankful for—that we live in these modern times even—that we have our forks agreeably fashioned for our use. It was not for some time after this that Horace Walpole, writing in 1760, tells us that while passing through Sheffield he heard of a man who had made the wonderful discovery of plating copper with silver, and not offering temptation to some of "the light-fingered gentry." I fear we should have to question the quality of the "gentry" in that case, don't you? And now I must say adieu, with the hope of meeting you all again some day.—Aunt Katharine, in *Christian at Work.*

Dutch Kloompers.

One of the queerest sights which I saw in Europe was a row of wooden shoes outside the door of a Dutch farmhouse on Saturday morning. There were the big-sized shoes of the farmer himself, the middle-sized shoes of the good vrouw, and several small-sized shoes of the children, and all the line had been scrubbed and freshly whitewashed in preparation for Sunday.

There are many kinds of wooden shoes worn by the peasants in Europe, but none are more clumsy and heavy than the "kloompers" of the Hollanders. They are boat-shaped, with high wooden protections to the heels, and a curious little upward twist to the toes, like the prow of a Chinese junk. But as heavy and awkward as the shoes are, the Dutch children run about as lightly as if they were shod in Cinderella's glass slippers, and do not seem to object in the least to the clicking sound made by the shoes on the pavement.

One of the most extraordinary sights in the world is a line of little Dutch boys playing leap frog in their great, noisy wooden kloompers. Having formed a row of "frogs" from one end of their village to the other, the boys begin to jump in the usual agile way of the players of the lively game. As soon as the line is in motion a most tremendous sound startles the village. The oldest inhabitant can hardly "hear himself think," but he knows that the noise is not thunder; it is only the rattle of the boys' wooden shoes as they strike the hard brick-paved street.—*Harper's Young People.*

The Clock and the Story.

This was a queer clock. It looked like a small bird house, and hung quite high on the wall, out of reach of the cat.

It was a rainy day, and Mabel, Dora and Fred were tired of their toys, for they had a long play with them. What should they do next? Just then Aunt Kate came into the room, and the three little folks cried out in one voice: "Auntie Kate, tell us a story! Please do!"

Aunt Kate looked up at the clock, and said: "Well, it must be a short one, for I can only stay with you a few moments. I know you are fond of birds, so I will tell you of one that is too lazy to build a nest for itself. It lays its eggs in the nest of other birds, and leaves them there to be kept warm and hatched out. Is she not a strange kind of a mother, to take no thought or care of her little ones and see that they are well brought up?"

"What is the bird's name?" asked Fred. "I should think all the other birds would hate her."

"Maybe they do," said Aunt Kate, going toward the door.

"Tell us its name," cried the children.

"The clock will do that," said Aunt Kate.

And then there was a great whirr and a whiz inside the clock, and out popped a wee mite of a bird, who said, "Cuck-oo! cuck-oo! cuck-oo!" at the top of its lungs.

And the clock told the truth, for that was the bird's name.

SMALL WRITING.—Small writing has become the mode in France, and the *Petit Journal* recently received a post-card containing more than 3,000 words. The journal *l'Eclair* has promised a prize to whomsoever will write the greatest number of words on the smallest space. The craze is by no means modern. Pliny mentions a copy of Homer's Iliad which was contained in a nutshell. A paper about a square centimetre in area, containing the Ten Commandments and other matters, was presented to Elizabeth, Queen of Charles IX. Not many months ago a Viennese, Herr Soler, engraved a psalm of 391 letters on a grain of wheat. Typography has achieved similar triumphs. At the Paris Exhibition of 1889, there was a small printed copy of Dante, with pages about an inch square; but it was said the compositor had become almost blind in setting the type.—*Interior.*

If one knew what felicity dwells in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how joyful his heart, they would never admire the noises, the throngs of passions, and the violence of unnatural appetites that fill the house of the luxurious and the heart of the ambitious.—*Taylor.*

Country child (who sees no novelty in a park): "What is all this grass for?" City child: "That's to keep off of."—*Good News.*

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert on chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass," whichever shape you require. They are right in all the ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO.

DRY Leather wants Vacuum Leather Oil; 25c and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Two Stepping Stones

to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

Scott's Emulsion

not only stops a cold but it is remarkably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.

Prepared by Scott & Bowne, N. Y. All druggists.

King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E. Cunnyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time in Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. BIGG, our fellow townsman, will be glad to hear that the chronic sore on his leg, that gave him so much trouble, is entirely well. He says that King's Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from a competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, chilblains, eczema and cutaneous irritations of all kinds, like Germeteur externally applied every ten minutes until relief is obtained.

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Contains neither Ammonia, Alum, nor any other adulterant.

Does finer and more economical work than any other, owing to its marvelous purity and greater strength.

It is cheaper at 50c a pound than the ordinary kinds at 20c.

The Best is always the Cheapest.

MARRIAGES.

DREW—JONES.—At the residence of the ide's uncle, Mr. R. D. Brown, April 2, 1893, Rev. G. N. Clampitt, Mr. Larche C. Drew to s Laura A. Jones, all of Arcadia, La. No cards.

MOORE—HUPPERICH.—At the residence nf bride's parents, McComb City, Miss., March 1893, by Rev. M. L. Burton, Mr. Francis W. ore, of Summit, to Miss Adelia G. Hupparors, of Summit, to Miss Adelia G. Hupparors.

ENKINS—IMPSON.—At the parsonage, McComb City, Miss., April 2, 1893, by Rev. M. L. rton, Mr. Jno. L. Jenkins, of Summit, to s. Mattie J. Impson.

CLEON—BRITT.—At the Methodist Church, Comb City, Miss., March 8, 1893, by Rev. M. Burton, Mr. Chas. Earl McLeon to Miss ah McLaurin Britt, all of McComb.

EIDMER—BRONSON.—At the residance of bride's father, Mr. R. A. Bronson, McComb y, Miss., March 29, 1893, by Rev. M. L. Bur-, Mr. Frank Weidmer to Miss Roche Irene nson, all of McComb City.

LLINGTON—WILSON.—At the residence of J. C. Redus, Hazlehurst, Miss., Feb. 1, 1893, Rev. M. L. Burton, Mr. J. D. Ellington to s Susie Wilson, all of Copiah county.

OLMES—GODBOLD.—At the Methodist rsonage, McComb City, Miss., Feb. 28, 1893, Rev. M. L. Burton, Mr. J. F. Holmes to Mrs. sie'l. Godbold, of Summit, Miss.

RICE—WYATT.—At the residence of Mr. J. McCommack, Sidon, Leflore county, Miss., rch 29, 1893, by Rev. W. H. Sanders, Mr. H. rice to Miss Rosa Lee Wyatt.

UNCH—HENEGAN.—At the residence of bride's father, Mr. F. M. Henegan, East Feiana parish, March 3, 1892, by Rev. G. D. Anrs, Mr. Thos. Bunch and Miss Hoyotte C. negan.

LARK—ARBUTHNOT.—At the residence of Orville Clines, East Feliciana parish, Jan. 1893, by Rev. G. D. Anders, Mr. J. M. Clark Miss Florence Arbuthnot.

AILES—HIGGINBOTHAM.—At the resice of the bride's father, Mr. Pipes Higginham, March 9, 1893, by Rev. G. D. Anders, Andy Wailes and Miss Sallie Higginbotham.

HOMPSON—FLENNIKEN.—At the resice of the bride's brother, Mr. Robert Flenken, East Feliciana parish, Jan. 8, 1893, by v. G. D. Anders, Mr. J. W. Thompson and s Ida Flenniken.

OBERTSON—LEE.—At the residence of Mr. n Robertson, East Feliciana parish, Jan. 24, , by Rev. G. D. Anders, Mr. Eugene Robson and Miss Malinda Lee.

REHER—WILLIAMS.—At the residence of W. A. Craig, East Baton Rouge parish, Dec. 1892, by Rev. G. D. Anders, Mr. Eugene Dreand Miss Nannie C. Williams.

ESTBROOK—MONTGOMERY.—At the resnce of the bride's father, Dr. Montgomery, 22, by Rev. G. D. Anders, Mr. E. M. Westook and Miss Alice Monigomery.

ARNEY—GRAHAM.—At the residence of J. B. Dunns, East Feliciana parish, March 1893 by Rev. G. D. Anders, Mr. J. B. Carney d Miss Emma Grabam.

HERRY—SAUNDERS.—In the Methodist urch, Stonewall, Miss., March 26, 1893, by v. Isaac 1. Peebles, Mr. M. A. Cherry, of e Hill Ala., to Miss Lucy Saunders.

ILSON—MAXEY.—At the residance of Mr. Donald, near Downsville, La., Dec. 30, 1893, Rev. J. H. Brown, P. C., Mr. J. P. Wilson to s Mie Maxey.

ORMAN—MEEK.—At the residence of the de's mother, Mrs. Hattie Meek, Hazlehurst, s., Thursday, March 16, 1893, by Rev. S. C. dwell, Mr. W. W. Norman to Miss Daisy ek, all of Copiah county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of arge; for all over this, one cent per word at be sent. If you want the notice to appear its order, comply with this rule. Count the rds, and send one cent for each word over

GRANT—Mrs. ANNA AMELIA GRANT, daughol B. F. and M. E. Grant, was born in Co- county, Miss., March 21, 1848, and attended ool at Nazareth, Ky., 1866, and was married Mr. H. B. Grant Nov. 18, 1869. Her mother, er and one sister preceded her to the land he blessed, and were waiting at the beautigate for her.

She was the mother of nine children; one of preceded her to the home of the soul at age of four years. She was a kind mother, oted wife, and a friend to and loved by all knew her. She, with her husband, Mr. H. Grant, moved in 1889 to Hazlehurst, Miss., ere they remained two years. In 1891 they rned to their home in the country, where remained to the day of her death. She ed the M. E. Church, South, under the istry of Bro. Pearson, and remained a mem- of the same to the day of her death. She taken sick in June, 1890. Her health gradly grew worse, and in November, 1891, she taken to New Orleans. After examination physician told her that a surgical operation t be performed that might result in death, postponed the operation a day or two, ing on the Lord, and when she had found she said, "Now I am ready." Before she her consent she was happily converted. returned to her home and lived one year the arms of Jesus, and fell asleep in Jesus 23, 1892. She leaves eight children and a oted husband to mourn her loss. May the y Spirit comfort and keep them and enable r to meet that mother and wife on that utiful shore, where she will be waiting and ching for them. We followed her to her l resting place, Nov. 24, 1892—Thanksgiving . Just one year to a day before this her sister crossed the river. What a meeting there been! D. F. GUICE, P. C.

opiah *Signal* please copy.

ORRISON—Sister A. P. MORRISON was a ive of Ireland; but when I came to New eans in 1852 she was a member of the ndelet Street Church, and had been for rs. She was a lady of refinement, graceful elegant in her bearing, but singularly est and unassuming. Her face seemed r bright with pleasing smile. No murmur- no complaining. Always in her place at s and prayer meeting, a prayerful and rev- nt hearer of the Word. She loved to take consecrated bread and wine in grateful mory of her dying Lord. Her life was conntly beautiful—"the beauty of holiness." was a living witness for Jesus, whose testiny none who knew her ever doubted.

age, weakness and suffering, the religion had been the guide and gladness of her th did not fail her. She was cheerful, self- ethful, and full of thankfulness for every ness shown her. As a faithful mother and ng grandmother her memory will be long tenderly cherished as an ointment poured h, a sweet perfume. She fell asleep in Jesus 21, 1893, at Biloxi, Miss.

er old pastor, J. B. WALKER.

BOWDEN Sister EUGENIE BOWDEN (*nee* Clark) was born in Tate county, Miss., Jan. 5, 1871; was dedicated to God in baptism in infancy, and being blessed with pious parents, she was taught the doctrines of salvation as recommended by the church. At the age of twelve she made a profession of religion and assumed the vows of the church, and was ever after this a faithful witness for her blessed Master. She was educated at the N. C., Columbus, Miss., and was trained in Christian work under that devoted man, Dr. Jones, which qualified her for usefulness in the church and made her a worthy pattern in society. On July 9, 1888, she was happily married to William Bowden, which union was blessed with two bright little boys, which she left to be trained by other hands and hearts for the Lord.

Her last sickness was short, but severe; she never complained. When told she must soon die she gave some instructions, expressed herself as being ready and willing to go, then offered earnest prayers for her relatives and friends, and especially for her husband, and without a struggle she fell on sleep, Feb. 27, 1893.

A beautiful, consistent Christian life has closed. The church of which she was a member has sustained a great loss, and will miss her sorely; but she has gained a home in heaven. The best of all is, our people die well.

May the good Lord bless us all, and help us all to meet Sister Bowden in that home where we will never part again!

W. W. WILLIAMS, P. C.

Cockrum, Miss.

SHANNON—F. G. SHANNON, son of William S. and Mahaly Shannon, was born in Madison county, Miss., Aug. 2, 1866. He remained in this county with his family until about twenty years of age, when he came to live with his uncle, Madison Shannon, in Claiborne county, Miss., six years ago. After one year's stay with his uncle he attended school at Starkville, Miss. After his return from school he lived awhile with Mr. I. O. Lloyd, of Copiah county, Miss. During his stay with Mr. Lloyd he was attentive to his business and was well thought of by the family.

During his stay with Bro. Lloyd he joined the M. E. Church, South, and was a member of the same to the day of his death. He professed religion when he joined the church, and was a regular attendant at service ever after this till death. He moved from Bro. Lloyd's to Mrs. M. E. Clark's. During his stay here he was married to Miss Mattie Urby, with whom he lived happily for two years before his death. He came to his death on Dec. 2, 1892. He leaves a devoted wife and one child to mourn his loss. May the Holy Spirit comfort and keep them and bring them home to heaven at last!

D. F. GUICE, P. C.

WILLIAMS—Died in Haughton, La., March 3, 1893, after a long and painful illness, EFFIE WILLIAMS, daughter of our beloved pastor and Sister J. B. Williams, aged nine years.

Another link in the golden chains that binds our hearts to heaven, another angel pleading for us on high. But how gloomy is life without the precious one! The desolate home, the vacant chair, all remind us that thou, darling, art gone. But how she will be missed at school, how lonely, sad and vacant her desk looks! But grieve no more, dear papa and mama, sister and brother; Effie has joined in the song of praise. Cheer up, papa and mama; look up, for your little daughter is watching and waiting for you and is calling out: "Come home, papa, mama, little sister and brother; I'll meet you out on the way." We are longing to hear the patter of her little feet around the hearth-stone, but now she is gone. Oh, how sad! Is it possible that we will never see her bright eyes and loving face on earth again?

Her schoolmate, HATTIE MCKINEY.

PARKER—The dear boy so suddenly taken from us was just twenty days over thirteen years old. After receiving the wound that caused his death, he uttered only the four words which are to us a wealth of comfort. When he fell and his twin brother reached down to help him up, he said, "Kiss mama and papa." The effort to say more was not intelligible.

There is much sorrow in this world which will make heaven all the more bright and glorious. "When shall we wake and find us there?"

The Lord suffers the woes of this life to fall very heavily upon us, but he loves us, and, however dark and sad our environments may be here, there is a bright spot overhead from which the voice of God comes, saying, "I will not leave thee nor forsake thee." He gave us ELIJOH Jan. [illegible] 1890, just as the day departed, and took him back about the same hour Feb. 20, 1893. "The Lord gave and the Lord hath taken away." MAMA AND PAPA.

FORMAN—The dark angel of death passed over the happy home of I. W. and Ida Forman, and bore away on angel's wings the spirit of their sweet little boy, GEORGE (born Dec. 10, 1888; died Jan. 29, 1893), aged four years one month and nineteen days.

George was a bright and interesting little boy; but while hearts and home were made sad and gloomy, heaven was illuminated and angels made to rejoice over the angelic spirit of sweet little George gone to mingle in the sweet angel songs with his little brothers and sisters that have gone before. The little bud of promise has been snatched from its bower and borne away to the sweet by-and-by. Grieve not, dear parents; remember the Savior says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

E. J. FORMAN.

BRISTER—Mrs. SARAH C. BAISTER was born June 4, 1828; was married to L. A. W. Brister, June 18, 1846, and departed this life March 9, 1893, aged sixty-four years seven months and five days. Her maiden name was Smith.

Her parents were Methodist, and, as a natural consequence, she made choice of the Methodist Church. When she was converted and joined the church I am not informed, and it was not my privilege to visit her in her last sickness; but I am informed by those who talked with her that she was perfectly resigned to the will of the Lord. She said that she was waiting and praying for her children and grandchildren. May the Lord help them all so to live that they may meet mama in the sweet by-and-by!

B. A. B.

HUMPHREYS—Infant son of H. A. and O. A. Humphreys was born Feb. 3, and died on the twenty-fourth, being three weeks old. God saw fit to take little NOAH, and why should we mourn, our loss is his eternal gain. Weep not, fond papa and mama; but strive to meet little Noah in the sweet by-and-by. Let us all be faithful and ready when the summon comes for us to come up higher, where we will meet little Noah, who, with other kindred, is waiting and watching for us to join them in the land that is fairer than day. God help us to be faithful!

HIS GRANDMAMA.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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"In a large class of ailments where the blood is in an unhealthy state—where there is no evidence of organic mischief, but where the general health is depleted, the face sallow, the urine colored, constituting the 'blues' condition—the advantage gained from the use of Warner's Safe Cure is remarkable and I am glad to acknowledge and commend it thus favorably."

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It Will Certainly Help You

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The remarkable sale of "The Revival" is proof of its merit and cheapness. As a collection of hymns and songs for Special and Revival occasions it is hard to match. "Life's Railroad" or "Beautiful Beckoning Hands" are either one worth the price of the book. Sent by mail for 30 cents.

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CASH ASSETS, December 31st, 1888,	$459,369.50
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CASH ASSETS, December 31st, 1890,	$551,897.82
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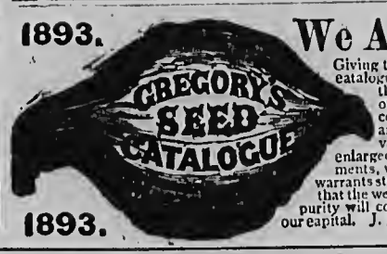

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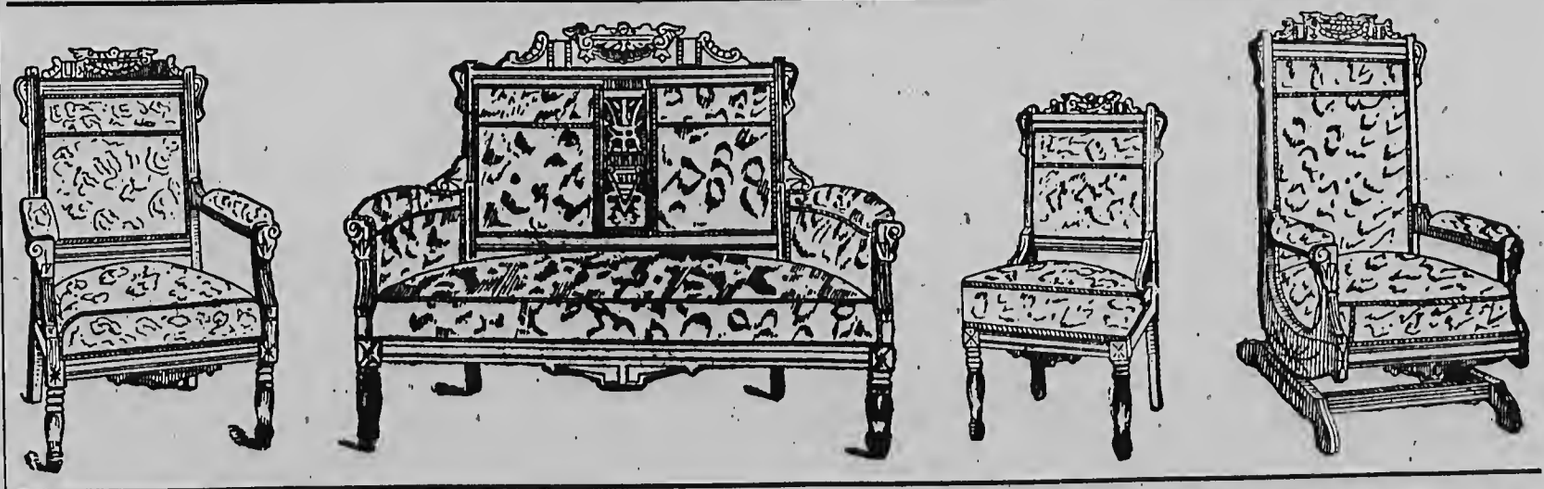

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Revs J P. Drake, M. L. Burton, J. W. Ellisoh, J. T. Murrah, W. S. Shipman, Conrad Koudsen, J. G. Sibley J. S. Parker, T. W. Adams, Bishop Key, E. F. Edgar, M. A. Waller, T. A. Luster, Will P. Jones, A. J. Jones, T. L. Lallance, R. D. Norsworthy (2), Thos. R. Markham, W. B. Hines, J. R Roy, O. L. Savage, J P. Drake, A. P. Sage, J. W. Dorman, K M. Harrison, J. W. Cobbs, H. M. Ellis (2), W. H Lewis, P. Burkett (2, G. W. Wall, W J. Ferguson, G. W. Bachman, W. J O'Bryant, W. T. Currie, S. S. Holladay, Ben. P. Jaco, J. V. Penn, J. M. Vickers, T. G Freeman, W. W. Hopper.

Messrs. A. H Richardson, T. Q Ellis, R J. McMurtree, A. M. Gibby, T. W. Pipes, Matthew Mims, G. B. Flynt, J. W. Self, Jr., J. F. Ivens, W. F. Harden, L. J. Holman, J. C. H. McKinney, W J. Jenkins, W. P. B. Tucker, Dr. S. E. Hale, S. E Coney, W. E. Advant, J. R. Owen, A. M. Mullins, J. A Leech, James Hill (2), J. H. Hubbard, W. B. Taylor, Max Magnces, A M. Allen, James M. Brooks, M. J. Flowers, D. B. Hogan.

Mesdames N. C. Sadler, H. M. Parker, S. G. Smallchoff, E A Kelley.

Miss Martha Andrews.

April 11.

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Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Flux, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complainis, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

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7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

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Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping-stones to success. It is also desirable that everyone should know that a half dollar will buy a bottle of

DICKS' MULENOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves nausea.

Ask your dealer for a bottle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Bolivar	Apr. 16
Avon	16
Greenville	26
Shelby	30
Clarksdale	May 2
Shaw and New Salem, at Poplar Grove.	7
Friar's Point	10
Coahoma	11
Selen	14

District Conference at Greenville, April 21-26.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Apr. 15, 16
Verona and Nettleton station	22, 23
Shannon	29, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	10
Prairie	13, 14
Amory and Smithville	20, 21
Athens	27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Hooston and Wesley	17, 18
Tremont	21
Buena Vista	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Belzona, at Townsend Lake	Apr. 15, 16
Kosciusko circuit, at Bethel	22, 23
Poplar Creek circuit, at Bethel	29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Enpora	18-21
Louisville circuit, at Noxupata	26
Coral Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Sidon, at Itta Bena	Apr. 15, 16
McNut, at Shell Mound	21, 23
Indianola	29, 30
Brookland, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Valden	10, 11
Leherton	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	Apr. 15, 16
Pheba	22, 23
Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Shuqualak	10, 11

District Conference meets at Mayhew station, April 27-30.

T. O. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit, at Red Banks	Apr. 15, 16
Mt. Pleasant circuit, at Union	22, 23
East Holly Springs	29, 30
Coonersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch.	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Hernando	Apr. 15, 16
Nesbit's, at Plegah	(Tues.). 18
Arkabutla, at Singleton's Spring	22, 23
Pleasant Grove, at Mastodon	29, 30
Pleasant Hill, at Loves	May 5, 7
Panola	(Wed.). 10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Toccopola	Apr. 15, 16
Oxford station	16, 17
Atlanta	22, 23
Cherry Hill	(Wed.). 26
Pittsboro	28, 30
Abbeville	May 6, 7
Baneer	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Decatur, at Centerville	Apr. 15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Pleasant Grove	18
Hillsboro, at Mt. Zion	22, 23
Neshoba, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	6, 7
Fannin, at Union	13, 14
Brandon station	15
Clarksburg, at Lodabar	16
Carthage and Walnut Grove, at O	20, 21
Montrose, at Montrose	28, 29
Marvin, at Sinai	June 3, 4
Raleigh, at Raleigh	3
Trenton, at Polkville	10, 11
Westville, at Pleasant Grove	17, 18
Homewood, at Grange Hall	24, 25

C. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Holmesville	Apr. 15, 16
Magnolia	16, 17
Beauregard	22
Brookhaven	23, 24
Summit	29, 30
Caseyville, at Gallatin	May 6, 7
Bowerton, at Rehoboth	13
Lebanon, at Pine Hill	15, 14
Wesson	20, 21
China Grove, at Sartins	27, 28
Brookhaven circuit, at Adams Ch	June 3
Providence, at Pine Grove	3
Pleasant Grove, at Pine Grove	10, 11
Adams, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25

R. A. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Martin, at Martin	Apr. 13, 16
Washington, at Kingston	(Wed.). 19
Roxie, at Beech Grove	22, 23
Learned, at Dry Grove	29, 30
S. Warren, at Bovina	May 3, 7
Utica station	(Wed.). 10
Rolling Fork, at Angnilla	13, 14
Fayette	(Wed.). 17
Meadville, at Nebo	20, 21
Sunflower, at Sharbrough	27, 28
Warren, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 13
Hermanville, at Hermanville	24, 23
Rocky Springs	(Wed.). 28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Short Creek	Apr. 15, 16
Yazoo City	(at night). 16
Jackson—Capitol Street	22, 23
Jackson—First Church	23, 23
Benton circuit, at Bowman Chapel	29, 30
Mount Olivet circuit, at Satartia	May 6, 7
Madison, at Pearl River	13, 14
Edwards	20, 21
Silver Creek circuit, at Silver City	27, 28
Tranquil, at Eden	(Wed.). 31
Pocahontas, at Tinnin's	June 3, 4
Sharon, at Lone Pine	13, 11
Camden, at Soule Chapel	17, 18
Canton	24, 25
Bolton, at Raymond	July 1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Ellisville circuit, at Laurel	Apr. 15, 16
Hebbelberg circuit, at Philadelphia	16, 17
Columbia circuit, at Hopewell	22, 23
Mt. Carmel circuit, at Mt. Moriah	29, 30
Americus and Zion, at Big Pt.	May 6, 7
Zion Church	(Sun. night). 7
Moss Point	(Conf. Fri. night). 12-14
O. Springs and Scranton, at 8	15, 14
District Conference, at Pearlington	16-21
Pearlington	(Q. Conf. 2 P. M.). 19

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. H. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

MERIDIAN DIST.—SECOND ROUND.

Leakesville, at Leakesville	Apr. 15, 16
Enterprise and S., at Stonewall (Tn.)	16
Enceita, at New Hope	27, 28
W'boro circuit, at Buckatunna (Tn.)	25
Shubuta circuit, at Quitman	29, 30
Marion circuit, at Marion	(Wed.). May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope	(Tu.). 16
Linwood circuit, at Bethel	(Thurs.). 18
Daleville circuit, at Ueion	20, 21
Binnsville circuit, at Binnsville	27, 28
Why Not circuit, at Toomsuba	June 9, 4
Landerdale circuit, at Brogan	17, 18
Meridian—Central	(Wed. night). 21
Chunkey circuit	(Thurs.). 22

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Meador Chapel	Apr. 15, 16
Slaughter, at Belsville	21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at O	29, 30
Port Vincent, at Huff's Chapel	May 6, 7
Springfield, at Springfield	7, 8
Franklinton, at Fisher's	10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	13, 14
East Feliciana	20, 21
Wilkinson, at Pisgah	23, 24
North Wilkinson, at Mars' Hill	26, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Wed, Thurs. Apr. 12, 16
Abbeville, at Prairie G.*	15, 16
Lafayette and Rayne, at R.*	22, 23
Opelousas, at Bellview	Wed., T. 26, 27
Washington, at Bethel*	29, 30
Crowley	Thes., Wed. May 2, 3
Plaquemine Brulee, at L. P.*	6, 7
Patterson and M. C., at M. C.	W., T. 10, 11
Franklin and Jenerette, at J.*	13, 14
Indian Bayou, at I. B.	Wed. 17
Lake Charles, at B. Street	Thurs. 18
Sulphur Mine, at Keener*	20, 21
Grand Chenier*	27, 28
Jack'n St. and West L., at W. L.	(T., W. 30, 31
Lake Arthur*	June 3, 4

*Saturday and Sunday.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Caddo, at Logansport	Apr. 15, 16
DeSoto, at Bethel	22
Mansfield	23
Grand Cane, at Grand Cane	24
Shreveport and Mission	30
Mooringsport, at Caddo Chapel	May 1
Anacoco and South Vernon Mission	5
Many, at Many	7
Fort Jessup, at New Hope	8
West Natchitoches, at Blue Springs	12
Cane River, at Melrose	15
Natchitoches	14
Victoria Mission, at Victoria	16
Sabine, at Bayon Scie	20
Pleasant Hill, at Marthaville	21
Red River, at Knox Point	24
Wesley, at Holly Springs	June 3, 4
Conshatta	4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Colfax, at Colfax	Apr. 15, 16
Ada, at Liberty Chapel	22, 23
Alexandria	29, 30
Dry Creek, at D. C.	May 6, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	13, 14
Montgomery	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Front Creek	June 3, 4
Melville	10, 11
Chicot, at Prairie Marroon	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Ronge S. H.	Apr. 15, 16
Rayville, at Rayville	22, 23
Winsboro, at Magnolia	29, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	25-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La Pine	6
Oakley, at Holly Grove	10, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Farmerville, at Mount Nebo	Apr. 15, 16
Tulip, at Foster's Chapel	22, 23
Sparta, at Mill Creek	29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	8
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayon	27, 28
Ruston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

Indigestion! Miserable! Take BEECHAM'S PILLS.

In the British House of Commons, on April 6, Mr. Gladstone moved the second reading of the Home Rule bill with much force and eloquence. Sir Michael Hicks Beach, replying to Mr. Gladstone, intimated that the passage of the proposed bill would plunge the country into civil war.

Mr. Hannis Taylor, of Alabama, has been nominated by the President for minister to Spain.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

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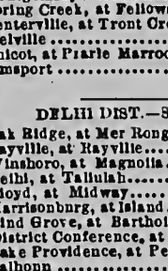
Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

NEWS OF THE WEEK.

DOMESTIC.

Tiffany & Co., the New York jewelers, will have an exhibit at the World's Fair valued at $2,000,000.

Colored men of means have united to build a hotel for the exclusive use of persons of their race at Slater, Mo.

San Francisco is the banner city for saloons. It has one such institution to every 93 persons. Albany comes next with one to every 110 persons, and New Orleans one to every 121 persons.

After a fierce parliamentary struggle the Illinois Senate, on April 6, passed the woman's suffrage bill extending the elective franchise to women in certain municipal and township elections.

Thirty-one million four hundred and seventy-five thousand five hundred and nineteen barrels of domestic beer were consumed in the United States last year—about half a barrel for each inhabitant.

On April 6 the graves of the Confederate dead in this city were decorated amid tender and impressive ceremonies. Many of the surviving veterans of the various army associations marched in the military parade on that day.

Colonel W. H. Glider proposes to make another expedition to the Arctic region. His purpose on this trip is not to reach the geographical pole, but the magnetic pole. He is now seeking funds to defray the expenses of the journey.

The National Conference of State Boards of Health was held in New York City, April 6, with the discussion of possible plans for securing a uniform system of interstate inspection to be adopted in case of an epidemic of cholera this Summer.

In Kansas women have been invested with the right to vote in municipal elections, and they had a chance in the elections of a number of towns and cities last week. In many places the women turned out and voted in large numbers, but not for women candidates.

Charles E. Hooker, member of Congress from Mississippi, who was severely injured last week by being knocked down by a cable car in the streets of Washington, is reported to be out of danger. His skull was not fractured, but he has been suffering from concussion of the brain.

The Senate has practically concluded its labors and is now waiting for an intimation from the President to bring the session to a close. All idea of passing upon the questions involved in the appointment of the three senators from the Northwest has been abandoned, and that matter will be left for disposal at the next session.

Stockholders, directors or proprietors of Sunday newspapers and Monday morning papers in Pittsburg that do any work before midnight on Sunday are to be made the defendants in the usual charges preferred by the Law and Order Society. Agent McClure, of the society, says there are about 100 warrants, more or less, out against such people.

The Secretary of the Navy has decided upon the official programme of the review of the United States and foreign ships-of-war, which, by act of Congress, will take place in New York harbor on the twenty-seventh instant. The men-of-war will be anchored in two columns, the foreign ships on the New York side. While the *Dolphin*, carrying the President of the United States, is passing between the columns that portion of the North river between the New York side and the north side all passage will be suspended.

FOREIGN.

Mexico has 23,600 miles of telegraph lines. In the last six months 205 miles of railway have been constructed, and there are now 6,831 miles altogether.

Rioting strikers at Hull, England, attacked soldiers and policemen, on April 9, who blocked their way to ships that were taking aboard their crews. Many on both sides were carried off the field seriously wounded.

With the reassembling of Parliament the debate on the Home Rule bill has been resumed, and, according to a decision reached before Easter, all the time of Parliament from now on is to be given to the consideration of this celebrated measure.

Tintoretto's famous portrait of "Venetian Nobleman," in the palace of the Doges, Venice, has been hacked to pieces. The portrait was valued at 300,000 francs. No clew to the identity of the man who mutilated the picture has been obtained.

Of Course You Read

The testimonials published in this paper relating to Hood's Sarsaparilla. They show beyond a doubt that HOOD'S CURES.

Constipation, and all troubles with the liver are cured by **Hood's Pills.**

A stir has been created in railway circles over the official decree of the Mexican government, which has just been issued, declaring the forfeiture of the concession granted Henry Gosselin for a railroad from Oaxaca to Tehuantepec. The large deposit of money which Mr. Gosselin made with the government as a guarantee that the terms under which the concession was obtained would be complied with has been ordered turned into the national treasury. The cause of the concession being canceled is the failure of Mr. Gosselin to carry out his contract promptly.

The United States has taken vigorous action in regard to the outrages on American citizens in the Turkish dominions at Marzovan and the violation of the mails of the United States legation. Secretary Gresham has cabled to Minister Thompson at Constantinople a strong expression of his views on the outrages, and demanding not only prompt reparation for the burned seminary, but the punishment of all parties found guilty in the matter. Minister Thompson is instructed that no alleged prior acts of students are to affect the rights of this government in the premises.

More Great Cures of Torturing and Disfiguring Skin, Scalp, and Blood Diseases are Daily Made by the Cuticura Remedies than By all other Skin and Blood Remedies Combined

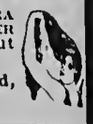
To those who have suffered long and hopelessly, and who have lost faith in doctors, medicines, and all things human, the CUTICURA REMEDIES appeal with a force never before realized in the history of medicine. Every hope, every expectation awakened by them, has been more than fulfilled. Thousands of the best physicians that ever wrote a prescription endorse and prescribe them. Druggists everywhere recommend them, while countless numbers in every part of the land say,

"WHY DON'T YOU TRY CUTICURA

Remedies? They are the best in the world." They cleanse the system by internal and external medication of every eruption, impurity, and disease, and constitute the most effective treatment of modern times. Hence, since a cake of CUTICURA SOAP, costing 25 cents, is sufficient to test the virtues of these great curatives, there is now no reason why hundreds of thousands should go through life tortured, disfigured, and humiliated by skin and scalp diseases which are speedily and permanently cured by the CUTICURA REMEDIES at a trifling cost.

Sold throughout the world. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston. "All About the Blood, Skin, Scalp, and Hair" mailed free.

For Pimples, Blackheads, Red and Oily Skin, Red, Rough Hands and Falling Hair, use Cuticura Soap.



No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by T. F. Allen Co., 365 Canal St., New York.

Derma-Royale is pure, mild and so harmless that a whole bottle may be drank without the least bad effect.

LOVELY FACES, WHITE HANDS.

Nothing will CURE, CLEAR and WHITEN the skin so quickly as

DERMA-ROYALE

The new discovery for curing cutaneous affections, removing discolorations from the cuticle, bleaching and brightening the complexion.

THERE NEVER WAS ANYTHING LIKE IT.

It is as harmless as dew and so simple a child can use it. It is highly recommended by Physicians, and its sure results warrant us in offering

$500 REWARD.—To assume the public that merits we agree to forfeit Five Hundred Dollars CASH, for any case of pimples, blotches, moth-patches, brown spots, black spots, blackheads, ugly or muddy skin, sunburn, redness, freckles, tan or any other cutaneous colorations or blemishes, (excepting birthmarks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to any one whose complexion no matter in how bad condition it may be, will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large eight-ounce bottle.

Price, $1.00. EVERY BOTTLE GUARANTEED.

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The late fire makes no change in our ability to supply our large trade.

Christian Advocate.

VOL. 40.—NO. 16. NEW ORLEANS, THURSDAY, APRIL 20, 1893. WHOLE NO. 1913.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Great Exposition.

Standing on the platform just in front of the Administration Building, in the presence of all the people who can crowd into about six acres of ground, President Cleveland, on May 1, will touch the button which will formally open the great Exposition. Mr. Cleveland will be accompanied by his Cabinet, by officers of the army and navy, and by representatives of the foreign nations participating in the Columbian Fair.

The President will reach Jackson Park on a special train the morning of the opening day, and on the same night, it is calculated, he will return to Washington City. During the hours intervening between the ceremony and the departure of his train, he will drive about the park and Midway Plaisance in an open carriage, giving all the people who throng the various portions of the grounds an opportunity to cheer the national executive.

While, on May 1, the formal opening of the Fair will take place, and the gates will swing to admit the visitors from the various parts of the world, who will be present to behold the nineteenth century's tribute to the arts and industries, yet, nevertheless, it is almost beyond peradventure that the great Fair will be, at least, thirty days later in getting its exhibits put in shape. Astounding progress will, doubtless, be made in the next three weeks, and it is possible that with the exception of some of the foreign exhibits unavoidably delayed, perhaps the Liberal Arts Building and one or two of the State exhibits, the Fair will be in presentable shape. The picturesque incidents of the Exposition located on Midway Plaisance are the rising phenomena from the recently barren and dreary plane. Greeks, Japs, Cavanese, Esquimaux, Malays, Arabs and Chinese are fluttering in strange tubes in picturesque dress about the White City, and their habitations, occupations and games are becoming familiar to the eyes and ears of Chicago's citizens.

The fifty handsome women from Europe, gathered with care from France, Greece, England, Austria, Switzerland and various other nations, decorated by Worth in elegant wardrobes, are here, and will shortly be located in the building being erected for them near Jackson Park. At Tattersall's, on Dearborn street, near Sixteenth, are quartered the 250 British soldiers who are to illustrate during the Fair the Grand London Tournament, which has of late been patronized so extensively by the English aristocracy. Eighty of the best trained India artillery horses accompany the party. During the Fair there will be gathered in the Tattersall's daily exhibition of skill in riding, and use of the gun and sabre, and difficult and dangerous feats of artillery service.

On the twenty-ninth of April the Liberty Bell will arrive from Philadelphia. It will be brought to Chicago on a special train, and will make many stops along the way, where ovations will be given to the veteran proclaimer of liberty.

The Pacific Coast States are going to come out of the Exposition with many laurels. First, probably, on the list will be California, whose beautiful and costly building we have already noted. The exhibits now being placed show that the Golden State has gone into the great Exposition to make a bid for investors and immigration, which the people who have "eyes to see and ears to hear" will be compelled to heed. With pictures of the marvelous scenery of the State by local artists, contributions of the wonder-worker, irrigation, she will do much during the next six months toward securing early advancement of her business.

Oregon, not being able to place her exhibit in a structure of her own, will lose much of the effect of her appropriation. A splendid collection of her products of the farm and garden, her school exhibits, and an attractive, though not large, mineral collection, will be scattered throughout many buildings.

Washington has a unique and typical structure, the foundation being of fir and cedar logs, arranged as in the old-style log cabin. She will have the interior filled with fruit, the equal of California's display, with as much and richer ore than Montana will show, and wheat and corn as extensive as Kansas or Nebraska will send, and of superior appearance.

Idaho appropriated but $30,000; yet she has been so cheerfully aided by her people, individually, that not only has she, with this small sum, provided one of the prettiest buildings upon the grounds, but has also decorated the same admirably. Idaho will distribute some elegantly illustrated literature of the State. The volumes are handsomely bound, and the pictures contained therein are gems of the engraver's art.

Besides the official exhibits, and, perhaps, of equal importance therewith, is the State Headquarters Clubs. Nearly all of the Northwestern States, together with California, Montana, Wyoming and Utah, are arranging to establish club houses for the entertainment of visitors from their respective districts. As a medium of advertising the advantages and resources of the States, and the hospitality of the people, together with the accommodation of strangers in Chicago, no better medium has been inaugurated. During the heat of the day and the cool of the evening these club houses upon the boulevards will be centers of interest, and much good will, doubtless, flow from their proper maintenance.

Montana has a brown stone mansion on Michigan avenue, near Twelfth street; California has a four-story brick near Thirteenth street, Oregon will open up in a handsome building opposite the California house, and Idaho and Wyoming are now negotiating for locations in the same district. Just now the club houses and their decorations are receiving more attention than the exhibits.

Many of the flimsy hotels built by the speculator upon the contributions of intending visitors to the World's Fair have fallen. This makes the third to fall prey to the sportive Michigan breeze. Two others burned a few days ago. The papers of the city say many more of these structures are liable to tumble without warning, and admit fire escapes are entirely missing, or faultily constructed in still others. It is in such structures as these the visitors from different places are many of them being located by Boarding House Bureaus and Visitors' Organizations. Too much care can not be exercised by parties intending to visit Chicago in the matter of accommodations. While there are many houses willing to entertain during the Summer, many of them, because of the character of the buildings, their situation, or the character of the occupants, will be found to be entirely undesirable. Every person should arrange in advance for accommodation, and, as far as practical, utilize the knowledge of the commissioners of their States, or the State Headquarter Organizations, having local responsibility for the character of the entertainment afforded.

N. B. C.

Chicago, April 10.

Letter from Georgia.

MR. EDITOR: "What shall I render" unto you for your kindness in coming to me every week with an interesting budget of news concerning old friends? Shall I write you a gossipy letter about happenings in this part of the world? Macon has had a number of protracted meetings recently. The First Presbyterian Church and three of the Baptist Churches have had good meetings, though the number of accessions was not very large. Two of our Methodist Churches have had very successful meetings. Two others have meetings now in progress, while still another will begin a meeting next week. In the meeting now going on at First Street Church, the pastor, Rev. T. M. Christian, is assisted by Rev. Dr. Leftwich, of the Tennessee Conference. This meeting gives promise of large results. Successful meetings have been held in Augusta and Savannah. Meetings of remarkable power are now in progress in Atlanta. So you see that the Lord is fulfilling his promise, "Lo, I am with you alway."

I have had my pulpit filled recently by two distinguished visitors. Rev. D. L. Anderson, of Soochow, China, preached for me at the morning service a few weeks ago, and at night lectured on "Mission Work in China." Both discourses were much enjoyed. Bro. Anderson will return to China in August. The next Sunday we were very much delighted to have the genial Bishop Fitzgerald with us, albeit we would have enjoyed him more if he had consented to preach at the morning service. At night he favored us with an excellent sermon from the text, "Stir up the gift that is in thee." At the close of the service we organized an Epworth League of sixty members, which number has been since added to.

Yesterday I participated in a very unique service, namely the dedication of a hospital, or rather a hospital annex to the South Georgia Conference Orphans' Home. The history of this movement is this. During the past Winter Mr. R. P. Dunan, a Methodist man from Baltimore, came to Macon on business, bringing with him his invalid wife, as he had done for three Winters previous. On the twenty-third of January she died. Mrs. Dunan, being a devout disciple of him who "went about doing good," expressed during her last illness a wish that her husband would do after her death what she would like to have done had the opportunity been granted—make a contribution for the relief of the needy orphans of Macon. This hospital attachment to the Orphans' Home is the outgrowth of that wish of the dying woman. Having obtained permission from the Board of Trustees, Mr. Dunan had two apartments in the Home fitted up for hospital use in most superb style. Everything that can be needed in a hospital is there. The cost of fitting and furnishing is estimated at about $2,000. In addition to this Mr. Dunan has turned over to the Board $500 as an endowment fund, the interest on which is to be used in furnishing medicines and other supplies perpetually.

The dedication exercises were as follows: First, there was a presentation address in behalf of Mr. Dunan by Dr. W. C. Bass, president of Wesleyan Female College. This was responded to on the part of the Board of Trustees by Hon. Walter B. Hill, one of the leading lawyers of Macon and of Georgia. Then came my part of the programme, the reading of the parable of the Good Samaritan, prayer and the formal dedication. The exercises were interspersed with music furnished partly by the Mulberry Street choir and partly by the girls of the Home.

It is to be hoped that Mr. Dunan's example will be contagious. There are thousands of our Methodist people who could imitate the Master in works of this sort without denying themselves of a single luxury. Ought they not to do it? In this matter of Orphans' Homes, Georgia is ahead of Mississippi. To say nothing of what other churches are doing, each of the Georgia Conferences has a home which it supports. May God speed the Mississippi Conference in the movement which she inaugurated at last session looking in this direction!

The General Assembly of the Southern Presbyterian Church will convene in Macon in May. Its session may be held in Mulberry Street Church, as the First Presbyterian Church, which had been selected for the purpose, is undergoing repairs, and possibly may not be ready in time. I have just returned from a trip to Uncle Sam's most southern province—Florida. The occasion of my going was an invitation from an ex-Mississippian, Rev. T. C. Bradford, to lecture in Monticello—his present pastorate. I went via the Georgia Southern and Florida railroad as far as Lake City. Here I spent twenty-four hours before going on to Monticello. This is a beautiful little place of probably fifteen hundred inhabitants. It takes its name from the numerous lakes in the vicinity, two of which lie, at least, partly within the corporate limits of the town. Here you realize that you have really traveled southward, for orange trees abound, every residence having at least a few of them in yard or garden. The orange is not produced here, however, so abundantly as in regions further south. Lake City claims the distinction of producing the finest cigar leaf tobacco grown anywhere on the American continent. The pleasure of my stay in Lake City was greatly enhanced by attentions on the part of Rev. J. P. DePass, of the Florida Conference, who is superintendent of the State Experimental Farm, and also professor of scientific agriculture in the State A. and M. College, located at Lake City. A delightful drive behind his beautiful ponies gave me a better view of the place than I would otherwise have had. I reached Monticello on Saturday night and remained until Tuesday afternoon, preaching on Sunday morning and lecturing on Monday night. I found Bro. Bradford and family in good health and delighted with Florida. Monticello has, I suppose, about two thousand inhabitants. It is quite a pretty place and remarkably healthy. It has a good-sized hotel which was built for the express benefit of Winter guests from the North. Our church in Monticello is a gem of its kind. It is of Gothic architecture, is built of brick, and has a separate Sunday-school room sufficiently large for the needs of the congregation. It was most tastefully decorated for the service on Sunday, which happened to be Easter Sunday. During my stay in Monticello I was domiciled in the home of Mr. H. Perkins, to whom and to his delightful family I am indebted for many kind attentions.

W. C. BLACK.

FROM THE WORK.

Rev. C. R. Seward, Indian Bayou, La.: "The Lord is blessing us here. Have been holding an itinerant prayer meeting three and four nights in the week. Results: Seven conversions, ten have joined the church, several backsliders reclaimed, the members are talking religion, and a good many sinners are asking for the prayers of the church. Pray for us, that the blessed Savior will pour his spirit on us."

Rev. J. A. Parker, Homer, April 6: "Meeting still going on. The revival is thorough. The entire community is stirred on the question of religion. The revival has taken on a strong anti-saloon sentiment. It looks as if these pests are to be driven out as one of the results. The good work has been largely in the church. Thirty-two days' work, twenty additions, and a still greater number converted. The fruits will fall to all the churches in town. Bro. Blocker has labored, but not in vain. The end is not yet. Pray for us. We have called off for two days."

Rev. W. H. Sanders, P. C, Duncan and Hillhouse, North Mississippi Conferences: "Our second quarterly meeting convened at Hillhouse on April 9. Bro. J. A. Randolph, our presiding elder, was with us, and preached a delightful sermon at eleven o'clock A. M. Since we came to our work after Conference we have organized two new Sunday-schools and reorganized two, and have one which has continued through the Winter season. The total membership of our Sunday-schools in the charge is one hundred, and that of the church is eighty-two. We ordered $15 worth of Sunday-school literature since Conference, and have raised $10 on the collection ordered by the Conference, and $16 pledge money. We have organized one church since Conference, with a membership of four. We have ordered three church registers, and now we have a complete and accurate roll of the membership of the circuit. We need two new churches and a sweeping revival throughout this charge, and are praying and working to that end."

Rev. Geo. H. Lipscomb, Carrollton, Miss., April 1: "For more than a month we have been looking forward to the coming together of the preachers of the Winona district in our midst. Three times a day we have prayed that they might come in the spirit and power of Elijah's God. This morning, with a heart full of praise and thanksgiving, I write. Our prayers have been answered. For two days we have sat together in heavenly places, and verily our hearts have burned within us as we have talked and prayed over our Master's work, and, above all, have realized his presence in our midst. The church in Carrollton will not soon forget the visit of these men of God. Our prayers shall follow them to their fields of labor, asking God to give them many, many souls during this Conference year. We will begin our meeting on to-morrow, April 2, and we ask your prayers, and the prayers of all who see this notice, that the same Spirit who has so richly blessed us may abide in our midst, making bare his arm in the conviction and conversion of many precious souls. Bro. L. M. Lipscomb will be with us on Monday. Pray for us, and may the blessing of God abide with you."

Rev. H. W. Van Hook, Linwood circuit, April 7: "The egging through which I have just passed will long be remembered by the preacher in charge of this circuit. Only sixty-three dozen and nine eggs were used, but fortunately only three eggs broke. My people knew a pounding would be out of place, as I am but a single man (at present), so they egged me when I mentioned the cause of our Conference claimants. This method of taking a collection was a little trying upon nerve and muscle, as my horse very plainly showed that he objected to eggs, and my circuit being thirty miles long; but walking was good, and it required only two weeks to rob the 'Methodist preacher's bird.' As a result of this experiment, the assessment has been paid in full. We hope to take a collection of spring chickens before long for the cause of missions. Some of my lady members have already set apart one out of every five hens as a 'missionary hen.' So our missionary collections will be full if the hawks give us half a chance. We are praying and expecting God to bless our entire circuit throughout the year."

Rev. F. B. Ormond, P. C., Why Not circuit, Mississippi Conference, April 5: "Our first Quarterly Conference convened at Why Not on March 4. While there was not a steward present, we had a very pleasant Quarterly Conference. This is a new circuit, and a hard one; covers a vast deal of territory. I have held one series of (night services) meetings this year. These meetings were held at Toomsuba, beginning just one week and one day after the destructive cyclone of March 3. These meetings, I think, were a blessing to the good people of Toomsuba. Resulted with one accession to the church. While the cyclone swept most of the town to destruction, it is gratifying to know that the people recognize the hand of God in it all—his power to destroy and to protect. Our work, generally, is not in as good condition as we would like to see it; but I am not discouraged. I realize there is plenty of work to do, for if a Methodist itinerant preacher don't find enough work to keep him busy, he may accidentally—or from some other cause—fall into mischief. We hope to have some new church-buildings to report on our work this year. I will try and give you an idea of what I have done since Conference, and then you can judge for yourself as to whether I have been very busy or not since Jan. 1. I have traveled 700 miles, preached 33 sermons, and made 150 pastoral visits, beside studying on my Conference course, etc. Our collections ordered by the Annual Conference are coming up very well, but the work is considerably behind on the collection for ministerial support. However, we hope to raise every cent of our assessments, and we expect to do so. God bless the ADVOCATE! Pray for me, brethren, that I may do these people good this year, for this is my first work, and I desire to make a record that will be near the front in the next Annual Conference."

Rev. J. N. Tucker, P. C., Learned, Miss., April 3: "Yesterday—the first Sunday in April—was a day long to be remembered by the writer and the good people of Dry Grove, Miss. As the readers of our ADVOCATE know, Dry Grove was placed on this circuit as an appointment at our last Annual Conference. Since my arrival here I have undertaken the work in good faith; looked up every Methodist in reach of the place, besides visiting others regardless of religious inclinations. At my first appointment I was greeted with an appreciative audience, who expressed themselves as delighted with having regular preaching this year. In March I suggested my desire to hold an 'all-day' meeting in April, if they were so disposed, which, it seems, met with universal approval. So yesterday, when I arrived, I was pleased to find a large congregation gathered at the Episcopal Church, which, I must say, was secured for our use by the members of that church voluntarily on their part, for which we are very grateful. After a few songs and opening exercises I delivered an address on the history of Methodism. Afterwards I opened the door of our church, when one gentleman presented himself for membership, and some others, being members, to organize a church. When dismissed we partook of a most sumptuous dinner. At two o'clock P. M. we opened the evening service with singing, participated in by persons ranging from childhood to old age. At the conclusion of the service I again opened the door of our church, when a young lady came forward for membership, and still others, to be among the first to organize a church here, which we accomplished with six members, two others as candidates, and others to follow at our next meeting, which will be the fifth Sunday, and Saturday before, in April, it being the time and place for our second quarterly meeting, when we expect greater things of our God. Pray for us."

Rev. Eugene Johnson: "The Pastoral and Theological Society of the Sardis district, North Mississippi Conference, convened at Courtland, April 6, 1893. Rev. H. C. Morehead, president, and Rev. B. P. Jaco, secretary, were at their posts of duty. There was a larger attendance of members, and more papers read on the different topics, and a more liberal discussion following the reading, than at any previous meeting, indicating an increase and interest in the society. The following visiting brethren cheered us by their presence and edified us by their speeches: Rev. J. W. Chambers, agent of Millsaps College; Rev. T. J. Newell, president of the Grenada Collegiate Institute; Rev. G. W. Bachman, colporter and Sunday-school agent of the North Mississippi Conference; Revs. J. L. Cooper and J. A. Lee, pastors of the Cumberland Presbyterian and Baptist Churches of Courtland. The spiritual fervor that pervaded the entire proceedings, interspersed by hallelujahs and shouts of praise from hearts overflowing with joy, clearly evinced the presence and power of the Holy Ghost. Penitents presented themselves at the altar for prayer, and three persons sought membership in the Methodist Church. I think I am safe in saying that all the members of the society and many of the visitors were inspired with a desire for, and received an impetus toward, a higher life of practical godliness. Special emphasis was given to the doctrine of sanctification and complete consecration as taught by the Bible and repeated by our church. The society requested Bro. Jaco to furnish the NEW ORLEANS CHRISTIAN ADVOCATE his paper on 'The Epworth League' for publication. After the reading of this paper it was resolved that each pastor in the district organize a League in his charge, and employ all his energies to keep it in active operation. After a resolution of thanks to Courtland for her royal hospitality, the society adjourned to meet in Sardis next October."

Rev. T. S. West, Jackson, Miss.: "We are getting along smoothly at Capitol Street, Jackson, Miss. As soon as the people get over their regrets at losing their former pastor, I hope to get some hold upon their affections, that I may turn to their good. By the way, I hear that Carlton believes they have the biggest preacher in the Conference. They are astonished at their good fortune. They regard Bro. Cooper's spell of sickness as providential. I have been down to Hazlehurst, and I find the people there believing the same thing about Bro. Cooper's illness, only that the Providence in the matter was decidedly in their favor. I went on down to Wesson, and found the people there greatly in love with and loyal to our itinerant system, and they are humming the old song, 'It gets better further on.' They are willing now, however, for the system to let up for awhile, and leave things just as they are. Two or three said to me, 'We hated to give up Sister West, but we are mighty well pleased with our new Sunday-school teacher.' The postmaster said, 'We thought we would miss you, but the place is so well supplied that you are not missed at all.' The loss was mainly meat and hair. At Crystal Springs they have a regular gum log. When he settles there is no moving him until the statute of limitation gets the leverage beneath him. They say he sometimes uses the curry-comb, often the brush, and always good feed, and his flock keeps vigorous and growing. At Terry they think they have a young Bishop. The faithful pastor at Pocahontas is on double duty. He spends his odd hours as a student at Millsaps. My young friend at First Church, Jackson, is filling the bill completely. I hear of his visiting around among the very poor that can't attend church often. Well, I suppose I have written enough about Capitol Street Church. I might add I took in three members yesterday on profession. This makes twenty-seven names added to the roll this year. I also baptized three children yesterday."

A HEART'S YEARNING.

"Lord, all my desire is before thee." Psalm xxxviii, 9.

"He shall give thee the desires of thine heart."—Psalm xxxvii, 4.

Master, my *heart* is out of tune!
A poor, discordant thing:
With chords that do not chime aright,
And notes that falsely ring:
With many a harsh and jarring tone,
And many a broken string.

Master, my *will* is out of joint,
A feeble, fluttering thing;
It can not reach the azure heights
Of thy sweet will, my King;
But, striving, faileth evermore,
Like bird with broken wing.

Master, my *life* is out of touch
With thee, the Risen One
A streamlet severed from the sea,
It floweth sadly on,
No tide of resurrection life,
Flooding its waters lone.

Master, I kneel before thy feet,
With empty heart and hand;
Save for the fire of longing, Lord,
Which thou hast lit and fanned,
I scarce have words to tell it thee,
But thou will understand.

To thine own golden key-note, Lord,
Tune thou this heart of mine!
And shape my will's poor wavering flight,
Till it be one with thine,
And dwell within me till I reach
The Father's house divine.

—*Selected.*

"A Pure Church."

"A Pure Church" is the title of an article by Rev. R. J. Jones recently published in the ADVOCATE, in which he seems to lose sight of the fact that the question is not what this or that one believes or has to say about joining the church or the enforcement of discipline, but what we, as Methodist preachers, are required and pledged to do in receiving members into the M. E. Church, South, and in enforcing its discipline, and, therefore, no wonder that in his mightiest effort to discount the obligations of our preachers, he has involved himself in an inextricable predicament. Listen to his own words in speaking of him who enforces discipline: "He may guard, with sacred care and fiery zeal, the rules of the church, and with his sword cut off the rebellious hand laid upon them. This would rid the church of the 'publicans and harlots,' the openly wicked, but the horde of 'Pharisees and hypocrites,' if they be in the church, would remain. Christ gave preference to the former, and recognized them as being much nearer the kingdom of heaven. There is but little hope from this of a pure church; and if the necessity of a pure church is as great and far-reaching as some seem to think and urge, and this prescription is the only means of obtaining it, then we can only say, 'Be merciful to us sinners.'"

In this declaration of his he classes himself with the "publicans and harlots," for he says that the enforcement of discipline would rid the church of them, "the openly wicked," and then adds that if this be the only means of obtaining a pure church, "then we can only say, 'Be merciful to us sinners.'" Be merciful to what sinners? The "publicans and harlots, the openly wicked," so he himself says; and is it not plain enough that he classes himself among them when he says, "Be merciful to us sinners?" It is, and no wonder he is opposed to enforcement of discipline since, in his judgment, his class only would most likely suffer severance from the church.

Now, let us see what we Methodist preachers have pledged ourselves to do. Before we were admitted into the Conference we were asked, "Will you especially observe the following directions?" (Discipline, page 91) and among the many directions given is, "And do not mend our rules, but keep them; not for wrath, but for conscience sake," and we promised that we would observe this direction.

Now, let us see what our rule for taking persons into our church is. Discipline, page 124, the following question is asked, "How shall members be received into the church?" "Ans. 1. When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins, and also of genuineness of their faith and of their willingness to keep the rules of the church." "Ans. 2. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form." "The prescribed form" is Discipline, page 271, Section 4, which we need not quote.

Having noticed our rule concerning the reception of members into our church, let us now notice some of the rules concerning them after they are members. Discipline, page 104, paragraph 281: "But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgment of the fault and promise of amendment, the person may be borne with; otherwise, the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality." Discipline, page 161, paragraph 276: "When a member of the church is under report of immorality, or accused thereof in writing signed by a member of our church, the preacher in charge shall appoint a committee of three discreet members, who shall investigate the report or accusation. If, upon investigation, they judge a trial necessary, they shall see that a bill of charges and specifications is prepared, and appoint a member of the committee, or some other member of the church, to prosecute the case." Paragraph 277: "Upon the presentation of such bill of charges the preacher shall appoint a committee of not less than five, nor more than thirteen, before whom the accused shall be duly cited to appear, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole church for trial."

Now, let those who oppose doing what they have promised to do state their reasons, if they choose to do so, and let them do what they can for a change in matters; but let them be sure to avoid trying to put those who are trying to do what they have promised in a false light before the people.

ISAAC L. PEEBLES.

Christian Education.

Christian education is, of necessity, threefold in its nature, having for its object the development of man in his entirety—body, mind, and heart. This is one of the many beautiful characteristics of our holy religion—it undertakes to save the whole man. I know of no other religious system that attempts so much. All others than the Christian religion are defective in that they develop certain faculties to abnormal proportions, leaving others of equal importance to perish and die. The Christian religion calls nothing little that God has made. Wherever it discovers a trace of his creative presence it begins at once to dig, expecting to find something valuable just beneath the surface. This expectation has never been disappointed. God delights to honor those who manifest an interest in his handiwork. Every leaf turned in the volume of research reveals some new and beautiful fact. There is no other volume so interesting. When the thoughtful mind once takes it up, it never puts it down. I was about to say until it is finished; but, blessed thought! its pages are not numbered. They are like the innumerable hosts of the redeemed—more than any can number. We shall, doubtless, travel along this line of discovery through the unnumbered ages yet to run. At any rate, this is the purpose of Christian education—to save man from the things which destroy him, and to the things which bless him; to discover to him what he *really* is and what he *may* be, what he may know and do; to turn his face Godward, heavenward, and gloryward; to give him a holy impetus in that direction, teaching him that every discovery he may ever make will be rich in quantity, precious in quality, and beautiful in finish.

Christian education has another object in view—that of eliminating every factor of selfishness from the human heart. It acknowledges the fatherhood of God; it recognizes the brotherhood of man. On its calendar is a place for the holy Sabbath; in its sanctuary a receptacle for the Word of God.

Christian education differs from secular education in that it clings to the entire man for Christ's sake, insisting on the development of every God-given faculty belonging to him for his own dear sake, while secular education insists on developing only such faculties of body and mind as may be used, cat's-paw-like, in dragging money from the hot embers of commerce. She cares nothing whatever for the man as such, just so he knows how to run her business. If he understands telegraphy, typewriting, shorthand, and the like, he is in demand. If she insist on sobriety, it is in the interest of her business, and not the man. That a thorough business education is of incalculable value no thoughtful mind will deny; but that the making of a *man* should stop here—the very thought is pitiable enough, and yet it must be extensively and favorably entertained, judging from the character of an alarming per cent. of the business men in this commonwealth; men of *princely* carriage, with brilliant minds—skilled accountants—whose morals are below the level of the common herd of mankind; giants in business, pigmies in morals. This fact is as sad as it is true, the lives of the men themselves being witnesses. To save such men from such one-sided development and its consequent evils is a divine mission. Such is the purpose and such the mission of Christian education.

Who will take the lead in this *soul*-saving and *man*-saving process of education? The State could not if it would, for the simple reason that too many of her representatives stand themselves directly in need of just such development. The blind can not lead the blind. If she could, it would not be the best course to follow, for the reason that the church herself needs the reflex effect for good which such a work always produces. Large donations from single individuals can not maintain a regular system of Christian education, because there is too much uncertainty about it with reference to amount, time, and direction.

Again, if such donations tend to encourage the church at large to depend on such a course, the effect must be to dwarf the spirit of liberality among the masses.

Finally, if the church would encourage Christian education, she must insist on the individual membership taking an active part in the building and maintaining of such schools as can be trusted to develop and save the students *in toto*; clinging to and cultivating all that God has given them for the sake of the students themselves, and not simply the business they may follow.

R. M. EVANS.

"Is the Devil Black?"

In the ADVOCATES of March 23 and 30, Dr. Julien C. Brown, under the caption, "Is the Devil Black?" attempts to wipe out the foul blot which history has left upon the name of Judas Iscariot. The Doctor bases the eloquent defense which he makes for his client upon the ground that behind the deed there was a motive which if not entirely blameless was, at least, excusable.

Surely no one with the spirit of him who mingled with his agonizing groans upon the cross the prayer, "Father, forgive them, for they know not what they do," could object to the mantle of charity being thrown over the hideous moral deformity of his betrayer. But it seems to us that the Doctor has endeavored to tear in shreds one of the purest characters of sacred history, and out of these shreds has endeavored to manufacture such a mantle for Judas. While he claims to be the only defendant that Judas has found during the eighteen and a half centuries which have elapsed since the night of the betrayal of the world's Redeemer, he seems to us to occupy the unenviable position of being the first Christian writer who ever cast a slur upon the spotless character of him who was nearest his Lord; one of the trio selected to tread with him the transfiguring heights of Hermon and the Gethsemanean vales of grief, and who was the honored recipient of the apocalyptic vision on the Isle of Patmos. When we read in the Doctor's first article the statement, "If during (referring to Judas' treasurership) all that time there was any peculation, any misuse, embezzling or squandering of their funds, no mention is anywhere made of it. Neither is it intimated at any time that any of them suspected him of either dishonesty or avarice." It seemed to us to clash directly with inspiration. We waited anxiously for the second article to see how he would reconcile these words with John xii, 6. We were not disappointed, for in the Doctor's second article we find a passage which we suppose he intends as explanatory of his seemingly plain contradiction of Scripture in the above quotation:

Here it is: "A loving, but ambitious mother was sent, perhaps at the suggestion of her sons, James and John, to ask of Christ that one might be exalted to his right and the other to his left hand in the new kingdom. Observe here—it was this same John who later called Judas a thief, and it was he and his brother who proposed to call down fire from heaven to consume the inhabitants of two Samaritan villages. If Judas was ever possessed of so diabolical spirit as that, no mention is made of it, and we are tempted to believe him a better man than the one who so violently charged him with dishonesty."

We do not know what theory of inspiration the Doctor holds. We would indeed like to know what theory he can consistently hold with such sentiments as are expressed in the above. Surely it can not be the theory of Paul and Peter as found in II. Tim. iii, 16, 17, and II. Peter i, 21.

Being a tyro in theology, we would ask what kind of "biblical criticism" is this? We are sadly perplexed. Here is a plain statement of a book which we have been taught to believe as written under the inspiration of the Holy Ghost, and here is a doctor of divinity of the nineteenth century pronouncing this statement as a violent charge of dishonesty, and saying that he is tempted to believe the accused a better man than the accuser. We believe the tendency of this kind of interpretation of Scripture to be dangerous in the extreme. When we lower the writings of this evangelist to the plane of uninspired history, and begin to look for the personal prejudice which may lie back of his statements of fact with reference to character, we are taking a liberty which smacks of the irreverence of infidelity.

When the Methodist student of theology turns from Wesley, Clarke, Watson, Raitton, and other standard theologians of our church, to the emanations of the Methodist press of to-day, he finds many strange things. But we have ceased to be surprised, and hold an attitude something like that of a parrot which we heard of when a boy.

"Poll" was sitting in an upper room where a lot of gentlemen were spending a social evening with their cigars. Ever and anon when a story was finished some one was heard to say, "And what comes next?" It chanced that under the room where they were there was a magazine of gunpowder. Late in the evening a lighted match found its way through a crevice in the floor to the powder below. An explosion ensued. Later the parrot was seen at some distance perched on a fence minus his feathers and black with powder, croaking, "What comes next?"

TYRO.

New Orleans Central W. C. T. U.

All know something of the temperance work that the women of this country are doing, and of the great temperance temple in Chicago to which the women of the world have contributed. No small sum has been raised through the medium of mite-boxes, which have been distributed in the different unions, and in which each woman is supposed to drop a penny each day for a year.

Not to be behind, we, of the New Orleans Central W. C. T. U., sent for mite-boxes a year ago and gave them to whoever felt like giving her mite in that way. The first box was filled and sent to Chicago in July by Mrs. O'Dowd, a lady seventy-three years of age, and an earnest temperance worker so far as her age and strength will permit. A few weeks later Mrs. Dalton had her mite of three dollars and sixty-five cents ready for the temple. Mrs. Dalton is the mother of our excellent president, Mrs. Zahle. She was a member of the first organization of the W. C. T. U. in the city about eighteen years ago. She is now an aged lady, and has been blind for years, but says she "can still work for temperance."

On last Thursday evening we had a delightful entertainment and opening of the mite-boxes at the home of Mr. and Mrs. Zahle. As only a part of the boxes were brought in, we realized but about one-half of what we had hoped for, having promised ourselves to give one hundred dollars. We have now to our credit fifty-four dollars. Mrs. Dalton had her second mite-box more than full, both of her contributions amounting to eight dollars and ninety cents. Mrs. J. N. Mackie also brought her second box.

If it will afford any of our friends pleasure to make us small donations, they will be as gladly received.

We wish all our members and friends could have enjoyed Thursday evening with us. Our thanks are due, not only to Mr. and Mrs. Zahle for a very pleasant time, but to Miss Zahle, Miss Helen Rickey and Mr. and Mrs. Allen for delightful music, and to Miss Baer for charming recitations, and to the ladies for the refreshments to which was given ample evidence of their excellence.

WHITE RIBBON.

"Facilis Descensus Averni: Sed Revocare—"

Dr. Stuckenberg, in the European department of the *Homiletic Review*, for January, 1892, as quoted in the *Review of Reviews* for March, 1892, page 224, says the influence of the Roman Catholic Church "outside of its own borders is chiefly spent in promoting Romanizing tendencies in Protestant Churches;" and that "the growth of Catholicism has been political and social rather than numerical;" and that "the Jesuits have got a controlling hand over the church, and Jesuitism is now the dominant factor."

In 1892 the *Nashville Christian Advocate* contained the following item: "Ritualistic practices in the Church of England seem on the increase. The following statistics show the advance since 1890: 'In that year the names of 3,138 churches were given in which the "Eastward Position" was adopted. This year the number is 3,918. Ten years since it was only 1,662. In 1890 "Altar Lights" were burned in 1,402 churches; in 1892 the number has risen to 2,048. Popish vestments were two years since worn in 707 churches; this year in 1,029. In 1890 incense was burnt in 135 churches; this year the number is 177. Ten years ago it was nine.'"

In 1892 Dr. I. G. John, corresponding secretary of the Board of Missions of the M. E. Church, South, of his own notion and without authority, scattered "Easter programs" for church and Sunday-school broadcast over the land and exhorted our people to su "Easter" observance and a missionary collection. In 1893 this same Dr. John and a few others of the Executive Committee of the Board of Missions, at the request of their wives, attempted to authorize the Woman's Board of Missions to set apart the so-called "Easter" as "Woman's Day;" and the Rev. E. R. Hendrix, D. D., LL.D., a Bishop in the M. E. Church, South, without warrant of law or the shadow of right under our Book of Discipline, sends to every preacher throughout our connection a circular calling upon them to observe "Easter" and take up a collection for the Scarritt Bible and Training-school. The church papers, including even the *Sunday-school Visitor*, join in the laudation of "Easter;" and the *Woman's Missionary Advocate*, for April, 1893, pages 307-310, contains a pathetic little story in advocacy not only of "Easter," but also of *Lent!* Now for the "Popish Vestments," and the "Right-Reverends," the "Altar Lights" and the "Eastward Position," the "Auricular Confession" and "Absolution!" Let us be genuine Romanists and not Methodist monkeys.

And we are warned against attempting to purify the church by raising the standard of membership, lest our *numbers* should not increase; or by enforcing the laws of the church against any offenders at all, because some hypocrites are too sharp to be caught, ministerial vows to the contrary notwithstanding. And we are told the true church can not be contaminated, no matter how many scoundrels may be enrolled in the membership of the visible church! What a fool Martin Luther was! and what a terrible blunder—worse than a crime—was the Protestant Reformation!

And the preacher who goes gunning must not load his gun with small shot—*just blank cartridges!* make faces and turn somersaults according to ancient Chinese military tactics! Be pathetic and æsthetic. Fill the houses of worship with flowers—thornless roses—and the church registers with the names of people who know nothing about religion and care less, who make vows only to trample them under foot, and commit perjury before God and glory in their infamy. Look on, O ye ministers of God! but lift neither voice nor hand to turn the tide. Propbesy smooth things. Part your hair in the middle, perfume your handkerchiefs and the paper on which your little sermonette is written with perfumed ink. Let the æsthetically disposed women adorn the churches with garlands of flowers and caged canary birds (*a la* Tuscaloosa); wind up your Sunday-school entertainments with a dance; and let "periodical piety" atone for habitual impiety; "but know thou that for all these things God will bring thee judgment." (Ecc. xi, 9)

T. L. MELLEN.

"Is the Devil Black?"

I have read with much interest two articles with the above heading from the pen of Dr. Julien C. Brown in two recent numbers of the ADVOCATE. I was greatly pleased with the first article, also with the last, except a few lines in regard to the Apostle John, which I here quote, viz.: "Observe here—it was this same John who later called Judas a thief, and it was he and his brother who prepared to call down fire from heaven to consume the inhabitants of two Samaritan villages. If Judas was ever possessed of so diabolical a spirit as that, no mention is made of it, and we are tempted to believe him a better man than the one who so violently charged him with dishonesty." I must say that I was pained and shocked to read such statements from the pen of a minister of the gospel. It seems to me that the Reverend Doctor, in his zeal and sympathy for Judas, has done great injustice to the "beloved disciple."

As I am neither a theologian nor skilled in argument, I will merely state in the form of questions what seems to me serious objections to the above quotation, hoping that the learned author, or some one else who is competent, will enlighten my ignorance and set me right if I am wrong.

Did not my Savior, who knew the most secret thoughts and feelings of every heart, know which was the better man, John or Judas? Did he not manifest special affection for, and show special favor to the former? Is it probable he would have done so if John had been "possessed of a diabolical spirit" and capable of "bearing false witness" against his brother disciple, as the Reverend Doctor states he was? Rather, was it not his affection and mistaken zeal for his Master which prompted the question, "Lord, will thou that we command fire to come down from heaven and consume them, even as Elias did?" This question being called forth by these Samaritans refusing their hospitality and denying Jesus and his followers the privilege of stopping in their villages, "because his face was as though he would go to Jerusalem."

In the next place, either Judas was a thief or else John was a liar. For my part, I can not accept the latter proposition, which would logically follow a denial of the former. Only think of the consequences of such an admission. For if John could not only "bear false witness" against his brother disciple, but also deliberately incorporate the falsehood into his gospel narrative, would any of [illegible] narrative be entitled to our respect [illegible] confidence? And with the loss [illegible] John's gospel the church and [illegible] world would lose some of the most [illegible] comforting as well as most beautiful chapters in the Holy Writ.

I must think that the lines quoted were written without reflection [illegible] the results to which such teaching would lead.

I hope that for the sake of the young and the weak who read the ADVOCATE the Reverend Doctor will go over the ground again and reconsider his position that Judas was a better man than John.

M. M. L.

Discipline at Millsaps College.

Something was published some time since about a thievish college boy in Jackson, Miss. That boy is now in jail. He is called a kleptomaniac, but was not a student at Millsaps, and if he had been, how could the authorities there be in any way responsible for the young man's actions. Now, the boys at Millsaps are good boys, and if you don't believe me, just ask what the parents and guardians of these boys wrote about them when they sent them there, and they ought to know their own boys.

Now, I wrote to the hostess where my boys were to board that they were good boys. All other parents that did not do the same thing will please hold up their hands. I see no hands up. Now, I wrote that one of my boys might be a little mischievous and the other a little some other way, but nevertheless good boys. And notwithstanding all this, the impression that my boys make on others will differ a little from the impression they make on me. So, then, they must have wedged into Millsaps College some boys that some folks might think were bad boys. But I am inclined to think it is not a very healthy place for a bad boy if his badness gets to the ears of the faculty. Yet I don't believe if your boy is a thief that Millsaps College will necessarily make him honest, nor if he is honest, will it make him a rogue. While the discipline is good at Millsaps, there are some things they can't do. I don't know of any college where the discipline is better than at Millsaps, or where the faculty is making more honest effort to improve their boys. If I had any complaint at all to make, I would say they were too exacting on my boys; but I have no complaint to make. I have three boys at Millsaps College, and I had rather they were there than anywhere in the world. And between you and I and the post, I am determined to believe myself the very best I can at Capitol Street Chapel, for I want to stay there four years, so as to keep my boys at Millsaps.

T. S. W[illegible]

Where Are We To-day?

Some years ago the Church of Rome called a council to decide the question whether or not the Pope was infallible! Would it not now be equally in order for the Protestant Church to call a council to decide whether we believe the Bible or not? Do we not like we believe it is the Word of God and that we are accountable to Him for the observance of its precepts?

If one preacher carries around with him an empty gun to make a man believe he would shoot him with it, or if another one breaks a man's jaw-bone with a stick, is it to be wondered at that "two good members of the Methodist Church" (the *Delta* says) fought a duel the other day? And didn't many members of all churches attend a horse race the other day, and bet money too? What does the world do but the church don't indulge in or connive at instead of standing, Gibraltar like, against everything that is wrong? Then in what do they differ?—except that one pretends to do what neither does, as a whole—comply with the positive commandments of the Almighty given us in the Bible.

It is true that individuals in both the church and in the world also do very commendably. But how little the average member of the church is distinguished from that of the world! And what more influence for good does he exert? Does he not, on the contrary, exert more for evil, as much more is expected of him, when he falls so much further short of it? Can the church afford to thus compromise its intended influence for good in the world? Will it not fail of its high mission on earth in this way? God forbid that the salt of the earth shall lose its savor, and be cast out to be trodden under foot of men!

Where are we drifting to? and how fast at that! Is it not high time to cast a bait somewhere in this pell-mell rush of inconsistency among both preachers and laymen?

Now, when it be frankly stated [illegible] personal friends are among those [illegible] luded to, it is hoped that the motive which prompt these remarks will be properly appreciated. The wise man said long ago: "Tranquil are the wounds of a friend; but the kisses of an enemy are deceitful." "What shall we do to be saved?"

D. W. FOSTER.

DAY-SCHOOL LESSON.—April 23, 1893.

PARED BY REV. A. F. WATKINS.

's Confession and Restoration.
(Job xlii, 1-10.)

LDEN TEXT.—"Ye have heard of the pa- e of Job, and have seen the end of the ; that the Lord is very pitiful and of ten- ercy." (Jas. v, 11.)

PICAL OUTLINE.—1. Job's Confession (vs. 11. Job's Restoration (vs. 7-10).

NTRAL THOUGHT.—The Justice of God.

HOME READINGS.

nday (April 16)—Confession and Restora- (Job xlii, 1-10)
nday—Job's Prosperity. (Job xlii, 11-17.)
esday—Elihu's Speech. (Job xxxiii, 11-26.)
dnesday—The Storm. (Job xxxvi, 27-33; vii, 1-5.)
ursday—The Almighty Speeks. (Job xl, 1-21.)
day—The Almighty Speaks. (Job xxxviii, .)
urday—Job's Submission. (Job xl, 1-14)

INTRODUCTORY.

-day we approach the end of this wonder- ook. We have seen the patience of Job, have learned that the Lord is very pitiful ol tender mercy. The problem of sin and ring has not been solved, but God's wis- and goodness have been vindicated, and ay trust in him, assured that some time, ewhere, the veil will be taken away and hall know even as we are known. The esson gave us Job's appeal to God, with its mingled confidence and perplexing doubt. an not understand how it is that the ed so often go unpunished, and thinks must be some secret judgment of the un- seen. Then Bildad answers, showing the rity of man before God, and Job replies, king his accusers, protesting his inno- e, and bewailing his condition. After this hree friends are silent. They have done utmost, their theories have been spurned, exhortations have been unavailing, and self-righteous men still maintains his od. At this point a new character enters ylander, a young man who has listened he long debate until his heart burned in him—breaks in upon them. He is in- ant at the self-sufficiency of Job, and is y with the friends, who are answered, but convinced; silenced, but still condemn. discourse of Elihu, given in chapters -xxxvii, is of great wisdom and beauty. speaker is modest in demeanor, but honest fearless in the conduct of his argument. irst reproves Job's confidence in his perfect cence, and then proceeds to discuss the tion of sinful men to God, to prove that is righteous, to declare that piety is pro- ive of happiness to men, to exhibit the be- olent activities of God, and to vindicate the ne justice by showing that through suffer- God designs to chasten and purify his chil- n. During the latter part of his speech he s a vivid description of the approach and of a storm, which seems suddenly to have e. At the conclusion of Elihu's speech speaks out of the whirlwind, addressing words to Job; and he who had been filled self-sufficiency when talking to his friends confesses his sins and repents in dust and e. The book closes with God's vindica- of Job, his censure of the three friends, a description of Job's restoration to dig- , honor and prosperity.

EXPLANATORY.

1.—JOB'S CONFESSION.

Ver. 1. "Job answered the Lord and d." Many times had "Job an- red," but never in the spirit that w possessed him—a spirit of humili- , repentance and confession.

Ver. 2. "I know that thou canst do rything." Job had just listened to ovah's description of his power and, ercome by a sense of divine majesty, declares his firm persuasion of the nipotence of God. "And that no ught can be withholden from thee." e infinite wisdom of God, as well as infinite power, is shown in his cre- ve acts. This was not a new truth Job, but realized as never before. had been *theoretically* orthodox be- e, now he is *practically* so.

Ver. 3. "Who is this that hideth nsel without knowledge?" This is ovah's question asked in chapter 38, se 2, and repeated here by Job with mble confession. I am the foolish n. I confess my sin and am ashamed. have uttered that I understand not; ngs too wonderful for me." In my ndness and self-confidence I have arged thee with injustice and indif- ence, and complained that my afflic- ns were unmerited. However guilty ers may have been of this sin. Job's nscience condemns him, and his st ned and humble heart makes neet confession.

Ver. 4. "Hear, I beseech thee, and will speak." In very humble and missive spirit these words are oken. Job had said (xxiii, 4) that if could come before God's seat, he uld fill his mouth with arguments, would order his cause before him. w he only wishes to make his con- sion, and "to sit docile at the feet of Almighty. True contrition is al- ys attended with a teachable dispo- lon." (Burr.) Matthew Henry says this verse: "I desire to speak not as int ff, nor as defendant, but as a mble petitioner."

Ver. 5. "I have heard of thee by the aring of the ear, but now my eye th thee." He thought he had known d before; he had known him to be nite in wisdom, power and right- ueness; he had learned of him as the ator of the stars above him, and e earth under his feet, and had heard his wonderful works among the ildren of men; but never before as w had such an overpowering reali- tion of his majesty and glory come on him. We are not, of course, to derstand that Job literally saw God, l that the simple manifestation of presence so operated upon the ickened spiritual sense of his serv- t as to convey more awful im- pressions of his infinite perfections than Job had felt before.

Ver. 6. "Wherefore I abhor myself and repent in dust and ashes." Under such a sense of divine majesty, the thought of his own wickedness and folly prostrates him in the dust. The same feelings overwhelm Isaiah when he sees the vision of the Lord; Peter when he beholds the divine power of Jesus; and John in his apocalyptic vision. How inconceivably overpowering must be the unclouded revelation of Jehovah's glory!

II.—RESTORATION.

Ver. 7. "After the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Temanite, My wrath is kindled against thee and against thy two friends." Let us imagine the three friends, impressed indeed by the presence of God, but still capable of contemplating with complacency the humble confession of Job. At last the stubborn spirit is bowed and Job confesses what they, all the while, had claimed. But they are soon to learn that penitent Job is commended while their self-conscious wisdom is rebuked. "For ye have not spoken of me (or unto me) the thing that is right." The rebuke is rather for their self-righteousness than the folly of their theories, and Job is commended not so much for his superior wisdom as for his humility of heart.

Ver. 8. "Therefore take unto you now seven bullocks and seven rams," etc. The perfect number, seven, indicates the complete atonement, and the command to go to Job as their intercessor is the strongest possible endorsement of his righteousness. Their self-complacency gives place to wonder, and their wonder to a realization of the great truth that the man whom they had thought to be suffering under the avenging stroke of God was a righteous man, and that they, his accusers, had need of his intercessory prayers. The sacrifice was the visible confession of their sin and Job, their high priest. The words, "my servant Job," are full of grace and tenderness. They take us back to the opening chapters of the book where God vouched for the righteousness of Job, and imply God's claim that he is his perfect servant still.

Ver. 9. "So Eliphaz . . . and Bildad . . . and Zophar . . . went, and did according as the Lord commanded them: and the Lord accepted Job." This verse gives us the picture of their confession and forgiveness and of Job praying for his accusers. Any good man would have done as Job did, but only a good man would.

Ver. 10. "And the Lord turned the captivity of Job, when he prayed for his friends, and the Lord gave Job twice as much as he had before." "Job's sufferings had been as of one exiled from God, and home and friends. They were bitter as of a captive in a strange land, under a hard master." (Pelouhet's Notes.) His restoration was like the captive's return. It is striking and surely not without significance that Job's deliverance is completed at the very moment in which he forgives those who have done him wrong, and prays for them. The increased prosperity with which God blessed his afflicted servant is no warrant for the belief that God will restore the broken fortunes of his chastised and sorrowing children. But the "far more exceeding and eternal weight of glory" is as sure as the throne of the Almighty.

PRACTICAL THOUGHTS.

1. Many a truth has been held for years and its power never felt, and when at last the clearer vision comes we think we have learned something new, when, in fact, we have simply realized the fullness of a long-known truth. Many a man believes no more after his conversion than he did before. (Verse 2.)

2. One moment of personal experience is worth more than a lifetime of theory. (Verse 5.)

3. A manifestation of the divine character humbles the righteous in the dust. What must be its effects upon the wicked! (Verse 6.)

4. A contrite heart is better in God's sight than a clear head. (Verse 7.)

5. The gracious God suggests to the wicked a way by which to escape his anger. (Verse 8.)

6. No man ever lost anything by serving God. (Verse 10.)

Queen Anne of Austria once said to Cardinal Richelieu, "My Lord Cardinal, God does not pay at the end of every week; but at the end he pays."

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

THE PREACHER'S COMPLETE HOMILETIC COMMENTARY ON THE OLD TESTAMENT. (With Critical and Exegetical Notes.) By Twenty Distinguished Homilists. Vol. II., Exodus. By Rev. J. S. Exell, M. A. Cloth, 8vo, 516 pp. $3. New York: Funk & Wagnalls Company.

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A RAMBLE AMONG SURNAMES. By Rev. J. W. Daniel. Barbee & Smith, Nashville, Tenn. Price, 80 cents.

This little book evidences a good deal of research and study. The study of words is an interesting study, but the study of names is much more interesting. To know the origin and signification of names is a natural desire, and in this little volume this desire is fully gratified.

INDUCTIVE STUDIES IN THE MINOR PROPHETS. By W. W. White, Ph.D. Young Men's Era Publishing Company, Chicago, Ill. Cloth, 50 cents.

We do not think the ordinary reader will get much out of this book, and the student of the Bible will hardly be helped at all.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1892, TO MARCH, 1893.

Amite City	$ 2 60
Adams	18 25
Bolton	38 90
Bolton Juveniles	3 00
Burton m	5 15
Bethesda Church	37 30
Bethesda Church Juveniles	2 05
Brookhaven	2 70
Binnsville	5 50
Bay St. Louis	18 50
Crystal Springs	51 05
Crystal Springs Juveniles	6 35
Canton	21 75
Camden Juveniles	2 25
Covington, La	8 00
Daleville	10 00
Daleville, Clara Chrisman	3 65
DeSoto	5 35
Edwards	30 00
Enterprise	24 73
Fayette	10 00
Gloster, Earnest Workers	4 60
Hattiesburg	13 50
Jackson, Miss	40 30
Jackson, Miss.—Capitol St	27 10
Jackson, La	32 10
Jackson, La.—Ear't Workers	20 13
Liberty Chapel Juveniles	6 25
Meridian (Banner)	153 20
Meridian—East End	25 20
Meridian—West End	9 15
Meridian—E. M. F. College	26 00
Meridian—West End Juv	6 50
Moss Point	14 60
Montrose	22 50
Mt. Pleasant	19 30
Mt. Pleasant (De Kalb)	5 35
Natchez—Jefferson St	49 92
Natchez—Wesley Chapel	14 50
Newton	32 25
New Hope	2 50
Paulding	29 45
Paulding Juveniles	6 17
Pachuta	11 50
Port Vincent	3 85
Percy's Creek	4 00
Quitman	5 00
Rodney	24 60
Rehoboth	5 32
Shuhuta	25 50
Summit	13 00
Sageville	4 00
Vicksburg	3 20
Vossburg	38 83
Vossburg Shining Stars	9 30
Waynesboro	22 60
Wesson	68 10
Wesson Lillies	31 00
Wesley Ch'l (Woodville Dist.)	4 85
Total	$1,142 30

After April 15, 1893, my address will be 402 Grove St., Vicksburg, Miss. Societies will please take notice.

Respectfully submitted.

MISS MARY ANDREWS,
Treas. W. M. S., Miss. Conference.

Mr. Herman Hicks
Of Rochester, N. Y.

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The Coming Kingdom (Wadsworth)	75
Christian's Secret of a Happy Life (Paper, fifty cents)	75
Sanctification (Carradine) (Paper, 40c.)	80
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Leads of the Orient (Chapman)	1 25
Letters from the Orient (Mrs. Bishop Wilson)	1 00
evisions of the Discipline (Peterson)	75
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Man of Galilee	75
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Thursday, April 20, 1893.

New Orleans District Conference.

This body of ministers and laymen convened in Rayne Memorial Chapel, Thursday of last week, at 10:30 A. M. All the pastors, with two exceptions, and a good number of lay delegates answered to their names at the opening of the session. The Conference dispensed with all committees, excepting a Committee on Public Worship and a Committee on Quarterly Conference Records. All the different phases of church work and life were carefully looked into and discussed as the pastors gave in the reports of the condition of their charges. From these reports we were able to gather some very encouraging signs of promise. In respect to the spiritual condition of the churches the reports show a good advance over previous years. The revival spirit has come down upon many congregations and is moving out in quickening power among the people. There have been "great searchings of hearts," and sinners in many places have come to Christ, and Christians have cried mightily for the fullness of the great salvation, and in answer have been revived in love and power. It seems to us that the prospects for a deep and wide-spread revival of religion in our district were never so promising as today.

In the matter of Sunday-school work, our people are diligent and active and faithful. Superintendents and teachers, in hearty co operation with the pastors, are using all lawful endeavors, not only to teach the Word of God, but to fit themselves for better teaching of that Word, so that the young people may be saved through that Word. We have many mission schools which are doing excellent service in the outlying districts. This mission work is the salvation of many a church.

The reports showed that the condition of our houses of worship is, for the most part, very good. There is very little debt on any of them. One handsome building has been dedicated this year, and several have been quite recently repaired and repainted and frescoed. We need now in this city two or three neat chapels to be built this year. Where are the God-loving men and women who will come forward with the money to start these new enterprises? They can find the presiding elder of the district at 112 Camp street, and he will be glad to confer with them on this vital point in the interest of the future Methodism of this city.

The report of the Seashore Camp Ground Association shows the affairs of that body in good condition, and the same Board of Trustees, with one exception, was reappointed.

During the session Rev. J. W. McLaurin gave the Conference an interesting talk on the Bible cause, and Dr. Hunnicutt, president of Centenary College, represented that venerable institution as doing excellent and valuable work in the education of our young men. While there are not so many students attending as formerly, there are more in the college classes, and the training they are receiving is not inferior to that which any college gives.

The following brethren were elected delegates to the Annual Conference: W. B. Thomson, W. H. N. Magruder, E. P. Mackie and J. H. Keller.

The next session of the Conference will be held in Baton Rouge. Bishop Keener presided during part of one session of the Conference.

Ignorance and Presumption Extraordinary.

A short while ago we took occasion to call the attention of our readers to the marvelous ignorance of the police of this city on the subject of gambling-houses. The present Grand Jury has been investigating that dense ignorance. It has found out "from *numerous* and sundry witnesses that more than a dozen prominent gambling-houses are run almost every day and night in the first and third police precincts, right under the eyes of the police of said precincts." The jury says these facts are known to the frequenters of such resorts and to the youths of the city and to strangers. And yet in face of these well-known facts, "with the exception of the Chief of Police, each and every police official examined by us testified that they did not know of the existence of a single gambling-house in their respective districts." This is a display of most extraordinary ignorance.

Now for the presumption. The Chief of Police knew of the existence of these gambling-places, and when the Grand Jury asked why they were not suppressed he gave as reasons: First, it has not been customary to suppress them. Second, he considers gambling a minor offense, and is opposed to raids for fear some innocent man may be caught. For a police officer to interpret an offense instead of executing a plain law against said offense is presumption of a most extraordinary kind, and if such action is to be condoned, woe be unto the law.

The Grand Jury, determined to push this matter, called the Police Board and inquired why their officers had not executed the law, and the answer was, that public sentiment does not sustain them in enforcing it, and the police force was too small to enable them to do so. This is more than extraordinary when we consider that the principal daily papers—supposed to voice public sentiment—has been almost a unit in favor of the enforcement of the particular statute against gambling. Here is a peculiar state of affairs which will only be resolved out of its peculiarity by the people themselves. This report of the present Grand Jury is the last batch of cumulative evidence which says to the people of this city that neither the police officers, nor the Police Board, nor the mayor, who is the head of both, intend to do anything for the suppression of gambling. The people must now take the matter in their own hands. They are above all officers and are the court of final resort. What will they do?

Think on This.

The gravest question of the ago is the education of the young. This question touches every interest of the country. It is moulding the destiny of the State. It is shaping the career of the Church. It has arrested the deepest attention of the lawmakers of the land and is engaging the hearts of the leaders in Zion. The fact that the young people will soon take the place and acquire the rights and incur the obligations of the older people invests the subject of education with an importance that is supreme. The fact that twenty-five years from this date this country will be ruled—both in the civil and religious spheres—by those who now are in their boyhood and girlhood, is a fact upon which every man and woman should ponder deeply. The significance of the fact that the formation of the characters of the future citizens and rulers is largely in the hands of the educators can not be too strongly emphasized. Back of these solemn facts, and imparting to them much of their meaning and giving to them their general trend, is the responsibility of parents and guardians. What a mighty power is lodged in their hands! What an influence they may exert upon the world through a steady and persistent discharge of duty!

The supreme importance of this subject is further revealed in the fact that education has to do with mind. Mind is the governing force in this world. Government that is wise and kind and strong must be by trained intellects, by sensibilities that are in touch with real conditions, and by powerful wills. It is only during the period of youth that minds can be educated to wisdom and kindness and strength.

Another point which shows the importance of this subject is its moral aspects. In this life it is impossible to ignore moral questions. They force their way everywhere. The general mind recognizes a distinction between right and wrong. Moral excellence and moral turpitude, like Gerizim with its blessings and Ebal with its curses, are, by the mind of every man, set over against each other. Character depends largely upon the influence these two exert upon the young, and the weal or woe of State and Church grows out of that influence.

Think on these things, ye parents and guardians of the future rulers and citizens of this great and growing country.

The Sunday-School Convention.

The seventh annual meeting of the Louisiana State Sunday-school Association was held in the Prytania Street Presbyterian Church, in this city, last week. The association is composed of Sunday-school workers from all the evangelical denominations operating in the State. The attendance of delegates was fairly good, representing the Sunday-school interests in various parts of our commonwealth. The enthusiasm engendered by the workings of this association seems to be continually rising, and, as a consequence, its influence for good is spreading out in many directions. There is no more important line of Christian work than the line on which this association is putting forth its efforts.

The work of this session was somewhat broader than formerly, and was entered upon and carried forward with commendable zeal and unity of purpose by the delegates. The essays read and the addresses made on the different phases of Sunday-school work all exhibited painstaking study and an earnest desire to contribute something toward the development of a more general interest in the moral and spiritual growth of the young people of our State. We doubt not many of our Sunday-school workers received and will profit by the lessons taught and the suggestions given by the essayists and speakers, and that the profit will be gladly passed on to their Sunday-school scholars when they reach again their own special fields of labor. We congratulate President Browne and his co-adjutors upon the great success of this session of their association.

The next annual meeting will be held in Shreveport.

Sunday-School Anniversary.

The forty-sixth anniversary of the New Orleans Sunday-school Union of the M. E. Church, South, was held in Carondelet Street Church last Sunday afternoon. We have sixteen schools in active and successful operation, and all were well represented in the anniversary meeting, the old church being well filled with children and teachers. Bro. E. P. Mackie, the president of the Union, had prepared a good program of addresses and songs, which was carried out in one hour and a quarter. Bishop Keener opened the exercises with prayer. Rev. J. M. Henry gave an interesting and instructive and religious address on "The Relation of the Sunday-school to the Church." It was listened to with great attention by the audience. Rev. F. N. Parker spoke on the "Sunday-school as Related to Mission Work." He gave a clear and ringing speech in favor of mission work by the Sunday-school, and showed that the Sunday-school is the true place to plant the missionary idea and to nurture the missionary impulse. We are satisfied that there will result good in our Sunday-schools from these two addresses. Bishop Keener, in a few words, called attention to the astounding fact that the three Conferences we have now in Mexico are the result of a movement which originated in Carondelet Sunday-school twenty years ago.

The secretary of the Union, David Zable, read an interesting statistical report. There are in our 16 schools 1,988 officers, teachers and scholars, and they contributed last year for general purposes $1,707,61, and for foreign missions, $635 38.

The anniversary was a decided success, for which the church is indebted to President Mackie and his trusty and faithful co-adjutors.

Destruction on the Wing.

The number and severity of the storms occurring last week have attracted much attention. In the West, Northwest, and South these disturbances have abounded to the great destruction of property and considerable loss of life. They seem to come almost without warning, do their work of devastation and are gone before anybody can take a good breath. In our own section they have been exceptionally violent. Mississippi has suffered greatly in the past few weeks, and last week a furious cyclone did its destructive work in Southern Louisiana and Northeast Louisiana. Tensas and Madison parishes suffered much, as also did the parishes of Iberville, St. Mary and Natchitoches.

Some people regard these things as the judgments of God for the wickedness of the land. Whether that be the case or not, we are sure of one thing. That is, the man who loves God and his neighbor as he ought, is prepared for cyclones or anything else. Whether the cyclone crushes out his life or blows away his property he is ready for either. So the best thing for everybody is to get into that condition.

Last week could be called religious week in our city. Besides interesting revival services in the First Baptist and Felicity Street Methodist Churches, there was the State Sunday-school Convention, the Southern Unitarian Conference, Episcopal State Convention, and the New Orleans District Conference of the M. E. Church, South. These various conferences and conventions kept our Christian people quite busy, and we trust have imparted more vigor and deeper spirituality to their daily living.

A New Proposition for Increasing the Endowment of Centenary.

MR. EDITOR: Your stirring editorial on the "Obligations of Wealth," and the strong plea of Dr. Hoss urging the church to "redeem our pledges and remove our reproach," in regard to Christian education, ought to awaken the consciences of many Methodists. Education must continue to be one of the chief interests of our race so long as there are children to educate; and the church must train the minds and hearts of the young or lose her hold upon the world.

Our last General Conference adopted the following resolutions:

Resolved, That Christian education is one of the greatest instrumentalities that can possibly be employed for the enlightenment, conversion and salvation of the world.

Resolved, That as a church we will do all within our power to rehabilitate, endow and place upon a solid basis the institutions of learning within our bounds, so as to place the facilities for complete Christian education within the reach of our people.

We are glad to know that these are the sentiments of the men who composed that great legislative body, but are sorry to see that the church is slow in putting them into execution. Some single Northern and Western colleges have more added to their endowments in a year than all of our Southern colleges put together. True, there are fewer persons of large possessions in the South than in the North and the West, nevertheless the South is not lacking in ability to endow her colleges. Let us go forward with the work, earnestly, zealously.

The friends of Centenary College have done nobly in raising its endowment to more than seventy-five thousand dollars within the last five years. In this they have succeeded to the gratification of all and beyond the expectation of many. But they must not halt, for a growing college requires an ever-enlarging endowment, and must have it or cease to grow.

My proposition when I accepted the presidency of Centenary was that its endowment should be increased at the rate of $25,000 a year.

I, therefore, now propose to be one of twenty-five, or of any other number, to add $25,000 to the endowment by giving one thousand dollars in cash myself whenever $24,000 shall have been given by other persons. A professorship may be endowed by this sum if parties contributing so prefer. Those whose hearts prompt them to join me in this plan will please write to me at Jackson, La.

W. L. C. HUNNICUTT.

That excellent institution, the Christian Woman's Exchange, has had another successful year. The annual meeting last week revealed the fact of progress on every line, and the outlook for the future is full of promise.

The different departments—House, Lunch, Library and Sales departments—have all been managed with skill and success. These, together with membership fees, donations, cooking-school and lectures, earned for the institution during the past year $4,752.33. The expenditures during the same time were $3,963.76, thus showing the net profits to be $788.56. The institution is now clear of all liabilities with a net capital of $35,861.47. If that is not success, what is?

Important Notice.

Mrs. T. B. Hargrove, president of W. M. S. of North Mississippi Conference, will hold the district meeting for Holly Springs district at Holly Springs, Miss., on April 29 and 30. All visitors and delegates will please send their names at once to the undersigned. A full attendance is greatly desired.

NANNIE B. FANT,
Dist. Sec., Holly Springs District.

On the Wing.

Water Valley lies on the top of numerous hills and spreads itself into the adjoining country. The business part of the city plays "hide-and-seek" with the town creek. Water Valley does not look like a booming town, but like one whose rapid and solid growth outrun surveys and surveyors, until no regularity of outline was possible.

Dr. Price is in charge of our Methodism at this point. He glories in his large choir of trained voices, in his organ, his cornets, violin and bass viol. When my eye scanned his large congregation (the largest I have yet seen) I concluded that the people, too, loved this way of praising God. One of the Bible class told me that *they* did not think that Bro. Price ought always to be having some one else fill his pulpit. He is in honor among these people. Our endowment fund was largely helped by the agent's visit to Water Valley.

At Courtland we met the brethren of the Sardis district. The Pastoral and Theological Society was at its best. The subjects were well handled and *generally* discussed. Bro. Newell distinguished himself, and so did many others of the brethren. The revival fires were burning. Tears and shouts were united. Souls were being converted and added unto the church. We left with regret; our hearts refreshed, our work for the college furthered, and all of life made brighter. God bless Bro. Geddie and those who labor with him!

We spent Saturday with Bro. Hargrove in the quiet town of Sardis. Here much had been done in other days, but still were left hearts ready to help.

Dr. Cameron had the pleasure of entertaining "our college agent" on Sunday. It makes me rejoice as I hear all these brethren say "*our* college," with emphasis on the *our*. Senatobia says to the college, "You shall not fail of securing your endowment for lack of what we can do." Gov. Shands was in charge of the Sabbath-school. The manner of passing the verses of the lesson from class to class commended itself to us. Our Presbyterian brethren were conducting revival services, so we worshiped with them.

Monday found us in Crystal Springs, and many were the brethren who gladdened our hearts by paying their notes.

Tuesday we touched at Gallman and Hazlehurst, where we received some promises which will soon mature. Bro. Norsworthy added another large amount to our debt of gratitude by driving us behind his spirited horse to Hazlehurst, and more still by his genial confidence and by giving the agent an opportunity to preach. This section is just beginning to ship its strawberries and English peas. Tomatoes are in bloom and growing finely, while other fruits and vegetables are promising.

Wednesday we met those working brethren, Lewis and Honnoll, of Holly Springs. Notwithstanding the rain, we made good collections. In the evening Potts' Camp added something to our endowment. Of Holly Springs and its surroundings I will write at another time.

Thursday found us at Vicksburg and Edwards. Friday at Canton and Winona.

Next week I will write you about Indianola.

Brethren, just keep on paying your notes, and by the first day of June both you and I will rejoice over the completion of the greatest gift to humanity that Mississippi Methodism ever undertook. Brethren, help now.

JOHN W. CHAMBERS, Agent.
Jackson, Miss.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

VICKSBURG DISTRICT.

Rocky Springs circuit, G. A. Guice, P. C. $10 00

My figures in ADVOCATE, of April 13, are all right; so is the addition, as the editor and others may see by adding to the payments *since* Conference to the total reported *at* Conference: $1,154 74 equals $1,916 54 up to March 31.

Success is assured. Conference after Conference is meeting the respective apportionments of the debt, the Virginia Conference contributing about $2,000 more than called for from that Conference. We must not let the Mississippi Conference fall behind. Let us meet the portion of the debt assigned to us, and do even better things.

T. L. MELLEN,
Sol. for Miss. Conf.

Children's Day.

MR. EDITOR: Allow me to say that we have sent out nearly five thousand programs up to this date, which is a large increase over this date last year. We urge each superintendent of our Sunday-schools to send his order at once for programs. We send them to any superintendent ordering them free, by order of Sunday-school Board. Let us have your orders immediately. Fraternally,

W. D. DOMINICK.

PERSONAL AND OTHERWISE.

The Board of Missions meets Fri-, May 5, in Kansas City.

Thirty-two States and Territories ve given the women some form of frage.

Mr. Spurgeon once said: "Grape co has killed more people than pe shot."

The Louisiana Christian Endeavor eties will meet in convention in city, May 19-21.

Rev. W. B. Lewis, of Natchez, Miss., l preach the commencement sermon Port Gibson Female College, June

And now comes Mr. Rockefeller in and pours out $50,000 to the ptist Centennial Fund for foreign sions.

Lowell, Mass., has a mission for mps, and it is said many of that que class have been reclaimed and verted.

These changes have been made in Seashore district: H. B. Trevillion Ellisville, and D. C. Rawls to lsheck.

Col. C. C. Floweree has been ap-nted postmaster for Vicksburg, the appointment gives general sfaction.

Rev. J. B. Kent, our pastor at Cam-n, La., in attendance upon the day-school Convention, last week, e us a pleasant visit.

A mob discourager" has been in-ted by Dr. Gatling, the gun man. a gun that will fire 2 000 bullets in inute without getting hot.

Last week, in Sherman, Texas, Bishop Hoss performed the marriage rite Bishop Key and Mrs. L. A. Kidd. congratulate them heartily.

The thirtieth International Conven-of the Young Men's Christian ociations of North America will be d in Indianapolis, May 10-14.

The *St. Louis Advocate* reports its or editor as confined to his room suffering greatly. Dr. McAnally ow in his eighty-fourth year.

Brother pastor, have you given every d of a household in your parish an portunity to subscribe for this Ad-CATE? Ought you not to do at t that?

Of the 3 383,169 Baptist members, 3 124 are in the Southern white rches, 1 237 383 in Southern col-d churches, and 812,479 in the thern States.

The Lottery Company has announced after January, next, its drawings take place at Puerto Cortez, duras, Central America. *Vale, longum vale.*

Did you ever study out the difference ween obstinacy and loyalty to con-ion? There is a difference, and better for each one to find the erence for himself.

A revival has been going on during past week in the Jackson Street E. Church, South. About eighteen e been added to the church, and meeting still in progress and much rest taken. This is good for the .—Lake Charles *American.*

If the obituary you send exceeds hundred words in length, it will appear, unless one cent for every itional word comes with it. See e at the head of the obituary col-n.

We have had experience enough to rse Dr. Buckley, of the *New York ocate*, when he says: "Methodism an organization is not understood the office of the average news-er."

Robinsonville, Miss., was visited by errific storm last week and com-ely demolished. Seventeen per-s were killed, one white and six-colored, and several severely nded.

Yes, brother, we received your com-nication, but we did not publish it is number, because we want some-g good for a future number. It ld be unwise to crowd all the good gs in one issue.

There is really "something new" r all. Prof. Gotwald, of Witten-g College, Ohio, was tried on the rge of being too orthodox in regard he Augsburg Confession. He is too heran to suit the Lutherans.

Workmen of God! oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know when to strike.
Thrice blest is he to whom is given
The interest that can tell
That God is on the field, when he
Is most invisible.

The M. E. Church will have ex-ts at the World's Fair. Four hun-square feet have been allotted to Maps and charts representing f events in Methodist history and raits of distinguished Methodists be exhibited.

The *Alabama Advocate* gave our Bible titute and Summer School a good e last week. We note two mis-s. Dr. La Prade is *not* the presi-Rev. F. N. Parker is president. name is *not* American Bible Insti-but Methodist Bible Institute. are glad to note that the *Advocate* illy favors the scheme.

The dispatches state that Col. E. F. Sheppard by will bequeathed $100,000 to St. Paul's Church, of Tarsus, Asia Minor, and $100,000 to the New York Presbytery for general religious work in that city, and $50,000 to the Seventh Presbyterian Church in that city.

It is announced that a special train will make the daily run from New York City to Chicago, beginning April 30, in nineteen hours. By way of Detroit the distance is 976 miles, which compels a speed of over fifty-one and a half miles an hour for the whole distance.

An exchange says:

Senator Dawes, when in Yale College, sawed wood at 75 cents per cord as a means of self-support. He has participated in the legislation in Congress for the admission of thirteen States into the Union.

Now, let the boys at Centenary and Millsaps go to sawing wood.

Bro. LaPrade at Carondelet, and Bro. Henry at Carrollton, began protracted services last Sunday. The meetings are well attended and the interest increasing. Our Baptist brethren, the Purser Brothers, are holding a meeting of great success in the Garden District Theater. Surely the revival spirit has come upon us.

Notice.

The District Conference of Kosciusko district will be held at Eupora, May 18 to 21. Bishop C. B. Galloway is expected to preside. The Discipline, page 55, paragraph 72, gives direction as to the business of the Conference. Will the preachers please prepare a written report on each of the five topics separately. This will aid the secretary and will facilitate the work of the Conference. These reports may be as short as a statement of all pertinent facts will allow. It is particularly desired that the reports "as to Sunday-school" shall be separate, all ready to be handed in Thursday afternoon, the eighteenth, so that the reports can go to a committee which shall bring in its report on Saturday afternoon. The Rev. G. W. Baehman, the Sunday-school agent of our Conference, desires Saturday afternoon to be set apart for discussions of the Sunday-school subject. I hope there will be no objection. Let the question of suitable houses for Sunday-school work be embraced in the reports and discussions. Why do so many Sunday-schools suspend during Winter? What influence has the protracted meeting season on the work of Sunday-schools? Do grown and young of the Sunday-school attend preaching? Would it be a change for the better to have the Sunday-school in the afternoon?

Let us consider also to what extent our spiritual work is hindered by unsuitable house for parsonage and for worship.

The Conference will meet at ten o'clock A. M., for organization, on Thursday, May 18. At eight P. M. Bro. W. D. McCullough will preach the Conference sermon.

Will the recording stewards please have the Quarterly Conference Records present for examination, in accordance with the Discipline, page 118, paragraph 192. Let us all pray and work for the blessing of the Holy Spirit on that occasion.

W. T. J. SULLIVAN, P. E.

That Sabbath Resolution.

SOME "NON SEQUITURS."

1. It does not follow, because a committee of an Annual Conference reports its opinion on Sabbath observance, that that opinion is the law on that subject.

2. It does not follow, because the report of a committee is adopted without a dissenting voice, that every member of the Conference is pledged to that view of the subject.

3. It does not follow, because one member feels pledged to that view of the subject, that every other member should feel so pledged.

4. It does not follow, because it is wrong to go to Conference on Sunday, that it is wrong to go anywhere else on Sunday if we use the Sabbath trains, though not in cases of extreme necessity.

Therefore (5) it does not follow, because the Mississippi Conference adopted resolution four of the report of Committee on the Sabbath, that members of the Mississippi Conference are doing wrong by riding on Sunday trains. R. J. JONES.

P. and H. M. Society of Winona District, North Mississippi Conference.

The district meeting of the P. and H. M. Society of Winona district will be held in Winona, May 25, the day before the District Conference.

Let the names of the delegates be forwarded to Mrs. S. M. Thamos, of Winona, as early as possible.

Delegates will please meet at the Methodist Church promptly at 2:30 P. M. MISS MATTIE ROBINSON, Dist. Sec.

Felicity Street Church Revival.

The meeting at Felicity Street Church continues with increasing interest. On last Monday there were twelve conversions and three sanctifications, while penitents were numbered by scores. Messrs. Walker and Rinehart, the evangelists who labor with the pastor, are not only men of talent and refinement, but also of grace and power. The number of confessions to date exceed one hundred and fifty, and of this number about one-half are bright conversions. A peculiar feature of the meeting is that some have been blessed at every service. Mr. Walker excels in Bible exegesis, and Mr. Rinehart is known all over the church as a sweet singer. The meetings will continue indefinitely.

J. M. BEARD.

Seashore Camp Ground.

The annual Spring meeting of the Board of Trustees will be held on the grounds, on Thursday, the twentieth instant, at 7:30 P. M.

Arrangements will then be made for the approaching camp meeting. Parties desiring to secure assignments of lots for erecting permanent or temporary tents, should present their applications at this time, if possible. Tent owners desiring to rent or sell their tents, should so report to the Tent and Cot Committee.

E. P. MACKIE,
Chairman Advertising and Printing Com.
New Orleans, La., April 17.

Meridian District Conference

will convene in East End Church, Meridian, Thursday, May 11, at 9 o'clock A. M. Bishop Haygood has promised to preside. The opening sermon will be preached by the Rev. D. G. W. Ellis. A full attendance of all members and delegates is urgently requested and expected. A cordial welcome and hospitable entertainment await them. The preachers will prepare reports according to printed form furnished, and will see that the recording stewards have the Quarterly Conference Record Books present for examination according to Book of Discipline. T. L. MELLEN, P. E.

To the Pastors of the Mississippi Conference

Dear Brethren: For the sake of suffering humanity, and in order to be true to our Conference promises, let me exhort you to take up collections for our domestic missions, and forward the whole or, at least, a part of your assessment to the treasurer. It was never more urgently needed than just now. Brethren's hearts are failing them for lack of financial support. Let us rally to our comrades' help, and that speedily. Please take and preserve your separate voucher.

Yours in the work,

J. P. DRAKE,
Sec. Conf. Board

Woman's Missionary Society of Winona District.

The district meeting of the Woman's Missionary Society of Winona district will be held in Winona, May 25, the day before the District Conference.

Adult and juvenile societies will please forward the names of their delegates to Mrs J. T. Lay, corresponding secretary of the Winona Auxiliary.

All of the delegates are requested to meet at the Methodist Church promptly at 9:30 A. M.

MRS. J. B. STREATER,
Dist. Sec.

Trusts and combinations are unpopular. But there is one form of trust against which no one has anything to say. That is the trust the public reposes in Hood's Sarsaparilla—because they know HOOD'S CURES.

Hood's Pills are purely vegetable.

Important Notice.

The time of holding the Meridian District Conference has been fixed and will be soon announced. Will all pastors in the district please furnish me a list and postoffice of all delegates and members of the Conference who will be present. Not elected simply. This is necessary, as we wish to communicate with each member separately.

Please comply with this request, brethren, and save us annoyance and confusion. B. F. LEWIS.
1306 Seventeenth Ave., Meridian, Miss.

Notice.

The tenth Convention of the Woman's Christian Temperance Union of Mississippi will be held in Greenville, May 5 to 8. The unions are urged to send a full representation, the basis being "the president and one delegate for every local union, and one delegate for every twenty paying members."

The railroads have granted one and one-third fare on the certificate plan.

MRS. L. S. MOUNT, Pres.
MISS M. L. MONTGOMERY,
Rec. Sec.

All Sunday-school superintendents should order their Children's Day programmes at once. Price, ten cents per dozen; sixty cents per hundred. F. D. Van Valkenburgh, 106 Camp street, New Orleans, La.

WHARTON'S,

No. 5 CARONDELET STREET.

☞We set out to double April's business. We are doing it; we are more than doing it. Wharton and the people of New Orleans and her suburbs thoroughly understand each other. We know your needs; you know we supply them with the utmost economy regarding prices, the utmost exactness regarding qualities, and the utmost promptness regarding service.

☞Doubling April Sales in Books.

A special consignment of $5,000 worth of Standard Authors, in HALF-CALF bindings, marble tops and edges and illustrated. CHARLES DICKENS' WORKS, 15 volumes, published at $22 50, this week our price $:1.25. THOS. CARLYLE'S WORKS, 10 volumes, was published at $15, this week we offer it to you at $7.99. GIBBON'S ROMAN EMPIRE, 6 volumes; was published at $9, our remarkable price this week $5.10. WASHINGTON IRVING'S WORKS, 6 volumes, was published at $9, yours for $5.10. W. M. THACKERAY'S WORKS, 10 volumes; publisher's price $15, our grandly low price this week $7.90. Sales should quadruple here, instead of doubling; so they should.

☞Doubling April Sales in Envelopes.

Our sale this year is by far the largest and best we have ever made. All of our envelopes are made from strictly No. 1 stock, full weight, high cut, full size, and packed in boxes of ¼ M (10 bunches of 25 envelopes). These are by far the lowest prices ever quoted, of equal quality of goods, in New Orleans, and we call the special attention of Ladies, Professional and Business Men to them, as this is one chance of a year. Square envelopes, white and cream, size No. 4 Baronial, 8½c. a package, or 30c for 10 packages of 250 envelopes. Perfection Linen Envelopes, sizes 4 and 5, 4c. a package, or 35c. a box of 10 packages. Oblong Envelopes, size 5, cream and white, and Perfection Linen, all one price, 8½c. a package, or 30c. a box, of 250 envelopes. We print return notices on these for 60c. M., and addresses for 90c. M. During this week's sale we make all envelopes at significantly low prices—very significant prices.

☞Doubling April Sales in Hammocks.

Monday's specials are Mexican Hammocks, at 75c. and upward. Luxury Hammocks 95c., $1.50, $2.25 and upward. Palmer's Arrowanna, with or without valance, at $1.50, $1.75 and upward. These prices will surely tempt you into making yourself comfortable for the coming Summer months.

☞Doubling April Sales in Playing Cards.

With items like these, and prices so low, is it wondered at? Mascots, 15c. a pack, or $1.15 a dozen. Second quality Squeezers, Angel and assorted backs, 25c. per pack, $2.25 a dozen. First quality Squeezers, 50c. pack, or $5.40 a dozen. Playing cards never were so low in New Orleans as we quote them now.

☞Doubling April Sales in Bamboo Easels.

A few items that will convince you that our prices are right. Lot No. 27, cheap at $1.25—special price this week, 91c. Lot No. 15, worth $3.00—yours at $1 96. Lot No. 33, always sold $4 00—now $2 53. Those who come Monday will be gainers—sumptuous gainers.

☞Doubling April Sales in Rand, McNally & Co.'s Encyclopedia and Gazetteer.

A condensation of the Encyclopedia Britannica, Chamber's Encyclopedia, etc., with the addition of much original matter treating of American subjects. 800 pages, illustrated with eighty full page colored maps and nearly 2 000 engravings. A splendid lot of this useful work which was published at $10—we offer them to you this week for $1.99. Let us open your eyes on Monday.

☞Doubling April Sales in Postage Stamp Cases.

Have you ever felt the need of a little pocket case that you could keep your postage stamps in and prevent them from sticking? This is what we offer you Monday, beautifully bound in leather, assorted colors, for 10c. We will deliver quantities of them at this price Monday.

☞Doubling April Sales in Holland's Fountain Pens.

Numbers 2, 4 and 6, manufacturer's price $1.75, $2.50 and $3.50 each; our price this week $1.25, $1.75, $2.75. Never mind why we do it, it is done, and it is for your quick pick.

☞Doubling April Sales in Popular Books.

"Tess of the D'Urbervilles," by Hardy; you have always paid $1.50 for it; you can have it this week for $1.15. "Wide, Wide World," cloth; publisher's price $1.00; this week it goes at 39c. "Children of the King," Marian Crawford's latest; published at $1.00; you can have it this week at 61c. "Cosmopolis," by Bourget, New York Herald edition, 17c. "Reveries of a Bachelor," Ik Marvel's greatest novel; paper, 15c. "St. Ilario," Crawford's finest novel, beautifully bound in red cloth with gold titles; published at $1.50, this week 67c. "Little Lord Fauntleroy;" publisher's price $2.00, this Monday at $1.55. Right in the height of the book buying season at that.

Postage 5c. to 15c. per copy each on these books.

☞Doubling April Sales in Engraving.

A Monday's harvest. Your name on plate and 100 cards $2 00. Plate and 50 cards $1.25. 100 cards from plate $1 00. Monograms, die stamping and wedding invitations executed at lowest market prices.

☞Doubling April Sales in Mail Orders.

Our out of town friends can rely on having their wants quickly attended to by mail, and as satisfactorily as if the goods were bought in person. Catalogue sent on application.

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LOW PRICES! TIME PAYMENTS!

STEINWAY, KNABE, CHICKERING, BEHR, MEHLIN, SOHMER, PLEYEL, FISCHER, SHONINGER. OPERA.

OLD PIANOS TAKEN IN EXCHANGE.

PIANOS AND ORGANS!

127 CANAL STREET, NEW ORLEANS.

☞Write for terms and further particulars.

☞The late fire makes no change in our ability to supply our large trade.

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Is in the Eating!

Just So With Seed!

Tens of thousands of solid heads of cabbage, hundreds of bushels of the choicest types of carrots, and thousands of bushels of magnificent onions, all selected to raise seed from, we shall be pleased to show to any of our customers. If not found as represented, draw on us for your traveling expenses. **If you know where there is a lot equally good,** we will go a good ways to see it. Seed from good stock produces good vegetables (the proof of the pudding!) from poor stock, **trash.** We grow a hundred and fifty acres of seed stock and seed of all kinds. **You must need us.** Vegetable and Flower Seed Catalogue **FREE.**

J. J. H. GREGORY & SON, Marblehead, Mass.

Philip Werlein.

We take pleasure in informing our thousands of readers that since Rev. Robert Harry has been business manager of Philip Werlein's, the sales of pianos and organs has largely increased. This is, no doubt, in considerable degree due to the energy and tact with which Bro. Harry carries out the wise and enterprising plans of his employer. The experience of many years in the music business in this city gives Philip Werlein, the reliable and wealthy head of this emporium of music, large advantages to purchasers desiring to obtain first-class pianos, organs, musical instruments of all kinds, as well as book and sheet music at lowest prices and on easy terms.

To Whom It May Concern

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

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HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDONOALD.

PRICE, $1.00 a bottle.

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RICKS' MINERAL WELL.

The Hotel at this Well will be opened

MAY 1, 1893.

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AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to $620 in six days. Another $32 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Mf'g Co., La Crosse, Wis. X 378.

FINE GROCERIES.

Choice Fulton Market Corned Beef; Smoked Beef; Chipped Beef; Franco-American Assorted Game Pates and Entrees; Frankfurt Sausages in cans; Boned Turkey; Boned Chicken; Smoked Beef Tongues; Whole Boned Cooked Hams in cans; Whole Rolled Ox Tongues in cans; Wheatena. A fine assortment of Kennedy's Biscuits; Cerealine Flakes; Flake Hominy; Rolled Wheat. Schumacher's Infant Food is incomparable. Gordon and Dilworth's Preserves, Jellies and Jams; Boneless Breakfast Bacon; Evaporated Peeled Peaches, Pears, Apples and Apricots; Finest French Prunes; Desiccated Cocoanut; Shelled Almonds; Smoked Halibut; Canton Preserved Ginger; Dog Biscuits; Spiced Shrimp, Oysters, Lobsters and Salmon. We recommend Pinard's Gelatine.

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The Revival.

The remarkable sale of "The Revival" is proof of its merit and cheapness. As a collection of hymns and songs for Special and Revival occasions it is hard to match. "Life's Railroad" or "Beautiful Beckoning Hands" are either one worth the price of the book. Sent by mail for 30 cents.

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Will you work for $18 per week? Write to me at once. JOSEPH R. GAY, Pres. C. P. & L. Co., 36 Fifth Ave., CHICAGO, ILL.

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WE WANT AT ONCE RELIABLE MEN every where (local or traveling) to advertise and keep our Show Cards tacked up in towns on trees and fences along public roads. Steady work in your own county. $70 A MONTH SALARY AND $3 A DAY EXPENSES ADVANCED every 15 days when started. FRANCO-GERMAN ELECTRIC CO., CINCINNATI, O.

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A CALL.

Tenth Annual Convention
OF THE
Woman's Christian Temperance Union
OF LOUISIANA
WILL CONVENE AT
Lake Charles,
April 20 to 23, Inclusive.

Each Union is entitled to one delegate for every five paying members, all officers being members *ex-officio*; names to be sent to Miss Della Neal, Chairlady Entertainment Committee, Lake Charles, La.

An effort will be made to secure a reduction in railroad fare. Entertainment will be furnished all delegates. Respectfully,

MRS. MARY R. GOODALE,
President La. W. C. T. U.

MRS. ALICE M. ZABLE,
Cor. Secretary La. W. C. T. U.

DO YOU

Want a teacher for a Summer school? A bookkeeper for a few months while your regular man takes in the World's Fair? A fine young man for any kind of honorable work? If you do, write to DR. W. B. MURRAH, President, or J. W. CHAMBERS, Agent, of Millsaps College, and they will supply the man.

FOR SALE.

Eggs from prize-winning
Plymouth Rock Chickens.

Extra fine. To suit the times.

I will sell 13 eggs for $1.00 for this season only. Give me a trial. Address

MRS. JAMES A. LOCK,
Mayhew, Lowndes Co., Miss.

GO TO
J. BLASS & SON,
95 ST. CHARLES ST.,
For a Fine Hand-Sewed Shoe for $2.25.

Sewed Shoes also at $1.75. Boys' Shoes at $1.50

OUR PREMIUM!

—THE—
High Arm Four-Drawer
Chicago Singer Sewing Machine
AND THE
Christian Advocate, One Year,
FOR $22.

The above represents the High-Arm Sewing Machine which we will send you for $22, including one year's subscription to the NEW ORLEANS CHRISTIAN ADVOCATE. This machine can't be beat for simplicity and durability—warranted to do all the work for a family, from the coarsest to the finest. With each machine goes a full set of attachments; in fact, everything that goes to make up a first-class Sewing Machine.

Every Machine warranted for five years.

D. L. MITCHELL, Publisher.

HOME CIRCLE.

PRAYER.

BY DEAN TRENCH.

Lord, what a change within us, one short hour
Spent in thy presence can suffice to make;
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seem to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear,
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

I Know.

BY LE BRAN.

"What the world needs are not negations, but positions; not denials, but affirmations," wrote Emerson

This is especially true in reference to Christian experience. A man by his daily walk may demonstrate the truth of religions teaching as applied to his own heart, and the genuineness of his trust in the power of God to deliver him from the "snare of the fowler," without voicing the emotions of his soul or the assent of his intellect; but when he does speak it must be with no uncertain sound if he would convince the world of his faith and trust. Like grand old Paul, he must emphasize belief—"I *know* whom I have believed."

A search for knowledge has constituted the grand battle of the ages. Our world is full of mystery, and ever since the creation men have been seeking the key to hidden treasure-houses. The secrets of the physical world are being mastered day by day; the torch of investigation lighted by inspiration flashes in the very bowels of the earth, and the words "seek and ye shall find" are being verified in the intellectual and moral, even as in the material realm. So broad and deep have been the discoveries of man that he has grown arrogant, and demands logical demonstration in the illimitable fields of thought, and ocular demonstration in the physical kingdom before he will be persuaded to believe anything.

Not so with the Christian. With heart attuned to heavenly melody and soul all aglow with divine light; with sure confidence and abiding trust in the invisible power that upholds him, and faith in the word that causeth his peace to flow as a river, he can with blessed assurance say "I *know* whom I have believed."

Christian, with humility yet with boldness, speak to men of this spiritual knowledge. Set the "I knows"—these mosaics in religious experience—plainly before them, that they too may catch the glad strain, "The Lord is risen," and be able from full hearts to say, "I *know* that *my* Redeemer liveth."—*Christian at Work.*

What a Hymn Did.

A touching little incident occurred not long ago in the woman's prison on Blackwell's Island. It happened at a Sabbath afternoon service in the chapel of the prison. The first part of the service was a sermon. It was short and simple and full of earnest feeling. But it seemed to fall like good seed upon the stoniest ground. The hundreds of poor wretched creatures ranged before the preacher apparently lost none of the hard, desperate look that sin and despair had stamped upon their features. They sat bolt upright, seemingly hearing nothing that was going on before them. After the sermon, two lady visitors present asked the privilege of singing a few hymns. They began with that sweetest spiritual song, "Jesus, lover of my soul," which they sang with much expression. "Very soon" said one who was present, "I noticed the faces beginning to soften. And in a moment's time the heads began to go down, and before the verse was finished they were sobbing aloud in all parts of the room." Rev. S. Howland conducted a song services in Tompkins' Square, New York, every Sabbath afternoon last Summer. The power of Christian song has never been more strikingly illustrated than in that series of services. Thousands of men and women, many of them among the worst characters in the city, were brought together Sabbath after Sabbath to listen to the singing of hymns. Evidence is not wanting that the saving truths of the blessed gospel were in this manner, on the wings of sweet music, carried home to many hearts. It would have been impossible, such is the general character of the neighborhood, to have held any kind of religious service in Tompkins' Square. They would not listen to sermons, but they could not resist the influence of sweet singing.—*Selected.*

Three Dutiful Acts.

There are three dutiful acts which a Christian should conscientiously do every morning. The first is an act of thanksgiving for the mercies of the night; the second is an act of faith by which one commits one's soul to the keeping of the Redeemer in the full persuasion that Christ will faithfully keep what is thus trustfully placed in his hands; the third is an act of determination to speak a kind word of cheer or to do some helpful deed to, at least, one fellow-creature during the day. Sidney Smith, quoting from an unknown writer, says that to thus place a drop of comfort into the life of one tired spirit every day would be to make three hundred and sixty-five people more or less happy every year. Should one do this every day for forty years, he would brighten the lives of fourteen thousand six hundred persons! And in thus making his life a stream of blessing to others the Christian would greatly add to his own happiness, since "it is more blessed to give than to receive."—*New York Christian Advocate.*

Experience of a Merchant—The Lord Was His Helper.

A merchant in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money. "For," said he, "so long as I give, so long will the Lord help and bless me, and in some way will give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts, and the surest way to keep the Lord's favor with me."

The results of his experience were blessed, indeed, as he said: "I never realized before how he helps me in all my business plans. Things happen daily which show me that some one who knows more than I is protecting me. Bad debts have been paid that I did not expect. Errand boys just getting into sly and bad habits have been discovered ere their thefts had proceeded far. As I needed competent help in my business, it has came just as it was wanted.

"When customers were about to fail, somehow their debts to me were paid, although they failed to pay others.

"A severe fire came to my office and seemed to have swept all my valuables away. But it was stopped at just the right moment, and not one thing valuable was lost. The insurance companies paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay my debts while others are dull.

"I can not tell why it is, except that I always pray for my business, and ask the Lord to bless it for the good of others, and that the means which come from it may be used for his cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it all moves easily, and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron, and my blessed guardian of temporal things as well as spiritual."—*The Wonders of Prayer.*

The Beatitude of the Unsuccessful.

There may be no Bible beatitude saying expressly, "Blessed are the unsuccessful," but there are beatitudes which are equivalent to this. We take from our Lord's own lips, "Blessed are they that mourn," "Blessed be ye poor," "Blessed are they which are persecuted," "Blessed are ye when men shall revile you," "Blessed are ye when men shall hate you." Then many other Scripture passages have like teaching. Evidently not all blessings lie in the sunshine; many of them hide in the shadows. We do not read far in the Bible, especially in the New Testament, without finding that earthly prosperity is not the highest good that God has for men. Our Lord speaks very plainly about the perils of worldly success.

The Bible is indeed a book for the unsuccessful. Its sweetest messages are to those who have fallen. It is a book of love and sympathy. It is like a mother's bosom to lay one's head upon in time of distress or pain. Its pages teem with cheer for those who are discouraged. It sets its lamps of hope to shine in darkened chambers. It reaches out its hands of help to the fainting and to those who have fallen. It is full of comfort for those who are in sorrow. It has its many special promises for the needy, the poor, the bereft. It is a book for those who have failed, for the disappointed, the defeated, the discouraged.

It is this quality in the Bible that makes it so dear to the heart of humanity. If it were a book only for the strong, the successful, the victorious, the unfallen, those who have no sorrow, who never fail—the whole, the happy—it would not find such a welcome wherever it goes in this world. So long as there are tears and sorrows and broken hearts and crushed hopes and human failures, and lives burdened and bowed down, and spirits sad and despairing, so long will the Bible be a book believed in as of God—an inspired book, and full of inspiration, light, help, and strength for earth's weary ones.—*Rev. J. R. Nutter, D. D*

The Beautiful Side of Life.

It is hardly an exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consists in cup-offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence. Why? Because most of us are burden-bearers of one sort or another; because to most of us a large part of the journey is a dull and trivial trudge; because there is so much dust upon the road, and not so many bad places as we probably think, yet many commonplaces; and it is load and dust and stretches of the commonplace that make one thirsty. If the feeling on our shoulders were of wings instead of load; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But as it is, we crave the roadside recognition, which gives praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then to ease the burden's chafe, and now and then a word of sympathy in the step-step-stepping that takes us through the dust. And this is all that most of us can wait to give, for we, too, are here on business. You can not step my journey for me, can not carry me on your back, can not do me any great service; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travelers exchange. "I am busy, Johnnie, and can't help it," said the father, writing away when the little fellow hurt his fingers. "Yes, you could—you might have said 'Oh!'" sobbed Johnnie. There's a Johnnie in tears inside of all of us upon occasions. The old Quaker was right: "I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."—*Selected.*

He that would relish success to purpose, should keep his passions cool, and his expectations low; and then it is possible that his fortune might exceed his fancy; for an advantage always rises by surprise, and is almost always doubled by being unlooked for.

OUR YOUNG PEOPLE.

WATCHING THE TONGUE.

Keep a watch on your words, my children,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger—
Yes, cut like a two-edged knife.

Let them pass through your lips unchallenged
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth!

—*Selected.*

In Japan.

Some new-made Japanese acquaintances, seeing my plight, agreed to telegraph for the passport from the next city, and a Matanyama man was found who offered consolation that the authorities might not be so particular if they knew that the paper would be forthcoming. So my mind was finally composed enough to observe some things along the way.

WHAT I SAW AT TANOTSU.

The boat stopped only an hour at Tadotsu, and about one hundred yards from the land. I did not go ashore, but from the boat I saw some things. One passenger, an old man, came out upon the deck, stood facing an eminence in the town, clapped his hands, and bowed. A student on board who could speak English told me that it was a famous Shinto shrine towards which the old man was worshiping. Nine little stores rowed alongside; of course, with some little contest for the positions nearest and most convenient for the passengers. The goods were fruits, confections, lemonade, ice, beer and wine. The house was a sampan. The same person managed the vessel, cried aloud of his goods, acted as salesman and cashier. Some were handsome men; others, boys whose faces would brighten at any movement that gave hope of a sale. One had fish, and, excepting a supply of these bought by the steward of the boat, I think the total of the sales of the nine was six cents.

Besides these nine stores I saw one home on the sea. An old man was noticed bowing, and I first thought he was worshiping the sun, but soon it was revealed that he was blind and begging. A woman, supposed to be his wife or daughter, cared, and, at any proposition to give, held up a little basket attached to a long pole. They had their cooking utensils and mats along, and probably live greatly upon the sea.

It may be known by some that Tadotsu is the place where Christians sold their ancestral swords and armor in order to get money to build a church. H. G. HAWKINS.

Matsuyama, Japan.

MR. EDITOR: I will again write a letter to the dear ADVOCATE, which I hope will be published. Yesterday was a very rainy, disagreeable day; but this is a lovely day. I am making a very pretty silk patchwork sofa-cushion. After I finish it I will make a lace one. We have a very nice orange grove. We also have a few lemon, guava and grapefruit trees. We have just started a flower garden. I am very fond of flowers, both wild and tame. There are some lovely wild flowers here, and I enjoy picking them. I am not going to school now, as we are having a short vacation. I am a member of the Methodist Church. I also am a member of the "Christian Endeavor," and I am trying to be a good Christian. I wish all the cousins of the ADVOCATE would pray for me, that I may be faithful. My papa is troubled so much with rheumatism; but since he has been in Florida, he has improved ever so much. My mama is the dearest and best mama in the world, and I try to be kind to her and papa. I will close by asking the cousins this question: How old was Noah when the flood came? Ever the ADVOCATE's friend,

"G."

Florida.

A Working Boy.

As I write, a coal cart has driven up to the house opposite in charge of a boy, perhaps seventeen years old. On the sidewalk a man with gray hair was leaning on his shovel, waiting for the coal to be dumped. The boy backed his cart, went in to have the ticket of delivery signed, hurried out, and drew the pins from the backboard of the cart. He tugged and pulled to dump the cart, at last being assisted by the older men, who did not exert any degree of strength in his effort. At last the cart was dumped, and the man began to shovel the coal. While waiting for the man to get the coal out of the way so that the balance of the coal would run out on the sidewalk, the boy drew from the pocket of his coat a woolen cloth, and began to polish and rub the heavy harness on the horse. On the blinders were some ornaments of brass, and for this he used polish that he evidently kept for the purpose. He braided the horse's mane after combing it with his fingers, and straightened and arranged the harness with evident pride and enjoyment. As I watched, I thought: "I do not believe that that boy will shovel coal when his head is gray. He uses his time to the advantage of his employer, and the improvement of his employer's property. Somebody who needs service that demands devotion and industry will find this boy out, and give him employment that his character fits him for."

When the horse was driven away, he held his head up and stepped off as if he knew his personal appearance had been greatly improved. The young driver looked at him critically, as if his standard had not been reached. —*Christian Union.*

Susie's mother sent her to Warren's the other day for some shoestrings. The little girl tipped the doorlatch, and slowly walked up to the proprietor. "Mama sent me down for a pair of shoestrings," and Susie fingered her pennies nervously as she looked into the dealer's face. Warran turned to a bunch of strings upon the wall and began to pull a couple out. Then he stopped. "How long does she want them?" Susie looked flustered. "I don't know, but I think mama wants them to keep."—Boston *Transcript.*

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

Chewing Gum.

BY REV. C. H. SMITH.

It is after midnight. I am watching at the bedside of a little boy so sick that the physician has ordered his medicine taken every half-hour. How lonely is the night! How slowly the hours pass! Everyone who is now sleeping should be very thankful that he can rest. The good Lord gives us so many blessings we forget to be thankful. Health, sleep, home, friends! Golden words! Greater riches in either of them than in the mines of the mountains.

Perhaps the readers of *The Junior Herald*, which has been keeping me company to-night, will help me keep awake by allowing me to write to them.

Our doctor was to-day talking of his business. Said he does not like the Sunday work that physicians have to do. Many people call for medical help Sunday morning when they could just as well have called Saturday evening. They seem to forget that doctors ought to have a day for rest and worship.

"Then," said the doctor, "there is another cause for our Sunday business. Many kind papas bring home candy, nuts and gum on Saturday night, and the children eat too much, and Sunday get sick."

"How the gum-chewing habit has increased of late!" I ventured to remark.

"Oh, yes," the doctor answered. "I have considerable money invested in the chewing-gum business," he continued. I wondered if he was one of the owners of a factory somewhere. Then he said: "To-day I gave a girl five cents if she wouldn't chew any more for a week, and the other day I gave a boy a dollar if he would quit for a year. I think it a good way to spend money. It is very hard for some of them to stop, they have the habit so strongly fixed. I want the boys and girls to quit using gum—in part, because it does not look well, but more because it injures their health. Gum-chewing makes people nervous. To be nervous is to be cross, quick-tempered, and unhappy."

And the doctor took his medicine case and hurried away to see another patient, saying as he left: "Oh, yes, it is a splendid work of mercy and help to get boys and girls to quit chewing gum!"—*Epworth Herald.*

The Texan Cow-Boy.

Cow-boy life has in the last few years lost much of its roughness. The cattle barons have discharged most of the men who drank, and have frowned so persistently upon gambling that little of it is done. Cards and whisky being put away, there is small temptation to disorderly conduct; so it is only when they reach some large city and are not on duty that they indulge in a genuine spree. On the ranches kept under fence they have little to do when not on the drive or in branding-time, the cattle being all safely enclosed. But they must take their turns at line riding, which means a close inspection of the fences and the repairs of all breaks and damages. Where night overtakes them, there they sleep, staking their horses, and rolling themselves in their blankets. These rides of inspection take days to accomplish, for there are ranches in Texas which extend in a straight line over seventy-five miles. Those ranches which are not kept under fence necessitate more work. The boys must then keep their cattle in sight, and while allowing them to graze in every direction, must see that none in the many thousands stray beyond the limits of their own particular pastures. They go then in parties, scattering over the territory, for they must cover hundreds of thousands of acres in a day.

It is not a life of hardship, and pays well enough. Everything is furnished to them free and of the very best, and they are paid besides $30 per month. Each party stays out from two to three weeks at a time; but they take with them the finest of camp wagons, with beds and bedding, cooking utensils, the best of groceries of all kinds, and as excellent a cook as money can employ. The prairies are full of game, and their rifles are ever handy. The life is free, fascinating, and peculiarly healthy. These men are exceedingly chivalrous to all women; this seems to be a trait born in them, as much a part of their moral nature as it is of their physical to have small feet, for it is seldom that a genuine Texas cow boy can be found who has not the distinguishing mark of a handsome foot, and his boots are to him all that the sombrero is to a Mexican. He will deny himself many pleasures, he will go without a coat and be seen in most dilapidated attire, but his boots must be of the best and most beautiful make that the country can afford; high of heel and curved of instep, a fine upper and a thin sole, fitting like a glove, and showing the handsome foot to perfection. Take the cow-boys as a class, they are bold, fearless and generous, a warm-hearted and manly set, with nothing small, vicious, nor mean about them, and Texas need not be ashamed of the brave and skillful riders who traverse the length and breadth of her expansive prairies.—*Harper's Magazine.*

Young Man, You Will Do.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian church, had pious parents, brothers and sisters; his family was one in Christ.

On graduating he determined upon a western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travelers said to him:

"Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said:

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church, all honor to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—*Christian Weekly.*

Mama (reprovingly, Sunday): "You told me you were going to play church."

Little Dick: "Yes'm."

"Then I'd like to know what all this loud laughing is about."

Little Dick: "O, that's all right. That's Dot and me. We're the choir."—*Good News.*

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Pittsburgh. GEO. A. MACBETH CO.

LEATHER Gets hard and old without Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion — Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

Scott's Emulsion

will check Consumption and is indispensable in *all* wasting diseases.

Prepared by Scott & Bowne, N. Y. All druggists.

King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E. Cunnyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time this Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles boils, chilblains, eczema and cutaneous irritations of all kinds, like Germeteur externally applied every ten minutes until relief is obtained.

MANUFACTURED ONLY BY
KING'S ROYAL GERMETEUR CO.,
ATLANTA, GA.

Take Dr. King's Germeteur Pills for the Liver and Constipation.

I. L. Lyons & Co., Wholesale Agents.

Said the Owl

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get Hires'.

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PISO'S CURE FOR
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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

MARRIAGES.

CHURCHILL—HEARN.—At Pearl River M. E. Church, Thursday evening, March 16, at three o'clock, by Rev. H. L. Norton, Mr. John Churchill and Miss Alice Hearn.

MILAM—SEWELL.—At the residence of the bride's uncle, Mr. J. C. Caroline, Natchitoches parish, La., April 2, by Rev. J. C. Caroline, Mr. Ashley Milam to Miss Josephine Sewell.

LYONS—BLOCKER.—At the Methodist Church in Lisbon, April 6, 1893, by Rev. R. M. Blocker, Mr. A. A. Lyons, of Acadia parish, to Miss Lillie Blocker, of Claiborne parish, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over two.

MARTIN—Died, at the home of her son-in-law, M. H. Knight, near Winona, Miss., Dec. 31, 1892, Sister ANNA J. MARTIN. She was the daughter of Malcolm and Mary Baker, and was born in Robinson county, N. C., June 22, 1838. Her mother dying when she was yet a child, her father with his four little children moved to Mississippi in 1847, and died in 1855. Thrown thus, fatherless and motherless, into the wide world at life's most critical period, Sister Martin was left with two sisters and a young brother to tread life's dangerous pathway; but by circumspect was her conduct that she won the love of all who knew her. Judging by the daughters, their mother must have been a most excellent woman of more than ordinary refinement.

Sister Martin professed religion in 1855, and joined the M. E. Church, South, and till the day of her death ever adorned her profession. She was married to T. P. Martin in 1857, who was mortally wounded at the battle of Franklin and died in Nashville a few day after, leaving a little boy and girl to her training, and well did she meet the obligations and discharge the duties thus imposed, ever leading her children in wisdom's pleasant paths.

The writer knew her intimately for more than forty years. When but a girl she was often in his home, and he knew her during the happy period of her brief married life; and in her bereavement and affliction's dark hour, amid all the duties and trials thus thrown on her, she was the same humble Christian. For more than thirty years we were members of the same church and worshipped at the same altar, and we can truly say that during all these years we never knew her, by word or deed, to compromise her Christian character. While modest, she was ever willing to testify publicly for the Master on all proper occasions. She died as she lived—an humble Christian. On the first day and first Sunday in the present year we laid her beside loved ones in the churchyard at Bethlehem, to await the resurrection of the just.

To the bereft son and daughter we would say: Walk in your mother's footsteps, live as she lived, and the blessings of God will attend you through life, and you will meet her in the sweet by-and-by.

W. H. HOLMES.

Winona, Miss.

LEWIS—Bro. EPPIE J. LEWIS has been removed from the sphere he filled so well in this world to fill a nobler and brighter sphere in the world of light and glory. Only a few days before his death all was well; then came the telegram, "Your son is very sick; come at once," and before a loving father could reach him, another came, saying, "He is dead."

Bro. Eppie has been at Houston, Miss., in school. How hard it was for mother to give her consent for her boy to go so far from her kind home, and little did she think when she said "Good-by," that she would see him no more in life, but that he would be brought to her cold and dead! But such was the case. It is so sad. He was so young and strong. The strong arm upon which father and mother would soon lean is broken; the fond hopes are scattered, the plans all changed, the prospects blighted. But, thank God! father and mother, brothers and sisters, look for the resurrection with more interest than ever before, and the spirit-world seems more real as their family circle is represented there.

Eppie was a good, obedient boy, a noble, Christian young man. He filled his place in the family circle with love and affection, his place in the Sunday-school with promptness, and his place in society with a beautiful, consistent Christian character. He will be sadly missed in many places. The church needs such true, devoted men; the world needs such examples of Christianity; the Sunday-school needs such workers—in fact, such men are in demand wherever a man is needed. So in all the various relations of life Bro. Eppie Lewis will be greatly missed; but nowhere will he be missed so much as in the home circle.

Eppie J. Lewis was a son of J. W. and Ellen Lewis, of Watorhole, Miss., and was born Aug. 18, 1873, and died in Houston, Miss., March 12, 1893. May God comfort the bereaved ones, and may they all meet again around the great white throne!

M. J. MILLER.

LEE—WILLIAM LIONEL, son of T. A. and J. L. Lee, died at Wesson, Miss., June 18, 1892.

Though months have passed since the sweet spirit of our darling little Willie was peacefully borne to the beautiful home of the soul, yet his precious little image is as fresh in our memory as the day when the Father took him home.

It is a sad reality that our loved one has gone from us, never more to brighten our home, where he was the joy of all hearts. The little brothers and sisters never grow tired talking of little Willie, and even now we can almost hear the patter of his little feet in the hall running to meet papa. He was just learning to say the words, "mama," "papa."

God gave the precious little treasure to gladden our hearts for a few short months, and only a home was never blessed with a better, sweeter babe than was our little Willie. Too pure for this earth, so God, gathering his jewels, has plucked this little bud to bloom forever in paradise.

Dear parents, grieve no longer for your loved one; though he will never more comfort your hearts here, yet there is joy in the fact that you have one more tie in heaven, even your precious little Willie. He is standing "at the beautiful gates, waiting and watching for you." Strive to enter in, and the meeting will be forever.

GRANNMA D.

LEWIS—Rev. J. E. LEWIS was born in Georgia in the year 1821; joined the M. E. Church in his twenty-seventh year; was licensed to preach in 1858. He moved to Mississippi in 1866. Bro. Lewis served as a local preacher until December, 1892, when he was appointed by Bishop Granbery to the Westville mission. On Feb. 23 God called him from his field of labor to rest in the home of the blest. He suffered untold agony before his death, but he bore it with Christian patience. His last words were full of comfort to weeping friends and relatives. He expressed perfect submission to the will of God. Thank God for a religion that makes life pure and robs death of every sting!

R. H. BAER, P. C.

CHILDS—NATHAN MARION CHILDS, son of Wm. Childs and Nancy Harthorn, was born Dec. 23, 1820, in Montgomery county, Ala. After a short time his father moved to Pike county, where he remained until 1844, when with a large family he moved to Bradley county, Ark. On May 5, 1847, Nathan Marion was married to Miss Rebecca Bell. He soon built up a good home. By hard work on a farm he accumulated property. He served in the Confederate Army, and in 1864 he moved to Kaufman county, Texas. He moved to Smith county in 1865, and to St. Landry, La., in 1867, where he remained until his death. Bro. Childs raised a large family; was a quiet, honorable and a beloved neighbor and citizen. In 1890 he professed religion, and was by the writer received into the M. E. Church, South, in his own home near Church Point.

Bro. Childs lived a consistent life, and was ever hopeful and happy. Just before leaving for Conference last year, I called on this dear old saint to pay him my last visit, as I had finished up my pastorate on that circuit, and had to be removed to another charge. He was full of tears, and yet his face was aglow with heavenly light as he spoke of his oncoming departure for the better land. He expressed a great desire that his whole family might so live as to join him in heaven. After a lesson from the dear old family Bible, we sang and prayed together, and parted to meet on the other shore.

Bro. Childs lingered for several days in his last illness, feeling that soon he would be called home to glory. Finally he lost consciousness, which was at last restored in answer to the prayers of his family and friends. He consoled them, forgave the injustice done him in the past by his dear ones in their thoughtless moments, and rejoiced with them in a general family reunion as they read the Scriptures, talked and sang praises to God with neighbors who had gathered in to care for the dying. But the angels came. Christ said, "It is enough; come up higher," and amid the sobs of a loving family—wife, sons and daughter, grandchildren—and many warm friends, he left this world for glory on Feb. 19, 1893. May God bless his dear ones left behind!

R. M. BLOCKER.

ELLIS—JOHN EDWIN ELLIS, son of Edwin and Catharine Ellis, was born Sept. 9, 1874; died March 8, 1893. He joined the church when quite young. He had a Christ-like mother, and was raised to love and respect his Savior. Though young, he had formed beautiful habits.

He suffered very much ten days before his death, was tenderly nursed through his sickness by fond parents, brother and sisters, and anxious friends, and everything possible was done to arrest the progress of disease and prolong his life; but all to no avail.

We know that he died in the Lord, and his soul has entered that rest that has been prepared for the good and obedient. To the bereaved parents I will say: Remember the star that set upon your earthly home is now only risen in glory and in purer skies is shining. The lamp of your happy fireside hours is now shedding its soft radiance in a much better home. The gates have swung open and the angels have taken your dear son to Jesus' bosom, and he is so much safer there, and there, too, he will be to give you a glad welcome from your longer and rougher pathway home. Farewell, dear brother, suffering is over, heaven is gained, and by the grace of God I'll meet you "by and by." His sister-in-law,

KATE ELLIS.

SILLIMAN—The subject of this notice, Bro. JOHN ISAAC SILLIMAN, was a native of Connecticut, having been born in Chester, in that State, in 1817. In early life he moved to Mississippi, and was married in Natchez, in this State, to Miss Eliza Ely, in 1843. He died in Canton, Miss., on Jan. 14, 1893, having been preceded by his devoted wife two years before. There were no children added to their home, and all the love of their natures seemed concentrated upon each other.

Bro. Silliman will long be remembered for his straightforward, consistent life. In all things and at all times he was the same quiet, though firm and resolute, Christian man. It was often and truthfully said of him that he was a "good man;" one that eschewed evil in every form. During a four years' pastorate it was my pleasure to meet him often and deal with him much, and in nothing did I find him wanting in integrity. We may sincerely write of him, Behold the upright man!

T. B. HOLLOMAN.

JONES—JOHN ANDREW JONES was born April 7, 1875; died March 30, 1893. He made a profession of religion and joined the Methodist Church, Sept. 10, 1891, under the ministry of Rev. R. C. Calloway.

Bro. John was a boy that loved and honored his mother and father, and he will be missed very badly in the home circle. His funeral was preached by the writer at Shiloh Church to a large congregation.

May the Lord comfort the sorrowing hearts which he leaves behind, and help them to realize that their loss is his eternal gain!

JOHN H. ROGERS.

Nashville Advocate please copy.

HOLCOMBE—Died, at the residence of Dr. A. R. Holcombe, March 28, after an illness of three weeks, RICHARD HOLCOMBE, son of Rev. Richard Holcombe. The *Hillsboro Mirror* voices the sentiment of the community in saying: "His death caused deep sorrow. His loving disposition and manliness won the friendship of all. We have never known a brighter, more attractive or manlier disposition in one so young. His life, though short, will yield a greater influence than many that include three-score years and ten."

W. R. SINGLETON.

We, the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittance should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

FRANTZ & OPITZ,

Watchmakers and Jewelers.

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No. 17 Bourbon Street, near Canal.

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Office Telephone, 89. Yard Telephone, 331.

Pennsylvania Coal Company,

Office, 67 Carondelet Street.

PITTSBURGH COAL.

WHOLESALE AND RETAIL.

L. S. WIDNEY, Manager.

Cotton Presses, Factories, and the Family trade supplied at Lowest Market Rates.

CITY YARDS: Foot of Robin Street, Foot of Desire Street, Corner Short and St. Charles Avenue.

Home Insurance Co., of New Orleans

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.0
CASH ASSETS, December 31st, 1887,	$413,860.7
CASH ASSETS, December 31st, 1888,	$459,369.5
CASH ASSETS, December 31st, 1889,	$510,584.5
CASH ASSETS, December 31st, 1890,	$551,897.8
CASH ASSETS, December 31st, 1891,	$600,414.8

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. B. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

Losses Paid by Boston Fire, 1872, $1,429,72[illegible].

All Losses Paid in Cash without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORL[illegible]

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

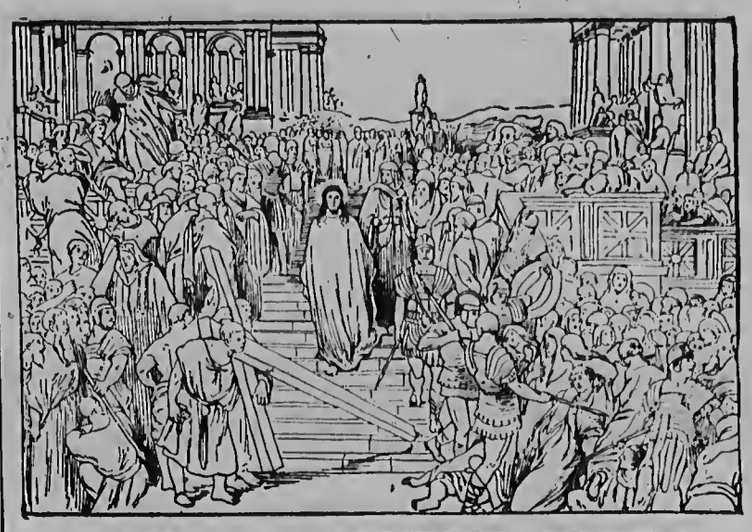
Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low.*

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St. New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.



CHRIST LEAVING THE PRAETORIUM.

BY GUSTAVE DORE.

THIS is one of the greatest religious paintings of the century, as it is one of the most wonderful creations of the genius of Gustave Dore. He was a painter of the French school, although his unequalled originality and weird fancy made it impossible for him strictly to belong to any school. The scene represents Christ descending the steps leading from the official tribunal of the Roman Government of Jerusalem after his condemnation. The figure of the Savior, erect and commanding, is the centre of attraction. Dore's aspiration turned towards religious subjects, and he became so fascinated with the delineation of the Savior's face that he painted it fifty times; and in no effort of his genius has the heavenly radiance which emanates from the figure of Christ been so apparent as in this sublime and elevated picture. The gaping crowd, some of them friends, others attracted by excitement; the leering Jews pressing forward with uplifted hands; the poor and wretched who adored him expressing the most profound sorrow; the sick whom he had healed and those who still craved his divine help all pressing forward to get one last glance at him, while the Roman soldiers with spears and shields driving them back, are graphically displayed in this wonderful picture. The infinite love and pity on His sacred face, as painted with the inspiration of Dore's pencil, is something beyond all description. The reproduction is a photo etching, engraved with the greatest care, preserving all the beautiful softness and value of the original, and has been pronounced by Art critics to be equal in execution to the marked proofs sold by subscription only, for $100 each, in the Dore Gallery, London.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free to each new subscriber sending us $2.

D. L. MITCHEL,
Publisher of NEW ORLEANS CHRISTIAN ADVOCATE.

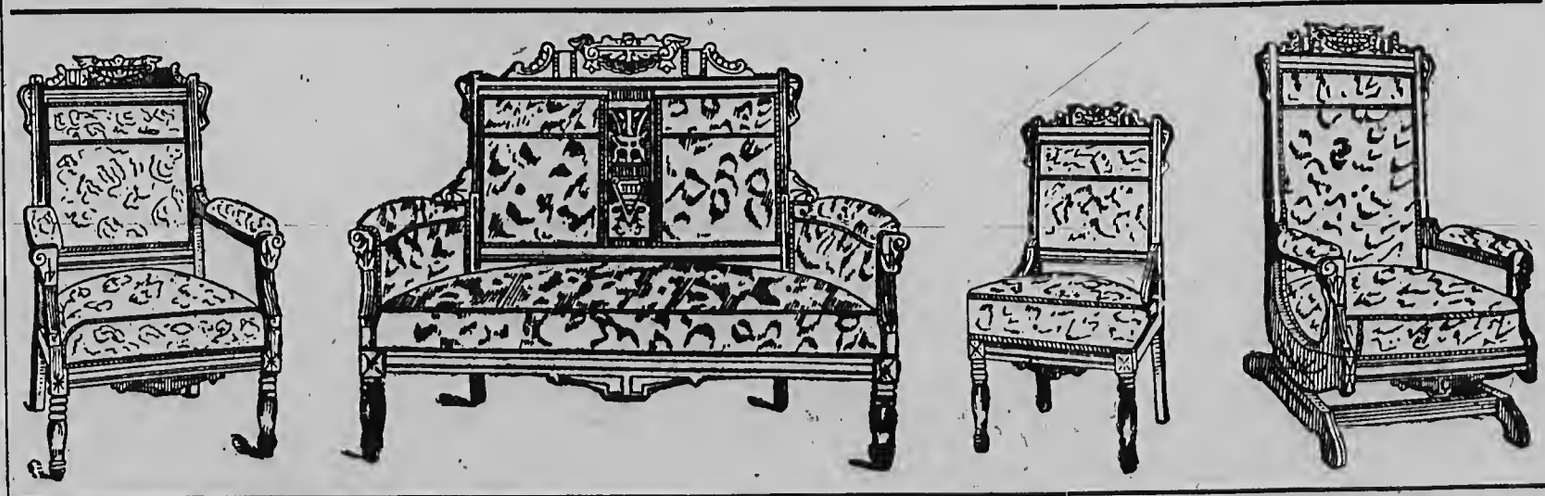
CHRIST IN THE TEMPLE.

THE original painting, by Hoffman, of Christ teaching in the Temple, now hanging in the Gallery at Dresden, has produced a more profound emotion, in the religious and artistic world, than any picture in the modern gallery of fine arts. It is to the modern school what the Sistine Madonna was to the old. The reproduction is an etching from steel plate, engraved by an expert in the art, and printed on the best plate paper, size 22x28. It has all the beautiful softness and exquisite harmony of tone and value which have placed etchings at the head of all other artistic reproductions. No one who has ever seen this picture can forget the earnest, melancholy eyes and exalted expression of infinite loveliness and purity of the inspired boy as he stood surrounded by the grave and gray rabbis intently listening to every word that fell from his lips. We all know the story of his journey up to Jerusalem, when he was twelve years old; how he tarried there, and Joseph and Mary knew not of it, but supposed he was returning to Nazareth with his kinsfolk and acquaintances; but they found him in the midst of the doctors, both hearing and asking them questions. "And all that heard him were astonished at his understanding and answers." The painter has chosen this scene and portrayed it with such vividness of expression, such original and profound conception of the subject, that all nations and creeds attest their intelligent appreciation by the enormous demands for copies of this great work.

The above handsome picture will be mailed free to each old subscriber sending $2 to renew his subscription for another year, and remitting amount due. It will also be mailed free to each new subscriber sending us $2.

D. L. MITCHEL,
Publisher of NEW ORLEANS CHRISTIAN ADVOCATE.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Business Notices.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. Q. Oats, W. L. Llufield, J. H. Evans, D. W. Babb, W. M. Williams, R. J. Harp, J. M. Morse, S. F. Lewis, J. C. Ellis, M. L. White, J. H. Freeman, C. McDonald, A. D. Miller, H. W. May, D. C. Rawls, Thos. B White, J. W. Chambers, J. L. Futrell, E. H. McNabb, M. J. Miller, W. W. Morse, T. B. Reagan, D. F. Gulce, A. J. Foster, D. M. Geddie, J. C. Mimms, O. Culpeper, B. R. Leggette, W. T. Currie, T. G. Freeman, T. B. Holloman, Ben. F. Jaco, W. H. Lewis, W. M. Williams.

Messrs. H. M. Poole, A. Haas, Geo. F. Wharton, D. W. Gulce, T. B. Armond, Jacobs Mims, H. L. Peabody, H. M. Smith, S. W. Collins, Van D. Montgomery, B. H. Broadnax, A. A. Fridge, M. Ricks, W. B. Thomson, James Mitchell, James Hill, M. N. Parish, J. A. Burnthuse, L. W. Tittle, E. H. Thompson, N. Williams, Thos. A. Ledyard, H. W. Day, Jr., E. Dean, R. F. Parnell, J. D. Rowan, P. H. Hale, G. W. Faison, A. Gardner, Jr., Jones G. Henderson, E. Solford, Walter Griffin, V. A. Spinner.

Mesdames C. W. Flynn, Theodosia Smart, L. E. Guill, M. Mc Bell, L. B. Johnson, J. H. McNeely, J. K. Pickens, Mary M. Convoy, H. R. Baker.

April 18.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Flux, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12 George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10 000."

14 J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

16. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Agents wanted. Write for circulars, and try this invaluable Mineral Water.

WM. B. HINES, Agent,

Gloster, Amite Co., Miss.

The Value of a Dollar.

Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping stones to success. It is also desirable that everyone should know that a half dollar will buy a bottle of

DICKS' MULENOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves pain.

Ask your dealer for a bottle.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Mt. Zion	Apr. 21, 23
Neshoba, at Pine Grove	29, 30
Walnut Grove, at Pine Grove	May 2
Lake, at Carr's	5, 7
Fannin, at Union	13, 14
Brandon station	15
Clarksburg, at Lodebar	16
Carthage and Walnut Grove, at C.	20, 21
Montrose, at Montrose	28, 29
Marvin, at Sinai	June 3, 4
Raleigh, at Raleigh	9
Trenton, at Polkville	10, 11
Westville, at Pleasant Grove	17, 18
Homewood, at Grange Hall	24, 25

C. McDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Beauregard	Apr. 22
Brookhaven	23, 24
Summit	29, 30
Caseyville, at Gallatin	May 3, 7
Bowerton, at Rehoboth	12
Lebanon, at Blue Hill	13, 14
Wesson	20, 21
China Grove, at Sartine	27, 28
Brookhaven circuit, at Adams Ch.	June 3
Providence, at Pine Grove	9
Pleasant Grove, at Pine Grove	10, 11
Adams, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Roxie, at Beech Grove	Apr. 22, 23
Learned, at Dry Grove	29, 30
S. Warren, at Bovina	May 3, 7
Utica station	(Wed.) 10
Rolling Fork, at Anguilla	13, 14
Fayette	(Wed.) 17
Meadville, at Nebo	20, 21
Sunflower, at Sharbrough	27, 28
Warren, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 18
Hermanville, at Hermanville	24, 25
Rocky Springs	(Wed.) 26

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—Capitol Street	Apr. 22, 23
Jackson—First Church	22, 23
Benton circuit, at Bowman Chapel	29, 30
Mount Olivet circuit, at Salartia	May 3, 7
Madison, at Pearl River	13, 14
Edwards	20, 21
Silver Creek circuit, at Silver City	27, 28
Tranquil, at Eden	(Wed.) 31
Pocahontas, at Tinnin's	June 3, 4
Sharon, at Lone Pine	10, 11
Camden, at Sonie Chapel	17, 18
Canton	24, 25
Bolton, at Raymond	July 1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.
(IN PART.)

Columbia circuit, at Hopewell	Apr. 22, 23
Mt. Carmel circuit, at Mt. Moriah	29, 30
Americus and Zion, at Big Pt.	May 6, 7
Zion Church	(Sun. night) 7
Moss Point	(Conf. Fri. night) 12-14
O Springs and Scranton, at S.	13, 14
District Conference, at Pearlington	18-21
Pearlington	(Q. Conf. 2 P. M.) 19

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

MERIDIAN DIST.—SECOND ROUND.

Enenita, at New Hope	Apr. 21, 23
W'boro circuit, at Buckatunna (Tu.)	25
Shubuta circuit, at Quitman	29, 30
Marion circuit, at Marion	(Wed.) May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope	(Tu.) 13
Linwood circuit, at Bethel	(Thurs.) 16
Daleville circuit, at Union	20, 21
Binnsville circuit, at Binnsville	27, 28
Why Not circuit, at Toomsuba	June 3, 4
Lauderdale circuit, at Brogan	17, 18
Meridian—Central	(Wed. night) 21
Chunkey circuit	(Thurs.) 22

The attention of the preachers is called to Ques. 18, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

WOODVILLE DIST.—SECOND ROUND.

Slaughter, at Betoville	Apr. 21
Live Oak, at Bethel	22, 23
Zachary, at Deer Ford	23, 24
Gloster and Centerville, at C.	29, 30
Port Vincent, at Huff's Chapel	May 3, 7
Springfield, at Springfield	7, 8
Franklinton, at Frank'n.	(10 A. M.) 10
Amite City, at Hammond Chapel	11
St. Helena, at Pipkin Chapel	13, 14
East Feliciana, at Olive Branch	20, 21
Wilkinson, at Pisgah	24
North Wilkinson, at Mars' Hill	26, 27

The District Conference will be held at Centerville, Miss., April 27-30. Let the pastors see that the recording stewards bring or send their Quarterly Conference Records. We earnestly request that all the delegates, as well as the preachers, traveling and local, be present. Let us come expecting a gracious revival.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton	Apr. 13
Parker Chapel	(morn.) 23
Gretna	(eve.) 23
Algiers	(morn.) 26
Felicity	(eve.) 30
Baton Rouge	May 14
Gross Tete, at Cotton Wood	21
Mayne Memorial	(morn.) 28
Louisiana Avenue	(eve.) 28
Dryades	(morn.) June 4
Craps	(eve.) 4
Carondelet	(morn.) 11
Moreau	(eve.) 11
Plaquemine and Donaldsun, at Plaq.	18
Lower Coast, at Westlay	25

O. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lafayette and Rayne, at L.*	Apr. 22, 23
Opelousas, at Bellview	Wed., T. 26, 27
Washington, at Bethel*	29, 30
Crowley	Tues., Wed. May 2, 4
Plaquemine Brulee, at L. P.*	5, 7
Patterson and M. C., at M. C.	W., T. 10, 11
Franklin and Jeanerette, at J.*	13, 14
Indian Bayou, at I. B.	Wed. 17
Lake Charles, at B. Street	Thurs. 18
Sulphur Mine, at Keener*	20, 21
Grand Chenier*	27, 28
Jack'n St. and West L., at W. L.	T., W. 30, 31
Lake Arthur*	June 3, 4

*Saturday and Sunday.

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ads, at Liberty Chapel	Apr. 22, 23
Alexandria	29, 30
Dry Creek, at D. C.	May 3, 7
Columbia, at Col. and Pollock	13, 14
Vidalia, at Vidalia	13, 14
Montgomery	20, 21
Spring Creek, at Fellowship	27, 28
Centerville, at Trout Creek	June 3, 4
Melville	10, 11
Chicot, at Prairie Marroon	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

A veritable family medicine box, BEECHAM'S PILLS.

NEWS OF THE WEEK.

DOMESTIC.

According to the report of the auditor of Virginia, the negroes of that State pay taxes on real estate valued at $9,425,685 and on personal property valued at $3,342,950.

The Duke of Veragua, a lineal descendant of Christopher Columbus, and chief of the World's Fair Commission from Spain, arrived in New York on April 15, and was given a cordial reception.

Advocates of feminine suffrage have scored another argument. Kansas papers say that "the effect of women campaigning at the polls was that the election was the quietest and most orderly ever held in the State."

The New York Legislature has passed a bill abolishing capital punishment. The action was taken last week, and went through by the large majority of 78 to 29. If it becomes a law, it will go into effect Sept. 1.

Regarding the appointment of Pension Examining Boards, of which there are 1,000 or 1,200 throughout the country, each being composed of three physicians, Secretary Hoke Smith is accredited with saying that he would not appoint to these positions any old physicians. As a rule, these boards have been composed of the oldest physicians in the districts over which they have jurisdiction, and it is the intention of Secretary Hoke Smith to appoint younger men.

The governors of the States of Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Kentucky, Tennessee, Mississippi, Louisiana, Arkansas and Missouri assembled in convention at the city of Richmond, Va., on April 12, 1893, for the sole purpose of advancing, by co-operation and concert of action, the industrial interests and well-being of their several States, and issued an address to the people of the United States and those in Europe who may contemplate making a settlement in this country, or immigrating here in search of homes.

The third Annual Report of the Eye, Ear, Nose and Throat Hospital, in this city, has been published. During the year past the number of persons treated at the hospital was 4,570, to whom 30,705 consultations were given, an average of over 85 a day, and on whom 1,176 operations of various kinds were performed. The total of cases treated since the opening of the hospital in 1889 is 13 928, with 106,488 consultations and 2 256 operations. The hospital is intended solely for the benefit of persons unable to pay for the services rendered, and all others are discouraged from making application for treatment.

FOREIGN.

More than 200 Methodist ministers in Ireland have signed an appeal to the Methodist ministers in England that they oppose home rule, both on religious and commercial grounds.

A prominent merchant and millionaire of Denver, Colo., who was granted a concession several months ago for a railroad around the City of Mexico, has arrived there to arrange for beginning the work of constructing the line. The corporation which will undertake the project is the Metropolitan Belt Railway Company. The road will circumvent the city and pass through all the principal suburbs.

In response to the appeals issued by the Dock Laborers Union at Hull a meeting of seventy-six representatives of dock laborers and other Unions, whose members are employed in the shipping trade, was held in that city on April 15. The unions represented are all in London. After considerable discussion the delegates agreed to inaugurate a general strike at all the ports in the United Kingdom.

Alexander I., King of Servia, gave a banquet to the regents and all the ministers of state, and while they were enjoying themselves at the palace, detachments of soldiers and bodies of police took possession of the ministers' houses and occupied the government buildings. At midnight, while the festivities were still in progress, King Alexander proclaimed that he had attained his majority, and that he had assumed control of the government of the country.

The stars and stripes, which for two months have floated from the government building in Honolulu, have been hauled down, and the remaining forces from the United States cruiser *Boston* have been sent aboard. On April 1, in the presence of a crowd of 2,000 persons, Lieutenant Draper, marine officer of the *Boston*, blew the notes of the retreat from his bugle, and the "bunting" sank from the sight of the throng, and was replaced by the colors of the Hawaiian monarchy, which still remains the flag on that island.

Distressing accounts are coming in of the ravages of famine in parts of Russia. It is specially bad in the European part of the government of Perm, where the poor are said to be dying by the hundred. So great is the distress that relatives are often not able to provide burial for the dead, and the bodies are left to decay in the open air. The provincial authorities are reported to be taking no steps to provide relief, and private societies are forming to provide food and clothes for the sufferers, though there are stringent laws against the collection of funds, except through official channels.

The Spring.

Of all seasons in the year, is the one of making radical changes in regard to health. During the Winter the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health, and overcomes that tired feeling.

Y. M. C. A.

To the Pastors of the Methodist Churches in Mississippi:

The Sixth Convention of the Young Men's Christian Association of Mississippi will be in session at the University, in Oxford, April 27-30.

We would be very glad to have not only every town, but every country church represented by one or more delegates.

We want to ask you to take up this subject in your congregations, if you have no Young Men's Christian Association in your midst, and arrange to send a delegate. If you can not send some young men from your congregation, can you not go yourselves?

All who expect to attend and will send their names to Mr. Chas F. Webb, University, Miss., will be provided with free entertainment while the convention is in session.

Arrangements have about been completed for reduced rates on the railroads, and it will cost very little to go from any part of the State. Your congregation could not possibly invest that much money to better advantage. In going, wherever a ticket is purchased, get a certificate that full fare has been paid, so as to get the benefit of any reduction that may be allowed in returning.

We presume that every pastor reads his church paper, and we take this means of addressing you because of the saving in money and labor. We hope that every pastor who reads this letter will consider it directed personally to him; and the chairman would be pleased to have a card from each one acknowledging its receipt.

Let us ask that you join with the committee in an earnest petition to the Great Head of the church to make our convention abundantly successful. Yours fraternally,

J. R. DOBYNS, Chairman.

For the Committee.

Seashore District Conference.

All ministers and delegates that expect to attend the District Conference that convenes at Pearlington, May 16, will please send me their names at once, in order that I may provide for their accommodation. I am sorry I can not invite the wives of ministers and delegates.

R. B. DOWNER, P. C.

Pearlington, Miss.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and over work and trouble. Hall's Renewer will prevent it.

Illinois Central Railroad.

On and after April 17, 1893, the new central station of the above road at Chicago, beautifully located between Twelfth Street and Park Row, on the lake front, will be opened for the arrival and departure of through trains, the running of such to and from its old station, foot of Lake street, being abandoned.

SORES FROM HEAD TO FEET

Skin Dried Up. Could not Shut Her Eyes. Weighed at Six Months less than Seven Pounds. Spent $100 in Druggists and Doctors. Completely Cured in One Month by CUTICURA REMEDIES at Cost of $5.00. Now a Strong, Healthy, Full-Weight Child. See Portrait.

When my little girl was one month old, she had a scab form on her face and kept spreading until she was completely covered from head to foot. We doctored for it, but she did not improve, and finally the scab started to fall off, and then she had boils. She had as many as forty on her head at one time, and as many more on her body. After a boil would break the scab would form again. When she was six months old she did not weigh seven pounds, a pound and a half less than she did when she was born, and her skin started to dry up and got so bad that she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the

CUTICURA

Remedies, and *in one month she was completely cured.* The scab and boils were entirely gone and she slept and ate like another baby. The doctor and drug bill were over *one hundred dollars*, the Cuticura bill was not more than *five dollars.* My child is now two years old and is as strong and healthy as any child of her age, and I can truthfully say it is owing to the CUTICURA REMEDIES. See photograph inclosed. I will willingly write to any mother whose child has skin disease, giving full particulars of how I used them.

Yours with a Mother's Blessing,

MRS. GEO. H. TUCKER, JR.,
335 Greenfield Avenue, Milwaukee, Wis.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston. Mailed free, "All about the Skin, Scalp, and Hair."

Pimples, Blotches, Blackheads, Red, Rough, and Oily Skin

Prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated CUTICURA SOAP. Incomparably superior to all other skin and complexion aids as well as toilet soaps.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

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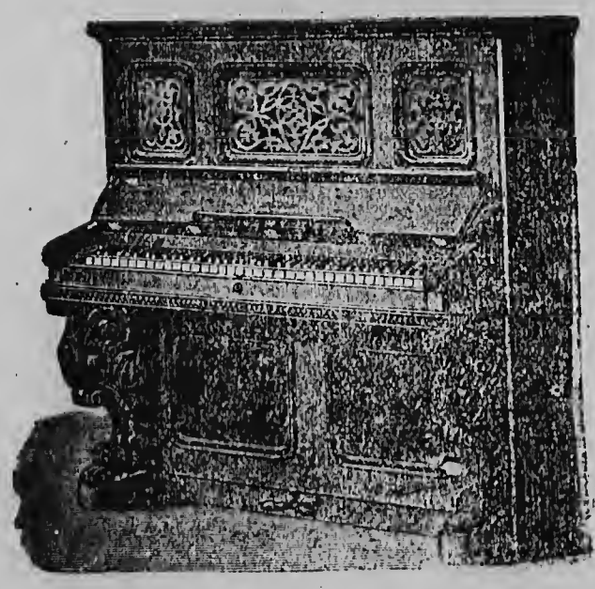

Proposes to Sell

----AT A----

Tremendous Reduction

TEN ELEGANT

Shaw Pianos

DURING

The Coming Week

What We Have We Advertise, and What We Advertise

=WE SELL!=

The people are beginning to appreciate this fact. Everything that was advertised last week was sold, and we will begin this week with these great bargains. Come early and take advantage of this rare opportunity. We also have a large stock of various makes of pianos to pick from, namely:

The Weber, Mathushek, Ivers & Pond

And Others of Excellent Quality.

Christian Advocate.

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The Great Exposition.

Probably no more gorgeous sight has ever delighted the eye of man than that which will greet the visitor at Jackson Park after May 1, when the two great electric fountains will send their jets of water and spray up into the air, to be painted by an unseen artist in all the hues that are known to nature. The fountains are exactly identical, and together will lift into space 874 gallons of water per minute. The center stream will be two inches in diameter, and will ascend to a height of 150 feet, while about it will be many smaller jets. Pipes will be provided with brass nozzles, concealed in imitation ferns, through which the water is forced into the air. Through a sheet of glass below come the rays of light which are to illuminate the rising stream. Directly beneath each aperture is a strong light known as an "80 ampere light," with a two-feet corneolic reflector below to intensify the light. Between the light and the water is arranged a great wheel, between the spokes of which are glasses of different colors. When the lights and water are turned on, the wheel revolves slowly, and the effect is a most wonderful succession of artistic colors, enchanting and beautiful. Whether the gates are closed at night or not, these fountains, running simultaneously until ten o'clock at night, may be seen by visitors, and these groups of geysers, with their marvelous dyes leaping into space, will assuredly be one of the most fantastic and bewildering scenes of the entire Fair.

A programme has been arranged of entertainments to be given to the Duke of Veragua and his brother, Marque de Barboalas, during their stay in Chicago. The Duke is the direct lineal descendant of Columbus. They will arrive next week at the auditorium, and during their stay will be befittingly feted by Presidents Palmer and Higinbotham, and other dignitaries of the Fair and city.

Germany made such a poor exhibition at the Philadelphia Exposition that her own commissioner was compelled to denounce it as "cheap and nasty." "Rich and marvelous" would be a more proper term to use in describing the display to be made by the Fatherland at this greatest of all expositions. Whether in art or machinery, China-ware or domestic display, in printing or electrical exhibits, in the official contribution, or in the semi-official "German Village" on Midway, it is safe to say no more comprehensive exhibition of the resources and intelligence of any country will be made. The total space to be occupied by Germany will be 500,000 square feet, and the privats exhibitors will number upwards of 6,000. The Government building, known as the "Deutsches Haus," is of the early German renaissance style of architecture, and represents an expenditure of $250,000. It is one of the most remarkable and beautiful on the entire expanse of the Park. It has a frontage of 150 feet, by the depth of 175 feet, and is 78 feet in height. Bay windows, projecting turrets and towers lend a most pleasing and picturesque effect.

The exhibit by Krupp Gun Works forms a most interesting part of the German display. The monster gun of 127 tons, the largest ever cast, is among last week's arrivals at the White City. It was accompanied by several smaller guns of 40 and 60 tons each, and an assortment of other huge appliances for use in war and in peace. One of the structures on Midway Plaisance which is attracting no inconsiderable attention, and which will be a prominent feature of that interesting portion of the great Fair, is the Ferris wheel for conveyance of passengers. It will be 264 feet in height. Around it, suspended between the two columns by steel trunnion pins, will be cars, each having a seating capacity for 60 persons. The entire structure is of steel, and resembles an old-style waterwater wheel, in that it consists of a stiff outer crown, which is suspended from the center axle by a system of iron rods. The wheel practically consists of two wheels placed on the same axle at a distance of 28 feet apart, and held together by steel ties. The axle is supported by towers 137 feet high, each supported by four legs, two vertical and two horizontal. Passengers, while indulging in their novel ride, will be surrounded by 3,000 electric lights of various colors, which will be turned on and off with charming effect.

Mexico's exhibit is rapidly being placed in order, and as the director of the commissioners, Fernando Perez says, "It will be the finest display ever made by our interesting country." The products of Mexico will be varied as the resources of the country. Four hundred and fifty cases of mineral, each weighing 1,000 pounds, have already arrived. The interior of the Mexican building will be almost completely covered with transparent photographs on glass representing Indian life and scenes and interesting points about the City of Mexico.

Chiming bells operated by electricity will give short hourly concerts in the Manufactures Building next Summer. The clock itself is operated by electricity, and will be regulated directly from Washington. The chiming bells are put in as an exhibit by an Eastern house. There will be a keyboard, similar to that of a piano, in one room of the tower. Any pianist will then be able to play the chimes, as each key, when depressed, completes an electrical circuit striking a certain note. A strip of heavy paper passes over a roller, similar to the strips working in tickers bearing returns from the races. On each strip are a number of perforations, which allow the contacts necessary to produce the chimes. Any air wanted can be punched on the strips.

The Arabs, in their contact with civilization, seem to have lost none of their native traits. Indeed, spurred on by beer and hot sausage, these "sons of the desert" have been making it lively for nearly everybody with whom they have become acquainted. One day we hear of their attacking the Esquimaux, and the next they are running foul of the policemen. They seem fully bent on fistic exhibits, and if no one else confronts them, they are at each other's throats, or belaboring each other's sconces with sticks and stones, regardless of the effect upon their red fez caps, or patriarchal robes. The men are rapidly becoming devotees of Bacchus, and, unless restrained, will be fit subjects for the Keeley Institute before the Fair is over. The women, however, are very quiet and retiring. They are generally dark, with soft, velvety eyes, although among the number at the Park is one with hair which would justify one to make a hurried search for the white horse. The eyebrows are freely painted; this, together with striped hosiery and French heeled slippers, gives these citizens from Cairo a decided nineteenth century appearance.

N. B. C.

Chicago, April 18.

Camp Meeting Associations.

The legal status and consequent privileges of camp meeting associations constitute a very pertinent question in some quarters, and one which must be settled at once, or serious results will follow.

Such an association has no recognition whatever in our law. This does not mean that they are unlawful. They serve a very good purpose, but have no legal status and no legal rights. Members of the Methodist Church have a perfect right to so associate themselves, if they wish; so have they a right to form a debating club or farmers' association; but a camp meeting association has no more right to control the conduct of a camp meeting than a debating club to control a protracted meeting. A camp meeting, like a protracted meeting, is only one form of public worship, all of which are under the direction of the preacher in charge or presiding elder. If the camp ground belongs to the M. E. Church, South, it, like other preaching-places, is held "in trust, that said premises shall be used, kept, maintained and disposed of as a place of divine worship for the use of the ministry and membership of the M. E. Church, South, subject to the discipline, usage and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said church, and the Annual Conference within whose bounds the said premises are situated."

Now, by the law, as well as usage, the preacher in charge, and, when present, the presiding elder, have charge of all the public worship at any place of worship belonging to our church. If the grounds do not belong to our church, and yet we hold a camp meeting thereon, they are, for the time being, lent to our church, and the same order is the legal order. Some camp meeting associations appoint committees on public worship. They have no more right to do so than a Ladies' Aid Society or a debating club has to appoint such a committee to direct the filling of the pulpit at a protracted meeting. If the pastor and presiding elder would like the *advice* of a few godly laymen, there is no reason to deny them the favor, and they may select or request the association to appoint these advisers; but the law makes these preachers responsible for the filling of the pulpit, and no pastor and no presiding elder can surrender his right, or fail from any cause to perform this duty, without recreancy to his high trust. He can not, *willingly* or *unwillingly*, delegate this work to an irresponsible camp meeting association without blame and without hurt, directly or indirectly, to the church. Suppose A, B and C form a club, and say that Rev. X Y Z must preach every fourth Sunday in Woodville station; then suppose this club goes further and says that Rev. X Y Z shall preach every Sunday—where is the pastor? Where will be the Methodism of that church? Now, if a camp meeting association does this thing for one week, why may not it, or some other irresponsible body unknown to the law, do it for fifty-two weeks in the year?

Some camp meeting associations arrogate to themselves the right to invite certain noted evangelists. If this irresponsible body, unknown to the law, shall this year have Rev. Sam Jones to hold the camp meeting, why may it not have Mr. O P Q, a Campbellite, next year to do the same thing? If, in the judgment of the pastor, it is well to have Bro. Jones, or any other evangelist, let him invite him, because it is his prerogative to do so, and at the Annual Conference his official acts will be brought under careful review, and he will be held strictly responsible for the way in which he performs these duties, and the church thereby is secure against the insidious introduction of unmethodistic innovations; while, on the other hand, if we permit an extra-legal usage of leaving this matter to irresponsible control, to become prevalent, there will arise an occasion in course of time when some hurtful error will run rampant through the church, using our camp meetings as means of propagandism, and the church will be left powerless to avert it.

The camp meeting association has its function. Let it meet faithfully all the demands of that function; but by no means let it assume the functions given by the church only to preachers in charge and presiding elders. I exhort our preachers everywhere: As you love the cause of Christ, so wonderfully advanced through the peculiar methods of Methodism, do not permit any irresponsible man, or set of men, however wise or good, to take control of your pulpit at a camp meeting, protracted meeting, or any other meeting recognized as an arm of public worship. The church holds you responsible for the filling of that pulpit, and you can not get rid of that responsibility, and you must personally see to it that only such men go into that pulpit to teach whose general conduct and teaching you can conscientiously endorse. Do this in the fear of God, or "step down and out," and let the church put a braver and worthier man in your place.

H. WALTER FEATHERSTUN.

FROM THE WORK.

Rev. J. G. Galloway, Clinton, La., April 17: "The decks are cleared; Clinton is making a forward move. On Sunday, the ninth instant, I received in cash and good subscriptions more than enough to cover all assessments ordered by the Conference for 1893. The first time in eight or ten years this church has come up in full. We will soon remodel our church at a cost of about eight hundred dollars. Bros. Simmons and Tucker have been with us several days in a meeting. Pray for us."

Rev. B. H. Sheppard, P. C., Babb's Bridge, La., April 4: "We have on this work (Spring Creek circuit, Louisiana Conference) five appointments, with a membership, according to our Minutes, of 283. During the present quarter we have received one member on profession of faith; have baptized three infants. Our ladies have collected thirty dollars toward furnishing our parsonage. Everybody seems hopeful. We are working and praying for this work to come to the front this year. Pray for us, brethren."

Rev. G. H. Jacobs, Mt. Pleasant, Miss., April 12: "I am glad to say to the brethren through the ADVOCATE that we are in our new parsonage. Not two months since our parsonage was burned. This shows what can be done when we decide to do something. The brethren and friends deserve great credit because of the interest they have manifested. Men left their farms and worked on the parsonage. While we haven't as much house as we had before, yet we can get along for a while. May the good Lord bless the kind people for their kindness!"

Rev. Chas. R. Montgomery, Washington, La.: "April 9 was a high day with us at Washington; services at eleven o'clock A. M. After reading and commenting on the general rules of the church, we extended an invitation to any wishing to join the church, and five came forward as applicants for membership on profession of faith, and, after administering baptism to three of that number, we proceeded to administer the church vows, and closed the service with, 'Praise God, from whom all blessings flow!' We have as nice people on this work as ever lived."

Rev. J. D. Harper, Ruston, La., April 15: "We report for Ruston station: Congregations at preaching services good and attentive, prayer meetings well attended; Sabbath-school flourishing, 145 present last Sunday. We have paid $42.25 since Conference on missionary debt, paid $7.75 at Conference, making $50—the amount I pledged to Doctor Morrison—and is more than twenty-five cents per member. Collected $14 for Scarritt Training-school on Easter Sunday. We need more zeal and more genuine religion in this town. Ruston is legally and practically a dry place now."

Rev. J. A. Parker, Homer, La., April 10: "Our meeting continued till Thursday evening of the sixth week. Beside the quickening of the spiritual forces of the membership, about a score were converted, and twenty-one 'added unto them that believe.' Some will join the Baptist and some the Presbyterian Churches. The young men—twenty or more—have organized a young men's prayer meeting, and the young women will organize similarly. Now, with our financial resources worked up, our young station will be in first-class condition for our Conference session for 1893-4."

Rev. C. McDonald: "The Brandon District Conference is to be held at Pelahatchie, July 7 and 8. The mission in connection with Westville circuit, made vacant by the death of Rev. J. E. Lewis (supply), will be filled for the balance of the year by Rev. Louis Kendall. Rev. W. H. Huntley, of Brandon, is to preach the commencement sermon for the Brandon District High School, at Montrose, Miss. Dr. W. B. Murrah has been engaged for an address on education on Saturday, and a sermon on Sabbath of our District Conference. We have just finished the first round. The preachers are all working faithfully. The financial reports better than last year. The indications are good for a prosperous year."

Rev. T. B. Malone, Grenada, Miss., April 9: "We have a wonderful meeting now in progress at Grenada; begun last Sunday. Bro. W. M. McIntosh, of the North Alabama Conference, is with me, working and preaching in demonstration of the Spirit and of power. The churches of the town are taking active part with us. Have had about eighty conversions to date, and a class of forty-three to join our church, and the work goes on gloriously. Our faith compasses two hundred souls, and more. The work is of the Lord. The methods are old-time. Penitents at the altar, church at work, Christians talking to penitents and sinners, and are glad of the chance. 'It's the old-time religion, and it's good enough for me.' It will go on till the God says, 'Stop.' Hallelujah! Pray for us, that God may save every sinner in Grenada."

Rev. W. P. Jones, Amite circuit, April 15: "I wish in this wise to express the appreciation I feel for the kind reception given us by this people on our arrival here. Many welcomed us in person as well as by thoughtful provision for our wants, which manifestation of esteem continues to this day. I assert with pride that my charge is in a better spiritual condition than it was at the beginning of the year. We have four good Sunday-schools, with efficient superintendents, who spare no toil to promote the kingdom of Christ. I believe I can boast of more earnest praying members, young and old, than any other preacher in the district. It is, indeed, soul-inspiring to hear in our prayer and class meetings (organized this year) prayers from youths of fifteen years, echoed by hearty Amens as far back as three generations. May God bless these good people, and bring them to the eternal reward of the righteous!"

Rev. W. M. Williams, Decatur, Miss., April 17: "We are moving upward, and looking still higher. We have organized two prayer meetings since I wrote you, that are doing good work. The people showed their appreciation by their attendance and willingness to pray, sing, or do anything we want them to do. Our presiding elder, Bro. McDonald, was with us at our quarterly meeting, Saturday and Sunday, at Centerville. Our reports for this second quarter were gratifying to him as well as to us. Notwithstanding the stringency in finances, we made the best report for the second quarter that this work has ever made. Besides the money paid for parsonage, these people have paid their entire assessment for Conference claimants, and nearly one-fifth of the preacher's salary. Three of the stewards were sick, and did not work, or I think they would have paid one-fourth. Have sent on ten new subscribers to the ADVOCATE. We are praying and expecting a revival all over this work. Pray for us."

Rev. Isaac L. Peebles: "Enterprise and Stonewall charge consists of three appointments, at two of which we have a new church-building, erected during Bro. J. W. Chambers' pastorate here. They are nice buildings. Other important changes were made by him for the betterment of this charge. (He lacked much of being a failure here.) We are now agitating the subject of a new church at Enterprise, and we think, from all indications, that our people will build, or, at least, begin one this year. Our congregations are good and attentive. We have some spiritual members, and may the Lord grant that the day is not far off when all will be spiritual, for we know without it all else will avail nothing in the judgment. Our second Quarterly Conference has been held. At each Conference our presiding elder, Bro. T. L. Mellen, was present with his characteristic spirit of forward movement on all lines of church work. Our finances are coming up very well, considering the stringency of the times. All of the Bishops', half of the foreign missionary and Conference claimants, and some on all the rest of the assessments, have been paid."

Rev. T. B. White, Arcadia, La., April 19: "Our presiding elder, Bro. Sheppard, has been confined to his bed several days, suffering acutely and intensely with facial neuralgia, with other complications. Light is repulsive; he can scarcely recognize anyone. He is so greatly afflicted that he can not get to his quarterly meetings. He requests me to say to his preachers to collect and forward to him the amount due the presiding elder; to proceed with the quarterly meetings until the good Lord shall permit him to meet them, which may be in three or four weeks. His physician, Dr. Atkinson, tells me it will likely be that length of time before he can get out to work. Let prayer be made for our brother. We are in the midst of a glorious revival of religion at this place. Rev. R A. Davis, my oldest nephew, has been preaching the blessed gospel of our Lord Jesus Christ to large and serious congregations with great power and acceptability for about ten days. Altar full of penitents. One has claimed the blessing of conversion, and two the blessing of sanctification. We praise God, give him all the glory, take courage, and press on to greater and more glorious experiences in the kingdom which 'is not meat and drink, but righteousness and peace and joy in the Holy Ghost.'"

Rev. P. Howard, Adams circuit, Mississippi Conference: "This is my first attempt to write from Adams this year: First, because I have had nothing of special interest, and am by no means fond of scribbling any way. Second, I see your columns have been pounded and 'breeze-shaken' so heavily that you need a rest. Even now I have neither ordinary nor 'extraordinary pounding' to report; but it may be due the good people (if not all) of Adams circuit to say that the atmosphere around our parsonage has been kept in pretty healthy circulation since Conference, and though finances are low, yet by the assistance of a good merchant steward, who sells the preacher goods on account at cost, we are getting on moderately well. One item of interest I may note is the fact that we have two Sabbath-schools at country churches that do not hibernate, and a weekly prayer meeting has been kept up at Adams every Wednesday night for years. Think of old men and young men, (as well as ladies), after working in the field all day, coming out from one to six miles to prayer meeting. Do those pounding churches do better? And yet there is much to deplore among us. While our prayer meetings and Sunday-schools are well attended in comparison with those at other places where I have been, there are many that do not attend, and while our Sunday congregations are above an average, the vacant seats of many members are frequently observable. We have organized a new society at Grange Hall, near Summit, with sixteen members, where we hope to build up a permanent and prosperous church."

Rev. W. T. Woodward, P. C., Port Vincent circuit, Mississippi Conference: "By virtue of the location of the parsonage and other things considered, this work should be known as the Bayou Barbary circuit. We have four regular appointments on this work, and preach twice at each appointment monthly. I have met every engagement, preached thirty-two sermons, baptized three infants, received five members into the church, married two couples, held four Church Conferences, made eighty pastoral visits, secured seven new subscribers to the NEW ORLEANS ADVOCATE, raised in cash and subscription $90 75 and $10 for missionary debt, which will be forwarded in a few days; made two tables, five gate latches and two pairs of door-steps. This accounts for my not having made my report sooner—plenty to do. My people are so kind and good to us that I have not been troubled at all about the necessaries of life. Plenty has been and is being furnished daily. They look out for me, and I am praying and working for their spiritual improvement. We have three regular prayer meetings on the work; two of them well attended; one young men's prayer meeting that is proving to be of great good. Last, but not least in importance, is the children's prayer meeting at Maurepas Church, conducted by Sister A. Detress, who is proving, to the satisfaction of all, very efficient in this line of work, where little children pray and commune with their dear Lord, and their souls are made happy in his love. I heard seven children pray in that meeting one Sunday morning. They always meet every Sabbath at ten o'clock A. M. There have been four bright conversions in these children services. I hope this report will be the means of cheering other congregations, and cause them to see what the little ones can do. Bishop Keener's timely piece has been instrumental in stirring and awaking a deeper interest on the part of many of my people; also stimulating this band of little workers to nobler and higher aspirations."

STORM AT FREE RUN, MISS.

We often read of storms upon the homes of our traveling preachers, depositing many valuables, and we felt glad for them; and the same kind of a storm came to the home of a local preacher, even our home, depositing hams, sugar, coffee, tea, rice, molasses, potatoes, and many other valuables that we highly appreciate. We pray the Lord to continue to bless this good people, and help us to have access to their hearts and minds, to the salvation of their souls.

R. T. NOLEN, L. P.

April 14, 1893.

FORGIVENESS.

BY DELDEE CROFT.

A little sorrow came to me to-day,
A little blow, not meant, perhaps, but given;
And after it was o'er I could but kneel to pray—
The friendship of long years was riven—
"Bend over me, dear God."

Kneeling it seemed so long before the words would come;
The heart was hot, the thoughts were restless, too
I tried to find some soft forgiving words, some
Words which I might speak and never rue;
They would not come.

I kneeled on still, I wanted so to pray:
But I could not forgive, it hurt me so.
"Lord, I forgive!" I could not, could not say.
"Brood over me in love."

But still the attitude of prayer I kept;
I felt that God would know I meant to pray.
I think I may have gently wept,
But "I forgive" I could not say.
"Dear God, give me the strength."

A soft sweet peace came over all,
My heart was full, I could not see.
"Dear Father, do you hear me call?
Forgive, forgive thou me!
I thank thee, thank thee, God."
And sweet peace came.

The Sanctity of the Pulpit.

"Take off the shoes from off thy feet, for the ground whereon thou standest is holy ground." Christianity is the insignia of national as well as individual greatness. Even so also is national and individual greatness inseparably linked with a cherished reverence for the sanctity of the pulpit.

The pulpit runs back and fades into the ancient Jewish altar. They both have the same origin and are destined for one and the same purpose. That which was symbolical in the altar has ceased to be a type, but has found in the pulpit a fulfillment. That which was prefigured in the ceremonies of the altar is from the pulpit preached as a risen and glorified Redeemer. Respect and reverence for the pulpit is essential, not only on account of its nature and origin, but because a man can neither love or worship that which he does not respect. So important has this been deemed that religionists have ever attempted to encircle the pulpit with all those external embellishments which are calculated to keep alive in the mind of the worshiper the most profound respect for the pulpit, its ordinances and ministers. The ancient Jewish priest dared not approach the sacred altar, gorgeous and gilded with the golden cherubim with encircling wings, and divinely aromatized with the sweetest frankincense of earth's fairest gardens, and he robed in gold and ermine with the costly trappings of his sacred office, even he, dared not approach the awful presence of the Most High until by fast and penitential offerings he had purified himself, and then he trod in the sacred presence softly, and ever as he would pronounce his Maker's name it would be with a breathing whispering of the name, "Je-ho-vah." How does this compare with the methods of some evangelists, who vaunt boldly into the pulpit, and when there rig and jeer the audience with light jests and coarse jokes, with sallies of wit and shady allusions, with a dash of the bravado and a mixture of the priest, with a description of their own prior depravity, but great successes since they have become evangelist, end, finally, with a great display of the man, with but little of the preacher?

Much of this is at the expense of the sanctity of the pulpit, and though the audience may jeer and laugh, it is that laughter which makes the sincere Christian shudder. Mark the tendency to frivolity and lightness in the house of God—for the beginning of these things is the disintegretion of the church.

What is it that gives the pulpit so great a hold on the masses and commands their respect and homage? It is its divine office and the office and character of those who minister therein, and whenever the occupant of a pulpit says aught or acts otherwise than es becomes his holy office, he is so far and to such extent an ambassador of evil and not of good.

Can a man handle fire and not be burned? Can a man walk through the flames and not be scorched? Even so, neither can a man use the rough jest and rude joke, bring the action and manners of him who performs before the footlights into the pulpit, lowering the pulpit to the level of the hustings, without disrobing it of the respect and reverence of the people.

Don't misunderstand me. I reverence that minister who with a bold fearlessness denounces vice in its multifarious forms. I could listen to this all day. The most ruining invective and withering sarcasm that ever fell from human lips was used by the Savior.

Listen: "Ye generation of vipers—ye whited sepulchers; ye strain at a gnat and swallow a camel." These as adapted to the men and times have never been surpassed. This was bold and cutting, but chaste and correct. There is not the least savor of impropriety about it. We are told by tradition that the ancient Jew would not gather fuel on the Sabbath lest the cracking of the dry leaves under the feet would disturb the holy calm of this day of rest. Yet we have seen and heard laughter from ill-timed jokes and light jests on the Sabbath in the house of God—and that, too, emanating from the pulpit.

Is this the reverential spirit which should characterize the altar? Is this the mien and manner of one who feels impressed, not only impressed, but who bows in reverential homage before the high and transcendently august Presence into which he has come, and who in the spirit of, "Speak Lord, thy servant heareth," talks as a dying man to dying men? Will such a one have any of these things? Mark this contrast to the reverent minister: This latter enters with a kind of swagger, careless, with an utter absence of anything like humility or reverence, and begins his discourse—I will not say sermon—with something like this, "You fellows in the rear there; you are out with your sweethearts to-night, but where will you go when you take them home?" And again, "You flop-eared hounds, why don't you do so and so." My God! men and brethren, is the pulpit the place for such language as this? Are our wives and daughters to be forced to hear in the house of God such language in, to them, the holiest place on earth? Are our sons to hear such language from the pulpit as their fathers would not use in the presence of their wives and daughters? Is the pulpit to be the mouthpiece of such language as is not tolerated in good society? Is the sanctity of the pulpit to be preserved?

I know that such talk and conduct in the pulpit draws crowds. There is a certain element in society that has a prurient itching for such preaching as will make a modest woman hang her head in blushes. Why is it that such preaching draws crowds? It is, in the first place, on account of the novelty of the thing, but principally by reason of the earth, earthy, in us that makes us love the earthy. Did you ever see an humble, sincere Christian minister—a man who when he entered the pulpit felt that he was on holy ground—use such language? No, and you never will. The one is the language of him who walks the boards of the theatre; the other, the high priest on whom the ineffable glory of the Shekinah has shone, and whose shiboleth of "Holiness to the Lord" awakes responsive echoes from those who serve with him in the Illuminated Presence.

I would ask, Why is it that these breaches of pulpit decorum and propriety are confined almost entirely to discussion of transgression between the sexes? And the language and jokes offend principally because the one is impure and the other filthy. I have listened to sermons two-thirds of which were devoted to ringing the changes on this subject. Surely there are other sins of, at least, equal importance. This particular offense is not pre eminent in the catalogue of offenses. Examine the Savior's sermons and see how he treats this subject and the relation it bears to other subjects of his discourses. These men do not find the pattern after which they preach in the Bible. They take to these forbidden subjects with a keen avidity. They pass by all the great crimes and serious misdemeanors and light joyfully on this, and there they dwell. The blushes of the ladies have no effect on them. They seem even to roll these blushes as a sweet morsel under their tongues. You would think that they were appointed and commissioned to deal with this one subject. Why the necessity for this? There is no vice which can not be denounced, and yet in a manner that will not offend the most modest. Then, why not use this method? Do you wish to break down all distinction, so far as the rules of decorum are concerned, between the sexes? Do you wish that men talk to ladies and treat them as if they were men? Shall a man be allowed to talk in a crowd of ladies as if he were talking to men? I repeat, do you wish to break down those rules of decorum and correct deportment founded on the divinely created differences between the sexes? Are you a nihilist? Do you wish no distinction made between men and women in the use of language?

We all know that the difference between an immodest word and an immodest act is very slight, and that the one quickly passes into the other in the case of females, so that when you break down modesty in the use of language, you will soon have no modesty in action. These things may appear at first trifling and of little importance, but they are all-important, and are founded on the divinely created relation of the sexes, and when you make war on modesty in the use of language, you also at the same time attack modesty in action.

The regular ministry do not offend in these particulars—at least, ours do not. The regular Methodist ministry are gentlemen—they are gentlemen both in and out of the pulpit. They are clean-mouthed, clean-handed and clean-headed. They are as modest as women; yet in the defense of right, as the bearers of a sacred banner, as the color guard of a royal Captain, they are the bold and fearless champions of the right. With a just appreciation of their duties, and with royal loving hearts, they in humility and reverence preach a *pure* gospel. LAYMAN OR SEXTUS.

Letter from Oregon.

MR. EDITOR: Will you allow me to resume my "experiences," a bit of which I gave you some months ago? The last was of our District Conference, in which allusion was made to the fact that in two or three counties, with an area nearly half as large as the whole State of Mississippi and a population of about 30,000 people, there was scarcely ever any preaching, and that most of this people is more approachable by us than by anybody else. Well, a month later I had opportunity to see much of this country.

Just before noon on a Monday I got off the train about sixty miles south of Grant's Pass, where I was met by one of our old pioneer preachers, Rev. R. C. Ogleshy, and we started on a jaunt over the mountains. We, however, spent that morning and night only a few miles away, enjoying the luxury of Jackson county, Soda Springs, or one set of them, for within a few miles there are several clusters of them. Several times next morning we had a view of that wonder in engineering skill where the S. P. R. R. doubles upon itself no less than three times in crossing the Siskiou Mountains. We had been told that in crossing the mountains you had to drive over rocks that were like sugar barrels thrown along the streets. Oftimes it was even worse, for while one wheel is so low you fear falling down, there is danger of striking a rock with the upper wheel and throwing both buggy and riders far down the mountain side below. Of course, the rocks are fast to the earth; still occasionally we would meet persons driving one horse. How they got over these rough places I could not see, but they did it, and in some instances the drivers were women. Our first night out was quite oppressive, for the mountains to the north of us were on fire, and the smoke was quite oppressive. The second night we reached Klamath Falls on the Klameth river. There is a village of 600 to 800 inhabitants situated in as romantic a place as one will seldom find. There are two lakes, the upper about 8x35 miles in extent, upon which steamers run, the lower about 2 or 3x12 miles, and they are about one mile apart, with nearly 100 feet fall, giving a magnificent water power. On the west side the mountains come almost to the river, but east and south there are large scopes of sage brush lands, and much of it is being brought into cultivation, and the people are beginning to avail themselves of the advantage of this great water advantage by taking out irrigating ditches, for it must be recollected there is not much rain in this portion of the State. It begins to snow in November and generally continues until March or April, when most of their "season" is gone. But the many mountain streams of pure limpid water makes full amends for want of rain, for where there is any concert of action upon the part of the people they can soon irrigate all the land they want. True, early or tender vegetables do not flourish here, the altitude in the valleys being over 3,000 feet above sea level. Still the cereals and harder fruits do well; but the chief business is stock raising, and it is surprising how stock thrives. There is a grass called "bunch grass" grows thickly over mountain and plain, and is as nourishing after it dries as when green, and stock seem to relish it as well. There is a large Indian reservation which comes to the upper lake in the east, and extends up Hood, Williamson and Sprague rivers to the north and east, which has a large lot of fine land, and there being less than 1,000 of these Indians, when they sell to the government and the land is thrown open there will be a rush for settlement.

I noticed, as we were driving through some of these unsettled "prairies"—they called them—stakes set up along the road like I've seen in creek and river bottoms in the South. I asked what they were for. "To enable you to keep the road." "Why, the water does not get that high along here," said I, for I thought of some experiences in Big Black river bottom. 'On no, but the snow does." "What! as high as those stakes?" "Yes, the snow frequently gets six feet deep and sometimes deeper, and the mercury goes down to forty-two degrees below zero here on the plains and valleys." "Whew! how do you stand it?" "Our blood becomes thick and we do not mind it." We have two preachers in this vast region of country, and they tell me the best meetings they hold is in these coldest spells and when snow is deepest. They harness their sleighs and hurry to church, cover their horses and have their best times, for there is little to do and the nights are very light.

We spent a week in and near Klamath, preaching at night and hunting and fishing during the day. We had a unique experience along the falls one morning. I feel sure we must have seen 1,000 snakes in two hours' time. They seemed to be everywhere and on everything. They were from size of thumb to half as large as wrist. Fortunately they were harmless. One of our preachers told us he had seen fish so thick in one of the rivers there that you could back a large wagon into the stream and fill it with fish with a pitchfork in a few minutes; that actually they were wedged so close that their fins formed an almost solid surface above the water, and this when the river was up. It is during what they call the running season.

We continued our trip eastward up the headwaters of Lost River, then across into Lake county on to Sprague river, where we also spent several days visiting, fishing, hunting and preaching. Returning down Sprague, we crossed the cascades at Crater Lake and down the romantic Rogue river, home. Much occurred and was seen on this latter trip worthy of note, but we can not tell it now. Maybe we will do so before long.

Truly, J. L. FUTRELL.

Tangent, Oregon.

Rev. T. Y. Armstrong.

Rev. Thomas Young Armstrong, eldest son of Andrew and Sarah Armstrong, was born in Bullock county, Ga., Aug. 21, 1812, and peacefully fell on sleep on the morning of March 7, 1893.

The father was a farmer of moderate means, and young Thomas early became disciplined in the use of the plow and hoe. Pushing their way westward with the tide of emigration, he was kept from school advantegee, except such as could be had from the "village school." But his parents left to him a legacy richer than houses and lands—a legacy of an unspotted family record and a deeply pious example; the blessings of a home where the first thoughts of childhood were thoughts of God and his Christ, and the first lispings were accents of prayer. He was of staunch Methodist parentage. His family has given many preachers to the Methodist Church, not a few of whom are men of superior ability. Rev. T. Y. Armstrong, of the *Alabama Advocate*, is a relative. His ministerial relatives are scattered from the Atlantic to the Pacific.

In 1835 young Armstrong attended a meeting near Allinton, Wilcox county, Ala., where he professed religion, and ever after that his conversion was an undoubted fact of his life's history. It was through the preaching of Rev. James Shaw that this change was wrought.

For some time he debated a call to the ministry, but finally yielded, and in May of 1841 he was licensed to preach by the Quarterly Conference of the Cedar Creek circuit, Alabama Conference, and in December, of the same year, he was admitted on trial into the Alabama Conference, which met at Mobile. During the year of 1842 he traveled the Kemper circuit, and in 1843 he was on the Lauderdale circuit. During this year he met, wooed and wed Miss Amanda S. Simmons, of Sumpter county, Ala., who was, indeed, a helpmete for him. She has been the silent partner in all his labors, and has shared his joys and sorrows alike. She now gazes in silence at the vacant chair, made dearer by nearly fifty years of companionship. Nine children were born of this union.

Our sainted brother has served charges from which he received less than $75, and has often lived and supported his family on less than $250 per year, and yet, by the care of his wife—for she has been "business manager" of the home—they have never allowed one dollar's worth of goods to be charged to them.

He was ordained deacon by Bishop James O. Andrew at Wetumpke, Ala., in 1845, and was ordained elder by Bishop Paine at Montgomery, Ala., in 1847.

The following gives the places and dates of his ministerial labors: Kemper circuit, 1842; Lauderdale circuit, 1843; Fayetteville circuit, 1844; Winchester circuit, 1845; Pascagoula circuit, 1846; Lower Peach Tree circuit, 1847; Winchester Colored Mission, 1848; Gaston circuit, 1849 and 1850; Lower Peach Tree circuit, 1851; Lauderdale circuit, 1852; Gaston circuit, 1853 and 1854; Lower Peach Tree circuit, 1855; Gaston Colored Mission, 1856; Arcola Colored Mission, 1857. At the close of the Conference year, 1857, he was located at his own request, but was readmitted into the Mississippi Conference in December of 1870, and traveled the Decatur mission in 1871; Enterprise circuit, 1872, 1873 and 1874; Chunkey circuit, 1875; Marion circuit, 1876 and 1877; DeKalb circuit, 1878; Shady Grove mission, 1879; Philadelphia circuit, 1880; Shady Grove mission, 1881; Enterprise circuit, 1882. December 16, 1882, he asked for and obtained a superannuated relation.

It will be seen from the above list that three years of his ministerial labors were spent as a missionary to the slaves. In his latter years he reflected over this part of his labors with a great deal of satisfaction. The unquestioning manner with which the "brother in black" received the truth delighted this missionary. As long as strength permitted him to preach, he preached to the negroes as often as occasion allowed.

As a student, he was a man of two books—the Bible and hymn book. He never thought that Christianity needed any aid from science. "A thus saith the Lord" was all the authority he wanted. But few preachers are more familiar with the Bible than he was. When in his strength his voice was strong and clear, and his gospel songs have strangely warmed many a soul. I have not known anyone who retained such a store of hymns in his memory. In his last illness, when he seemed unconscious of all things about him, I, sitting at his side, with open hymn book, would read the first two lines of most any hymn. He would then take up the remaining lines, and would some time go over the remaining verses.

As a *pastor*, he was painstaking, looking well after every detail of the work. He believed that it was easier to form character than to reform it; therefore, looked well after the children. He was familiarly called "Uncle Tommie" by the young people. His preaching was practical, spiritual and scriptural. He has witnessed many revivals as the fruits of his preaching. To preach was to him a joy, and he preached with as much fervor to ten as to a hundred. Once, on a cold Sunday morning, he went to church, and found a congregation of *one*—a young man. Bro. Armstrong preached to this audience. The young man afterward became a lawyer, and died in Meridian; but he never forgot this sermon, which influenced him until the day of his death.

Below I add the testimony of a few friends of our glorified brother who have known him long and intimately.

Rev. R. S. Woodward writes: "As a child, I knew him as the faithful pastor of my father's family—an earnest preacher, mighty in prayer; an incessant worker in the vineyard of God." ..."While he made no compromise with sin, but preached the terrors of Sinai, there was a vein of tenderness that melted the sinner's heart into contrition."

Dr. T. S. West says: "He was patient and painstaking in youth, bold and fearless in middle manhood, gentle and sweet-spirited in old age."

Rev. George Bancroft writes: "I never knew a more sincere Christian minister in my life. He always grew on me. His memory is as ointment poured forth."

Bro. Armstrong grew old beautifully. He was as sweet-spirited at eighty as at twenty-eight. He did not believe that the brightest days of the church were in the past. He gloried in her prosperity. He often said that he helped to fell the trees, and now the younger brethren were cultivating the ground. His was a life of labor. Living at a time when our preachers preached every day, save one, he traveled circuits with thirty, or more, appointments, which covered an area as large, or larger, than a presiding elder's district. He never missed an annual session of his Conference. Once, while on his way, his horse fell and broke the rider's leg, which detained him for a day; but he answered to roll-call. I count it one of the great blessings of life to have been associated with him for fifteen months. During this time he anxiously awaited the end. His eyesight became so dim he could not read, and his mind so weak he could not think; but he kneeled in family prayer night and morning, though often in silence; yet he went through the form and observed the spirit. Though gasping for breath, he got strength enough to leave the dying testimony, "I have finished my course, I have kept the faith," and then peacefully entered into rest—the reward of a quiet, though glorious life.

GEO. H. THOMPSON.

Rose Hill.

Have a Care.

Some weeks ago Bro. J. A. Parker wrote us some words *in season* about improving parsonage property, to all of which we say from the heart, "So mote it be." Yet there are other things growing out of the same subject which seem to me to be ripe for development. We would "improve this occasion" by earnest exhortation to the brethren who revolve with the "great iron wheel" to take care of the improvements already made, as well as *add* thereto. In several different sections of our Conference territory I have found the same complaint, viz.: that it avails little to plant either fruit or flowers at our parsonages. On several occasions, as I would diligently plan and work to produce desirable, beautiful and useful result of careful horticulture, I've been almost jeered at by the leading brethren and the sisters of parsonage faithfulness. The all, but universal story has been: "Bro. A and Bro. B tried that faithfully here years ago, and more recently; but Bros C, D, E, F and G either turned in the stock and destroyed it all, or let the 'little hatchet' brigade cut down and hack to death all that was so hopefully progressing."

In some places "the saints" have gotten so disheartened that they view with actual *disfavor* any effort to improve "the glebe," fearing it will prove another opportunity for all to pass by the way to pluck our vineyard, saying: "What sort of men are preachers, anyhow?" Some generous laymen who keep nurseries have often given freely of their fruit and flowers to the parsonages; but they are become very weary when, coming around a few years later, they find only *stumps*, or vacant places, which their liberality once filled. I do not wonder; but I do marvel that *any* minister of the gospel who ought to be educated, heart and life, to benefiting the race, should be so thoughtless of his successors (they have some humanity and ought not to be exoluded from sympathetic aid), so careless of the influence this neglect has on the laity and the argus-eyed world, and so reckless of his own character, as to pursue such a course. It would be incredible if not so palpable.

I leave it to some good slater to exhort on the *occasional* neglect of the parsonage, where dishes, etc., are scattered and peeled too much, walls are sometimes defaced in shameful style.

Brethren, for very shame, let us turn over a new leaf in caring for parsonage concerns. ITINERANT.

Parsonage and Home Mission Society.

The second annual meeting of the Woman's Parsonage and Home Mission Society of the North Mississippi Conference convened in Macon, Miss., April 7. The officers were all present and the representation very good. The session opened with devotional exercises conducted by Mrs. N. B. Fant. The president, Mrs. Somerville, is a very efficient officer, and the business was transacted with perfect system and harmony, and all present were inspired with renewed zeal and energy in this all-important work. The reports from the various districts were encouraging, and show a large increase in membership.

The program throughout was interesting and helpful. The address of welcome by Mrs. Featherston and response by Mrs. Hargrove evinced much earnestness in arousing our people to the duty of providing homes for the preachers. The president's address was very explicit in detailing the various fields for home mission work, stressing the duty of a "word fitly spoken" to different sinners, as well as visiting the distressed and relieving the needy.

Mrs. Smith represented the Woman's Missionary Society with fraternal greetings, and assurances of perfect sympathy and an earnest desire that new fields opened up and the good extended throughout our own "native land," as well as sending the joyful tidings of salvation "over land and sea." Mrs. Short, in behalf of the W. C. T. U., presented fraternal greetings and bade us "God-speed" in the good work.

The Revs. J. H. Mitchell (pastor of the Macon Church), D. L. Cogdell, E. Buck, D. W. Babb and R. I. Allen were all in attendance, with kind words and expressions of much interest in the success of the work.

The sermon on Sunday, by Rev. A. Bowen, was replete with encouragement to woman's work in all of its departments.

The Sunday afternoon service, conducted by Mrs. Hargrove in her felicitous style, was a delightful occasion. And the praise service, Sunday evening, brought us to the great source of all success, and was one of real consecration to the work of the Lord.

Our motto for this year is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. ii, 15.)

MRS. J. S. FEATHERSTON,
Conference Corresponding Secretary.

The exhibit of the American Bible Society at the Columbian Exposition will be unique and interesting. Many rare and valuable volumes from the library in the Bible House in this city have been shipped to Chicago, among which are a copy of the original King James edition, published in 1611; a fac-simile of the first page of the first Bible ever printed, a copy of the Biblia Pauperum, presenting the art of printing from wooden blocks before the invention of movable types, and the English Hexepla, showing six early versions of the Scriptures together with the Greek text. There will be a free distribution of the New Testament, and 250,000 copies of the five-cent edition have been printed to meet the probable demand.—*Christian at Work.*

It is the pulpit's duty to keep people away from the drink. It is the saloon man's duty to keep drink away from the people, but where one of these ends and the other begins is a question that no one can find out; for which reason it would seem that the statesman is largely a divine, and the best doctor of divinity something of a statesman.—*Union Signal.*

SUNDAY-SCHOOL LESSON.—April 30, 1893.

PREPARED BY REV. A. F. WATKINS.

Wisdom's Warning.

(Prov. 1, 20-33.)

GOLDEN TEXT.—"See that ye refuse not him that speaketh." (Heb. xii, 25.)

TOPICAL OUTLINE.—I. Wisdom's Cry (vs. 20 and 21). II. Wisdom's Warning (vs. 22 and 23). III. The Warning Neglected (vs. 24 and 25). IV. Consequences of Neglect (vs. 26-32). V. The Way of Safety (v. 33).

CENTRAL THOUGHT.—Danger.

HOME READINGS.

Sunday (April 23)—Wisdom's Warning. (Prov. 1, 20-33.)

Monday—Wisdom the Gift of God. (Job xxviii, 20-28.)

Tuesday—The Benefits of Wisdom. (Prov. ii, 1-9.)

Wednesday—The Excellency of Wisdom. (Prov. viii, 1-11.)

Thursday—The Folly of Sin. (Psa. ii, 1-12.)

Friday—Prayer Rejected. (Luke xiii, 24-30.)

Saturday—"While He May Be Found." (Isa. lv, 1-7.)

INTRODUCTORY.

The Book of Proverbs, in its original form, was probably written by Solomon. It consists, then, it is thought, of chapters x-xxii, 16, of the present collection, and presents a collection of brief, pointed sayings expressive of that practical wisdom, and suited to the requirements of every-day life. To this collection was added, at a later period, the introductory section, comprising the first nine chapters, and consisting of a description, in highly poetical and beautiful style, of wisdom personified. From time to time other additions were made, the most important of which—Hezekiah's collection—consists of chapters xxv-xxix, and is supposed to have been added during the reign of King Hezekiah. The remaining chapters, xxx and xxxi, are supposed to represent three distinct passages added at different times: The words of Agar (xxx), (2) the words of King Lemuel (xxxi, 1-9), and (3) the description of the virtuous woman (xxxi, 9-31). The whole book is part of what is called the "Wisdom Literature" of the Bible, the other books of this section being Job, Ecclesiastes and Solomon's Songs. The dates of the different collections would, as is evident from what has been said about the composition of the book, extend from Solomon's time (1000 B. C.) to possibly the time of the return from captivity (450 B. C.). The section containing our lesson was written, perhaps, about 900 B. C. "The book of Proverbs is the best statesman's manual that ever written. An adherence to the political economy and spirit of that collection.... would do more to eradicate from a people the vices of extravagance, debasement and ruin than all the contributions to political economy of Say, Smith Matthies and Chalmers put together." (Coleridge.) "The book, as a whole, may be called the book of divine common sense—that is, a book of instruction concerning behavior in the common transactions of life, in which the thought of God and of his continual presence holds the chief place." (Dillon.) "It approaches human things and things divine from quite another side from the prophets or the Psalms. It is the philosophy of practical life. It is the sign to us that life does not despise common sense and discretion....above all, it insists over and over again upon the doctrine that goodness is wisdom, and that wickedness and vice are *folly*." (Tinley.)

EXPLANATORY.

I.—WISDOM'S CRY.

Ver. 20. "Wisdom crieth without; she uttereth her voice in the streets." In this lesson Wisdom is introduced in the most solemn and impressive manner, publicly inviting men to receive her teachings, warning those who reject and encouraging those who accept the offered instructions." (J. F. and B.) The plural form used here (wisdoms) is thus turned to account by Dr. Hunter in Whedon's Commentary: "The voices of Wisdom are heard all abroad, and especially in the crowded marts of men, in the streets, in the public squares, or in the openings or spaces near the gates, which were great places of concourse and of business; and courts were also held there." Not in solitude, but in the haunts of men, her cry is heard; within the city's walls and outside its gates, wherever men are congregated, the words of instruction are given. "The attitude in which Wisdom is represented in this passage is the attitude in which the Church should constantly find herself." (Parker.)

II.—WISDOM'S WARNING.

Ver. 22. "How long, ye simple ones, while ye love simplicity? And scorners delight them in scorning, and fools hate knowledge?" Here, as in the first clause, three classes are addressed. The simple are the thoughtless, inconsiderate, foolish, who in idle carelessness are content to drift aimlessly along and are subject to the allurements of sin. The scorners are the mockers of virtue and the deriders of those who would warn them of danger; they laugh at piety as being old-fashioned, and ridicule the idea of God punishing sin. "The fools are the worst of all. Saying in their heart that there is no God, they become hardened, obstinate, perverse, hating the knowledge of God because they have rejected." They have reached the very highest degree of folly. They hate knowledge because it condemns them.

Ver. 23. "Turn ye at my reproof; behold I will pour my spirit unto you. I will make known my words unto you." The offer of forgiveness is to the simple, the scorner, the fool, to all upon the condition of turning from the evil way. The promise of the poured spirit is not, I think, to be understood as referring to the Holy Ghost; but, "I will communicate my simple mind to you and explain things in the clearest manner." (Orlon.) "I will make known my words unto you." I will direct you in all knowledge. This promise to pour out the spirit and to make to know words reminds us of Peter's exhortation to grow in grace and in knowledge.

III.—THE WARNING NEGLECTED.

Ver. 24. "I have called, and ye refused; I have stretched out my hand, and no man regarded." The picture is a very striking one: Wisdom stands pleading and, in earnest solicitude, stretches out her hands, and the thoughtless, the trifler, the sneering scoffer, the sullen fool, all alike refuse. Surely they know not what they do.

Ver. 25. "Ye have set at naught my counsel and would none of my reproof." Ye have contemptuously slighted my warning and disregarded my admonitions. The warnings of wisdom are rejected, the overtures of mercy spurned. The solemn fact is declared, and nothing remains but the description of the consequences: "Whatsoever a man soweth, that shall he also reap."

IV.—THE CONSEQUENCES OF NEGLECT.

Vers. 26, 27. "I also will laugh at your calamity; I will mock when your fear cometh." These words are not to be understood as teaching that Wisdom rejoices in the punishment of the wicked or that God will mock the sinner in calamity; but that Wisdom, rejected, turns finally away, and that God, in the inflexible justice of his moral government, will refuse to relieve the miseries of the impenitent sinner. It also declares, with all the authority of inspiration, that the day of calamity and fear will come. How strong the words, how terrible the figures; the storm of fear, the whirlwind of calamity, the flood of distress and anguish shall come upon the wicked!

Ver. 28. "Then shall they call upon me; but I will not answer." It will be too late then. You had better turn to-day. Wisdom calls to-day and is rejected; in that day you will call and be turned away. (See Luke xii, 8, 9.)

Vers. 29, 30. "For they hated knowledge and did not choose the fear of the Lord," etc. These verses substantially repeat the charges of verses 22, 24 and 25, and give the reasons for the final rejection of the incorrigible sinner.

Ver. 31. "Therefore shall they eat the fruit of their own way, and be filled with their own devices." They are not arbitrarily condemned, but simply reap the harvest of their own sowing, and the pleasures that they had devised shall pall upon their taste. The instrumentality of the sin becomes the instrumentality of the suffering.

Ver. 32. "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Wisdom has said (verse 23), Turn to me, and promised to give her spirit to them who would turn. This invitation has been slighted, and she now declares that the turning away of the simple shall cause their destruction. Their own folly shall slay them, and the prosperity or security of the wicked shall be the cause of their overthrow.

V.—THE WAY OF SAFETY.

Ver. 33. "But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil." This verse presents a striking contrast to the warning given above, and the contrast is based upon the difference in character as indicated by the response to Wisdom's call. The one *hearkens*, the other *sets at naught*; so while the one dwells securely, the other shall be visited by the whirlwind of calamity; to one there is no fear of evil, upon the other the storm of fear cometh. This man may have been simple, scornful, foolish; but he heard Wisdom's voice and heeded her warning.

PRACTICAL THOUGHTS.

1. The invitations and warnings of the gospel are to all men. (Verse 20.)

2. The invitation comes to men when and where they need it most. (Verse 21.)

3. He who would teach men must go where men are to be found. (Verse 21.)

4. The danger to men is not found in the fact that they do not hear the warning, but that they love their sins. (Verse 22. See also John iii, 19.)

5. God appeals to both our fears and hopes. His reproofs should alarm and his promises persuade us to come to him. (Verse 23.)

6. So honest are God's warnings and so clear the terms of salvation that the lost will be left without excuse. (Verses 24-27.)

7. The time will come when the impenitent will call, but the call will be in vain. (Verses 28-30.)

8. How unhappy the man whose very pleasures shall become disgusting to him! (Verse 31.)

9. The prosperity of many a wicked man has been his ruin. (Verse 32.)

10. Safety from foes without and from fears within is the reward of the wise.

Joint Board of Finance, Mississippi Conference.

TREASURER'S REPORT.

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Warren	30 00
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Natchez—Jefferson Street	45 00
Natchez—Wesley Chapel	9 00
Port Gibson	10 00
Fayette	33 00
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Benton	30 00
Bolton	30 00
Yazoo circuit	15 40
Capitol Street, Jackson	15 00
Yazoo City	71 00
	$193 90

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Marvin	14 00
Raleigh	7 50
Fannin	8 00
Trenton	9 30
Decatur	25 00
Newton and Hickory	25 00
Forest and Morton	17 50
Clarksburg	10 00
Shiloh	10 00
Lake	10 00
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Enterprise and Stonewall	30 00
Meridian—West End	18 70
North DeKalb	5 00
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DeKalb	15 00
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Crystal Springs	16 85
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" J. N. Williams	25 00
" Jos. Nicholson	31 25
" S. Dawson	31 25
" Matt Calhoun	31 25
" H. H. Montgomery	37 50
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" John Calhoun	12 50
Mrs. G. M. Gilmore	25 00
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Mrs. W. G. Millsaps	12 50
" J. C. Brogan	37 50
" J. L. Forsythe	31 25
" J. A. Nusum	6 25
Rev. A. B. Nicholson	37 50
Mrs. L. R. Wood	25 00
Rev. E. A. Flowers	12 50
" Wm. B. Hines	31 25
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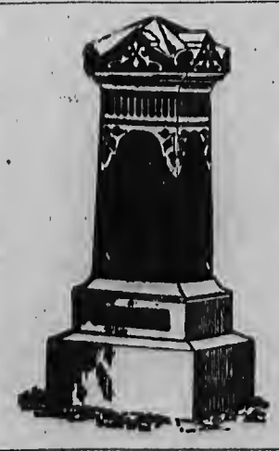

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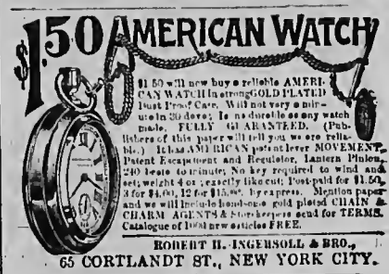

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C. W. Carter, Editor.

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Thursday, April 27, 1893.

Christian Thoughtfulness.

This is one of the crowning graces of Christian character, as set forth in these words: "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." The state of being weak is not a cause for reproach, since it is the result of either the inability to rightly apprehend and apply the truth, or of a mingling of false impressions with those of the truth. In either event it is a real state out of which the weak are not able to extricate themselves without aid, and that requires the tenderest thoughtfulness and help, and must not be made the occasion for harsh judgment or treatment. In like manner the strength of the strong is never a cause for praise, only as it is manifested in helpfulness to those who are in need.

The conditions of Christian life require the closest self-study if one would reach the highest development of character and, therefore, of usefulness. It is quite as offensive and sinful for the weak to assume a self-complacence, or dogmatic in insistence of the correctness of their views, as it would be in the strong to glory in their strength or to become oppressive by reason of it. While it is manifestly the duty of the strong to look with Christian charity upon the faults of the weak, and in this same spirit to offer what aid they can, this fact can never justify the refusal of the weak to accept proffered aid that they might become strong. Yet we must keep in view the fact that the greater responsibility rests with the strong. It is there that the apostle places it, and it is there that we must leave it. And it is at this point that the highest development of the real church state is attained. If we have any missi n among ourselves as the body of Christ, it is not found in the effort to please ourselves from the sources of our superior strength while our brother suffers. If we have the spirit of Christ, the manifested character that springs from the desire to be helpful is one of self-denial in deference to the views and feelings of the weaker brother: "For even Christ pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me."

Such a spirit manifested in the church would greatly accelerate the desire of the unconverted to come among and to be like us. They would see in us the very helpfulness they so much feel they need, and without which they are assured that effort would only end in failure and disgrace. Then, may it not be so, that there are those in every community who will be lost because of the lack of Christian thoughtfulness? "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

J. M. WEEMS.

Brookhaven, Miss.

Wanted—A Chapel Building Fund.

To the Methodists of New Orleans, and Their Friends:

BRETHREN: It is agreed by all who have studied the problems awaiting solution by the church that the great problem of all is "the furtherance of the gospel" in our cities. The last census revealed the fact that the population is pouring into our cities in an enlarging volume and with a more rapid flow. It matters not what may be the cause of this. The fact is prominent, and we have now to deal with the fact, and not with the cause of the fact. This fact creates a problem for solution which every Christian should study. The church can not ignore the existence of this fact, nor throw off the responsibility which it lays upon her. Our Lord's last command imposed upon the church the obligation to give the gospel to "every creature" in "all the world," and these "marching orders" have never been countermanded by the commander-in-chief. The providence of God seems now to be working in such a manner as to make it easier for the church to fulfill this last command. In this steady stream of humanity toward our cities, millions of "creatures" once "scattered wide and far apart" are being congregated in hearing of the church bells and in easy reach of gospel activity. Has this providential fact no meaning to the people of God whose lots are cast in the cities? Is not this the loudest call the church has had during this century to bestir herself and go forth to carry the Bread of Life to the perishing ones whom God is causing to pass her very doors? Is not the presence of these unsaved ones a loud rap upon the doors of the church, and does not that rap mean, "Give *us* the Bread of Life"?

Now, there are many thousands of these people in *our* city. There are acres and acres of thickly populated portions of our city where the people have no gospel privileges whatever. It won't do to say, "The churches are open and free to all." *Inviting* the people to church is not *carrying* the gospel to the people. And should they come upon our invitation, where could we home them? We have twelve churches, and when we have filled them to running over, how many do we accommodate? It won't do to say, "Let us *fill* our churches with hearers before we go after outsiders." If such a method had prevailed in Jerusalem in apostolic times, Christianity would have risen just about to "the dignity of a Judean sect." If Christianity is anything whatever, it is missionary. Its impulse is to go out after the neglected and the lost in the waste places; and Christians show the genuineness of their religion by yielding to that impulse and co-operating with God in the providential facts which he discloses in current history. Brethren, the providence of God in surrounding us with the thousands of unsaved people in this city clearly points out our duty.

I am glad to say that we are doing something to supply the great want that exists. Besides our twelve churches, which are well-manned and are doing excellent work in their several spheres, we have five mission stations, and good work is being done at each point. But the work at all of these stations is hampered for want of suitable chapels in which to carry it on. The Sunday-schools and congregations at these five stations are practically "out of doors." We can not hope for stability for our work, nor for an out-reaching which will embrace the hundreds near those stations, unless we settle ourselves in *our own houses*. The history of every mission station that has grown into a permanent church is in proof of this statement.

Hence, brethren, this call for a chapel building fund by which we can give homes of permanence to these missions—these children of ours. This call is not inopportune. Our churches are now in a condition to enter upon this enterprise with large prospects of success. We have no church debts that embarrass us. We are at peace among ourselves. The revival spirit is moving in many hearts. We have plenty of workers who will gladly give themselves to this work, if they can be assured their work will be permanent. Now, then, is the time for us to go into this matter with all heartiness. The opportunity to give the gospel to thousands is now in our reach. Will we seize it in the name of the Lord?

It is true that not many of us are rich and able to give thousands of dollars, but all can *do* something and *give* something to start this enterprise for the perishing souls around us. We believe there are hundreds of people who are not members of the church who will come to our help in this matter when once they see we are in earnest. Every thoughtful man recognizes the fact that Christianity in a community is a leaven of influence for good in all directions. He knows that the Spirit of Christ working in human hearts sends the pulses of healthy life bounding through all life's relations, and quickens every good thing, and destroys every bad thing. He knows that money invested in such an enterprise brings large returns in blessings which are far better than money itself.

Brethren, the opportunity for a vast forward movement is before our Methodism in this city! May God help us to seize it right away!

Yours in the Lord and for his work,

C. W. CARTER, P. E.

"An Old Disciple."

This is the appellation applied to Mnason, Paul's host on his last visit to Jerusalem. It is possible from tradition that he was one of the "seventy" that Christ had sent forth to say the "kingdom of heaven is at hand." It was more than thirty years since Christ had ascended to heaven, and Mnason was growing old, but he was not lost to public view. He was still useful, and deemed the most fitting of all the saints at Jerusalem to be the host of the great apostle to the Gentiles.

Men need not be mentally dull, nor religiously useless, because they are chronologically old. We think some old men prematurely superannuate themselves from the claims of study and active usefulness. They cease to read, to think, to analyze and apply new accumulations of knowledge—they rust; the edge is beveled off; they are dull, and the verdict of the public relegates them to inaction and obscurity. Except in cases of physical inferiority, this need not be, nor ought to be. Moses and Paul labored up to their last day. Men who have a will to improve, can improve; can keep abreast of their times, and in active sympathy with all its useful movements. Socrates, in old age, studied music to cheer his mind and keep off the gloom of the fast-coming twilight. Cato, at eighty, began the study of Greek. Colbert, the famous French minister, began the study of Latin and law when sixty. Franklin was past fifty before he began the study of philosophy, in which he became so famous.

The Psalmist says that "those who are planted in the courts of the Lord's house shall be fat and flourishing in old age." A life of temperance, of purity, of love and active usefulness keeps them vigorous and bright beyond threescore and ten. Some of the most useful and honored in our Methodism have been illustrious examples of intellectual power and extended usefulness late in life, as Wesley, Asbury, McKendree, Soule, Paine and Dr. Pierce.

An "old disciple" is a most encouraging example to the young and the fearful who hesitate to take the forward step toward God. Life may be long, its conflicts many; the timid fear they may not have persistent grace, may grow weary in well-doing against prolonged opposition. But here before them in the "old disciple" is a most encouraging illustration of the sufficiency of grace to sustain the Christian soldier through many campaigns and hard-fought fields, so that they may boldly dare to avow the name and muster under the banner of Christ. The "old disciple" had resisted the temptations, had borne the crosses, had discharged the duties and overcome the obstacles that had opposed his Christian career.

How many acts of devotion, how many labors of love did this "old disciple" represent! How many times his heart had been glad when they said unto him, "Let us go up into the house of the Lord!" How often in hymning the praise of God in some of the songs of Zion his soul had taken wing and soared to fairer worlds on high! Full many times the old, old story of Jesus and his love had thrilled him with more than mortal rapture. How often with reverential joy he had hailed the return of the "sweet hour of prayer," where he communed with God, and laid his cares and burdens at his feet! How often the dews of grace in these hallowed hours had softly distilled upon his soul! How often he had come down from the mount of prayer with his soul all bright with supernal light! The "old disciple" had lived to see many times over the smiling face that had for a season been hidden by the clouds of adversity and bereavement.

In many conflicts between truth and error, when for a time the fate of the battle had seemed to tremble with doubt, had he seen the clouds disperse, the shadows flee, and victory smile and flash all along the advancing lines of truth.

The "old disciple" has lived to be a tower of strength. His long, consistent, consecrated and useful life has placed his feet upon an imperishable rock of character that commands the respect and reverence of all. All who know him say, "Behold a man of God." His whited locks grace the assemblies of the people, and all his life is a way-mark to God.

How beautiful is sanctified old age! The strifes, the rivalries and the ambitions of life hushed and still. The rushing torrent that poured from the hills has become the deep and gently flowing river of the plain.

The "old disciple" lives and moves in the hallowed circle of a thousand memories, sad or cheering, food for thought, fountains of wisdom and guides for his future steps. The "old disciple" ripened by age, mellowed and softened by the experiences of time, his heart is fragrant with holy graces and cheered and brightened with the glowing hopes of immortality.

J. B. WALKER.

The Revival Meetings.

The revival meetings in our churches continued during the past week with increasing attendance and growing interest. In Carrollton Bro. Henry, assisted by Bishop Keener, had quite a successful week. The numbers in attendance increased to the end of the week. There were several conversions. At Felicity the holiness evangelists, Walker and Rinehart, have had good meetings, and Dr. Beard, the pastor, reports the interest unabated. At Carondelet Bro. La Prade and his people have enjoyed many refreshing seasons. At the theater, on Magazine street, our Baptist brethren, under the lead of Purser Brothers, have had large crowds and many professions of saving grace received. There seems to be a general awakening and quickening of religious life, and we hope to see it continue through the whole year. In behalf of New Orleans, we ask the prayers of every reader of this paper.

The Law and Order Meeting.

Some time ago the Chief of Police and the Police Board put forth the opinion that public sentiment in this city was not in favor of the enforcement of the law against gambling. This was regarded as a monstrous perversion of the real truth of the case, and the Sunday Rest League determined to test the matter. The League issued a call to the citizens to assemble in Washington Artillery Hall, last Monday evening, to say whether they had been correctly reported. The enthusiastic manner in which the call was responded to was very remarkable. By the time the meeting was opened, the great hall was packed from door to platform with hundreds standing in the aisles and vacant places. We have seldom seen such an outpouring of the people. The ladies attended in great numbers. The meeting was a decided success. After several speeches, the following resolutions, which refute the slander put upon the people of this city, were passed by acclamation:

Whereas, There is imbedded in the Constitution of the State of Louisiana and in her statutes an express prohibition of the vice of gambling; *And, whereas*, There is a statute requiring the observance of Sunday in closing all stores, shops, groceries and saloons; *And, whereas*, Some of our authorities are willing and ready to enforce these laws, while others are lax in the discharge of their duties; therefore, the citizens of New Orleans in mass meeting assembled,

Resolve, That the safety and prosperity of any people depend upon the strict observance and the faithful execution of their laws.

Resolve, That in our opinion, the observance of a day of rest is absolutely necessary for the welfare, health and comfort of all laboring classes and communities (history teaching by experience demonstrating it), and that, therefore, the laws providing therefor should be rigidly enforced.

Resolve, That gambling, condemned by Constitution and prohibited by law, is inimical to the morals of any people, an open gateway to the ruin of many, the innocent as well as the participants, one of the worst vices of humanity, should be destroyed and every legal effort made to eradicate it.

Resolve, That every official who fails to do his whole duty, in the enforcement of the former, or in the removal of the great vice of gambling, in fact in enforcing any law, is disregardful of his highest duties as a citizen, recreant to the public trust confided to him and false to his solemn oath of office.

Resolved, That as citizens we recognize with pleasure the fact that some of our officials have tried faithfully to enforce the laws on our statute books, and desiring only the best interests of New Orleans, we will heartily indorse every effort on the part of our officials to enforce the complete observance of the Sunday law and in the destruction of gambling in our midst, and we pledge ourselves to aid them therein in every legitimate way that we can, and we demand of them to do their whole duty.

That the chairman of this meeting be authorized to appoint committees during the present week of such numbers as he may deem necessary for furthering the objects of these resolutions, one on finance, one charged with the duty of the enforcement of the Sunday law, and one charged with the duty of looking after the enforcement of the anti-gambling law.

The people must not stop with these resolutions. They must make their servants, the police, obey their will. The issue is now joined and it is, the People *vs.* the Police.

Revival at Felicity.

The meeting at Felicity Street continues with great power. On last Monday, twenty-fourth, there were twelve conversions and two or more sanctifications, and to date there have been two hundred and twenty conversions and sanctifications. A remarkable feature of the meeting, which has now been in continuance for a period of five weeks, and embracing morning and evening services, is that penitents have been blessed at every service. The evangelists, Messrs. Walker and Rinehart, have given great satisfaction in the work expected of them. Pray for us, brethren.

J. M. BEARD.

Some of our churches have too many members! They are in each other's way! We believe that in many cases the working force will be doubled if one big church is divided into two churches. Our observation is that a church of one thousand members has no more active workers than a church of five hundred members. We say, divide the big churches, and thus increase the working force.

NOTES.

"Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots."

Do not for one moment suppose that a religious coterie, where much religious gossip is tossed about, is the church of Christ.

No duty is onerous, no responsibility is heavy, no difficulty is invincible, if you have the presence and help of the Divine Spirit. "Strengthened by his Spirit with might in the inner man" is an equipment sufficient for every emergency.

Some people think knowledge is the most important thing. It depends on circumstances. Of how much importance is that knowledge which we can not use for the good of others nor for rounding out our own characters? Such knowledge is in the way.

The Bible is not only a revelation *from* God; it is a revelation *of* God. The man who gets away from the Bible gets away from God. For such a man to have a God he must construct him out of his own fancies. Such a God will not be the God of the universe nor the God of redemption.

If some preachers don't mend their manners in the pulpit, they will prove the truth of Darwinism yet, and prove it on the backward line of "reversion to type." "Monkey-shines" in the pulpit are becoming common enough to constitute just such proof. Brother, beware.

The preacher's message is a divine message; and will he deliver it in the language of slang? God forbid. Slang "brings down the house," but brings it a good deal lower than some people think. Imagine our Master using slang! No, you can't imagine that! Then beware of it. Brother, beware.

A pastor of a Baptist Church in New York City recently took a collection for foreign missions. Expressing the hope that the people would give $25,000, he sent around the collectors. When the contents of the baskets were counted there were $30,000. Another object-lesson in giving money for foreign missions for us to look at.

It is an unfortunate disposition which unduly magnifies difficulties, and yet it is a common tendency of our nature. We are prone to look at *our* difficulties as greater than those of any others, and the obstacles in the way of *our* progress as more numerous. If this is done to enhance our ability in the estimation of others we are insincere. If it is done under a spell of special discouragement, we should seek larger measures of divine help. Duty can never be greater than we can do.

Men are not saved, in the Scriptural sense of salvation, by preachings *about* the truth. The preacher who does that kind of preaching does not help men to salvation. His theories about the truth may be ingenious and interesting, but they are flimsy things upon which to hang eternal hopes. "Ye shall know the truth, and the truth shall make you free," said Jesus. The truth which saves is a message from God, not the theory of a message, and the preacher is simply the messenger to carry that message to men.

I tell you that no person can be brought into close connection with the mysteries of nature, or make a study of chemistry, or of the law of growth, without being convinced that behind it all there is a Supreme Intelligence. I do not mean to say a supreme law, for that implies no consciousness; but I mean to say with emphasis a Supreme Intelligence, operating through unchangeable laws. I am convinced of that. And I think that I could, perhaps I may some time, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics.—*Edison.*

The Holy Spirit limits himself to the things of Christ. He does not go outside the lines which Christ determined. Nothing new is introduced by him who is the Lord of this Dispensation; no word may be added by us to the sacred sum of New Testament revelation, at the peril of being blotted out of the Lamb's book of life. The church can have no sympathy with theories of development, or of evolution. The company of believers in Christ are ready to risk all on the revelation of "the one Law-giver who is able to save and to destroy." Only by his mighty word, and by the Spirit of life which was in him, can the kingdoms of this world become the kingdom of God.—*Bishop Keener.*

One of the marvelous things is the credulity of professed unbelievers. The creed of the Christian is nothing wonderful in comparison with the creed of an unbeliever. Here is just one part of the faith of an unbeliever. He believes that "liars proclaimed a Messiah who came into the world to bear witness to the truth; that the noblest and most spiritual of all creeds was conceived and propagated by low-minded swindlers; and that a group of homely men were glad to suffer the loss of all things, even life itself, in order to glorify a dead man by ascribing powers to him which they knew that he had not possessed." Nothing more absurd than that can be believed by anybody.

PERSONAL AND OTHERWISE.

Lucy Larcom, the poetess, died recently in Boston.

A railroad from Jackson, La., to the Mississippi Valley road is to be built.

The office of the *Baptist Chronicle*, Baton, La., was recently destroyed by fire.

Rev. H. J. Harris, of Hattiesburg, Miss., gave us an appreciated call recently.

Edison says: "I never carried a watch in my life. I never wanted to know what time it was."

The New Iberia Salt Company will send to the World's Fair a mammoth statute of Lot's wife carved out of salt.

The total number of insane people under State care in Mississippi is 868. Of these 596 are white and 272 colored.

The International Epworth League Conference, at Cleveland, Ohio, will convene June 29, instead of July 6, heretofore published.

A fearful cyclone passed through portions of Jaspor and Clark counties, Miss., last week. Much property and several lives were destroyed.

Bishop Haygood's wife has steadily improved in health since she returned from the West. We are glad to be able to make this announcement.

There is one Scripture admonition which some Christians seem to have forgotten. It is this: "Study to be quiet and to do your own business."

It is not to taste sweet things, but to make noble and true things, and vindicate himself under God's heaven as self-made man, that the poorest son of Adam dimly longs.—*Carlyle.*

Dr. Reid, editor of *Raleigh Christian Advocate*, has been elected president of Greensboro Female College, and it is said that Dr. D. Atkins will edit the *Raleigh Advocate* after July 1.

Hon. John S. Williams, congressman from Fifth Mississippi District, will deliver the address to the Literary Societies of the University at Oxford at the commencement in June.

The *Raleigh Christian Advocate* and the *Central Methodist* both come to us now in beautiful new robes. We rejoice in the success of both, and wish they may increase an hundred-fold.

We regret to learn by Bro. White's notice, on another page, of the illness of Rev. J. L. P. Sheppard, presiding elder of the Arcadia district. We trust our brother will be soon recovered and go about "his loved employ."

A beautiful little book from the press of Thomas Whittaker, New York, is the "Service in Memory of Phillips Brooks." It contains the addresses of Dr. Greer, Rabbi Gottheil, Father Huntington, Lyman Beecher, Dr. Storrs, Dr. Day and Mr. Choate. Twenty-five cents will buy a copy, postage free.

The commencement sermon for Whitworth College will be preached, June 4, by Rev. C. F. Evans, D. D., of Meridian, Miss. In the evening of the same day Rev. J. W. Chambers, agent of Millsaps College, will preach before the Epworth League. The annual address, June 6, will be delivered by Col. E. W. Carmack, of the Memphis *Commercial*. There is promise of a great feast in that program.

On the Wing.

Indianola is the county seat of Sunflower. It is a growing town on the Y. & M. P. R. R., about thirty miles from Greenville. The lands are rich and above overflow. I met here many whom I had known in Central and East Mississippi. They were enthusiastic in their praises of their adopted county.

How about the notes? Well, the agent has no cause for complaint. Sometimes they meet me with sorrow and bid me farewell with joy; sometimes I receive a joyful welcome and sad farewell.

How I do hope that every man who has a mind to help us in this work would take this appeal as coming fresh from the lips of the agent!

To-day the payment of $2,750 would secure the completion of our $100,000 endowment. It will be completed. You want it completed and expect to help us. Why not join the army of helpers now? Are there not 600 who would send us $5 each? Could we not form a Gideon's band, and 300 of us with $10 each vanquish the last foe to the fulfillment of our hearts' desire as concerns Millsaps College? Suppose we make the start. I have started. Let the other 299 report at once to

J. W. CHAMBERS, Agt.

Jackson, Miss.

Philip Worlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical instruments. His is the old reliable music store of New Orleans.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

To Our Epworth Leagues.

The International Epworth League Conference, to meet at Cleveland, Ohio, on June 29, next, will be the greatest assembly of young Methodists the world has ever seen. The Conference will be addressed by representative men of all the Methodist Churches in America. You will be represented there by Bishop A. W. Wilson; Dr. W. A. Candler, of the North Georgia Conference; Dr. H. M. DuBose, of the Los Angeles Conference; Rev. Collins Denny, of the Baltimore Conference; Hon. E. H. East, of Nashville, Tenn.; Dr. W. R. Lambuth, of the Japan Conference; Dr. S. H. Werlein, of the St. Louis Conference; and Rev. I. Z. T. Morris, of the Northwest Texas Conference.

These brethren were appointed to represent you in this Conference on the assumption that you would provide for their expenses while they were so serving you, and I have no doubt that all expectation of you in this regard will be cheerfully and liberally met. Nothing is asked for services, but only for necessary traveling expenses. It will be seen, however, that some of your representatives will have far to travel to reach the seat of the Conference, and it is hoped that no one of them will be left to make any part of the way to or from the Conference at his own charges. *We, therefore, request each League to take a collection on Sunday, May 14, to pay these expenses.* Mr. J. R. Pepper, of No. 1 Madison St., Memphis, Tenn., whose name and standing are well known to you, is appointed your treasurer, and you will please remit all collections to him.

Any surplus money remaining in the hands of the treasurer after the expenses of the delegates shall have been paid will be passed to the credit of the mission Sunday-school Aid Fund, and public notice given of the amount so carried over.

W. G. E. CUNNYNGHAM,
Chair'n Gen. Con. Sunday-school Com.
Nashville, Tenn., April 15, 1893.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Binnsville, N. M. Clark, P. C....$ 5 00
State Line, J. V. Penu, P. C.... 39 00

BRANDON DISTRICT

Newton, J. M. Morse, P. C.....$33 70

PENNY HELPER.

Binnsville, Maggie Clark.....$10 00

A young brother, who has so far utterly failed to regard the orders of the Board of Missions or the order of the Annual Conference appointing the Week of Prayer and Self-denial, says he is "perfectly out of patience with Bro. Mellen's course"—giving no thought or care as to whether Bro. Mellen, or the Conference, or the great Head of the church, may be out of patience with *his* course or not.

Another writes: "My people are poor, hard pressed. We have good many mooneyed men on this charge, but unfortunately they have not very much religion." And so the young brother thinks it best not to ask the moneyed men for $15 or $20 on the missionary debt, lest it should interfere with the spirituality of his people!

WEEK OF PRAYER AND SELF-DENIAL.

WOODVILLE DISTRICT.

Bayou Sara circuit, J. R. Whittington, P. C.....$21 65

The presiding elder and preachers in the Woodville district are working like true yoke-fellows in earnest efforts to pay their apportionment of the missionary debt. Success is assured.

The editor was correct. In the quarterly statement the Brookhaven district, $106.94, was omitted from the statement of amounts reported to the Annual Conference last December, although the sum total, $1,154.74, was correctly given by me.

T. L. MELLEN,
Sol. for Miss. Conf.

Christian Endeavor.

Prof. Hamill, of Illinois, who gave such excellent normal instruction at the late Sunday-school Convention here, made a special announcement of the Louisiana Y. P. S. C. E. Convention, which is to be held in Rayne Memorial Church, in this city, May 19-21. He requested all present to take a deep interest in this great work which in twelve years has enlisted one million and a half young workers "for Christ and the church." From one society then there are now about thirty thousand societies all over the world. One special feature of the convention will be a "sunrise prayer meeting" on Sunday, May 21. One hundred papers in the State have been sent notices of the convention, so that all Endeavorers, not connected with regular societies, may know of it and attend if possible.

Camp Meeting.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish, twelve miles southeast of Clinton, and four miles northwest of Grangeville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend. There will be no gate fee.

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$1,000 for Millsaps College.

HOW IT CAN BE DONE BEFORE THE FIRST OF JUNE.

Rev. D. L. Mitchel, publisher of the ADVOCATE, agreed with the agent that if the preachers and people of the Mississippi and North Mississippi Conference would get 1,000 *new subscribers* to the ADVOCATE, he would turn over $1,000 to the endowment fund. Brother, how easy is this! You wanted to do something, but had not seen what you could do. Let every preacher send to the agent, J. W. Chambers, Jackson, Miss., *five new subscribers.* You will have blessed *five homes.* You will have strengthened *our paper.* You will have added $1 000 to our endowment. Now, brother, will you help? Let *every* preacher from the fifth Sunday in April to the fourth Sunday in May, both publicly and privately, urge upon our people the necessity of taking our church paper. If we do not reach the 1,000, Bro. Mitchel will still divide. *Now, altogether.* Let me hear from you early and often. How many laymen will join us in this work? How many preachers and laymen will join our Gideon band?

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P. S.—Be sure and send your names and money to J. W. Chambers, agent, Jackson, Miss. This will prevent mistakes.

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Meridian District Conference

will convene in East End Church, Meridian, Thursday, May 25, at 9 o'clock A. M. Bishop Haygood has promised to preside. The opening sermon will be preached by the Rev. D. G. W. Ellis. A full attendance of all members and delegates is urgently requested and expected. A cordial welcome and hospitable entertainment await them. The preachers will prepare reports according to printed form furnished, and will see that the recording stewards have the Quarterly Conference Record Books present for examination according to Book of Discipline. T. L. MELLEN, P. E.

To Whom it May Concern

MACON, GA., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

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Pastor Mulberry St. Methodist Church.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE CONQUEST OF MEXICO AND PERU. By Kinahan Cornwallis, Daily Investigator, New York.

This is the thrilling story of the Spanish Conquest in the New World told in verse. It is prefaced by the history of the discovery of the Pacific Ocean. The author says he has written it not for money, but for the love of such a pastime. We presume a busy banker would enjoy such a pastime very much. The story is told in smooth pleasing rhyme, and doubtless will afford a good, profitable, pleasing pastime to many.

AMONG THE APRIL MAGAZINES.

THE LADIES' COMPANION is a New Orleans publication, and is gaining in rank and influence. New Orleans, La. Price, $1.

OUR LITTLE ONES is as beautiful as need be, and is *the* monthly for the very little people; indeed, we know of nothing better. Russell Publishing Company, Boston. Price, $1 50.

THE SCHOOL REVIEW has a fine table for its readers. This monthly is edited with conspicuous ability by J. G. Schurman, President of Cornell University. Ithaca, N. Y. Price, $1.50.

THE SOUTHERN STATES is an illustrated monthly devoted to the South. The present number (March) is devoted to the State of Georgia. Manufacturer's Record Publishing Company, Baltimore. Price, $1.50.

THE REVIEW OF REVIEWS is a notable number. It contains: Mr. Cleveland and his Cabinet, by Woodrow Wilson; The World's First Parliament of Religions, by John Henry Barrows. These two are interesting papers and are profusely illustrated. Besides we have Dress Reform at the World's Fair, and The Quaker-Spiritualist Revival in Russia. If you want a good monthly and the cream of all the monthlies, this Review is the one for you. New York. Price, $2.50

THE MAGAZINE OF HISTORY opens with an interesting paper: New York after the Revolution, by Prof. Henry P. Johnston; then follow, Settlements West of the Alleghanys Prior to 1776, by Prof. G. C. Broadhead; The Historical Novel and American History, by Leonard Irving; The Ride of Paul Revere, by Howard A. Giddings; and The First Attempt to Found an American College, by Wm. Armitage Beardslee. History in Brief is a fine department. National History Company, New York. Price, $4

THE CALIFORNIAN ILLUSTRATED MAGAZINE opens with The Marquesas Archipelago, by King Kalakaua, followed by The Ancient Hawaiians, by E. Ellsworth Cary. These two papers give us a very good idea of Hawaii and its people, which is a timely offering to the public. The First Exposition, by May Bigelow Edmonds, revives the memories of forty years ago, and is illustrated with some very funny pictures. Then we have The History of Hawaiian Annexation, by James O'Meara; Pre-Columbian Musicians, by J. J. Peatfield; Masterpieces of the Pacific Coast, by Genevieve L. Browne; The Late Revolution in Hawaii, by F. R. D.; The Greyhound in Sport, by Sam Hubbard, Jr. This is the Hawaiian number. Californian Publishing Company, San Francisco. Price, $3.

THE TREASURY OF RELIGIOUS THOUGHT, for April, continues to place before its readers well-filled pages, with articles able, varied and timely. The portrait of Rev. J. L. Campbell is the frontispiece and his able sermon on "The Family of God," is the first sermon. President Andrews, of Brown University, furnishes a sermon on "Social Responsibility" which should be read by everyone; Dr. Davidson's sermon on "A British Penny and its Significance," is a capital one for a children's service. "The Lessons of the Snow Flakes" is also worthy of all praise. The Leading Sermonic Thoughts are excellent. President Thwing compares Bishop Brooks with Beecher and Spurgeon. Some difficulties in the Old Testament are explained by Rev. G. Hansom. Several articles on Christian Edification are worthy of earnest thought. The editorials are on Expository Preaching, The Cry for Peace, A Good Sermon, Recipients of Pastoral Calls, Overwork. The index to the tenth volume is a valuable addition filling ten pages. Yearly subscription, $2 50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

Doctors? Pshaw! Take BEECHAM'S PILLS.

Louisiana Woman's Christian Temperance Union Convention.

The Woman's Christian Temperance Union of Louisiana met in annual session in Lake Charles, on Thursday, April 20, 1893; Mrs. M. R. Goodale, State president, being in the chair. Twenty-four Unions were represented by eighty-nine delegates. More than 1,000 women are now earnestly engaged in this grand work in our State. The review of the year's work, read by Mrs. Zable, evinced fine progress and earnest work all along the line. Much disappointment was felt when a telegram from the honorary president, Mrs. C. E. Merrick, was received stating her inability to be with us.

Thursday night Mrs. Lyons presided and conducted devotional exercises. Some sweet music was listened to and several addresses of welcome were delivered on behalf of the Lake Charles W. C. T. U., Mrs. Knapp; the Lake Charles bar, Judge Gorham; the Lake Charles Y., Miss Parry; City Council, Mr. Poe; City press, Miss Neal; fire companies, Mr. Shattuck; clergy, Rev. H. W. May. Mrs. White responded most gracefully. The president's annual address was exhaustive and encouraging.

Friday morning Mrs. Pharr led in devotional exercises. The six district presidents gave their reports, also superintendents of different departments. All showed good work and much accomplished.

Friday night Mrs. Wilkins led in devotional exercises. Mrs. M. L. Wells, National organizer, made a stirring address, which was highly complimented by the gentlemen. To the regret of the entire convention, Mrs. M. M. Snell, of Mississippi, was not present to fill her appointments on the programme.

Saturday morning devotional exercises were led by Mrs. Whitley. Delegates of local Unions gave three-minute talks, reporting local work.

Election of officers next, as follows: President, Mrs. Mary Read Goodale, of Baton Rouge; vice-president, Mrs. H. C. Pharr, of Morgan City; corresponding secretary, Mrs. A. M. Zable, of New Orleans; recording secretary, Mrs. E. A. White, of Monroe; treasurer, Mrs. S. A. Knapp, of Lake Charles; each one being led forward and presented to the convention, being given the Chatauqua salute.

Saturday evening, at 4 o'clock, a memorial service was led by Mrs. F. A. Lyons in remembrance of Mrs. E. P. Wood, late recording secretary; Madame Willard, Miss Mary Allen West, Miss Jennie Cassidy.

The services were most impressive. The uncompleted business of the morning was then concluded and the convention closed.

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Every Machine warranted for five years.

D. L. MITCHEL, Publisher.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead grown once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Union Signal.*

The Epworth League: Its Management, Its Work, and Its Benefits.

[Read before the Pastoral and Theological Society of Sardis District, of North Mississippi Conference, April 6, by Rev. B. F. Jaco.]

It is interesting to notice the flexible and progressive character of Methodism evinced at every point in its history. In the initiatory efforts, as also in the modern victories and glorious achievements, Methodism has possessed the adaptability by which adjustment to the wants and conditions of the times was readily effected. And this was done without reconstruction, each new feature presenting a perfecting development and an enlarged usefulness. Invested with the principles and doctrines of evangelical truth, approved of God and quickened by the Holy Spirit into a conscious experience of vital godliness and living faith, it has been able to aid in any enterprise that offered to better the moral condition of the people. It has not engaged merely as a coadjutor or ally to other evangelical powers, but has risen in the majesty of its power to equal rank and often to the ascendency. Scriptural in its teachings, liberal in its usages, and full of sympathy, it greets heartily and welcomes warmly to its ranks all who love the Lord. Pressed by no ancestral traditions, loaded with no great assumption of superiority, bound by no line of succession, nor commanded by ancient dogmas, it is ready and able to apply its strength and wield its arms in the defense of truth. It can adjust its machinery to the necessity of new and developing circumstances. Such requirements have called for several changes in Methodism during the past few years, among which occurs the authorization of the organization of the Epworth League by our last General Conference. Since its organization its practical benefits and enlarging usefulness to the church have proven it not to have been just a call for more and additional machinery for the sake of magnificence, but a real demand in the church to meet our necessities. The necessity may be seen when we consider the work done by the Sunday-school. There the children and young people have been instructed in the principles of Christianity; symmetry of moral character is to a greater or less extent attained, religious life commenced, and the formal recognition of church relationship and assumption of its obligations should be effected. But here arises a difficulty, for formerly they were in some sense neglected—that is to say, the proper field of activity and usefulness was not supplied.

Passing from the consideration of the organization and necessity of the League, our attention is directed to its management. The duty of preparing a suitable Constitution and Bylaws for the League was imposed upon the General Sunday-school Committee, and thus they are indirectly charged with general oversight, and become responsible for the maintenance of its organic union. This committee exercises a connectional superintendency over the League as an institution of the church, and furnishes the general course of reading, badges, membership tickets, etc. The Quarterly Conference also has oversight of the League, and its secretary must make quarterly reports to same. . . . The next, and most essential to the success of individual Leagues, is the oversight vested in the pastor. He it is who, in most cases, must awaken an interest, and lead to organization. He should fully understand the mission and work of the League; should acquaint himself with the persons or material that is to make up the organization, with respect to their ability, and judge as to the advisability of organizing. I am convinced that much care should be exercised at every step by the pastor. He must not appear dictatorial, nor as eminently ruling, but should spread the leavening influence of wisdom and piety throughout the whole. And no place affords a better opportunity for him to impress himself upon the young than to become a working member of the League himself. This I say from personal experience, for I find that in that place the pastor can better influence the government. He can also control the active energies and direct to profitable work. When there is proposed that which he sees will be hurtful he opposes as a member having all the rights and privileges of a member, and yet the final authority as a pastor. . . . Care must be exercised in the selection of officers, considering their ability and adaptability to the work devolving upon them.

The work of the League is very properly divided into three departments: Christian Effort, Charity and Help, and Literary Work, which exhibits the wisdom of the institution. There is afforded in these departments just what we intimated was lacking in the reference made to Sunday-school work, viz: a field of usefulness in which the young people of the church can exercise themselves. The object of the League is to train the young people in Christian work, systematizing and regulating their work, so as to utilize their energies without loss to the church. Under the direction of the Committee on Christian Endeavor, they conduct prayer meetings, missionary meetings, temperance meetings, and children's meetings. In this department ample room for activity in public worship is afforded. The object being the promotion of personal piety, such means of grace are a necessity, and it is delightful to see how fast the young workers are developed. They begin at once to flow into the Sunday-school and regular prayer meeting. They add new and attractive features to the church, generally. Not only are they trained in the acts of formal worship, but in the work of charity and help they go about doing good to the bodies and souls of men. Constant vigilance enables this committee to find the sick, furnish nurses or other assistance; to relieve the poor, and do much in arousing careless members; securing better attendence upon public worship, and in reclaiming the offending ones, thus very greatly assisting the pastor.

Then we come to the literary work, than which none is more helpful and profitable. I find here just what we have long needed. We have suffered much because our church members were not sufficiently acquainted with our church history, polity, doctrines, discipline, and in many instances not intelligently informed concerning the leading doctrines of Christianity. But I am confident that a regular course of four years in the literary work of the League will obviate these difficulties, for they are kept for these four years at receiving instruction on all these lines from the Word of God, and from constant companionship with the leaders and builders of Methodism. As they proceed in this way they see divine truth sparkling on every hand, and the very ground principles of Methodism spring up about them, while the voice of divine approval of its methods and usages is heard in the record of the many allelulahs and great rejoicing of the thousands who have been saved by its instrumentality. This course is that solid, substantial pabulum which, if taken and assimilated, will produce and sustain Methodist manhood of the highest order. Provision is here made for the social nature of the young people. They may have debates, essays and readings along religious lines, profiting by the wholesome combination of religious, literary, and social engagements. In order to supply each member of our League with the reading course, we assess the members enough to purchase a few sets of each course, and use them as a circulating library under the careful supervision of a librarian. By this means record is made of the progress in the course of each member, thus aiding the committee to more effectually prosecute their duties. With efficient leaders on these committees, who wisely, diligently and perseveringly discharge the duties devolving upon them, we can expect success and be at no trouble to find large and ever-increasing benefits.

Indeed, I find my pen slow, paper dull, and words backward when I undertake to present the benefits that may come to the church through the work of the League; but feel safe in saying they are legion and they open to your view a few avenues through which the church may expect to receive abundant supplies and large forces to multiply its usefulness.

First, then, may be developed a church membership who are *active* and *pious* and *diligent* in works of charity.

Second. There may be developed a church membership *intelligently informed* in the fundamental doctrines of Christianity, *acquainted* with the *Bible*, *conversant* with *Methodist history*, *drilled* in the doctrines, discipline and usages of the church.

And, third, a membership who are *loyal* to their church, and who will glory in seeing its banners held aloft.

How immeasurable are the benefits comprised in such an attainment! When the prophet exhorted Zion to "put on her beautiful garments," he could surely not have had a grander conception than would be presented in Methodism with an *active*, *pious*, intelligent and *loyal* membership.

You must excuse me if I say that the Epworth League is early Methodism repeated. It has the principles, the essential elements and practical results; so that now is offered a way to return, if any have departed, and a sure way to continue to all who will walk therein. I have seen the careless, benighted sinner who cared nothing for preaching, and understood but little about Christianity, won to and interested in the League, and in less than six months rejoicing in the love of God. I have seen young members of the church, who were worldly minded, becomes interested in League work, thence to active work and prominence in the church. There may be seen Methodists who care about as much about politics as religion, and more for secular news than the Bible and the literature of the church, brought into the League, where they get acquainted with their church, its great history and machinery, and become loyal Methodists, paying Methodists, praying Methodists.

While the League adds a new care to the pastor's already crowded mind, it more than repays in the multiplied assistance given him. I am wont to believe every pastor derelict in duty who will not set to work an Epworth League in every society when sufficient material is available.

North Mississippi Conference P. and H. M Society.

CORRESPONDING SECRETARY'S REPORT.

If a successful past can be taken as an indication of a prosperous future, then, indeed, may the women of the Parsonage and Home Mission Society "thank God, take courage, and go forward." The past year has been a very encouraging one. Reports show not only an increased membership, but a growing zeal. Our work seems to have been its own best advertisement, as a spirit of inquiry has been aroused in regard to it; a constant seeking and receiving of information about our methods that has resulted in new auxiliaries in some places, and in others, in a planning for future organization. It is true that a very few auxiliaries have faltered by the way, and, in their discouragement, have failed to let their light shine as brightly as it should, but these are the exceptions, and in one or two such cases reported it seems to have been not so much from indifference as the look of a leader; nobody willing to command the forces. We women are so prone to intensify our own incapacity and to exaggerate our inability to lead in any church work. If we could only always realize that it is not our work, but the Lord's, and that he is able both to will and to do in us of his own good pleasure, we would put aside our pitiful excuses and do the work that lies before us, not in our own strength, but in his.

Two years ago our Conference society was organized with adult and juvenile auxiliaries. Last April our first annual meeting was held at Carrollton, when the corresponding secretary reported: Adult auxiliaries, 21; juvenile auxiliaries, 8; parsonages assisted, 2.

It is now my pleasure to report to you 34 adult and 10 juvenile auxiliaries, making a total of 44 auxiliaries in our Conference. In this estimate I do not include a "Society of One" recently reported from Rienal. During the year we have assisted two parsonages as follows: Shuqualak parsonage, Columbus district, $75; Noxhit parsonage, Sardis district, $50. In addition to these, we have received applications for help from the following: Panola circuit, Sardis district; Mashulaville circuit, Columbus district; Ike circuit, Corinth district; Arcole, Greenville district.

Application blanks have been furnished by request to Pontotoc, Aberdeen district; Lehrton mission, Winona district; Starkville circuit, Columbus district; Dublin, Winona district.

I have sent out literature promptly every quarter to all district secretaries, and, wherever there was a vacancy in that office, to the auxiliaries themselves. I have also sent literature and written many letters and postal cards to various quarters where I thought it possible to awake an interest in the cause.

Some of our auxiliaries have reported very faithfully, others only semi-occasionally, and still others (a very few) not at all. But for the treasurer's report, I would not know that they were still in existence. The necessity of prompt reporting should be impressed upon all auxiliaries, and the fault of negligence, whether it lies with district secretaries or corresponding secretaries of auxiliaries, should be corrected. It is impossible for the Conference secretary to do justice to the work unless she is kept advised of its condition.

In the reports themselves I am glad to note a marked advance. There is evidently improvement in the home mission work of our Conference, resulting from organized effort. This work until made a feature of our society was largely individual, and, therefore, less effective. Not only is the work laid in the care of the poor, but, as an assistant to our pastors, its help is invaluable in looking after strangers and gathering in recruits for the Sunday-schools and churches. Two auxiliaries, Pleasant Grove and Cleveland, deserve special mention. One reports 30 additions to the Sunday-school during the year through its instrumentality; the other reports 60.

It is impossible to give an accurate report of amounts expended in the local work, home and district parsonages, etc., as our women have not yet begun to report this work fully. With the data on hand, I can report $954 26 raised for these purposes, and I may safely say this is not half that our society should receive credit for, as not half the auxiliaries have reported this local work.

There is the same trouble about the number of members. My book only shows 440 members, for notwithstanding the report blanks call every quarter for this information, there are still three adult and three juvenile auxiliaries that have failed to give it, and this estimate does not include three new auxiliaries just lately reported without giving number of members.

I can not give any account of our general work for the past year, as our Central Committee does not report until May, but an extract from the report of 1891 and 1892 will show you that "the Central Committee helped 28 parsonages to the amount of $4,675 in donations, and $1,000 in loans, the whole amount $5,675. The Central Committee and the Conferences together helped 56 parsonages to the amount of $8,075. This shows as helped by the Central Committee and Conferences an average of a parsonage a week, and four over. But, adding to that the 79 local parsonages helped by the auxiliaries, we have 135 parsonages helped by the society; that is more than 2 parsonages and a half in each week; and each one gave relief where it was greatly needed, permanently benefiting and strengthening the church." This far exceeds our record in any previous year, and arouses a hope that "the dream of a parsonage in every charge may in the near future become a reality." The foregoing extract, you will understand, shows only what was accomplished in the year ending March 31, 1892. When we receive the report of Central Committee for year ending March 31, 1893, we will find a great improvement even on this record, for we know that the work has made great advance along all lines.

By comparing our own Conference society with other Conferences, it is evident that we are ahead of many and have fallen behind very few in number of auxiliaries, money raised, or work accomplished; and yet while there are so many calls for our help, so many fields ripe for the harvest, we can not afford to relax our efforts. So we pray not that our "future may copy fair our past," but that "forgetting those things that are behind," we may reach forth unto those things that are before, as long as the poor are with us and there are waste places in our Zion to be built up.

MRS. H. W. FOOTE,
Conf. Corresponding Secretary.

The following are the officers in our society:

Conference corresponding secretary, Mrs. J. S. Featherston, Macon. Conference treasurers, Mrs. Rowan Thayer, Greenwood.

District Secretaries: Sardis district—Mrs. Ellen Moseley, Baleaville, Miss. Corinth district—Mrs. Dr. Bynum, Corinth, Miss. Columbus district—Mrs. Carrie Cogdell, Brooksville, Miss. Aberdeen district—Miss Mattie Brown, Aberdeen, Miss. Grenada district—Miss Lucy Lee, Grenada, Miss. Kosciusko district—Mrs. W. T. J. Sullivan, Durant, Miss. Holly Springs district—Miss Freddie Thomas, Victoria, Miss. Greenville district—Mrs. N. T. Nelson, Greenville, Miss. Winona district—Mrs. Bessie Jones, Vaiden, Miss.

Anyone desiring information in regard to the North Mississippi Conference Parsonage and Home Mission Society will please address the district secretaries of their respective districts or the Conference corresponding secretary.

MRS. ROBERT SOMERVILLE, President.

A nobleness and elevation of mind, together with firmness of constitution, gives lustre and dignity to the aspect, and makes the soul, as it were, shine through the body.—*Jeremy Collier.*

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Leave traces of Ammonia, Alum, Alkali or Acid in the Food.

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Is the only Baking Powder that is free from any taint of adulteration or defect.

Dr. Price's is indispensable when perfect work and wholesome food are desired.

Its higher raising power and marvelous purity make it more economical than any other.

OUR YOUNG PEOPLE.

In Japan.

SNOW FIGURES.

Let me ask the pardon of my young friends for violating the rules of good letter-writing by using the first personal pronoun so much. Without much interruption of regular duties, I can continue to send you a piece for each week, if you will allow me to write in simple language "what *I* did" and "what *I* saw."

This afternoon it is warmer than usual, and the sun shines brightly, so that the melted snow is flowing everywhere. This morning the snow-flakes and sunshine alternated. Yesterday, from long before dawn until two P. M., the snow fell so rapidly as to make the greatest depth of the season at this point. Walking from school, some figures made of the snow so much interested me that I decided later in the afternoon to go out and note what the taste of the people had prompted. The following are taken from the list made:

Small Boy—Very characteristic, with head shaved, except a rounded part immediately on top, and two square spots a little piece above the ears. Until it turns gray the hair of every Japanese is black, so that charcoal and India ink, both of which are abundant, served for making black rubs and hair, whether it be eyelashes and brows and hair of the head, or in other figures, mustache and head.

Kobo Daishi—A bonze who established eighty-eight shrines in Shikoku, the island upon which is Matsuyama.

A Deified Shinto Priest—You may know by the flag of paper frills held in his hand. Squating Rabbit. Huge Vase, with some flowers placed in it. Ancient Stone Lantern or Light-Post. Ancient Hero.

Futamiga wea—Twin rocks where the sun goddess once hid, leaving the world in darkness.

Daikoku—God of wealth, always seated on a bag of rice. He has large ears; and one whose ear tips are large enough and turned enough to hold a bean is rich. Devil's Head. Bottle of Wine.

A Bonze—The figure was made in sitting position, but still ten feet high, with head about three feet thick. This bonze is said to have sat upon the same mat for twelve years without moving, studying Buddhism.

H. G. HAWKINS.

Matsuyama, Japan.

MR. EDITOR: I am a little boy twelve years old. I will try to write a letter to form a small space in the children's column in your dear paper. Our pastor is Bro J. S. Parker. We all like him very much. I go to Sabbath-school every Sunday. Our beloved superintendent is Bro. J. G. Carter, and my teacher is Bro. C. W. Carley. Our Sunday-school books were burned in our March fire, and mama and I study the lessons in the ADVOCATE. I have two pets, a cat and a horse, which I like to ride very much. I go hunting sometimes. I like to hunt very much. I can go only on Saturday, as I go to school every day. We are looking for one of my sisters out to see us, but she has not come yet. In my last letter I asked the question, "Who was the king that had an iron bedstead, and how large was it?" but have not received an answer yet. It was Og. His bedstead was nine cubics long and six cubics wide thereof, according to the cubics of man. It is found in Deut. iii, 11. I will answer F. Eugania Baldridge's question. The longest and best prayer in the Bible is found in the Chronicles vii, 42: made by Solomon in dedicating the Temple. Hoping to see this in print, I remain,

Your friend, ULPIAN E. CROSS.

Purvis, Miss.

MR. EDITOR: Although I am a real large boy, I have never written a letter for your valuable paper; but, after reading some of the letters in last week's paper, I became interested, and thought I would write, hoping it may not reach the waste-basket. Our pastor this year is Bro. L. S. Jones. He is a good preacher, and liked by all; has done much good here, but we all miss dear Bro. Hollomau. I will answer M. F. McLeau's question. His superintendent is D. W. McLean. If any of the cousins would like to know who my Sunday-school teacher is, they can easily find out by solving the following acrostic, and the first letter of each answer will form her first initial and last name: Where did Christ begin his sermon? For whom did Jacob serve seven years? Whose hand-maid was Hagar? Who was one hundred years old when his first son was born unto him? What is the third book of the New Testament? Who was Martha's and Mary's brother? Who was led by the ravan? Whose vineyard did Ahab covet? With best wishes for the dear ANVOCATE, I remain,

Your friend, C. M. HART.

Canton, Miss.

MR EDITOR: As I have not seen any letters from Marion I thought I would write one, though it may find its way to the waste-basket, but hope it won't. I am sixteen years old. My father has a store and the postoffice here. I like to stay in the store very much, but get rather lonesome sometimes. We have a thriving Sunday-school of about forty members. We have preaching the first Sunday of every month. Rev. Geo. Banerott is our preacher. We all like him very much. He is such a good man. We also have a "boys'" prayer meeting of Sunday evenings, and a great interest is taken. I like to go to Sunday-school, preaching and prayer meeting so much. Well, I will close by asking the cousins a question: What was the second miracle that Jesus did after he came out of the land of Galilee? JAS. B. HOLLAND.

Marion Station, Miss.

MR. EDITOR: As I have never written to your paper before, I will put in my appearance. I am thirteen years old. I have two brothers and two sisters living, and four brothers dead. My grandpa, Rev. F. G. Davis, takes your paper. I like H. G. Hawkins' letters of Japan very much. Our pastor's name is Bro. G. E. Cameron. I will answer M. F. McLean's questions: Daniel was cast in the den of lions. The mother of Christ was the Virgin Mary. Christ said unto all that are weary and heavy-laden, "Come unto me, and I will give you rest." The beginning of the fifteenth Psalm is, 'Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" Isaac's father was Abraham. With best wishes to the dear old ANVOCATE, I remain,

LOU ELLEN A. LEE.

Grand Lake, Ark.

SEE "BAKAN IT."—A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence; then the little maid, tired out with the long strain of "being good," and yet anxious not to offend, made answer, with a long-drawn breath of patient resignation: "You preached awful long, papa; but I beared it."

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G. E Cunnyghem, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bing, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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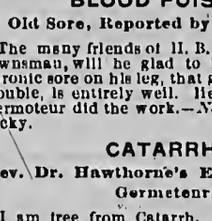

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CATARRH

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MARRIAGES.

HARDIN—DAY.—At the Methodist Church, Shuqualak, Miss., March 5, 1893, by Rev. Angus Dinck, Dr. J. J. Hardin, of Brooksville, Miss., to Miss Hattie Day.

BLACKBURN—RITCHEY.—At the residence of the bride's father, April 9, 1893, by Rev. G. A. Guice, Mr. J. B. Blackburn and Miss Eunice A. Ritchey, both of Hinds county.

BARNES—MASON.—At the residence of the bride's father, Mr. C. W. Mason, in New Orleans, April 6, by Rev. Franklin N. Parker, Mr. Alfred Page Barnes to Miss Maggie E. W. Mason.

POWERS—HEATH.—At the residence of the bride's sister, Mrs. T. J. Ferguson, in New Orleans, April 19, by Rev. Franklin N. Parker, Mr. Fred H. Powers to Miss Mattie R. Heath, both of Mississippi.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

JONES—Mrs. HENRY MOUNGER JONES (*nee* Nettie Lee Rowe) was born in Alton, Ill., Jan. 15, 1866. She joined the Methodist Episcopal Church, South, in Baton Rouge, La., June 9, 1878. She was married Oct. 7, 1889, in the Felicity Street Methodist Church, in New Orleans, La., to Mr. Henry Mounger Jones, of Mississippi. After a long and painful illness, she died in Vicksburg, Miss., on March 6, 1893.

Sister Jones was possessed of such beauty of person, charms of manner and graces of mind and heart, that she attracted and attached to herself a large and devoted circle of friends. Hers was a kindly, sympathetic, truly loving nature. Her gentle and genuine womanhood expressed itself in her unwearying efforts to help and cheer and comfort others, whatever she did always being done in her own peculiarly unostentatious, artless, and yet hearty way. In the relations of daughter, wife and friend she did her part well, her devotion being thoroughly unselfish and her performance of duty complete. It was the delight of her heart to yield her best love and render her truest service to her dear ones, and as natural to her as breathing was the outgoing and lavish expenditure of her warmest affections upon parents, husband and friends. Oh, how must that inner circle mourn her absence from their midst! From her earliest years she was religiously inclined, and no great effort was it for her to join the church at twelve years of age and give up all for Christ. It seemed the very thing for such a child to do, for she had all along loved her Savior. She was, from its start to its end, consistent and active in her Christian life. Perfectly clear in her convictions of duty, firmly established in her principles, and determined and unswerving in her prosecution of those principles, she was blameless in all her walk and conversation, and so was "found faithful unto death." Having received her into the church, and being her pastor for years, and always interested in noting the developings of her beautiful Christian character, I was ever delighted at the evident relish with which she attended upon the ministry of the Word, and the conscientious earnestness with which she sought to practice in her life the teachings of the sanctuary. Her faith in God, her calm reliance upon her Lord, shone most gloriously during her last sickness. She talked a great deal about dying, and once when told that she must not die, but live and work for Jesus, she said: 'Yes, I want to get well, but perhaps God wants me to die; maybe, I can do more for him by dying than by living." At first she had said, "I would not mind dying if one of you could go with me," thinking, as she knew no one there, she would be so lonely. A few days afterwards she said to her mother: "Mother, I am not afraid to die now, if God wants me to, for he is there, you know, and I could not be lonely." She had her mother repeat, "How firm a foundation" from the beginning to end, and she sang it after her, so that she could find the last line, as she had forgotten where it came in, "I'll never, no never, no never, forsake." Among her last utterances was the statement that God's hands were around her. She was fully ripe for heaven, and in peace and triumph she passed to her eternal reward. For her "to live" was "Christ," and "to die" was "gain." May the father, mother and husband, in their sore affliction, have all divine consolation given to them, and looking heavenward, and walking heavenward, may they take sweet comfort in the thought that their dear one is forever blest, and that they may, after a brief while, meet and rejoice with her on the golden shore. JOHN T. SAWYER.

THOMPSON—Little EMMA was the daughter of James H. and Helen M. Thompson, and although her life was a short one (being only eleven years old), it was well worthy of imitation even by older persons.

She joined the Methodist Episcopal Church when quite young, and always loved her church and Sabbath-school better than anything else. She told her mama, a short while before she died, that she knew what she was doing when she joined the church. In Sabbath-school she was never known to have a sorry lesson. She always prepared her lessons, and then helped her little brother and sister to learn theirs. When told by her parents that she was too weak to go to Sabbath-school she was very much grieved, and continued to prepare her lessons for each Sunday until she had grown too weak to study.

We are sad to give up our dear one, but we know that she has gone home with Jesus, there to dwell; gone home, his praises there to swell.

Oh, where is now our darling one?
Gone home to mansions bright and fair.
No more she'll shed the bitter tear,
She's happy in her mansion there.
No more she'll meet us here below,
Her pain and sufferings are o'er,
And by the river's gentle flow
She stands upon the golden shore.

But though she'll visit us no more,
Yet we may go to her at last,
And there we'll sing our troubles o'er
When all life's labors here are past.
Farewell, little Emma, till we meet
Before the throne of God above,
And cast our crowns at Jesus' feet
And sing the triumph of his love.

AUNT AD.

CADE—Mrs. ADRIENNA H. CADE (*nee* Pitman), died March 31, 1893, in Jackson, Miss. She was converted at fourteen, married at nineteen, was left a widow at thirty-one, with three little children to raise. Through a struggle with poverty she succeeded in raising them to honorable young manhood and womanhood. She was one of the most lovable and best of women. Her whole life, more than any word in death, lead us to believe she has found rest after life's hard-fought battle.

T. S. WEST.

ALLEN—RUTH LANE, second daughter of Frank U. and Willie A. Allen, was born in Claiborne parish, La., August 11, 1876, and died at her father's residence in Homer, La., March 25, 1893, aged sixteen years seven months and fourteen days.

The cause of her death was congestion of the brain. Her suffering was of short duration—less than twenty-four hours; but was of such painful type as to render her unconscious most of the time. The writer has known Ruth since her infancy, she being a large portion of the time his Sunday-school pupil, and she was not only a good girl, she was a Christian. She joined the M. E. Church, South, at nine years old, and not long after was soundly converted under the ministry of Bro. R. M. Blocker, who was assisting our pastor, Rev. T. B. White, D. D., in a protracted meeting in Homer, and it is strange that in the midst of another protracted service, Rev. J. A. Parker, pastor, in the same house in which she was converted, with the same Bro. Blocker assisting, that she should be so suddenly called from the church militant to the church triumphant. But such is true, and we are confident that, as soon as her pure spirit departed, it took its flight directly to that haven of rest to await the command, "Come, ye blessed of my Father, and inherit the kingdom prepared for you, and live with God forever."

To her sick father, her aged grandmother, her two surviving sisters and relatives, we say: Weep not, nor sorrow not; only be faithful, do your duty, and trust Jesus, and you shall all see Ruth again in the glory-land, where there will be no pain, no sorrow, no separation nor trouble, but all will be peace, joy, comfort and love forever and forever.

O! Ruth, your uncle Frank—as you always called me—will sing praises with you in heaven, as he has so often done on earth.

F. C. GARENWOON.

Homer, La.

SMITH—JESSE JAMES SMITH, son of David and Elizabeth Smith, was born in Lunenburg county, Va., April 24, 1826, and departed this life March 30, 1893, at his residence in Brunswick county, Va. He was twice married—first, to Miss Drumright, of Mecklenburg, and, secondly, Miss Hawthorne, of the same county. Twelve children were born unto him, ten of whom survive—five in Virginia and five in Louisiana; in which latter State he lived some years. He was converted at a prayer meeting when quite young, and joined the Methodist Episcopal Church, of which he continued a consistent member. Much of his time was passed in Sunday-schools and other religious meetings. The hymn he selected to be used at his funeral was No. 1036 of our old book:

"When languor and disease invade
This trembling house of clay," etc.

He chose his burial place; and, speaking very calmly about his demise, gave as his dying testimony II. Timothy ii, 6-8. The writer conducted his funeral service in the presence of a large number of his relatives and neighbors. J. CARSON WATSON.

BENNETTE—ELISHA COLMAN BENNETTE was born March 12, 1861; joined the church July, 1872; was married to Miss Mattie D. Holmes, Dec. 1, 1880; died Nov. 20, 1892. Bro. Bennetto was a good man: hence he died well.

His last sickness was of short duration, but his suffering was intense. He bore it patiently, and expressed himself ready and willing to die. He left behind him a wife and five small children to mourn their loss; but they mourn not as they who have no hope. Dying as he did in the Christian faith, he has gone to that beautiful place where Jesus had said, "I go to prepare a place for you, that where I am there ye may be also." Bereaved widow and children, your husband and father has gone to that place. Think not of him as lost to you forever. Live as he lived, and you shall see him again, yes, see him in that beautiful heaven to which he is gone. E. H. ROOK.

PARKER—SIDNEY PARKER, son of L. W. Parker, was born Nov. 8, 1868, and died, of consumption, at Cleveland, Miss., March 24, 1893. His parents were Baptist, but the boy seemed to lean towards the Methodist Church. He was not a member of any church.

His father who had prayed for him for many years was anxious about his future; but before he passed into the "great beyond" he assured his father that God had given him rest and that he was saved. God is merciful and willeth not the death of a sinner, but rather that he might turn from his wickedness and live; but, in view of the uncertainty of life and the certainty of death, let us now prepare to meet our God; let us call upon him while he is near. There is danger in delay. Accept Christ now, believe in him, obey him, trust him now.

THOMAS B. CLIFFORD.

HENDRICK—Mrs. MARY A. HENRICK died in Temple, Texas, March 9, 1893, of pneumonia. Her many friends in Louisiana, her home for many years, sorrow that she will greet them no more. How often have her kind and willing hands done duty in the shaded chamber of the sick, the abodes of the needy, and ministered to the dying. We sorrow not as those without hope, for our loss is her gain.

To every home in this community are awakened tender, loving, sympathetic echoes, for in the departure of this good woman every home has lost a friend. M. L. H.

Floyd, La.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.
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Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able. - *Leighton.*

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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THE M. E. CHURCH, SOUTH.
W. P. HARRISON, D. D., LL.D., Editor.

Published quarterly. Each number has 216 beautifully printed pages on the best book paper, making a volume of more than 800 pages for the year. Our QUARTERLY is not commended by the ablest of our clergy and laity only, but it is mentioned with the highest respect by the editors of the best periodical literature throughout our country and abroad. It is a needed medium for the discussion of subjects too large for adequate treatment in the columns of our weekly papers. It should be unanimously supported by our preachers, and widely distributed among the thoughtful of our laity. The subscription price of the QUARTERLY is $2. Your subscription is solicited.

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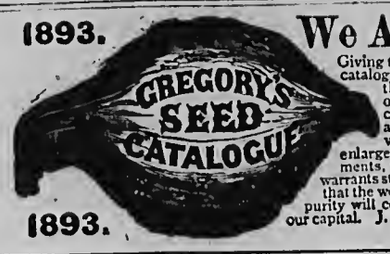
1893.


1893.

We Are The Only Firm
Giving to customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue **FREE** to all. The three warrants still hold good, and our customers may rely upon it that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

FRANTZ & OPITZ,
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WHOLESALE AND RETAIL.
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Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

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Solicits Fire and River Business.
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All Losses Paid in Cash without Discount, as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies
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H. Dudley Coleman Machinery Co., Lim'd,
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STEAM ENGINES, BOILERS, MILLS AND MACHINERY,
Pumps, Pipe, Presses, Pulleys, Shafting,
Saw, Sugar and Corn Mills,
Cotton Gins, Feeders and Condensers.
Examine Our Stock. *Our Prices Are Very Low.*
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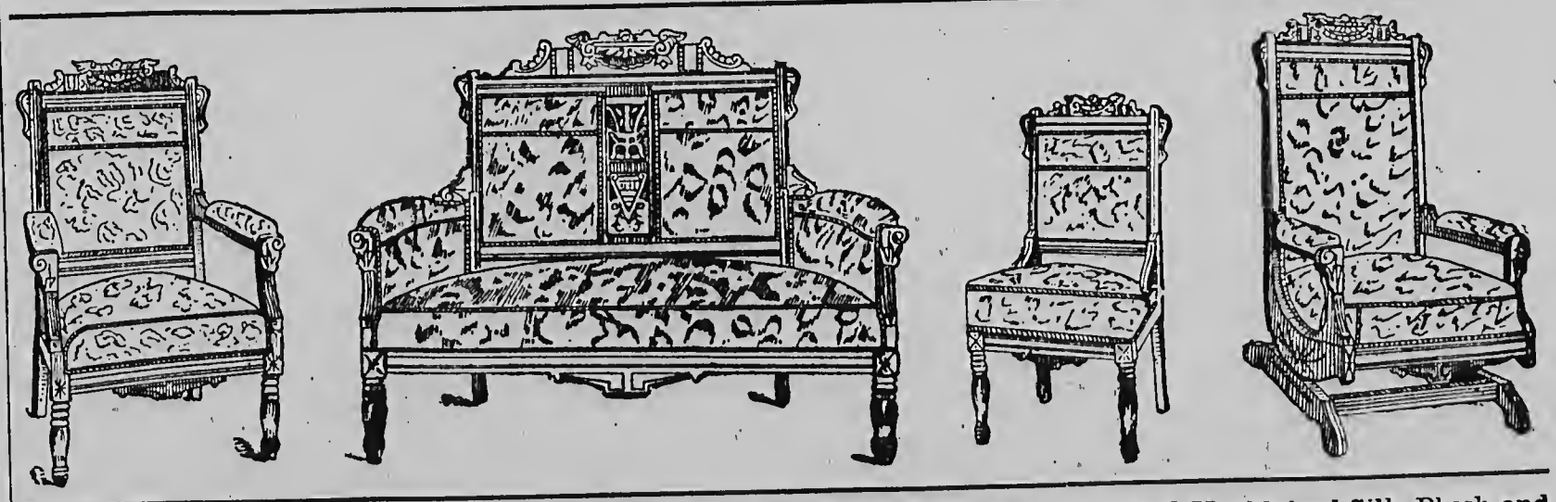
If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers will be promptly refunded

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy.

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Piles, a Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Boils, Diseases Rheumatism; Neuralgia, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. Jesse H. McCullough says: "The water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. H. Newman says: "I was afflicted for twelve years with teller. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcer ted sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

16. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Agents wanted. Write for circulars, and try this invaluable Mineral Water.

WM B. HINES, Agent,
Gloster Amite Co., Miss.

The Value of a Dollar.

Every boy should learn the true value of a dollar. To know what a dollar costs and what it buys is one of the stepping stones to success. It is also desirable that everyone should know that a half dollar will buy a bottle of

DICKS' MULESOL,

which cools and soothes inflammation, heals wounds, cuts, bruises and burns, cures cramp colic instantly, relieves nausea.

Ask your dealer for a bottle.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty five cents a bottle.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE,

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. S. Singleton, P. Howard, H. J. Bolls, J. W. Ellison, J. W. Chambers, S. L. Boyd, F. D. Hardin, G. W. Gordon, J. W. Treadwell, H. M. Ellis, G. W. Bachman, Robert Randle, N. B. Young, J. T. Reames, H. W. Wallace, F. B. Ormond, A. F. Watallis, Geo. Hancroft, S. S. Hogan, T. W. Lewis, Isaac L. Peebles, H. D. Howell, H. J. Harris, A. D. Miller, R. D. Norsworthy, J. W. Cowan, G. W. Reeves, D. F. Guice, J. T. Christian, M. L. White, H. M. Earle, J. M. Goff, W. D. Cashius, W. M. Williams, W. J. McCullough.

Messrs. W. A. White, J. K. McGoldrick, M. C. Eberl, Thomas r, Wilson, Chas. F. Smith, W. E. Hedre, L. D. Landrum, T. C. Duncan, Cossell & Co., C. W. Harper, Geo. H. Sanborn & Sons, W. F. Brinson, J. M. H. McCook, W. W. Drake, W. G. F. Cunningham, W. W. Dickerson, E. Chapman, Edwin Alden, Jno. Church Co., J. F. Graham, Lord & Thomas Co., W. P. Barnes, J. H. Stephens, E. L. Bill, D. D. Carter, W. E. Hawkins, W. Childs, J. W. Deramus, John O. Hoskins, J. A. Sale.

Mesdames C. Scudder, M. L. East, E. A. Hamblen, D. C. Foust, Julia Underwood, E. K. Lackey, James T. O'Pry.

April 26.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Shubuta circuit, at Quitman	Apr. 29, 30
Marion circuit, at Marion	(Wed.) May 3
Clarke circuit, at Frost Bridge	6, 7
North Kemper circuit, at Spr. Hill	13, 14
DeKalb circuit, at New Hope	(Tu.) 16
Linwood circuit, at Bethel	(Thurs.) 18
Lockville circuit, at Union	20, 21
Why Not circuit, at Toomsuba	June 3, 4
Lauderdale circuit, at Bruger	17, 18
Meridian—Central	(Wed. night) 21
Hunkey circuit	(Thurs.) 22
Blue Ville circuit, at Blue Ville	24, 25

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Shelby	Apr. 30
Clarksdale	May 2
Shaw and New Salem, at Poplar Grove	7
Friar's Point	10
Coahoma	11
Belen	14

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon	Apr. 29, 30
Aberdeen station	May 6, 7
Nettleton and Fulton	13, 14
Iuka	20, 21
Amory and Smithville	27, 28
Athens	June 3, 4
Pontotoc	7
Saltillo	10, 11
Okolona circuit	17, 18
Houston and Wesley	21
Tremont	24, 25
Buena Vista	

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Poplar Creek circuit, at Bethel	Apr. 29, 30
Ethel circuit, at Shady Grove	May 5
Weir circuit, at Chapel Hill	6, 7
Chester circuit, at Antioch	13, 14
Stewart circuit, at Edgeworth	16
Eupora circuit, at Eupora	20, 21
District Conference at Eupora	18-21
Louisville circuit, at Noxapata	26
Coral Hill circuit, at Center Ridge	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Indianola	Apr. 29, 30
Brookland, at Brookland	May 6, 7
Carrollton circuit	13, 14
West, at Midway	20, 21
Black Hawk, at Emory	27, 28
Winona circuit	June 3, 4
Valden	10, 11
Leberton	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges	May 6, 7
Sparta	13, 14
Hebron	20, 21
Mashulaville	27, 28
Macon	June 3, 4
Shuqualak	10, 11

District Conference meets at Mayhew station, April 27-30.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

East Holly Springs	Apr. 29, 30
Connersville circuit, at Friendship	May 6, 7
Olive Branch circuit, at Olive Branch	13, 14
Ashland circuit, at Black Jack	20, 21
Shelby Creek Mission	27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove, at Mastodon	Apr. 29, 30
Pleasant Hill, at Loves	May 6, 7
Panola	(Wed.) 10
Mt. Vernon, at Mt. Vernon	13, 14
Cockrum	20, 21
Wall Hill, at Bethel	27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Pittsboro	Apr. 29, 30
Abbeville	May 6, 7
Banner	13, 14
Water Valley circuit	20, 21
Grenada circuit	27, 28

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	(morn.) Apr. 30
Felicity	(eve.) 30
Baton Rouge	May 14
Gross Tete, at Cotton Wood	21
Rayne Memorial	(morn.) 28
Louisiana Avenue	(eve.) 28
Dryades	(morn.) June 4
Crapo	(eve.) 4
Carondelet	(morn.) 11
Moreau	(eve.) 11
Plaquemine and Donaldson, at Plaq	18
Lower Coast, at Werley	25

C. W. CARTER, P. E.

DELHI DIST.—SECOND ROUND.

Winnsboro, at Magnolia	Apr. 29, 30
Delhi, at Tallulah	29, 30
Floyd, at Midway	May 6, 7
Harrisonburg, at Island	13, 14
Lind Grove, at Bartholomew	20, 21
District Conference, at Monroe	25-28
Lake Providence, at Pecan Grove	June 3, 4
Calhoun	3, 4
La Pine	6
Oakley, at Holly Grove	10, 11
Waterproof, at St. Joseph	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Sparta, at Mill Creek	Apr. 29, 30
Summerfield, at Summerfield	May 6, 7
Haynesville, at New Salem	9
Valley, at Pleasant Valley	13, 14
Vernon, at New Prospect	20, 21
Ringgold, at Grand Bayon	27, 28
Ruston	June 4, 5
Gansville, at Saloam	7
Vienna, at Douglas	10, 11

J. L. P. SHEPPARD, P. E.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

NEWS OF THE WEEK.

DOMESTIC.

The Spanish caravels have arrived at Hampton Roads, and received a tremendous reception.

Dr. Keeley, of bi-chloride of gold fame, is reported to have sold out his process to a syndicate of New York capitalists for $10,000,000.

Herr Krupp, whose great 127-ton gun has been placed on exhibition at the World's Fair, has arranged to spend $1,500,000 on his exhibit.

By a fire in one of the shafts of the Butte and Boston Company in Montana, on April 21, nine miners were cut off from escape and others burned or suffocated.

According to the official report of Dr. Parham, chief sanitary inspector of the Board of Health, the death rate for this city for the past year was: For whites, per 1,000, 25 72; for colored persons, 39.59.

President Cleveland, it is said, has made more changes up to date than he did eight years ago after the same time spent in the White House. According to some authorities he has made more than at any time since Grant.

At Butte City, Mont., a sort of municipal boycott was declared against the Chinese lately, the City Council passing a resolution requesting all employers of the city to refrain from patronizing Chinamen in any manner.

The Southern National Bank, in this city, has acquired control of a large amount of the shares of the Hibernia National Bank, and the two institutions are now consolidated under the name of the Hibernia National Bank.

The lockout of the New York clothing cutters, which has lasted for nearly four weeks, is over. The fight has been one of the greatest labor struggles that New York has seen in years and has resulted in what is practically a complete victory for the cutters.

The President and Cabinet are absolutely harmonious in the determination to exercise every power conferred upon them to maintain the public credit, to keep the public faith, and to preserve the parity between gold and silver and between all financial obligations of the government.

A new move in the fight against the enforcement of the dispensary liquor law in South Carolina, which is to go into effect July 1, has been developed in Charleston. A meeting was held by a number of leading merchants and property holders to consider the situation, the counsel employed by the liquor dealers having advised that it would be useless to attempt to resist the law. Representatives of nearly every society in the city were present, and it was decided to send a circular to the freehold voters of the city, requesting them not to sign the petition of any person applying for the office of State dispenser of liquors. Under the law a majority of the freehold voters of the city must sign the application of anyone applying to be appointed a dispenser, and the applicant must be a teetotaler.

FOREIGN.

The Home Rule measure passed its second reading in the House of Commons, on April 21, by a vote of 347 to 304.

A desperate conflict ensued between the police and the Hull dock strikers, in England, on April 23. Many on both sides were wounded.

The Emperor of Germany was received by the Pope, on April 23, with much ceremony. On leaving the Vatican, the Pope seized the Emperor's hand and shook it three times.

Albert Hall, London, was crammed, April 22, with 10,000 people, the occasion being the anti-home rule demonstration planned by the Unionist alliance. Resolutions were adopted by the meeting denouncing Irish home rule.

A cable message received at the State Department says that the Emperor of Russia has signed the extradition treaty between the United States and Russia, and that the ratifications have been exchanged by the United States minister and the Russian foreign office.

The Chamber of Commerce of Vienna has adopted a vote of thanks to Julius Goldschmidt, consul general at Vienna for the United States, in recognition of the consul general having used his influence for the promotion of Austrian trade with the United States in despite of McKinley law.

A committee representing all the conspicuous Jews of Bulgaria have ordered in Budapest an album inlaid with diamonds, rubies and emeralds, which they will give to Prince Ferdinand and his bride on their wedding day. The album will cost 250,000 francs. The Pope has sent a diamond ring to the Princess Marie Louise of Parma, the intended bride of Prince Ferdinand.

Rich, red blood as naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities.

Hood's Pills are easy, yet efficient.

The anniversary of Shakespeare's birthday was celebrated, on April 23, at Stratford-on-Avon. The grammar school in which exercises were held was decorated with flowers, flags and Shakespeare's portraits. The masters and pupils marched to Shakespeare's tomb in the afternoon and covered it with lilies. After all the ceremonies, the mayor of the town delivered a memorial address. At its close the audience remained perfectly silent for ten minutes, and then dispersed.

The drought which has prevailed throughout Chihuahua, Mexico, and in sections in the States of Durango and Coahuila for the past eighteen months, has not been broken, and the situation is even more alarming than it was at any time during the four years of drought which was broken two years ago. Thousand of heads of cattle are dying for lack of water, and there will be but little food products raised this year. The human beings and cattle in the western part of the State are living on the maguey and cacti plants.

"Picturesque Chicago and Guide to the World's Fair."

WHAT IS SAID OF IT.

The greatest selling book of recent years.

The price puts it in the reach of everyone.

It required a Baltimore firm to focus Chicago, and just give the proper prospective, and issue the most neat, beautiful and explicit guide book to our remarkable city and the World's Fair that we have ever seen.—*Interior*, Chicago.

R. H. Woodward & Co., of Baltimore, have taken time by the forelock in issuing this book. It is profusely and beautifully illustrated. It is valuable, being rich in statistical material, and having little of the "padding" which fills up carelessly made volumes. It is an excellent book for the out-of-town visitor to read, as he may know what is to be seen and utilize his time to best advantage.—*Advance*, Chicago, Ill.

This book was published a few weeks ago, and its success was instantaneous. The demand for it is unprecedented, clearly proving that the people are eager to know more about Chicago and the Exposition, and they will buy a reliable book at a reasonable price. Of course, the demand for this book will grow stronger every day until the Fair is opened. Every person coming to Chicago will want a copy as a guide to hotels and places of interest, and also to the Exposition. Those who can not come want to know all about what is to be seen. The Exposition part of the book is furnished by the Department of Publicity and Promotion, and is thoroughly reliable and authentic.

The book is issued in the very best style, with 200 magnificent engravings taken especially for the book. It contains 320 large octavo pages, is one inch thick, 9½ inches long and 6½ inches wide. The retail price is $1.50 with liberal terms to agents.

Address R. H. Woodward & Company, Baltimore, Md.

"Mud That Is More Valuable Than Gold."

There is no gold in the hills around our place, but there is "mud that is more valuable than gold," said Mr. H. L. Kramer who registered yesterday at the Auditorium of Indiana Mineral Springs, Warren county, Ind. "It is a magnetic mineral mud and it is more valuable than gold, for it cures rheumatism in every form, no matter how long the victim has been a sufferer." "O, no," laughingly replied Mr. Kramer to the reporter's question, "we do not give our patient mud to eat; it is made up of poultices and placed on the joint where the pain is most severe."

"It is only within the past few years that this wonderful Magnetic Mud deposit has been known. Large quantities of it have been carried away, and people are traveling far and near to our new hotel and bath-house, costing over $150,000, which has just been completed, in order that they may drink the Magnetic Mineral water and bathe in the mud. There are upwards of two hundred people there today, and many have recovered so rapidly as to make it a wonder to themselves and their friends. We look forward to the time when people will be journeying to the Indiana Mineral Springs from every State and Territory in the Union to be cured of chronic rheumatic and kidney diseases that baffled the best medical skill.

"The mud is found immediately at the base of the center of a horseshoe shaped bluff, where the springs are also located, and it seems that the waters of the springs pouring forth there for countless ages has thoroughly impregnated this deposit with mineral properties, and magnetized it so that when a steel blade is left in it, after a few hours it becomes thoroughly magnetized so you can take up a large darning needle."

Mr. A. L. Thomas, of the great advertising firm of Lord & Thomas, Chicago, is president of the Indiana Spring Co., who have lately developed the wonderful spring. He has issued a beautiful little pamphlet which tells all about this resort, and gives the experience of many prominent people who have been cured there within the last year. It will be sent by mail free upon request. Address A. L. Thomas, 45 Randolph street, Chicago.—Chicago *Tribune*.

Important Notice.

The time of holding the Meridian District Conference has been fixed and will be soon announced. Will all pastors in the district please furnish me a list and post office of all delegates and members of the Conference who will be present. Not elected simply. This is necessary, as we wish to communicate with each member separately.

Please comply with this request, brethren, and save us annoyance and confusion. B. F. LEWIS.

1306 Seventeenth Ave., Meridian, Miss.

Thousands of persons took advantage of the delightful weather on April 23 to make excursions to Freidrichsruhe. Prince Bismarck showed himself at the gates of his palace and afterward walked in the park. His health is much better. He sleeps well, and his cough has ceased.

MANLY PURITY

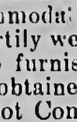
To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simply scrofulous, hereditary, or constitutional, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier, the greatest of humor remedies. In a word, the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used from infancy to age, for the treatment of every humor and disease of the skin, scalp, and blood, from pimples to scrofula, with the most gratifying success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.

"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.



RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

SEASHORE CAMP GROUND.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 10, and remain on the ground until the thirty first.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
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Tremendous Reduction

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The Coming Week

What We Have We Advertise, and What We Advertise

WE SELL.

The people are beginning to appreciate this fact. Everything that was advertised last week was sold, and we will begin this week with these great bargains. Come early and take advantage of this rare opportunity. We also have a large stock of various makes of pianos to pick from, namely:

The Weber, Mathushek, Ivers & Pond,

And Others of Excellent Quality.

Christian Advocate.

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C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A Plea for Expository Preaching.

The great evangelist, Chas. G. Finney, is reported to have said that the next great revival of this age would be a Bible revival, meaning that the Word of God would be used more than ever. That this has come to pass is evident to all who have noticed the trend of Christian thought as manifested in homiletical literature and in the Bible institutes of these days. The reason for this is, that the Bible is the point of attack in the most recent phases of skepticism; hence, there has arisen this purpose to let the Word of God speak for itself. In a recent number of the *Old and New Testament Student* President Harper made a strong appeal for more biblical preaching, in which he called attention to the fact that this age does not care to know what men think about the truth of God, but desires to know that truth itself. Many such opinions could be cited. I merely mention these in order to introduce the subject of the need and the importance of expository preaching.

There is a great deal of matter worked off on unsuspicious congregations designated as expository preaching, which has no claim to such a title. I have been present when the leader of the meeting would announce that he would expound a Psalm. The result was not exposition, but a dreary string of thoughtless, prayerless comments upon the passage, or a feeble paraphrase. This is not expository preaching—this wretched shift of an attempt used because of a low estimate of the Word of God and an unwillingness to do faithful study. Exposition and comment are two decidedly different things. Comment is good, but it is not expository preaching. Exposition is the unfolding of the meaning; comment is the dwelling upon truth in its relations. Both are good, but exposition is pre-eminent. The need of the times is a knowledge of the truth. It is amazing to see how little is known of the truth of God. There is little Bible reading and less intelligent knowledge of its meaning. The results are vague conceptions of the truth and feeble convictions of duty. The corrective of this is the constant and faithful exposition of the Word of God.

Expository preaching is the best for the minister, because it develops him as nothing else can. It requires more study and more prayer than any other style. It calls forth every resource of the mental as well as the spiritual attainments of the man. It makes him a skillful operator in spiritual enterprise. A preacher who is not expert in exposition will be feeble. He may be clear and even scriptural in his theological statements, eloquent in appeal and logical in argument, but, without the power of scriptural insight and the habit of expounding the things of God, he will be a failure. Next to the preacher's personal piety, he should be mighty in the Scriptures. And this *might* is not the mere power to cite proof texts, but the power to see and to set forth the hidden meanings of the Word.

Above all other styles of religious teaching, expository preaching demands intense, constant and broad study, accompanied by unremitting prayer for the light of the Holy Spirit. By it the preacher gains strength of conviction, broadness of spiritual vision, and a large treasury of things new and old. It makes the resourceful preacher.

By a careful exposition men are prevented from the wild vagaries of ingenuity on the one hand, and the emasculating influence of the wisdom of words on the other. Ingenuity in attributing meanings to the Word of God is a fruitful source of theological freaks. Nothing but legitimate exposition can cure this tendency. Again, the habit of exposition will prevent the natural tendency to present the gospel as a philosophical system. This tiresome effort to harmonize the truth of God with the scientific and philosophical teachings of men has been attended by disaster from the days of the early Gnostics down to the misleading mysticism of Drummond. We can never get the truth of God into the hearts of men by the methods of synthetic argument. The truth must and will carry itself by its own force. A man who is full of the truth itself will find no time to do anything but state it. The simple declaration of the truth is its greatest argument.

Expository preaching is always cumulative in its effects. In order to secure the greatest effects to your statement of truth, you must place truth upon truth until it accumulates into a flood of light. The truth is the light; therefore, throw on the light. Unfold, unfold and unfold the hidden things of God, and the result will be sure to come. It is this that gives you the point of appeal in the exhortation and the application. The strength of Christianity is its revelation, and the power of preaching is in the unfolding of the meaning of that revelation. It is the glory of the preacher to find out the meaning of that revelation, and should he his joy to declare it with no uncertain sound. Above all things, may we be expounders of the Word of the living God, "for all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." F. N. PARKER.

On the Wing.

Friday morning found us at Greenville. Here we met the presiding elder and many of the brethren in the midst of a delightful District Conference. We had the pleasure of speaking a few words to the brethren, but left the larger work for Dr. Murrah. Here that big-hearted poor man, D. L. Mitchel, called the agent aside, and said: "I want to give you a $100. Get me 50 subscribers, and keep the money." I have secured 8 of these 50, and will get the balance of the 50 before June 1.

From Greenville to Hernando *via* Memphis. The few hours I had for Memphis were enjoyed to the full. Its well-paved streets, its fine business blocks, its grand bridge, its electric cars and its magnificent public buildings charm the eye and delight the senses. Her churches, especially those recently built, are marvels of beauty; but Hernando is my objective point. Here the Sardis District Conference was in session, with Bishop Hendrix in the chair. These men of God were full of sunshine. God blessed the preaching. Three souls were added unto the church. Monday morning we talked about education, and added ten names to our Gideon's Band. Hernando's court-house is not only well situated, but well and substantially built. Its residences actually hide themselves upon the hill-tops in forests of oak and cedar. How delightfully refreshing was this city of the old South!

From Hernando a seven hours' ride lands us at Jackson. Our eager eye searched for checks, drafts and postal orders; nor was it altogether disappointed. My brother, delight the agent's heart by sending him now a payment on your note, or a free-will offering to *our college*.

From Jackson to Madison. Here the brethren were in the midst of strawberry picking and shipping. Their ready responses when asked about their notes would lead one to suppose that there was money in berries. The morning found us at Osyka, and the dinner hour at McComb City, and supper was with friends at Jackson. Recruits to our Gideon's Band were found at all these places.

Thursday morning, after a ride across the State, I had the pleasure of meeting the brethren of the Columbus district in Conference assembled at Mayhew. Here I found the same hearty welcome which had been extended me elsewhere. This must be about the best district in the North Mississippi Conference. How do I know? Well, there are more ex-presiding elders in it than there is in the Brookhaven district. The brethren suffered me to speak frequently. On Friday morning I preached, exhorted and lifted a collection. Sorry was I that I could not tarry with these brethren until the close of Conference. I could not mention the tender consideration of each brother for this man; but, as I close this article, I doff my hat to North Mississippi, and thank them all for words of cheer and dollars of comfort.

Brethren, would you have me love you more, roll in the subscribers to the ADVOCATE, and let us add that $1,000 by June 1.

We have, up to this date, found 50 who join our Gideon's Band. Roll in your names and dollars. Two hundred and fifty more recruits sees us through.

JOHN W. CHAMBERS, Agent.

Jackson, Miss., April 29, 1893.

FROM THE WORK.

Rev. T. W. Lewis, Holly Springs, Miss.: "Please allow me to join Bro. Mellen in protesting against the introduction of Easter observance in our church. Our people are imitating Rome. Think of it! Will our dear sisters please select some other day to take a collection for Scarritt Bible and Training-school?"

Rev. T. S. Randle, Opelousas, La., April 21: "Our prospects are encouraging in this charge. We are having some success. Our congregations are increasing; all seem to be interested. We have had two accessions to the church this quarter, and others promise to join. We have organized a Sunday-school at Belleview, which is doing a good work; much interest manifested by all who have united with it. Pray for us, that God may pour the baptism of fire upon us."

Rev. Geo. H. Lipscomb, P. C., Carrollton, Miss., April 24: "God heard and answered our prayers for this place. For two weeks we were made to rejoice in the consciousness of his presence and power in the conviction and conversion of sinners. We have received on profession of faith, ten. Several go to the other churches. Bro. L. M. Lipscomb was with us the first week, but was taken sick and compelled to leave. He is a good preacher. Pray for the young converts."

D. Harmon, Eupora, Miss., April 24: "We have just passed through a ten-days' meeting conducted by Rev. Jno Jones. There were thirty-seven accessions to the Methodist Church, and about thirty to other churches. The spiritual condition of the church has been greatly improved, and the entire community raised to a higher plane of Christian work. Before Bro. Jones came here there was a great deal of prejudice against him. Many thought he would be rough and abusive; but, while he denounced sin in plain, bold terms, he spake only the truth, and said nothing that would offend the right-thinking. He preached three times a day to large, attentive congregations. His preaching was a delight, and the meeting a benediction to the community."

Rev. H. Mellard, Silver Creek circuit, April 24: "Times are very hard with us on Silver Creek circuit, and, of course, the preacher must economize. This we have done every year since we joined the Conference, and expect to all the balance of our life; but there are two things indispensable—something to eat, and some place to sleep. Now, if any man can tell us how to economize in these two particulars, we will consider it a special favor, and, furthermore, bless him with our latest breath. We have been faithful to duty, filling all our appointments, and missing only one, and this could not have been filled by any other under like circumstances. Many things trouble us, but we are patient, and try to be as wise as serpents and harmless as doves. We have members that dance, swear, gamble, and stay away from service all the time; but, brethren, we are hoping, trusting and praying for better things."

Rev. J. A. Whitehurst, Gunnison station, Greenville district, North Mississippi Conference: "We rejoice to report to our brethren through the ADVOCATE a glorious revival in our church at this place. We began the work on March 30. On April 4 Rev. J. A. Randolph, presiding elder of this district, and Rev. H. P. Crowe, of Shaw, Miss., came to our aid. Bro. Randolph preached some telling sermons; but, owing to the pressure of work upon him, he soon left Bro. Crowe to do all the preaching until his time was out to return to his charge. Bro. Crowe did excellent work. His preaching was very fine, and produced much fruit. Our church enjoyed the long-felt need of a revival, and added to her roll of forty-five members sixty more. About forty of that number were men and women. The others were the precious children from seven to fifteen years of age. Brethren, we prayed, praised, sang and shouted—yes, shouted—in the Mississippi Valley. I have heard that the Delta people are not spiritual. The people at Gunnison have acted like and looked like they were. We are trying to do away with so-called 'cheap religion.' I did not receive a member with the understanding that they could dance and remain in church. The preachers taught a renunciation of the causes of sin as well as sin itself. We have fifteen family altars now, and hope to add to this number. We are grateful to Bro. Crowe for his efficient labors in our midst, and praise God for working so wonderfully through him. Some people not yet saved in our community. Pray for us."

Rev. Heslep R. Tucker, Houston, Miss., April 26: "On the second Sunday in this month we began a meeting here, which continued two weeks, during which time we held about fifty-five services, resulting in a great revival of religion. The work done was principally in the church, as there were but few people here, either among the citizens or among the students of the Mississippi Normal College, out of the church, and yet a revival was greatly needed in the churches. Many church members had drifted until we needed a great stirring up, and, while this meeting did not accomplish all that was desired, and all that ought to have been done, yet it was far-reaching in its results, and it is said to have been the deepest work of grace in Houston for some years, and now, at this writing, we see signs of the work abiding. This meeting was a growth, and was not at all spasmodic, but grew more and more in power from the beginning to the close. Many beautiful and touching incidents occurred during the meeting, and all denominations, and students and people, worked together in perfect harmony, and all were participants of the blessings of the Holy Spirit. Never was a pastor supported better than we were by Rev. J. G. Park and Rev. J. R. Countiss, young men in the ministry, but faithful and uncompromising. We feel indebted to Rev. W. W. Mitchell, of the Buena Vista circuit, for two or three very effective sermons, and Rev. J. D. Newsom, who preached and worked throughout the meeting, doing great good. Rev. J. A. Bowen did the preaching during the second week of the meeting, and we feel that we can never repay him for the good he has done among us. Nine persons joined the different churches, and I am sure Christianity is on a higher plane in Houston. All glory to God."

R. W. F., Robeline, La., April 23: "An item or two from this town may not be out of place. First, education is receiving a greater impetus than ever before. The Robeline high school building, which was rapidly being pushed to completion, was blown to pieces from its foundation early on the morning of the fourteenth instant. Six or eight workmen made a narrow escape, as a few minutes later they would have been at work in the building. The rubbish was cleared away on the following day preparatory for rebuilding, and, when completed, will be an attractive two-story structure. ...'Now, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.' As in the days of Job, so it is with us to-day. The Baptist and Methodist Churches here each have monthly appointments, and, while a few worshipers assemble on the Sabbath at these houses dedicated to God, the six saloons are bold to obey the behest of Satan in dealing out sin in various forms, especially the damning fluid and gambling. No such desecration of the Sabbath and the State law was tolerated under the administration of our former worthy judge and district attorney. It appears to be different, however, under the present administration of our two judges and district attorney, for they do not appear to make out a violation of the Sunday law a crime.... 'Fret not thyself because of evil-doers.' Can you tell us, Mr. Editor, how we are to carry out this injunction while these evils are at our very doors, casting a dark shadow over the path of our children and that of our neighbors? The following interrogatory may suggest itself:

> 'Watchman, tell us of the night,
> What its signs of promise are.'

We answer: Here and there a brother is standing firm on the bulwark of faith, who are true to the very core—men that hate the saloons and all forms of sin and insincerity before God and man with a perfect hatred. Then we have a few more sweet-spirited, God-fearing women, whose pure Christian lives shine as the stars in the midst of darkness. They are as bows of promise bending over a perverse people, bright with the tears of pity and beautiful with all the hues of a Christian life. They have charge of the W. C. T. U. and L. T. L. in connection with the Ladies' Aid Society. The weekly prayer meetings would be a failure without them, and to them is due with whatever success the Sunday-school may be blessed... Our minister, Bro. S. H. Whatley, is beloved by his people, for in his preaching he gives them much solid comfort. He is careful to visit all of his members, and he has brought about a revolution in our Church Conferences. He carefully examines into every department of church work, and lends his sympathy and prayers when and wherever needed. May the King of kings in heaven crown him when his journey is complete!...Our prayer meetings are conducted by laymen, and it is encouraging that some have expressed themselves as having received much comfort at these meetings....The Sunday-school work, we believe, is a factor for good. During the present year it has paid $10 for Sunday-school literature, $10 to foreign missions, and have $15 on hand toward paying for a $40 Sunday-school library. The finances of the church are also progressing favorably....While we have much to discourage, we have some encouraging signs of promise, and will look forward trustingly to greater blessings, praying that we may no longer be filled with disappointment and misery, just because we are afraid to believe that God will be as good as his Word when he says that no good thing shall he withholden from them that walk uprightly. We remember that it was in a lonely defile beside the river Jabbok that the patriarch Jacob wrestled all night with the angel, and established an argument for perseverance in prayer. When our souls grow weak, may we go back to the dark night of Peniel, and gather courage from the voice of that mountain-stream to say to the angel of the covenant, 'I will not let thee go except thou bless me.'"

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference met in the Methodist Church, Greenville, Miss., April 21; Rev. J. A. Randolph, P. E., in the chair. Rev. L. M. Broyles was elected secretary. Eleven of the fifteen preachers of the district were present, with a fair attendance of laymen. Quite a number of brethren of other districts and Conferences honored us with their presence. We mention Drs. W. B. Murrah, Howard W. Key, W. R. Sims; Revs. J. W. Chambers, J. W. McLaurin, R. M. Studefer, J. M. Wyatt, and O. L. Savage. The publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and Bro. J. R. Pepper, of the General Sunday-school Committee, were present, and added greatly to the interest and success of the Conference. The preaching was of a high order. Drs. Murrah, Sims, Key, Julien C. Brown, and Revs. Fly, Mitchell, Casey and Crowe filled the pulpits of the various churches.

The love-feast, on Sunday afternoon, led by the youthful, but efficient, presiding elder of the district, was a season of grace; pronounced by many the best they had ever attended.

Delegates to the Annual Conference: W. R. Trigg, Dr. C. H. Jones, J. D. Davenport, S. Nurse (L. P.). Reserves: R. E. Gray, G. L. Wren.

Next Conference at Cleveland.

J. S. OAKLEY.

THE SARDIS DISTRICT CONFERENCE.

The Sardis District Conference, held at Hernando, Miss., April 21-24, was highly profitable and enjoyable. The attendance was the largest we have had in years. The brethren reported the work as progressing well throughout the district. Bro. Morehead has his district well-manned and well in hand. Of course, Bishop Hendrix won all hearts. His sermons on Saturday and Sunday were replete with rare thought, suggestion, and spiritual power. His sermons, counsel and words of cheer will abide and bear fruit. We shall not soon forget his godly admonition and timely suggestions given at the last session, at the conclusion of the pastors' reports.

Besides sermons by T. W. Dye and T. B. Hargrove, of the Conference, Dr. J. W. Boswell, editor *Memphis Christian Advocate*, was with us one day, and gave us an excellent sermon. Rev. J. W. Chambers, agent Millsaps College, was present part of the time, and added much to the occasion. Besides collecting notes due, he secured $79 to swell the endowment.

The Sardis District Auxiliary of the North Mississippi Conference Educational Loan Fund Association was organized with twenty-four members, pledging $395 for this highly commendable and important work.

G. D. Shands, P. T. Callicott, P. B. Jones and Dr. A. S. Yarbrough were elected delegates to the next session of the Annual Conference.

Courtland was selected as the next place of meeting.

The oldest members of the church at Hernando say that there has not been such a time in their old church, which used to be so prosperous, since the war. Everybody seemed to enjoy the Conference sessions, the preaching, and especially the love-feast Sunday afternoon.

A fitting conclusion was the conversion and reception into the church of two men and one young lady, with, perhaps, more to be received.

J. W. MALONE.

THE FELICITY STREET CHURCH REVIVAL.

The great meeting at Felicity Street Church closed on last night, near the end of the sixth week, and with a record of nearly three hundred conversions and sanctifications. So powerful a work of grace, and such uniform manifestations of the divine blessing through a period so protracted, the writer never witnessed. All the Methodist Churches of the city were beneficiaries, while the blessing to Felicity Street Church can never be computed. The people converted represent all ages, sexes and conditions, and in every case the work was preceded by an altar service, and followed by a public confession. Men of all ages and rank were delivered as in an instant from both the whisky and tobacco habits; fallen women, not a few, kneeled at the foot of the cross, and found pardon, and walk from the slums entered into the glorious light and liberty of the people of God. After the meeting had been in progress for about two weeks, and already with glorious results, under the leadership of the pastor, Bro. Carradine came from St. Louis, and the brethren of the Holiness Association joined their efforts with ours, and later those efficient workers, Drs. Walker and Rinehart, were summoned, so that for a period of about three weeks the meeting was greatly aided by help from abroad.

One of the results of this revival has been the establishment of a "Rescue Mission" devoted to the work of saving both the bodies and souls of the class known as the "fallen," and represented by both sexes. It is in charge of two ladies of Felicity Church, Sisters Henry and Harmon, the former of whom has had considerable experience in such work, having been prominently connected with the McAuley Mission of New York City. The mission is roomily and even elegantly installed in the house formerly kept as a bagnio on the corner of Basin and Common streets, near the heart of the city, and not far from the centre of "darkest New Orleans." It will be conducted undenominationally, and supported by public contributions; but to give moral aid and to furnish all possible assurances to the public will be under the advisory management of the pastor and stewards of Felicity Street Church.

It was the pleasure of the writer, assisted by Dr. Rinehart and Bro. Van Valkenburgh, to conduct the opening service and preach the first sermon within its walls, on last Saturday night, and to a congregation composed of all classes of people, and entirely filling the large double room. The Lord graciously put his seal upon the undertaking by descending in great power upon the congregation, and in witnessing to the conversion of three persons—a fallen woman, and two men in middle life.

The mission will be kept open every night until twelve o'clock, and at each opening some pastor will conduct religious services. The lady managers will reside on the premises, and will themselves have immediate charge both of the household and its finances. Can not the Christian public of New Orleans be trusted to give it generous support? Let everybody help.

J. M. BEARD.

THE COMING CENTURY.

BY A. DRYDEN PHELPS, D. D.

God is writing out the pages
Of the century's work and worth,
Grandest volume of the ages
Since th' apostles left the earth.
It records the matchless story
Of the gospel's later glory.

Lo, a brighter day is breaking
In the century at hand.
Jesus mightier conquests making,
Ev'n to earth's remotest land;
All th' abodes of men possessing,
Brings he love and peace and blessing.

Vet'rans, weary burdens bearing,
Heralds of the winning cross,
Reapers, gracious harvests sharing,
Oft in suff'ring, shame and loss,
Now, their fields to others leaving,
Palms of vict'ry are receiving.

Ho, ye youthful servants, rally
To the century's bugle call,
Ne'er with self-born motives daily,
To the Christ surrender all,
Come in throngs at his requiring,
For his sake your spirits firing!

Glorious now is acting, being,
At the twentieth century's dawn;
Blessed eyes, such wonders seeing,
God's great armies moving on!
Take with them your loyal station,
Earnest for the world's salvation!

Our Theological Seminary.

Strange as it may sound in the ear of many of the readers of the ADVOCATE, the "our" in the caption refers to us Southern Methodists. It may be quite a bit of information for many a one to know that there is such a thing as an institution founded for the express purpose of training the young ministers of our church in all the branches of theological study. The *need* for the impartation of this information does not mean that our seminary has been slow to realize its opportunity and has hence not been a power in the church. Such a charge can, in no wise, be laid at its door. The cause of the widespread inattention to the advantages it holds out to every Southern Methodist preacher must be sought elsewhere.

This is a case where ignorance is due to *ignor*-ance—if an accent may be shifted to convey the true idea. Thoroughly infatuated with the great advances and successes achieved, under God, through the instrumentality of "unlearned and ignorant" men in the early history of our church, we have, in many places, swung to an extreme which virtually lays the praise of the former prosperity of Methodism to the poor grammar and bad rhetoric of her untrained worthies; forgetting that mere accidental accompaniment does not always mean efficient cause. The times of this ignorance we may truly say God winked at, but now it behooves us as a church to give our preachers every advantage that possibly can be wheeled into line.

The idea of a theological seminary is a very simple one. Here, if anywhere, we may look for singleness of aim. There can be no indefiniteness in the establishment of such an institution. The one and only purpose we can see for their founding is to enable the church, whose doctrines they are designed to teach, to supply her ministry with the mental and spiritual preparation that will best fit them for their work in life. It is scarcely necessary to dwell upon the need of such training at this late day. We need no greater argument than our lack in this respect to show us our duty. It were almost a truism to declare that a man's whole life-work is going to be sensibly affected by the stage of preparation he has reached at the time he enters upon it. A few years of close study and application frequently not only influences, but very materially changes, the whole tenor of a man's career from what, in all human probability, it would have been had no such period intervened.

This being the case, what a boon it would be if all of our young ministers would avail themselves of the opportunities that a seminary training affords? To be sure, where it is an utter impossibility for a young preacher to take such a course, he is excused. This article is no exhortation to him. Unfortunately for themselves, all who thus hold aloof from our seminary do not belong to this class. There are many of our young preachers who, by judicious planning, could make their seminary course with comparative ease. At all events it could be done with a little sacrifice. Failure to take advantage of opportunity, except under pressure of unavoidable circumstances, we preachers say, is a most grievous sin. Let us fear lest our well-informed pew-holders do not turn upon us our own guns.

Possibly there was a time when a carefully trained and educated ministry was not a necessity, but, with the present policy of our church, it is now an absolute one. Not only the policy of our church in seeking to capture and maintain strategic points demands a most thorough training for our preachers, but the increase of special and general information among our lay membership likewise calls for it. The preacher is nothing if he be not a leader of men. Let him once get behind, and he himself not only loses, but his sacred office is brought into disrepute. Far be it from us to make such a charge; we merely point out a tendency with its inevitable result.

Let me nr two advantages to be gained by attendance on a theological course he now mentioned:

To begin with, *it saves time.* The belief in the opposite opinion is what deters many from attending. We hear on every side the question: "Why *waste* three years in a seminary when there's so much work to do?" We answer, There's no reason of wasting so much valuable time, either at a seminary or elsewhere; but if the question be, "Why *spend* three years at such a place?" we reply, There's every reason in the world. Three years spent in conscientious study, under competent instructors, will give the student a leverage that no amount of study put in at intervals snatched from his regular work can furnish, perhaps, in a lifetime. He will learn more theology, get a broader view of the development of the church, gain a deeper insight into the Bible in this time than ordinarily he could get in a decade.

The study that a preacher does in the seminary radiates from and finds its centre in the Bible. This is the greatest incentive that could possibly be held out to a young man entering the ministry in the present day. The need of the age is strong Bible preaching. The people have been gorged on worldly wisdom and human philosophy long enough; they feel that their souls are starving for the lack of proper nourishment; they crave the truth of the Bible. The well-directed seminary affords a man an opportunity to get habits of study in regard to God's Word that he can get nowhere else. This is the Possible that a seminary course holds out. Unfortunately it can not be claimed that this is realized by many; but in so far as it is approximated unto, just so far is the student made a better workman and the church guaranteed nobler service.

But the seminary—that is, the true one—is not a mere school for the mind; it is far more: it is a temple for the heart. It is a place for the broadening and deepening of the spirituality of its attendants. There can be found in all the range of men's associations no fitter place for the development of spiritual life than that afforded by the coming together in daily and hourly contact of seventy-five to one hundred godly young men all living with one purpose and working with one end in view—that of preparing themselves for the great work of preaching the gospel. Unity of aim begets helpfulness; helpfulness evolves into sympathy; sympathy grows into love, and where love is the Spirit of Christ reigns supreme.

Often the objection is made that student life in a theological seminary dries one up, causes him to lose his freshness and hands back to the church instead of the live man a bundle of musty bones. It may be so in some instances; but it need not be in any. Men may always be just as spiritual as they wish to be. If a man, under the instruction of godly teachers, thrown with earnest and consecrated fellow-students every day, and amid constant intercourse with the saints of all ages becomes lifeless, why, then, the fault's in him, not in his surroundings, and well would it be for those who cry down all the efforts a few of our leading men are making to better prepare our preachers for their work, to be honest enough to lay the blame where it properly belongs. No, a course in theology does not *per se* destroy a man's spirituality. It may be perverted; what good thing has not been? By means of a lens we may capture a few rays and, deflecting them from their proper course, we may kindle a flame that will destroy thousands of property; but is this any argument against letting our vegetable and plant life enjoy the genial light and warmth of the sun? The student that comes to the seminary with only a *head*, and tries to concentrate all the mighty truths with which he comes in contact into that small receptacle, will, in nearly every case, come to disaster; but let him bring his heart as well, and he will find that, as the great truths of God and eternal things come rushing in upon him, the vessel in which he designs to contain them is continually enlarging. With every new truth there is a corresponding expansion of his ability to receive and incorporate it, and soon he will be enabled to see the truth expressed in Neander's beautiful saying, "The heart makes the theologian."

The Theological Department of Vanderbilt University holds out to every young preacher golden opportunities. They can be acquired with but little cost. How long shall Wisdom utter her voice and go unheard?

Church Suppers.

Are they right or wrong? This is a question of vital importance to the church and to the cause of Christ. It deeply concerns every individual church and community. If it is right to get up money for the church by getting up church suppers, then we ought to encourage them. But if it is wrong, then we ought to denounce them as evil and only evil.

To say that there is not evil connected with church suppers is to say we never saw or heard of one. When we, as Christians, become such, by faith in Christ, we are not our own. We are bought with a price, and that price is the precious blood of the Son of God. Now if we are Christ's, then our gold and silver are his. If we are his, and our gold and silver are his, why should we go about giving the Lord his own in such a way as that? Instead of giving cheerfully a free-will offering to the Lord, they have to be hired to give, and that by Satan's devices, the lust of the flesh. The Apostle John says, "The lust of the flesh and the lust of the eyes, and the pride of life is not of the Father, but is of the world." (I. John ii, 16.) It is wrong for the following reasons:

1. They encourage worldly conformity. "Be not conformed to the world." (Rom. xii, 2.)

2. They encourage gluttony. "He that striveth for the mastery is temperate in all things." (I. Cor. ix, 25.)

3. They encourage that which wars against the soul and subverts it. "Abstain from fleshly lusts which war against the soul." (I. Peter ii, 11)

4. They are a disgrace to the church of God because an unholy means is used for a most holy cause, and, therefore, not acceptable in the sight of God.

E. B. PARTIN, M. D.

Effectual Discipline—An Example.

In the gospel written by (John xiii, 21-30), we have Christ's method of executing discipline and purifying his visible church. It is an example that should stand as a model, effectual and worthy of imitation.

Judas was a member of that small visible body Christ had called together; the inner circle, or, if you please, the head center of the visible church. In this Judas was no thief, no robber. He came in by the door; he was a member under the sanction of the calling and choosing of Christ.

In this calling and choosing there was no extra proceeding on the part of Christ. There was no prevision, no pre-arranging for the betrayal and crucifixion. Christ called and chose Judas, not because he wanted a traitor, and needed one for the consummation of his grand purpose to redeem man. He called and chose Judas to be a member of the church, and an apostle faithful and true. He admitted him to all the privileges, and bestowed on him all the blessings of such membership, so far as he was capable of appreciating and enjoying them. Judas responded, accepted, it may be, in good faith. But he proved utterly unworthy. He was a bad element, hurtful and pernicious, and Christ expelled him. The process of discipline that resulted in this expulsion had been going on, perhaps, continuously, for some time, but here it culminated, and we have in this account the distinct, decisive act of expulsion. In this process of trial and expulsion there are several things conspicuous for their absence; one thing conspicuous for its presence and effectiveness. There is no accuser, or prosecutor; there is no indictment in the form of charges and specifications; no formal arraignment before a committee of trial; no pleading and counter-pleading; no finding a verdict; no sentence of expulsion.

The trial is so conducted that the conscience of Judas becomes his own accuser; it becomes the only witness that testifies against him; the only jury that renders a verdict of guilty; the only judge that pronounces sentence.

It was a trial, not for the violation of rules, but for sin that lay deep in the heart, in germ; only once or twice disclosing itself so as to excite even suspicion, and that in the mind of, perhaps, only one. It was a process not of knife or caustic engaged in removing pimples from the surface; but a process that went to the core and reached the hidden mass of corruption.

The trial proceeds so quietly and naturally that none but Judas himself knew he was on trial. Not even the suspicion of a trial was in the minds of his fellow-disciples who were present. And when, as a result, "he goes out," they thought he had gone on some errand of Christian duty or mercy.

It was a trial so righteous, so effectual that Judas "goes out immediately." Goes out, not because driven by law, but "goes out" by the force of self-condemnation; "goes out because he is not of them;" "goes out" just as a decayed branch, by a simple touch, falls, by its own weight of rottenness, from a living tree.

The *one* thing conspicuously present here, and that gave such success, was a spiritual power, discerning, accusing, convicting, condemning and expelling. A spiritual power that proceeded from Christ; but from Christ, not as the divine Son of God, but from Christ as a pure, holy, spiritual man. Therefore, a spiritual power that belongs to all who are like Christ—a spiritual power that resides and works in the church as the church lives in communion and fellowship with Christ, its Great Head.

This is the element of effectual power the church must have, and this is the power and process of discipline it must exercise in order to its purification as a body of Christian men and women. We see how deeply and effectually it wrought on this occasion; so it will work, so it has always worked, when prevailing in the church.

It seems that duty is thus plain, and there is large room for exhortation.

R. J. JONES.

Easter Sunday and Songs in the Night.

Easter Sunday, the second day of April, dawned bright and beautiful upon the little town of Wolcottville, Ind., reminding us that He who was delivered for our transgressions rose again for justification. The bright morning was in harmony with the blessed fact upon which the hopes of a world are suspended. But over me there was the shadow of a night-season. Does not the Psalmist's idea extend beyond the merely nocturnal darkness into seasons of sorrow and distress?

While the Sabbath bells chimed their welcome to glad worshipers, I watched by the bedside of Frank, my second son, prostrated by painful and serious injury, a locomotive having passed over his lower limbs, resulting in the loss of both below the knee. His mother, brothers and sister were far away, in different States, and, like myself, heartsore and anxious for our dear Frank.

But why tell our troubles to others? Is it as a child cries, for the love and help of its mother? Will others stop to listen? or, if they hear, can they help us? or is it that thus we may get relief from pent-up sorrow? Somehow, from promptings along the line of these questions, or other, we would tell of our sorrows; and the more, if by telling ours we may give surcease to others' sorrows, or lighten somewhat others' burdens. If by so doing we can bring any balm or comfort to other wounded hearts, if any glory to God, or cause others to hear songs in the night-season, then we may tell of our own bleeding hearts and of the distress that brings us low.

The telegram, with its crushing message and imperative "Come at once," handed me while in Quarterly Conference with the Columbus brethren; the prayerful sympathy of the Columbus friends, and a hurried departure on the first train, stopping off at Starkville only to say "Good-by" and a few words to the tearful mother and others who waited at the depot as I passed. I may tell of these things, and of the long railway travel—its two weary nights and its delays; of the telegram that met me at a station far up in Illinois, and how, fearing, yet eager to know its import, I opened it and read, "Frank is resting easily this morning," and then hastened, with grateful heart, to send the words of relief back to those who waited in painful suspense at home.

On the morning after the second night I reached Wolcottville, in Northeastern Indiana. To my anxious inquiry of my son's condition, the station agent said, "The doctor reports him doing well." With suppressed, yet mingled, emotions I was conducted into the room where our suffering boy lay, to find him self-possessed, uncomplaining, and quiet. Kind friends were there to minister to him, and to tell me of the fearful accident; how strong and brave he was, the fortitude he had shown in his sufferings, and how, contrary to almost every expectation, he had survived it all, and that now there was hope of recovery.

That our Frank, so unselfish, so bright, so full of life and cheer, always bringing sunshine into the home, should be called to suffer such sore affliction in the midst of his hopeful young manhood, was, indeed, a grievous and heavy trial. And yet I could not think of the wonderful providence and mercy of God in his almost miraculous preservation. Was it not in answer to many prayers? Even in our deep distress there was cause for thanksgiving and gladness.

For some months past he had been in office work for a company of railroad builders who were pushing every energy to complete a new line of road in Chicago in time for the opening of the World's Fair. Capable, energetic and faithful, he was much esteemed by the company.

It will be gratifying to his friends to know that he bears his great sufferings and privation with unmurmuring submission and with a hopeful and cheerful spirit, saying, "It is for the best." Has no idea of giving up the battle of life; only wishes now to get well, and into some employment, and to be more useful.

It was near the close of the first week after his injury when that bright Easter morning came, to find me watching over him with trembling hope and deep solicitude, and under the deep shadows of a night-season. I could not respond to the call of the church bells; and while I thought of the "songs in the night," it seemed difficult to catch their melody. In the evening, however, I attended special Easter services at an Evangelical Methodist Church. When the earnest pastor prayed for "the heartsore and the sorrowing," that, I felt, was for me. The services were appropriate, and, altogether, seemed as a song in the night, even to me. And then afterwards, calling to mind the merciful providence of God to the sufferer, and to us who held him most dear; that his life had been spared, the fortitude and patience with which he had borne up through the trying ordeal, the many expressions of heartfelt sympathy from friends far away, and of the tender ministries of new-found friends at hand—calling to mind all these things, my heart warmed with gratitude to our heavenly Father, who giveth songs in the night, and I have been compassed about with songs of gladness even in the night-season.

How kind the people of the community have been! I was a stranger among them, with no familiar face to look upon save that of our suffering Frank; his mother, brothers and sister, who longed to minister to him, hundreds of miles away, and yet these good people, by their kindly regards in word and deed, have greatly endeared themselves to us.

When we are brought low, and are called to go along the paths of sorrow, then it is that we come in contact with the warmest, best sympathies of our common humanity, and are brought to feel that "touch of nature that makes the whole world akin."

T. C. WIER.

Wolcottville, Ind.

Wanted—An Explanation.

MR. EDITOR: On page 86, paragraph 135, of the Discipline, under the duties of "preachers in charge," I find the following to be one of the many duties of a Methodist itinerant preacher, viz.: "To furnish everyone removing from his charge with a certificate in the following form," etc.

Now, I understand that a member is still a member of the church where his membership is until his pastor furnishes him with a certificate, according to Book of Discipline, unless they withdraw or lose membership some other way.

Now, on my charge, at one of the preaching-places, in a recent Church Conference, while calling the roll, one member was said to have joined another Methodist society, and had received a "certificate of membership" from the pastor of that church; but *I* never gave him a certificate from *my* charge, and the church register does not show that any disposition of his membership had been made of—in fact, all the information I can secure in regard to the matter was that he had joined a Methodist Church at some other point, and has since received a certificate from the pastor of that church.

Now, he certainly can't be a member of two churches; yet the book and reports make that impression. I wish to know how to record it on the church register, so I can inform the secretary of the Church Conference. It would not be proper to say he was dismissed or expelled, for the register does not show either. Neither is he dead, nor the Church Conference didn't order his name to be dropped, and I do not think it would be proper to say he had withdrawn.

This is a problem I can not solve, and I ask the kind editor, or some of his many readers, to explain to me how the matter should be recorded. Some of our people are very careless about their church membership. Even some don't know where theirs is, even if they have any. F. B. ORMOND.

What Next?

During the Winter season we have been treated with various and sundry advertisements for "sweet charity's" sake. Twice have the ADVOCATE columns been used in condemning the practice of *dancing* for the church or charity. I think the brethren did right in condemning the practice. I said in my heart, Amen! to every word. There are some things, however, as dear to me as the "sweet charity" written of, and that is, the fair name of our Christianity—our church which has always been on the side of right in every moral question. I do not want to be harsh, but I think I have a right, as a member of the Methodist Church, to demand either to know if this clipping is a true statement, or whether it is a slander on the Methodist Church in the neighborhood of Belzoni.

The following is clipped from the Yazoo City *Herald*. It is signed "Spectator."

CHURCH ENTERTAINMENT.

Editor Herald: A few words in regard to the entertainment at Belzoni on Friday night, of last week, I hope will be sufficient to express to what magnitude our people can turn out and combine pleasure with church benefits. It was a night long to be remembered along the Yazoo river. This entertainment was gotten up for the benefit of the Methodist Church of Belzoni, and was given in the new and spacious store building of S. Castleman, who was master of ceremonies. The Yazoo City Orchestra had been engaged for the occasion, and promptly at ten o'clock began such sweet strains of music that no one thought it amiss to indulge in a dance, which was kept up until one o'clock, when the crowd was invited to partake of one of the most elegant suppers that was ever spread on any table. Supper over, dancing was resumed and kept up until four o'clock, when the crowd dispersed, each one declaring it a memorable occasion in Washington county and the little city of Belzoni. During the evening a large cake was voted to the most popular young lady present, and after a spirited contest between one of Washington county's belles and one of Yazoo county's fairest flowers, the cake was declared won by Miss Ada Bain, of Silver City. This church netted on the benefit about $125, the cake alone bringing $69.60. The church desires to return thanks to officers of the fleet steamer, *Birdie Bailey*, for numerous courtesies extended, and to the many ladies and gentlemen of Belzoni who assisted so much in making the entertainment a success. SPECTATOR.

Belzoni, Miss., April 5, 1893.

If this is a true report, then where was the preacher in charge? What went with the $69.60 gotten for voting the cake to the young lady? I wonder what is the difference between taking a chance at a race horse on account of his speed and taking a chance at a girl on account of her beauty!

It is either time to take dancing and gambling out of the Discipline as sins to condemn, or bring the force of the law on our members who are gifted in getting up these things, but never have time to attend prayer meeting. I don't know the pastor of Belzoni; but I would be glad for him to clear the matter up for the benefit of us all.

M. L. BURTON.

McComb City, Miss.

Preachers as Book Agents.

Everyone who has read Bishop Haygood's indignant protest against being utilized by the hypocritical office seeker can enjoy the Bishop's pen puncture of the motives of this important individual.

There is another candidate for favors at the hands of the clergy who needs to be taught a similar lesson. I refer to the subscription book publisher. No one knows, but preachers themselves, how persistently they are appealed to to lend themselves as tools for the purpose of imposing upon a long suffering public the wares of these publishers. Every art is employed to inveigle them into the business. First, a little flattery. The preacher is intelligent and appreciative of the needs of the public, and readily understands the great merit of the book under consideration. Then his philanthropy is appealed to. Here is a great opportunity of doing good. And, finally, the mercenary motive is set before him. Immense profits are to be reaped on a very small outlay of time and labor. If the preacher can give only his "spare time" (as if a preacher ever has any spare time), even then he may easily supplement a small salary with a hundred or so dollars. And if the preacher can not act as agent himself (possibly he has some little self-respect left), then he is asked to be utilized in procuring an agent, with the promise of a book gratis after so many copies are sold!

Now, let us look at this matter straight in the face. It is purely business. The book is made to sell, and "for revenue only." There is no missionary spirit behind it. The publisher is not pining to do good. If he were, he would not get up such a flashy and taking a book on the outside. He would put something better on the inside, publish it in cheap form, and sell it at a small profit. Look at the very impudence of the proposition: A preacher to quit his work to sell a high-priced book (made so by publishers' devices alone) at an immense profit, and all to do good!

The preacher who lends himself to this scheme can not salve over his conscience with the plea of doing good. If this were his real motive, he could find a much less expensive way to. those he would benefit. He could find much cheaper and better books. He could become a Bible colporter and supply the very needy gratis.

I have no sympathy with the subscription book business. Such books are by far the dearest in price, and generally the trashiest on the market. They are generally filled with a weakly moral sentiment and scrapped-up platitudes, put into highly ornamented bindings and given a fancy title, like patent medicines—their twin brothers. If I were compelled to take an agency to supplement my salary, I would sell bacon and flour, or something else useful, and not have people feel that they bought the book just to help me, or to get rid of me.

Whenever preachers become underwriters for candidates, subscription book agents, and endorsers of patent medicines, they have sacrificed a degree of manliness and self-respect which they can ill afford to lose.

J. W. MEDLOCK.

If thou would'st be justified, acknowledge thy injustice. He that confesses his sin, begins his journey to salvation; he that is sorry for it, mends his pace; he that forsakes it, is at his journey's end.—*Enchiridion.*

SUNDAY-SCHOOL LESSON.—May 7, 1893.

PREPARED BY REV. A. F. WATKINS.

The Value of Wisdom.

(Prov. III, 11-24.)

GOLDEN TEXT.—"Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. III, 5.)

TOPICAL OUTLINE.—I. The Chastening of the Lord (vs. 11 and 12). II. The Value of Wisdom (vs. 13-18). III. The Wisdom of the Lord (vs. 19 and 20). IV. The Safety of Wisdom's Ways (vs. 21-24).

CENTRAL THOUGHT.—True Riches.

HOME READINGS.

Sunday (April 30)—The Wisdom of Obedience. (Prov. III, 1-12.)

Monday—The Value of Wisdom. (Prov. III, 11-26.)

Tuesday—Wisdom the Principal Thing. (Prov. IV, 1-13.)

Wednesday—The Source of Wisdom. (Job XXVIII, 12-28.)

Thursday—Christ is Our Wisdom. (1. Cor. I, 18-31.)

Friday—The Hidden Wisdom. (I. Cor. XI, 1-13.)

Saturday—Wisdom the Gift of God. (James I, 1-8.)

INTRODUCTORY.

These verses, like those of the last lesson, are taken from the introductory section of the book, which was written, probably at Jerusalem, about 900 B. C. This chapter is one of the most beautiful in the book of Proverbs, or in the inspired volume, and the literature of the world does not present a passage of greater beauty. The closeness of the connection between this chapter and the preceding chapters is seen in the expression, "My son." Wisdom is still giving instruction to men. In the first ten verses we have exhortations (1) to obedience, with the promise of "favor and good understanding in the sight of God and man;" (2) to trust, with the promise to divine guidance; (3) to humility, with the promise of temporal blessing; (4) to consecration, with the promise of abundant prosperity.

EXPLANATORY.

I.—THE CHASTENING OF THE LORD.

These words (vs. XI, XII) at first glance seem out of harmony with the rest of the chapter, and especially with the preceding verses, that promise so many blessings to those who heed wisdom's call. But, in truth, they contain the very instruction that is needed. The inference might have been drawn from the promises of divine favor that the child of God would be exempt from affliction, and there was need of the assurance that these very afflictions are the strongest evidences of our Father's love.

Ver. 11. "My son, despise not the chastenings of the Lord; neither be weary of his correction." "My son." The words indicate tenderness and fatherly solicitude. Do not think lightly of, or be offended at, the discipline or correction of the Lord, nor rebel nor become impatient because of affliction. Affliction is not always calamitous; it may be disciplinary and educative, or it may be corrective. In either case it indicates the interest and favor of God. "God will either *end* thee or *mend* thee. Wilt thou then kick on?" (Clarke.)

Ver. 12. "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." Know that this which frets and offends you is the evidence of your Father's love and the means by which he would guide and instruct you. God treats his children not only as a father who would wisely and carefully promote the interests of his son, but also as a father would act toward the son whose welfare was his delight, his joy. Surely the father will not mistreat such a son.

II.—THE VALUE OF WISDOM.

Ver. 13. "Happy is the man that findeth wisdom and the man that getteth understanding." Oh, the manifold happiness of the man who, though chastened and afflicted, has become possessed of wisdom's ways, who lays hold upon understanding as a precious treasure drawn out of its hiding-place.

Ver. 14. "For the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold." The profit to him who finds it is greater than if he had found silver, and the return to him who possesses it is greater than the return from the possession of a nugget of fine gold.

Ver. 15. "She is more precious than rubies; and all the things that thou canst desire are not to be compared unto her." She is more valuable than the most costly of precious stones, and superior beyond comparison to anything that can be mentioned as an object of desire.

Ver. 16. "Length of days in her right hand, and in her left are riches and honor." The reason of the superior value of wisdom is now given. She stands like a princess, holding in her right hand the greatest boon—long life, and in her left riches and honor. These she offers to her children. Jewels can not give these. Riches she can give, but not honor, much less long life.

Ver. 17. "Her ways are ways of pleasantness, and all her paths are peace." Silver, fine gold and rubies can not give long life and honor, as we have seen. How important are they to give ways of pleasantness and paths of peace! "I feel like a galley-slave, and worn out with care,' wrote one of the most successful of modern millionaires." (Farrar.)

Ver. 18. "She is a tree of life to them that lay hold upon her; and happy every one that retaineth her." Length of days is in her right hand; but she herself is the tree of life. A glorious immortality is the reward of him who eagerly seeks and strongly takes hold upon wisdom; therefore blessed is the man who holdeth her fast.

III.—THE WISDOM OF THE LORD.

Ver. 19. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." The excellency of wisdom is further seen in that it was by wisdom that God created and established the heavens and the earth. For not in nature, but in degree and in the character of its operations, does wisdom in man differ from wisdom in God.

Ver. 20. "By his knowledge the depths are broken up and the clouds drop down the dew." Not the creation only, but mysterious workings of nature are the results of divine wisdom. The breaking up of the depths and the dropping of the dew (or mist or rain) probably mean the fountains springing from the earth and the gentle showers falling from the heavens, with possibly a reference to the original separation of the waters above and below the firmament. (Gen. I, 6.) The wonderful circuit of the waters in evaporation, distillation and precipitation is one of the most wise and beneficient provisions of divine goodness.

IV.—THE SAFETY OF WISDOM'S WAYS

Ver. 21. "My son, let them not depart from thine eyes; keep sound wisdom and discretion." The direct address is here resumed. My son, never lose sight of that which is so glorious as an attribute of God, so excellent as a possession to man; take firm hold upon sound wisdom and discretion.

Ver. 22. "So shall they be life unto thy soul and grace to thy neck." In verse 3 of this chapter we are exhorted to make mercy and truth at once the ornament of the life and the vital principle of the soul. In this verse we have the corresponding promise: They shall be true life to thy soul and like a necklace of jewels around thy neck. "They are both vital and ornamental." (Hunter.)

Ver. 23. "Then shalt thou walk in thy way safely, and thy foot shall not stumble." "Then the journey of life shall be safe and smooth." (Stuart.) It is sin that leads men into paths of danger. The path of righteousness is the path of safety.

Ver. 24. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet." "The preceding verse describes the safety and prosperity of more active life; this one, the security and pleasantness of repose. The truly wise man—the virtuously wise—knows that the Lord is his guardian, that he that keepeth him shall never slumber nor sleep." (Hunter.)

PRACTICAL THOUGHTS.

1. There are some lessons that can be taught only by affliction. (Verse 11.) An aged minister, whose life had been one of great activity, during the lingering illness that ended with his death said: "God has by this long sickness taught me the lesson of patience; I have learned to wait."

2. God corrects because he loves. If he did not *love*, he might *destroy*; but why correct? (Verse 12.)

3. Wisdom is a treasure that must be *found*. The possession of knowledge presupposes a conscious effort to acquire. (Verse 13.)

4. Godliness declares a better dividend than a silver mine. (Verse 14.)

5. Wisdom is an ornament to the man; rubies only adorn his body. (Verse 15.)

6. Wisdom is conducive to longevity. So says the Word of God, and so say the insurance companies. (Verse 16.)

7. Not only the end toward which the wise man journeys is blessed; the way itself is pleasant. (Verse 17.) Not so the pursuit of wealth or fame.

8. The wisdom that created and governs the heavens and the earth guarantees the security of the righteous. (Verses 19-24.)

Woman's Missionary Meeting of the Greenville District.

Our fourth district woman's missionary meeting met at Greenville, Miss., April 20; Mrs. T. B. Clifford, district secretary, presiding. Mrs. Mount was elected secretary for the occasion. Reported seven live auxiliary societies and six juveniles. One juvenile has died and one new one organized.

Reports from auxiliaries were encouraging. Three auxiliaries were represented by delegates: Lula, Mrs. Young; Arcola, Mrs. J. B. Williams; Greenville, Mrs. J. N. Dunn.

Juveniles—Gunnison; written report by Scott Seaton; Mrs. G. L. Wrenn, lady manager. Cleveland—"Addie Gordon Jewels"—a good report by Maggie Pierman. Arcola; Mrs. J. B. Williams. Greenville "Swamp Lilies;" Devereaux Wyche.

Mrs. Clifford urged societies to report promptly to her, as she has to send her report to Mrs. Stone, and unless received in time will be left out; also spoke of benefit of mite boxes; recommended women to subscribe for the *Advocate*. Mrs. Somerville spoke briefly, urging parliamentary rules and business forms as beneficial. Mrs. A. B. Finley, president of Greenville Auxiliary, spoke earnestly of consecration. The district secretary impressed us that every auxiliary send delegate to annual meeting, in June, at Water Valley. The Parsonage and Home Mission Society met in the afternoon.

At eight P. M., after singing and prayer by Bro. Mimms, of Arcola, Little Pet Jackson came forward and delivered the address of welcome to the juveniles in a sweet, child-like manner. Then the welcome address to the auxiliaries was delivered in well-chosen words by Miss Susie P. Trigg, of Greenville. Response by Mrs. Dr. Sparkman, of Cleveland. Recitations followed. "Famine Cry," by Maggie Pierman, of Cleveland. "Who Will Go For Us?" by Edna Thomas, of Arcola. "Opportunities and Responsibilities of the Woman's Missionary Society," by Mrs. A. S. Olin, of Greenville. "Freckled-face Girl," by Lula Derrick, of Shelby. Recitation, by Margaret Dunn, of Greenville. Recitation, "Other Sheep Have I," by Mrs. R. B. Sims. The annual report of the Parsonage and Home Mission Society was read. Then came the address of our district secretary. To say it was good would but dimly convey the idea of what it was.

The perfume of this meeting will linger with us for time to come. We not only had a delightful, social time, but our meetings were a spiritual blessing to each of us.

MRS. J. N. DUNN, Cor. Sec.

Greenville, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

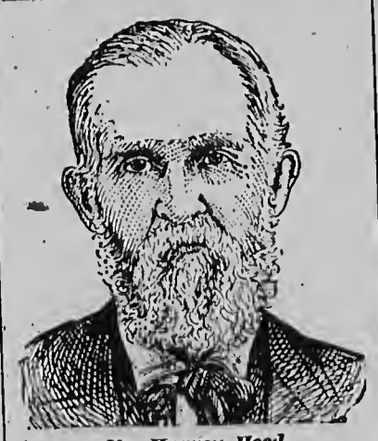
Parsonage and Home Mission Society of the Greenville District.

In accordance with the notice published in the ADVOCATE, the district meeting of the Woman's Missionary Society and of the Parsonage and Home Mission Society was held in Greenville, Thursday, April 20.

The business meeting for the Parsonage and Home Mission Society was held in the afternoon, and was conducted by Mrs. Somerville, president of the Conference society. Our esteemed presiding elder, Bro. Randolph, opened the meeting with appropriate services. The district secretary was present, and gave her report. The following auxiliaries were represented: Shelby Juveniles; "The Little Home Builder," by Lula Derrick. Shelby auxiliary, Cleveland, Lula, Greenville; written reports from Bolivar and Jonestown. An account of the Greenville Aid Society was given by Mrs. Finley. The aged and beloved president of our local Parsonage and Home Mission Society, Mrs. P. Hunt, was introduced, and gave us her blessing and affectionate greeting. An interesting account of our recent annual meeting was given by Mrs. Wilczinski. The president then made an address which was appreciated by her co-workers. Mrs. Mount, president of the State W. C. T. U., extended an invitation to all present to attend the convention, May 5. The meeting closed with doxology and benediction by Bro. Randolph.

No work has grown more rapidly than ours, and we feel, with hearts full of gratitude, that our Father's blessing is with us.

MRS. N. T. NELSON, Dist. Sec.



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At Death's Door

but was entirely cured by Hood's Sarsaparilla. After talking with Mr. Smith, I concluded to try Hood's Sarsaparilla. When I had taken two bottles I felt very much better. I have continued taking it, and am now feeling excellent. I thank God, and

Hood's Sarsaparilla

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Thursday, May 4, 1893.

BRIEFS.

Many people speak of duty as a load and look upon religious exercise as a sort of necessary penance. Such people are poor starvelings and do not partake of Christ. It is as natural to pray, to sing, to rejoice, to praise, as it is to breathe, when the spirit feeds daily of Christ. Many people serve God by resolution annually renewed and daily departed from, but persons who feed on Christ serve God, like lambs skip and play, because they can't help it.—*J. W. Lee, D. D.*

For several issues we have had so many church notices that part of our paper looked like a bulletin board. Ah! but those notices mean a great deal. They mean that our people are "hustling around mightily" in the work of the Lord and they want the world to know it. Those notices, read aright, say, "See how these Mississippi and Louisiana Methodists are working together for the progress of Zion." We are expecting to hear great things pretty soon.

The Catholics celebrated the Centenary of the New Orleans Diocese last week. There were present and participating in the celebration archbishops and bishops and clergy from all parts of the country. Cardinal Gibbons was also present. The celebration was carried out with all the magnificence and pomp which the Catholic Church is wont to display on such occasions. What one hundred years ago was "one diocese with sixty thousand members, now contains twenty bishoprics with nearly three millions of Catholics." The diocese of New Orleans is the next oldest in the United States.

An abstract of receipts and work done by our Church Extension Board during the past year shows that up to March 31 there had been collected on General Account $65,925, and on Loan Fund Account $11,318, making a total of $77,243, which is $1,472 more than the year before. During the past year 431 churches have been assisted to the amount of $85,276, which is *four* churches more than the preceding year. The Board has paid all its expenses up to date "and is literally free of debt." Dr. Morton and his co-workers have made a good showing, and we trust feel encouraged to go forward with renewed zeal.

Never, until I became a presiding elder, did I have any just conception of how useful the office might be. It has wonderful opportunities; and the presiding elder ought to be a tremendous intellectual and spiritual power toning up the preachers and quickening the people. Little-minded men, narrow men, selfish men, prejudiced men, hasty men, halfway religious men and lazy men have no business in the presiding eldership, nor have proud, contentious, self-determined men. The office calls for big hearts, clear heads, warm souls; earnest spirits—men humble all through, religious all over and diligent students in the school of Common Sense—men who love the preachers and can see beyond the boundaries of their own districts. Good Lord, deliver us from "my district" men!—*Josephus Anderson, D. D.*

A Danger Threatened!

It looks as if our church is fast evolving into a vast machine for the collection of money. There are quite a number of organizations in the church, and the number is constantly growing larger; and the ultimate object of nearly everyone of these organizations is to raise money. The workers in these organizations are busy all the time inventing schemes and putting forth earnest efforts to secure cash. An outsider, looking at these schemes and efforts carried on so persistently by so many different bodies, must be impressed with the idea that the Methodist Church is fast becoming a great money collector. The spectacle is also having a bad influence on the church. We are fast coming to think that the successful organization is the one which succeeds most on this line. And this thought has come to judge ministerial work.

There are many people now, in the church and out of it, who have come to regard him as the successful preacher who can so manipulate these money-collecting organizations as to report to his Annual Conference the largest collections. This is an evil that is growing among us.

Of course, the church must have money to carry on her operations, and the more money she has the better and more efficiently she can do her work; but when we turn everything into an instrument to raise money, we are getting into a region of danger. Are we not in danger of cultivating a spirit of church covetousness in this matter? This is the sin of the age and may easily become the sin of the church. It seems to us we are emphasizing at the wrong point. If we would concentrate our efforts at some other points we would not suffer in a financial way, and would make progress on other important lines. More and more strenuous efforts to get the people *converted* and *consecrated to God* would result in not only adding to the number of the saved, but would add largely to number of dollars poured into the church coffers. Hence we think if these various organizations of the church would turn some of their energies in the direction of working for the salvation of souls, the collection of the money needed would be much more easily accomplished and they would get more of it.

Fruit Already.

The mass meeting held in Artillery Hall, last week, to voice public opinion in the matter of the enforcement of the law against gambling, has already brought forth good results. The sentiment expressed by such a large concourse of our people was too specific and too plain to be ignored. So the Police Board, at its next meeting, thought; for that Board unanimously passed this resolution:

Resolved, That the Superintendent of Police be and is hereby instructed to issue forthwith clear and stringent orders to all precinct commanders to enforce by all means at their command the laws of the State and the city ordinances of this city against gambling. Strict obedience to these orders will be required of all officers on the force.

Once more the voice of the people has shown its power, but that voice must be continuously heard in aid of the faithful officers of the law. Vice is not only strong, but aggressive, and only waits an opportunity to take advantage of the least show of weakness on the part of its opposers. Watchfulness is needed more than ever. The Sunday Rest League must not go to sleep now, because of this first victory. "Eternal vigilance is the price of liberty."

Dear brother, put all your strength in your preaching, and put it all in every time.

Millsaps College.

The first session of Millsaps College will soon close. The friends of the institution have every reason to be gratified and encouraged by the results accomplished thus far. Students have come from nearly every section of Mississippi and from other States, to the number of one hundred and fifty. They have had good health; not a serious case of sickness has occurred. A very satisfactory organization of classes was effected early in the session, and the work done has been gratifying in a high degree. A very wholesome religious influence has prevailed among the students. Thirteen of them are preparing for the ministry in our church. Two have been licensed since leaving here. One of them had hesitated for a long time, but said the influences here were such he could not but yield to the call of the Holy Spirit. This means a great deal. A father wrote me that he did not know that his son ever thought of preaching, but he preferred to have him where if the call should come he would hear it. The zeal displayed by our young preachers during the session is worthy of all praise.

Of course, we do not claim to have a perfect state of things, but I am sure I never knew such a large proportion of pupils to do well. The teachers have been faithful in their work and have devoted themselves to the interests of the students with untiring zeal.

I recite these facts in connection with the history of our first session that we may be impressed with our responsibility as a church. There is nothing in the way of the very largest success of this great college enterprise if we do our duty and improve our opportunity. But we must not make the mistake of supposing that the work is accomplished. We have just begun. It is of the utmost importance that the appeals of our financial agent shall receive a prompt and generous response. *To falter now would retard our work and result in injury that we could not repair for years.* Our facilities must be enlarged to meet the demands upon us for a new session. As Methodists in Mississippi, let us have the resolution thus expressed by Bishop Haygood for the Methodists in Georgia: "We will not make meagre results absolutely certain by deliberately preparing for them." If with humble, but earnest faith we prepare for larger and better things, the Good Providence will in due time help us to attain them. W. B. MURRAH.

A Revival in Worldliness.

The devil is having a great and widespread revival of irreligion all over the country. It is spreading like a tidal wave over the whole land. They tell me it is in the cities and towns, and I know it is in the country places, for I am in the country. It is, mainly, a revival of dancing and card playing. The devil has invented some new names for each of these diversions, neither of which can be used in the name of the Lord Jesus. Somehow the young people, and some older persons, have gone wild over these games. They are all the go—really, they are the rage. Awhile back it was "progressive euchre," and now it is "cinch" in cards. So they tell me. I do not know anything about cards—never played a game and never saw a game played; do not know one card from another. You see I grew up in the backwoods where we had no society, popularly so called, and my mother had some pronounced views on this subject and on the matter of dancing, too. In addition to this, I professed religion and joined the church when the General Rules were law. If I stayed in the church, I had to keep the rules. I preferred the church to the world. And so it happened that I did not play cards, nor attend theaters, nor go to horse races, and I have never seen a company of people dancing. I have seen a few monkeys, some negroes and a cinnamon bear or two do what they told me was dancing. I rather liked it. It was ridiculous, and so funny to me. When I was growing up if a Methodist danced, or went to the theater, or attended a horse race, or played cards, why he was had up, and if he didn't quit, he was "whopped" out of the church in a jiffy. It is not so now. The rules are run over oftener than they are observed.

Stewards in our church, deacons in the Baptist Church and elders in the Presbyterian Church have dances and card parties in their houses. Some preachers and pastors oppose these things and cry aloud against them; but such preachers are not popular, are not in demand. They are not popular with the young people, and so for one reason or another, mainly, rather ostensibly, because they do not attract and draw the young people, they are moved, or get a call elsewhere; really they are not called where they are.

In our church the real reason for removal is rarely ever presented to the Bishop. As presented, it looks as if those who presented it loved the church and had pure motives in what they ask. Really they want to get rid of a man who attacks popular sins. In some instances, a rich layman who allows the rules of the church to be trampled underfoot in his house constantly has more weight and influence with the appointing power than a whole cabinet of legal advisers. So that standing up for the rules of the church and the administration of discipline has come to be, or is coming to be, equivalent to removal—cutting off one's own head. A statement of facts is not a "railing accusation." If the statement be denied, I could furnish a number of cases in proof. Two of our Bishops have intimated, if they have not plainly said, as much in public print in the past few weeks. I have no cause of complaint on the ground of removal, as the Minutes of my Conference for twenty-odd years will show. Indeed, I have not been faithful enough in administering discipline to call for removal, and yet my speech and my preaching against dancing and card-playing, and other fashionable diversions, has stirred up much mud. One lick at these forms of sin is sure to make the fire fly.

The young people of my charge tell me there is a world of fun and pleasure in dancing and card-playing, particularly in "progressive euchre" and "cinch." I haven't a doubt of it, not one. I am sure they enjoy it, or they would not indulge in it as they do. There is hardly a week that I do not have an earnest talk with from one to a dozen young people of my charge about these fashionable follies.

One thing I know as a pastor. It is this: Just as young people indulge in dancing and card-playing, in that proportion exactly do they lose interest in Bible reading, in attending preaching, Sunday-school, prayer meeting and other means of grace. In that proportion exactly do they become prayerless and godless until in the end they say, "I have no religion now and never had any." Of all the cases I have ever known, I have never known this to fail in a single case.

Card-playing and dancing, for amusement only, are as inimical and deadly to piety as profane swearing and stealing. They are more dangerous and seductive to young people, because apparently less harmful. The danger of stumping your toe and getting a severe fall is greater in the case of a small grub than of a large one. Our young people go back to the world and follow Christ no more, not from profane swearing and stealing, but from dancing and card-playing. A steady decline in piety is just as certain to lead to utter deadness to God and to all that is good as one leap into that condition.

The devil is too wise and too artful to ask young people to spring into hell at one bound; but he will go along and tole them there, step by step, so cunningly and artfully, that they will be there before they realize what they have done. The dance and the card table lead away from God, and for this reason the rules of the church and all true pastors are opposed to these things. GILDEROY.

Revival Meetings.

The revival meetings, which have been in progress for several weeks, continued through last week. At Felicity Street the meeting, in charge of the evangelists, Walker and Rinehart, resulted in much success. Dr. Walker having left about the middle of the week, the services were continued by Dr. Rinehart and Dr. Beard until Sunday night. This has been a remarkable revival in many respects.

Bro. LaPrade's meeting at Carondelet has grown in interest and influence. The impression made by the preaching of LaPrade and Parker has been most profound. The services are still going on. Last Sunday the presiding elder was with Bro. Johns, of Algiers, and began a meeting which is to be carried on the rest of the week. Bros. Sawyer and Wynn are both preparing to begin revival services. At Carrollton Bro. Henry closed his meeting after a successful week, during which six persons were converted.

Our Baptist brethren closed their very successful meeting at the theater last Sunday night.

All these efforts and successes are in proof of the fact that there is a general and widespread awakening in our city.

Centenary Endowment.

MR. EDITOR: At the Woodville District Conference, held at Centerville, last week, $1,405 in notes and cash were added to the endowment of Centenary College. Now, if the preachers will hasten to secure the thousand dollars Bro. Mitchel proposes to give, and those whose interest is due will forward it to us within the next thirty days, we shall close a good session's work on the seventh of June with a cheerful gratitude.

W. L. C. HUNNICUTT.

Meridian District Conference

will convene in East End Church, Meridian, Thursday, May 25, at 9 o'clock A. M. Bishop Haygood has promised to preside. The opening sermon will be preached by the Rev. D. G. W. Ellis. A full attendance of all members and delegates is urgently requested and expected. A cordial welcome and hospitable entertainment await them. The preachers will prepare reports according to printed form furnished, and will see that the recording stewards have the Quarterly Conference Record Books present for examination according to Book of Discipline. T. L. MELLEN, P. E.

Notice.

Will the members of the Winona District Conference, North Mississippi Conference, and all who expect to attend that Conference, please notify the undersigned as soon as they see this notice, so that we may have homes assigned them. The Conference will convene in Winona, Miss., May 26-28, preceded by a meeting of the W. M. S. and P. and H. M. Society of Winona district, on the twenty-fifth. We hope to have a full attendance. Come, brethren, in the spirit of the Master.

JOHN RITCHEY, Pastor.

Mississippi State Sunday-School Convention.

All delegates to the Sunday-school Convention, to be held at Crystal Springs, on May 16, 17 and 18, are requested to notify (promptly) Mr. J. M. Newton, chairman Committee on Entertainment.

NOTES.

There is always a tendency to substitute form for spirit, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed rules; Christ inculcated principles! Rules for children; principles for men!—*Josiah Strong, D. D.*

David Hume paid a high compliment to a preacher, when, being twitted about going to hear him preach, he said: "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says." Let us show the people that we really believe what we preach, and they will come again.

Even the Ten Commandments are not—as we well know—final, at least not in their letter, but are designed as a schoolmaster, says the apostle, to graduate us into that higher life in Christ, where we shall no longer need to be commanded, but where the inner condition may safely be trusted to shape the outer life, and not the outer life have to be prescribed by law to shape the inner condition.—*Sunday School Times.*

We are of opinion that it is not right for the pastor to invite every preacher who may come along to preach. Courtesy to brethren is a beautiful thing, but duty to a congregation is not to be put aside for courtesy to a visiting brother. We have known pastors to do this to the hurt of their congregations and to the hurt of the visiting brother.

He believes in the devil who does what the devil wants him to do; even as he believes in Jesus who obeys his word. Tried by this test, many who stoutly deny that such a being as Satan exists, are firm believers in him. And it is certain that this evil spirit is not anxious to convince men of his existence. Indeed, he would much rather they doubted it, so long as that very doubt is one of the links in the chain by which he is binding their lives to his chariot wheel. It is not the theoretical, but the practical belief that is the important thing.—*Zion's Herald.*

And if, dear reader, you are in "orders," and yet in youth, know that each revolving year is charged with augmenting vexations. The time will come when, tossing on the rich couch of a city parsonage, sleepless by reason of stings and strife, you will recall your days as a "second man on a circuit" as cons in the vestibule of Eden. Pity the pastors of first churches. Could you see and size up their budgets of woe and worry, like the man in the fable you would swing your own bag, light in contrast as elder-down to pig-iron, and go your way merry as the lark singing at the gate of heaven. —*Richmond Advocate.*

The preacher who allows himself to speculate upon what he might have achieved if he had chosen some other avocation, is treading on dangerous ground. Such musings will dampen the fire of earnestness, and preaching the gospel will become drudgery of the worst kind if they are cherished. "He that putteth his hand to the plow and looks back is not fit for the kingdom of God." The preacher who loves his work will not do it. Temptations and obstacles to him are means for developing power. Love overcomes all.

The names and signs appropriated by the liquor traffic have sometimes a ghastly, sometimes a ludicrous, appropriateness. A sign over a whisky house on Post street, in this city, is the representation of a bird with outstretched wings, being consumed in the fire. "Phœnix" is written above it; but we can think of nothing as we pass but a poor drunkard being spitted in a flame of gin or bourbon to make a repast for the saloon keeper. A horror of "the fire which is not quenched" also haunts the mind; for "no drunkard shall inherit the kingdom of God." —*Pacific Methodist Advocate.*

We have also seen many such signs over the gin shop. The most appropriate one we have ever seen was in large gilt letters over the bar, "PANDORA'S BOX."

The apostle uses this phrase: "The God and Father of our Lord Jesus Christ." There is one construction which may be put upon these words which may be pondered to profit; that is, God, the Father, as Christ knew him. "No man knoweth the Father save the Son, and he to whom the Son will reveal him." The true conception of God is the conception Jesus had of him. We are to learn the character of the Father through the revelations which the Son gives of him. And as Jesus said, "He that hath seen me hath seen the Father," to learn the character of Christ is to learn the character of the Father. He who knows Christ knows the Father, and such knowledge is life eternal.

It has been the boast of the M. E. Church, South, that it was free from "clerical politics," which have in some cases proven such a scandal in our sister Methodism. But well-defined rumors are current that this evil is creeping into our church in some quarters, and that there are a few men who covet earnestly the best gifts, and in seeking to attain their objects are resorting to the methods of the ward politician. The *Advocate* protests most vigorously against this innovation, and hopes that if any man aspires to General Conference election or to official position and resorts to electioneering either for himself or through his friends, that fact will be sufficient to keep him at home and in the rank and file. We must have nothing that savors of simony in our church, and let us maintain our pure record in this regard.—*St. Louis Christian Advocate.*

PERSONAL AND OTHERWISE.

John, our Missionary Secretary, roving.

said that 30 000 Northern people the past Winter in Florida.

ieshurg, Miss., is to have a new house and jail, and that very

us be careful at one point: We t required to confess the sins of ighbors.

Mississippi State Sunday-school ntion will meet in Crystal ge, May 16.

Keeley has sold his bi-chloride d cure for drunkenness to a ork syndicate for $10,000,000.

T. J. Upton, of Alexandria, ave us a call last week. He was e to Georgia to visit relations.

t forget, brethren, that "Chil- Day" will soon be here. Are tting ready for appropriate serv-

W. H. McCardle, for fifty years inent Mississippi journalist, recently, aged seventy-eight

wer from on high" is nothing an the life of God manifested h human character.—*F. B.*

r R. W. Millsaps has recently 500 to Millsaps College to be ed in the purchase of books for rary.

op Granbery is in too feeble to attend the Bishops' annual g, which is in session in Kansas is week.

Christian at Work says: "Some- is tremendous problem of city ization must be solved, or this will be lost."

ll storm pouring down stones e as hens' eggs, and knocking o pieces generally, visited Sa- Miss., last week.

total receipts of cotton at z, Miss., since last Sept. 1, have 1,379 bales, being 11 292 bales n for the same time last year.

oe, La., now rejoices in the light tricity. She has also a stave , which will soon be in opera- employing from 75 to 100 opera-

Hoss says: "We regard it as a e for any preacher to confine strictly to a single method of ng his sermons." Right you ctor.

er parish, La., has a new court- ocated in Benton, and the Bos- mer says it is an ornament to n and reflects great credit on ice jury and the builders.

eacher in South Carolina re- the *Southern Advocate* a onri- ounding." His people "pound- with some excellent hooks! hat is a pounding worth talking

a, Miss., has had a big revival the preaching of Rev. Joe Thirty-seven persons joined thodist Church and twenty-four the Baptist Church. So says ora *News*.

. S. Andrews, president of the n University, who a short time as attacked by apoplexy, the *Advocate* reports as improv- e trust the improvement will mplete restoration.

London *Methodist Recorder* pub- e fact that for thirteen years s been a steady and rapid de- Methodist contributions for missions. In that time there a falling off of £30,000.

arbec, in the *St Louis Advocate*,

mens of the work of the Pub- House of the Methodist Epis- hurch, South, will be on exhi- t the World's Fair in Chicago, will show that it is well d and can do the finest as well almost work.

H E. Partridge will preach mmencement sermon at East ppi Female College on June 4. night of June 5, Rev. B. F. ill deliver the annual art ad- Rev. C. F. Evans, D. D., will the graduating class on Wed- June 7.

elding elder, who is a close t the ADVOCATE, sends us this Let me express my appreciation leader in the ADVOCATE, of to- ou have expressed the great New Orleans Methodism, and edy for that need. Push the ong that line." We will do all encouraged by this brother's rds.

t *Democrat*: "On Saturday last enj. S. Rayner, a well-known nd Methodist divine, took leave s and associations in this coun- ter brief stays with relatives in (Miss.) and Nashville, he San Francisco and will sail nco to Japan, where he will gospel work. He goes firm lief that he is needed, and expenses out of his own Rev. Mr. Rayner is voted a and true Christian by all."

A Pleasant Anniversary.

From a Baton Rouge paper we clip the following:

There was a pleasant birthday anniversary of the Methodist Ladies' Aid Society given by Mrs. Dr. W. H. N. Magruder, on Thursday, April 20. There was more than a score of the elect ladies gathered to hear the successes, trials and toils recounted in beautiful diction by Mrs. Hatch. From its inception the society has proven its great usefulness, winning its meed of honor by faithfully, persistently toiling for the liquidation of a debt on the church; and as soon as that object was accomplished, finding other work ready at hand, they turned their generosity to a new field in meeting the incidental expenses of the church. But these expenses became too insignificant an object to toil for, and they began to talk and work for a home for their pastor. Towards this steadfastly, immovably they worked like a majestic ship plows through the waves toward a haven two thousand miles off; they heard not a doubting Thomas; they heeded not all the prognostications of failure, but held their money and lost no hopes, till soon there was a goodly sum in the bank. Then friends increased and doubters grew reticent and finally disappeared from the field of action.

Nothing succeeds like success, and soon the sum grew by the hundred instead of the dollar till the present cottage on Laurel street was purchased and presented to the Board of Trustees of the Methodist Church. Quite a feat of toil and good financiering. The society has just reached the age of twenty-one years, and for her dowry has laid up where neither moth nor rust doth corrupt the handsome sum of *five thousand three hundred and thirteen dollars*. But the recounting of successes is only to incite to redoubled energies, and the society looks forward to many more years of usefulness and generosity.

After a very enjoyable afternoon the company dispersed filled with enthusiasm, and like Alexander, after he had finished the last of many conquests, began to look around for another kingdom worthy of his steel, so they are looking for a noble deed to be done for their church.

In the words of the Western hard, "Long may she wave and never waver." May this society flourish like a green tree planted by the river of waters, never knowing when drouth cometh. KAY.

Baton Rouge, April 26.

To Sunday-School Superintendents.

Send orders at once for Children's Day programmes to F. D. Van Valkenburgh, 106 Camp street.

Missionary Debt—Mississippi Conference.

WEEK OF PRAYER AND SELF-DENIAL.

MERIDIAN DISTRICT.

Chunkey, L. P. Meador, P. C.....$3 10

A little girl during a week of prayer and self-denial said she did not know of what to deny herself unless it was milk, and she "would not get any of that anyway!" The old folks did not say that, but many of them practiced self-denial in that way.

The D. D.'s differ as well as the M. D.'s. A prominent preacher writes: "Your persistence and courage in pressing collections for that debt are admirable. May success be the result, as it is certainly deserved. We are ahead on our work in that matter at least." Another distinguished divine dips his pen into a different ink and prescribes thus: "If you think such treatment as you have and are still measuring out to your brethren becomes a Christian minister, and adds to either your usefulness or your comfort, you are more than welcome to keep it up." That brother, however, unlike the other, had not led his people in the observance of a week of prayer and self-denial, as requested by the Board of Missions and ordered by the Annual Conference! "Faithful are the wounds of a friend." (Prov. xxvii, 6.) Fire away, brethren, but don't fail to pray or to take up the collection! Don't let Morton and Forest, Eucutta, Hazlehurst, Brookhaven, Canton and Fayette fall behind Chunkey!

WEEK OF PRAYER AND SELF-DENIAL.

BRANDON DISTRICT.

Montrose circuit, B. H. Rawls, P. C.....$4 00

VICKSBURG DISTRICT.

Anguilla circuit, J. T. Abney, P. C.$——

A "wise-hearted woman" devotes a golden cross to the work of bringing her heathen sisters to the cross of Christ, the ornament being valued at $——.

There are diamonds as well as dollars in that district—at Natchez, Port Gibson and elsewhere—not yet consecrated to God.

"Can you not come and by a sermon or lecture *prepare* our people for a week of prayer and self-denial?" writes an experienced preacher, who is well qualified for that sort of work, even if his predecessors were not. Begin, brother, and set your neighbors a good example!

T. L. MELLEN,
Miss. Conf. Solicitor.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

$1,000 for Millsaps College.

HOW IT CAN BE DONE BEFORE THE FIRST OF JUNE.

Rev. D. L. Mitchel, publisher of the ADVOCATE, agreed with the agent that if the preachers and people of the Mississippi and North Mississippi Conference would get 1,000 *new subscribers* to the ADVOCATE, he would turn over $1,000 to the endowment fund. Brother, how easy is this! You wanted to do something, but had not seen what you could do. Let every preacher send to the agent, J. W. Chambers, Jackson, Miss., *five new subscribers*. You will have blessed *five homes*. You will have strengthened *our paper*. You will have added $1,000 to our endowment. Now, brother, will you help? Let *every* preacher from the fifth Sunday in April to the fourth Sunday in May, both publicly and privately, urge upon our people the necessity of taking our church paper. If we do not reach the 1,000, Bro. Mitchel will still divide. *Now altogether*. Let me hear from you early and often. How many laymen will join us in this work? How many preachers and laymen will join our Gideon Band? Be sure and send your names and money to J. W. Chambers, agent, Jackson, Miss. This will prevent mistakes.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

Christian Endeavor.

Arrangements have been made with the following railroads for reduced rates to the first Annual Convention of the Louisiana Christian Endeavor Union, to be held in this city at Rayne Memorial Church, May 19-21. The East Louisiana will sell a cheap round-trip ticket. Delegates coming over the Illinois Central and the Southern Pacific will take certificates from the agents when purchasing the tickets. These certificates, countersigned by the secretary of the convention, will entitle to one-third rate returning. The Northern and Southern Methodists, the Presbyterian, the Seventh-Day Baptist, the Baptist, the Congregational and the Christian Churches are all represented on the program.

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will convince you that HOOD'S CURES.

Hood's Pills cure constipation.

Veteran's Day.

W. M. Thornton, Treas. Joint Board Finance, Lake, Miss.—

DEAR BRO: I have just read your report in the NEW ORLEANS ADVOCATE. I am surprised, ashamed, grieved, at the humiliating fact. Seventy-nine candidates for superannuation refused, failed or neglected to observe "Veteran's Day."

Yours truly, J. A. B. JONES.

Bolton, Miss., April 29, 1893.

Sick-Headache yields to BEECHAM'S PILLS.

Sister P. M. Goodwyn has a well-located cottage on the Tabernacle Square at the Seashore Camp Grounds for rent for the entire season. Those desiring to use such a place should write to her at No. 486 Carondelet street, New Orleans.

We call attention to the advertisement of Mr. E. J. Mack, who is engaged in the gentlemen's furnishing business at No. 5 Commercial Place, New Orleans. Mr. Mack is a reliable, experienced merchant whose word can be trusted.

To Whom It May Concern

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

Notice.

Dear Miss Werlein: Please notify anyone in your Conference you know wishes to go to St. Louis to the convention, that we have secured reduced rates (one and a third fare) on certificate plan, on the following roads: Cotton Belt, in Arkansas and Missouri; Kansas and Texas, in Missouri; St. Louis and San Francisco, in Missouri and Arkansas; St. Louis and Iron Mountain, in Missouri and Arkansas; and are hoping for extension of same on roads connecting with them. We have secured the same rates on the entire system of Mobile and Ohio, Cairo Short Line, and Louisville and Nashville. The ladies in St. Louis should be notified at once of those coming. Yours,

LUCINDA B. HELM.

Louisville, Ky., April 21.

Seashore District.

Surely my notice to attending members of our approaching District Conference was not seen, as but two responses have been received. Again I ask all preachers and delegates intending to come to District Conference to notify me at once, if they want me to provide a Conference home.

Respectfully, R. B. DOWNER.

Pearlington, Miss., April 27, 1893.

Members who expect to come *via* Nicholson (if not too many at one time) can secure passage in hacks, $3 the round trip, by giving timely notice to me. About fourteen persons can be accommodated by teams of livery at Pearlington at one time. If any should come to Nicholson, who fail to secure passage for Tuesday morning, hacks will go back to Nicholson, Wednesday, on application.

R. B. DOWNER.

Pearlington, Miss., April 29, 1893.

Notices.

The district meeting of the W. M. S., Kosciusko district, North Mississippi Conference, convenes at Eupora, May 17, one day before the District Conference.

All auxiliaries, adult and juvenile, are earnestly solicited to send delegates and reports.

MRS. ALICE BROWN,
Dist. Sec'y.

The annual meeting of the North Mississippi Conference Woman's Missionary Society will convene in the Methodist Church, Water Valley, Miss., Saturday night, June 24, 1893. Every society in the Conference is urged to arrange to send a delegate to this important meeting.

MRS. T. B. HARGROVE, Pres.
MRS. GEO. H. LIPSCOMB, Secy.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

Grenada, Miss.

We have just closed one of the most wonderful meetings in this place that I ever saw anywhere. Do not think there can have been less than two hundred conversions, in and out of the church. Largely over one hundred accessions to the churches. I received fifty-eight into our church last Sunday, and more to follow. Twenty-four joined the Presbyterians. The whole town, regardless of denominations, came under its influence, and was benefited. In the class received last Sunday was the six-year-old child and the seventy-five-year old man. The conversions were not of the "crook-of-the-elbow" brand, but it was old-fashioned altar work. Bro. Newell is happy. Every pupil boarding in the college and every teacher is converted. Everything about the institution now in the church (the baby was baptized during the meeting). Bro. McIntosh, who did the preaching in the meeting, is a man who prevails with God in prayer. He preaches a gospel that he has faith in and an experience with. He prevails with men as a consequence. His only power is faith in God. His postoffice address is Cherokee, Ala. But he says he can not make any more appointments in Mississippi this Summer. I thank God for enabling me to get him in Grenada. All Grenada joins me in giving thanks. T. B. MALONE.

The cross is the concord of Scriptures, and, as it were, the boundary and border-land of old and new things. The cross conciliates heaven and earth; the cross re-joins men and angels in the unanimity of their ancient concord. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life.—*Peter Damiani.*

Great Health Resort!

W. W. WILKINSON'S

Matchless Mineral Wells:

Strongest and best water on this continent. Will cure any dyspeptic and thousands of other diseases. You have plenty of room and all the home comforts at half price. Send for circulars, terms and prices. W. W. WILKINSON,
Greenville, Ala.

WHARTON'S

Choice Reading in Paper Books.

HARPER'S FRANKLIN SQUARE LIBRARY. Each 16mo. Paper 50 Cents.

A New Saints' Tragedy. A Novel. By Thomas A. Pinkerton.
The Jonah of Lucky Valley, and Other Stories. By Howard Seely. Illustrated.
The Blacksmith of Voe. A Novel. By Paul Cushing.
A Charge for France, and Other Stories. By John Heard, Jr. Illustrated.
A Transplanted Rose: A Story of New York Society. By Mrs. John Sherwood.
Verbena Camellia Stephanotis, and Other Stories. By Walter Besant.
A Man's Conscience. A Novel. By Avery Macalpine.
Charming to Her Latest Day. A Novel. By Alan Muir.
The Quality of Mercy. By W. D. Howells—75c.
An Exquisite Fool.
The Silent Sea. By Mrs. A. McLeod.
In Summer Shade. By Mary E. Mann.
The Veiled. By Fred Wicks.
A Girl with a Temper. By H. B. Knight.
An Imperative Duty. By W. D. Howells.
In a Promised Land. By M. A. Bengough.

APPLETON'S TOWN AND COUNTRY LIBRARY. Each 16mo. Paper. 50 Cents.

Cross Currents. By Mary A. Dickens.
His Life's Magnet. By T. Elmslie.
Passing the Love of Women. By Mrs. J. H. Needell.
In Old St. Stephen's. By Jeanie Drake.
The Berkeleys and their Neighbors. By Mollie Elliot Seawell.
Mona Maclean, Medical Student. By Graham Travers.
Mrs. Bligh. By Rhoda Broughton.
A Stumble on the Threshold. By James Payn.
Hanging Moss. By Paul Lindau.
A Comedy of Elopement. By Christian Reid.
Commander Mendoza. By Juan Valera.
In the Sunshine of Her Youth. By Beatrice Whitby.
Children of Destiny. By Mollie Elliot Seawell.
A Little Minx. By Ada Cambridge.
Stories in Black and White. By T. Hardy and others.
An Englishman in Paris.
Dr. Paull's Theory. By Mrs. A. M. Diehl.
Voice of a Flower. By E. Gerard.

SCRIBNER'S YELLOW PAPER SERIES. Each 16mo. Paper. 50 Cents.

Bates. A Wheel of Fire.
Boyesen. Gunnar.
Bunner. Zadoc Pine, and Other Stories.
The Midge.
Burnett. That Lass o' Lowries.
A Fair Barbarian.
Vagabondia.
Earlier Stories. First Series.
Earlier Stories. Second Series.
Cable. Old Creole Days. Two Parts.
The Grandissimes.
Dr. Sevier.
Bonaventure.
Davis, Rebecca Harding. Silhouettes of American Life.
Davis, Richard Harding. Gallegher, and Other Stories.
Erckmann-Chatrian. Friend Fritz.
Frederic. The Lawton Girl.
Froude. The Two Chiefs of Dunboy.
Gladstone. The Irish Question.
Grant. Face to Face.
Grant. Reflections of a Married Man.
Hibbard. The Governor and Other Stories.
Holland. Sevenoaks. Illustrated.
Hale. Philip Nolan's Friends.
Harland. Judith.
With the Best Intentions.
Harris. Free Joe, etc.
Hayes. The Jesuit's Ring.
Janvier. Color Studies and A Mexican Campaign.
Kelley. A Desperate Chance.
Lang. The Mark of Cain.
Lathrop. An Echo of Passion.
Newport: A Novel.
In the Distance.
Magruder. Across the Chasm.
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HOME CIRCLE.

ON PRAYER.

BY ALFRED TENNYSON.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

The Distributing Power.

BY MARY R. DALRWIN.

What a gift it is, the power to distribute! It is the Master's own, for he had it himself in the largest measure; he could multiply the loaves and fishes, and offer to the multitude food for the body, but, better than all, he possessed the desire and the ability to distribute the best gifts that would satisfy the cravings of the inner man, give him an outlook and help him to take hold upon life eternal. It is this ability received from him that gives men and women the right to a place among the helpers and inspirers of mankind and lifts their purpose to worthiness.

We truly live only when having received we are able to give out what has blessed us and enlarged heart and mind. When we get beyond the distributing point our lives are worthless.

But whispers some dear old person with quivering lip, "I am no longer of any use in the world. I surely have passed the point of which you speak."

But wait a minute before you breathe another word; and keep the tears back just a second from the dimmed eyes, and don't, I beg, come to a final conclusion until you have heard me out. I have a question or two to ask the aged man or woman who sits day after day in one chair, and looks out, it may be, upon scenes that are associated with the bright and beautiful past gone from them forever, at least as they sometimes think, though in their better moments I believe that they agree with the dear old Quaker poet, who held on to the very last to the certainty, "that love can never lose its own."

But about this distributing point and power, I know before I ask my question what you will plead, almost without an audible tone, and this dumb pleading is of the strongest sort. The hands lying folded, the work-worn hands have a pathetic way of saying we have finished our task; there is no more strength in us; once we flew nimbly as we labored early and late, never tiring in trying to accomplish what was given us to do for the loved ones under our care. At the forge, the carpenter's bench, in the office with the pen or pencil, it was love's labor always. Or it was the little dress to finish—what were weary hands or aching eyes to the joy or comfort of the child when the garment was finished!

But now the work is all laid aside, and the little ones are grown and the nest is empty and the winds and cold rains beat about the old home place and all is dreary, dreary. Yes, I know, but to the question. What is distributing power? It surely isn't alone or chiefly in being able to offer or even to multiply the loaves and the fishes; this miracle was only an incident in the high service of the Master. As he had received from the Father so he gave out. It was spiritual benefit that he came to confer. So the fact is apparent that the truest and most far-reaching service is that offered to the souls of people, and so long as one has this to offer he is never useless in the world, has not outlived his influence, and is kept in life for the purpose of filling some need.

When you toiled all day for the dear ones was it not love that sent its stroke with sure and telling force to the mark? Did not each stitch taken in the little garment place itself in harmony with the sweet song swelling up from your heart? Is love dead? Has the spirit of sacrifice and of glad giving gone out of you because the hands are powerless to perform the old tasks, or the feet too feeble to fly on love's errands? Has not the eye its message, and have not the hands their story yet?

No, the distributing point is not passed until one ceases to receive into the soul. So let every aged one take heart, and let none sit down to mourn the loss of usefulness, but rather rejoice that like the prudent householder the treasure-house contains things new, as well as old. *Always receiving*, this is the blessedness of living if at the same time there is the desire to give. We know this sort of—(we were about to say old people) but we leave out the old because there is such an elasticity to their natures that we think them youthful. We have heard them as they sat by the open window, when the first breath of Spring touched their withered cheeks, talk with delight of the new season and its developments, not forgetting other years that robbed them one by one of something held dear, but back of sorrow and joy past and present was that sure and precious hope in the immortality of the treasures of the soul; and when the Spring and Summer and the Autumn were past, and the Winter came and shrouded the garden and buried the old flowerbeds, they still saw warmth and light and peace, and the inner heart of love and hope sang to the harmony of the great fact of resurrection, and so they became prophets and comforters and the real light of the home. And what a light the old people who are never too old to receive can be! It is this ability when one is bringing forth the old, to be able to touch in spirit the life of the younger generation to whom they are offering them, that will make an aged person welcome everywhere, and give him that peculiar and indescribable charm that wins everywhere.—*Christian at Work.*

I would ever awake with God: my first thoughts are for him who hath made the night for rest, and the day for travail; and hath blessed both. If my heart be early seasoned with his presence, it will savor of him all the day.—*Bishop Hall.*

The Contribution Box.

In the following, Prof. Swing pays a glowing tribute to this "worthy rival" of the "ballot-box." He says: "There are some institutions among men which are confessedly great. Time has selected them from a large company, and has symbolized them in some word or phrase. Pronounce the names of some of these blessed potentates. The school-house is one; there in childhood we pass from darkness into light. The church is one; there the heart communes with God, there it is washed white by penitence and prayer. The fireside is one; there the hollest friendship holds sway, and makes man feel that only heaven can atone for the fading of the fire on the earthly hearth. The national flag is one; for it waves in the name of a powerful patriotism and in the name of all the glory of a country. The ballot-box is another emblem, and oh, how sacred! for to it the aggregate reason of an age comes and speaks in a voice which throws down the walls and thrones of despots. And now let us add one more symbol, long despised, but really noble in the midst of a noble host. It is the *contribution box.* Into the ballot-box goes the intelligence of the community; but into that worthy rival, the contribution box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot; for the ship of the missionary and the teacher sails first to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture when a humble man goes with a mind full of intelligence and deposits his vote; but a picture so striking finds its equal in that scene where the poor widow advances, and, all aglow with the light of benevolence, puts into the contribution box her two mites."

It is said that John Wesley advocated the dividing of the church into two general divisions, financially: First, "those who need help;" second, "those who can help." If any could not pay toward the current expenses of the church and the various benevolences, it was an indication that they should at once receive something from the poor fund of the church. A Scotch deacon, passing the contribution box, came to a man who shook his head. The deacon said, "Put in something." The man said, "I am too poor." Then said the deacon, "Take out something, for we are taking this collection for the poor." Pay your respect to the Contribution Box in one way or the other. —*Mid-Continent.*

Why Consecrate Ourselves to God?

Because it is our reasonable service. We are creatures of divine love and constant recipients of divine grace. As matter of fact, we belong to God. Surely it is reasonable to acknowledge a relation which must be real, whether we acknowledge it or not. To seek to accomplish that for which we were created is the most rational course of life; and what way can there be to do this, except to submit to the Creator in all things?

But the fact that we are redeemed—bought with a price—is another and even higher ground of obligation to consecration. Without trying to go into the philosophy of the great redemption, we may at least acknowledge the supreme fact; and the fact calls for gratitude, and gratitude impels to self-devotement to him who has purchased us with his blood. The love of Christ constrains us. We love him because he first loved us; we give ourselves to him, because he gave himself for us. But even at best we can not requite so great salvation, and are, after doing all we can, only unprofitable servants. As we study the life of Jesus more and more, shall we be led by the example of his bestowal of himself upon us to give ourselves unreservedly to him.

There is another reason for consecration; common honesty. We profess to be his; we can not in honesty be our own. We profess to serve him; we can not in honesty serve ourselves or seek to please ourselves first. A simple spirit of fairness will compel us to honor the love of Christ by giving ourselves to him, and will oblige us to faithful service, once the surrender is made.—*Standard.*

In the Discouraged Days.

We all have our discouraged days, when things do not go well.

The young people fail in their lessons at school, although they have studied hard and really done their best. The mothers are tried in their household work. The children are hard to control. It has seemed impossible to keep good temper, to maintain that sweetness and that lovingness which are so essential to a happy day. Try as they will to be gentle, kindly, patient, their minds are ruffled. They come to the close of the long unhappy hours disturbed, defeated, discouraged. They have done their best, but they feel that they have really failed. They fall upon their knees with only tears for a prayer. But if they will lift up their eyes they will see in every day's life the form of One whose presence will give them strength and confidence, and who will help them to victory. Before his sweet smile the shadows flee away; at his word new strength is given, and after that work is easy and all goes well again.—*Bits of Pasture.*

The Beauty of Quiet Lives.

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen every records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! So Christ has many earthly servants, who work so quietly that they are never known among men as workers, whom he writes down among his noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps, unconsciously wherever they go.—*Exchange.*

OUR YOUNG PEOPLE.

HER NAME.

In search from "A" to "Z" they passed,
And "Margherita" chose at last;
But thought it sounded far more sweet
To call the baby "Marguerite."
When grandma saw the little pet
She called her "darling Margaret."
Next Uncle Jack and Cousin Aggie
Sent cup and spoon to "little Maggie."
And grandpapa the right must beg
To call the lassie "bonnie Meg,"
(From "Margherita" down to "Meg")
And now she's simply "little Peg."

In Japan.

FEASTS—A STREET ON SUNDAY.

The following is a letter to my sister which I copied and remodeled, thinking that it might do for the young readers of the ADVOCATE:

While the cold wind whistles about my house and causes audible waves in the small bamboo grove near by, I seat myself to write to you something in detail, as you request. I have moved from my table and occupy a chair exactly in front of a stove in which the coal is burning well. The chair is an old rattan one bought from Mrs. J. W. Lambuth. Judging from its appearance, Father Lambuth used it for much of his studying and writing.

Saturday night I attended a feast in honor of one of the former emperors. The day was a national holiday (Ki-gensetsu) in memory of his ascent to the throne. This feast was held by the teachers of the middle and normal schools and the doctors of the hospital. It is the second one of the kind attended by me. In December I went to a great one. Instead of taking their wives, it is the custom for the men to go alone, and have employed for entertainment about a score of singing and dancing women. These are very curious and interesting. But the custom is not a good one, and I refused to attend a feast in January on this account. They have promised to employ the singers no more; so I want last night and enjoyed it. You ought to see an Eastern feast!

I returned at eight o'clock and gave myself up for two hours to talking and reading with a few pleasant and bright students who awaited my coming. They left while it was gently snowing.

Yesterday (Sunday) morning the snow was about an inch deep. It seems to snow out of the moon here sometimes. At least, it does not take such a cloud as at home. Ishinchisan, the highest peak of this island, twenty miles away, and other mountains nearer have been snow-crowned for two or three months.

Suppose yourself walking with me to breakfast at eight o'clock; and let me explain to you that my street is a residence one connecting two business streets. It is about wide enough for two American carriages to pass each other, though I have never seen it tested. Human-drawn vehicles are on it all day and much of the night. Now and then a pack-horse is led along, and occasionally an ox or an ox and a man together draw a rude narrow wagon. Excepting a troop of cavalry, equestrians are not seen hereabouts. A jinrikisha stands now at the door of my opposite neighbor, who is a provincial officer. Passing ten homes above the average in wealth, we turn to the left. Though it is Sunday, the masses have regarded it not. That poor woman faces the street with a great tub on her head, piercing the air at every stride with a piteous cry of, "Fish for sale." On the right carpenters are at work on a new building, and the barber is cutting and shaving and washing. That old woman who scrubs the front of the house is the barber's mother, ever ready to prepare hot water or to run after change. If you wish, you may step into the neat jewelry store at the left and buy a clock or a watch; or, if you prefer something to eat, a little further down are confections. They are working with some machine in that hardware establishment. The polite woman who keeps the toy-shop is at her post. At another stand a customer buys a pair of rain shoes, and the maker sits as usual upon the floor chiseling and planing a piece of wood which, though held between his toes, is rapidly being shaped into a pair of common dry weather shoes. Turning to the right at the end of the block, there are at the four corners behind us a book-store, tailor-shop, wine-house, and hotel. A few steps more, and we are at *Moseley sensei no toguchi ni*, at the entrance to the home of Teacher Moseley.

HENRY G. HAWKINS.

Matsuyama.

What a Boy Did in a Year.

He begged the office of sexton in the little Western church, and earned seventy-five cents a week.

He picked one hundred quarts of fruit for a neighbor.

He bought and sold eleven dozen chickens and cleared five dollars on them.

When he could get no other work a neighbor's wood pile was always ready, at a dollar a cord for sawing and splitting. He earned thirteen dollars and seventy-five cents on his wood pile.

For doing chores, cleaning yards, doing errands, etc., he received ten dollars.

For milking cows, taking care of horses, etc., for neighbors, twenty dollars.

At the end of the year this fourteen-year old boy had earned a little more than one hundred dollars, and never missed a day at school. It was a busy year, yet play hours were scattered all along; swimming, fishing, hunting, skating and coasting each found its place. The old adage proved true in his case—"Where there's a will there's a way." He never missed a job; when other boys were idle he was busy; and, the best of all that I can tell you about him is this—he was a "King's son."—*Kind Words.*

The Use of Words.

The construction of the English language must appear most formidable to a foreigner. One of them looking at a picture of a number of vessels said: "See that flock of ships!" He was told that a flock of ships were called fleet and that a fleet of sheep were called flock.

And it was added for his guidance in mastering the intricacies of our language that a "flock of girls is called bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshipers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd."

A Boy's Talk with a Railroad Manager.

"What is the danger signal?" asked Hal, who was beginning to consider these railroad signals almost as important and well worth knowing as those in which he drilled his foot-ball team.

"Red for danger, green for caution, and white for safety: flags by day and lanterns at night," replied the railroad uncle, adding, "I am sure you must have noticed men at road crossings waving white flags to show that the track was clear as your train rushed by?"

"Of course I have," answered Hal.

"Or the watchman on the sharp curves and bridges, waving green flags as much as to say: 'You may go ahead, but you must do so with caution?'"

"I don't remember seeing them," responded Hal; "but I'll look out for the green flags the next time I go in the cars."

"A red flag or a red light is imperative," continued Mr Holden, "and means, 'Sound the call for brakes and stop at once.' There are other danger and cautionary signals I think you will be especially interested in," added his uncle, "torpedoes and fusees, for instance. A torpedo upon the rail is one of the most used and most reliable of all the danger signals."

"But I shouldn't think it would be loud enough," objected Hal. "Why don't you use something louder—say, cannon-crackers."

"Oh, you are thinking of the little paper-wrapped torpedoes such as children play with; but they are not the kind I mean. A railroad torpedo is a round tin box, just about the size of a silver dollar, filled with percussion-powder. Attached to it are two little leaden strips that can be bent under the edges of the rail, so as to hold the torpedo firmly in position on top of it. In this position, when a locomotive wheel strikes it with the force of a sledge-hammar, it explodes with a report, fully as loud as a cannon-cracker, that can be plainly heard above all other sounds of the train. It is a warning sufficient to arouse the engineman, and to render him keenly alert.

"If a train meets with any accident or obstruction that bids fair to cause a delay of more than a few seconds, the engineman sounds five short whistle-blasts (— — — — —). On hearing this signal the rear brakeman must immediately run back a quarter of a mile or so, and place a torpedo on one of the rails that his train has just passed over. Then, going back about 200 yards farther, he places two torpedoes, a rail's length apart. He then returns to his first torpedo, and, with his red flag in hand, stands there until the recall signal is sounded from his own train. On hearing this he picks up and takes with him the single torpedo, but leaves the other two where they are.

"These two torpedoes thus form a cautionary signal; and, translated by the next following engineman, mean, 'The train ahead of you has met with a delay; move cautiously, and keep a sharp lookout.' The single torpedo is an imperative warning to apply the air-brakes, 'Shut off,' and 'Reverse'—in other words, 'Stop at once, for there is danger immediately ahead.'

"If a train is delayed at night, the rear brakeman sometimes leaves another pit of fireworks behind him when called in. It is a 'fusee,' which is a paper case containing enough red fire, inextinguishable by wind or rain, to burn exactly five minutes, which is the shortest length of time allowed between two running trains. The engineman of a following train must stop when it comes to a fusee, and not move ahead again until it is burned out; though he can calculate from its condition just about how far ahead the next train is."—Kirk Monroe, in *St. Nicholas.*

A Wise Bird.

Joaquin Miller, in the *Independent*, relates the following instance of a bird's sagacity, which is truly marvellous:

"We have a little woodpecker here (in California) which shows even more than human foresight and knowledge in preparing his winter's food. This bird runs a spiral line of holes up and around a pine or oak tree—dozens and dozens of spiral lines, in fact—each hole large enough to receive the tip end of an acorn; and here the busy little fellow and his co-operative society drive in bushels and bushels of acorns, point first. And they drive them in so tight and fast that it is hard work to dig one out, even with the point of a knife.

"Nothing remarkable or superior in this to other woodpeckers, you say? But hold on a moment. The marvel is they do not eat these acorns. They simply drive them in, point first, leaving the large and soft end exposed to the sun and rain, and then sit by and wait for months for the results. Meantime the large end of the acorn so exposed sours or ferments, and then a moth lays an egg there; this egg finally becomes a worm or grub, and grows to almost fill the shell, feeding on the decaying acorn; and finally when plump and fat as a pig, the woodpecker kills and eats him, throwing down the empty acorn shell at the roots of the tree and leaving the hole empty, which has cost him many a hard knock, to be used again and again for many generations. And why does he make these lines of holes spiral? Because his hard little head is level, and he knows that if he bores in a straight line, he will weaken the bark; and he knows, too, that if he does not distribute his hoard evenly, the bark is liable to break and fall from excess of weight. But this is not quite so wonderful as is his cold blooded calculation in getting the moth to help him prepare his winter's dinner; for here he calculates not only on the moth, but the very elements to help him; and it is probable that he never calculates in vain or makes a single mistake."

A Word to Boys.

What makes a boy popular? Manliness, says Hezekiah Butterworth, in the *Ladies' Home Journal.* During the war how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt, and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of anyone will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of my sin may await me in another world. But this I do know: I never yet despised a man because he was poor, because he was ignorant, or because he was black." Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, love others better than yourself, and people will give you their hearts, and delight to make you happy. That is what makes a boy popular.

There is but one pursuit in life which it is in the power of all to follow, and of all to obtain. It is subject to no disappointments, since he that perseveres, makes every difficulty an advancement, and every contest a victory; and this is the pursuit of virtue.—*Cotton.*

WASTE Not, want Not. Vacuum Leather Oil keeps leather new-looking, soft-feeling and strong; and your money back if you want it.

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is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

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CURES:

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Rev. W. G. E. Cunningham, editor Sunday school literature M. E. Church, South: "The 'grippe' attacked me the second time this Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from symptoms of 'la grippe' at present."

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Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Eley, our townsman, will be glad to hear that the carbuncle sore on his leg, that gave him so much trouble, is entirely well. He says that Germeteur did the work.—*News*, Owensboro, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except Dr. King's Royal Germeteur. My health is better than it has been in 30 years.

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A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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in Millions of Homes—40 Years the Standard.

MARRIAGES.

OM—BOURGE.—At the residence of the father, Mr. Alfred Bourge, Patterson, pril 19, 1893, by Rev. Father Smith, Mr. Nesom to Miss Ida Bourge.

PER—WEST.—At the residence of the parents, March 30, 1893, by Rev. W. T. ward, Mr. George Cooper to Miss Alma all of Livingston, La.

EHEE—BLEDSOE.—At the residence of ride's father, Hon. Oscar Bledsoe, Shell , Miss., Feb. 9, 1893, by Rev. R. M. Evans, M. McGehee to Miss Mary Lou Bledsoe.

MS—JONES.—At the bride's parents, Lafparish, La., April 15, 1893, by Rev. H. rong, Mr. Harold A. Simms, of Kansas Mo., and Miss Florence B. Jones.

GINS—CAYARD.—At the residence of ride's parents, near Lafayette, La., April , by Rev. H. Armstrong, Mr. Charles T. s, of Lafayette, and Miss Rosa Cayard.

HES—GUNN.—At the residence of the brother, Mr. Willard Gunn, by Rev. R. ey, Mr. R. L. Hughes to Miss Mary Gunn, mith county, Miss.

TERBERY—HUGHES.—At the residence bride's father, Mr. H. F. Hughes, Smith , Miss., by Rev. R. A. Sibley, Miss Bula to Mr. W. J. Canterbery, all of Smith , Miss.

ER—WOOD.—At the parsonage in Lumton, Miss., April 19, 1893, by Rev. J. S. , Hon. D. B. Hover, of Hattiesburg, to Miss Mamie G. Wood, of Lumberton,

OBITUARIES.

publish obituaries of 200 words free of e; for all over this, one cent per word e sent. If you want the notice to appear rder, comply with this rule. Count the , and send one cent for each word over

MER—BRO. ASHUAY W. PALMER was born en county, Ga., on March 23, 1824, and is parents moved to Russell county, Ala., 6. He embraced religion and joined the Church when about eighteen years of nd was a consistent and loyal member of me until his death, which occurred on , 1893.

Palmer was married to Mary E. Parker, ber county, Ala., on Dec. 22, 1847, with he moved to Claiborne parish, La., in nd settled near Colquit, on the place he died at the time above stated. It this time I first knew him, and while we not members at the same church, yet it y privilege often to attend and worship im at his church, and there ever finding resent and willingly and feelingly engage all of its exercises. He served the church tably both as steward and class leader he grew older he seemed to grow in and in devotion to the cause of God. member of his church remarked to me, as emphatically a Methodist."

Palmer had been in declining health for time; but his energy and industry did mit him to yield the management of rm to his son until about two months he- is death.

ing these two months he confined him- the house, but not to his bed, as he sat ch of the time. He spoke of the probable of his sickness, and he expressed hopes of al restoration, but had no fear of the ; bore his affliction with patience and ation.

end came very unexpectedly from heart e, without one word, in the arms of his ter. So having no dying declaration him, and as we know how he lived, we h the fond hope that if faithful we shall him in that bright and better world.

W. F. MOREland.

WDEN—Sister EUGENIE BOWDEN (nee) was born in Tate county, Miss., Jan. 5, and was dedicated to God in baptism in infancy. At the age of twelve she a bright profession of religion, and ashe vows of the church for herself, and ce claimed a happy Christian experience. ytog been blessed with good Christian s, who had given her instructions in nce to her duty to God, to herself and church, she at once became an intelli- Christian, always ready to give a reason e hope she had in Christ. She moved her associates like an angel of mercy; ind words, her musical voice, her gentle ers won the good-will of all, and drew d her a host of friends, over whom she sed a saving influence and led them to Christ. When she left home to at- the I. C. College at Columbus, Miss., her er gave her a Bible. This was her daily nion. She not only read this book, udied it, and pencil-marked it by sub- and from it she got that spiritual food ade her soul strong for the work.

July 9, 1888, she was happily married to W. F. Bowden, who still lives in joyful of a happy meeting in the world beyond. eb. 27, 1893, Sister Bowden closed her short, eful history on earth, and that lovely took its flight to the mansion on high. orrow, it is true, but not without hope; re sad, yet we are comforted. She ood testimony that she was at peace, all ell. Almost with her dying breath she up an earnest prayer for her husband and ur children. May the orphans' God the two motherless boys, and the Holy comfort the sorrowing ones!

W. W. WILLIAMS.

RTIN—ISAAC MARTIN was born Jan. 16, in Madison county, Miss.; embraced re- and connected himself with the M. E. h, South, at the age of eighteen years. Martin married Miss E. A. Byrd, the gest daughter of Rev. Ira Byrd—one of the er Methodist preachers of this county h whom he lived in perfect domestic ness until his death, which occurred at ome in Holmes county, Miss., Dec. 4, 1892 a neighbor he was inoffensive, kind and ng. One who had known him long re- ed to the writer, "I never heard aught st Bro. Martin." As a Christian he was emonstrative; but his walk was remark. consistent. His last illness was long, it was a means grace to visit and see patiently he endured the chasten- rod, and hear him express his resion to the divine will. May God protect widow and help the children who survive to imitate the example of a good father!

A. W. LANGLEY.

OWN—*Whereas*, it has pleased Almighty in his providence, to take from our midst from the sphere of his usefulness our he- brother and friend, Dr. C. N. Brown; fore, be it

olved, That we bear grateful testimony e great worth of Dr. C. N. Brown. We have n him long as a useful citizen, as a kind obliging neighbor, as a lover of his fellow- and devoted to the interest of the church. ejoice in the fact that he lived and died e hope of eternal life through the Lord Christ. We extend our sympathies to amily of our deceased brother and pray feelings of God upon them.

J. M. COWAN.

HARRISON—JOHN WILLIAM HARRISON, son of Benjamin and Medora Harrison, of Hickory, Miss., after a brief illness of malaria fever, contracted at Orvisburg, Miss., died April 9, 1893. He was twenty-one years old the eighth day of September, last.

Willie was of a noble type of young manhood; of splendid physique, six feet and two inches tall; of fine intellect, of fair education, of industrious habits and of great ambition.

He had just settled down in business, was making money, taking care of it, liberally dividing it with his father for the support of the large number of smaller children at home. What a great blessing he was to the family, and oh! how they loved him—in fact, none of us knew that we loved him so much until he was gone. How sorely we miss him! His circle of friends was large.

He joined the church at the age of nine years, was religiously disposed, and though often under bad influence, yet, as far as we know, he retained his integrity. He prayed much and earnestly just before his death, and we trust was at peace with God.

The Lord bless the family, especially the father and mother, and help them to prepare to meet him in heaven whom they loved so on earth. B. S. RAYNER.

SMITH—Mrs. MALINDA M. SMITH died at her daughter's, Mrs. Vandevere, near Free Run, Miss., April 5, 1893, aged seventy-one years one month and twelve days. Sister Smith was converted and joined the M. E. Church, South, at a camp meeting near Benton, Miss., in 1844. It was my pleasure to form the acquaintance of Sister Smith in 1886.

Aunt Minnie, or Grandma, as she was generally called, was a true and faithful Christian to the last, respected and loved by all. She was confined to her room seven months. The last three months of her sickness I visited, sang and prayed with her several times, and often did she say: "My way is clear, and I will soon be at home over there. Many are watching and waiting for me."

We buried her at Tranquil Church, Yazoo county, Miss., in the presence of several friends and relatives, to await the resurrection morn. She leaves one daughter, several grand and great-grandchildren to mourn their loss. We would say, Follow her as she followed Christ, and weep not, for she is at rest

R. T. NOLEN, L. P.

NEWMAN—Died at her residence, parish of East Carroll, La., Jan. 7, 1893, Mrs. ANN E. NEWMAN, aged seventy-four years.

Sister Newman was married in 1814 to Thomas Limerick, a commission merchant of New Orleans, who died in 1818. After the death of her husband she taught school for some years, and then married George R. Newman, a planter of wealth of what was then known as Carroll parish. She was a superior woman, mentally and socially, and easily took rank among the most refined and cultivated.

She was, in early life, a member of the Christian Church; but, there being no church of that denomination in the community in which she lived, she connected herself with the M. E. Church, South, during the pastorate of Rev. H. O. White.

She was a consistent member of the church, a lover of her Bible, manifested an abiding faith in Christ, and died peacefully with an assurance of eternal life. Her only anxiety seemed to be in reference to her only surviving son and his family. May they meet her in heaven! R. S. I.

GOLD—CAROLINE A. HICKS was born in Cayuga, Miss., May 5, 1835. Early in life she moved to Yazoo City, where she was reared and educated by Colonel C. F. Hamer—she being then an orphan. At twelve years old she joined the M. E. Church, South, and remained within its fold till she was called to the church triumphant, March 23, 1893.

On Nov. 25, 1858, she was married to Mr. James J. Gold, of Hinds county, Miss. Here she lived near to and in the town of Edwards during an average lifetime. She had a full share of the vicissitudes of Southern life during this eventful period. Property swept away by thousands could not rob her of her intellectual endowments. Daughters snatched away in the prime of young motherhood could not deprive her of moral rectitude nor shake her faith in him who gave and also took again to himself. May all the dear ones left behind, and the host of friends, meet her where the "harps of angels ring, and the blest forever sing, in the palace of the King." HER PASTOR.

WHITAKER Died, on Feb. 9, at his home near Santa Barbara, Brazil, Mr. ORVILLE WHITAKER.

Deceased was eighty-odd years of age. He was the son of Abraham Whitaker, and left the United States something more than a score of years ago, having since resided in Brazil. The dear old ADVOCATE was a weekly visitor to his home.

He was buried near his home in Brazil by the side of his wife, who preceded him some years to that happy land beyond the grave, from which no one returns.

While we deeply sympathize with his sorrowing relatives in their bereavement, we can but rejoice that, after a long and useful life, he has gone to a well-merited reward.

A FRIEND.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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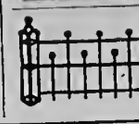
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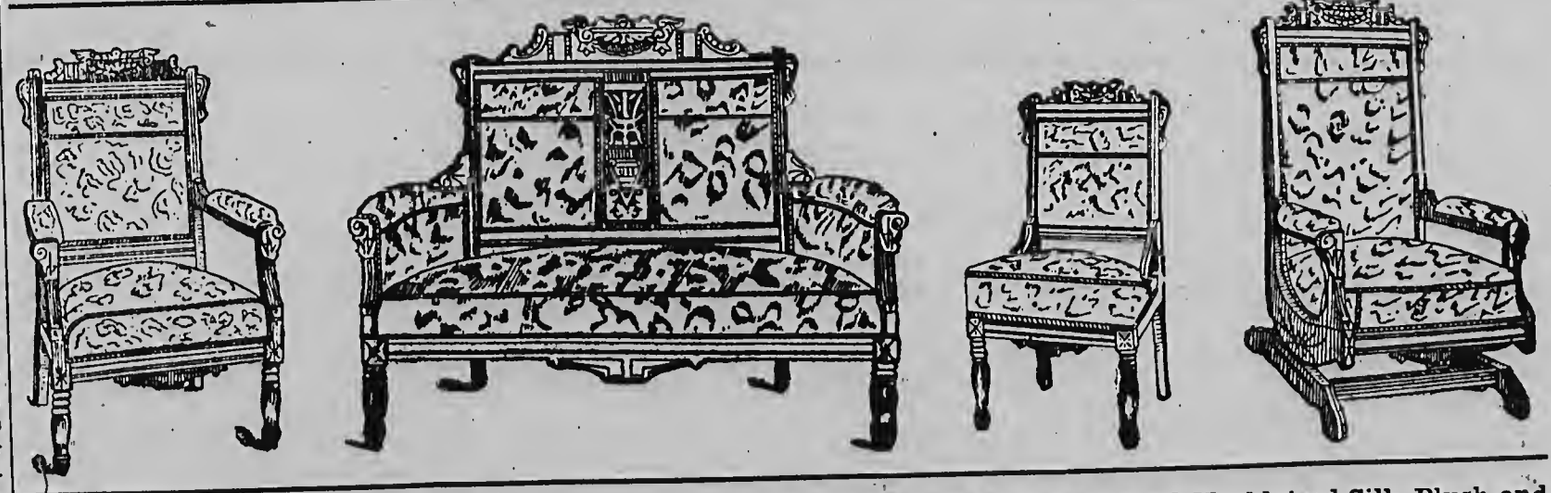
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7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

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9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10 000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, bald. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

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OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Thos. J. Martin, J. W. Chambers, A. D. Miller, H. B. Vandenburg, R. M. Davis, W. L. Hamil, T. J. Martin, V. D. Skipper, J. B. Malone, R. I. Allen, Geo. H. Thompson, J. W. Morse, W. J. O'Bryant, R. C. Calloway, B. F. Phillips, J. T. Christian, J. H. Holland, Thos. B. Clifford, W. M. Stevens, Jno. R. D. King, Jno. F. Cassels, W. L. Anderson, T. F. Dimmitt, D. G. W. Ellis, Robt. P. Howell, B. F. Lewis, T. B. Reagan, O. L. Savage, R. G. Porter, J. White Davis, J. M. Lyial, W. W. Woollard, W. B. Murrah, J. S. Oakley, W. W. Hopper.

Messrs. J. H. McBride, L. B. Myers, Claudius Hudson, M. H. Brown, J. R. Tyler, J. W. Castles, Geo. F. Wharton, W. D. Grayson, Geo. A. Stein, W. W. Wilkerson, J. B. Harris, J. E. W. Bridger, J. V. Ball, D. A. Richardson, E. L. Shorney, Max Magnus, H. C. Griffin, W. B. Middleton, T. A. Overton, M. H. McCarty, W. E. Godfrey, H. S. Gilmore, Frank McGloin, J. C. A. Williams, J. R. McGoldrick, John G. W. Brown, Jr., P. C. Webb, I. M. Elson.

Mesdames Ike Pickens, M. M. Bell, Annie T. Kinchen, M. L. Lobdell, T. E. Gee, J. H. Enochs, E. R. Denham, R. M. Barrington, B. W. Nicholls.

Miss S. C. McLaurin.

May 2.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Clarke circuit, at Frost Bridge	May	6, 7
North Kemper circuit, at Spr. Hill		13, 14
DeKalb circuit, at New Hope..(Tu.)		16
Linwood circuit, at Bethel..(Thurs.)		18
Daleville circuit, at Union		20, 21
Why Not circuit, at Toomsuba	June	3, 4
Lauderdale circuit, at Hregan		17, 18
Meridian—Central ....(Wed. night)		21
Chunkey circuit.....(Thurs.)		22
Binnsville circuit, at Binnsville		24, 25

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Carr's	May	6, 7
Fannin, at Union		13, 14
Brandon station		15
Clarksburg, at Lodabar		16
Carthage and Walnut Grove, at C		20, 21
Montrose, at Montrose		28, 29
Marvin, at Sinai	June	3, 4
Raleigh, at Raleigh		9
Trenton, at Polkville		10, 11
Westville, at Pleasant Grove		17, 18
Homewood, at Grange Hall		24, 25

C. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Caseyville, at Gallatin	May	6, 7
Bowerton, at Rehoboth		12
Lebanon, at Blue Hill		13, 14
Wesson		20, 21
China Grove, at Sartins		27, 28
Brookhaven circuit, at Adams Ch	June	8
Providence, at Pine Grove		9
Pleasant Grove, at Pine Grove		10, 11
Adams, at Ebenezer		17, 18
Gallman		24
Hazlehurst		24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

S. Warren, at Bovina	May	6, 7
Utica station.....(Wed.)		10
Rolling Fork, at Anguilla		13, 14
Fayette.....(Wed.)		17
Meadville, at Nebo		20, 21
Sunflower, at Sharbrough		27, 28
Warren, at Bradleys	June	3, 4
P. Gibson station		10, 11
Mayersville, at Beulah		17, 18
Hermanville, at Hermanville		24, 25
Rocky Springs.....(Wed.)		28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Mount Olivet circuit, at Satartia	May	6, 7
Madison, at Pearl River		13, 14
Edwards		20, 21
Silver Creek circuit, at Silver City		27, 28
Tranquil, at Eden.....(Wed.)		31
Pocahontas, at Tinnin's	June	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Canton		24, 25
Bolton, at Raymond	July	1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

(IN PART.)

Americus and Zion, at Big Pt	May	6, 7
Zion Church.....(sun. night)		7
Moss Point.....(Conf. Fri. night)		12-14
O. Springs and Scranton, at S		18, 14
District Conference, at Pearlington		16-21
Pearlington.....(Q. Conf. 2 P. M.)		19

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

WOODVILLE DIST.—SECOND ROUND.

Port Vincent, at Hnff's Chapel	May	6, 7
Springfield, at Springfield		7, 8
Franklinton, at Frank'n..(10 A. M.)		10
Amite City, at Hammond Chapel		11
St. Helena, at Pipkin Chapel		13, 14
East Feliciana, at Olive Branch		20, 21
Wilkinson, at Pisgah		24
North Wilkinson, at Mars' Hill		26, 27

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Shaw and New Salem, at Poplar Grove	May	7
Friar's Point		10
Coahoma		11
Belen		14

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	May	6, 7
Nettleton and Fulton		10
Prairie		13, 14
Amory and Smithville		20, 21
Atheus		27, 28
Pontotoc	June	3, 4
Saltillo		7
Okolona circuit		10, 11
Houston and Wesley		17, 18
Tremont		21
Buena Vista		24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ethel circuit, at Shady Grove	May	5
Weir circuit, at Chapel Hill		6, 7
Chester circuit, at Antioch		13, 14
Stewart circuit, at Edgeworth		18
Eupora circuit, at Eupora		20, 21
District Conference at Eupora		18-21
Louisville circuit, at Noxupala		26
Rural Hill circuit, at Center Ridge		27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Brookland, at Brookland	May	6, 7
Carrollton circuit		13, 14
West, at Midway		20, 21
Black Hawk, at Emory		27, 28
Winona circuit	June	3, 4
Vaiden		10, 11
Leherton		17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges	May	5, 7
Sparta		13, 14
Hebron		20, 21
Mashulaville		27, 28
Macon	June	3, 4
Shuqualak		10, 11

T. O. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Connersville circuit, at Friendship	May	5, 7
Olive Branch circuit, at Olive Branch		13, 14
Ashland circuit, at Black Jack		20, 21
Shelby Creek Mission		27, 28

J. W. HONNOLL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill, at Loves	May	6, 7
Panola.....(Wed.)		10
Mt. Vernon, at Mt. Vernon		13, 14
Cockrum		20, 21
Wall Hill, at Bethel		27, 28

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—SECOND ROUND.

Abbeville	May	6, 7
Banner		13, 14
Water Valley circuit		20, 21
Grenada circuit		27, 28

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	May	14
Gross Tete, at Cotton Wood		21
Rayne Memorial.....(morn.)		28
Louisiana Avenue.....(eve.)		28
Dryades.....(morn.)	June	4
Craps.....(eve.)		4
Carondelet.....(morn.)		11
Moreau.....(eve.)		11
Plaquemine and Donaldson, at Plaq		18
Lower Coast, at Westley		25

C. W. CARTER, P. E.

DELHI DIST.—SECOND ROUND.

Floyd, at Midway	May	6, 7
Harrisonburg, at Island		13, 14
Lind Grove, at Bartholomew		20, 21
District Conference, at Monroe		25-28
Lake Providence, at Pecan Grove	June	3, 4
Calhoun		3, 4
La Pine		6
Oakley, at Holly Grove		10, 11
Waterproof, at St. Joseph		17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Summerfield	May	6, 7
Haynesville, at New Salem		9
Valley, at Pleasant Valley		13, 14
Vernon, at New Prospect		20, 21
Ringgold, at Grand Bayou		27, 28
Rosion	June	4, 5
Gansville, at Saloam		7
Vienna, at Douglas		10, 11

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee, at L. P.*	May	6, 7
Patterson and M. C., at M. C.		W., T. 10, 11
Franklin and Jeanerette, at J.*		13, 14
Indian Bayou, at I. H.	Wed.	17
Lake Charles, at B. Street	Thurs.	18
Sulphur Mine, at Kechel*		20, 21
Grand Chenier*		27, 28
Jack'n St. and West L., at W. L. (P., W.		30, 31
Lake Arthur	June	3, 4

*Saturday and Sunday.

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Dry Creek, at D. C.	May	6, 7
Columbia, at Col. and Pollock		13, 14
Vidalia, at Vidalia		13, 14
Montgomery		20, 21
Spring Creek, at Fellowship		27, 28
Centerville, at Trout Creek	June	3, 4
Bielville		10, 11
Cuicot, at Pierre Marroon		17, 18
Simsport		24, 25

S. J. DAVIES, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Atascoco and South Vernon Mission	May	5
Many, at Many		7
Fort Jessup, at New Hope		8
West Natchitoches, at Blue Springs		12
Cane River, at Melrose		13
Natchitoches		14
Victoria Mission, at Victoria		16
Sabloc, at Bayou Scie		20
Pleasant Hill, at Marthaville		21
Red River, at Knox Point		24
Wesley, at Holly Springs	June	3, 4
Coushatta		4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

Camp Meetings.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish twelve miles southeast of Clinton, and four miles northwest of Grangeville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend There will be no gate fee.

The Scottsville Holiness Camp Meeting will begin on Tuesday night, Aug. 8, A. D. 1893, and run for ten days. Our faith looks forward to a glorious meeting. Let preachers and people come. We ask the prayers of the church and of every friend of holiness.

For any information that may be desired write to the secretary, A. B. WASKOM.

Jonesville, Texas.

The Vicksburg *Herald*, speaking of liquor licenses in that city, says:

In 1892, when the law went into effect six country dealers at retail paid $600 apiece for these necessary articles, and one in the city came up with $1,200. City licenses generally expire in the early Spring, so latterly the documents have been in great demand and so far this year twenty saloon licenses at $1,200 each have been taken out, and only two country licenses at $600. Seven licenses to sell from one to five gallons have also been issued at $300 each, and two wholesale licenses—several others not having yet expired—at $100.

The State's share of the high license taxes so far foots up the neat little sum of $32,300. This does not cover the capital invested in licenses, however, as all liquor dealers here pay an additional tax to the city, which in the case of saloon keepers is $300 each, or $6,300 for the 21 saloons in the city. The expense of getting up and printing petitions is estimated at $65 more for each license issued, so it is not surprising that dealers are in the habit of framing these costly bits of paper very carefully.

A veteran dealer remarked a day or two ago that another year would witness a still greater reduction in the number of saloons, he believed. Many, he said, being in the business and having nothing else to do, had taken out licenses as an experiment. If they made anything they would keep on, if not they would not renew their licenses. The falling off in the number of saloons is already considerable and every month has added some to the list as the licenses expire.

NEWS OF THE WEEK.

DOMESTIC.

The centennial anniversary of Freemasonry in Louisiana was celebrated, on April 28, by Perfect Union Lodge, the pioneer and patron of the order in the State.

A considerable exodus of negro waiters for the World's Fair is reported from North Carolina. One hundred of the best waiters in Asheville left in a body the other day to take places in the World's Fair hotels. They were offered $40 a month and board with free transportation to Chicago, and they thought it a good thing, as they were anxious to see the fair. Another lot is to follow them soon.

One of the sights at night in the streets of New York just now are the temperance lunch wagons introduced by the Woman's Auxiliary of the Church Temperance Society. The object of the wagon is to counteract the influence of the cheap lunch, or free lunch, counters in the saloons. The venture is said to be a financial success, the first wagon having taken in over $50 on the first night of its operations.

The settlement of the miners' strike in the Pittsburg district has a national effect. It puts an end to the prospective strike of nearly 30,000 miners in the United States, insures the operators against a long and expensive struggle, and protects the miners against a possible reduction, for if the operators had won, it was their intention to enforce a reduction from last year's wages so as to compensate for the loss caused by the strike.

The Standard Oil Company gobbled up its only important competitor in the Northwestern Ohio oil field, the Manhattan Oil Company, on April 28. The price paid the latter for its lands, wells, leases, pipe lines and stock, is said to be about $3 000 000. The Standard took possession at noon on the twenty-eighth. The Manhattan was organized four years ago, and was backed by millions of dollars and has been a plucky opponent of the Standard throughout the Ohio field ever since its organization.

The Louisiana educational and industrial exhibit, which has been prepared under the chairmanship of Mrs. Frances P. Blake, has arrived in Chicago and been assigned to its special department in the Liberal Art Building at the fair. The exhibit has attracted a great deal of favorable comment, the educational chart of Louisiana especially proving a source of great interest to the various educational committees who are now in Chicago, supervising the arrangement of their various exhibits.

Although all the sugar bounty payments have not been completed, enough have been settled to enable the government to estimate the reasonable certainty that the total amount needed to meet the claims this year will be in the neighborhood of $9,000 000. Already $8,450,000 has been paid or allowed, and there are enough claims still unsettled to bring the total very close to the figure mentioned. Secretary Foster estimated at the beginning of the season that $10 000,000 would be required to meet all the claims.

The World's Fair was opened on May 1, when President Cleveland, by the pressing of a button, started the mighty machinery and the rushing waters and the revolving wheels in the Exposition. No exhibit of the Fair that is to attract the thousands to Chicago for the next six months can be more marvelous than the magical effect which followed the solemn opening of the Fair at 12.08. Of the multitude of visitors—some estimate the number as high as 200,000—probably not one fully realized the import of the effect that was to come from the arrangement, cleverly devised, in the opening of the Exposition.

FOREIGN.

A large portion of the town of Kreutsberg, a place of about 1 500 inhabitants, near Deutsch Brod, Bohemia, has been destroyed by fire. The conflagration swept away 169 houses. Six persons perished in the flames, many others were injured and about 500 have lost their homes.

There has been suppressed uneasiness in official circles over the health of President Diaz for the past few weeks. The President has long been a sufferer from bronchial affection, and it has become so severe that he was confined to his bed several days. He is now improving and able to attend to his official duties.

The invention of smokeless powder was supposed to mark an important era in warfare, and after many careful tests large quantities of it were manufactured and stored away by the principal nations of Europe against a possible need. It has just been discovered that all the powder that has been manufactured and stored in Russia for the past eight months is useless. The cause of its deterioration has not yet been discovered.

Cuba again is in the throes of revolution. A general uprising has taken place throughout the eastern portion of the island. The movement, which has been kept from the public by the authorities, was started near Holguin on April 24. At a meeting the Spanish Cabinet recognized the revolution, authorizing the governor of Cuba to draw upon the royal treasury for any amount required for military supplies. Warships and troops are held ready to be sent to Cuba at a moment's notice.

On the day that the Home Rule bill was passed to a second reading a man armed with a revolver lay in wait for Mr. Gladstone, intending to assassinate him as he left his residence. When Mr. Gladstone came out of his residence, and the would-be assassin saw him, his purpose weakened, for the peculiar reason that the venerable appearance of the premier reminded the man of his own father's appearance on his deathbed. The pistol slipped from the fingers of the intending assassin, and he rushed into the park and sank on a bench and burst into tears.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

Important Notice.

The time of holding the Meridian District Conference has been fixed and will be soon announced. Will all pastors in the district please furnish me a list and post office of all delegates and members of the Conference who will be present. Not elected simply. This is necessary, as we wish to communicate with each member separately.

Please comply with this request, brethren, and save us annoyance and confusion. B. F. LEWIS.

1306 Seventeenth Ave., Meridian, Miss.

Sir Julian Pauncefote's salary has been increased from $30 000 to $35,000 in consequence of his promotion to the rank of an ambassador to this country. This makes his compensation exactly ouble that paid to our ambassador to the court of St. James.

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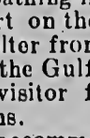

HOW MY SIDE ACHE

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SEASHORE CAMP GROUND

The twenty-second annual camp meeting will be opened Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitude that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty sixth. All trains stop at the grounds during the meeting.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, has a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the ground unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust stifling cities and towns.

Persons wishing to secure accommodations before the regular the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
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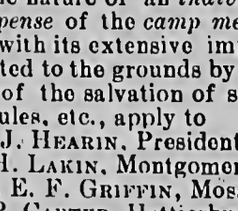

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Christian Advocate.

VOL. 40.—NO. 19. NEW ORLEANS, THURSDAY, MAY 11, 1893. WHOLE NO. 1916.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Great Exposition.

Saturday, April 29, was a big day in Chicago. The Liberty Bell, Duke Veragua and his excellency President Grover Cleveland, each had a parade through the rain. The ceremonies were impressive, and notwithstanding the weather hundreds of thousands stood along the streets or occupied windows and balconies nearly all day to get a glimpse at the proclaimer of freedom, the descendent of the discoverer of America and the popular Grover Cleveland. The bell after the parade was duly installed in the Pennsylvania Building, the Duke was tucked away in eleven rooms in the Auditorium, and the President was located in five rooms in the Lexington. Sunday the weather of Saturday was duplicated; only the wind howled a little louder and the rain fell a trifle heavier, and the hopes of the people for a bright May 1 for the opening services seemed certain to be disappointed. But the sun peeped at the city Monday morning. It was only a sly glance, for by nine o'clock the rain clouds had gathered in force and the day seemed certain to resemble its two predecessors. Not a drop of rain fell on the forces of police, National Guards, Chicago Hussars or regular army as they assembled on Michigan avenue, and by nine o'clock the great boulevard was filled with people intent on witnessing the assemblage or on catching some of the conveyances leading to the grounds. The Henry line of steamers, the Illinois Central, the alley to Wabash Cable were soon tested to their utmost capacity, and then the surplusage of people began to hunt carriages, the Columbia coaches, express wagons, and every form of conveyance. The line of march was up Michigan boulevard to the Lexington Hotel, where President Cleveland was added to the party, and from thence the imposing array of cavalry and carriages passed on to Jackson Park. The city was decorated in an abundance of bunting, and along the entire line of march there was a continuous cheering.

At the grounds there were assembled in the neighborhood of half a million people, and they pushed and crowded for vantage about the speaker's platform until many of the foremost onlookers were crowded on to the platform. As the hour for opening exercises approached the crowd was quickly augmented, and the scene became one of wild confusion, people pushing and shoving each other about until finally the police attempted to hold back the crowd by riding in front of them. At this juncture many of the horses seemed to get beyond control of their riders and dashed into the midst of the multitude, injuring no less than one hundred people. Finally, after a short address, President Cleveland touched the button, and instantly thousands of flags were unfurled and fluttered above the buildings, and the vast machinery of the Exposition was set in motion. As soon as the multitude in front of the Administration Building heard the shrill whistles and the boom of cannon from the *Michigan*, they cheered so loud and lustily that all other sounds were entirely drowned. Then the strains of "America" were heard, and the immense assembly took up the hymn until fully 200,000 voices were heard. Rising from his seat, President Cleveland joined his voice to the others. The act inspired the crowd to cheers for Cleveland, and "America" terminated in the boisterous hurrahs of all present.

Seated on the stand with the President were the following prominent persons: President Cleveland, the Duke and Duchess of Veragua, the Hon. Maria del Pilar Colony Aguilera, the Hon. Christobel Colony Aguilera, Royal Spanish Commissioner Thomas J. Guilerres, the Hon. Pedro Colony Fernando, the Hon. Carlos Aguilera, Marquis Villalobar, Marquis de Barriles, Vice-President Stevenson, Director General George R. Davis, President T. W. Palmer, of the National Commission; President Higginbotham, of the Columbian Exposition; Vice-Presidents Peck and Waller, Mrs. Potter Palmer, Mrs. John A. Logan, Gen. Miles, Gov. and Mrs. John P. Altgeld, Mayor Harrison, Secretary of State Gresham, Mrs. Gresham and Miss Gresham, Secretary of Treasury John G. Carlisle and Mrs. Carlisle, Secretary of the Navy Herbert and Miss Herbert, Secretary of the Interior Hoke Smith, Secretary of Agriculture Morton.

After the opening of the Exposition proper came the dedication of the Woman's Building. The opening ceremonies were held in the building erected by the women of the land. A long room, whose arches and columns were decorated delicately in white and gold, whose walls were hung with the praiseworthy products of nineteenth century woman artists, met the vision of those who entered the Woman's Building yesterday. On the temporary platform erected at the west entrance were palms and potted plants gracefully grouped, while above it, on either side, were draped the commingled colors of Spain and America. Palms filled in the spaces between the arches of the north and south ends of the gallery. Mrs. Palmer presided at the Pennsylvania table, on which were placed a block of yew taken from the Washington State Building, the golden nail, and Colorado's silver jewel box. On a small table of Mexican onyx at her left reposed the hammer in its leather case. Behind Mrs. Palmer was seated a group of distinguished women, both foreign and American, whose gay toilets lent a pleasing touch of color and brightness to the assembly. A grand march was rendered by Theodore Thomas, a prayer was offered by Miss Ida Hultin, a dramatic overture was rendered by Miss Ellicott, an ode was recited by Miss Flora Wilkinson, and Mrs. Potter Palmer delivered a long and entertaining address, which recited the progress of the women of the world and their connection with the World's Fair. Following the address Mrs. Palmer arose, and, taking the golden nail from its cabinet, proceeded to drive it home. Michigan, Iowa, Missouri, Connecticut, Massachusetts, Germany and Sweden dedicated their buildings. Music, speeches and handshakings constituted the features.

In the evening the California Club, situated on Michigan avenue, opened its doors to the California pioneers now in Chicago, and for several hours the "old timers" and their friends had an enjoyable time. Montana will, during the week, open its doors to the public, and the Oregon headquarters organization will, in the course of a few days, be ready to extend a welcome to their elegant home on Michigan boulevard. N. B. C.

Chicago, May 2.

Louisiana S. P. C. C.

I was glad to be present and to have the opportunity given me, at its quarterly meeting, of speaking in behalf of so noble a philanthropy as the Society for the Prevention of Cruelty to Children has proven itself to be. The field of its labors, while, doubtless, arduous, distressing, and possibly, at times, soul-harrowing, must, nevertheless, be most inviting and fruitful of great good to the workers as well as its beneficiaries, in that it embraces caring for and shielding from harm the most interesting and helpless portion of the community.

Said Charles Dickens: "I love these little people; and it is not a slight thing when they, who are so fresh from God, love us."

Said Locke: "Children are travelers newly arrived in a strange country. We should, therefore, make conscience not to mislead them."

The possibilities of children for development into useful manhood and womanhood, or into mere drags, and sometimes ugly ulcers, on the body politic; the certainty of their becoming, in greater or less degree, a future blessing or curse to their race and times—in truth, this wonderful outcome of which they are capable because they are born children, and not brutes, coupled with the fact that they are about as helpless in themselves, and powerless to defend or care for themselves, as any living creatures, makes it a prime necessity that where father, mother or other kin fail in their natural obligations to them, or where they abuse, maltreat or stand in the way of their rightful development, then others, in the best interest of the children and of good morals and healthful civil government, should lift over the suffering children the shield of a legal protection against even a parent's encroachment upon their God-given rights, punishing with a strong hand any cruelties practiced upon them from any quarter. All genuine men and women, be their nationality or religious belief what it may, feel just like Dickens and Locke, that the little people, "so fresh from God," and "newly arrived travelers in a strange country," should have their love, and not be misled, injured, or prevented from making the most possible of themselves, and getting the best they can out of the world and life into which they have come. The Louisiana Society for the Prevention of Cruelty to Children, under the leadership of Rev. Alfred E. Clay, is engaged, under the law and according to law, in the very high, noble and all-important mission of protecting the helpless children of our city and State from injustice and cruelty, and, at the same time, bettering, as far as possible, their chances in life. I am very sure that in all that this humane organization contemplates doing for the relief of the suffering little ones, and especially in the matter of the speedy purchase of a Waifs' Home, it deserves the hearty sympathy and practical, money support of all who have "the milk of human kindness" in their composition. The permanent establishment of a work of positive philanthropy, like this of Mr. Clay's, is, in its results, far-reaching beyond calculation. Put upon a proper financial basis, and in possession of sufficient revenue for all its purposes, it will take its place in the front rank of the benevolent enterprises of New Orleans, and become fruitful of untold good, affecting mightily the future of those who else might grow up to be a menace to our civilization, or, at best, a heavy load of misery to carry. At the meeting President Clay reported that he needed only $1,500 more in order to buy outright his Waifs' Home on Clio street. Having, by its efficient work, won its way to the confidence of our people, I feel sure that he will shortly have the full $4,500 required in hand, and that in good time sufficient means for the prosecution of all the society's work will be forthcoming. God bless and prosper the Louisiana S. P. C. C.!

JOHN T. SAWYER.

The District Conference.

This Conference, as it now stands connected with the polity of the M. E. Church, South, was legally established in 1866 by General Conference. The law governing this Conference is too well understood in Methodist circles to need explanation at this time; but our purpose for writing is to direct attention to the importance of making this body as useful and interesting as possible for the good of the church, and the first thing to do is to increase, in a more permanent form, the duties, or business, of the District Conference. In order to this, transfer from the Quarterly Conference to the District Conference the licensing of preachers, and recommending for deacon's and elder's orders, and admission on trial in the Annual Conference. The advantages to be derived from this transfer are many, which we do not propose to discuss now. The only objection we have ever heard to this plan is, that it takes from the Quarterly Conference too much of the business of that body. This objection, we have thought, was light, as these questions are only asked once a year in the business of a Quarterly Conference, except the license question. Let the Quarterly Conference recommend these applicants to the District Conference as suitable persons for such relations. Let the District Conference license, or recommend, as may be thought best. This being done, the Conference would feel that it had more important work to do than merely hear long, tedious and monotonous reports from stations and circuits, which, to some extent, may be interesting, but, in the main, uninteresting. Let reports be made as now, but let them be more concise and brief.

Another feature by which these Conferences would be more interesting and promote more real good to the church is, Let the membership, clerical and lay, take more interest in attending its meetings. Be on hand at the organization, and *stay* until the Sunday services are over. Many preachers leave the Conference on Saturday in order to reach home for Sunday to fill an appointment. Now, we do not believe that any preacher ought to have an appointment on the District Conference Sunday any more than he would have on the Annual Conference Sunday. I know some preachers say, "I am in a station, and my people will have no preaching in our church if I do not go back." It seems to me that if any preacher is at all justifiable in leaving, it would be the circuit preacher, where they have preaching only once a month; yet we think the brethren are mistaken in regard to duty in this matter. Perhaps no one is to blame so much; but a wrong notion of duty, and we don't think any congregation ought to expect their preacher on the District Conference Sunday. The lay members ought also to stay. "Oh, I must be at my Sunday-school; will not do to miss it." That is all right; be punctual under all *proper* circumstances. But how many times do you miss for reasons *not as good* as you have to stay at District Conference? Some other brother can open, and conduct Sunday-school for one day. Are you not serving the church in your place at Conference? What of the evil this running away does? Sunday is the day given wholly to the spiritual part of the Conference. Love-feast, communion service and preaching the Word make up the day. Have you no interest in these things?

Again, the multitudes do not attend so much as on Sunday. Large congregations assemble; they see a *few* (one or two) preachers, perhaps no delegates, at the great Sunday services. "Why, I thought this was a District Conference." "It is." "Well, I thought a District Conference was a big thing, but this is not as big as our Quarterly Conference on our circuit." So some brother has to rise and explain.

An unfavorable impression is made on the mind of the public concerning our economy and church work. What might be the spiritual power for good if this Conference would stay intact through Sunday? The people who entertain us are disappointed; their feelings fall below zero. They looked to Sunday as a great day, spiritually; but when they repair to the house of God, and the Conference quite all gone, except old Bro. Slow, who had been prevailed on to stay and preach for them Sunday (he might have gone had it not been for the chance of preaching on Sunday).

Brethren, when you go to District Conference, have no appointment anywhere else for Sunday.

K. A. JONES.

Loud Appeals.

To Whomsoever This May Come as Reminder or as Lover of Christian Education—

Dear Brethren: We have received within the past week the following touching appeals for aid:

NO. 1.

Dear Bro. Holloman: Could your association possibly give aid to another young brother this session? We have a young preacher from —— district who needs help very much now. He has been disappointed in promises made him, and, unless he can get aid from some source, will have to withdraw. W. B. MURRAH.

This young man comes from the strongest district, financially, in the Conference; so, at least, says its presiding elder. Brethren, can't you help us to help this young man?

NO. 2.

Dear Bro. Holloman: Young Bro. ——, who is at Millsaps College, needs help, and, unless it can be secured, he can not remain until commencement. I hope he will get the amount from your association as per promise. What is the matter?

(Signed.) R——.

Another touching appeal. Brother, the matter is: 1. The very few who take any interest in the cause. 2. The failure of many to meet their obligations to the association. A little from all will help us much. Pay up, brethren. Especially would we appeal to all those who, under similar circumstances, have received from us relief. We want, at least, $200 with which to complete this session and begin the next. In the name of the Master, and in behalf of the young brethren, we issue this appeal. Fraternally,

T. B. HOLLOMAN.

Wesson, May 1, 1893.

A Seasonable Reminder.

We most cordially commend to preachers and Sunday-school workers throughout the church the following timely editorial from the pen of Dr. J. W. Boswell, in the *Memphis Christian Advocate*, of April 27:

Children's Day, the third Sunday in May, will soon be here. Every pastor and Sunday-school worker ought to be getting ready for a grand celebration. It ought to be made the day of all days to the children and young people of our church, and it could be if all would take hold in good earnest. Let pastors call attention to it, and exhort, and, if need be, take the lead. Superintendents, of course, will bear it in mind and stimulate their teachers. It will be no trouble to get the attention and arouse the interest of the children.

All the schools in the country, perhaps, can not celebrate the third Sunday, but the preachers can arrange on circuits to commence that day, and continue from Sunday to Sunday until all the schools have taken a part, or two or more schools can unite. That would be good and profitable.

To all of which we most heartily say, "So mote it be," especially in its application to the North Mississippi Conference.

Brethren, let us bestir ourselves and give appropriate time for this service in every pastoral charge. It will be a stimulus to the Sunday-school cause and other church interests, and a means of grace to all, old and young, who will participate in it.

We are pleased to note the general interest that is manifest for this observance in our Conference. Nearly six thousand programs have been sent out. A few charges have not ordered yet. Let us hear from you, brethren. Remember, the programs cost you nothing but the ordering.

Yours in the work,

G. W. BACHMAN.

Kosciusko, Miss.

FROM THE WORK.

Rev. W. W. Woollard, Rosedale, Miss., May 1: "The largest and, perhaps, the blackest county in Mississippi voted for local option April 21. The saloon men fought with all their strength, but to no avail. Our majority was small—only 13; but that was sufficient. Things are on an upward grade in the Delta district. Under the present law there is no reason why every county in the State should not vote 'dry' this year."

Rev. E. G. Kilgore, Kennett, Mo., May 1: "Our meeting at Pennsylvania Avenue Church, Memphis, Tenn., resulted in ninety-six additions to the church, and a great stirring up of the membership. I came from there to this place. Have been here two weeks, and the Lord has given us a great victory. Seventy-one have joined our church here to date, and many others have been converted. Some are joining other churches, and others will still come to us. Glory to God!"

Rev. J. J. Kelly, Bonita, La., May 1: "I have just closed a two days' meeting at Bonita, with good results. Three accessions and good seeds sown, with favorable indications for reaping an abundant harvest at this place soon. Have four children to baptize this morning. Collected twenty-five dollars for foreign missions at the morning service. Bro. Knickerbocker, who was with me, did faithful preaching. We expect, by the help of the Lord, to see many souls saved here this year."

Rev. J. H. Foreman, Neshoba circuit, May 1: "As you know, at our last Annual Conference my name was read out for Neshoba charge. I went to work in good earnest, praying and hoping for a revival of religion all over the entire circuit. So far prospects are good. We are getting along smoothly. We have visited both saint and sinner, working up, as best we could, the cause of Christ, both spiritually and temporally. We have received two members, baptized four children. Our circuit has paid up to date $2.22 for all purposes. Our second Quarterly Conference was held April 29 and 30. Five of the churches were represented. Our much-beloved presiding elder, Rev. C. McDonald, was at his post, and full of the Spirit of Christ, as usual, and in his quiet and plain way preached two edifying sermons."

Rev. John D. Ellis, Roxie, Miss., May 3: "I was sent as supply to this circuit, a month ago, to fill the vacancy caused by the removal of Bro. Rutledge. I have just made my first round on my work, and was received very cordially, notwithstanding the temporary disturbance. Our second Quarterly Conference met at Beech Grove on the twenty-second and twenty-third ultimo, and was much enjoyed by many. Bro. Little (so characteristic of himself) preached us two very able sermons. So far, I have succeeded in organizing a prayer meeting and two Sabbath-schools, with encouraging prospects for the organization of two more. My people seem to be kind and sociable enough, but many of them only have a homœopathic dose of religion. We have already commenced to pray and plan for our Summer meetings, and look to the 'God of Jacob' for great results."

Rev. E. H. McNabb, Lenton circuit, North Mississippi Conference, May 1: "Glory to God for his goodness, mercy, love, and the answering of prayers! After nine months' labor we were able to dedicate a nice, neat church, costing $825, besides the furniture. The dedicatory sermon was preached by that man of God and beloved brother, Rev. W. S. Shipman. He took a collection which amounted to $117.55—cash, $30; the rest in good subscription—which paid all indebtedness, and allowing plenty to buy a Bible, chandeliers, stoves, etc.; and among the offerings to the Lord was a beautiful silver water service, given by one of our good ladies, Mrs. Barrett. The church was beautifully decorated by the good ladies. We thank God that his presence was with us, as two came forward and dedicated themselves to the Lord by taking the church vows. We are expecting and praying for souls for our hire during this year. 'Bless the Lord, O my soul: and all that is within me, bless his holy name.' We are getting lumber on the ground to build a parsonage, and trust to have something done by District Conference."

Rev. O. L. Savage, P. C., Indianola, Miss., April 28: "We are moving on in our new charge about as usual. We are glad to report that Sunflower county went dry on the twenty-sixth instant by a handsome majority. We have tried local option in the town of Indianola for two years, and the people are so delighted with it that we poll four to one in favor of local option now. All honor to the grand citizenship of our county. We have a fine population in this county, and we are not only coming to the front in material things, but in that which is more enduring, namely: the morals of our country are steadily toning up, churches and school-houses are being built, and families are coming here to buy homes, and we think that this county has a bright future along all lines. We would not forget to say that the W. C. T. U. work in our county and town has done great good in educating the people as well as the faithful work of the different churches. The Methodist Church stands in the forefront battling for God and the right. We are reaping the labors of years of faithful work. Much has been done, but there remains much to be done. We always welcome the ADVOCATE as a co-worker invaluable to us. Pray for us."

Rev. C. McDonald, P. E., Brandon district: "The recent storms have destroyed some of our churches—Rial's Creek, on the Westville charge, and the Holder Church in Jasper. Besides, many of our people are among the sufferers along the storm track. The work in the district is progressing very well. Last Saturday and Sunday I was in Neshoba. We had large congregations both days. The Indian Mission was represented by Bro. Tubby. Bro. Cammack was visiting his sick father. At the request of the white people Bro. Tubby preached to them at three P. M. on the Sabbath. It was a good meeting. It strikes me that the great demand of this mission work now is to have a school for the Choctaws. If the money raised at the last Conference for Tubby to go to Millsaps could be applied in a school of this kind, it would help others. Besides, Tubby is not yet prepared for college. What he needs now is primary education, which could be had cheaper than at Millsaps. Each color will feel more at home with itself. I know of a sprightly Indian boy who is willing to work for his board to get an education. He is now a handy waiting-boy for a white family; can build fires, feed horses, work the garden, etc. The Choctaws are ready to be educated. They have been the recipients for years in the State public schools. Many of them read and write English very well. To have a school properly, we ought to own a few hundred acres of land conveniently located to our mission work, on which we ought to have a church and school-house, and let the Indians who patronize the school settle in a kind of school town. Our work among the Indians is opening out nicely. Bro. Cammack baptized two Choctaw babies recently—the first of this kind of work among them."

THE DEAD MARCH.

BY MARY T. LATHROP.

Tramp, tramp, tramp in the drunkard's way
March the feet of a million men;
If none shall pity and none shall save,
Where will the march they are making end?
The young, the strong, the old are there
In woeful ranks as they hurry past,
With not a moment to think or care;
What is the fate that comes at last?

Tramp, tramp, tramp to a drunkard's doom,
Out of boyhood pure and fair—
Over the thoughts of a love and home—
Past the wall of a mother's prayer;
Onward swift to a drunkard's crime,
Over the plea of a wife and child,
Over the holiest ties of time—
Reason dethroned, and soul gone wild.

Tramp, tramp, tramp till a drunkard's grave
Covers the broken life of shame—
While those whom Jesus died to save
Meet a future we dare not name.
God help us all! there's a cross to bear,
And work to do for the mighty throng!
God give us strength till the toil and prayer
Shall end one day in the victor's song!

Walter C. Harris.

BY JOSEPH B. COTTRELL, D. D.

A purpose to contribute to the NEW ORLEANS CHRISTIAN ADVOCATE sketches of the preachers—that were well defined and pronounced in their individual personality, each, as they impressed themselves upon memory ineffaceably, has been incubating through some months, not to say years, in an affectional niche of my sentimental being. It has been an effort, at times, to restrain the impulse; but from consideration that it were best to write for the public whon thought, rather than emotion, is regnant, there has been refrain. One with effusiveness of temperament—who is extemporaneous and elastic in demonstrativeness of his nature—is fortunate if there be counterpart to this, in the make-up of his mental and moral manhood, a resiliency, securative against mortifications and embarrassments. The firmament is flecked by no cloud or cloudlet this morning, and the clear, pure whiteness of the cool forenoon of this seventeenth day of April, 1893, operates a conditioning of body, mind and heart favorable to sufficient moderation in the portrayal of the peculiarities of men who, in the morning days of the years of this itinerant career which has at length put me up here on Belleview Bend, on the Ohio river, across from Indiana, in Kentucky, enfibered themselves with my experience of life and being. Yes; it is not phrased too emphatically—who enfibered their being so with my own as to become, perforce of reciprocalness in apprehension and realization of truth, life, relations and the sublimating franchise to which, consociatively, they lift us, so organic with myself, that "for me to live is" Tom Abernethy, and Wat Harris, and some others whom I may essay to portray, as I conceived their individualities, by observation and under inspiration of what they illustrated of unexceptionable brotherliness. Itinerant brotherliness, when in permutations, combinations, arrangements and adjustments, there is never an abrasion from ruh of selfishness, superciliousness, or arrogance!

What indebtedness—what gratefulness!—we feel towards the elect ones who gleam in such bright beneficence, illuminating the canopy of memory! "Pensacola, Jos. B. Cottrell; Warrington, Walter C. Harris." Such were the announcements among the appointments at the close of the Alabama Conference, in Tusoaloosa, in the Fall of 1853. As the crowd of preachers and others passed down the aisles, slowly, I managed to make my exit, and, upon stepping to the pavement, the countenance of Harris seemed, by law or force, of attraction to draw him to me! He had been waiting to meet me. "Cottrell! won't we love one another!" It was exclamatory, not interrogative. Nothing but Pensacola Bay to separate us! He over at Warrington, the town outside the navy yard, and I in the then old moss-draped city-town!

A ceremony on the evening of the twelfth of January, 1854, in the Methodist Church in Montgomery, Ala., wherein Mrs. Carolina Duncan changed her name to Cottrell, operated a qualification—a re-conditioning—favorable to Harris, having more than "Cottrell" to felicitate his visits "over to the city;" his weekly stoppings, where he could be relieved from the coil of thought evolved and wound about him from out the German theological books that grew gradually to regiments along the shelves of his library. Whilst he was as if coiled up contemplatively aronnd one of those ponderous tomes, ever and anon glancing skyward as if to see if the sun, or the moon, or the stars, were in obedience to their appointments, his more volatile, extemporaneous, audacious comrade would, in criticism and banter, provoke him to a laughter and a pitch aside of the book too big for him to hold up from the floor or the table, as the case might be, and he would seem to say by his manner: "Very well! I've read enough!—let's have it!" Then would I take a turn at imitation of Bro. Ebenezer Hearn, Greenbury, Garrett, Bishop Andrew, and several of the younger brethren of the Conference; affect curiosity for knowledge of what the German authors Harris had been reading, purposely missing their names as indicrously as I could. He would roll his little round body over, draw up his knees, and say: "Sister Cottrell, please make him *hush!* What *did* you marry such a man for?"

But fun, at length, would give place to sobrieties of communion, and if ever draughts of the fountain of the wine of wisdom yielded themselves in replenishment of the wastes of a self-worn and needlessly shackled soul, my own then found acquaintance with a species of what I apprehend to be cream of all life and being that indemnifies, in the words of Wat, and from the tones of voice and from benevolences of countenance that cheapened terms, and from such respectfulness of silence that invited comment, criticism or dispute, when he had confessed his faith, enravishingly, and all the more so because of the unpurposed tentativeness which, like Paul, is crystallized so charmingly, in declaration that he "counted not himself to have apprehended." That touch from the tip of the pen of Paul, in comparison of the burden of his evolved philosophic, ratiocinated deliverance, is as the blossom amid loaves of an ample bough of a stalwart tree, whose beauty and fragrance persuade the bees and butterflies to their feasting. It is twin-sister to that in which he commended Phebe, "a servant of the church at Cenchreæ!"—after the else and other he had said about the women.

Never mind about Paul, however, just now. We are engaged with Harris, and space for one correspondent in an *Advocate* or a *Methodist* will not allow for more than one elephant at a time. What elephantine in the expression—the impress upon mind—from one who was so bantam-like in physical dimension as was he whom I would suggest, not describe, to those that never saw or heard him? Well, as he would be seated or reclining in his little office near the church, at Warrington, to a listener to whom he felt he could talk freely, under no apprehension of monitorial or inquisitorial surveillance touching his "doxy," whenever he made allusion to, or quoted from, or made criticism of any author, his upreach of eye toward the shelf, where the book held its place, was with expression of the deliberateness and masterfulness of the movement of an elephantine snout, gathering from heights no other creature could reach, what met desire in gratifying hunger, such antithesis of demonitiveness of person and potency of expression as thought swayed sceptre triumphantly in the mount of brotherly conference, was as marvelous as it was illucidative and attestive of the gracious law of equivalents in entire range this varied unit we term creation. Whilst equalities are nowhere seen or known, there are equivalents everywhere; and the littles and the less and the least would not exchange identities, individualities or personalities with any that are great, greater, or greatest. The marvel of the being of the bird that twitters near the window as I write, is as great as that of the angel whose trumpet-voice will summon from their sleep the myriads from the cemeteries of earth. Greatness is ultimate and absolute everywhere and in all! Great and greater are relative; they are naught. Wisdom and humility in charm of simplicity are the ornament of being. Nothing more despicable than a strut!

As a hearer, when another preached, his attitude and expression seemed as if it were the first deliverance of the message of the Word of Life he had ever known; and it was in an ingenuous wonderment that anyone could so wisely declare that he expressed his estimate of what a brother had delivered. This I remarked with surprise on occasion of what, to my ear, was preaching most beggarly. Later in life, in pondering such anomaly of intellectual manifestation, the solution of the problem suggested itself in this wise (be it considered, though, by some, otherwise than wise) that men are often listening to themselves think whilst fancying they are hearing discourse of another, and they credit the speaker with their own profound intellections and powerful mental movements when seeming to be listener; just as a trifling voice will vibrate deep-toned sounds as of distant roll of thunder through depths or heights of veited channels. In his own preaching, Harris appeared more in the attitude of making inquiry of his audience than of imparting instruction, and of enlisting them on his behalf by an unaffected attitude of dependence rather than appealing to them to endeavor obtainment of somewhat he had compassed. There was never the smell of the lamp on his words, though all were manifestly fruit of the finest culture. He owed largely to books, but it was as force of muscle and vigor of nerve in an athlete are attributable to richest nurture from food that appetite has known delicionsness of enjoyment in appropriating, and which by digestion and assimilation has been transmuted into flesh and fiber of his own manhood, productive of the impulsive power of his own life. However, by any percussion of voice or fetch of language, ventured exaggeration of a thought; never by the slightest affectation in tone of voice played a seeming in sentiment of solicitude for souls. His words required no pressure from volitional push upon them by any trick of emphasis, as they slid from his tongue into the scales of attentiveness. He had the faith and the fidelity in the veritableness of the truth they signified, just to leave them to gravitate proportioned to the ounce or pound or ton-weight belonging legitimately to them. Nor was there what anyone would term oratory—declamation—in his style of discouraging; nothing that had recitative, chime or tinkle. He was not precisely conversational, but with what was so evidently an unpurposed, unstudied tuning up of his whole organic, intellectual, spiritual and physical manhood by stimulus of the theme engaging him, his language let itself off as in liquid flow of rhythmic undulations, just sufficiently to engage attention to what he uttered, and not to the person of the speaker or to his manner. He did the greatest preaching I've ever heard, and all the greater from the obliviousness of the preacher to any thought of greatness in what he said. Suspicion that I am, in enthusiasm of an undying fealty to one enjoyed and admired in the blossom season of ministerial experience, painting an ideal rather than picturing an objective personality embodied and expressed in Walter Clopton Harris, can only be met by denial on my part of any doubt of its being short of the worth, worthiness, wealth and excellence of one of the rarest that ever compassed and prophesied among men. And as hazardous as the venture of implied criticism, in discount of not a little, he was all the more powerful in attractive, persuasive ministration because his confession and prophecy was separate from any profession.

He had been comrade and college-mate with F. M. Grace, whom he deemed the model of students and of truth seekers; regarding him in every way as unexceptional. When I felt fully that his affection for me was the equivalent of his admiration and esteem of grace, it was as if experience of graduation in the line of fellowship. Not seldom now when I've heard preaching, and go out from the congregation, I look up to the stars as I walk, and they are aglow with radiance that merely symbolizes that which is a gleam in the firmament of another realm to which the light of the life of my friend leads my footsteps.

I didn't realize how beggarly any attempted description of the altogether indefinable, unique, attractive and soul-engaging creature must inevitably be, until I essayed this writing, and I have rather attempted the task by saying what he was not than by declaration of what he was. He was the apotheosis of naturalness, unpretendingness and lovableness; such disarming moderation as find their illustration in the moonlight that reaches to the depth of the sea, and heaves the mighty bosom. All his conquests over the hearts he won, abidingly, were unpurposed, coming as naturally as operates the law of attraction in the realm of nature, for perforce of which are formed the marvels of symmetry and beauty that vary so enchantingly the charm of our living.

The last I saw of Harris was after his marriage to Mrs. Herndon (nee Inge) at their home in Eutaw, Ala., and as the wife and daughters would circle him, and he would discourse of the days in Pensacola, of "Sister Cottrell and Henry and Jennings, and the baby (Joe)" his memories of mine, seemed to be in solution as a sweetening in the cup of blessedness which had at last reached his lips. Never any children born to him! Never a sire! but veritably a father! No offspring; but daughters had he; for his whole being was the make up of what is a blending of paternal and maternal. He, many years ago, "fell on sleep!" His countenance was changed, and he sent away!

Cloverport, Ky.

Evangelists.

Dr. B. Carradine, of the St. Louis Conference, gives notice in the NEW ORLEANS ADVOCATE, of March 30, to this effect:

This will be my last year in the pastorate. God's call is upon me to become an evangelist. At the next meeting of the St. Louis Conference I shall sever a relation that has been tender, delightful and heaven-blest, and enter upon a new work for which Christ has been fitting me and to which he is now calling me. With the kindest feelings to those who differ with us, and a burning zeal for the glory of God and the salvation of souls and the prosperity of our Zion, we write."

We, too, feel that Christ has been fitting and is now calling upon us to protest against severing a relation that has been tender, delightful and heaven-blest. Suffer me to speak this once.

The Word of God plainly teaches and history has demonstrated that the Methodist itinerancy is the divinely appointed system for evangelizing and saving the world. It is a fact that no intelligent mind can deny, that by this system the moral and religious standard has been lifted higher and more good been done in less time in soul saving and quickening and vitalizing and spiritualizing the religious world than anything since Pentecost. And now just as the whole world is ready to concede to us this fact, there are some among us who would have us go back to a system that has operated as a sort of fifth wheel, unmanageable, and almost unprofitable to those who tested it. It is not only severing, but disturbing, and will inevitably destroy "a relation that has been tender, delightful and heaven-blessed."

Establish this modern system of evangelists in Methodism, and in less than a half century the lamentable story of pastors without churches and churches without pastors will be heard from Dan to Beersheba. The poor will no longer have the gospel preached to them by us. They say the times demand it; that the duties of the pastors are so varied and numerous that he can not be a soul winner. But how does any man called of God to preach the gospel to the lost, allow himself so entangled with anything that he can not be a soul winner?

Here lies the difficulty with our modern Methodism. We have prostituted this sacred and divinely appointed place (the itinerancy) to serve tables until we are shorn of our strength. This is why we are not the soul winners our fathers were. A hundred years ago a Methodist itinerant preacher was like a blazing comet, inspiring hope and insuring success wherever he went. Then the standard of ministerial success was to be a soul winner. Now it is to bring up the collections and run a hundred and one societies. Then the command was: "Go, and as ye go, preach." Now it is: Go, bring up the collections, run the societies, and if you can, preach. Then the preachers went out groaning under the weight of souls. Now they groan under the weight of finances and boards and societies.

Let the church untie the hands of her pastors, and let them give themselves wholly to the ministry of the world, and if they are called of God, they will be soul winners.

No, my brethren. It is not the office of evangelists we need. But somebody called of God to take the collections and run the side shows.

We would not be understood as being opposed to the collections on boards or societies of the church. They are every one of them just and right and good; but to run these is the work of a layman and necessary to develop in them the highest type of Christian manhood and womanhood.

To impose upon the pastor these things is more than he can do or hear and be a soul winner. These secularize him and his sacred place.

You hear me? Roll these burdens where they belong, and let the pastors to their Bibles and a throne of grace, and see if the Holy Ghost does not bring through them another Pentecost.

It is said the evangelist is a new man, and he can do and say things the pastor dare not do and say. Have we come to this? As watchmen upon the walls of Zion, are we incompetent? Have we not the wisdom? Are we afraid to warn the people? If we are called and sent of God, we alone are responsible.

I have a family of children. They sometimes need reproof and correction; am I not the only competent one to administer this? I love them more and understand them better than anyone else on earth. So in the household of faith, if the pastor is what he should be, he alone is competent to administer to his children.

If we, as pastors, are like some fathers—too busy to look after the training of the children, and are kinder wet-nursing them along, it is time to leave off the business and save the children.

The Methodist itinerancy is indeed the true apostolic evangelistic system as we understand it, and it can not be improved. Only unload it and again it will be like fire in stubble.

W. S. LAGRONE.

That Sabbath Resolution.

THE "NON SEQUITURS" OF REV. R. J. JONES.

They were a surprise, and the more they were considered the greater the surprise became. I will admit No. 1, but No. 2 has serious objections. This I will quote, that he be not misrepresented: "It does not follow, because the report of a committee is adopted without a dissenting voice, that every member of the Conference is pledged to this view of the subject."

Does he mean to say that the minority of a deliberative body is not pledged to the acts of the majority? There is no other construction that I can put upon his language. I will admit that the majority of a body may pass acts that might be objectionable to the minority, that in their views the minority might not agree with the majority, yet, according to our theory of government, civil and parliamentary, and that also of the Methodist Church, that each individual of the minority is as much bound to the acts of the majority as any one or all of the majority. If this be not true, then there is no power known whereby any deliberative body, whether civil or religious, can be made binding. The brother is certainly in error. Every member of his Conference is pledged to "that Sabbath resolution," whether silent at its passage or not. It appears rather strange in a member of a Conference to remain silent at the passage of an act and long after to rise up and say he is not pledged to it, and especially upon the ground of not opposing it at its passage. Then was his time to show his opposition; it is now too late. The obligation is certainly now binding upon him to observe it. It looks a little strange in a minister of the gospel to put up a plea—it, at least, bears that construction—of opposition to a resolution of his Conference in endeavoring to enforce a faithful observance of the Sabbath. If he was opposed to it, and remained silent at the time of its passage, it would certainly now, from one of his standing, appear better to remain silent than to open the way or offer an excuse to the worldly-minded to gratify their insatiable desires. "Adopted without a dissenting voice," and not pledged to it! A strange position, indeed, for a minister of the gospel to take! Indeed, I am astonished! What is there about his Conference binding upon him? Let him show his authority for his position. I will pass to No. 4, and briefly notice that also. It is as follows: "It does not follow, because it is wrong to go to Conference on Sunday, that it is wrong to go anywhere else on Sunday if we use the Sabbath trains, though not in cases of necessity." Let us sum his position as expressed in the foregoing words. He admits it is wrong to go to Conference on Sunday. Again admits that it is not wrong to use the Sabbath trains to go anywhere else on Sunday, though not in cases of necessity. How does he harmonize the two positions? I can not see how or where he begins to draw the line as to where the harm begins in the one case, and where it ceases or fails to be in effect in the other. It is certainly a hair-splitting arrangement. It is wrong for whom to go to Conference on Sunday, the minister or layman? If wrong for one, it is certainly wrong for the other. If it is wrong to go to a religious gathering, or a body assembled for religious purposes on Sunday, I would like for him to show another instance outside of necessity in which traveling on Sunday would be harmless. He certainly will not say that it is no harm to use the Sabbath trains for purposes of business or pleasure. He certainly has expressed his views so broad upon the subject of the observance of the Sabbath that the most worldly-minded member of the church is justified in quoting him, and saying that Bro. R. J. Jones says, "It is no harm to ride on the Sunday trains, although not in cases of necessity." A position that many of the most irreligious of the church will rejoice he has taken. The error in this instance is of a much graver character than the one formerly noticed, in that it has a direct bearing upon the vital piety of the church. It is hoped that Bro. Jones has some way of explaining himself out of this dilemma that no evils may follow what must be considered a very serious position.

J. W. MCNIEL.

Local Option Legalizes the Liquor Traffic.

There are many readers of the ADVOCATE that do not have access to prohibition literature, and from lack of the information it supplies are liable to form wrong conclusions as to the *rightness* of local option. I desire to contribute something that may help to a better understanding of the question at issue between prohibitionists and the advocates of local option. Local option is rendered plausible by appealing to the common, popular American sentiment of majority rule. The political, scheming opponents of prohibition get credit for great liberality by conceding to the voters of each municipality, supervisor's district, or county, the right of voting for or against the sale of whisky. To this plan we may urge the objection that it does not settle the question except for a limited time—two years in Mississippi. At the expiration of this time the contest may be renewed and verdict reversed by a resort, on the part of unscrupulous dealers and imbibers, to unfair and dishonorable, not to say dishonest, means. Experience and observation show that the saloon advocates are a conscienceless set that will not hesitate to purchase votes, or do anything else that promises success. But, besides laboring under the disadvantages of instability and uncertainty, local option may be charged with debauching the public conscience. There are some voters (in some places a great many) that have no higher moral standard than the civil law and the public sentiment that stands behind it. They class see no moral wrong in the sale of alcoholic drinks, if authorized by a majority vote of the people. Their standard is a variable one—now authorizing, and then condemning; here allowing, and then forbidding. Local option is tacit admission of the *rightness* of the thing allowed. That class of voters that take the civil law as authority in the domain of morals see no wrong in the sale of intoxicants except it be a violation of civil law, and only because of such violation, and not at all because it is a sin against God and an injury to his rational creatures. I charge upon local option a tendency to create this false standard, and to strengthen and confirm it in those in whom it has already gained a footing. This charge, if sustained, ought to unite all temperance reformers solidly against it. Instead of educating public sentiment in favor of prohibition, it is actually arraying the people against it by making them willing to accept local option in its stead. It will be impossible to arouse enthusiasm among the masses who have already been made to believe that local option is right, and, therefore, best. It is vain to appeal to conscience when it has already been fatally drugged by the deadly narcotic—local option.

Local option has had the effect of disbanding the noble army of temperance reformers, and turning the members loose to wage war against the rum power in guerilla fashion. If all temperance workers had concentrated their efforts to securing constitutional prohibition, persistently refusing anything less, we should have, ere this, triumphed in more than half the States of the Union. A weak compromise loses to the friends of the temperance reform the force of the moral argument, and gives to its enemies the sanctions of law. The traffic is legalized and made respectable, by which it takes on a new lease of life. Displaying the inconsistency of local option from a moral standpoint may receive attention in a future article.

D. G. W. ELLIS.

Another Missionary.

Rev. Benjamin S. Rayner, for some years a member of the North Mississippi Conference, is on his way to Nashville to complete arrangements to sail to Japan as a missionary. He feels specially called to this work and is thoroughly consecrated to it. He is going at his own expense, not having asked the church or the Board of Missions to assist him. His going, however, is heartily endorsed by the Conference which he leaves and by the Board of Missions.

A part of his plan is to put as many Bibles and Testaments in the Japanese language into the hands of the Japanese as possible. He will write the name and address of the party who contributes the book in it, and under this stamp the request, In case of conversion or special benefits, write the person who gave the book. The book will be carefully and prayerfully delivered. He requests all who contribute Bibles and Testaments to pray that God may direct him to place them in proper hands, also to continue to pray earnestly for the conversion of parties to whom delivered. His record will show both the giver and receiver of each book.

His plan so readily commends itself to the people that wherever he has gone and made it known they have heartily responded. Through him you can put a Bible in the hand of a heathen, with your name and address in it and request to notify you of benefits received. What a privilege! Sixty cents will pay for a Bible and twenty cents will pay for a Testament. There will be no additional expense. If you desire to engage in this personal work, send the amount to J. B. Holt, treasurer Board of Missions, Nashville, Tenn., or hand it to your presiding elder, or send it to me,

B. S. RAYNER.

Morton, Miss.

One Sufficient "Sequitur."

To the brother who has so industriously sought out and wrought out "non *sequiturs*" we submit the following both loyal and logical:

The Author of life and salvation has a right to dictate our conduct. He has said, "Remember the Sabbath day to keep it holy." Running trains on the Sabbath desecrates the day, and deprives thousands of rest and spiritual improvement. All who use them encourage this evil. It is the duty of all ministers to discourage evil of every kind (especially that most common) practiced) both by word and example.

Fraternally, J. P. DRAKE.

The heart of man is his worst part before he be regenerated, and the best afterwards. It is the seat of principles and the foundation of affections. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it. The keeping of the heart is a work that is never done till life is ended. Heart-neglect is a leak in the bottom: no heavenly influence, however rich, abide in that soul. The mind is to the heart, as the door to the house: what comes into the heart, comes in through the understanding, and truths sometimes go no further than the entry, and never penetrate to the heart.—*Flavel.*

SUNDAY-SCHOOL LESSON.—May 14, 1893.

PREPARED BY REV. A. F. WATKINS.

Fruits of Wisdom.
(Prov. xii, 1-15.)

GOLDEN TEXT.—"The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Prov. xi, 30.)

CENTRAL THOUGHT.—The Wisdom of Righteousness, and the Folly of Wickedness.

HOME READINGS.

Sunday (May 7)—Fruits of Wisdom. (Prov. xii, 1-9.)
Monday—Fruits of Wisdom. (Prov. xii, 10-20.)
Tuesday—Fruits of Wisdom. (Prov. xii, 21-28.)
Wednesday—Excellency of Wisdom. (Prov. viii, 1-11.)
Thursday—The Fear of the Lord. (Prov. viii, 12-22.)
Friday—Wisdom's Invitation. (Prov. ix, 1-12.)
Saturday—Wisdom from Above. (James iii, 13-18.)

INTRODUCTORY.

Our lesson this week is taken from that part of the Book of Proverbs (chapters x-xxii, 16) which is supposed to be the most ancient portion, and to have been written and collected by Solomon. We find no longer the continuous discourse which marked the first nine chapters of the book, but instead a collection of disconnected sayings, or proverbs in the usual acceptation of that term. They are sometimes religious in character, but generally are merely prudential, and relate to ordinary business affairs. They form a valuable collection of wise maxims applicable to the affairs of every-day life, and are important in their bearing upon the formation of character and the guidance of conduct. They are worthy of their place in the inspired volume, and constitute the great store-house from which most of the wise sayings of the ages have been drawn. Many a character owes its sinewy strength, and many a life its marked success, to the homely teachings of this portion of the Bible. The proverbs are of practically uniform length, and consist, with scarcely a variation, of two lines, which usually form a contrast, though occasionally the second line repeats in varied form the truth stated in the first. Each proverb is complete and independent of those which go before or follow it, and would be unchanged in meaning if taken out of the connection in which it is found. Hence the lesson admits of no topical outline, and each verse must be considered by itself.

EXPLANATORY.

Ver. 1. A real love of knowledge is marked by a willingness to submit to the exercise of discipline, and the latter is loved as the means by which the former is attained. On the other hand, the man who resents reproof and rebels at correction is like the brute that resists the yoke and only submits to training when compelled to do so.

Ver. 2. Two men stand before God for judgment. The merit of the one is that he is good, of the other that he is shrewd. The former finds favor, and the latter is condemned. The word "wicked" does not belong in the text; the word is simply "devices." Goodness does not exclude shrewdness, nor does shrewdness exclude goodness. The lesson is, that goodness as a claim upon divine favor is always allowed, while the man whose only claim is that he is a man of devices will be condemned.

Ver. 3. There may be present and seeming prosperity in wickedness, but it can not last. It is in its very nature specious and transient; it lacks the elements of stability, for it is out of harmony with truth. Work that is ill done must be undone. There is only one way to establish anything so that it can not "be moved," and that is to establish it in accordance with the eternal principles of righteousness. Then and then only its root shall never be moved.

Ver. 4. We are not to understand what is ordinarily meant when we speak of "a chaste" woman, but rather an excellent—a worthy woman. Such a wife is a source of joy and pride to her husband, but one who lacks these qualities, "maketh ashamed," and is a source of hopeless mortification and suffering. The evil touches the very centers of life and sensibility, humiliation is complete and relief hopeless.

Ver. 5. The plans of the righteous are right, because from a sweet fountain sweet waters flow; the skill of the wicked is deceit, because from a bitter fountain flow bitter waters. The schemes of the wicked are unreliable, and one can not trust them; alas! he himself can not trust them, for they will fail him in the end.

Ver. 6. The probable meaning of this verse is that the words of the wicked are an ambush—or a snare—into which they will fall, while the prudent utterances of the upright man will save him from danger when threatened and vindicate him when accused.

Ver. 7. This verse contains a repetition of the lesson of verse 3. The storm that is coming will overthrow the works of wickedness; but the strong foundations of the righteous shall not be moved. The interesting study of the histories of families shows how strikingly the promise of God, that "the house of the righteous shall stand," has been fulfilled.

Ver. 8. A man is praised in proportion to the intelligence that he manifests, but a perverse man is despisable. "A part of the point of the proverb lies in the implication that the perverse man is not intelligent." (W. J. Beecher.)

Ver. 9. The lowly, humble man, whose modest wants are supplied and who has a servant to wait upon him, is better than the man who boasts noble ancestry and high connections and who is all the while on the verge of starvation. "Respectable mediocrity is better than boastful poverty." The man who has both pride and poverty is doubly afflicted. Such men are not infrequently seen.

Ver. 10. The righteous man is acquainted with and considerate of the wants of his beast; but in the heart of the wicked the very emotions of tenderness and mercy have become narrowed and hardened. How depraved the man whose pity is cruel!

Ver. 11. Industry offers a surer reward than the vain efforts to win bread without work. Better stay on the farm and work than loaf about town trying to find something easy to do. To follow vain persons and vain things shows a lack of sense.

Ver. 12. This verse is obscure; but the lesson meant to be taught is probably that while the wicked man is longing for the uncertain booty, which is the reward of evil designs, the prosperity of the righteous man is sure.

Ver. 13. The imprudent and ill-advised words of the wicked are a source of danger to him; but the man who is just in word and deed finds in his character safety and honor.

Ver. 14. For his words and works a good man shall be amply rewarded, an evil man justly punished. God will render to every man according to his works. (Romans ii, 6.)

Ver. 15. The fool imagines that he knows it all and forgets that he may be mistaken. "He that takes the advice of himself only always takes the advice of a fool." (Peloubet.) If he would only hearken unto counsel he would see his mistake and correct his error. "In the multitude of counsellors there is safety." (Prov. xi, 14.) A wise man will look through the eyes of others as well as his own.

PRACTICAL THOUGHTS.

1. Many a man, who would like to be wise, is unwilling to pay the price of wisdom. (Verse 1.)

2. Goodness is more valuable in God's sight than shrewdness. (Verse 2.)

3. Nothing is finally settled that is not righteously settled. (Verse 3.)

4. The only way to make a man's plans right is to make his heart right. (Verse 5.)

5. Perverseness is no sign of intelligence; a fool can be obstinate. (Verse 8.)

6. A modest competency is better than a proud heart and an empty pocketbook. (Verse 9.)

7. Righteousness exerts its influence in every direction. It changes the man's heart, and everything that he touches feels the change in the touch. (Verse 10.)

8. Short cuts to fortune generally end in failure and declare the folly of their victim. (Verse 11.)

9. One lie needs ten more lies to take care of it; the truth takes care of itself. (Verse 13.)

10. "The first step in knowledge is to know that we are ignorant." (Cecil.) (Verse 15.)

Christian Education in Louisiana.

NO. 1.—CENTENARY COLLEGE.

Louisiana bears the stigma of being behind many of her sister States in the vital matter of education. Her public school system is not good; her university is not as well equipped as it might be, and private enterprises in this direction have not generally flourished. Yet if all these had attained perfection, there would still be a responsibility on the church to supply the Christian training impracticable for the State. In fact, Louisiana needs to-day, more than anything else, *Christian* education from the standpoint of enlightened Protestantism.

Louisiana Methodism will, in all probability, soon have full possession of Centenary College—her only hope for training her own boys. Even now, with meagre patronage and inadequate endowment, Centenary is doing fine work. The plant is one of the best in the South; the surrounding scenery is poetry, inspiring in its beauty; the society of the place is elevating; the curriculum is as high and as thorough as any in the State, and the professors are of a high type of Christian manhood. The newly equipped gymnasium affords opportunity for physical culture, the mind is thoroughly trained in the class-room, and the moral and spiritual man cultivated through the agency of the Y. M. C. A. and the direct Christian influence of the faculty. The moral and religious tone of the present body of students is striking. No doubt, many of the boys of Louisiana would be under safer influences there than even at home under parental oversight. But whatever Centenary may be now, its future depends on the will of Louisiana Methodism. If through a desire to seek a more eligible site, we become half-hearted friends or even foes of the institution, we will do the cause of Christian education a lasting hurt. For it would be impossible, at least for some years, to raise up the equal of Centenary anywhere else in the State—equal, I mean, in prestige, atmosphere and social sympathy, which make up such a large part of college success. And we may well hesitate on the brink of a new college enterprise, with our eyes upon the four years' struggle of Mississippi Methodism for $50,000, and that under the most stimulating conditions, with a Bishop and an energetic agent in the lead, and with four times our constituency.

After all, Centenary is not so badly located. It is soon to be in full railroad connection by a tap, and will be as accessible, practically, as Baton Rouge, whither the sons of the State easily find their way. The fact is, our boys go elsewhere because our preachers are not enthusiastic about their own—their only such institution. They are not enthusiastic because they know so little about it. W. W. DRAKE.

To Whom It May Concern

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Chootaw Indian Mission.

FIRST RESPONSE TO APPEAL FOR AID TO BUY LANDS.

Rev. W. W. Cammack, Philadelphia, Miss.—

Dear Brother: I enclose you a post-office order for three dollars. In the March number of the *Missionary Reporter* I read your appeal, and it went direct to my heart, as all such appeals do, and I said after I had read it, "Lord, send me the work to earn three dollars for Bro. Cammack." In a very few days a lady brought me a dress to make for three dollars. When she had gone I thanked the Lord for his goodness to me in answering my prayer so soon. It goes with an earnest prayer that it will bring forth fruit for the Master. I would send more if I had it. The condition of the Indians lies very near my heart, and I would be glad to do all I could for them.....

God bless you in your work, and make you the instrument of eternal good to many, many poor Indians.

YOUR SISTER IN THE WORK.

The writer of the foregoing letter never thought of its being made public, and hence her name is withheld; the letter is given because of its inspiring suggestiveness.

The $3 will pay for one acre of land just where it is needed for our Talla-Chuiak work. Will not others contribute the price of one, two, three, ten or twenty acres, and thus give permanency to our work among the Choctaws in Mississippi? Bro. Cammack can get 160 acres just where it is desirable to own it and to locate the mission colony. It can be bought for $400 cash, or $480 on three years' credit. Bro. Cammack purposes to give $10. Remittances should be made to Rev. A. D. Miller, Oak Ridge, Warren county, Miss., into whose hands not only the Annual Conference, but also God the Father (it seems), have committed the supervision of our work among the Choctaws.

T. L. MELLEN.

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Severe Sinking Pains

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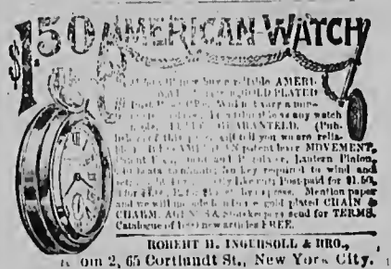

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Thursday, May 11, 1893.

Faithful in Office.

All officers of State, entrusted with the execution of law, can find a bravo and brilliant example of faithfulness in the conduct of Judge Chrisman in presence of a moh of White Caps in Brookhaven, Miss., last week. Several parties had been indicted for white-cappism and committed to jail without benefit of hail. Friends and sympathizers of the parties to the number of seventy-five, armed to the teeth, came into the town and surrounded the court-house and demanded the release of the jailed parties on bail. When terror reigned in almost every heart the brave Judge walked out and confronted the mob and told them plainly that their request would not be granted, and this while several pistols and Winchesters were leveled at him. During the parley, the citizens recovered their surprise and armed themselves to protect the court and jail, and Judge Chrisman boldly put himself at their head and drove the moh from the town. The towns along the railroad soon got news of the affair and began to send in reinforcements to the Judge and his brave band. Gov. Stone came down on the first train with forty stands of arms and ammunition. But there was no need. Judge Chrisman and his Brookhavenites had cleared the field. It was expected that the moh would return in larger force during the night, and good preparations were made to give them a hot reception, but they did not reappear.

On Monday those in jail were arraigned before the court, and to the surprise of everyhody six of them pleaded guilty, and were sentenced to the penitentiary for two years. The others were *nolle prosequied*.

The conduct of Judge Chrisman on this occasion is worthy of all praise. It shows what one determined spirit can do to defeat lawlessness. One such man in public office is worth a thousand vacillating officials. Here is a shining example of faithfulness in office; and may the number increase all over the land!

The Revival Services.

At Carondelet Street Church the services continued during the whole of last week. The preaching by Bros. Sawyer, Walker, Board and LaPrade was earnest and much good resulted. The congregations have been good.

At Algiers Bro. John was assisted by Bro. Wynn, of Parker Chapel, and he reports the meeting as a successful one.

Last Sunday Bro. Sawyer began protracted services at Louisiana Avenue, and Bro. Wynn at Parker Chapel. Both these brethren report good meetings, and the prospects fair for success.

Bro. Frank Parker is spending this week with Bro. Drake at Crowley, La., helping in a protracted meeting there. So the good work is spreading, and the gospel, as of old, is proving itself "the power of God unto salvation."

Spiritual Power.

The mission of the church is a spiritual mission. Whatever work she does on temporal lines is simply done as an aid to the accomplishment of her work in the spiritual realm. The salvation of men from sin is the main reason for the existence of the church, and her proper work is in saving men from sin. This work lying along the plane of spiritual things can only be accomplished by the employment of spiritual forces. Spiritual power is the only effective force on this plane. Men are spiritual beings, and they have been affected disastrously in their spirits by the presence and power of sin. The only remedy for that disaster is the spirit of Christ operating upon them through his divine and all-powerful truth.

The world had tried other things for this disaster until its heart had grown sick and tired of the wearisome failure. Poets sang their sweetest songs, orators gave their sublimest eloquence, philosophers published their grandest systems, law makers proclaimed their wisest laws, and in spite of all the world grew worse and worse. Greece was resplendent with art which has never been excelled, Rome dealt out laws to the world; but the power to elevate man into the region of a pure spiritual life was found in neither. The cultivation of the intellectual powers and the training of the physical powers in each of these nations were carried to an extent which has never been surpassed; hut that cultivation and training served only to turn a stronger light upon the degradation and abject slavery in which the spiritual natures of Greeks and Romans were imprisoned. There is and can be no power in these things for the spiritual uplift of men.

The gospel system alone shows where this power may be obtained. It was explicitly pointed out when the Lord said to his disciples: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall he witnesses unto me to the uttermost part of the earth." This is but the New Testament emphasis upon an Old Testament truth: "Not hy might nor by power, but by my Spirit, saith the Lord." This is the only power that can do anything in the spiritual realm. Eloquence is nothing; poetry is powerless; philosophy is mere emptiness; art is a splendid failure in hringing salvation to lost souls. The gospel only "is the power of God unto salvation."

The Social Club Evil.

We once heard a Sunday-school teacher take up a good part of his hour for teaching in telling his class of hoys ahout club life and the evils which grow out of it. He was a man well informed, and knew what he was talking ahout and knew how to talk, and we thought he did a wise thing to spend much of his time that morning in warning the hoys on this subject. That the club is doing immense harm to our young men is the testimony that comes from all sides. We present our readers an article on this subject from the *Epworth Herald*, and ask them to read it carefully, and if they have any friends who are members of social cluhs to hand it to them, and ask them to read it, and pray that God's blessing may attend their reading of it.

Much has heon written ahout the evil influences of the social club. The deliverances of the religious press have been backed up by the hrave utterances of the pulpit. That the modern social cluh is a menace to the perpetuity of things pure and good in the community no one who has made investigation will deny. It is refreshing to read the frank statement of a prominent Chicago clubman about the destructive influenco of this institution. This gentleman, in a recent interview with a reporter of the Chicago *Inter-Ocean*, said, among other things:

"The fact is, I don't see where any club does much to improve the condition of humanity. I was thinking to-day whon I was coming home, that the four clubs that I holong to were doing mighty little good in the world. I am a member of the Chicago, Calumet, Union League and Washington Park Clubs. Now take the Chicago Club, for instanco. The first thing a man strikes when he goes in there is a bar. I've drunk whisky there, so you see I am not making any claim that I am a saint, hut I know a lot of men who are not nearly so good to their families nor so reliable in business now as they were bofore they joined the Chicago Club. Same way with the Calumet Cluh—burned down while I was away, and I suppose they will be rebuilding it soon, so that a lot of bachelors, who ought to be married and have a home, can have a pleasant place to live and spend their evenings drinking whisky."

This statement is remarkahle. It is a hearty and unsolicited ratification of the criticisms of the church, and a severe condemnation of the utter selfishness of the cluh in that it does nothing to lift up humanity.

The club is under condemnation hocause it is the foe of the church. The mission of the church is to save men from the very things into which the club seeks to engulf them. The church endeavors to encourage men to higher living, purer thinking, nohler doing, while the social club, on the other hand, does not stand as tho champion of any great cause, nor as the exponent of any ennohling idea. It caters to man's human side entirely and inovitahly; whether he wills or not, it pulls him down. Being so saturated with worldliness, it speedily benumhs the conscience against the things that are true, honest, just, pure, lovely, and of good report. To that extent it makes ineffeetive the work of the church.

Then the cluh is the sapper and miner of character. No baser sort of robbery can be perpetrated. There is not much left to a man when his character is gone. What does the average cluh care ahout the beautifying of individual character or the improvement of the condition of humanity? It does not appeal to men on that side. The estimate it places upon the best things is readily seen by the above testimony. Temptations are thrown open to men without apology. Even where there is no flagrant violation of the decalogue there is a belittling and ridiculing of things sacred. There is a disregard for moral principles that compels the habitue of the cluh to compromise with his self-respect and part company with his purest aspirations.

But it is in the home that the cluh causes greatest devastation. Thousands of desecrated firesides and neglected families are a grim, but mighty protest against the haneful institntion. The home is the holiest spot on earth. It is the mark of a higher civilization. It is the measure of our progress. Upon its preservation in all its purity the hope of the race depends. If it is worth anything, it is worth everything. Whatever directly or indirectly menaces its sanctity merits the swift condemnation of all in whom the thought of home awakens sweetest memories. There is something radically wrong with the young man who finds the club room more attractive than the sweetness and serenity of his own home and the companionship of his mother and sisters. Never can the insincere and artificial life of the club become a proper substitute for the home life with its holy memories, its wholesome atmosphere, and its sanctifying influences.

The social club is rapidly becoming an unmitigated evil. It is counting its victims hy the thousands. The duty of Christian young men is plain. If they were to cut loose utterly from this institution, it would speedily he classified in its proper category.

The frequency of heavy winds and cyclones is becoming alarming. Hardly a day passes hut some place is visited by a destructive storm. Last week the following-named places in Mississippi were struck: Sherman, Hickory Flats, Meridian, Na'ohez; and several points in Texas. The scientific folk have not yet been able to explain the whys and wherefores of these atmospheric disturhances. "There shall be signs in the earth."

Letter from Georgia.

The year 1893 is convention year in Macon. I can not now give the oxact figures, but I judge that not less than fifteen or twenty conventions of various sorts will be held here this year. One of these convocations I montioned in my last epistle—the General Assembly of the Southern Presbyterian Church. This will begin its session on the eighteenth. Another notable convention was held here last week—the State Convention of the W. C. T. U. There wore ahout eighty delegates in attendance. The reports from the local unions, as is usual, showed that in some localities vigorous and effective work is heing done hy the white ribhon army, while in other localities the word "stagnation" just describes the situation. I was very much impressed with the report from one union, the name of which has escaped me. It is located in the country, ten miles or more from any railroad, and in a poor, sparsely region. This union has held its meetings regularly once a month for nine years, weather or no weather. Through its instrumentality three hundred persons, male and female, have heen induced to sign the total abstinence pledge. Good work that! Would that all the unions in all the States would do as much! The remarkable success of this union is due to the efforts and the influence of one woman—Mrs. Crawford, a local preachor of the Mothodist persuasion. Of course, I do not use the term in its technical sense. She has no license to expound the gospel any more than had Wesley's helpers, Sarah Crosby, Mary Fletcher, Hester Ann Rogers, etc. But, license or no license, she is regarded as a very efficient dispenser of the Bread of Life. She is especially efficient in protracted meetings, many of which she attends in the regions roundahout her country home. Her education is quite limited, but she has native gifts of a very high order. Mrs. M. L. Wells was present and contrihuted much to the interest of the convention. I was invited to deliver an address at one of the night sessions. Of course I accepted. My theme was not prohihition, hut total ahstinence. I verily believe that at the present time the saloon is hardly a more fruitful source of evil than are the convivial customs of *bon ton* society. The saloon only carries on to completion the destructive work hegun in the home. The punch howl and the wine cup are in some localities among the most formidahle harriers to the progress of the gospel.

Macon has just completed a new belt line of electric railway. We have now very nearly twenty miles of electric railway, besides a short line in which horseflesh is the propelling power. I judge that no city of its size in the South can excel Macon in its street-car service. We are also to have in the near future the advantages that accrue from water transportation. Years ago there was a line of boats on the Ocmulgee that did a good business as far up as Macon. But for many years navigation has been suspended. By means of an appropriation from the United States government, the river has recently heen cleaned out, and now the good old times are to come hack again. A fine line of steamers will soon be in operation from here to Brunswick and Savannah.

The town of Dawson, in this State, and the region roundahout was visited last week with about the most destructive hail storm I ever heard of. Tho hail is said to have heen in places three feet deep. It lay on the ground for several days. The storm covered an area of many miles in extent. The farmers in that region are grappling with the prohlom of procuring a supply of cotton seed.

Nearly all the Methodist Churches of this city have hold meetings. More than a hundred and sixty accessions to the church have resulted from these meetings. W. C. BLACK.

Macon, Ga., May 4.

On the Wing.

Ellisville is the commercial center of South Mississippi. Situated on the main thoroughfares loading out into Simpson, Smith and Covington counties, surrounded hy miles of yellow pine, it looks into a joyful future and counts that passed successes are only an earnest of its future greatness. Handsome public buildings, large and well-equipped hotels, magnificent private residences and a continuous enlarging of its business blocks, tells at once of the energy, pluck and success of its people.

Nor are its people indifferent to their spiritual and mental needs. A large brick schoolhouse, with all the modern conveniences, graces the center of the city, while the churches are in easy reach of the entire population. The Baptists and Methodists are each of them preparing to huild hoth large and handsomer churches than those they now occupy.

Here we preached on Sunday, and here "the people came up to the help of the Lord, to the help of the Lord against the mighty." One hundred dollars was added to our endowment fund.

Now, while I rest, let me exhort the brethren. Look at this statement: 304 owe $5 each, $1,520; 163 owe $10 each, $1,630; 67 owe $12.50 each, $837.50; 95 owe $25 each, $2,375; 42 owe $50 each, $2,100; 10 owe $100 and over each, $1,200; 3 owe $2,000; a great company owe $1, more or less, $2,000. A total amount due of nearly $14,000.

If the 684 enumerated were to send in the amounts due hy them, we would have $12,000 nearly. Remember we need this day $2,500. Two young men said to me: "It is a shame; I won't put you off any longer, Wait a few minutes, I will horrow the money and pay my note." One of our Bishops, who is to give $5,000 to one of our colleges on June 1, said, "I will borrow the money, and pay np." A hrother wrote a few days ago, "I will try to borrow." Since then he has forwarded $20.

Brethren, pay up. If you can't do it without horrowing, then horrow and pay up. Two thousand five hundred dollars paid at this time secures $25,000 from Major Millsaps and completes our $100,000 endowment. We must not fail. We have thirty days now in which to do the work. Men and hrethren, help us just now. Keep the agent busy answering letters for the next ten days, and then come up to our commencement and enjoy the feast of good things which Dr. Murrah has prepared. Jackson Methodism throws wide her doors and says to every preacher, "Come." The railroads will give us reduced rates. The Jackson people will esteem it a privilege to entertain you. Then come to our commencement. Send your names to Dr. West or Rev. A. F. Watkins. They will seeure you homes.

JOHN W. CHAMBERS,
Agent.

Last Saturday we received the following dispatch from the Cincinnati *Evening Post:*

Cincinnati *Post* wires religious newspapers throughout United States, asking whether readers of those papers will be advised to stay away from Chicago, if Columhian Fair is opened Sunday. What will your paper do in this matter?

We regard the opening of the Fair on Sunday not only as a violation of God's law, hut as a breach of faith with the government, and we think Christian people can not consistently patronize a law-breaking association. If the Fair is opened on the Sabbath, we advise our people to stay away!

Missionary Debt—Mississippi Conference.

MERIDIAN DISTRICT.

Quitman, D. P Bradford, P. C. $19 25

Poco a poco is a saying current among Spanish-speaking people; and it is translated, "little by little;" but a more liberal translation is "just poking along!" And that is the way we seem to be doing in our efforts to pay off the missionary debt.

This is not to be applied to the Quitman brethren, however; for they had just paid up their quarterage in full, giving more than $200 to the "cyclone sufferers," although losing thousands of dollars' worth of property by the storms, and then determined to build a new house of worship to cost $1,500. It is their second payment on the debt.

SEASHORE DISTRICT.

Columbia circuit, M. H. Moore, P. C. $3 50

BROOKHAVEN DISTRICT.

Wesson, T. B. Holloman, P. C. ... $15 50
(This church has over 650 members who deny themselves less than three cents each!)

VICKSBURG DISTRICT.

Washington circuit, Locust Grove Sunday-school, per Mrs. W. C. Yeager $2 50

Sister Yeager writes: "The Locust Grove Sunday-school has raised this amount for the payment of the missionary debt, and send it with their prayers that the efforts being made towards liquidating the debt may be successful. This Sunday-school is training its young members to an interest in missionary work, the collection on the second Sunday in each month being devoted to missions." God bless that Sunday-school, the officers, the teachers, the scholars, all! May every Sunday-school in our Conference follow their good example!

T. L. MELLEN,
Miss. Conf. Solicitor.

The Vanderbilt Alumni University Fund Association.

An association known as the "Vanderbilt Alumni University Fund Association" has been organized at Nashville, Tenn., for the purpose of securing an endowment fund through subscriptions by alumni and former students of the University. The association was organized in 1892. It has already established a scholarship. Anyone who has been a student at the University can become a member by contributing to the fund.

A pamphlet setting forth the plans and purposes of the organization has been published, a copy of which will be sent to any alumnus or former student of the University on application to the secretary, Dr. C. L. Thornburg, Vanderbilt University.

The Alumni of Vanderbilt University.

SPECIAL REPORT OF THE EXECUTIVE COMMITTEE OF THE YEAR 1892-3.

Under the above title the Executive Committee of the Vanderbilt University Alumni Association have published a neat pamphlet of forty pages, which contains a resume of the most important proceedings of the association up to the present time. It includes also a list of the officers and members of the association and of alumni who have held positions in the University.

Any gradnate of the University can obtain a copy of the report by application to Dr. C. L. Thornburg, secretary of the Alumni Association, Vanderbilt University.

Help Needed.

One of our church-buildings on this circuit was completely destroyed by the terrible storm that passed through this county on April 19. We had just built a new house, and it soon would have been ready for us to worship in. Our members there, many of them, are in a helpless condition, and it looks like now that it will be impossible for them to rebuild this year. Any person who is in sympathy with them will do them a great kindness in assisting them to build a house to worship in.

Send your contributions to Mr. Thomas Hinton, Acona, Jasper county, Miss. Send by registered letter.

B. H. RAWLS, P. C.

Montrose, Miss., May 3, 1893.

Notice.

It is our purpose to organize a Mississippi Conference Parsonage and Home Mission Society, and all auxiliaries are earnestly requested to send delegates to Meridian during the District Conference, which will convene in East End Church, May 25. Bro. Mellen has kindly consented to give us Friday, the twenty-sixth, 9 A. M., to organize. Will each pastor please see that his charge is represented? District secretaries are expected to be present. Delegates and secretaries will please notify Mrs. I. N. Chatfield, or Rev. B. F. Lewis, Meridian.

Sisters, look to this. Our society depends upon our exertions, and we must organize now the opportunity is presented.

CLARA HORMON COPE,
Conf. Sec'y.

Paulding, Miss.

PERSONAL AND OTHERWISE.

We received the Bishop's appointments too late for insertion in this issue. We have room to state that Bishop Hargrove will hold North Mississippi Conference, in Columbus, Nov. 29, and that Bishop Key will hold Mississippi Conference, in Hazlehurst, Dec. and the Louisiana Conference, at Homer, Dec. 14. Why these two were appointed to begin on Thursday, instead of Wednesday, we do not know. We copy from slip sent us by Bishop Galloway.

On April 30 there were 1,041 convicts in the Louisiana Penitentiary.

President Cleveland is again crying out to be delivered from the office seekers.

The Secretary of War has approved the plans for the bridge over the river at this place.

It is said that 16,000 delegates are booked to attend the Christian Endeavor Convention at Montreal.

We have intelligence of the death of J. H. Adair, who was once a member of the Louisiana Conference.

Last week a cyclone swept over portions of Bienville and Natchitoches parishes, doing much damage.

Bay St. Louis, Miss., has a new public school building; and it is said to be the finest one in South Mississippi.

There was a tidal wave, four feet higher than usual, which washed the beach at Mississippi City last week.

Rev. D. Lawrence, of Boston, has been chosen successor to Bishop Brooks over the Massachusetts diocese.

Rev. Ellison Capers, a son of Bishop Capers, has been elected Assistant Bishop of the diocese of South Carolina.

Prohibition clubs have been organized at Morgan City and Berwick, La. Capt. J. N. Pharr is in the lead, of course.

Rev. C. M. Lyons, our popular pastor at Morgan City and Patterson, gave us an interesting half-hour's chat one day last week.

Rev. Dr. J. H. Alexander, for thirty-eight years pastor of the Presbyterian church in Kosciusko, Miss., has resigned that pastorate.

The *Christian Observer* (Louisville, Ky.), of April 26, had an extended and appreciative sketch of Rev. J. W. Lambuth, D. D., by Dr. H. C. Duhose.

The increase of members to the Wesleyan Methodist Church last year is reported as follows: Full members, 4,780; on trial, 4,476; in junior classes, 1,512.

Dartmouth College has received within the last year legacies amounting to $600,000. What amount by legacy did Southern college receive in the same time? Echo answers, "Time."

The rising waters in the great Mississippi are beginning to pester the minds of a good many. High water at the late a time is enough to create great anxiety and gloomy forebodings.

We are sorry to decline a cordial invitation to attend the anniversary exercises of E. A. Seminary at Arcadia, La. President Smith has our best wishes for a successful close of the year.

We understand that our church at Pleasant Grove, on the Heidelburg circuit, was blown to pieces during the late cyclone. We hope our brethren there will be able to reconstruct it as soon as possible.

The Methodist Bible Institute and Summer School will hold its first session at the Seashore Camp Grounds, beginning July 26. A good program will be provided. We trust our people and preachers will attend.

Alas! the good old customs are fast passing away. To the infinite disappointment of the children, and of a number of old people too, the time-honored custom of "lagniappe" has passed out in the Crescent City.

Bro. J. W. Malone confesses his delinquency in the fact, that in his report of the Sardis District Conference, he failed to note that Dr. J. D. Cameron preached "a strong, able, gospel sermon." "Honor to whom honor."

Dr. Lafferty, the stenographer to the Virginia Senate, has given the Congressional system of shorthand in a series of simple, witty, chatty talks; each illustrated. You learn it while you laugh. 65 pages. Price, 50 cents. Address him, Richmond, Va.

The introduction of politics into the British Woman's Temperance Association has caused quite a flutter. Lady Somerset, at the recent meeting, was re-elected president by a majority of seven votes out of 345, whereupon those opposed to her withdrew from the meeting. The opposition delegates numbered 138.

Judge Chrisman, of Mississippi, is becoming a real terror to evil doers. His charges to the grand juries where he holds court have the ring of a spirit determined to execute all the law with impartiality. If he could be multiplied and go over Mississippi and Louisiana, what a boon such multiplication would be to the country!

Meridian District Conference

will convene in East End Church, Meridian, Thursday, May 25, at 9 o'clock A. M. Bishop Haygood has promised to preside. The opening sermon will be preached by the Rev. D. G. W. Ellis. A full attendance of all members and delegates is urgently requested and expected. A cordial welcome and hospitable entertainment await them. The preachers will prepare reports according to printed form furnished, and will see that the recording stewards have the Quarterly Conference Record Books present for examination according to Book of Discipline. T. L. MELLEN, P. E.

Notices.

Any persons who have furniture, old or new, bedding, bed clothes, or other articles necessary for house furnishing, and of which they wish to make a charitable disposition, can put it where it will do the most good by sending it to the "Rescue Mission," or by communicating with its managers, who may be addressed, "Rescue Mission, 42 Basin street." If you can help in this way, be prompt.

J. M. BEARD.

I desire to engage in revival work during the Summer season. Will go wherever my services are desired.

Those who may wish my aid will please address me at Walnut Grove, Miss. E. L. RAWLS.

Algiers, La.

Our meeting, begun last Sabbath by Dr. Carter, our presiding elder, and continued through the week, was productive of much good. The attendance was fine, and the large congregation heard the Word with interest. Most all who attended were revived and benefited. My thanks are due Drs. Carter and Walker and Bro. R. H. Wynn for efficient aid. Bro. Wynn was with me all the week, and the people took greatly to him. He did us good. Praise God.

H. S. JOHNS.

May 6, 1893.

Lack of vitality and color-matter in the hulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

Warning.

To the Ministers of All Denominations in Mississippi and Louisiana:

I wish to give notice that a young man, giving his name as R. N. Mosely, is going from town to town, telling the preachers that his mother is dying at some given place, and he needs from one to two dollars to carry him to her dying bed. He got $1.50 from me, and went immediately to Canton and robbed our pastor, Rev. L. S. Jones, and the Presbyterian pastor also in same way.

R. D. NORSWORTHY.

Crystal Springs, Miss., May 6, 1893.

Don't become constipated. Take BEECHAM'S PILLS.

It is proposed now to call the "higher critics" "the J. and J. critics," in allusion to Jannes and Jambres who withstood Moses.

Notice.

The fourteenth annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held at Newton, Miss., beginning on Friday before the fourth Sunday in June. The first business will open at 9:30, on Friday morning, June 23. The Executive Committee will meet on Thursday evening, June 22, at 4:30.

ADDIE V. MARSHALL, Pres.
MRS. C. W. COCHRANE, Rec. Sec.

An exchange has this:

The monster Krupp cannon brought as part of the German exhibit is now in place in the Fair grounds. The gun proper weighs 135 tons, is fifty-seven feet long, has a muzzle diameter of over sixteen inches, cost $250,000, and can throw 2,300 pounds of metal sixteen miles. It is, indeed, a wonderful weapon whose every discharge costs $1,100.

Shorthand.

There is wide demand for stenographers. Dr. Lafferty, of Richmond, Va. (for years the official stenographer to the Virginia Senate), has made the learning of the Congressional system of shorthand an amusement, by a series of witty, lucid, complete lectures, profusely illustrated. We have his volume ("A Vest Pocket Primer") easily slipped into the memory, and a hip pocket.

Mail him fifty cents, Richmond, Va.

To have a thing handy to use is as good as to have it good; but to have it good and handy both, is to have it used. There is grease enough in the world, and yet harness and shoes get shabby and old, and wear out in half their time for want of it.

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" Glove Solitaires.	" Ink Stands.
" Chatelaines.	" Blotters.
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Engraving. Die Stamping.	Holland Fountain Pens.

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Knickerbocker Nuggets.	Oliver Wendell Holmes, half-calf.
Poets in fine bindings.	Chambers' Cyclopedia, in half morocco.
Shakespeare, in full calf.	Webster's New International Dictionary indexed, full sheep.
Wordsworth, in best English cloth.	Donald G Mitchell's Works, half-calf.
Tennyson, in half-calf.	Famous Women of French Court, half-calf.
Ben Hur, Garfield edition.	Motley's Works, full cloth.
Cathedrals and Abbeys in England and Ireland.	Prescott's Complete Works, half-calf.
Camelot Series, full levant.	Hawthorn's Complete Works, half-calf.
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The size of each of the volumes is 12mo., 7½ x 5½. About eight thousand pages are contained in the series (19 volumes), and copious indices to texts, titles, and topics, are found in the books.

Spurgeon's sermons are of great value to all denominations. They are read wherever the English language is spoken. They have been translated into many languages and are popular throughout the world. In this country alone, we are told by Mr. Spurgeon, in the preface to one of his volumes of sermons, in 1859, over thirty years ago, more than one hundred and fifty thousand volumes of his sermons had been sold. It has been well written: "It is hardly an exaggeration to say that Spurgeon's parish has been the whole English-speaking world. Besides the myriads who have heard him in his own great Tabernacle in London, and the millions in many lands who have read his sermons, his name almost from the very beginning of his ministry has been a household word everywhere familiar and everywhere standing for one who gloried in this, that it was given him to proclaim the good news of the salvation through Christ. Kingdoms might wax and wane, revolutions might come and go, speculative theories might succeed each other in brilliant succession, yet the constant factors—human nature and the redeeming grace through Jesus Christ—remained the same."

No family library, no church worker, or Christian layman should be without a set of these remarkable and invaluable sermons.

James McCosh, D.D., ex-President of Princeton College, says: "Sound in faith and at the same time eminently practical and searching . . . clear and picturesque . . . full of lively illustrations, and faithful throughout."

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The Congregationalist: "Full of the true spirit of Christ. No man since Paul could say with more emphasis than could Mr. Spurgeon, 'I believed, therefore did I speak.'"

President Andrews, of Brown University: "No preacher since the Apostle John has maintained himself in genuine pulpit power so long."

New York Observer: "Out of the fulness of the heart, his mouth poured forth treasures of wisdom, even the wisdom of God."

The Religious Telescope, Dayton, Ohio: "A wonderful spiritual insight of the truth of God's word and its special adaptation to the needs of the race."

The Christian Advocate (Meth. Epis.), New York: "He spoke as one having authority, not original, but derived from God. Every tone implied a consciousness that he was an apostle of Jesus Christ, placed there by Him, and speaking in His name."

The Churchman (Prot. Epis.), New York: "This century has not heard a voice raised for Christ with so complete a mastery of language, thought, and language as was exhibited by Spurgeon."

The Christian Intelligencer, New York: "The Gospel preached by Mr. Spurgeon was the power of God unto salvation."

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HOME CIRCLE.

FLOWERS.

Your voiceless lips, oh, flowers, are living preachers,
Each cup a pulpit, and each leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

Floral apostles that, in dewy splendor,
Weep without woe, and blush without crime,"
Oh, may I deeply learn, and ne'er surrender,
Your lore sublime.

"Thou wert not, Solomon, in all thy glory,
Arrayed," the lilies cry, "in robes like ours;
How vain your grandeur! Ah, how transitory
Are human flowers."

In the sweet-scented pictures, heavenly artist!
With which thou paintest nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all.

—*Selected.*

Episcopal Methodism at the Forks of the Road.

Episcopal Methodism in America is at the forks of the road. The one leads to Congregationalism, the other back into the old path trod by our fathers. Or, it might be better to change the figure, and say that we are drifting into Congregationalism unless with fixed purpose and steady hand the ship is steered back into the old channel. As yet, the infringement of the letter and spirit of the compact by which the ministry and membership of Episcopal Methodism, for the glory of God and the good of the church, delegated to constituted authority, the distribution of ministerial labor, is confined to a comparatively few wealthy city churches. But, the number steadily increases. Precedent opens the way for repetition. The precious begets a spirit of restlessness that grows on the congregations thus humored, and it becomes harder and still harder to satisfy them. They seem to know very well what they do not want, but they are not agreed as to what they do want. Thus they incur all the disadvantages of out-and-out Congregationalism without its safeguards and compensations. It is a hybrid growth, sickly, misshapen. It is the contact, but not the cohesion, of opposing elements.

All must see that this is a state of things that can not last. Episcopal Methodism can not move on two distinct and opposing lines at the same time. It can not have one system for strong and rich churches, and another for the poorer and weaker ones. Already are heard the muttered thunders of a coming storm.

The license allowed to a few rich and exacting churches in the choice of pastors has developed a tendency toward the creation of an exceptional class of preachers who are their logical and inevitable correlatives. And it is an anomalous feature of the situation that in some of our Conferences it is assumed that men under whose ministry the leading churches have been brought to their present positions of prominence and power are incompetent to exercise the functions of the pastorate in behalf of the very persons they have brought into the fellowship of the church. Complaints with the demands of these unreasonable churches wheis and makes insatiable the appetite it is sought thus to appease. Faithful and capable men are put under the critical microscope, subjected to the cruel knife of the vivisectionist. The search is for the ideal pastor who has no existence save in the loose imaginations and impossible demands of official boards who seem to think that a "transfer" can somehow transform respectable mediocrity into the most brilliant genius, and change a commonplace preacher into a pulpit star of the first magnitude.

Do any ask for proofs of these statements? Are they not written in the chronicles of the "cabinets" of the Bishops and presiding elders, North, South, East and West? The perplexities of the *episkopoi*, the negotiations between the high contracting parties attending Conference sessions and ignoring the regular channels of information and suggestion, the heart-burnings of over-slaughed brethren, the disappointments and disasters that have resulted from these anti-Episcopal Methodist doings—what observer of current events, what participant in the administration of our ecclesiastical affairs, needs to be told of these things?

The church press has not been altogether silent, now and then uttering a warning growl, or perpetrating satires half-earnest and half-humorous concerning the so-called "girraffes" who feed in the high stalls of the favored charges, and from time to time dealing heavy blows direct against this growing evil. Most worthy men in our ministry, not ambitious or unduly sensitive, wincing under implied disparagement, have had to resist a conscious tendency to dissatisfaction and discouragement.

A concession and a confession may be admitted at this point. Preachers who had expressed much virtuous indignation because "transfers" were called to take the chief places for which they considered themselves eligible and to which they were looking in their own Conferences, have been known to exhibit the utmost alacrity in accepting the chief places in other Conferences over the heads of brother ministers not inferior to themselves in their qualifications and claims. But such inconsistencies do not invalidate the principles involved. Decency would dictate that these men should remain modestly silent, or at least keep within reasonable limits in the expression of their displeasure when preachers are transferred from other Conferences to take positions similar to those they themselves would be ready to accept in others. The weakness of our poor human nature is seen in the fact that a discontented grumbler in his own Conference has become a smiling incumbent of a chief appointment in another. Yet, making all proper concessions as to the bearing of such a fact as this, and allowing due discount for the weaknesses of human nature that will manifest themselves under this or any other system of ministerial supply, our problem is before us.

The choice must be made between the present drift in the direction of Congregationalism or a speedy return to the spirit and practice of our fathers. If we do not of purpose soon settle the question as it should be settled, it will settle itself by a process that will first distract and then destroy the most efficient ecclesiastical polity that has been known in the history of the Christian Church. But can the evil now be checked? Is it not now too late to turn the tide? Let four millions of living Episcopal Methodists answer.

It is not too late. We have had just enough experience of the wrong to make us wish to return to the right way of our fathers. We are warned, but not ruined. We have only to will it, and the evil ceases. That is to say, let both parties to the compact, the ministry and the laity, maintain good faith. Let the transfer power be so exercised as to conserve a genuine connectionalism; let the Bishops, backed by their constitutional advisers, the presiding elders, and supported by the membership of the church, refuse to ratify extra-constitutional contracts, thus discouraging the growth of place-hunting preachers on the one hand and pragmatic pastoral charges on the other; let there be one law for all alike.

Possibly there might be some loss to the church in effecting this reform. A few pastoral charges, puffed up with the conceit of their own importance, might be tempted to split off into independentism, or to seek congenial association among our kind neighbors who are always ready to open their doors for the admission of dissatisfied Methodists. But in the end such losses would prove to be gains. The members thus lossed would go out from us because they are not of us. The preachers who would leave the church on this account would be such as could well be spared. With the return of the church to the letter and spirit of the law with regard to the distribution of ministerial labor would come a nobler heroism, a truer spirit of self-sacrifice, a deeper spirituality, and such increase of aggressive power as would start the church on a fresh career of conquest. The Lord's poor, the Lord's middle class, and the Lord's rich who are also rich in faith, would stay with us in happy fellowship in the church of their choice and their love. From the ranks of our ministry we would lose no man who is a worthy successor of the men who laid the foundations of Episcopal Methodism in prayer and toil and self-sacrifice and labors abundant.

Of what is borne in upon me in relation to this question this is the sum:

1. Episcopal Methodism in America is at a pivotal point in its history, and must now choose this way or that.

2. The evil that threatens its integrity and its ruin has gone far enough to disclose the peril, but not too far for recovery.

3. As it is purely a question of ecclesiastical administration, the remedy is within easy reach, and may be applied at once. With sufficient courage in the administrators there will be found sufficient loyalty in the membership to arrest the evil and to make the reform both thorough and abiding.

4. As God hath so wondrously blessed this form of Methodism, the reform demanded is worth all it will cost to all concerned, and should be inaugurated now with purpose of heart. Then let the word go forth, and let all good Episcopal Methodists say, Amen!—Bishop O. P. Fitzgerald, in *Zion's Herald.*

Wasted Lives.

Traveling over the vast plains of the south and west, one is profoundly impressed with the enormous quantity of valuable land of the most fertile and productive kind, and able to sustain tens of millions of human beings, and yet utterly barren and waste—simply from the want of water. The rain rarely falls on these desert wastes, and no springs flow through the arid plains; but here and there we come to a little oasis in the desert, where the fields are green, and the fruit trees of every kind hang heavily laden with the rich clusters of the orchard and the vine.

What is it causes the difference? The soil is just the same. Experts tell us that this desert land is the richest in the world. The secret is simply this: The oasis is watered, the desert is dry; and yet there are streams within immediate reach of all these wastes. The only thing that is necessary is to bring the water from the neighboring mountains and irrigate the plains, and then the desert will blossom as the rose.

How like all this are many human lives! They have all the possibilities of highest usefulness and blessing, and yet they are empty and vain, bearing only the thorns and weeds, and sometimes the wild flowers and the fruits of the wilderness.

All that they need to develop the hidden possibilities is the water of life, the floods and fountains of the Holy Ghost to pour into their emptiness and quicken into life all the capacities of their being, and they, too, will become gardens of spiritual freshness and fruitfulness. And for them also the fountains are near at hand. The hills of God lie hard by, and they are full of living fountains, which the hand of faith may bring in irrigating streams through every part of their lives.

Every human being is simply a great possibility, worthless without God and incomplete without the Holy Spirit; but filled with him, the commonest, the meanest, and most wrecked and wasted existence may be reclaimed, like the oasis from the burning desert, and like it may be transformed into a paradise of beauty and blessing.—*The Christian Alliance.*

Life was given for noble purposes, and, therefore, we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love.—*Collier.*

OUR YOUNG PEOPLE.

HEAVEN.

A TRUE INCIDENT.

BY WILLIS BOYD ALLEN.

The lesson hour was nearly past
When I asked of my scholars seven,
"Now tell me, each one, please, in turn,
What sort of a place is heaven?"

"Oh, meadows, flowers and lovely trees!"
Cried poor little North-street Kitty;
While Dorothy, fresh from country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted the loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led the Easter anthem choir—
"In heaven they're always singing."

To Esther, clad in richest furs,
'Twas a place for "out-door playing;"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk-bell rang. But one child left—
My sober, thoughtful Florry;
"Why, heaven just seems to me a place—
A place where you're never sorry."

—*Sunday-School Times.*

In Japan

ATTENDING SERVICE.

In the preceding letter you walked with me to Sunday morning breakfast. Now, if you wish, you may imagine yourself attending service with the little congregation of believers. It is a dwelling-house rented until a church can be built. You might not distinguish it from the other houses of the street save for the perpendicular sign-board, with MATSUYAMA METHODIST CHURCH written on it in Japanese. From the street you may catch hold of the little door, slide it back, and enter. The few square feet of earth inside are almost covered with shoes, and your own must be doffed. Sliding back another doorway, and stepping up, it is in order for you to make salutations to all present. If the service has already begun, you may reserve the bowing until the close. At some places the services are more generally attended, but here none are apt to be found except believers and earnest seekers. These will bow their heads in prayer both just after taking seats and just before leaving them. Any of the believers will pray in public if called upon. They expect nothing else. One young man's tongue was very stammering last Fall when he became a probationer, but eloquence shows itself in his prayer now sometimes.

In all Japanese audiences some heads are apt to be bowed as in deep meditation. Some say that this shows respect to the speaker, as if the words move the heart and cause deep thought; others say it is because the speaker's words do not interest, and again it is said that, since the Japanese have been accustomed to sit on their feet, this bowing position is natural to them at all times, whether on the mat or a bench.

HENRY G. HAWKINS.

Matsuyama, March 4, 1893.

MR. EDITOR: With your kind permission, I will say a few words to the young readers of the ADVOCATE. I am a reader of your dear, good paper, and wish to express my appreciation by introducing myself to the "Young Folk's column." Well now, cousins, I am a farmer boy and enjoy the occupation very much. I live in the country and fancy country life. But we should and can make bright the home whether we live a country or city life. How important is home? and how many neglect it? How many of the cousins can say they have bright, cheerful homes? Think of the many gloomy, disagreeable homes in the country. Look at the many families that are divided against their respective homes, each member being for his or her own good pleasure. Cousins, let's put in and improve our home circle, for I think that is so important and sacred. Sunshine is what we want. Kind words and acts are what we must have. We must deny ourselves. Cousins, what is life, if we live not for others, rather than our own good pleasure? Now, boys, I make a move that we make a shining mark along this line. Who will second it? I would be very glad to hear from my friend, Mrs. L. C. Sadler. I have two brothers she named, and I think so much of her. Cousine, do you enjoy writing? I fancy writing best in the world. Now, I will express my every good wish, and solicit your prayers.

Your sincere friend, J. A. GLOVER.

Black Hawk, Miss.

MR. EDITOR: As this is the second time that I ever attempted to write to the dear old ADVOCATE, I hope that these few lines will not find their way to the waste basket, and that I may see them again in print. We have reorganized our Sunday-school at old Brooklyn Church again this Spring, but it is moving off very slow at the present time; but we hope and trust to God that we may have a better school in the future. Bro. T. M. Bennett is our superintendant this year. We have preaching at Brooklyn twice a month. Bro. P. Burkett is our pastor this year, and I love him very much, and he is not only loved by the writer; he is loved by all. Our next quarterly meeting will convene at Brooklyn, which will embrace the first Sunday in June. Elder White is to be with us then, and we hope that we will have a glorious time. I will bring my letter to a close by asking the little cousins, Where is the word "grieved" found in the New Testament?

Your little friend, J. L. ANDERS.

Brooklyn, La.

MR. EDITOR: This is my first letter to the ADVOCATE. My uncle takes your dear paper, and I like to read it very much. I am going to school now, but it will be out April 27. My teacher's name is Miss Blanche Brooks. I like her very much; she is so kind. Our pastor's name is Bro. J. L. Buling; he is a splendid preacher. I have neither brother, sister nor father, but a kind mother. I will answer the question: Where was "Tis" found in the Bible? It is found in Leviticus XXV, 5. I hope this will not reach the waste-basket.

Your unknown friend, B. PEARL DIX.

Waterford, Miss.

MR. EDITOR: Here comes a little Pelican boy, asking for admittance into the nice circle of young folks of the dear ADVOCATE. I enjoy reading the letters and try to answer the questions. I will answer that of "G:" Noah was six hundred years old at the time of the flood. How nice it is to give each other something to search and study for! I study the Sunday-school lesson with mama, and was pleased with the book of Job. Where originated the saying, "There's death in the pot?" Will some of the cousins tell? With best wishes, Your friend,

VAUGHAN WATKINS.

Newellton, La.

MR. EDITOR: I write to answer the questions that have been asked in the latest ADVOCATE. Methuselah was the oldest men that ever lived and died before his father. D. W. McLean is M. F. McLean's Sunday-school superintendent. "Jesus wept" is found in St. John xi, 35. I will ask the little cousins a question: How many times is "spectacle" found in the Bible, and where? Prof. Curtis is our Sunday-school superintendent and also our school teacher. Mrs. Wooten is my Sunday-school teacher. I have not been absent from Sunday-school a Sunday this year. Mrs. Curtis is my school teacher. I like her so much. Bro. B. S. Rayney is our pastor. We all like him so much. We have prayer meeting every Wednesday night. Dr. Carter, I remember meeting you at the commencement at Jackson, La., also your visit to our house. Papa would be glad to see you at the District Conference at Pelehatchie, Miss., July 7. I remain,

Your friend, EFFIE J. MCDONALD.

Forest, Miss.

MR. EDITOR: As I have never written to the dear old ADVOCATE, I thought I would write, hoping it will not find its way to the waste-basket. I am a little girl nine years old. My father died when I was seven. I had but one pet, my little baby sister, and she died last July. We live with grandpa on the farm. I like living on the farm very much. Grandma takes the ADVOCATE. I love to read the children's corner. Grandma has been taking the dear old ADVOCATE twenty-three years. Our pastor's name is Bro. Singletary. We like him very much. I would love to attend Sunday-school, but live too far in the country. I will close by asking a question: Who was the meekest men spoken of in the Bible? I remain,

Your unknown friend, ANNIE THOMAS.

Delhi, La.

MR. EDITOR: I am a little girl twelve years old, but this is my first letter to the dear old ADVOCATE. I have two sisters and three brothers, but they are all older than I am, so I am the baby and pet. I wish to answer Noalica Wells' question. "Jesus wept" is found in St. John xi, 35. I will ask the children a question: How many times did Jesus weep? and where it is found in the Bible. Bro. W. T. Curtis is our pastor this year, and we all love him very much. We are going to build a parsonage at Pouchatoula soon. I hope the Lord will bless the work and help us. With God's blessings on your paper and your readers, trusting that God be with us till we meet again, I remain,

Your friend, CHRISTENE STOCTZNER.

Maxwell, La.

MR. EDITOR: I am a little girl fourteen years old. I live near Mechanicsburg, Miss. We do not take your paper; but a friend of ours who lives in sight does, and sends it to us to read every week. I love to read the little cousin's page. Our pastor's name is J. W. Ellison. We all like him very much. He carried my little baby sister up to see my married sister, who lives six miles above us, Friday. We have a nice Sabbath-school at Mt. Olivet. As this is my first letter, I will close, hoping it will not reach the waste-basket. I want to ask the cousins a question: Why was Daniel cast in the lion's den? Your little friend,

BELLE COOK.

Mechanicsburg, Miss.

MR. EDITOR: As you were so kind to publish my last letter, I will write again, and answer Myrta Anders' question. "Kite" is found in Leviticus xi, 14 "Industrious" in 1, Kings xi, 28. As I have answered Myrtha Anders' question, I think she ought to answer mine. I am going to read the Bible through end I will find "its" (if it's in there). H. OTIS WHITE.

Mt. Carmel, Miss.

MR. EDITOR: I am a little boy ten years old. I have three brothers. Our preacher is Bro. M. L. White. We like him very much. I am not going to school now. My father is a farmer and lives in Covington county, Miss Well, I must close, hoping to see my letter in print. I remain as ever, Your friend,

CARLEY HUDSON.

Santee, Miss.

A Small Swarm of B's.

Be earnest! Half heartedness will not accomplish one-half so much as whole-heartedness will, rightly handled. Be earnest!

Be honest! "Honesty is the best policy," and the best policy will often be found along the way which honest men travel. Be honest!

Be straight! Not only "straight as a string," but the rather "straight as an arrow," if you would be sure to "hit the mark." Be straight!

Be watchful! "Watch out," and "watch in," as well. Also "watch and wait," if you would not let opportunity slip by unnoticed. Be watchful!

Be considerate! "Consider your ways, and be wise," and having found the ways of wisdom, walk therein "all the days of your life." Be considerate!

Be amiable! A "cross-patch" may pass by on the other side without being asked to "come back our way," while all the world likes to go hand in hand with amiability. Be amiable!—*Good Housekeeping.*

"Hobson's Choice."

Did you know that the familiar phrase, "Hobson's choice," preserves the memory of a very good and useful man?

Thomas Hobson was born in 1544; he was for sixty years a carrier between London and Cambridge, conveying to and from the university letters and packages, also passengers. In addition to his express business, he had a livery stable and let horses to the university students. He made it a rule that all the horses should have, according to their ability, a proper division of work and rest. They were taken out in regular order, as they stood beginning with the one nearest the door. No choice was allowed, and if any man refused to take the animal assigned him he might go without any. That or none. Hence the phrase "Hobson's choice."

Mary and Her Dog.

Such a pretty story I read the other day about a little girl named Mary, who lives in Pennsylvania. In some way she fell and broke her arm, and had to stay in bed for a long while. Her playmate came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouth full of plantain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could, "Don't you think my flowers are pretty, too?"—*Selected.*

Looking Forward.

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King's Royal Germeteur

CURES:

LA GRIPPE.

Rev. W. G E Cunnyngham, editor Sunday-school literature M E. Church, South, says: "The 'grippe' attacked me the second time this Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

Sisters of the Good Shepherd.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bieg, our long townsman, will be glad to hear that the chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

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MARRIAGES.

SMYLIE—GREENWOOD.—At "Greenwood Cottage," near Morgan City, La., Sunday, April 9, 1893, by Rev. Dr. Atkinson, Miss Mamie Eugenia Greenwood, third daughter of the late Hon. J. J. Greenwood, to Mr. F. W. Smylie, of Centreville, La.

JOHNSON—McMULLEN.—At the residence of the bride's father, April 30, 1893, by Rev. T. J. Rivers, Mr. J. L. Johnson, of Tuscoola, Ill., to Miss Cora A. McMullen, of Decatur, Miss.

BRUCE—BALLARD.—In the Methodist Church, Ackerman, Miss., April 30, 1893, by Rev. D. C. Faust, Mr. J. Bruce and Miss E. L. Ballard, both of Ackerman, Miss.

BENNETT—ALEXANDER.—At the residence of Mr. I. M. Alexander, April 23, 1893, by Rev. White Davis, Mr. James H. Bennett and Miss Leonie Alexander, all of Tensas parish, La.

PHILLIPS—WILLIAMS.—At the residence of the bride's mother, Mrs. M. E. Williams, April 20, by Rev. B. F. Phillips, Dr. Ed. L. Phillips to Miss Kete Williams, all of Booneville, Prentiss county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

LOVETT—Johnnie Everett Lovett was one of the victims of the fearful cyclone that visited Pachuta, Miss., on the N. O. and N. E. R. R., on the third of March. He lost his life in the ruins of his home. The storm struck the house about seven o'clock at night, and mother and children were all caught in the wreck and lay there in terror until they were extricated. The mother, Mrs. Lovott, was lying imprisoned in the debris of the falling building, and was near enough to see her dear dead boy, but could not extend her loving hand to touch him. It was an awful night of suffering for them all, and they have not yet recovered from the shock they then received.

Johnnie was a good boy. He was kind, obedient and affectionate to his mother and father. He was a consistent member of the M. E. Church, South, and attended church and Sunday-school regularly. He was a member of the Children's Missionary Society of the Methodist Church of Pachuta, and contributed liberally for a boy who had to earn his own money. At his death he had saved up some money for the missionary cause, and now that he is gone to God in heaven, his heart-broken mother requests us to send this, his last contribution for the cause of missions, to the editor of the ADVOCATE, wishing that it will be used to the most useful way for the glory of God. One thing that makes this a pathetic offering is the entire family has been left in a destitute condition. What the terrific storm left to them was consumed by the fire fiend, so that nothing of that once happy home now remains. All that was not swept away by the cyclone was burned up, and the family is left homeless, and most of them are sick from the fright, injury and exposure of that awful night of excitement and suffering. It was with a loving heart and tearful eyes that Johnnie's mother made this small contribution in dutiful memory of her darling child. It is a mute, but eloquent tribute of affection, and speaks the wish of her boy's heart, whose lips are now exclaiming the praises of him whom it was his joy to serve in his childish way with such unwavering fidelity.

We learn he was born on Nov. 28, 1880, and was buried on Sunday, March 5 1893, and now, doubtless, dwells in the city which hath foundations whose maker and builder is God. It is exceedingly sad to have so young a life surrendered; and under such afflicting circumstances, when that life had promise of such a bright and hopeful career; but such is the will of our Father in heaven, to whom we bow in resignation, only saying in our sad hearts:

Our precious friend from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God, in his wisdom, has recalled
The boon his love had given.
Sad though the body moulders here,
The soul is safe in heaven.

J. T. G.

HARRISON—Susan A. Harrison, wife of Joseph Harrison, sweetly fell asleep in Jesus, April 5, 1893. She was born in Greenville County, Va. She was the daughter of Braxton Newsome. She was married to Bro. Joseph Harrison on Feb. 4, 1836, which was her birthday; married in the county and State where she was born. She professed faith in the Savior before her marriage, and joined the Baptist Church; but on account of her peculiar views in reference to close communion she, with her husband (who also first joined the Baptist Church), joined the Methodist Episcopal Church, South, and lived a consistent member till the day of her death.

The closing scene of her life was one of great peace and faith; her last words were, "Jesus, lover of my soul, let me to thy bosom fly." In the dreadful cyclone which passed through our village the house in which they were living was blown to pieces, her wrist was broken; but that had gotten about well. She died of that dread disease, consumption. She was in her eightieth year. She had no children, but left an aged husband to mourn her departure, who expects to meet her again in the rest that remaineth to the people of God. Her pastor,

G. B.

Marion Station, Miss.

Richmond Christian Advocate please copy.

THORNTON—Died in Smith county, Miss., sister Martha P. Thornton, March 29, 1893, wife of J. G Thornton. Sister Thornton was born in Jasper county, Miss., Feb. 28, 1850; was the daughter of Emanuel and Mary Rogers; was married to J. G. Thornton, Jan. 29, 1867. She was the mother of ten children; was converted and joined the M. E. Church, South, 1875; lived consistent up to her death. Said she was willing to depart, willing to die.

The bereft husband and orphans have our sympathies and our prayers. Live at the cross, then you will rejoin her in your heaven.

R. A. SIMLEY.

JOHNSON—Memorial service on the death of Bro. James R. Johnson, trustee:

Whereas, Bro. J. R. Johnson, an official member of the Quarterly Conference, Coushatta charge, Shreveport District, Louisiana Annual Conference, departed his life at his home in Red River parish, La., on Jan. 1, 1893, leaving a beloved wife and four orphan children to mourn his loss; *And, whereas*, Bro. Johnson was a kind and affectionate husband and father, a good citizen, and a consistent member of the M. E. Church, South, one of its strong supporters, and had served same faithfully as a steward and trustee; therefore, be it

Resolved, That we sincerely sympathize with the bereaved family, and commend them to him who alone can afford consolation in this said bereavement.

Resolved, That a copy of these resolutions be sent to the family of deceased, also to the CHRISTIAN ADVOCATE for publication, and that they be copied in our Quarterly Conference record.

W. H. HILL, P. C., for Com.

ROSS—I write to tell our friends that our sweet mother, Mrs. E. K. W. Ross, went to heaven last Sabbath eve. She was in Farmerville with her sister. She seemed well Saturday morning but was found insensible in a short while. She remained unconscious until the next evening at six. She sweetly fell

"asleep in Jesus! blessed sleep,
From which none ever wakes to weep."

Her dear remains were carried by loving hands to Bastrop, where she rests beside our sainted father.

I was looking for her to come to us on a long-promised visit. I have not seen ma for twenty-one long months. (We were never separated so long before.) I had so much to ask her about little things, that only our mothers want to hear, and they only know how to advise. I still catch myself planning for that visit. I went to the depot, or sent one she loved, for more than a week, and one day she seemed so near I prepared something she loved for her. At last I received a letter from her postmarked Farmerville, and I said, "Grandma has gone to see our dear auntie first, as in her sadness she needed her most; then she will come to us." But now there is no visit promised. She went to her Savior, and reunited with those whom she had so long mourned. She was a Christian. Thank God for Christian parents! Their influence can never die. Let us trust in our father's and mother's God. He is too good to do wrong. We bow in submission.

Now I want to thank all those who so kindly paid the last sad tribute of respect to our dear mother. Pastor and dear friends, every word, song and flower is appreciated by her absent loved ones (and those who were there). I was denied this sad, sweet tribute, and I here place a flower and say, "Good-by, my own sweet mother."

God gives us only one mother. Reader, pray for us, her sorrowing children; and if your dear mother lives, love her and tell her so. It will do her good. I regret that I did not do it oftener, and wish I could put my arms around her once more, and say, "I do love you, my mother."—She knows it; but tell her before she slips away, as mine did. Then it will be "too late." Just six of us left—six in heaven. Oh! may we be an unbroken family when He comes to make up his jewels! is the prayer of

SALLIE ROSS RANDLE.

HERRINGTON—Miss Maria Brown was born in Bayou Sara, La., Aug. 17, 1812; was married to James Higgens. After his death to Canty Herrington, who preceded her to the grave several years. After this event she lived with her daughter in Lake Charles, La. She came to this parish on a visit to her son, James M. Higgens, where she was taken sick, and after several weeks of suffering she quietly passed out of this into the life beyond. She joined the Methodist Church in 1837, and lived a consistent member until her death, which occurred April 5, 1893.

She loved the church, and worked faithfully for its upbuilding. During the war she was of great value to the church in Lake Charles, while our ministers were absent, in Sunday-school work. I visited her several times during her last sickness, and always found her patient and submissive. She enjoyed the reading of God's Word, the sweet songs of Zion, and the prayers. She was ready for the summons, and has joined the host of God's Israel on the other side, leaving several children and grandchildren, with a host of friends, to mourn her death. May God's grace sustain the bereaved, and may they all meet in the home beyond!

T. S. R.

HOLCOMBE—Died, at the residence of Dr. A. R Holcombe, March 28, after an illness of three weeks, Richard Holcombe, son of Rev. Richard Holcombe.

The following resolutions were passed by the M. E. Sunday-school at Jackson, La.:

Whereas, It seemed best to our Father in heaven, who in his great love does all things for our good, to remove from our midst our little friend, Richard Holcombe, a member of this Sunday-school; *And, whereas*, We have known and admired the purity of his short life, and had learned to love little Dick; *And, whereas*, We deeply feel the absence of his bright face, even though we feel that beyond the "dark valley of the shadow of death" he has entered into the shining portals; therefore, be it

Resolved, That we deeply deplore the death of our little Sunday-school scholar. That we have lost, in his death, one of the most promising pupils of this Sunday-school; and that a copy of these resolutions be preserved in the archives of the school, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the *Feliciana* for publication.

N. E. JOYNER, for Committee.

Jackson, La.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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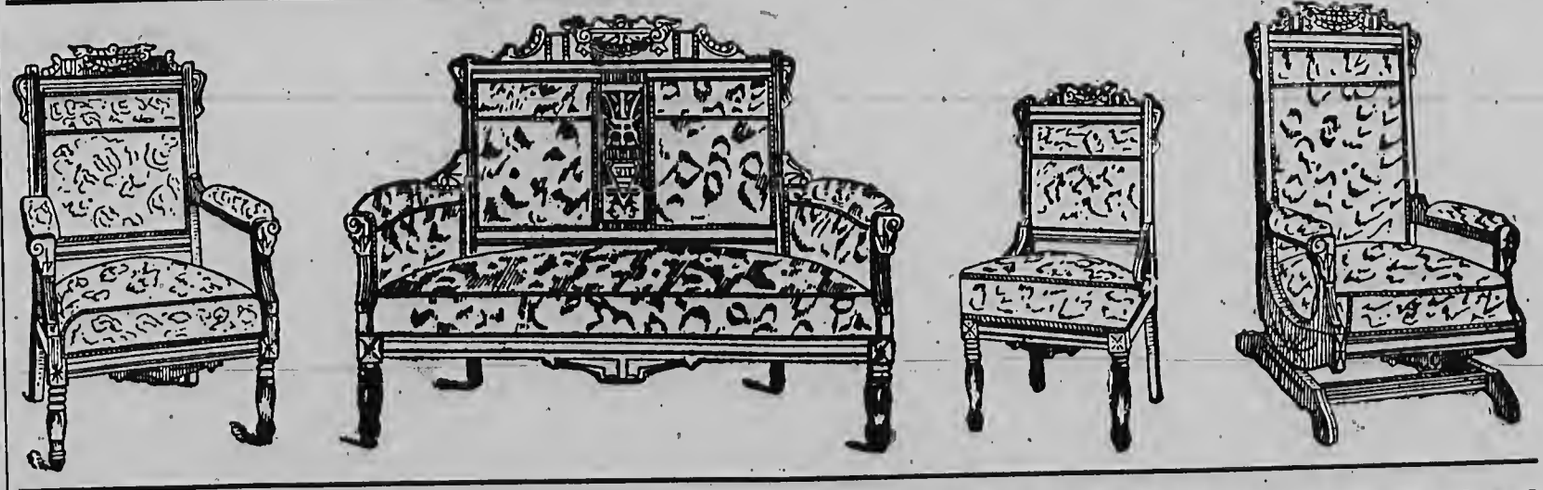

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9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Marlin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me,"

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything ourable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

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Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

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OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Rev. W. M. Williams, J. F. Scurlock, Jno. D. Ellis, T. H. McClendon, J. R. Roy, G. W. Bachman, W. W. Hopper, Laird & Dominick, G. H. Galloway, T. B. Holloman, Robert Randle, W. F. Sanders, C. McDonald, N. J. Roberts, R. M. Evans, H. B. Trevillion, Chas. W. Crisler, C. E. McDonald, V. V. Boone, Ben P. Jaco, W. W. Hopper, N. J. Roberts, B. F. Ormond.

Messrs. S. H. Meyers, G. E. Gaiceron, L. H. Swayze, Geo. F. Wharton, Geo. O. Denham, J. B. Fearn, W. C. Jelks, Jos. M. Roberts, E. Baroussse, N. Carlaway, Ernest Amos, J. M. Porter, D. D. Carter, J. C. Robert, James M. Kison, H. L. Enbank.

Mesdames Clara Bubenzer, Kate Critz, Mary V. McVea, P. Teddle.

May 9.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

North Kemper circuit, at Spr. Hill....May	13, 14
DeKalb circuit, at New Hope..(Th.)..	16
Liawood circuit, at Bethel..(Thurs.)..	18
Daleville circuit, at Union.....	20, 21
Why Not circuit, at Toomsuba.....June	3, 4
Lauderdale circuit, at Brogan.....	17, 18
Meridian—Central....(Wed. night)..	21
Chunkey circuit.....(Thurs.)..	22
Bianaville circuit, at Binnsville.....	24, 25

The attention of the preachers is called to Ques. 18, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin, at Union.....May	13, 14
Brandon station.....	15
Clarksburg, at Lodabar.....	16
Carthage and Walnut Grove, at C....	20, 21
Montrose, at Montrose.....	28, 29
Marvin, at Sioal.....June	3, 4
Raleigh, at Raleigh.....	9
Trenton, at Polkville.....	10, 11
Westville, at Pleasant Grove.....	17, 18
Homewood, at Grange Hall.....	24, 25

C. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bowerton, at Rehoboth.....May	12
Lebanon, at Blue Hill.....	13, 14
Wesson.....	20, 21
Chica Grove, at Bartlus.....	27, 28
Brookhaven circuit, at Adams Ch....June	3
Providence, at Pine Grove.....	9
Pleasant Grove, at Pine Grove.....	10, 11
Adams, at Ebeneaer.....	17, 18
Gallman.....	24
Hazlehurst.....	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rolling Fork, at Anguilla.....May	13, 14
Fayette.....(Wed.)..	17
Meadville, at Nebo.....	20, 21
Sunflower, at Sharbrough.....	27, 28
Warren, at Bradleys.....June	3, 4
P. Gibson station.....	10, 11
Mayersville, at Beulah.....	17, 18
Hermanville, at Hermanville.....	24, 25
Rocky Springs.....(Wed.)..	28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Pearl River.....May	13, 14
Edwards.....	20, 21
Silver Creek circuit, at Silver City....	27, 28
Tranquil, at Eden.....(Wed.)..	31
Pocahontas, at Tinnin's.....June	3, 4
Sharon, at Lone Pine.....	10, 11
Camden, at Soule Chapel.....	17, 18
Canton.....	24, 25
Bolton, at Raymond.....July	1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Biloxi.....(Mon. P. M.)..May	15
District Conference, at Pearlington...	16-21
Pearlington.....(Q. Conf. 2 P. M.)...	19
Eastabuchie, at Hebron.....	27, 28
Williamsburg, at Bethel.....June	10, 11
Ellisville, at Laurel....(Mon. P. M.)..	12
Bay St. L., at L. Beach (Th. P. M.; Fri.)	15, 16
Whitlington, at Wh. Plains.....	17, 18
Van Cleve, at McLendon.....	24, 25
Augusta, at Galloway*.(Mon., Tues.)..	28, 27
Covington, at Covington.(Fri. P. M.)..	30
Tallsheek, at Parkersville.....July	1, 2
E. Pearl, at Orvisburg*.....	9, 10

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

WOODVILLE DIST.—SECOND ROUND.

Amite City, at Hammond Chapel.....May	11
St. Helena, at Pipkin Chapel.....	13, 14
East Feliciana, at Olive Branch	20, 21
Wilkinson, at Pisgah.....	24
North Wilkinson, at Mars' Hill.....	26, 27

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge..... .....May	14
Gross Tete, at Cotton Wood.....	21
Rayne Memorial.....(morn.)..	28
Louisiana Avenue.....(eve.)..	28
Dryades.....(morn.)..June	4
Crapa .....(eve.)..	4
Carondelet.....(morn.)..	11
Moreau.....(eve.)..	11
Plaquemine and Donaldson, at Plaq..	18
Lower Coast, at Wesley.....	25

O. W. CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

West Natchitoches, at Blue Springs...May	12
Cane River, at Melrose.....	13
Natchitoches.....	14
Victoria Mission, at Victoria.....	16
Sabine, at Bayon Scie.....	20
Pleasant Hill, at Marthaville.....	21
Red River, at Knox Point	24
Wesley, at Holly Springs.....June	3, 4
Coushatta	4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Col. and Pollock.....May	13, 14
Vidalia, at Vidalia.....	13, 14
Montgomery.....	20, 21
Spring Creek, at Fellowship.....	27, 28
Centerville, at Trout Creek.....June	3, 4
Melville.....	10, 11
Chicot, at Prairie Marroon.....	17, 18
Simsport.....	24, 25

S. J. DAVIES, P. E.

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NEWS OF THE WEEK.

DOMESTIC.

The New Orleans *Delta*, after nearly three years journalistic life, has suspended publication.

An artesian excavation to the depth of 3,000 feet was made in Galveston without striking rock or water. The contractors were paid $76,000 and further work abandoned.

The Chinese in San Francisco are acting very sullenly about the Chinese Exclusion law. They have refused to register, and seem to think no actual steps can be taken to remove them. In fact, they laugh at the idea of the law going into effect.

Visitors in Chicago this week have been having a hard time to get anything to eat. The waiters have been all on a big strike for $20 a week, and many of the big restaurants, after vainly offering $15, have closed their doors. On the Fair grounds the waiters have been working for $15.

The rule to close the gates of the World's Fair on Sunday was rigidly enforced on May 7, at least, so far as the ticket-purchasing public was concerned. The fortunate hundreds who held passes were admitted, however, and allowed to wander about the grounds at their will.

A rear end collision between two freight trains on the Dayton and Michigan Road took place, on May 6, near Tadmore, north of Dayton. The first train had stopped for water and the succeeding one ran into the rear end of it. Six tramps had hidden themselves among some railroad ties on one of the cars, and when the shock came five of them were killed outright and one was injured. The trainmen escaped without injury, and the damage to the trains was slight.

The Mississippi River Commission left St. Louis, on May 6, on the steamer *General Barnard*, on their semi-annual tour of inspection. The tour will last about ten days, and that part of the river extending from Cairo to the head of the passes below New Orleans will be visited. The commission will also take in the mouth of Red river and the head of the Atchafalaya, both of which are under their jurisdiction. The chief object of their inspection is to carefully look over the improvements of the river and to report the condition of levees, landings, wharves, etc., to the department at Washington.

FOREIGN.

Hon. J. B. Eustis, American ambassador to France, presented his credentials to President Carnot on May 6.

The corporation of the city of London has voted the sum of £2,500 as a present to the Duke of York and Princess Victoria Mary of Teck, in recognition of their bethrothal.

The army bill was rejected in the German Reichstag, on May 6, by a vote of 210 to 162. The resolution signed by the Emperor dissolving the Reichstag was immediately promulgated, and the assembly is now dissolved.

A stir has been created in medical circles throughout Southern Mexico over the announcement of a noted physician of the City of Mexico, that he has discovered the typhus fever microbe, and that he has deducted a positive cure for the disease. The new cure is being investigated.

The repression of the Cuban rebellion has been followed by manifestations of satisfaction and relief throughout the kingdom. The government will take steps to render the troops in Cuba more effective and to strengthen the coast guard. The administrative reforms contemplated by the royal government are such as will be likely to conciliate the Cubans.

Three important cities of Nicaragua have fallen into the hands of the revolutionists. The followers of Gen. Savaria, who is the real leader of the insurgents, have captured Granada and Masaya, south from the capital, and Matagalpa, which is east of Managua. All the country adjacent to these cities is controlled by the revolutionists, who appear to be confident of driving President Sacasa from power.

The town of Kowal, in Poland, about eighty miles south of Warsaw, has been visited by a destructive conflagration, resulting in the loss of many lives. The town has a population of between 3,000 and 4,000. Fire broke out and spread rapidly, consuming 116 houses, including the infirmary and the asylum. Not less than eighty persons perished in the calamitous visitation and 300 families were made homeless.

It is stated that the Siamese have resumed the offensive against the French on the Annam frontier. It is stated that 3,000 Siamese have been sent to the Mekong valley, and that the French consul declares the French position to be untenable. It is alleged that the Siamese government has ordered warships in England, in which country it is striving to negotiate a loan. It is further said that Siam has applied to Austria for 10,000 rifles.

"Brace up" is a tantalizing admonition to those who feel all tired out, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is wonderful.

Best family cathartic, Hood's Pills.

The union dock laborers of Bristol, England, who struck, on May 4, against the employment of non-union laborers, have returned to work unconditionally.

A great teacher has said that the one best fitted to teach a child its alphabet was another child who had just learned it. The necessary enthusiasm and the assurance that another such child could do it, were present. A new convert's stammering speech, punctuated with exclamations of rapture, surpasses in attractiveness and effectiveness most irrefragable chains of logic uttered with ornate oratory. Did Dr. South's model sermons convert anybody? A single woman in a city I know has had the joy of leading a hundred Catholics to see Jesus and feel his converting power.—*Bishop Warren.*

$1,000 for Millsaps College.

HOW IT CAN BE DONE BEFORE THE FIRST OF JUNE.

Rev. D. L. Mitchel, publisher of the ADVOCATE, agreed with the agent that if the preachers and people of the Mississippi and North Mississippi Conference would get 1,000 *new subscribers* to the ADVOCATE, he would turn over $1,000 to the endowment fund. Brother, how easy is this! You wanted to do something, but had not seen what you could do. Let every preacher send to the agent, J. W. Chambers, Jackson, Miss., *five new subscribers.* You will have blessed *five homes.* You will have strengthened *our paper.* You will have added $1,000 to our endowment. Now, brother, will you help? Let *every* preacher from the fifth Sunday in April to the fourth Sunday in May, both publicly and privately, urge upon our people the necessity of taking our church paper. If we do not reach the 1,000, Bro. Mitchel will still divide. *Now altogether.* Let me hear from you early and often. How many laymen will join us in this work? How many preachers and laymen will join our Gideon Band? Be sure and send your names and money to J. W. Chambers, agent, Jackson, Miss. This will prevent mistakes.

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All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

Illinois Central Railroad.

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Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

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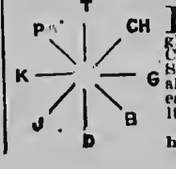

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Camp Meetings.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish twelve miles southeast of Clinton, and four miles northwest of Grangerville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend. There will be no gate fee.

The Scottsville Holiness Camp Meeting will begin on Tuesday night, Aug. 8, A. D. 1893, and run for ten days. Our faith looks forward to a glorious meeting. Let preachers and people come. We ask the prayers of the church and of every friend of holiness.

For any information that may be desired write to the secretary. A. B. WASKOM.

Jonesville, Texas.

The breath of prayer comes from the life of faith.—*J. Mason.*

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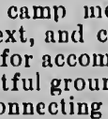

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SEASHORE CAMP GROUND.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty sixth. All trains stop at the grounds during the meeting. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, can get their railroad tickets extended until August 31.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

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J. H. LAKIN, Montgomery, Ala.,
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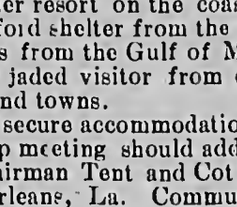

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Christian Advocate.

VOL. 40.—NO. 20. NEW ORLEANS, THURSDAY, MAY 18, 1893. WHOLE NO. 1917.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Great Exposition.

The continued bad weather is cause of much vexatious delay in the installation of exhibits. As a result of the quiet, the city papers and the public have had time and improved it, criticising the management, the World's Fair hotels and Boarding-house Bureaus. The first assault against the Exposition seems to have been made by the commissioner of the State of Washington telegraphing to a Tacoma paper that the people of the State had better stay away until "insolence and extortion ceased to be the order of the day." This was followed by a review in which the Times covered the honorable gentleman who is in charge of Washington's display all over with epithets of liar, fool, etc. In the same issue the paper took the management to task for extravagance and an intent to win glory at other people's expense. The controversy set people and pencil pushers to thinking and scribbling, and the next day brought forth a partial display of outrages. The following day the Tribune set out the hotels, etc., in a vigorous style, and it is now freely admitted that in the vicinity of the grounds and in various hotels and lodging-houses in the city the prices charged guests, not under contract, is exorbitant and intolerable. The City Council is now looking into the charges of restaurants, and is formulating an ordinance which requires every proprietor to place before the guest a complete price of everything charged for, and hence the seat at the table, the dish and the spoon will soon be expunged from the check given after the dinner is consumed. It must not be inferred, however, that one is required to submit to extortion in the city of Chicago, as there are thousands of places where one can sleep in a room by himself at a one-dollar-a-night rate, and an abundance of places where good meals can be had at from thirty-five to seventy-five cents per person. Before we have advised our readers to consult the commissioners of the States at the Headquarter State organizations, who are operating with a view to protecting rather than tooting the visitor's purse.

May-day, with its opening, has passed into history, and since there has been a very small attendance at Jackson Park, nor is it likely there will be until about the first of June. The management, through their friendly papers, lauded themselves and Chicago highly on the promptness with which the opening exercises were held, and it was under vast head-lines attention was called to the fact that the Columbian was the only Exposition opening its doors on the day promised. It is now beginning to dawn upon the citizens who have dollars at stake on the enterprise that had New Orleans, Philadelphia, Paris or any other place desired to toot horns and make speeches on the appointed day, and afterwards played to houses empty of people and devoid of exhibits, they could easily have done so. This too previous sagacity will likely result in harm in two ways: First, the expenses are augmented and the receipts not increased, and, secondly, the people may not come as soon as the exhibits are in place. It is the old cry of "wolf;" yet few men who run an exposition believe they can learn anything from a second reader. The work of placing exhibits is progressing nicely, and there is little probability that the Fair will not be in excellent shape by the first day of June. The railroads are getting a little worried over their traffic, for which they had made many expensive outlays, and the rush that didn't come is having the effect of causing them to reconsider the wisdom of their high tariffs, and it is likely a reduction in round-trip tickets will soon be made, or if not, that extensive outting will take place and the tickets will have premiums attached. The people are the masters. It is not a question of so much wheat or bacon to ship or spoil; it is now human beings, and they can ride or stay at home as they please. But the questions of rates, of sleeping and eating places are but the flies buzzing about the mastodon.

The Fair will be a great success. It is infinitely greater than one can imagine it, and is full of exhibits which will afford pleasure, profit and enlightenment to the vast throng which will have things their way, and will see it. Don't give up the idea of visiting Chicago, but wait until the favorable opportunity arrives. Make your arrangements in advance, and prepare to stay a couple of weeks at moderate cost.

Fifty-four carloads of art works and materials have arrived at Jackson Park from Italy. This is the first installment of goods for the Fair from there. The goods came by steamer to Portland, Maine, and were put on the Grand Trunk Line and shipped to Chicago. Twenty cars contained the wood carvings and materials, and represent the works of such carvers as Mariana, Boseral, Toso and Lanetti. The exhibit contains many pieces of antique furniture and wood carvings from the Industrial Museum of Naples. There were five cars devoted to laces, brocades, silks, tapestry and velvets. Four cars contained marble statuary from Florence. This will be used as models from which to work during the Exposition. Ten cars were taken up by paintings, works of art and statuary by some of the most noted painters and sculptors of Italy. Rare old vases, antique urns, quaint dishes from Florence, Leghorn, Nove and Pesaio are among the pottery and glass exhibits. The Venice-Murano Company has begun the establishment of a glass manufacture on Midway Plaisance. Three carloads of the goods that came last Friday were to be used by them as models, and also they received a lot of material from which to work. In the lot were beautiful vases, Mosaics and works of art in glass in Greek and Roman patterns. This carload also contained three specimens of cameo glass which are imitations of Roman cut glass. The process of making these had become a lost art until this company succeeded in making them again. This one company received exhibits valued at $80,000. Joseph Guetta, of Venice, who represents nearly half of the Italian exhibitors, superintended the placing and grouping of exhibits. One could spend weeks in this exhibit alone, as every piece assumes new beauties the longer you examine it. Among this collection are many pieces which have the greatest interest from a historic point of view.

Brazil's exhibit is not less interesting, though it differs somewhat in character from the Italian exhibit. Brazil made a very generous appropriation to the exhibit, and it reaches in the neighborhood of $60,000. There were 2,220 bags of coffee, and there will be enough in the exhibit to give every visitor at the Fair a taste of coffee as it is brewed in the New Republic. The exhibit also contains 128 cases of the choicest wines. There were twenty-one cases of minerals, and inasmuch as they mine diamonds in Brazil, they have an exhibit of diamonds. They also contribute a large amount of paintings and art exhibits to the Art Department. Among this lot is a grand statue of Christ, which is the only one received at the Fair. Brazil has a magnificent wood exhibit. Chief Robinson has fifty-eight packages of machinery from Brazil in his department. Aquarollo, in Spanish, means a water-color painting; but a New York customhouse officer, who undertook to translate this announcement, as it appeared in the Brazilian invoice, sent a statement to Collector Clark's men at Jackson Park that there was a painting in the display produced by Artist Aquarollo. The recent revolutionary troubles in Honduras will prevent them having an exhibit at the Fair. They have relinquished the space which was assigned to them.

N. B. C.

Chicago, Ill., May 9, 1893.

"The Forks of the Road," and "High Steeple."

"High Steeple and Its Official Staff," by Bishop A. G. Haygood, D. D., in April number of the *Review* for 1893, and "Episcopal Methodism at the Forks of the Road," by Bishop O. P. Fitzgerald, D. D., in the Methodist press generally, are suggestive and thought-provoking papers. Some are ready to ask, "What is the matter, that two such papers appear about the same time by two such men?" Bishop Haygood's paper is broader, longer, and more comprehensive, and Bishop Fitzgerald's is confined to one point, one particular thing. Have these men sighted the breakers? and is there really any danger ahead? Are we slowly, but surely, drifting towards Congregationalism? Some things indicate that the trend, particularly in the "High Steeple" strata, is in this direction. Some of our churches have already taken that road, and they are now several miles from the "forks of the road." The "High Steeples" are on one road, and the low steeples and the rural charges are still on the old road. Time increases the distance between the two. Bishop Fitzgerald says, "It is not too late to mend." I seriously doubt the correctness of this statement. I think the disposition, the desire to mend, is wanting. In all our charges we are Episcopal in form, and in some of them Congregational in fact. No one knows this better than our Bishops. They are in the place where two seas meet; where Episcopacy and Congregationalism come together. They stand in the "forks of the road," and see the "High Steeples" file to the left and the low steeples move straight forward. They exercise the episcopal office in appointing the pastors of the low steeple and rural charges, and they sign the contracts the "High Steeple" churches have made, or understood, with their pastors. In the one case they are superintendents of the churches, and in the other the signers of contracts. We are one in form, but double in administration—Episcopal in some and Congregational in other churches, or charges. This drift towards Congregationalism first began in the Methodist Churches in the North, and later it began in the South. Each succeeding year adds to the number of churches that file off into the road that leads towards Congregationalism. The signs are that the number of these will continue to grow, and to increase in power and influence. It is needless to say this "ought not so to be." Perhaps, from your standpoint and mine, it ought not. We believe in Episcopal Methodism, but our Congregational Methodist brethren do not, and so they have gone into that road, and claim that it is the better road of the two. Indeed, they say that Episcopal Methodism will do for the frontier, for the smaller towns and for the country charges, but that the cities and larger churches find Congregationalism better suited to them. No one now, at least not among us, will say that this or that form of church government was ordained and appointed of God. An assertion of this kind, either for Episcopalianism or Congregationalism, tends toward exclusiveness and High-Churchism. When one comes to think that he has a divine right in matters of government, he expects everybody else to acknowledge it and bow down to it. It always has been so, and always will be so, while men are men. Men, equally honest, read the blessed book, and one finds the Episcopal and the other the Congregational form of government intimated, if not clearly set forth. God left this matter to men, to times, seasons, conditions, circumstances, nationalities, and the like. A change of conditions may call for a modification of the administration, if not for a change in the form of government. Have we made the "forks in the road," or have "the forks" grown out of conditions over which we had no control? Shall we go back and begin over, or shall we accommodate our economy to the changed conditions?

After all, the trouble we have in "High Steeple" and with "its official staff" may lie deeper than we, at first, might suppose. Certain it is that the whole responsibility for the lack of discipline does not lie with the pastor. The power once committed to the pastor in our Episcopal Methodism is a thing of the past in the Congregational Methodism of the present. The power of the Bishop is a thing of the past in these churches, too. With this change of power—by concession, assumption, elimination, or transfer—there comes also a change of responsibility. The episcopacy confers the power on the pastor, and holds him responsible for the administration of discipline. Congregationalism confers the power on the church, and holds it responsible for the discipline of its members. In the one case the pastor is the shepherd over the flock; in the other he is the servant of the flock. In the first he calls the sheep and they follow him, and in the second the sheep call him and he follows them.

The questions outlined, if not first raised, in the two communications above referred to, are worthy of profound study by our Methodist preachers and people everywhere. It is sad, but true, that an effort of the pastor to exercise discipline in "High Steeple" church nearly always results in an appeal from the "official staff" to have him moved. The Bishop generally hears the staff, and finds a call for that preacher in some other charge. Congregationalism has its way even with the *episcopos* or *episcopoi*.

GILDEROY.

Columbus District Conference.

The Columbus District Conference convened at Mayhew, Miss., Thursday, April 27; Dr. T. C. Wier, P. E., in the chair. W. V. Connell was elected secretary. All the preachers of the charges answered to their names. Seventeen lay delegates were present.

Thursday was devoted to the discussion of Sunday-school topics. Nearly all of the members took part in the discussion. Suggestions were made that, if acted upon, will benefit all of the schools in the district.

Revs. J. M. Barnes, W. L. Graves and F. A. Whitson, of the Aberdeen district, favored us with their presence. Rev. G. W. Baohman, colporter for the North Mississippi Conference, was with us; also Rev. J. W. Chambers, agent for Millsaps College, was on hand to represent "our college," and emphasized the idea that it is our college.

The preaching was of a high order. Revs. Babb, Allen, Chambers, Kendall, Mitchell, Newsom, Jones and Dorman preached with spiritual power, to the edification and improvement of the people.

Dabney Lipscomb, A. J. Erwin, W. L. Lipscomb, and W. V. Connell elected delegates, and G. D. Harris and J. M. Archer alternates to the Annual Conference.

Next District Conference will be held at Crawford.

By the direction of the Conference, I send you for publication resolutions on "Woman's Work in the Church," and (No. 2) on "Church Literature."

Respectfully,

W. V. CONNELL, Sec'y.

Mayhew Station, Miss., May 10, 1893.

WOMAN'S WORK IN THE CHURCH.

Whereas, Women constitute the majority of our church membership, and do so large and necessary a part of its work, being in many places its life, spiritually and otherwise; therefore, be it

Resolved, That, as a District Conference, we look not upon the Christian work of our women in a patronizing way; but, on the contrary, do most cordially endorse, commend and encourage them in their noble efforts to help their brethren in the gospel.

Resolved, That in the performance of this work we believe they are rightly fulfilling their mission as set forth by both precept and example in the history of the early Christian Church, according to the New Testament record.

Resolved, That we bid them God-speed in their missionary, parsonage aid, Christian temperance and other work for the church, and pledge them our earnest co-operation as far as possible.

DABNEY LIPSCOMB,
R. M. STANDIFER,
J. T. MURRAH.

CHURCH LITERATURE.

Whereas, The NEW ORLEANS CHRISTIAN ADVOCATE is the Conference organ for the North Mississippi Conference; therefore, be it

Resolved, That we are satisfied with the NEW ORLEANS CHRISTIAN ADVOCATE as a religious journal, and recommend it to the consideration of all our people as a paper that ought to be in every family, and we heartily recommend its circulation among our people.

Resolved, That the *Nashville Advocate* is the organ of our church at large, and is worthy to be circulated and read by our people.

Resolved, That we are pleased to have with us Rev. G. W. Baohman, our Conference colporter, and we bid him God-speed in his excellent work, and that our prayers follow him in his labor of love, and that Mr. Baohman is hereby invited to visit our works as in his wisdom he may deem necessary.

K. A. JONES,
D. LIPSCOMB.

Archæology and the Bible.

The work of archæologists in the far East is bringing to light evidence as to progress made in the arts of life, in what may be termed patriarchal times even, which it has been the fashion hitherto with skeptical writers to dispute. As we recall the passage, Renan in his "History of Israel" questions if the art of writing, for example, was known, at least in Palestine, as early as the time of Abraham. Only a very few years since such a doubt might seem to be justified by lack of evidence, although it must always be hazardous to found theories upon what we do not know. In various particulars Bible study, especially study of the oldest books of the Bible, was at a disadvantage, in view of the fact that so little was known of the conditions of human life at a date so early. Recent discoveries are becoming so helpful that way, in their significance, and so pertinent to matters now in agitation, as to make them of remarkable interest.

It is now made certain by the discoveries at Tell el Amarna, in Egypt, and Tell el Hesy, the ancient Lachish, in Southern Palestine, that the art of writing was known all through those eastern countries, and correspondence carried on by letters as a common thing, even before the time of the exodus. The work just published in London by Major Conder, containing translations of letters found upon the sites we have named, has no less than 176 of such letters, written to the King of Egypt and to various official persons about 1480 B. C. They include letters from Jabin, King of Hazor, Adonizedek, King of Jerusalem, and Japhia, King of Gezer, all of them contemporaries of Joshua, and all of them named in the biblical account of the conquest of Canaan. The letters refer to this invasion by the Hebrews under Joshua, and are, accordingly, documents contemporary with those events which the Book of Joshua describes. They are, of course, exceedingly suggestive as to the date of that book itself; inasmuch as they indicate in it a degree of accuracy in matters of detail little likely to be found in writings made centuries later.

A writer in the April number of the *Bibliotheca Sacra*, referring, in general, to inferences justified by these recent discoveries, of which we note only one or two examples, says: "The inferences from these facts, taken also in connection with the abundance of literature on almost every variety of subject which has been unearthed in the Euphrates Valley, and going back into the third millenium B. C., are far-reaching, and touch at many points the questions in Old Testament criticism which are so rife at present. If Abraham did not understand the art of writing and bring literature with him into Palestine, it certainly was his own fault and not that of his time."

Bearing less directly upon the same subject, is a fact reported from the excavations now in progress at Tell el Hesy, under auspices of the Palestine Exploration Fund. The monthly magazine published in London by the Fund, reports in its April number the discovery of "a smelting furnace for iron, attributed by Mr. Bliss (the gentleman in charge of the excavations) to 1400 B. C." In Judges i, 18, mention is made of "chariots of iron," made use of in war by "inhabitants of the valley," in Canaan. This discovery, quite incidental in its bearing upon Scripture history, is nevertheless significant as belonging to a class of such now frequently made public.

Prof. Sayce, so well-known as an archæologist and as an oriental scholar, has said: "The day of the destructive critic has passed, and it is time for the archæologist to begin to rebuild." All signs, indeed, indicate a time not far distant when it will be as manifestly impossible to bring, by any process of critical ledgerdemain, the date of the earliest Old Testament books down to a period centuries later than the events of which they are the history, as it is to discredit in a like way the history of Herodotus or the Commentaries of Julius Cæsar.—*Standard*.

Convention of the Mississippi W. C. T. U.

There is a God who hears and answers prayer. The W. C. T. U. Convention, held in Greenville, May 5-9, was a signal instance of answered prayer.

The Delta has been the stronghold of the liquor traffic in Mississippi, and Greenville the citadel of that stronghold. With fear and trembling, yet with our hearts fixed on God, we of the local union invited the convention to meet in Greenville. As the time of meeting drew near we leaned upon our Father more and more, and asked his help in all our preparations. Today there is praise in our hearts, thanksgiving upon our lips, for our faith has been abundantly rewarded.

The convention opened on Friday, May 5, at 9.30 A. M., and adjourned Monday, the eighth, at 1:30 P. M. The attendance was fine. Meetings were held in the Y. M. C. A. Hall. Every service was opened and closed with devotions, and at mid-day business was suspended for an hour of worship, as is the custom of all W. C. T. U. Conventions.

Much attention was given to the consideration of the plan of work for the coming year, and the plans adopted will result in closer organization and more aggressive work. The corresponding secretary will be paid, and will give her entire time to the work. Mrs. Spencer, State president of Alabama, was with us, and by her sweet spirit and fine executive ability assisted greatly in the business of the conventions.

On Sunday morning, at 11 o'clock, the convention sermon was preached in the Y. M. C. A. Hall by Rev. John Knox Montgomery, of Illinois. As a preacher of gospel temperance, Mr. Montgomery has no superior. We wish he could canvass the State. Four services were held on Sunday, and the house was crowded at every service.

The meetings on Friday and Saturday nights were a revelation to the people of Greenville. Speeches were made by Miss Frances Grillin, of Alabama; Miss Belle Kearney, the pride of the Mississippi W. C. T. U., and by others not so well known. Miss Baer, of the Sophie Newcomb College, New Orleans, was one of the chief attractions of the occasion. Her recitation and lecture on physical culture elicited warmest applause.

So great was the interest excited that the Y. M. C. A. building could not accommodate the crowds who wished to attend, and, by special request, the closing service was held in the new court-house, and every foot of space was occupied. Our resolutions (our platform) were read, and a fine lecture delivered by Miss Griffin.

The convention was a grand success, and our prayer now is that the effect produced may be lasting.

The next convention will be held in Canton, Miss.

The principal officers elected are as follows: President, Mrs. L. S. Mount; corresponding secretary, Mrs. Mary Inge Hoskins; treasurer, Mrs. Pentecost.

N. N. S.

FROM THE WORK.

Rev. F. N. Parker, Crowley, La., May 12: "Our meeting is steadily growing in interest and power. Congregations are large and increasing. Twelve professions of conversion up to last night; several accessions. We have much to praise God for. Pray for us."

Rev. J. M. Wyatt, Como, Miss., May 8: "We have truly had 'refreshing times from the presence of the Lord' at Como. Bro. J. A. Whitehurst, of Gunnison, was with us except two services. His preaching was strong, his work generally effective, his sweet spirit taking and winning. The meeting was precious and fruitful 'all the way.' Thirty-five persons came rejoicingly into our church. These are true, kind, noble people."

Rev. W. W. Williams, Cockrum circuit, North Mississippi Conference: "This is my second year on Cockrum circuit. Since the last Annual Conference we have been trying to make an advance move. Every inch of the ground has been strongly contested, but we have had some success. The lines are more clearly drawn, the individuality of the church is better understood. We have better Sunday-schools, better prayer meetings, better congregations, better spiritual life, and more power in the body of Christ."

Rev. R. M. Blocker, Lishon, La., May 10: "The Lishon circuit is well organized, with Lishon, Arizona, Mt. Zion and Salem as the several appointments. A most excellent people—generally religious, and much real consecration. We have Sunday-schools and prayer meetings at Lishon and Arizona; also the Epworth League in lively operation. At Mt. Zion and Salem our people are not so situated as to make it convenient for social meetings and Sunday-schools. We are having conversions and accessions."

Rev. M. L. White, Mt. Carmel, Miss.: "Mt. Carmel circuit is getting on finely. Second Quarterly Conference just closed. Every church was represented; every steward made good report. Presiding elder made good impressions. The presiding elder's and pastor's salary larger than last year. Prayer meetings, class meeting, Sunday-schools more interesting. Attendance upon public worship good. Four new subscribers to ADVOCATE; nearly all old ones paid up. Three Ladies' Aid Societies doing good work. Ten accessions to date. People very kind."

Rev. J. C. Mimms, P. C., Arcola and Hollandale, North Mississippi Conference, May 8: "Nearly five months have passed since we began work in this part of the moral vineyard. This is, indeed, a kind, hospitable people. They have manifested their appreciation of our services in many ways. Our congregations are large and attentive. The Master is blessing the labors of our hands. We have received eleven members, baptized thirteen infants, organized one Sunday-school. We now have one prayer meeting, two Sunday-schools, one Woman's Missionary Society, one Juvenile Society, one Ladies' Home Mission Society. All are doing well. Conference collections all in cash and subscription. Preacher's and presiding elder's salary all paid up to date. Pray for us."

IT IS TIME.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

—*Selected.*

Constitutional Principle of Methodist Itineranoy as It Relates to the Pastor.

When a preacher becomes a member of the Conference he, by that act, surrenders the right to select his field of labor, and obligates himself to go where he is sent. He is not to be consulted in the matter further than to ascertain any peculiar facts governing his case. When this is done the appointment is made in the light of all the facts without his knowledge as to its location or character. When made and announced he has but one thing to do, and that is to go where he is sent, however averse to it he may be, or take the consequence of disobedience, unless he can give a good reason why he did not go. It may be poor pay and hard work, involving much sacrifice—the place where in advance of going, he knows he will not receive a hearty welcome; but, like Paul, he must say: "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." (Acts xx, 24.) The preacher who in the light of this truth becomes "a place seeker" displays a spirit of selfishness, and shows himself to be unworthy of the ministry in that he is willing to secure the best for himself at the expense of his brethren. He violates a solemn obligation inherent in his position, and proves himself capable of compromising principle to secure favor with a sin-loving public, and to secure himself in such places as he likes. I know nothing connected with the itinerancy more destructive of manhood than the spirit of place seeking.

The Church. This fundamental principle which debars the preacher from choosing his pastoral charge must, if it be equal in its burdens, debar the church from selecting its pastors. Otherwise it can not be worked. The church must surrender the right to select a pastor if the preacher is debarred from selecting his pastoral charge. The church, like the preacher, may through the proper channel make known the peculiarities with which it is surrounded. This may be done by either party under very peculiar circumstances, but it must be cautiously done that the principle be not infringed upon. This is not necessary very often, but when it is it is easily understood. Some are not willing to admit that this principle is equally binding on pastor and church.

A prominent layman charged that a certain preacher was wanting in modesty, for the reason that he was working to have himself sent to the church to which the layman belonged; but at the same time the layman was seeking another preacher for his church with far more zeal than the preacher had shown. To say the least of it, the layman was as immodest as the preacher; both violated a solemn compact. Another layman was heard to say that the rule is a good one in its relation to the preacher, but ought not to be so rigidly construed in its relation to the church. It must be as binding on one as on the other, otherwise you will drive from the itinerancy the best men in it—men who have a conscience and love fair dealing. In addition to this, if the preacher must go to the work to which he is sent, the church must receive the man that goes in obedience to "the powers that be." He may be the man they think they do not need or want, but he must go, and the church must receive him. Any preacher who is a willing party to a plan that looks to a trial sermon to secure for himself a given place, or other preacher, presiding elder or church, or representative of a church who joins in such a plan to aid a preacher in getting a given place or a church in securing a given preacher, is seriously infringing upon the principle under consideration. Petitions are only hurtful and out of order.

The Episcopacy. It is right for the Bishops to receive information from any reliable source and give it due consideration; but if he is going to act on it in making the appointments, he ought first to submit it to his council and secure their judgment in the matter. If he does not, he discredits the men whom he has appointed to represent him, and dishonors the office of presiding elder, and from this point of view makes an encroachment on this vital truth. The presiding elders have rights and grave responsibilities which must be respected if our itinerancy is a success. The Bishop who first had the characters of his presiding elders passed, and then announced to the Conference that they were worthy of credit, and were, therefore, the representatives of the preachers and the church, and his advisers, gave a logical obedience to every phase of this constitutional principle of the itinerancy. It met the approval of all who wished to respect it. The safest plan is for all information to go through this channel; but if not, it should be submitted to the presiding elders. This would do away with a habit, more or less indulged in by both preachers and laymen, of going to the Bishop secretly and making *ex-parte* statements, which gives rise to a suspicion of design and unfair dealing. Let the men in this office be trusted implicitly. If they be not worthy of confidence, put them out of office, and put in men that can be trusted. This is necessary to the successful working of the itinerancy. If in violation of this great truth, one layman is permitted to step in and represent his church and select his preacher, then consistency would demand that all members be admitted; and if this be done, then the right must be extended to the preachers, and they be allowed to represent themselves and select their own pastoral charges. But this would put the presiding elder, where no man could fill the office and retain his self-respect. It is not here sought to restrict the powers of the Bishop, but to so follow this inherent law that the rights of all will be equally protected. After all, the Bishop is the power that can save constitutional Methodist itinerancy. If it goes to pieces, the blame will lie largely at the door of our episcopacy. This fundamental truth in our working system must be protected at all hazards. Encroachments upon it from whatever quarter ought to be vigorously opposed by all who love and desire the success of the Methodist Church, who desire the salvation of the poor as well as the rich; for it is the only system that gives to every church a preacher, and to every preacher a church. Our unparalleled success as a church owes more to it than to any other one thing. Break it down, and we are done as a church; for whatever others have done, we can not live and grow under a congregational form of government. Adherence to it upon the part of all concerned will reduce friction to a minimum, do away with most of the complaint, and will well nigh hush the cry about "a one-man power." In view of the system there is not too much power lodged at any one place. It is only in view of the fact that the principle has not been too rigidly observed there seems to be too much power at some points.

Power, properly regulated by law as we have it, is a part of the system as a working factor.

O. L. SAVAGE.

Indianola, Miss.

The Remedy for the Church.

If Mr. Wesley was not inspired just as those of old were, he must have "asked wisdom of God, who giveth to all men liberally and upbraideth not, and it was given to him" abundantly. Perhaps no wiser or more successful "method" ever was, or ever will be devised for saving souls from sin, and building up the church in the most holy faith and godly life, than his system of "probation" and "class meetings," evidently prompted by the Holy Spirit; and, perhaps, the greatest mistake the Methodist Church ever made was in dropping those God-approved and Spirit-blessed means of grace. For now, instead of thus "training up the young and others in the way in which they should go," as expressly commanded, the church rather imitates an unwise and careless stock raiser who simply marks the younglings, and turns them out on the large to take the many chances of being devoured or dying, and the most of them either perish for lack of proper food and shelter, or stray off and are lost, or become worthless runts. For since the fold of safety and nurture has been demolished and so much of the vital pith has been taken out of original Methodism, lifeless, cold formality has taken the place of vital and joyous spirituality, and the observant and good people are lamenting the spiritually dead state of the church, and the anxious inquiry is, What is the remedy to revive and build it up again? Simply and purely, Wesley's Methodism is the remedy.

Some have suggested that the entrance be more sternly guarded; others, that discipline be more severely enforced; others, that "amusements be provided for the young," and "entertainments" to toll them and others into the church, etc. But "to quench smoking flax, or break a bruised reed" would hardly seem compliant with the expressed views of the Savior. And until the spiritual purity of the church be restored, it might prove about as difficult to have discipline rigidly enforced in the church, as it is to get people of the world to vote for moral reform, and get the officials to enforce reformatory laws, while they—the people and the officials—are themselves badly demoralized. And to expect worldly "amusements" and non-spiritual "entertainments" to convict the impenitent or cure the sin-sick souls and make genuine Christians out of sinners, would be about as big a mistake as for stock raisers to try to raise young animals and expect them to do well, with no other shelter from the severe storms of bleak Winter than the open canopy of heaven, and no other food to live and grow on but the cold frosts. For the class-room, which was the Methodist fold, wherein the young and feeble were kindly cared for and "brought up in the nurture and admonition of the Lord," and encouraged on in the way of life by kind and attentive sympathy and godly instruction, has been torn down, and nothing half as good has been (if it can be) substituted. Various other doubtful expedients have been resorted to; but is not formality fast increasing at the expense of spirituality? And a great "many have been added unto the church;" but have they been "such as shall be saved?" Much more money has been raised; but has it been as consecrated and well spent, and accomplished as much good proportionately. A great deal more show generally has been made; but has that not promoted more vainglory than genuine spirituality?

When the attention of Christ was called to the costly grandeur of the Temple, instead of expressing approbation of the colossal extravaganco, he rather reprovingly declared that "not one stone should be left upon another that should not be thrown down." Let us take warning. If a great deal less vain show had been made, and the money more widely distributed with more consecrated wisdom and economy? how much more good might have been accomplished! How many missionaries might be sent out and how many chapels might be built with the money wasted on costly edifices etc., for vain show? Is not more vainglory than spirituality promoted by this mistaken policy? It is a painfully obvious fact that the church has become very alarmingly "conformed to the world," with the deluded idea, it seems, of thus saving it! While the fact is, both the church and the world are being lost by the awful mistake. "Nothing but Christ, and him crucified," can save either. And this mistaken and fatal conformity of the church to the world is increasing alarmingly with correspondingly disastrous results. And that, notwithstanding the emphatic command stands positive, "Be not conformed to the world." Instead of "being conformed to the world," which knows but little of God, and less of his wonderful plan of salvation, we must "be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God," or we can not be saved, nor the church either. Mr. Wesley's terms of admission to the class meetings and membership in the church were merciful and encouraging as well as helpful and successful—simply "a desire to flee the wrath to come, and be saved from sin." But equally wise, just and safe was the promised condition, that those admitted on trial should "continue to manifest their desire to be saved from their sins," until they had proven, by their manner of life, that they were worthy to be members of the church, before they were admitted into full membership; and how can they be better trained and their fitness be better ascertained than by his plan of gathering them into classes, and watching over them in love and encouraging them by kind sympathy and godly instruction in regular meetings for that special and very important purpose? Everybody is expected by everybody else to be instructed in everything else but religion, which, while it is the most important thing in all the world, is the most neglected of all other things! Some opponents to Mr. Wesley's "methods" contended that the people would not attend the class meetings; therefore, it became expedient to drop them. That only proves that they had not been kept up as they should have been, or they should have attended, as when they were properly conducted. If that be not true, the argument against class meetings proves too much. For the same could be urged with equal propriety and force against all the other true means of grace, including even the church itself.

When the Holy Spirit convicts an individual of sin, he may "desire to flee the wrath to come," but not know how to "be saved from his sins." He then needs instruction and encouragement to help him on to God; for the enemy of souls is diligent in "seeking whom he may devour." To whom should those "desiring to be saved from their sins" most naturally look for the needed help and sympathetic encouragement? They used to resort to the class-room and seek light and guidance of the experienced and godly members. And wonderfully were they blessed and saved by those wise and helpful means of grace. They were cordially received and kindly encouraged to seek, and were successfully pointed to the "Lamb of God, which taketh away the sin of the world," and they were "built up in the most holy faith" until they became "strong in the Lord." And thus bright and shining lights were made in the church, which was then "as a city set upon a hill; it could not be hid," sure enough. But, alas! how is it now? It requires a magnifying glass of strong powers now to distinguish the church from the world, so "conformed" have they become. And there being now no class-rooms for regular meetings in which to instruct and encourage and build up those "desiring to be saved from their sins," as there used to be in our church, they are neglected and have to grope in the dark, and the most of them soon become discouraged; and if they don't give up in despair, and become worse than before, they remain miserable themselves and stumbling-blocks in the way of others.

Then, by all means, let us reinstate the Methodist Church just as Mr. Wesley, evidently guided by the Holy Spirit, established it and left it—without altering it one jot or title.

The Lord is unalterable; "he is the same yesterday, to-day and forever." He will not change his plan of salvation to suit the times and the people; they must always come to his terms to be saved. Let nobody be deceived. "God is not mocked; for what a man soweth, that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."

May the good Lord guide us all into the right way, and help us pursue it unto the end; for we all need his guidance and help—"every hour we need him." D. W. FOSTER.

Plaisance, La.

Annual Meeting of the Board of Church Extension.

The annual meeting of the Board of Church Extension was held at Louisville, Ky., April 27-30, 1893. Present: Presley Meguiar, president; Rev. David Morton, D. D., corresponding secretary; John W. Proctor, treasurer; and Bishops J. C. Keener, A. W. Wilson, R. K. Hargrove, W. W. Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key, A. G. Haygood, and O. P. Fitzgerald; and Rev. W. T. Harris, D. D., Rev. F. B. Carroll, D. D., Rev. H. C. Settle, D. D., Rev. C. I. Vandeventer, Rev. M. H. Neely, D. D., John Overbacker, John L. Wheat, R. B. Gilbert, M. D., Rev. B. W. Bond, D. D., Rev. S. M. Hosmer.

The business coming before the Board was considered with painstaking care and in great harmony of feeling. The report of Secretary Morton made the following exhibit of the work of the year:

RECEIPTS.

On General Account—		
From assessments	$31,555 02	
From special donations	2,639 72	
From sale of plans, etc	175 24	
Total receipts by General Board on General Account		$34,369 98
Retained from assessments by Conf. Boards (estimated)		31,555 02
Total payment by church on General Account		$65,925 00
On Loan Fund Account—		
For		
Andrew Loan Fund	$ 168 00	
Kavanaugh " "	1,000 00	
G. W. D. Harris "	15 00	
Moses U. Payne "	1,000 00	
Mrs. L. B. Stateler "	1 384 20	
Fletcher Wilson "	1,751 00	
"W" Loan Fund	4,000 00	
Lindsey Wilson "	2,000 00	
Total payments by church on Loan Fund Account		$11,318 20
Total cash paid by church this year on all accounts		$77,243 20
Total cash paid by church last year on all accounts		75,770 55
Increase during the year		$ 1,472 65

WORK.

The General and Conference Boards helped this year 431 churches, paying them	$85,276 10	
The General and Conference Boards helped last year 427 churches, paying them	87,089 46	
Showing increase of four churches and decreased payments of		$ 1,813 36

The General Board was ready to pay $4,700 to three other churches, but was prevented from doing so by the failure of these churches to return mortgages sent them for execution. Had these been returned we would have reported an increase of seven churches helped and increased payments of $2,886.64. Besides this we could have paid $900 to three other churches, but were notified that they were not ready to receive the money.

A resolution was adopted expressing the sympathy of the Board for Bishop Granbery, whose bodily affliction prevented his attendance.

The assessments for the year 1893-4 are as follows:

Alabama Conference	$ 4,700
Arkansas Conference	1,730
Baltimore Conference	3,600
Central Mexico Conference	290
Columbia Conference	150
Denver Conference	311
East Columbia Conference	150
East Texas Conference	1,433
Florida Conference	1,150
German Mission Conference	590
Holston Conference	3,750
Illinois Conference	295
Indian Mission Conference	440
Kentucky Conference	2,880
Little Rock Conference	2,285
Los Angeles Conference	470
Louisiana Conference	2,200
Louisville Conference	4,290
Memphis Conference	4,113
Mexican Border Mission Conf.	150
Mississippi Conference	2,820
Missouri Conference	3,670
Montana Conference	110
New Mexico Conference	110
North Alabama Conference	4,110
North Carolina Conference	3,000
North Georgia Conference	6,800
North Mississippi Conference	3,110
North Texas Conference	3,000
Northwest Mexican Conference	145
Northwest Texas Conference	3,000
Pacific Conference	1,200
South Carolina Conference	4,400
South Georgia Conference	4,400
Southwest Missouri Conference	2,280
St. Louis Conference	1,840
Tennessee Conference	6,410
Texas Conference	1,848
Virginia Conference	5,870
Western Conference	440
Western North Carolina Conf.	3,000
Western Virginia Conference	1,050
West Texas Conference	1,000
White River Conference	1,400
Total	$100,000

These assessments remain unchanged from last year.

The session was harmonious as well as laborious, and the Louisville Methodists abounded in hospitality.—*Tennessee Methodist.*

Additional Items from the Annual Meeting.

LOAN FUNDS.

The cash additions to the loan funds for the year amount to $14,760.85 ($3,499.87 being interest), bringing the total now available for use, and excluding valuable assets not yet turned into cash, up to a grand total of $96,459.31. The total amount of aid furnished from these funds to date is $168,240.

PROGRESS.

The extraordinary demand made upon the church for the past year for the payment of the debt of the Board of Missions has been felt in the collections for church extension, and there is a decrease on regular collections amounting to $2,361.11. This, however, has been more than set off by receipts from other sources, and there is a net increase of cash receipts from all sources (excluding interest collected on loans) amounting to $1,472 65.

LIMIT OF LOANS AND RATE OF INTEREST.

Loan Fund Rule No. 2 was changed so as to read as follows:

2. No loan to a single church enterprise shall exceed the sum of three thousand dollars, except by a three-fourths vote of the members voting at an annual meeting of the Board.

The rule as to interest was amended so as to read as follows:

The uniform rate of interest upon all loans made by this Board during this session and hereafter is hereby fixed at six (6) per centum per annum.

PUBLIC COLLECTIONS AT ANNUAL CONFERENCES.

The Board adopted a resolution requesting the General Conference at its next session to inquire into the advisability of discouraging, at the sessions of the Annual Conferences, the taking of collections on behalf of any of the General Boards of the church.

ASSISTANT SECRETARY.

The corresponding secretary, in his annual message to the Board, requested them to fill the vacancy existing in the office of assistant secretary. This the Board declined to do in view of the near approach of the General Conference, but authorized the Executive Committee to provide the corresponding secretary with such aid in his work as they may judge necessary for the remainder of this quadrennium.

GRANTS.

Grants were made to 102 churches in twenty-four States and Territories, one in the District of Columbia, and one in the Republic of Mexico, aggregating in loans $26,350, and in donations $31,430. This was the best response the Board could give to applications from 210 churches for aid, amounting to $183,295. Out of this large number of urgent calls the Board selected such as, with all the lights they had before them, seemed most meritorious and urgent, and made among them the best division they could of the funds at their disposal, and those which the collections of last year justify them in expecting for the ensuing year.

THE WOMAN'S DEPARTMENT.

The Central Committee of the Woman's Parsonage and Home Mission Society being in annual session in the city, called on the Board in a body on the second day, and were warmly welcomed. They reported to the Board that they had appropriated aid in donations and loans to the amount of $2,950 to eleven parsonages, and these appropriations were approved by the General Board. Further details of their work will be published by themselves. During their visit the following resolution was unanimously adopted:

Resolved, That this Board hereby express its gratification at the zeal and wisdom exhibited in the prosecution of the work of the Parsonage and Home Mission Society, and for the advance made during the past year.

O. P. FITZGERALD,
M. H. NEELY.

A more detailed statement of the proceedings of the Board, and of its operations during the past year, will be given in the forthcoming eleventh Annual Report, which will be published as soon as possible.

DAVID MORTON,
Corresponding Secretary.

District Meeting of W. M. S., Holly Springs District, North Mississippi Conference.

According to previous announcement, our district meeting convened at 10 o'clock, on Saturday morning, April 29, 1893, in the Methodist Church at Holly Springs, Miss. Greatly to the regret of all, Mrs Hargrove was ill and could not be present; so the district secretary presided. In spite of numerous disappointments, all of which were unavoidable, we had a very profitable and enjoyable session. Mrs. J. B. Mattison, a member of the Presbyterian Missionary Society, opened the meeting by Scripture reading and prayer; her sweet, earnest words of love and sympathy were a benediction to all who heard them. The meeting was then called to order, and Mrs. B. M. Chenoweth was chosen secretary. The roll was called, and to our great satisfaction every auxiliary and every juvenile but one were represented, to the number of fifteen.

After organization we spent a short time very profitably in hearing of the blessing the work had been to the different workers. The meeting then adjourned till 3 o'clock P. M., when after devotional exercises led by Mrs. J. H. Shumaker, the usual business of district meetings was transacted. The reports of the various societies were very encouraging. We also were highly instructed by an essay from Sister J. P. Franklin, of Early Grove. Subject: "How to Interest our Women in Missions." Then after the reports Sister J. C. Lowe read an interesting paper on "Juvenile Work: Its Importance and the Best Way of Carrying It On."

At night Mrs. Carrie West Smith welcomed the visitors to our fair City of Flowers in her usual graceful style. Owing to the illness of Miss Freddie Thomas, of Victoria, her response was read by Miss Fannie Belle Smith, of Kelly, who very kindly agreed to act as substitute. I wish everyone who is indifferent to the claims of the foreign mission work could have heard Miss Hattie Gray's recitation of "The Famine Cry," and Miss Rather's "Strange, But True Story." In conclusion Miss Sallie Hinton, of Mt. Pleasant, read in a most beautiful and impressive manner an article sent by Sister Hargrove, "The Love of Christ Constraineth Us." What a blessing it would be if every woman in the land could have heard it!

On Sunday, at 11 o'clock, Bro. G. H. Jacobs, of Mt. Pleasant, gave us a most earnest and practical sermon. At 4 P. M. Miss Laura Bradford, corresponding secretary of the Memphis Conference W. M. S., held the children and older people, too, spellbound while she told them of her recent visit to our Indian Mission. Such an interest she inspired in the children that a number of them have subscribed to *The Mite Box*. To our great sorrow a violent rainstorm came up in the afternoon and prevented many from hearing the burning words of the consecrated woman. Truly the hand of her Lord is upon her. At eight P. M., in spite of the pouring rain and flashing lightning, a good-sized congregation assembled to hear Miss Bradford further on the needs of the mission fields which she has visited. After her talk, Judge Jas. T. Fant made one of the most stirring appeals for the foreign work that it has been my good fortune to hear. The best encomium on both addresses I heard fell from the lips of a young man who said, "I could have listened to them both for hours."

I have left for the last a notice of the music which we enjoyed at every session. The choir consisted of twenty-five children and young people, under the control of Miss Emma Jones, and the lovely songs rendered by them were a source of inspiration to all. Surely the Master was with them and with us all at every service. We most earnestly "thank God, take courage and go forward."

NANNIE B. FANT,
Dist. Sec. Holly Springs Dist.

Christians complain that it is impracticable to maintain a prayerful spiritual mind under the press of the daily cares and activities of secular life. But we should have no secular life—it should be consecrated life. In our routine duties we should still be serving God. And we may, by doing them as services that God has assigned us in the station of his appointing, get into as close contact with him through them, as if we were engaged in religious duties.—*Southern Churchman.*

SUNDAY-SCHOOL LESSON.—May 21, 1893.

PREPARED BY REV. A. F. WATKINS.

The Evils of Intemperance.

(Prov. xxiii, 29-35.)

GOLDEN TEXT.—"Wine is a mocker and strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. xx, 1.)

TOPICAL OUTLINE.—I. The Woes of the Intemperate (vs. 29 and 30). II. A Warning against Intemperance (vs. 31-35).

CENTRAL THOUGHT.—The Woes of Wine.

HOME READINGS.

Sunday (May 14)—Evils of Intemperance. (Prov. xxiii, 29-35.)
Monday—Wine a Mocker. (Prov. xx, 1-7.)
Tuesday—Drunken Priests. (Isaiah xxviii, 1-8.)
Wednesday—Judgment of Revellers. (Daniel v, 1-9.)
Thursday—Not Drunk with Wine. (Eph. v, 6-18.)
Friday—Take Heed. (Luke xxi, 29-36.)
Saturday—Doom of Drunkards. (Rev. xxii, 11-15.)

INTRODUCTORY.

It is interesting to notice that in this lesson we have passed out of that series of disconnected and independent proverbs which are supposed to have constituted the original collection of King Solomon and the nucleus of the whole book, and have reached a section in which the continuous discourse is resumed. This section, embracing chapters xxii, 17-xxiv, 34, is supposed to consist of those additions which were made before the time of King Hezekiah, during whose reign the chapters xxv-xxix. inclusive, were added. This would place our lesson, probably, between 900 B. C. and 700 B. C. The chapter from which our lesson is taken represents a father giving advice to his son. He warns him against self-indulgence, exhorts him to avoid the association of the depraved and sensual, and concludes with a graphic and striking description of the drunkard. The verses read like a sketch drawn from life of a frequenter of the modern grog-shop. The greatest curse of humanity to-day is intemperance, and the darkest blot upon the character of our modern civilization is the legalizing "for revenue only" of the whisky traffic. The importance of this lesson can be estimated only when men can measure the difference between a soul cleansed by the blood of Christ and one debauched for time and eternity by the demon of intemperance. It should be noted that this is a *total abstinence* lesson, and not one that advocates moderation in the use of wine.

EXPLANATORY.

I.—THE WOES OF THE INTEMPERATE.

Ver. 29. "Who hath woe? who hath sorrow?" Who hath oh? who hath alas? The words are, strictly speaking, exclamations of pain or distress. This verse in a series of questions contains a description of woes that can be attributed to but one class of persons. The drunkard of three thousand years ago in the streets of Jerusalem is the drunkard of our cities to-day. The woes, the sorrows, the quarrels, the maudlin utterances, the unnecessary bruises, and the blear eyes, are the same; we have seen them, and with mingled pity and disgust we have wondered that men, made in the image of God, would thus debauch themselves.

Ver. 30. Here the answer is given. Only of the drunkard can these things be said. "They that tarry long at the wine." We know nothing of the places of resort of the drunkard in Solomon's time, but the words are strikingly applicable to the men who spend hours in the bar rooms and clubs, and linger, often the whole night, in scenes of revelry and debauch. There are men who lounge all day around the grog-shop corners who seem to have "sat" for Solomon's picture. "Seek (or seek out) mixed wine." The idea here seems to be that of devising or concocting new combinations of drink, as if to secure novelty or to spur the depraved appetite with new and heightened incitement. The terms are strongly expressive of wanton and unrestrained self-indulgence.

II.—A WARNING AGAINST INTEMPERANCE.

Ver. 31. A warning follows the brief, but pointed description given in the two verses preceding, and the way of safety is indicated. The way of safety is found not in a more moderate use of wine, nor in spending less time around the so-called "convivial board," but in not even looking upon the enticing, but destructive bowl. The different clauses of the verse are descriptive of the best, the most attractive wine—red, sparkling, and desirable.

Ver. 32. In this verse the true nature of the tempter is given. "At the last." However attractive at the first, at the last, or in the end, its envenomed fang is found to be buried in the flesh and its poison is being carried in the blood to every part of the body. The thought is not that at first it blesses and at the last it stings, but that the sequel shows that the true nature of the seeming good is the poisonous sting.

Ver. 33. In this and the remaining verses of the lesson are given the well-known symptoms of the serpent's poison. "Thine eyes shall behold strange women" (or better, as the Revised Version has it, "strange things") "and thine heart shall utter perverse things." The reference may be to the moral degradation and abandonment of the wine drinker; but the more probable reference is to the physical and intellectual effects of drink. The victim "sees snakes," and his speech is the wildest ravings. His diseased brain surrounds him with horrors and dethroned reason gives way to madness. Solomon seems to have seen *delirium tremens*.

Ver. 34. The last verse gives us a picture of drink's madness; this verse one of drink's sickness—nausea—the semi-unconsciousness, but intense distress, the restless tossing, the dizzy, maddening heaving as in the ceaseless, torturing waves of the sea, the sickening swaying as upon the rocking mast of a ship. The lesson is strong enough, even though we leave out the possible thought of the perilous situation of the drunkard.

Ver. 35. The drunkard, as his stupor wears away and consciousness returns, is represented as talking to himself. He finds that he has been beaten and bruised, but he has no recollection of it. "Somebody," he says, "did it; but I did not feel it." In his drunken stupor he could not feel the blows that fell upon his defenseless body. The last line contains the saddest truth of all—"When shall I awake? I will seek it yet again." Better, omitting the interrogation point, read: "When I shall awake I will seek it yet again." All these woes have been felt in vain; the poor fool will seek it yet again until the clod falls upon another drunkard's coffin, and another debauched soul goes into judgment with him who has declared that no drunkard shall inherit the kingdom of God. (I. Cor. vi, 10.)

PRACTICAL THOUGHTS.

1. The bitterness of the drunkard's woes comes from the fact that they are self-inflicted and unnecessary. "Whom the Lord loveth" he does not "chasten" that way.

2. There seems to be no practical or righteous compromise between tarrying "long at the wine" and "looking not" upon it. The latter extreme is the one of safety and virtue.

3. The more enticing the first appearance of the cup, the more deadly the serpent's sting.

4. The final result is the true test of value. What will it be at the end?

5. One of the saddest things about sin is that, though a man may become disgusted with himself, he never becomes disgusted with his vice. He calls himself a fool, and hugs his folly.

6. How many readers of this lesson will sign this pledge: "I hereby pledge myself to abstain from all intoxicating liquors as a beverage"?

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

A Lesson from an Actor.

Joe Jefferson, the great actor, appeared on the platform the other evening in New York in the role of an orator. His discriminations as to the differences between the actor's functions and those of the orator were just and penetrating. One of his stories pertained to Macready, who once asked a friend why his, Macready's, impersonation of a certain great character in a play, which he had rendered for years, had apparently lost its power to move the people. "Have the people lost interest in the play?" was Macready's question. "No," was the response of the friend; "the people have not lost interest in the piece, but you have. It is an old story to you. It no longer moves you, and hence you can no longer move your audience."

The application of the anecdote to the ministry is self-evident. Many a man has lost his wonted power to awaken sinners, to rouse the indifferent, to rally the depressed, and to touch the emotions, of his hearers, because he himself has lost interest in his own sermons. They have become an old story to him. He utters them officially, with perfunctory formality, and not with the old-time, heart-felt power. It ought not to be necessary to proclaim the commonplace truth that one essential element of power in the preacher is his faith in his own message, his interest in his own theme. A sermon that has had its birth amid the storm and stress of the preacher's own struggles, that has been to him a message from God, that has awakened his conscience and quickened him into new activity, will prove also to others a rousing, vitalizing, inspiring message.

Let the preacher seek to be interested in his own sermon as a means of making it interesting to his hearers. If it first nips him tenaciously, it will then get hold of his congregation.—*Central Christian Advocate.*

Meeting of the Woman's Missionary Society, Sardis District, North Mississippi Conference.

It seemed that the elements were against us on our "Woman's Day," April 20. We had the regular March wind with the cold of December. And it was with a feeling of uneasiness that we, together with some of the ladies of Hernando, awaited the approach of some of the missionary workers of the Sardis district. But they came despite the wind, cold and rain. Some were in Spring array, some in Winter, but all bright, beautiful and happy, as only missionary workers can be.

Our large church in Hernando was well filled by 9:30 o'clock, when the opening song was sung. Our much-beloved and very efficient president, Mrs. Hargrove, was present, and conducted the testimony service and presided at the morning session. It was indeed "good to be there." The young, the old and the middle-aged told of what the Lord had done for them, and how they were determined to do better service, and to consecrate more fully their lives to the service of their Lord and Master.

After this service Mrs. Wall was elected secretary. There were eight adult delegates and nine juveniles present. Several of the country auxiliaries failed to send delegates on account of the rain. There are thirteen adult and ten juvenile societies in the district. Several have been reorganized. One adult and one juvenile organized during the year.

The address of welcome was delivered by Miss Lula Jones, of Hernando. Responded to by Miss Annie Staten, of Senatobia. After this the district secretary delivered her address.

The rest of the morning and part of the afternoon was devoted to hearing the reports of the societies. Most of the reports were encouraging. Some of the societies in better condition than ever before, others not doing so well, but nearly all hopeful. The Parsonage and Home Mission Society filled up the latter part of the afternoon.

At eight P. M. we met again in the church to listen to two excellent addresses—one by Mrs. H. P. Gibbs, of Pleasant Grove; the other by Mrs. T. B. Hargrove, of Sardis. Also had recitations by Ida Allen, of Coldwater; Gertrude Morehead, of Sardis, and Gypsie Bailey, of Coldwater. It was a most delightful and profitable meeting, and we feel assured that much good will result. A number of our preachers were present, and assured us of their hearty co-operation in our work.

MRS. J. W. MALONE,
Dist. Sec. of Sardis Dist.

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Discovery of Printing.

John Gutenberg, of Mentz, Germany, was the undoubted inventor of printing by movable types; but his success aroused the jealousy of his associates, who induced the authorities of Strasburg to demand the revelation of his secret—refusing which, he was driven out and returned to his native town penniless. Here, again, he was subject to persecution, and, though his last years were peaceful under the patronage of the Elector of Nassau, he died a poor man.

On the other hand, both Faust and Schoeffer, who had been associated with him and stole the art, grew rich and tried to rob him of his fame. There is a curious, but not very well authenticated, story about a visit Faust made to Paris to push the sale of his Bibles.

"The tradition of the devil and Dr. Faustus," writes d'Israeli, in the Curiosities of Literature," "was said to have been derived from the odd circumstances in which the Bibles of the first printer, Faust, appeared to the world. When Faust had discovered this new art, and printed off a considerable number of copies of the Bible to imitate those which were commonly sold as MSS., he undertook the sale of them in Paris. It was his interest to conceal this discovery and to pass off his printed copies for MSS. But, enabled to sell his Bibles at sixty crowns, while the other scribes demanded five hundred, this raised universal astonishment, and still more when he produced copies as fast as they were wanted, and even lowered his price.

"The uniformity of the copies increased the wonder. Informations were given in to the magistrate against him as a magician, and on searching his lodgings a great number of copies were found. The red ink—and Faust's red ink is peculiarly brilliant—which embellished his copies, was said to be his blood; and it was solemnly adjudged that he was in league with the infernal. Faust at length was obliged, to save himself from the bonfire, to reveal his art to the Parliament of Paris, who discharged him from all prosecution in consideration of the wonderful invention."—Boston *Herald.*

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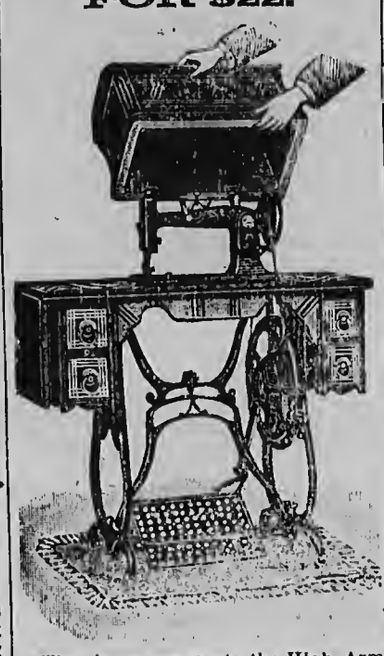

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Article of Merit

and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend those benefits to others. My wife has for many years been a sufferer from severe

Nervous Headache

for which she found little help. She has tried many things that promised well but performed little. Last fall she took Hood's Sarsaparilla. It seems surprising what one bottle could and did do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite is also better. From experience with

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C. W. Carter, Editor.

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Thursday, May 18, 1893.

BRIEFS.

The college of Bishops at the recent meeting in Kansas City determined that hereafter the Bishop's official connection with his district will begin with the announcement of the "Plan of Episcopal Visitation."

The Woman's Board of Missions reports for the fourth quarter, 1892-93: Auxiliaries, 2,174, with 43,082 members; juvenile societies, 1,236, with 33,968 members. The *Woman's Missionary Advocate* has 10,740 subscribers, and *Little Worker* has 4,153 subscribers. This is a good showing, and we trust will be much better when the next report is made.

The plans and location of the bridge across the Mississippi river at this point have been made public by the War Department. It appears from the plans that the bridge is to cross the river at a right angle to the current, from the upper end of Besancon plantation to a point about a mile above Twelve-Mile point, and about five miles above New Orleans. It will be connected with the Illinois Central road by tracks running almost parallel with the river, at a distance of about a mile from the river. The bridge is to be eighty-five feet above extreme high water; and the clear width between the piles of the central span at low water will be 1,037 feet. The distance at low water of the spans on either side of the central span will be 610 feet. The length of the bridge from shore to shore will be 2,290 feet. But beyond these points at each end will be short spans passing high above the levees. It is uncertain how far down the engineers will have to go to get a solid foundation for the central piers, but the drawings indicate that they expect to have to go a great depth. The depth of the water under the central span is from eighty-four to eighty-seven feet.

A Golden Wedding.

On the twenty-ninth of this month of May, Rev. James L. Wright, a superannuate of the Louisiana Conference, and his wife will celebrate their golden wedding. In advance we congratulate these good friends of ours upon this auspicious event. Bro. Wright is in his seventy-first year and his wife in her sixty-third year. Bro. Wright has been preaching fifty-two years, and his good wife has been by his side nearly the whole of that time.

They have a host of friends in Louisiana, and we trust they will remember the aged couple with substantial remembrances on the occasion of their completion of a half century of happy married life. Bro. Wright's postoffice is Vernon, La.

David Livingstone made this resolve in early life: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes both for time and eternity."

The Lord's Day.

It is plain to the most casual observer that the sanctity of the holy Sabbath has been so long and so persistently encroached upon, that unless the Christian patriots of this nation rise up *en masse* for its defense, there will soon be no Sabbath worth the name. The desecration of the holy day is increasing at such a rate as to alarm the most optimistic of its friends. The evil tide has set so strongly in the direction of Sabbath-breaking that the most careless reader of passing events must look to the future with great anxiety, if not with alarm. The violation of this fundamental law is not confined to any particular class, but is practiced in some sort by all classes, even by many persons who claim to be Christian people.

There is one point to which we call special attention, and it is this: Sabbath desecration is the parent of more public immorality than any other sin! On this point the New York *Christian Advocate* speaks as follows.

The corruption of morals always keeps pace with the desecration of the Lord's day. In view of this fact one can only regard the future of the American commonwealth with deepest anxiety. Selfish statecraft in many parts of the country rules the hour and suppresses moral conviction on great questions. The unlawful desire for political preferment so blunts the moral sense that policy, not principle, holds sway in the State. All this it is impossible to reverse until we can have a civil leadership that comprehends the need of the weekly rest day to the well being of society, and that also recognizes its divine sanctions. But this does not concern civil leadership alone. The recovery of our nation from the imminent perils that surround it can only be made certain by the general revival of an intelligent appreciation of the Lord's day. To defend this day those who would assist in saving this nation must be on the alert. Every encroachment upon its sanctity should summon every patriotic citizen to the front, and every effort to protect the day from overthrow should enlist our cooperation and active support. The Earl of Shaftesbury said on one occasion to the members of the Workingmen's Lord's Day Association: "Your political liberties are more secure under the charter of the Sabbath than they can be under all the charters which were ever given by any of our kings." In all this he taught the world a most important lesson.

In a densely crowded assembly in a Christian church on a Sabbath evening one of the speakers, who denounced the widespread corruption of gambling, declared that "this immorality was largely due to the disregard of the Lord's day through the country." Seldom, if ever, has a truer word been spoken. If American society is to be saved from lapsing into barbarism through the demoralization of the saloon, the pool room, and the race-track gambling, it must be done by the enactment and rigid enforcements of Sunday laws suited to the different localities and supported by an enlightened Christian conscience.

That the preservation of the civil and Christian Sabbath calls for the whole-souled support of every citizen in this nation is a proposition as true as anything that can be possibly stated. The question is one of tremendous importance, for it is vital to the successful progress of Christianity, not to speak of the perpetuation of the republic itself.

We believe these utterances are true and timely. Then let our pulpits ring out the alarm and arouse the people. The destruction of the civil Sabbath is the death knell of civil liberty and religious progress! "Awake, thou that sleepest!"

Liberal Gifts to Millsaps College.

On my return home yesterday afternoon from a long absence, I was greeted with a letter from that "elect lady" and my special friend, Mrs. J. R. Bingham, of Carrollton, Miss., enclosing a check for *five hundred dollars*. The terms in which this timely and valuable gift are stated are so modest and beautiful, I am sure my good sister will pardon me for allowing the whole church to share the grateful pleasnre of reading her letter. It is as follows:

Carrollton, Miss., May 8, 1893.

Dear Bishop Galloway: My mother died when I was an infant; hence my rearing and training devolved upon my grandmother. To her faithfulness I am largely indebted. She has been dead since 1877, and it has long been my cherished purpose to erect a monument to her memory. After much thought and earnest prayer, I have decided to erect a monument "more lasting than marble." The enclosed check is all of a small legacy and the increase thereof. I desire that the amount be invested to form a fund, to be known as the "Martha A. Turner Library Fund," the annual interest of which shall be used in purchasing books for Millsaps College library. I earnestly pray that our college will be more and more a blessing to humanity as the years go by. Yours sincerely,

R. E. BINGHAM.

Thus, to her many other valued offerings, our dear sister adds this sacred memorial fund. It is gladly accepted, and will be carefully invested, with many earnest prayers that it will yield a thousand-fold in the harvest field of the future. It will furnish food to eager young minds, and develop characters who will become the Lord's anointed in every realm of manly and heroic endeavor. What a wise direction to give the Lord's money! May the richest blessings ever rest upon our fair benefactress and her beneficent offering!

ANOTHER GIFT FROM MAJ. MILLSAPS.

It also affords me great gratification to report another liberal gift from Maj. Millsaps, whose broad-minded and large-hearted liberality made our college possible. He has given *five hundred dollars* to be used immediately in the purchase of the latest, freshest reference books for the library, much needed by professors and students in the several college departments.

Thus he has again evidenced his discriminating and philanthropic interest in the cause of Christian education. These gifts are reassurance that our institution will soon be amply equipped for the very best collegiate work.

CHAS. B. GALLOWAY.

Jackson, Miss., May 10.

Meeting of Missionary Board.

The Missionary Board of the M. E. Church, South, held a very pleasant and profitable session in Kansas City, Missouri, May 6 and 7. All the Bishops were present except Bishop Granbery, who was detained at home by ill health. Secretary John was also prevented by sickness from meeting the Board. Of the thirty-one officers and members of the Board, twenty-four were present. Many ministers of the surronnding Conferences were present. For the first time in its history the Board issued a hearty invitation for the public to be present. Accordingly the auditorium of the Centenary Church, where the sessions were held, was pretty well filled, reminding one of an Annual Conference.

The presence of an interested audience made the discussion of the various measures proposed more exhaustive, and the claims of the mission fields to be more minutely set forth. As usual, each field had its special advocates, many thinking the foreign work the most important, others claiming that America was the key to the world and that it was the best policy to mass our strength in converting the great West to Christ, and thus more quickly reach the region beyond. Cries of "Come over and help us!" from boundless and importunate fields sounded in the ears of the Board; but, alas! want of money made them go unheeded. Many times the disposition to provide for imperative demands at all hazards well-nigh prevailed, but fear of debt caused an adherence to the resolution passed at Wilmington two years ago, viz.—not to make the appropriations for the coming exceed the collections for the past year.

The financial showing was encouraging. The total collections under the regular assessments were $264,351.20; specials, $74,620.74; total collections from all sources for the year, $338,971.94. Notwithstanding the great financial depression, and notwithstanding the great efforts made to pay the old debt, the regular collections for missions have exceeded those of the previous year by $904.09. The amount paid on the old debt up to April 1, the end of the missionary fiscal year, exceeded $64,000, and pledges and subscriptions amounting to about $59,000 are in hand for the payment of the balance. In view of the financial exhibit, the following offered by Bishops Galloway and Hendrix was adopted, viz.:

Whereas, We gratefully acknowledge and appreciate the loyalty and generosity with which the church has rallied to the aid of the Board in providing for the extinguishment of the debt without any reduction in the regular collections.

Resolved, That relying with confidence upon the pledges of individuals, churches and Conferences which have already been made for the extinguishment of the debt, and insisting upon full payment of the same, we earnestly urge that our people do now bend every effort during the year to come to bring the regular collections up to the full amount of the assessment of $350,000.

The amounts appropriated to the various mission fields for the year beginning April 1, 1893, aggregated $260,948, to meet which an assessment was made upon the forty-four Annual Conferences amounting to $352,750. Ought our great church, composed of 1,305,705 members, to fail to respond to so moderate a demand?

The amount paid last missionary year for foreign and domestic missions was thirty cents *per capita* of membership. Alas! Mr. Editor, your patronizing Conferences fall below even this low average. North Mississippi Conference stands eighth from foot, paying twenty-one cents per member. Mississippi stands twelfth from foot, paying twenty-seven cents per member, and Louisiana twenty-second from foot, paying thirty-five cents per member. That is not a good showing. Sir, you must make your folks do better.

The Board earnestly commended the work of the American Bible Society to all our people. Without its aid in furnishing the Word of God in the various languages and dialects, missionary operations would be crippled indeed.

The labors of Dr. Y. J. Allen in translating Christian literature into the Chinese language was highly appreciated, and the Bishop holding the China Conference was requested so to arrange his appointment as to enable him to continue this important work.

Rev. Geo. B. Winton, of the Central Mexican Mission, is doing an admirable work in editing and translating in that field. He was directed to spend his vacation in getting out a hymn book in connection with our Publishing House in Nashville for use among our Mexican members.

Mrs. H. D. McGavock, foreign secretary of the Woman's Board of Missions, sent a communication of cordial greeting and hearty co-operation, to which the Board instructed the secretary to respond in fitting words.

The various pulpits in Kansas City were filled on Sabbath by the Bishops and members of the Board. Numerous and stirring addresses were made upon missions, both in the regular meetings of the Board and in several of the churches. It is believed that a considerable uplift was given to the cause of missions by the meeting of the Board held in Kansas City in the year of grace 1893.

The hospitality of Kansas City abounded. Homes in the spacious and elegant mansions were furnished. The ladies of the several Methodist Churches served bountiful and toothsome luncheons each day in the spacious parlors of Centenary Church. The members of the Commercial Club, on Monday, took the Bishops and members of the Board in carriages to the various points of interest in the city: to Armour's Packing Factory, where they employ when running to their entire capacity 7,500 hands, and where, in the language of the letter of invitation from the Commercial Club, "they had learned to utilize every part of the beast but its squeal;" to the commanding heights, where could be viewed the junction of the Missouri and the Kansas rivers; to the street which separated Kansas City, Missouri, from Kansas City, Kansas. On the Missouri side saloons abounded to regale the dry Kansans; on the Kansas side lottery shops were provided for the honest Missourians to try their luck.

C. G. ANDREWS.

On the Wing.

We spent a day at Jackson, La. Here Bro. Singleton is renewing his work in the Mississippi Conference, and here Dr. Hunnicutt and his colaborers are busily preparing for Centenary's commencement.

From Centenary to the I. I. and C. is quite a trip; but Saturday's morning hours found us in Columbus. A general feeling of blueness pervaded the atmosphere. Several disastrous crop failures, heavy rains, and a full and rising river, all conspired to bring about this condition. The city itself is delightful for situation. Its many mansions speak of prosperous days. We had a pleasant and profitable Sabbath. The people said, "Come again this Fall, after we have made a crop, and we will so gladly help you."

Verona sits on many hills, just on the border of the prairie. Her people are turning their attention to raising fruits and vegetables for the Northern markets. Her past has been prosperous. Many of her citizens have made independent fortunes. Her present prophesies a more prosperous future.

Okolona seems to be built for business. A few hours spent with her people were profitable to the college. It does cheer our hearts just to hear these people say, "*Our college*." Wide streets, good sidewalks, fine business blocks, heavy stocks of goods, many new residences and a general look of thrift makes a pleasant impression on the visitor. How the wind sweeps across these wide prairies!

Aberdeen, as you see it from the M. and O. depot, is certainly a fine city. Our stay was so short that we would hate to enter into minute description. This Fall I will go again and stay longer, and then I think I will have something considerable to write that will be of interest to all who read this column.

Wednesday night we preached at Kosciusko. It had been nearly eight years since we had had the pleasure of being with these good people. The many improvements already made and being made tell eloquently of her prosperity. The collection was encouraging. You have been told before in these columns that Kosciusko was the chief trading center of Central Mississippi. Her merchants have not lost their trade, but wagons from thirty miles around make their weekly trips. Kosciusko, notwithstanding short crops and low prices, is on the up-grade, and has not yet reached her full growth.

Durant lies in the valley of the Big Black. Her streets are wide, and there is a general air of comfort about her dwellings. I am told that it is planned after Philadelphia. Here the strawberry has been cultivated with some profit. Being the terminus of the Aberdeen and Lexington branches of the I. C., it has a considerable railroad population, and is well located for business.

Now, we come to the oft-recurring question, "How are you getting along?" We have added ten recruits to our Gideon's Band, and have received several subscribers to the ADVOCATE. A grey-headed layman handed in two names with the money, and says he will endeavor to get three more. Brother preacher, emulate this good man's example, and send us in two, or more, subscribers. "Will we raise all our endowment?" By the grace of God, yes. You, my brother, *must* come to our help. Now, the last days are upon us. Do not put it off any longer. Pay what "thou owest," recruits at $10 each, and the work is accomplished.

JOHN W. CHAMBERS, Agt.

NOTES.

Here is a pretty broad hint from the *Interior*: "A mean man's mean life is not a good life, no matter if he is dead."

Principal Fairbairn says: "Agnosticism is just skepticism become too proud or too perverse to confess to its own real nature."

Spiritual progress depends upon spiritual power, and spiritual power depends upon purity. So you have the gradation: purity, power, progress.

God is law—say the wise—O soul! and let us rejoice!
For, if he thunder by law, the thunder is yet his voice.
Speak to him thou; for he hears, and spirit with spirit may meet;
Closer is he than breathing, and nearer than hands and feet.
—*Tennyson.*

Robert Burns says the honest man is king of men. If we are to believe the newspapers, that race of kings is becoming fewer in number constantly. What a blessed thing a revival of honesty in the commercial and political world would be! How it would straighten out crooked things and smooth rough places!

A Roman Catholic writer in the May *Forum* has this prophecy:

Fifty years from now, while Catholicity will be blooming and vigorous in these States, the peculiar tenets of the various non-Catholic denominations will be as extinct as the pterodactyl.

One of the easy things to do is to prophesy along the line of one's wishes. If we desire a thing, then why should not that thing come to pass; then it surely will come to pass.

Preachers should be careful in the selection of topics for their discourses. A pastor up North mortally offended an entire family by preaching a sermon on the "Conceited Man." Two prominent members, whose portraits he drew, have withdrawn from the church. We presume they will organize a little church of their own, with one of their number as preacher in charge, and that they will eliminate from the Scriptures that passage which exhorts us not to think more highly of ourselves than we ought to think.—*Southern Christian Advocate.*

Did you ever claim the promises of God? Most Christians do not. A promise of office, or aid, or any desired thing, we are quick to claim. Then why so slack to claim *God's* promises? The promise of the Holy Ghost includes all other promised things, for he is God's Seal. "How much more shall your heavenly Father give his Holy Spirit to them that ask him." That promise is made to *all* his children. "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." Have you ever claimed that promise from God? He has entitled you to it, dear child of God. If you have not received the Spirit, it is no doubt, then, because you do not desire him.—*Southern Churchman.*

"The old is better." Science has its own nomenclature, which is right enough; but when the preacher introduces it into his sermons he is wrong. Very few people in an ordinary congregation understand scientific terms. If the preacher talks about hedonism, most of his people must needs consult the dictionary when they go home to find out what he was talking about, whereas if he used the good old phrase, "love of pleasure," everybody would know what he meant. The old words, "Love thy neighbor as thyself," are understood; but when the preacher begins to discourse learnedly about altruism, the people wonder at his learnedness and are mystified. "The old is better."

The following are paradoxes underlying the true conception of missions: 1. The true way to get is to give. Wise expenditure of a part means increase of the whole. Fullness of life comes only through the outgo of life for others. 2. The part is of greater practical importance than the whole. There is danger that while we love man we have no time to love men. We care for the type and forget the individual. If the kingdom is to come it is to come somewhere. The world must be saved in detail. 3. Addition is multiplication. Two are more than twice one. In all forthputting of spiritual energy arithmetical increase of numbers means geometrical increase of power. 4 The near is conditioned by the far. Increase at home comes from efforts to bring the world to Christ. Men who refuse to hear God's call for enlargement shut themselves up to mental and spiritual dry rot.—*President Whiting.*

A man may be just as proud of his religion as of his bank account. He who has been shown an unusual number of the secrets of God is in danger of looking down on his less highly exalted brethren as crawling caterpillars still feeding on the leaf and spinning their webs while regarding himself as having left the chrysalis and became the fair butterfly of silken wings floating over flowery meadows in the fragrant air and bright sunlight. Under these circumstances, God's way of reminding his loved ones that they are still akin to poor suffering humanity, and that their safety lies in their weakness and in God's strength, is to administer pain in some form and to a degree that leads them to cry out to God in prayer for a remedy. The child that lies helpless in the cradle and cries and cries until it gets the attention of its parent gets something better than its own strength, better than its own wisdom, better than its own love. It gets its parent's strength and wisdom and love.—*Dr. Maxwell.*

PERSONAL AND OTHERWISE.

During the month of April the American Bible Society issued 82,878 volumes.

If you could just see what we *don't* publish, you would not complain of what we *do* publish.

"It never helps the Lord any for a man to go about bragging what a big sinner he used to be."

Pacific Methodist College has received $7,500 for endowment by the will of a Mr. McConnell.

In this country we pay our school teachers $80,000,000, and our saloons about twelve times more!

Rev. J. T. Sawyer will preach commencement sermon of Mansfield Female College, June 11, 1893.

Crowley, La., is talking about establishing a paper mill. Plenty of rice straw thereabouts to make it!

Mrs. J. R. Bingham, of Carrollton, Miss., has contributed $500 to the library fund of Millsaps College.

Twenty-five young lawyers were graduated from the Law School of Tulane University last Tuesday.

Miss Willard has been prohibited all work during the Summer. Her physician is a "celebrated English specialist."

We are pained to announce the death of J. E. Smith, of Covington, La., who died May 15 after an illness of several months.

The Louisiana Christian Endeavor will meet in convention, to-morrow, Friday, in Rayne Memorial Church, in this city.

It seems to be as hard for President Cleveland to please everybody as it is for the editor of a religious newspaper to do it.

Lake Providence, La., has voted a three-mill tax for ten years in favor of the Lake Providence and Western Railroad.

Bishop Wilson has been elected to deliver the course of lectures before the Vanderbilt University on the E. H. Cole Foundation.

Again we are compelled to say that we have no discretion in accepting or rejecting obituaries which are over two hundred words. Please remember.

Arise by the things that are under feet;
By what we have mastered of good and gain;
By the pride deposed, and the passion slain,
And the vanquished ills that we bonrly meet.
—*Dr. Holland.*

What sort of statesmanship is that which passes laws to *prohibit* the sale of cigarettes, and passes laws to *license* the sale of liquor? Statesmanship, indeed.

The *Episcopal Methodist*, of Baltimore, has put on such a beautiful new dress that it was hardly recognized by us. And the reading matter is plentiful and of the best quality.

We have received the first number of the *Louisiana Prohibitionist*, published at Morgan City, and edited by J. M. Mayo and Rev. C. M. Lyons. The paper makes a good start in a good cause.

According to the Kansas City *Times*, Taney County Taney, Mo., is absolutely purchless, and, "though rich in natural resources, it is stagnant and poverty-stricken." An object-lesson for Idaho!

A bill has been introduced in the Ohio Legislature to prohibit hazing among college students. The penalty is fine and imprisonment. Good! Let all the States follow and banish that Pharisaism.

It looks to us as if congressmen are about degenerating into beggars for office seekers. It seems that they think "we must do it or lose our seats." Making laws is a secondary consideration.

Don't forget that next Sunday is "Children's Day." The children are expecting to have a good time, and we trust the grown folk will contribute all in their power to make the occasion enjoyable and profitable.

Grenada Collegiate Institute will close a successful session, June 7. Rev. W. G. Miller and Rev. John Richey will preach the sermons, and Dr. Allen C. Brown and Hon. Walter S. Duty will deliver the addresses on that interesting occasion.

We heartily appreciate an invitation to be present in the Methodist Church, Jackson, Miss., this evening, at eight o'clock, to witness the marriage of Bishop Galloway's daughter, Hallie, to Howard B. McGehee. Our best wishes go with the happy pair.

Dr. J. M. Weems, of Brookhaven, did a Christian act when he raised a great sum in cash for the most needy of the families of the convicted White Caps, and he raised it mostly from Brookhaven citizens. That is the other side of their courage in the White Cap matter.

The commencement sermon of the Industrial Institute and College will be preached Sunday, June 11, by the Rev. Dr. N. M. Long, pastor of the Church of Strangers of Memphis, Tenn. Ex-Lieut. Gov. G. D. Shands, of Senatobia, will deliver the literary address on Monday, June 12. Gov. Shands is one of the most finished orators in the State.

The Methodist Church is undergoing repairs and receiving a fresh coat of paint. This much-needed improvement is the work of the ladies, known as the Home Workers. The carpet will also be furnished new and has been purchased with a fund raised by the little children of the Sunday-school, known as the Little Helpers.—Arcadia (La.) *Advance.*

Rev. I. W Cooper, of Hazlehurst, preached two good sermons in the Methodist Church, Sunday, which left a lasting impression for good. Rev. Archie Nicholson, a superannuated preacher, of Hazlehurst, was present and conducted an experience meeting Sunday afternoon. Owing to the illness of the pastor, the meeting closed Sunday night. There were no accessions, but large crowds attended nightly and the seed that was sown will surely bring forth fruit.—Magnolia (Miss.) *Gazette.*

Notices.

The Arcadia District Conference will meet in Arcadia, La., June 29, at 9 A. M. The District Sunday-school Conference will meet on the day before at 9 A. M.

J. L. P. SHEPPARD, P. E.

The Shreveport District Conference will be opened at Mansfield at 10 o'clock A. M., Friday, May 26, instead of Saturday, the twenty-seventh, as before announced. Bishop C. B. Galloway expects to be with us from the opening.

ROBT. J. HARP, P. E.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will meet in Water Valley, June 24. All delegates and visitors will please forward their names to the undersigned in order that homes may be secured during the session.

MISS BETTIE E. HULBARD.
Water Valley, Miss.

Dear brethren, preachers and Sunday-school superintendents, please observe Children's Day with zeal in the Lord. If you have not arranged for the third Sunday in May, do so as early thereafter as practicable. This interest demands our attention and most vigorous efforts. We need the labor, lessons and money found in the Sunday-school work. If you fail, we lose that much inspiration, training and means. Let our Conference come to the front in this praiseworthy cause.

Everybody can do something in this beautiful field toward developing people of all ages for God and his glory.

Yours, J. M. WYATT,
Pres. S. S. Board, North Miss. Conf.

Attention.

As the Brookhaven District Conference has been appointed to meet here on June 29, each pastor in the district will confer a favor by sending me the names of all delegates and local preachers who expect to attend, without delay, so that accommodations may be provided. Arrangements will be made for reduced rates on the railroad. W. T. GRIFFIN.

Terry, Miss., May 12, 1893.

Missionary Debt—Mississippi Conference.

WOODVILLE DISTRICT.

E. Baton Rouge circuit, W. L. Linfield, P. C.

Bro. Linfield writes: "We will pay our full assessment; but as I have a large work, it takes a month to make the round. I send it as I get it, not waiting to secure it all before I send any." That is right. God bless the zealous young brother!

"Don't scold me," pleads a brother who has not done anything towards a week of prayer and self-denial. Did he think he deserved a scolding? If so, he must get somebody else to administer it—some of the brethren who have been firing at me!

A gifted young woman in the Meridian district offers herself to the Lord and his church for the foreign fields. Who will dole our dimes and nickels in comparison with such an offering as that?

MERIDIAN DISTRICT.

Clarke circuit, A Preacher's Wife..50c.

WOODVILLE DISTRICT.

Port Vincent circuit, W. T. Woodward, P. C.....$10 60

"I told my people to observe the week of prayer and self-denial, but they did not," is the excuse a young brother gives for not having led his people in such observance according to the programs furnished. And the Annual Conference told him to lead them in public services.

In reply to my inquiries, oft repeated, about the observance of a week of prayer and self-denial, a good brother writes: "My flock has been opened any day for the Conference solicitor or the district solicitor. When they come to my town they will be kindly treated and given the field. In the meantime, should they fail to collect, and I get other matters off my hands, I will do what I can. I shall call the attention of the stewards to your call." Not my call, O my brother! but the orders of the Annual Conference, which the orders or wishes of the stewards can not supersede. T. L. MELLEN,
Sol. for Miss. Conf.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE ABRIDGED CREED OF CHRISTENDOM. Arranged by Rev. Curtis E. Long. F. H. Revell Company, New York, Chicago. Price, $1.

This book is composed entirely of quotations from the Scriptures. The important doctrines of the Bible are set forth in Bible language. It is valuable as a reference book, and is dedicated to the Christian Endeavorers.

SCENES FROM EVERY LAND. A collection of over 500 fine photographic views, size 11¾ by 14½ inches, designed to take the place of an extended tour of the globe, and embracing the most beautiful, interesting and striking scenes that divert the traveler abroad, the whole forming a photographic panorama of the world. With an introduction by Gen. Lew. Wallace, and descriptions of the different scenes by Edward Everett Hale, D. D.; Washington Gladden, D. D.; Russell Conwell, D. D.; Hamilton W. Mabie, LL.B., Lit.D.; S. F. Scovel, D. D., LL.D.; C. H. Payne, D. D., LL.D.; Hon. Wm. C. P. Breckinridge; Hon. Henry Watterson; J. H. W. Stuckenburg, D. D., of Berlin, Germany, and other talented writers. Edited by Thomas Lowell Knox. Springfield, Ohio: Mast, Crowell & Kirkpatrick.

This is a magnificent portfolio volume, printed on extra heavy enameled paper, handsomely bound, and containing a rare collection of large engravings made from photographs, illustrating the most interesting and the most noted objects everywhere. This great work will probably take a foremost place among the publications of to-day. It deserves, and will doubtless receive, a cordial reception at the hand of educated people everywhere.

THE PLACE OF CHRIST IN MODERN THEOLOGY. By A. M. Fairbairn, A. M., D. D., principal of Mansfield College, Oxford. Charles Scribner's Sons, New York. George F. Wharton & Bro., New Orleans. Price, $2.50.

Principal Fairbairn does not claim that this volume is a system of theology, but that it is an attempt at formulating the fundamental conception of such a system. "It is an endeavor, through a Christian doctrine of God, at a sketch of the first lines of a Christian theology." The volume is divided into two books, the first of which is devoted to historical criticism. In this part the author traces the history of dogma and doctrine, in their various forms and phases, from the beginning to the present time. The evolution of theology as revealed by the author's pen will be interesting and edifying to every student. In the second part of the volume is an attempt to show that the trend has turned back to Christ through this very channel of historical criticism. He says: "We now stand face to face with the historical Christ." Every question and doctrine can now be looked at through Him. He is the Sun, and, therefore, the center of all theology. "We conceive God as He conceived Him." "What God signified to Jesus Christ He ought to signify to all Christian churches." And so of every other question of doctrine in theology.

The book is a clear and able discussion of a most interesting and important subject, and enthrones our Lord to the highest place of authority in theology.

PERIODICALS.

—GODEY'S. New York. Price, $3.

—COSMOPOLITAN, New York. Price, $3.

—REVIEW OF REVIEWS, New York. Price. $2.50.

—LADIES' COMPANION. New Orleans. Price, $1.

—JENNESS MILLER MONTHLY. New York. Price, $1.

—THE PULPIT. E. Rose, Buffalo, N. Y. Price, $1.50.

WORTHINGTON'S MAGAZINE. Hartford, Conn. Price, $2 50.

—THE TREASURY. E. B. Treat, New York. Price, $2 50.

—THE CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—WIDE AWAKE. D. Lothrop Company, Boston. Price, $2.40.

—ST. NICHOLAS. Century Company, New York. Price, $3.

—JOURNAL OF HYGIENE. M. L. Holbrook, New York. Price, $1.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, 50 cents.

—QUIVER. Cassell Publishing Company, New York. Price, $1.50.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—CENTURY MAGAZINE. Century Company, New York. Price, $4.

—SCHOOL REVIEW. Cornell University, Ithaca, N. Y. Price, $1.50.

—WOMAN'S MISSIONARY ADVOCATE, Nashville, Tenn. Price, 50 cents.

—PREACHER'S MAGAZINE. W. B. Ketcham, New York. Price, $1 50.

—SCRIBNER'S MAGAZINE. Charles Scribner's Sons, New York. Price, $3.

—POPULAR SCIENCE. D. Appleton & Company, New York. Price, $5.

—MOTHERHOOD. Motherhood Publishing Company, New York. Price, $1.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

—LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

—GOOD-HOUSEKEEPING. C. W. Bryan & Company, Springfield, Mass. Price, $2.

—CALIFORNIAN. Californian Publishing Company, San Francisco. Price, $3.

—AMERICAN JOURNAL OF POLITICS. A. J. Palm & Company, New York. Price, $4.

—AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—CASSELL'S MAGAZINE. Cassell Publishing Company, New York. Price, $1 50.

—THE SOUTHERN STATES. Manufacturer's Record Publishing Company, Baltimore. Price, $1.50.

Revival Services.

Bro. Sawyer has had a successful week at Louisiana Avenue, the congregations being large, the preaching simple and strong, and the results justifying the continuance during this present week. Bro. Wynn at Parker Chapel is also going on with his meeting, which thus far has resulted in much good. Bro. Frank Parker spent the week with Bro. Drake at Crowley, and reports a meeting of great power. Bro. Johns has been assisting Bro. Roy on Lower Coast Mission. The Lord is surely authenticating his truth by displaying its power in awakening and saving souls.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference—At Sao Paulo, July 27.
West Texas Conference—At Beeville, Tex., Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 18.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., Sept 6.
Kentucky Conference—Maysville, Ky., Sept. 13
Louisville Conference—At Elkton, Ky., Sept. 27.
Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai, Oct. 18.
New Mexico Conference—At Eddy, N. M., July 18.
Denver Conference At St Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kan., Aug. 31.
Missouri Conference—At Monroe City, Mo., Sept. 13.
Southwest Missouri Conference—At Boonville, Mo., Sept. 20.
North Georgia Conference—At Gainesville, Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Mont., Aug. 16.
East Columbia Conference—At Pendleton, Ore., Aug. 30.
Columbia Conference—At Myrtle Creek, Ore., Sept. 13.
Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

Revival in Cottesville, Miss.

We closed, on last Thursday night, one of the most powerful and satisfactory works of grace that this community has ever had. Old feuds were buried, sinners convicted, penitents converted, and the church raised to a higher plane of Christian living. About fifty souls were converted, and quite that many will be added to the different churches. The Methodist Church has received twenty, and will, perhaps, receive others. Bro. W. M. McIntosh, of Cherokee, Ala., did the preaching after he came, except three sermons by W. J. O'Bryant and two by T. B. Malone, of Grenada. Bro. McIntosh is a man of God, and the message he delivers is the power of God unto salvation. He is not an evangelist, although he is doing some evangelistic work. Rejoice with us.

G. W. GORDON.

May 8, 1893.

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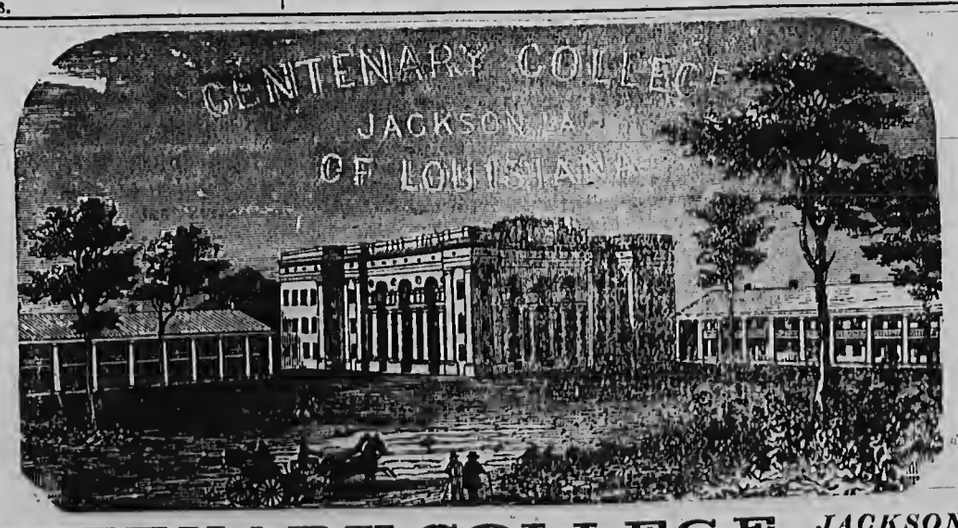

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HOME CIRCLE.

The New Sinai Gospels.

BY AGNES SMITH LEWIS.

[NOTE.—The importance of the discovery, in the Convent of St. Catherine at Mount Sinai, of an early manuscript of the old Syriac Gospels, is indicated by the following note from Prof. J. Rendel Harris, of Cambridge University, who writes under date of March 30, at Suez, Egypt, accompanying the following description of it by its fortunate discoverer: "I am just out in the desert, where we have had nearly two months' retirement, including forty days' work in the convent library, on Sinai. As the results of our work are likely to be monumental in New Testament criticism, I thought you ought to have some notes of the leading points, and, in particular, of the great discovery made last year by my friend, Mrs. Lewis, of Cambridge (an accomplished scholar to whom I gave introductions to the convent)—a discovery which brought us here this Winter. She has unearthed a palimpsest of the old Syriac Gospels which dates from at least the sixth century, and is closely related to the Curetun text. I can assure you that it is an astonishing manuscript, and that the recovery of the *Lewis Codex* marks an epoch in New Testament studies. I have accordingly asked her to write you some notes on the subject."—THE EDITOR.]

Whence do we get the text of our English New Testament? From the Greek, most of my readers will answer. But few, we venture to think, have ever cared to trace the steps by which it has been won from moldering fragments, by patient scholar or by enterprising traveler.

The edited text of our Greek New Testament rests mainly on four great manuscripts, or codices, as they are called—the Vaticanus, of the fourth century, now in the Pope's palace; the Alexandrinus, of the fifth, carefully preserved in the British Museum; the Sinaiticus, won by Tischendorf, not without guile, from the monks in the convent of Mount Sinai; and the Codex Bezae, in the University Library at Cambridge. These are all clearly written, the chief difficulty in deciphering them being that the writing, like that of most ancient Greek manuscripts, is in capital letters, called uncials, without division of the letters into words, and without punctuation. Other difficulties are caused by the finger of Time. Sometimes a hole exists where an important word might be looked for; sometimes the writing is so faded that the keenest eyes can hardly decipher it; and sometimes pages have stuck so close together that the upper surface of the one has been transferred to the other when they were separated. But we are deeply thankful that it has been possible for British and American scholars, with the help of these and other codices, to adopt a text which represents the Word of God, in all its main essentials, very nearly as it was first penned under the guidance of the Holy Spirit.

Since the Revised Version of the Bible was given to the world, twelve years ago, it is now no secret that in many minor points these great codices differ. Their variations seldom affect any serious doctrine; they merely represent a different choice of words to express the same thing, and are due to the idiosyncrasies of early scribes. To us they afford witness that the immediate followers of our Lord had no slavish veneration for mere words—that his teaching, as by them reported when fresh in their memories, has been transmitted to us more faithfully than if learned rabbis had watched over its every jot and tittle.

Now, when Greek codices vary, where can we look for an umpire? Naturally, to the ancient codices in those languages into which the gospel was first translated. And here the language which was spoken in the humble workshop of Nazareth, the language in which our Lord restored a dead girl to life, and in which his despairing cry was uttered from the cross, the Syriac, or Aramaic, becomes of first importance.

Early Syriac versions of the New Testament fall naturally into two divisions—the common one, or Peshito, universally adopted by the Syriac churches after the fourth century; and the more ancient one, named the Curetonian, from William Cureton, who discovered the only known copy, in 1842, amongst some manuscripts brought from the Nitrian desert to the British Museum.

The Curetonian, being the earlier of these two, is the more highly valued. But it is imperfect, containing portions only of Matthew, of Luke, and of John, whilst of Mark all but the last four verses had disappeared before Cureton found it.

Scholars have, therefore, often expressed a hope that the Curetonian version might some day be supplemented by the discovery of another manuscript. For this, Eastern monasteries have till now been vainly searched; and the present writer believes that she can distinctly trace the finger of Providence in the way that she and her twin sister, Mrs. James G. Gibson, were led, in the Spring of last year, to place their hands on an almost complete copy of these early Syriac Gospels.

We had often thought of visiting Mt. Sinai; for the warm welcome extended to us in other Greek monasteries had awakened the hope that our command of colloquial Greek might be the key to doors which have baffled the efforts of former European travelers. But family circumstances prevented our carrying out our purpose till the Spring of 1892; and our thoughts were turned in the direction of the Syriac library through the publication in 1891, by Mr. Rendel Harris, of the Apology or Aristides, which he had recently discovered there.

The Syriac language, to one who has already mastered Arabic and Hebrew, is not very difficult; but a new source of power was unexpectedly placed in our hands by Mr. Harris himself, who insisted on teaching us photography. November skies are not, however, in England, very favorable to this art; and we had only half learned our lesson when our kind instructor received a commission from the University of Cambridge, to visit other Eastern monasteries in search of manuscripts. It thus came to pass that we had taken only one respectable picture before we started, on Jan. 7, with over a thousand Eastman films and a manuscript-stand, designed by Mr. Harris to obviate the difficulties which he had himself met with.

We were received by the monks with great cordiality, which ripened into a sincere friendship with some of them during our stay. Amongst the Syriac books which they showed us, I soon picked out a volume of a hundred and seventy-eight leaves, nearly all glued together with some greasy substance. I separated them partly with my fingers and partly with the steam of a kettle. They had the more fascination for me that no human eye had evidently looked on them for centuries; and I soon perceived that it was a palimpsest, whose upper or later writing contained the stories of women saints, whilst the under or earlier one was the four Gospels, as I knew from many pages being headed "Evangelion," "Matthi," "Marcus," or "Luca." I could also read detached words or lines where they appeared on the margins. I, therefore, at once determined to photograph the whole of this palimpsest.

Space fails me to relate all the difficulties we surmounted. The manuscript-stand was excellent, but its screws would not fit, and it had to be tied together with cords; and there was a radical defect in our two Eastman boxes, which caused them to tear up the films, and so clog their own machinery. Besides this, my sister, who seconded me with great assiduity, sometimes lost her place in turning over the leaves, and thus put me in possession of at least thirty-three duplicates, which I did not want, as they increased both my work and her own.

We returned home in the end of March, and developed most of our photographs successfully, with the exception of some which were sent to the Eastman Company and were spoiled. The box which contained these had been picked out at random from amongst over forty similar ones, yet strangely enough, it contained those of which my sister's mistakes had furnished us with duplicates.

When the three hundred and fifty-six pages of our palimpsest were completed, I read the upper writing, and found that it contained the stories of Thecla, Eugenia, Pelagia, Marina, Euphrosyna, Onesima, Drosis, Barbara, Maria, Irene, Euphemia, Sophia, Theodosia, Thendota, a short creed, and the stories of Susanna, and of Cyprian and Justina. As my eyes were not keen enough to read the under writing which ran between and underneath the lines of the upper, and was, of course, much more minute than the original, I showed my photographs to several Syriac scholars, asking if they could help me to find out to which version these Gospels belonged.

They were all either too busy or their eyes were, like my own, not of the kind which read minute things easily. At length I showed some of the clearest photographs to Mr. F. C. Burkitt, and he asked Prof. Bensly's help in transcribing a page, with the result that they pronounced the version to be one closely allied to the Curetonian.

It was evident that a satisfactory transcription could be made only from the manuscript itself, and as these two gentlemen, with Mr. Rendel Harris, undertook to transcribe it, my sister and I offered to return with them to Mt. Sinai, as we thought that our presence would indeed the monks to lend it the more readily to our friends.

We were not mistaken. The treasure was at once confided to my keeping, and for more than a month was worked upon from sunrise till sunset, with the following results.

The upper writing is in one column, and, as we have said, a continuous volume; a selection of short biographies of women saints, with the title, "Select Narratives," by one John Hadesh, made in A. D. 778. To supply the vellum on which this is written, an older book has been taken to pieces, and arranged so that the Gospels are interleaved with each other.

They seem to be there in a complete form, if only they could be all read; but the words, which are in two columns, can only be distinctly seen when they are on the margin, or beyond the upper or lower line. The smaller letters of the Gospels have often to be traced amongst the larger ones of the martyrology. Some are distinct, but some are greatly faded, and show themselves only when touched by a chemical reviver. Nearly the whole of the Gospel of St. Mark has been transcribed, except the last twelve verses, which are absent, as they are from some of the older Greek codices.

It is supposed from this that our manuscript may be a more ancient one than the Curetonian.

The old reading "Good-will towards men" (*en anthropois eudokia*), in Luke ii, 14, is confirmed.

Lastly, our manuscript is linked to the Curetonian by its colophon, which came up under the reviver, and which tells us that these are the separated Gospels—separated, perhaps, from the Diatessaron, or Harmony of Tatian, which was used by the Syriac Church during the second and third centuries. The Gospels end on page 320 of the manuscript. The remainder is apocryphal writings, in Syriac and in Greek, which are as yet only partly transcribed.

We can only hope that this our discovery of an early text of God's great message to the world may lead to an increased interest in Syriac studies, and to a renewed search in Eastern monasteries for further documents which will, like Apology of Aristides, give us a more intelligent insight into the history of the first martyrs and confessors.—*Sunday-School Times.*

Communing with God.

Perhaps you spend too little time in communion with God through his Word. It is not necessary to make long prayers, but it is essential to be much alone with God; waiting at his door; hearkening for his voice; lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour.

When you feel least inclined for it, there is most need to make for your closet with the shut door. Do for duty's sake what you can not do as a pleasure, and you will find it become delightful. You can better thrive without nourishment than become happy or strong in Christian life without fellowship with God.

When you can not pray for yourself, begin to pray for others. When your desires flag, take the Bible in hand, and begin to turn each text into petition, or take up the tale of your mercies, and begin to translate each of them into praise. When the Bible itself becomes irksome, inquire if you have not been spoiling your appetite by sweetmeats and renounce them; and believe that the Word is the wire along which the voice of God will certainly come to you, if the heart is hushed and the attention fixed. "I will hear what God the Lord shall speak."

More Christians than we can count are suffering from a lack of prayer and Bible study, and no revival is more to be desired than that of systematic private Bible study. There is no short and easy method of godliness which can dispense with this.—*Epworth Herald.*

OUR YOUNG PEOPLE.

THE POPPY LAND LIMITED EXPRESS.

BY EDGAR WADE ABBOT.

The first train leaves at six P. M.
For the land where the poppy blows:
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle, a low, sweet strain:
The passenger winks, and nods, and blinks,
And goes to sleep in the train!

At eight P. M. the next train steers
For the poppy land afar.
The summons clear falls on the ear:
"All aboard for the sleeping-car!"

But what is the fare to poppy land?
I hope it is not too dear;
The fare is this, a hug and kiss,
And it's paid to the engineer!

So I ask of him who children took
On his knee in kindness great,
"Take charge, I pray, of the trains each day
That leave at six and eight."

"Keep watch of the passengers," thus I pray,
"For to me they are very dear,
And special ward, O Gracious Lord,
O'er the gentle engineer."

In Japan.

ART.

The Japanese have a peculiar idea in art. A single twig of cherry is to them more beautiful than a great bouquet of many varieties of flowers crowded together. In art the Japanese are better to design, the Chinese better to execute. A Japanese will make a design of a single bird upon a tree; a Chinese will execute that design with great exactness, and then, because the one bird looks so nice, a dozen more will be placed upon the same tree, and the idea injured.

If you purchase a book showing the productions of modern Japanese painters, there will be in it such as the following: Two sparrows on hanging branch of a cherry tree. A dancing monkey and his master. A pair of storks by the seashore. A festival procession, with lookers-on. A skylark in a rice field. A lake and mountain in Springtime (see the zigzag narrow road up the mountain). Two wild horses rinsing their mouth in the river. A crow flying around an old pine. A cock, with his mate, crowing at sunrise. Sugawara Michizane at his poor exile home. (He had high place in the royal court; but the Emperor gave credit to the false charges of his enemies, and banished the loyal minister to another island. He died there, but after death he was deified.) A rose. A plum tree by the hedge. Dawn of a morning in Spring at Fuji Mountain. A lady offering her plum tree to the royal messenger. (The Emperor had a red-blossoming plum tree very dear to him. His minister was sent to seek and get a tree like it. At last one was found and asked of the lady who owned it. She loved that plum tree, but she could not deny, since it was the order of the Emperor. When the tree was taken away she tied to it a little paper, upon which was written:

"Chioku nare ha itomo Kashikoshi
Uguhiau no Yado wato towaha
Ikaga kota yen."

("As it is the order of the Emperor, I am filled with awe; but if I am asked where is the home of the nightingale, what shall I answer?")

The Emperor, touched by the song, returned the plum tree. HENRY G. HAWKINS.

From Aunt Loretta.

Dear Nieces and Nephews: Sometimes I thought I would write, and then again I thought no one had ever missed "Aunt Loretta's" letters, and so I could just remain silent and slip out of every one's memory that had ever noticed the poor scribbles, and try to satisfy the little monitor within that at one time and another tells me to "Write, write," by saying softly to myself that "Silence was golden;" but to-night the little fellow mentioned above will not be put off with that oft-quoted excuse, and here I am once more, writing away at such a break-neck speed that I fear if one could be near enough to hear the exclamation of the one that stands at the case and handles all those little black types that represent all these letters, they might hear some words besides "sugar" and "molasses." It must surely puzzle the wits of some of them to decipher the hieroglyphics that find their way from the pigeon holes to the printer sometimes, as this scribbler could testify, because she received a letter lately from one whose name is often seen in the ADVOCATE, and it was like what the little boy said about his own first composition; he "had to read it three or four times before he could read it at all."

If the truth was known, perhaps that is the way the editor is by some of your little letters, and not only yours, but some of the children's of larger growth also, and perhaps he often "halts between two opinions," whether to dump them into that awful basket under the table, or send them to the printer (who is continually on the lookout for "more copy"), and then wishes that people would write legibly, or not at all. This must not discourage you, but let it help you to "try, try, try again;" nothing succeeds "like success."

I wonder how many have found the answer to the editor's question. I gave it out to my Sunday-school class two weeks ago, and Miss Jennie Crawford brought me the answer last Sunday. "Its" was found in the twenty-fifth chapter of Leviticus, fifth verse. I often give out questions to my class, and find it interesting. Though the class is the senior Bible-class, and all are grown young people, yet even some of the old folks might think that word "its" was pretty hard to find. If the editor thinks it was not fair for a young lady to have the honor, he can just drop this scribble in the friendly basket that "feels for other's woes, and hides the faults it sees." And that will be the last of it. AUNT LORETTA.

The small daughter of a certain charitably-minded family has been told frequently that Satan finds work for idle hands. The other morning one of the tribe of tramps called with the usual story of Winter woes. The mistress of the house made the customary suggestion about obtaining employment, and was assured that every avenue to self-support was closed. Then the small girl came forward from her refuge behind her mother's skirts and said, in tones of kindly suggestion, "Couldn't Satan find anything for you to do?"

God is Alpha and Omega in the great world; endeavor to make him so in the little world; make him thy evening epilogue, and thy morning prologue, practice to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day, so shall thy rest be peaceful, thy labors prosperous, thy life pious, and thy death glorious.—*Quarles.*

MR. EDITOR: This is the first time we have ever written a piece to your valuable paper; but, after reading the cousins' letters, of last week's paper, we became very much interested, and decided we would write, and trust it may not reach the waste-basket. We have a union Sunday-school of about fifty-four members. Our pastor this year is Bro. Geddy. We all love him very much. He has done a great deal of good here since he came. We will answer C. M. Hart's question. His teacher's name is Mrs. Allen. As this is our first letter, we will stop, and if any of the cousins would like to know our names, they can find out by solving the following acrostic, and the first letter of each answer will form our first names. Who was Isaac's father? Who was Jonah's wife? Who was Isaac's wife? Who stole the golden wedge? Who was king of Tyre? Who was Rebekah's oldest son? Who was cast in the lions' den? Who surveyed the broken walls of Jerusalem by night? Who sent presents of silver and gold to the King of Syria? With very best wishes for the ADVOCATE, we remain, YOUR LITTLE FRIENDS.

Courtland, Miss.

MR. EDITOR: This is my first attempt to write, and I hope to see it in print. The ADVOCATE is a weekly visitor at our home, and I like to read the little cousins' letters. I belong to the Sunday-school at Hopewell Church. Bro. Hull is our preacher, and we love him and family very much. My papa is the supply preacher on Amite circuit, and we feel very lonely at home without him. He loves his people very much, and I love them because they are kind to papa. I will ask, Where is "mulberry tree" found in the Bible?

Your little friend, MAMMIE DAY.

Hopewell, Miss.

Chalcedony Park.

The remarkable "forest" of petrified trees, called Chalcedony Park, can be reached in a few hours from the Holbrook or Corizzo stations, Arizona, on the Santa Fe railway. The area of the "park" is estimated at hundreds of square miles, and it contains hundreds of tons of agatized wood. Mr. Hovey, a recent visitor, likens it to a "vast logging camp," where the lumbermen have tossed the huge logs at random from their sleds, and gone away, leaving them to become rain-soaked and moss-grown. Some of the trunks are 150 feet long, and they break up in sections as if sawn through at intervals. Their skins are dark red as a rule, but the chips and interior exhibit kaleidoscopic colors. Amethysts, red and yellow jasper, chalcedony of every tint, topaz, onyx, cornelian, and other stones abound. The logs, in fact, are a blending of these stones. One of them, 100 feet long and three to five feet in diameter, spans a narrow canon, and is called the Agate Bridge. It is chiefly composed of jaspers and agates. As to the origin of the petrifactions it is supposed that in past time the trees were overwhelmed with volcanic ashes and hot silicious waters from geysers. The timber is analogous to pine or cedar and as it decayed, the silica, dyed with various salts of iron and manganese in solution, took its place. The fossil wood is cut and polished by the Drake Company, of Sioux Fall, Dakota, who exhibit specimens at Tiffany's, New York. One of these is about three feet square and weighs over two tons.—*Interior*

A Queer Little Fellow.

A queer little fellow indeed was Tommy Dick. Why, he would give away the last marble he had if a boy wanted it. He would run on errands all day long and never grumble. He would always give the best place to somebody else, no matter who, and feel so honestly glad in seeing other folks have a good time that he really forgot all about himself. Don't you see, he was a very queer little fellow?

But somehow everybody liked to have the queer little fellow about. Grandma always smiled all over her face when she saw Tommy coming. Aunt Eliza, who was a very busy woman, used to say, "Well, now you've come just in time, Tommy. Run to ——." When Tommy went to spend the day with grandma or Aunt Eliza, the folks at home all missed him. One would say, "Now, if Tommy were only here."

You see, Tommy was one of the unselfish helpers, and what a tiresome world this would be if there were not a good sprinkle of such people. Are there any Tommys at your house? It wouldn't do any harm if there were more than one, you know. Indeed, half-a-dozen boys and girls with the spirit of Tommy Dick would make home a very pleasant place. Don't you think so?—*Free Methodist.*

Some Queer Wants.

A skillful dentist to fill the teeth of a gale.

A cook to prepare dinner on a mountain range.

A hat to fit the head of the Missouri river.

A set of artificial teeth for the mouth of the Mississippi.

A crown for the brow of a hill.

A snug-fitting shoe for the foot of a mountain.

Several hundred women to scour the country.

An energetic barber to shave the face of the earth.

A lady to wear the Cape of Good Hope.

Locks for the Florida keys.

A wise man to teach the Scilly Islands.—*Journal of Education.*

Six Things.

Six things a boy ought to know:

1. That a quiet voice, courtesy and kind acts are as essential in the part in the world of a gentleman as of a gentle woman

2. That roughness, blustering and even foolhardiness, are not manliness. The most firm and courageous men have usually been the most gentle.

3. That muscular strength is not health.

4. That a brain crammed only with facts is not necessarily a wise one.

5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.

6. That the best capital for a boy is not money, but a love of work, simple tastes, and a heart loyal to his friends and his God.

A famous Brooklyn clergyman was once addressing a Sunday-school on the lesson of the day, which happened to be "Jacob's Ladder." He got along swimmingly until a little urchin in one of the back seats squeaked out, "Why did the angels have to have a ladder when they had wings?" After the inevitable laugh had subsided, the clergyman said: "Well, that is a fair question; who can answer it?" There was a pause, and then up went a pudgy fist. "Well, my little man," asked the clergyman, "why was it?" "I guess mebbe they was a moultin'," was the astonishing reply, and the address was concluded right there.

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Rev. W. G. E. Cunnyngham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time this Spring. One bottle of Germeteur relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

New Orleans, August 20, 1892.

We are happy to testify to the value of King's Royal Germeteur, which we have found most efficacious in all rheumatic affections.

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BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, on Jones' townsman, will be glad to hear that the chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Germeteur did the work.—*News*, Owen, Kentucky.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germeteur.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germeteur. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

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MARRIAGES.

RUSSELL—RANDALL.—At the residence of ..v. B. A. Beason, in Lincoln county, Miss., ..rch 2, at three o'clock P. M., by Rev. L. J. ..nes, Mr. J. W. Russell to Miss Mary Randall.

McCALLUM - BEASON.—In the Methodist ..urch, Pleasant Grove, Miss., April 20, at ..en o'clock P. M., by Rev. L. J. Jones, Dr. R. ..McCallum, of Welman, to Miss Bolzona ..ason.

MASON—BROWN.—At the residence of Mr. ..J. Lee, April 22, at ten o'clock P. M., by Rev. ..J. Jones, Mr. John Mason to Miss Susie ..own, all of Welman, Lincoln county, Miss.

NORSWORTHY - SWAYZE.—At the residence ..the bride's father, Mr. J. A. Swayze, Yazoo ..unty, Miss., Rev. T. J. Norsworthy to Miss ..orence Swayze; Rev. R. D. Norsworthy officiating.

GRIFFIN—JAGERS.—At the residence of the ..ide, McComb City, Miss., May 7, 1893, by Rev. ..L. Burton, Mr. W. H. Griffin to Mrs. Bettie ..Jagers.

WHITTINGTON—BAZOON.—At the resi..ence of the groom's father, McComb City, ..ss., May 7, 1893, by Rev. M. L. Burton, Mr. ..Benjamin F. Whittington to Miss Addie Bazoon.

DAWSON—HOWARD.—At Hunter's Chapel, ..., May 3, 1893, by Rev. W. J. Dawson, of the ..Mississippi Conference, Mr. T. C. Dawson, of ..Francis county, Ark., to Miss R. E Howard, ..Monroe county, Ark.

OBITUARIES.

..e publish obituaries of 200 words free of ..rge; for all over this, one cent per word ..ll be sent. If you want the notice to appear ..its order, comply with this rule. Count the ..rds, and send one cent for each word over

..IBSON—Rev. JAMES E. GIBSON, M. D., de..ted this life April 15, 1893, of Bright's dis..e, at his home near Lake Arthur, La. He ..had charge of the Lake Arthur Mission ..e its organization in 1890.

..r. Gibson was of Scotch descent, though he ..born in North Ireland. When he was three ..rs of..s parents emigrated to the West In.... After the death of parents he was brought ..to Scotland with a brother and sister, ..re..lived till he was twenty-one years ..when he came over to America and settled ..the State of Georgia, where he was convert..and united with the Methodist Church. ..soon began to preach, and joined the Geor..Conference in 1846. He was an efficient ..erant preacher for six years, when a mis..noe overtook him that caused the loss of ..of his legs, which forced him to locate, ..ch relation he honorably sustained till the ..of his death.

..e was married in 1850, and his wife, the ..paalon of his life and the partner of his ..piness and sorrows, still survives him. ..er his location he took up the practice of ..icine, and was very successful. Yet he ..er gave up his ministry. In Georgia, in ..nduras (where he moved to alter the war) ..dly ever a Sabbath passed but he found ..e place to deliver a message from God. ..er his return to Georgia from Honduras, he ..employed as pastor of several charges. In ..he moved to Kansas, and for ten years was ..loyed as pastor of circuits in that difficult ..d, and many were the stars added to his ..wn in these fields. In 1890 he moved from ..sas to Louisiana, and settled near Lake ..ur. This country was then, and ever had ..n, destitute of Protestant preaching. He ..n made arrangements for an appointment, ..to his own hired house, a small house, ..ch was built for a whisky saloon, he com..ced preaching. He soon organized a ..rch with six members, composed largely of ..owo family; soon others came in. He spoke ..building a church. By nearly everyone it ..thought impossible; but by perseverance ..an indomitable energy, that characterized ..man in all of his work, he succeeded, and ..March, 1891, just one year from the time of ..arrival there, he had it ready for dedication, ..the writer was privileged to dedicate it to ..service of God. It now stands as a monu..t to the memory of that good and noble ..of God. He reported at the last session ..the Conference seventy-four members, and ..right among the Creole Catholic element. ..a fitting work in which to end his long ..useful life.

..will be hard to fill the place of Bro. Gibson ..e hearts of that people. Dr. Gibson was a ..of strong and vigorous mind and body; ..re than an ordinary preacher. He was a ..o leader, and wherever his lot was cast he ..Israel's armies, small or great, from victory ..to victory. He was wise and prudent, and as ..astor he held the reins of discipline with a ..dy hand. He loved his church, and was ..ays ready to sacrifice or to be sacrificed for ..Master's cause. He was a spiritual man, a ..genial companion. He had a wonderful ..t for winning the hearts of his people. His ..jected leg always gave him a great deal of ..uble; at times his suffering was excruciat..g. The disease with which he died had ..ined him to his bed for many weeks. Much ..e time he despaired of recovery; yet his ..th was sudden and unexpected. On the ..enth he wrote me: "By the blessing of ..d, I have so far recovered that I am able to ..up. In two or three weeks I hope to attend ..y to the work." On the fifteenth, three ..rs before his death, his physician visited ..e, found him resting easy, with no adverse ..ptoms. At 8:30 P. M. he was dead.

..Thus passed away a noble, good man. He ..seventy-three years of age. As a ripe ..ck, he was gathered into the heavenly ..ner.

JNO. A. MILLER.

..KELTON JOHN W. KELTON, son of Granville ..Priscilla Kelton, was born in Prentiss ..nty, Miss., Jan. 10, 1868, and died at his ..e (with his parents) in Booneville, Miss., ..ch 23, 1893.

..Brother John was a member of my pastoral ..rge. Having professed religion under the ..istry of the saluted George S. Inge, about ..years ago, he joined the M. E. Church, ..th, and remained a consistent and beloved ..ber to his dying hour; and his membership was then transferred to the church triumph..nt.

..Not a cloud or vestige of cloud hung over ..e to dim his spiritual vision or weaken his ..h in his acceptance with God during his ..tracted illness. It was my privilege to be ..with him often and during his illness. I loved ..r, and my love was returned with all the ..or of a young, true and noble heart. I feel ..t I have not only lost a good and true man ..the church roll, but that I have buried a ..onal friend and one of noble instinct. ..re was no better young man in the town of ..Boneville than Bro. Kelton. He was true to ..church vows, and any man who is true to ..e solemn vows will be true in everything ..

..Below his father and mother and sisters and ..e brother were attached to him; and well ..ht they be—he was worthy of their affec..n and esteem. But we laid his body to ..st at the old Camp Ground Cemetery, and ..ile the angels guard his ashes he himself ..joined the blood-washed throng, and is for..er freed from suffering. May we meet around ..e great white throne!

B. F. PHILLIPS.

WALKER—Died in the city of Memphis, Tenn., March 21, MILTON MCKAY WALKER, son of John M. and Maggie Walker. Milton was a young man of sterling worth, sober and industrious, and reaching man's estate, just entering his twenty-first year. He was born in Booneville, Prentiss county, Miss., Feb. 6, 1873. He was bereaved of his mother when about two years and two months old, and lost his father when about five years of age, thus being doubly orphaned. But God took care of him. He found a mother in his aunt, Mrs. Kate Walker, of Baldwin—a tender, loving mother, and his uncles, Dr. Sam Walker and P. M. Walker, supplied the place of the absent father as best they could.

Few children bereaved of parents are so fortunate as Milton was. Kindness and tenderness were shown him in his rearing, and he was taught of God by his aunt both by her precept and example. We may truly say never was love and attention more appreciated, and never did a youth strive harder to show his appreciation of these kindnesses.

Milton was the soul of honor; had a profound regard for the religion of Jesus Christ. Professed religion about three years ago, and joined the Methodist Church at Baldwin. But he is gone to his reward. Peace be to his ashes. May we meet him bye and bye!

To his sorrowing relatives and to the one who was more than life to him, I will say: Grieve not that Milton has been called home so young and just as we were all expecting so much of him. God makes no mistakes. Let us say Amen to the divine will, and resolve to meet him in the better land.

B. F. PHILLIPS.

ROBERTSON—Miss MATTIE ROBERTSON died, April 21, of typhoid fever. She was a Christian woman, and her life was such that the entire community knew it. Her death is a heavy loss to the church, to the Sunday-school, to the prayer meeting, as well as to her family and friends.

She was converted in early girlhood, and has been a member of the Methodist Church for years. Sunday always found her in her place at church, and her attentive look was an inspiration to the preacher. At Sunday-school she was an earnest teacher, and labored diligently, not only on the lesson, but to save the souls of her scholars. At prayer meeting her sweet-spirited, faithful prayers were a benediction, and her presence will be missed. She carried Christ with her, not only to church, but to her daily duties; and, whether in the home or in the school-room, she was the same noble-hearted servant of God.

Hers was a life well spent. The crowning glory of our Christianity is the character it makes, the manhood, the womanhood, the development of the God-germ within; and hers was a well-growing character. May her life live on, may her good works follow her!

C. B. AMES, P. C.

Webb, Miss.

ODOM.—ARTHUR, son of Charlie and Mollie Odom, died near Causeyville, Miss., April 19, 1893, of catarrhal fever. With anxious hearts did the loved ones watch by his bedside; and with what care and prudence did the (now heart-grieved) mother give her little Arthur medicine, hoping it would benefit him!

Little Arthur was beloved very much by all his relatives and idolized by his father. Oh! how his papa did pray for him to be spared! How he stood over his sweet little babe and begged him to stay with him! He was often heard to say: "Son, won't you, can't you stay with papa? You have been so much pleasure to your papa; please stay with me, son," Arthur did not answer, but Jesus said: "Suffer him to come to me, and forbid him not; for of such is the kingdom of Heaven."

To-day, while his parents and other loved ones are grieving over their loss, little Arthur is resting sweetly "in the arms of Jesus," and his little tongue, with thousands of other little children's, is singing, "Glory, glory, glory be to God on high." Weep not, kind parents, for your loss is little Arthur's eternal gain.

F. B. ORMOND.

HALE—*Whereas*, in the providence of God, he has seen fit to remove from the ranks of the Rayne Memorial Sunday-school one of its loved scholars, ALICE HALE, on May 5, 1893, at a teachers' meeting of said Sunday-school, it was

Resolved, That our school has sustained a loss; but that we bow in humble submission to the will of our heavenly Father, trusting him until in his own good time he shall see fit to explain the dispensation.

Resolved, That to the grief-stricken family we extend our heart-felt sympathy, and prayers in this their heavy bereavement, pointing them to Alice's God, whom her young heart had learned to love and lean upon, knowing that in her departure they have one more link binding them to our beautiful Eden-home; and, as she with her departing breath lisped the name of Jesus, and was taken in his arms to the other shore, may we all catch the heavenly strains, which she, with the blood-washed throng, is singing around the throne.

Resolved, That a copy of these resolutions be sent to the family, and the same be read before the Sunday-school.

MARY WERLEIN, for Com.

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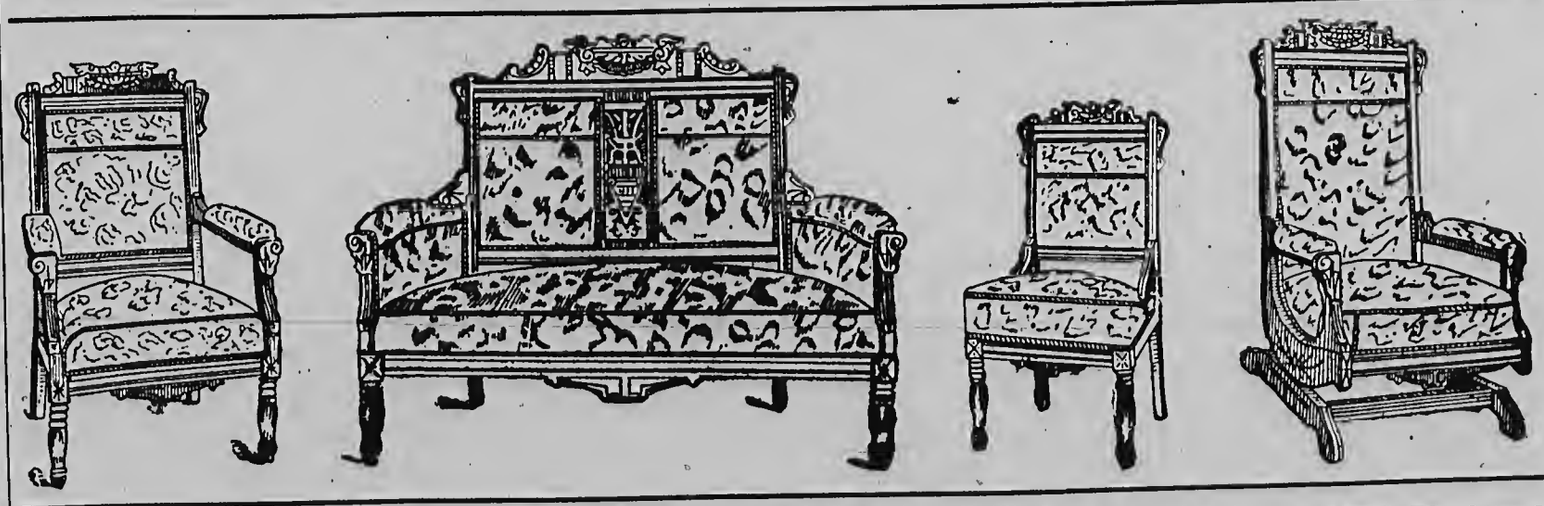

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9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says; "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

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15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

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BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. O. L. Savage, S. H. Whatley, P. M. Brown, R. W. Bailey, W. W. Drake, C. T. Munholland, T. S. West, J. A. Whitehurst, T. L. Mellen, J. P. Garrett, Isaac L. Peebles, J. H. Carter, R. J. Jones, E. L. Singletary, A. F. Watkins, D. F. Gulee, H. S. Johns, D. P. Bradford, N. S. Cornell, Ben P. Jaco, J. G. Stoley, Irvin Miller, W. W. Hopper, R. H. B. Gladney, W. J. Porter, P. M. Brown, A. F. Watkins, T. G. Freeman, W. S. Shipman, J. W. Tinnin, H. B. Vandenburg.

Messrs. J. B. Harris, W. P. Maulden, J. W. Goodman, T. D. McLeroy, H. J. Diamond, W. W. Gentry, J. H. Foreman, E. B. Carson, L. D. Smith, P. H. Hale, L. C. Duhard, J. Graves, R. W. Modlin, O. D. Laney, E. Jack, T. M. Heidelberg, A. M. McBryde, M. A. Burton, W. H. Scales, H. Elliott.

Mesdames Chas. Ratliff, M. C. Hiveley, Lula McConnell, Lida Puckett, T. J. Henderson, E. C. Holt, N. N. Somerville, M. F. Hinton.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Linwood circuit, at Bethel..(Thurs.)..May	18
Daleville circuit, at Union.....	20, 21
Why Not circuit, at Toomsuba.....June	3, 4
Lauderdale circuit, at Brogan.....	17, 18
Meridian—Central ....(Wed. night)..	21
Chunkey circuit.....(Thurs.)..	22
Blumsville circuit, at Blumsville.....	24, 25

The attention of the preachers is called to Ques. 13, in expectation that the Discipline be complied with before the second Quarterly Conference. Let fasting or abstinence be enjoined upon our people by example as well as by precept.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Carthage and Walnut Grove, at C....May	20, 21
Montrose, at Montrose.....	27, 28
Marvin, at Sinai.....June	3, 4
Raleigh, at Raleigh.....	9
Trenton, at Polkville.....	10, 11
Westville, at Pleasant Grove.....	17, 18
Homewood, at Grange Hall.....	24, 25

O. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson.....May	20, 21
Cobb's Grove, at Sartins.....	27, 28
Brookhaven circuit, at Adams Ch....June	3
Providence, at Pine Grove.....	9
Pleasant Grove, at Pine Grove.....	10, 11
Adam's, at Ebenezer.....	17, 18
Gallman.....	24
Hazlehurst.....	24, 25

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Meadville, at Nebo.....May	20, 21
Sunflower, at Sharbrough.....	27, 28
Warren, at Bradleys.....June	3, 4
P. Gibson station.....	10, 11
Mayersville, at Beulah.....	17, 18
Hermanville, at Hermanville.....	24, 25
Rocky Springs.....(Wed.)..	28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Edwards.....May	20, 21
Silver Creek circuit, at Silver City....	27, 28
Tranquil, at Eden.....(Wed.)..	31
Pocahuntas, at Tiunin's.....June	3, 4
Sharon, at Lone Pine.....	10, 11
Camden, at Soule Chapel.....	17, 18
Canton.....	24, 25
Bolton, at Raymond.....July	1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

District Conference, at Pearlington...May	16-21
Pearlington.....(Q. Conf. 2 P. M.)...	19
Kastabuchie, at Hebron.....	27, 28
Williamsburg, at Bethel.....June	10, 11
Ellisville, at Laurel....(Mon. P. M.)..	12
Bay St. L., at L. Beach*(Th. P. M.; Fri.)	15, 16
Whitlington, at Wh. Plains.....	17, 18
Van Cleve, at McLendon.....	24, 25
Augusta, at Galloway*.(Mon., Tues.)..	26, 27
Covington, at Covington.(Fri. P. M.)..	30
Talisbeck, at Parkersville.....July	1, 2
E. Pearl, at Orvisburg*.....	9, 10

The delegates are requested to be present at the opening. The introductory sermon of the District Conference will be preached on Tuesday night by Rev. N. B. Harmon. The Conference will adjourn Saturday, but all preachers and delegates are expected to remain over Sunday, unless obliged to leave.

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

WOODVILLE DIST.—SECOND ROUND.

East Feliciana, at Olive Branch .....May	20, 21
Wilkinson, at Pisgah.....	24
North Wilkinson, at Mars' Hill.....	26, 27

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—THIRD ROUND.

Grenada station.....June	3, 4
Minter City and Strathmore	10, 11
Tillatoba.....	17, 18
Water Valley station.....	24, 25
Coffeeville .....July	7
Charleston	8, 9
Chapel Hill.....	15, 16
Toccopola.....	22, 23
Pittsboro	29, 30
Oxford station.....Aug.	5, 6
Cherry Hill.....	12, 13
Atlanta.....	19, 20
Abbeville.....	26, 27
Banner .....Sept.	2, 3
Grenada circuit.....	9, 10
Water Valley circuit.....	16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Jonestown .....May	28
Austin .....June	4
Arcola	11
Friendship.....	18
Gunnison	28
Beulah.....July	2
Australia.....	9
Stoneville.....	16
Greenville	19
Cleveland.....	23
Clarksdale .....(morn.)..	30
Lyon .....(eve.)..	30
New Salem.....Aug.	3
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland circuit, at Black Jack.....May	20, 21
Shelby Creek Mission.....	27, 28

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Amory and Smithville.....May	20, 21
Athens	27, 28
Pontotoc.....June	3, 4
Saltillo	7
Okolona circuit.....	10, 11
Houston and Wesley.....	17, 18
Tremont.....	21
Buena Vista.....	24, 25

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Enpora circuit, at Enpora.....May	20, 21
District Conference at Enpora.....	18-21
Louisville circuit, at Noxapata.....	26
Bunal Hill circuit, at Center Ridge...	27, 28

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

West, at Midway.....May	20, 21
Black Hawk, at Emory.....	27, 28
Winona circuit.....June	3, 4
Vaiden	10, 11
Lebanon	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron .....May	20, 21
Mashulaville.....	27, 28
Macon .....June	3, 4
Shuqualak.....	10, 11

T. O. WIER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Gross Tete, at Cotton Wood.....May	21
Rayne Memorial .....(morn.)..	28
Louisiana Avenue.....(eve.)..	28
Dryades.....(morn.)..June	4
Crapa .....(eve.)..	4
Carondelet .....(morn.)..	11
Moreau .....(eve.)..	11
Plaquemine and Donaldson, at Plaq..	18
Lower Coast, at Wesley.....	25

C. W. CARTER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Sabine, at Bayon Scie.....May	20
Pleasant Hill, at Marthaville.....	21
Red River, at Knox Point	24
Wesley, at Holly Springs.....June	3, 4
Coushatta	4, 5

Should there be good reasons for changing any of the appointments in the above schedule, pastors will oblige by giving notice at once.

The District Conference will be convened at Mansfield, Saturday, May 27, at 10 A. M. This time is selected to suit the convenience of Bishop Galloway, who is expected to be with us.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery .....May	20, 21
Spring Creek, at Fellowship.....	27, 28
Centerville, at Trout Creek.....June	3, 4
Melville	10, 11
Chicot, at Prairie Marroon.....	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Bartholomew.....May	20, 21
District Conference, at Monroe.....	25-28
Lake Providence, at Pecan Grove....June	3, 4
Calhoun	8, 4
La Pine.....	6
Oakley, at Holly Grove.....	10, 11
Waterproof, at St. Joseph.....	17, 18

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at New Prospect.....May	20, 21
Ringgold, at Grand Bayou.....	27, 28
Ruston .....June	4, 5
Gansville, at Saloam.....	7
Vienna, at Douglas.....	10, 11

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles, at B. Strect...Thurs..May	18
Sulphur Mine, at Keener*.....	20, 21
Grand Chenier*.....	27, 28
Jack'n St. and West L., at W. L. T., W.	30, 31
Lake Arthur*.....June	3, 4

*Saturday and Sunday.

JNO. A. MILLER, P. E.

No one in ordinary health need become bald or gray if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

Camp Meetings.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish twelve miles southeast of Clinton, and four miles northwest of Grangeville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend There will be no gate fee.

The Scottsville Holiness Camp Meeting will begin on Tuesday night, Aug. 8, A. D. 1893, and run for ten days. Our faith looks forward to a glorious meeting. Let preachers and people come. We ask the prayers of the church and of every friend of holiness.

For any information that may be desired write to the secretary, A. B. WASKOM.

Jonesville, Texas.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $30.75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

To Whom It May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

QUEEN AND CRESCENT ROUTE.

Removal and Reinterment of the Remains of Jefferson Davis.

On the occasion of the removal of the remains of the late Jefferson Davis from New Orleans to Richmond, Va., the Queen and Crescent Route will make special reduced rates from all points on its system.

The remains will leave New Orleans, May 28, and will be reinterred at Richmond, May 31.

Special inducements to veterans traveling to Richmond in a body.

Also special low rates for the round trip to New Orleans.

For information call on agents, or address the following representatives:

R. H. Garratt, D. P. A., New Orleans, La.; I. Hardy, A. G. P. A., Vicksburg, Miss.; J. R. McGregor, T. P. A., Birmingham, Ala., or D. G. Edwards, G. P. A., Cincinnati, O.

Bates & Morse.

We have received from Messrs. Bates & Morse, advertising agents, New York, a copy of the ninth edition of their "Advertisers' Handy Guide." It is for 1893. We have had very satisfactory business connection with Mr. J. H. Bates, the predecessor of this enterprising, honorable firm, for several years past, and commend this house to the patronage of our readers who require the services of a reliable advertising agent.

NEWS OF THE WEEK.

DOMESTIC.

The combined length of the world's telegraph lines is 881,000 miles, necessitating the use of 2,260,000 miles of wire.

Forty-seven Mississippi White Caps surrendered to Judge Chrisman at Brookhaven, on May 12. Each pleaded guilty and relied on the mercy of the court. The whole number were placed under peace bonds for a year.

A gas well has just been finished at Bryan, O., which shows a pressure of 850 pounds. It is estimated that it will supply from 10,000,000 to 15,000,000 feet per day and is undoubtedly the best gas well ever drilled in the Ohio field.

Arrangements have been completed at a meeting of the National League for Good Roads to make an exhibit of a roadway fifty feet wide and one thousand feet in length at the World's Fair in Chicago. The sum of $10,000 was appropriated for this purpose.

A crevasse occurred on the west side of Bayou Lafourche, La., on May 14. The break is reported to be fifty feet wide. Unless closed it will inundate all that section of country between Bayous Lafourche and Bleu, being compelled to seek a passage to the sea through that valley.

The second break in the Arkansas line of levees occurred at Brook's mill, in Chicot county, at 6 o'clock, on May 14. While the area affected is small by comparison with that remaining secure, the collapse of the Arkansas levees is a colossal calamity and can not be regarded otherwise.

The Democratic leaders in Congress and the administration are trying to come to an understanding as to the policy of the next Congress, by which they can avoid the danger of a split in the party on the money question and secure united action on several important questions which will present themselves.

The Louisiana State Commission is greatly distressed over the unavoidable delay in furnishing the interior of its building at the World's Fair in Chicago. The cars containing furniture and displays have not only been delayed on the railroad, but several have been broken open and much property stolen or destroyed. A few of the shipments from New Orleans, however, have arrived and are being put in place.

The Scotch-Irish Congress of America commenced its fifth annual session, on May 11, at Springfield, O., with about 200 delegates present from all over the United States and Canada. The society is organized for distinctively historical and social purposes. Among the special features of the Scotch-Irish Congress were the addresses by Hon. A. A. Woods and Rev. Dr. B. M. Palmer, of New Orleans, delivered by a monster phonograph from the platform.

The Treasury situation shows decided improvement, the receipts being larger than for last year at this time, while the expenditures, through large, are not so heavy as anticipated. Most of the heavy disbursements for the month have already been made, including $8,000,000 for pensions and other heavy payments that become due about the first of the month. This has reduced the net balance down to $22,250,000, but this will from now on begin to increase.

The first disastrous effects of the present high water in the Mississippi was demonstrated at 4 A. M. on May 11, when the levee two miles above Lakeport, on the Arkansas side of the river, and about ten miles below Greenville, gave way, and a vast section of the surrounding country was inundated. After flooding about five thousand acres of tillable land in Chicot county, Ark., it will enter Bayou Macon and Boeuf river, flooding the territory adjacent to the same, and then entering the Wichita and finally re-entering the Mississippi through Red river. East and West Carroll, Madison and Tensas parishes will be more or less affected.

FOREIGN.

The coming Romish consistory will certainly be held in the first week in June, and probably five new cardinals will be named by His Holiness.

The drouth of the last eight weeks has caused a great loss of farm and market garden products in the south of England. Grain, vegetable and fruit crops are withering throughout wide strips of country.

Prof. Von Stein, a well-known Moscow physician, claims to have discovered a new cure for rheumatism by means of the electric light. The light used is a small incandescent lamp, whose rays are applied to the afflicted part through a funnel.

Reports to the government from the prefects of the various districts throughout Italy show that the drouth had caused such damage to the grain crop that Italy will be compelled to import this year 113,500,000 bushels of grain in excess of the ordinary amount imported.

The strike in Manchester, England, is spreading. The brick masons and latbers have announced their readiness to join the carpenters at once, and a general tie up of the building trade is looked for by the last of the week at the outside. All the cigar makers of the city struck May 12.

The new Cunard Line steamship *Campania*, Capt. Haines, which sailed from New York for Liverpool, arrived at Queenstown at 3:30, on May 12, having made the passage from Sandy Hook to Queenstown in five days, fourteen hours and twenty-five minutes, the quickest passage eastward yet made by any steamer. The passengers cheered enthusiastically upon coming into the harbor and the crew of the *Campania* showed much jubilation over their victory.

The advertising of Hood's Sarsaparilla is substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

Hood's Pills cure liver ills, jaundice.

Meridian District Conference

will convene in East End Church, Meridian, Thursday, May 25, at 9 o'clock A. M. Bishop Haygood has promised to preside. The opening sermon will be preached by the Rev. D. G. W. Ellis. A full attendance of all members and delegates is urgently requested and expected. A cordial welcome and hospitable entertainment await them. The preachers will prepare reports according to printed form furnished, and will see that the recording stewards have the Quarterly Conference Record Books present for examination according to Book of Discipline. T. L. MELLEN, P. E.

The Supreme Court of the United States, on May 15, affirmed the constitutionality of the Geary Chinese exclusion and registration act. The opinion was announced by Justice Gray, Justice Brewer dissenting.

Indigestion. Dizziness. Take BEECHAM'S PILLS.

ITCHING HUMOR

Torturing, disfiguring eczemas, and every ... Itching, burning, scaly, crusted, and pimply ... and scalp diseases, with dry ... and falling hair, are relieved ... most cases by a single ... tion, and speedily and ... cally cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite ... purifier and beautifier, and CUTICURA RESOLVENT, greatest ... humor remedies, when the ... physicians fail. CUTICURA ... DIES cure every humor, ... d disease from pimples to scrofula. Sold ... h ... POTTER DRUG AND CHEM. CORP., ... "How to Cure Skin Diseases" mailed ...

PIMPLES, blackheads, red, rough, and oily ... prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM

In one minute the Cuticura Anti-Pain Plaster relieves ... matic, sciatic, hip, kidney, ... and muscular pains and weakn...

The first and only pain-killing strengthening plas...

Are You Unemployed?

Will you work for $18 per week? Write to ... at once. JOSEPH R. GAY, Pres. C. P. ... Co., 56 FIFTH AVE., CHICAGO, ILL.

SEASHORE CAMP GROUND.

The twenty-second annual camp meeting will be opened ... Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitu... that annually visit these delightful grounds. Reduced rates ... be obtained from the various connecting railroads with the L. ... N. system, enabling all persons desiring to attend the camp me... ing to begin their journey on July 5, and remain on the grou... until the twenty sixth. All trains stop at the grounds during ... meeting. Holders of camp meeting railroad tickets desiring ... attend the session of the Biblical Institute and Summer School f... Christian Workers, can get their railroad tickets extended u... August 31.

The three presiding elders of the three patrouizing Distri... Conferences have charge of the religious exercises, and emine... preachers will assist in the services.

The camp ground is located on the Mississippi Sound, havi... a frontage of nearly 1,400 feet and a depth of nearly two mi... The Louisville and Nashville railroad trains pass through ... grounds, and the station is about 100 yards from the enclosur... A fine artesian well furnishes the grounds with a bountiful supp... of excellent water. The sea bathing in front of the grounds ... unsurpassed by any other resort on the coast. An abundance ... beautiful shade-trees afford shelter from the Summer's sun, wh... pure, refreshing zephyrs from the Gulf of Mexico exhilarate ... renew the panting and jaded visitor from our smoke-envelo... and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush ... the opening of the camp meeting should address communicati... to W. B. Thomson, chairman Tent and Cot Committee, 68 So... Rampart St., New Orleans, La. Communications concern... transportation should be addressed to Capt. A. C. Danner, cha... man, Mobile, Ala.

All preachers will be admitted into the grounds, and provid... with lodging accommodations free of charge. Board will ... furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its me... bers can own cottages on the grounds. Members of other ev... gelical churches may rent accommodations, under the rules of t... Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to vi... ors. Their addresses may be obtained by communicating w... the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten ye... old and upward, is in the nature of an *individual contribution* ... wards defraying the *expense* of the *camp meeting* and caring ... this valuable property with its extensive improvements. All ... time and attention devoted to the grounds by the trustees is gra... tous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
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Write for terms and further particulars.

The late fire makes no change in our ability to supply our large trade.

Christian Advocate.

VOL. 40.—NO. 21. NEW ORLEANS, THURSDAY, MAY 25, 1893. WHOLE NO. 1918.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Enforcement of Discipline Again.

In a recent issue of the ADVOCATE we noticed an article in which the case of Judas was cited as illustrative of the right kind and as the only kind of right enforcement of discipline; but we confess that we do not think it at all settles the matter, or is very illustrative of the point in question. We are ready to admit that God has to do with the human conscience, and, too, that he had something to do with that of Judas when he hanged himself; but with the proofs that are before us, we can not admit the statement as being true that the spirituality of one man, or a number of men, or even that of a whole church, is an enforcement of discipline in the case of the disobedient. Christ himself did not think so, for if he had, he would not have uttered the following words: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii, 15, 16, 17, 18.)

Now, why did Christ not say the spiritual power that is in you, and that goes out from you, will accomplish all that is necessary? Why did he not say that if the individual member who had been offended did not have a sufficient supply of spiritual power to accomplish all that was necessary, that the church did? Because he knew that there was nothing business-like in such foolishness, and, therefore, said: Go tell him his fault: if he will not hear thee, then take with thee one or two more, and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." That is, let him be expelled from the church.

In this trial there is an accuser, prosecutor, and a committee of trial, but not the least intimation that the offender's conscience, or the spirituality of the offended, or even that of the whole church, is that accuser, prosecutor, or committee of trial. The accuser and prosecutor is the brother who has been offended, and the committee of trial is the church as a visible organization. This is consonant with Christ's own statement, and, besides, we are to learn from the last clause quoted that whatever disciplinary course is taken by his people or his church, that is just, it shall have the approval of heaven itself. In fact, Christ has authorized his church to take any disciplinary course that will most likely secure the obedience of its members and preserve its purity, that accords with the directions given.

Perhaps no one will question the authority of Paul in the matter of discipline and its enforcement, and, therefore, let us quote him, for Christ authorized him, by his Holy Spirit, to write what he did, and he said: "Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II. Thess. iii, 6) That is, expel every brother who will not be subject to discipline, and is determined in his disorderly course. "Purge out, therefore, the old leaven, that ye may be a new lump." (I. Cor. v, 7) What "old leaven"? That of wicked conduct. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves that wicked person." (I. Cor. v, 11, 12, 13) Now, who would ask for a plainer scripture on discipline and its enforcement than the last one quoted? From the above Scriptures we are to learn the fact, that the church is to judge the outward acts of its members and deal with them accordingly. It is exported to cure the disorderly by enforcing its rules, and after it has done its duty in this respect, and fails to cure them, then it must expel them, and not wait for them to go out, as did Judas, and kill themselves. Paul believed in a strict enforcement of discipline. Christ and Paul both believed in it, and, therefore, commanded it to be done by the church itself—not by the church as a mere spiritual force, but by it as an organized visible power that is competent to judge the outward conduct of its members as to whether or not it is in harmony with the divine rules of Christian life. "By their fruits ye shall know them." (Matt. vii, 20.) The church is to judge the outward conduct of its members, and not their hearts, and, therefore, deal with them accordingly.

The Methodist Episcopal Church, South, does not require more than the Bible, and, therefore, brethren, let us obey her rules, and enforce them with much earnestness, wisdom and firmness.

ISAAC L. PEEBLES.

FROM THE WORK.

Rev. P. Burkett, P. C., Lapine mission, La., May 17: "I want to say that last Sunday was Children's Day at Sardis Church, Lapine mission. Large congregation; children well trained; program carried out; collection, $5.16; address by this scribe. The work still goes on. Plenty of rain. Finances low. A kind people on this work. We are doing what we can to build up this mission. Pray for us."

Rev. W. W. Drake, Crowley, La., May 19: "Our meeting closed last night. It was attended with power. About thirty or more professed conversion. Fourteen have joined our church, making nineteen accessions during the year. The greatest work was the permanent stimulus given to the faith and zeal of the church. Bro. Frank Parker did most of the preaching, and the Holy Spirit did the work."

Rev. J. W. Medlock, P. C., Minden, La., May 19: "Meeting of fifteen days' continuance closed last night. Nine accessions, large attendance, considerable awakening, and much good, it is hoped, done. We are indebted to faithful and valuable services by Rev. J. A. Parker, also one very effective sermon by Rev. John F. Foster, and to the efficient services of Prof. W. W. Pattison in conducting the singing."

Rev. W. C. Harris, P. C., Iuka, Miss., May 19: "We began our meeting on the fourth Sunday in April and continued two weeks. Bros. J. A. Rindolph and B. F. Phillips did most of the preaching. We did not have a sweeping revival; still it was a good meeting. With only a few exceptions the entire membership was forwarded in divine life. Eight joined the church. We feel encouraged, and are expecting a still greater outpouring of the Spirit."

Rev. I. T. Reames, Girard, La., May 16: "About ten days ago we closed a protracted meeting here, which was a feast to our souls. Five persons professed conversion, five united with the church, and the membership was greatly revived. Were assisted by Revs. H. O. White and Wm. G. Evans, both rendering earnest and efficient service. Truly 'the Lord hath done great things for us, whereof we are glad.' 'We thank him and take courage.' Pray for us."

Rev. J. M. Johnston, Harrisonburg, May 16: "Our second Quarterly Conference was held last Saturday and Sunday to the satisfaction of the presiding elder and pastor in charge. Sunday was a day for the people of Sicily Island to turn out for church, and when they came, it was a time to listen to the preached Word by Bro. H. O White, judging from the attention given. In fact, I think I can say we have people who appreciate listening to the gospel; yet I fear there is not the attention given to the practice of its saving truths, as it requires, to enjoy its saving truth and power."

Rev. T. S. Randle, Opelousas, La., May 19: "We closed last Sabbath evening a twenty days' meeting at Belieview. The meeting commenced with our second Quarterly Conference, on April 26, and continued until the fifteenth of this month (May). Bro. Miller was with us two days, and did some of his best preaching, delighting all who heard him. Bro. Montgomery, of Washington, La., was with us eleven days, and did all the preaching during his stay. He is a good revivalist, preaches with power, is very earnest, and is a man of strong faith. There were twelve professions of conversion, eighteen accessions to the church, and the church greatly revived. 'Blessed be the name of the Lord!' He was with us in great power. To him be all the praise. We expect to commence a meeting here (Opelousas) in a few weeks. Pray for us, that we may gain a glorious victory."

Rev. W. L. Hamil, Bellevue, La., May 18: "The Valley work is moving on smoothly; the outlook is brightening as we progress. Two prayer meetings in successful operation. Organized five Sunday-schools since April; all doing good work. We give God the glory for the valuable results of a protracted service of one week, beginning the fifth Sunday in April. Sinners were convicted, mourners converted, Christians reconsecrated and six added to the church at this place. We are under many obligations to Bro. Jno. B. Williams for faithful services. It was Holy Ghost preaching by him that sent conviction to the heart, and caused Christians to rejoice. Pray for us, that the work committed to us may prosper. Finance is short all around."

Rev. R. M. Blocker, Lisbon, La., May 17: "Having exchanged appointments last week with my presiding elder, I had the pleasure of a visit to Pleasant Valley, in Webster parish, where once I was pastor. I met many of my old friends, but some had gone on to the land of rest. The Lord's cause is being looked after by the faithful pastor, Bro. Hamil, as well as by his devout officials, with much care. All the reports were good. Already the revival fire is burning at Bellevue. Several conversions and accessions to the church. The farmers, generally, are in a prosperous condition at Pleasant Valley, and the same good report comes up from the other appointments on the circuit. Passing through Minden, I found Bros. Medlock and Parker in a revival, with Prof. Pattison at the head of songs."

Rev. W. T. Griffin, Terry, Miss., May 12: "By the untiring energy of our members we have a long-needed new church; so we can use it and expect to complete it soon. The carpenters are still at work. Before the old one was torn down we were tendered the use of the Baptist Church, which we cheerfully accepted, for which we are under obligations to them, and hope in the near future to have the pleasure of returning the compliment, as they are making arrangements to build a new house of worship. Our work is moving upward. We expect a good attendance at District Conference, which convenes here soon. The people of Terry threw wide open their doors to all who may come, and those not used to such will have the pleasure of seeing lots of fruit and vegetables shipped (we eat the culls), as both crops are very promising."

Rev. H. M. Banks, Dry Creek charge, Louisiana Conference, May 9: "Our second quarterly meeting was held at Dry Creek on the sixth and seventh instant. Owing to the heavy rains, which put the creeks up very high, we were without our presiding elder; so you may know that we were very much at a loss, as it was the first Quarterly Conference ever held on my charge when the presiding elder was absent. While we were sadly disappointed by the absence of Bro. Davies, we were cheered and helped by the presence of Bro. John B. Kent, who preached us two very impressive sermons, and on Sunday, at three o'clock, led to the marriage altar Miss Delphine Miller, who is to be his life companion. May they live happily together in the service of God! The work is moving on nicely. We have good congregations and attentive hearers. One was added to the church at the quarterly meeting."

Rev. H. S. Johns, P. C., Algiers, La., May 22: "Yesterday was a high day with us—Children's Day. The superintendent, Bro. Frank A. Daniels, and his able assistants and teachers, with Miss Mamie Howe, the organist, had the programme carried out well. It was truly refreshing—aye, inspiring, to see our church full of people—over 200, I judge, being present. The church was beautifully decorated. The collection for needy Sunday-schools was $31 82. We were the banner church, in this respect, last year, our collection being $22 10. Now, I judge we shall have the honor again. We appreciate very much having it reported in the Minutes of our church sending up the largest collection for this noble cause of any in the Conference. But this is not our object. We shall willingly and gladly give the honor to others if they beat us in the collection. I thank God for health and strength. The work comes on nicely. Our Algiers Methodism is a live branch."

Rev. W. M. Sullivan, P. C., Franklinton, La., May 19: "We have just closed a very fine meeting here. We commenced the meeting the first Sunday in this month; Bro. W. W. Simmons, of Gloster, doing the preaching, save one sermon by our captain, P. A. Johnston, who preached on Wednesday at eleven A. M., and held our second Quarterly Conference. He said we were so well up, the presiding elder had but little to do. Bro. Simmons preached nine soul-stirring sermons, which resulted in eleven accessions to the church, quite a number of conversions, and the church wonderfully blessed. This revival influence is being felt on other parts of the work already. Bro. Simmons will do in a revival, for I have tried him for four years. Franklinton circuit stands to date as follows: Conference claimants paid in full; $10 week of prayer and self-denial; $10 special church extension fund; $10 for the support of Sister Lambuth; $10 domestic missions. The collections ordered by the Conference all in good subscription. Twenty-four accessions. Pastor's salary behind, but we fully expect a clean sheet at Conference."

Rev. J. R. Roy, P. C., Daisy P. O., Plaquemine parish, La., May 18: "We have not made any grand display, but, by the help of the Lord, we have been moving along smoothly. Have received six persons into the church by profession of faith; have baptized seven infants this year. Finances for presiding elder and preacher in charge are well up. On May 5 I commenced a protracted meeting at Wesley Church. I preached up to eleven o'clock Monday; then Bro. H. S. Johns, of Algiers, came to our rescue, and preached twice a day for one week. Preached to the profit of both pastor and people. Bro. Johns has endeared himself very much to this people. We had a good spiritual meeting. I think I am persuaded that the seed that was sown will germinate and bring forth fruit to the glory of God. Praise the Lord for what he has done for us! We did not have any additions to the church during the meeting. I suppose it was owing to the fact that nearly everybody in this neighborhood belongs to some church. One of the demonstrations of the good that was done is this: Our parsonage is in need of a cistern. Bro. Johns presented this fact to the people, and asked for twenty-five dollars. The people responded to the amount of twelve or thirteen dollars, and this is not quite all. They also gave two dollars and five cents to defray the preacher's expenses, and the good people then filled two oat sacks full of vegetables of various kinds, and presented them to Bro. Johns as an appreciation of his services. May the Lord bless Bro. Johns and send him back to preach for us again! Brethren, pray for us."

Rev. W. S Shipman, Greenwood, Miss., May 15: "Greenwood, as most of your readers know, is situated on the east bank of the Yazoo river, and at the crossing of the Georgia Pacific and Yazoo branch of the Illinois Central railway; a wide-awake and moving town of about 2,500 population. Methodism grows and does well in this as well as most of our Delta towns. Ours is the strongest out of the five Protestant denominations represented. Though we are having to contend for every inch of the ground now, other churches are moving the very heavens and earth to strengthen and build up their congregations; but there is something in Methodist ways and doctrine and move that seems to suit the masses. Oh, that she may steer clear of the dangerous shoal of worldliness! A faithful and courageous ministry will keep out the danger signals. When we fail, as a church, to do the work that God has for us to do, he, no doubt, will take our crown and put it on another, and ought to. Our church here at Greenwood I consider has been fortunate and blessed the past Winter and Spring, having been fortunate enough to have some of the best talent of the State to instruct us in things pertaining to the Master's kingdom. First, in January, when the earth was wrapped in snow, Miss Belle Kearney, of the W. C. T. U., found her way to our town and addressed an appreciative audience in the Methodist Church on the evils and curse of strong drink. Her eloquent and earnest words and strong argument abides with us still. Soon after Mrs. Mary Magee Snell, that gifted and saintly woman, who draws many to hear her words of wisdom and godly counsel, was with us. Strong men wept and sinners pleaded for mercy while she talked and when she asked who would try to lead a better life. If women talk and sinners are converted, who dare discourage them? If God approves their work, men can certainly stand it, especially those of us who rarely ever hear of a sinner crying for mercy when we preach, unless 'tis because we preach too long. We also had Dr. Price, of Water Valley, with us three weeks—one organizing and training our choir, and then with us in meeting two weeks. While results were not all we hoped for, yet we had a fine meeting. Church stirred profoundly, and moved to a higher life, and some of the hardest of sinners made to confess their sins and inquire for the way of salvation. Our Greenwood people hear Dr. Price with great relish and delight. His son, Dr. Claud Price, and Mr. Fred West were of great service to us in conducting and making music, for all of which we feel very grateful, and especially do we feel grateful for the sweet choir they left us. Voices that had been dumb for years are now attuned to the sweet songs of Zion. Miss Belle Kearney dropped in on us, on her way home from Greenville, last Tuesday night. The mention of her name in Greenwood draws a large crowd, and I'm sure they were richly rewarded. The memory of that beautiful, instructive, and religious address will live."

FRANKLIN AND JEANERETTE CHARGE.

We have just closed a seventeen days' meeting at Jeanerette, resulting in twenty-four accessions to the church, and probably an equal number of conversions. Our fifteen days' meeting in Franklin resulted in eleven accessions, and, perhaps, fifteen or twenty conversions. Received previously twelve. Total number received up to date this year, forty-seven. The church has been greatly quickened, and is now in good working order. Bro. C. A. Ellis, who has very recently located in New Iberia, did the preaching in both these meetings. Bro. Ellis has had a long experience as an itinerant preacher in the Arkansas and some of the Texas Conferences. He located last Winter to enter the evangelistic work, for which he seems to be eminently qualified, and I take pleasure in recommending Bro. Ellis to all the brethren who may need good and substantial help in their protracted meetings.

In order that there may be no misunderstanding, I will say that Bro. Ellis is what is generally termed a "second blessing sanctificationist" (and when he reads this he will say, "Glory to God!"); but, being a man of good hard sense, knowing my views on the subject, and understanding the situation here, he never uttered a word publicly (I will say nothing of our little private religious talks) that I could not endorse. His preaching is in demonstration of the Spirit and with power, without a particle of this latter-day nonsense, either in word or act. He uses his Bible well. His methods are purely Methodistic, and, therefore, successful.

Sister Ellis, his wife, was with him. She is fully consecrated; has an amiable disposition; very modest and untiring in her efforts to do good; a very effective worker among the ladies.

J. B. CASSITY.

Franklin, La.

W. C. T. U., Mississippi.

RESOLUTIONS.

Whereas, God, in his infinite love, has blessed our organization in the world, nation and State; therefore, be it

Resolved, That we renew our consecration to him, and endeavor to serve him better by wearing the Christian armor more faithfully.

Resolved, That we express our allegiance anew to our beloved president, Frances E. Willard, and that we will constantly cherish her in our hearts and remember her in our prayers.

Resolved, That members of our union be urged to constantly wear the white ribbon.

Resolved, That the W. C. T. U. of Mississippi, in annual convention, express their continued confidence in the management of the Temple, and their loving faith in Mrs. Carse as the originator of one of the most important enterprises ever undertaken by any woman, which assures to us in the near future an era of substantial financial power and honor, far exceeding any other agency ever offered for our support.

Resolved, That unions in all counties yet licensing the liquor traffic begin agitation at once to secure local option elections in such counties.

Resolved, That we have learned from experience that when the wicked rule the land mourns, and that we have reached the conviction that he serves God well who votes as he prays. Until men do this, iniquity will be enthroned by law and cities be built with blood. Therefore we entreat our men to vote the conscience ballot for home protection.

Resolved, That we formulate a petition to the governor of the State, requesting that in his proclamation for a special session of the Legislature to meet January, 1894 he name, among the subjects for their consideration at this special session, the submission of a constitutional amendment prohibiting forever the licensing of the liquor traffic in Mississippi.

Resolved, That we secure upon this petition the names of legislators, judges, lawyers, superintendents of public education, presidents and professors of colleges, and superintendents of asylums and penal institutions.

Resolved, That a superintendent be appointed, who shall at once begin the work of circulating this petition.

Resolved, That, as we have no present prospect of a State W. C. T. U. organ, we accept with thanks the generous offer of Messrs. Henry Ware and B. T. Hobbs of space in the *Leader*.

Resolved, That an agent be appointed by every local union in the State to get subscribers for the *Leader*.

Resolved, That the Mississippi W. C. T. U., in convention assembled here, will express their faithful services rendered by our retiring treasurer, Miss Zelle McLaurin, who has done the work much of the time under serious difficulty.

The Book Committee.

This body met at the Publishing House on Wednesday, May 3, Dr. W. H. Morgan in the chair. Besides the chairman, there were present, Mr. J. A. Carter, of Louisville; Mr. J. A. Odell, of Greensboro, N. C.; Judge B. J. Tarver, of Lebanon, Tenn.; Mr. B. W. Macrae, of Clarksville, Tenn.; and Messrs. T. D. Fite, J. D. Hamilton, W. C. Dibrell, and Dr. R. A. Young, of Nashville. The Book Agents made their annual report, of which the following is a summary:

DEPARTMENT SALES.

Sales from Merchandise Department	$113 482 31
Sales from *Christian Advocate* Department	41,260 67
Sales from Sunday-School Periodical Department	109 983 20
Sales from *Quarterly Review* Department	3,153 08
Sales from miscellaneous sources, rent, job and contract work	75 828 68
Total business from all departments	$343 707 94
From the above volume of business we have a gain in assets of	$ 50,131 47
Cash on hand April 1 1893	21,987 72
Sinking fund	9 000 00
Postage stamps	256 82
Total cash, April 1, 1893	$ 31,244 54

LIABILITIES.

Outstanding bonds	$ 9,000 00
Amount on deposit by Treasurers of Sunday-School Board	1 447 01
Over-payments on the part of some of our customers	2 949 17
Total debt, April 1, 1893	$ 13,396 18

The committee made a searching investigation into the affairs of the House, examining every department with the utmost care. They appropriated $17,500 for the benefit of the superannuated ministers.—*Nashville Advocate.*

Useless Controversy.

It is one thing to let what light of truth there may be in us shine forth clearly and calmly—in other words, to state in simplest language our opinion—and quite another thing to enter on a more or less heated disputation in the vain attempt to teach somebody who has no desire to learn. Controversy is smoke, and serves to obscure the light. The winds of opposition have a tendency in most cases to root people more firmly in their own ideas. When others are deaf, it is just as well for us to be dumb; and nothing deafens more easily than arguing with a quick-tempered, ignorant, obstinate man or woman. He who is beguiled into it wastes his time, imperils his patience, and casts his pearls, if he has any, before an animal very poorly fitted to appreciate them. It is only a very few who are qualified for profitable debate. Hence, in nine cases out of ten, it is wise to decline the challenge and resist the temptation.—*Zion's Herald.*

THE NARROW WAY.

BY CHARLES N. SINNETT.

We slowly climbed the rugged mountain path,
Gray rocks around us gilt with darkling trees
The thunder echoed in its solemn wrath,
And wailed and sobbed the sympathetic breeze.

"The way is dark like narrow roads of life,"
One climber said, thinking of buried hopes;
When suddenly died out the storm's wild strife,
And glowed the sun across the mountain slopes.

The dark trees glistened on the solemn rocks,
The busy beams showed tufts of brilliant moss,
The flowers and ferns waved on their slender stalks,
Some leading out our upward way across.

"How bright the shine is in this shut up way,"
Spoke cheerily our hopeful little Joe;
"'Tis all kept in—it can not run away—
I'm glad we climbed here just to see it so!"

Is the Methodist Church Discriminated Against by the Revised Laws of Mississippi?

The new code (1892) in the section on religious societies, contains some rather peculiar provisions and provisions, which if not intended to discriminate against our church, should have been omitted.

Section 859, of said code, after providing how any religious society desiring to act as an organized body may do so, and sue and be sued, plead and be impleaded, and hold and own property, goes on to insert this dubious and strange clause, to wit: "But the society so organized at each particular locality shall be a distinct and independent society."

Now, in order to fully appreciate this enactment, we must bear in mind a few well-settled principles of law, to wit: First. To take and hold the title to property the grantee must be either a natural or artificial person—a corporation. Second. No person or thing (corporation) can be a trustee or agent of property who or which could not be the grantee of the legal title (though there has heretofore been some difference in this respect, there is practically none now). Third. An ecclesiastical body, not being a natural person, if it holds the legal or beneficial title to property, must so hold as a corporation or quasi corporation. (Under the head of quasi-corporation are included churches holding property under such enabling acts as the one above cited—section 859 of code of 1892).

Now, how does the Methodist Church in Mississippi hold its large and valuable property? As a corporation? Then, where is your charter? and by what authority was it granted? Has the State of Mississippi issued to the Methodist Church a charter? If so, when? But it may be said that the title to a vast amount of our church property is conveyed in trust for the church—that is, that each church has elected certain of its members as trustees to receive and hold the title to the church property, and the title has been made to them in trust for the church. This brings us to the second legal proposition laid down at the beginning hereof, to wit: That unless the church has the legal capacity to take the legal title it can not be a legal trustee or agent of property; if it can not take the legal title, it can not take the beneficial interest. This being so, what would be done with and what would be the consequence of the vast amount of property which is conveyed to trustees for the benefit of the church? If the church is a legal corporation, or is included in an enabling act, of the character of the one just cited from the code of 1892, then she can be a legal *cestuis que use* or beneficiary of the legal title, which is conveyed to the trustees for her benefit. But if she is neither a corporation or a quasi-corporation she can derive no benefit from the conveyance to the trustees, and the words used purporting that the conveyance is to the trustees for the benefit of the church, will be held to be merely a *descriptio personæ* and the trustees will take the legal title, the whole and entire interest in the property discharged of the trust.

Now, we will not discuss the question as to whether or not the church holds its property by virtue of a charter—that is, as a corporation, because that matter can be settled by the production of the charter, if such charter is in existence. But we will confine our discussion to the question of whether or not the Methodist Church is or can be included in the section just cited from the code of 1892 of the State of Mississippi.

The qualification in the law is that "the society so organized at each particular locality shall be a distinct and independent society." Now, this qualification exactly applies to a Baptist Church or, perhaps, a Presbyterian Church, because each Baptist Church is, from the constitution of this church, a distinct and independent society at each particular locality. And in all probability a Presbyterian Church is a distinct and independent society at each particular locality. Therefore, the Baptist and Presbyterian Churches, being separate and distinct societies at each particular locality, are entitled to all the benefits of this law, and are by this law made and constituted quasi-corporations. The powers of these quasi-religious corporations are stated, the most important of which is to hold, own and possess property. This is a very important law, and, indeed, without it a church could hardly be said to exist, because a church must own a house of worship and the land whereon it is erected, and this right to hold and own property is given by this law, thereby impliedly stating that without this enabling act the church could not own its house of worship or other property, which it is permitted by this act to own. Now, is the Methodist Church included in this law? This depends on: First. Is a Methodist Church at each particular locality a distinct and independent society? Second. Can a Methodist Church, under its organic constitution as a church, be a separate and independent society at each particular place?

The words of this law are striking. To obtain the benefits of the law, each church must be distinct and independent. Independent! How can an individual church be in the sense of this law independent, and at the same time be a Methodist Church? Does not each church in the Methodist system belong to the Conference, and each Conference to the General Conference? Can a Methodist Church be independent of the Conference? Would not a Methodist Church cease to be such the moment it became independent of the Conference? It has been suggested that the Methodist Church, as a whole, could take the benefit of this law; that the whole church might come under the designation of any religious society. But the trouble is, that the condition imposed by this law is that the society so organized at each particular locality shall be a distinct and independent society. So we come back from whence we started, Can a Methodist Church at any particular place be a distinct and independent society? We think that further discussion of this question is useless.

Then, why this discrimination? Why insert this clause, "That the society organized at each place shall be a distinct and independent society." Why make a law and then insert a qualification which excludes nearly one-half of the church members of the State? The reasons that led to the passage of the ancient British statute of Mainmain have long since ceased. At this day, and especially in this country, we want no statute of Mainmain. There are no class of persons, except convicts, who are *civiliter mortuus*, hence there is no danger that property will pass into hands which can not reconvey it. Every person, who, under our laws, is competent to receive the title to property is also competent to convey that title. There is no danger and, in fact, no possibility of property passing into dead hands.

Religious bodies should be left as free to take and hold property, within the limits of their organization, as other bodies. But if a qualification must be thrown around their capacity to take and hold property within the purposes of their organization, then, pray do not insert a qualification which excludes the largest religious denomination in the State. We would ask, Why was this qualification inserted? Nothing could have been more pointed than this is. The framer of this statute had a clear idea of the nature and constitution of the leading denominations in this State. He knew well what would include one and exclude another, and by a carefully worded qualification he excludes the Methodist Church from the benefit of the act. No Methodist Church can hold property or do any other act by virtue of this law. The most powerful, intelligent and wealthiest church in the State is placed on a level with the mushroom religious growth of a night, with no power to hold property, to contract or be contracted with, and, in short, with no power to do any legal act whatever—merely a loose association of individuals—completely denominationalized. Things can not remain in this condition. At the next meeting of Legislature this qualification must be removed, and the Methodist Church—that glorious church whose mighty hosts swell the ranks of Prince Immanuel's army—shall be placed on a level with other churches before the laws and in the courts of the land.

LAYMAN OR SEXTUS.

A Needed Change in the Ritual for Infant Baptism.

"O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him." "O merciful God, grant that the old Adam in this child may be so crucified and buried that the new man may be raised up in him." Or I think still better: O merciful God, grant that this child may be baptized into Jesus Christ and into his death (by spiritual crucifixion), and that from the death of sin he may be raised to a newness of life in Jesus Christ our Lord.

It is well known that from the origin of the Methodist Episcopal Church to this day that immersionists have been strong opponents, if not enemies, to our churchism, on the ground of baptism, denying us the title of a Christian church, charging us with great unworthiness because of our indecision as to one mode of baptism. They also charge us with inconsistency, while we hold that pouring or sprinkling is the scriptural mode, and yet admit immersion and practice it. They have taken from us a great many who would have done better if they had remained with us. They still constantly aim to unsettle the minds of the uninformed, not only in our church, but of all others, by referring to what they choose to term our mistakes and inconsistency. In the absence of a clear understanding of the figures employed upon the subject of baptism, they say we connect the idea of burial with water baptism when baptizing the child. We say, "Grant that the old Adam in this child may be so buried that the new man may be raised up in him." The intelligent Christian, of course, knows that the idea of death-burial and resurrection is drawn from the figure of the cross as a baptism, and not from the water; yet the uninformed are easily misled, and especially in religious matters, substituting ignorance for mystery.

That there are three forms of baptism in the Bible no intelligent Christian will deny. They are water, the cross, and fire. These figures carry essential truths that can be seen only as you hold the figure before the mind. The water conveys the idea of cleansing by washing, and appeals to the sprinkled blood. The cross conveys the idea of death-burial and resurrection, appealing to the spiritual baptism by which we become partakers of Christ's nature, and, at the same time and in the same experience, be partakers of his death and resurrection. This could not be taught from the water, nor could it be learned from any other figure. Hence our Lord, when referring to the spiritual baptism to be had daily ever after the Christian life is begun, said to his apostles, and to all others who would become true Christians, "Ye shall drink, indeed, of my cup, and be baptized with the baptism that I am baptized with." (Matt. xx, 23.) Likewise Paul, referring to the same experience of a genuine work of the Holy Ghost, says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This is no formal baptism, but a spiritual one, and the lesson is drawn from the figure of baptism on the cross, to which our Lord referred in Matt. xx, 22, 23; Luke xii, 50, and to which Paul refers in Rom. vi, 3-6; Col. ii, 11-13.

Now, since inspired men and our Lord clearly referred to the baptism of the cross, I say let us be clear in our ritual. Let the baptism of crucifixion, as an associate form with the water and fire, come boldly and forcibly to the mind of the subject and audience. The fire appeals to the Word of God applied by the Holy Ghost, by which ignorance is removed, and thereby sin from the heart and life. John said of Christ that "he would baptize with the Holy Ghost and with fire," meaning that the Holy Ghost, using the Word of God, would consume ignorance and sin, and turn the foot of man in this path of light. That God's Word is as fire see Malachi iv, 1; I. Cor. iii, 13-15, and various other places.

J. W. ELLISON.

Satartia, May 9, 1893.

Christian Practice.

Every true Christian has not only repented of all his sins and has been renewed in heart, but he has wholly surrendered himself to a life of physical, mental and spiritual activity for God and for the good of his fellowbeings, and, we may add, for his own good, too, and, therefore, in order to the success of such a life, he has to regulate his activities by those laws, the observance of which will ultimate in the object desired. We are not to understand by this, however, that he is to be the originator, or even the judge, of those laws, for from a human standpoint some of them savor of too great harshness, while others appear unreasonable, and hence the failure, and the everlasting failure, of those who fabricate and observe laws of their own liking. The true laws of human life find their origin with God, and, therefore, when they are rightly observed they make sin appear as a deadly poison and as a mighty monster. They are a mighty rebuke to sin, and hence the company of those who observe them as they should is not sought by those who love sin. This is why Christ did not capture the world, especially the Jews, during his stay in the world; his life and his teachings were too harsh for those who loved sin. And yet no man ever lived who possessed more meekness and tenderness than Christ. The practice of foregoing certain laws of Christian life in order to be popular with the godless, is false in principle and, therefore, un-Christlike. The world can never be won to Christ truly by such a course, for there is no Holy Ghost in it, and without the Holy Ghost dead and fruitless is every effort to save men as they should be saved.

A person who is popular with the disloyal and godless, the lovers of sin, is himself disloyal and godless. He may not appear to be in every respect, it is true, but, nevertheless, he has compromised a vital principle of the blessed religion he claims to possess in order to be popular with those who, in a sense, hate God. It should be the practice of everyone to be popular with God all the time, and he should endeavor daily to become more and more popular with him, and then and not till then will he be rightly adjusted to the world and to his fellowmen, generally. Our popularity with the world will not save them. By it we may get them in the church and keep them there as long as we ourselves are loose in religious living like themselves, but we will never get them to love God supremely and to hate sin so that they will shun it as a deadly thing. We are not only to live in such a way before God that our lives shall be a mighty rebuke to sin, but there are circumstances under which we should rebuke it with all the boldness of Paul when he said to the high priest, "God shall smite thee, thou whited wall" (Acts xxiii, 3), or as he commanded Titus when he said, "Rebuke with all authority" (Titus ii, 15), or, "Rebuke them sharply." (Titus i, 13). Let us avoid that sweetness that smiles at sin and incites to its toleration in order to be popular. Let us hate intentional violation of the laws of God, Church and State, and let us endeavor to impress the violators that while we love them, and that we are sorry that they have thus done, and that we will do what is honorable and right to restore them, that we will not shield them an iota in their evil practices. "The servant is not greater than his Lord. If they have persecuted me they will also persecute you; if they have kept my sayings, they will keep yours also." (John xv, 20.) "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." (Job i, 19.)

ISAAC L. PEEBLES.

Enterprise, Miss.

The Preacher a Tax Gatherer.

MR. EDITOR: I was much pleased with your editorial on money matters, a few issues back. I am in favor of the church having money to meet all laudable demands. We are, as a people, too slow to realize our obligations to God and his church, financially, and but few, if any, pay more than they ought to pay, for a man's ability is the measure of his obligation, and few come up to their ability. But it is very certain to my mind that we have too many collections to bring before our people annually, and thereby discourage them in a great measure rather than stimulate them to give.

Now, it is expected that these collections be taken separately, and we have heard some preachers receive mild reprimands from the chair of an Annual Conference for mixing their collections. But let us take an inventory of the annual collections to be taken by the preacher. Of course, the stewards are expected to collect the salaries of presiding elder and pastor in charge. Then sometimes they call on the preacher to make a "short talk" for them in behalf of these collections. But it is expected of the preacher in charge to take the following collections: Bishops' fund, Conference fund, church extension fund, foreign missions, domestic missions, education, Bible cause, publishing Minutes, and expenses for delegates to the General Conference (once or twice every four years). Here are nine regular collections that the preacher is expected to come before his congregations with every year. Suppose he should take these collections separately in his circuit congregations where he preaches once a month. There would be nine Sundays at each appointment, out of eleven or twelve Sundays in the year, that he would be before his congregations with a collection. Would his people stand it? Now, add to these all the special collections, such as missionary debt, Children's Day, Epworth Leagues, now and then an agent for some college, Scarritt Bible Training-school, or Easter Day, Parsonage Aid Society and Woman's Missionary Society, and we have about fifteen collections brought before our congregations every year. But some one will say, "These last three belong to the women." True; and the women belong to the congregation also. Beside, a great deal of their money comes from the pockets of the men—at least, this is both my observation and experience.

Now, if it is necessary to have and raise all these collections, can there not be some plan instituted by which the preacher could be relieved of these great duties? I am certain it injures his usefulness as a successful preacher. If the people submit to it, how can he preach successfully in winning souls for Christ, whose mind is constantly harassed with money matters? If he fails in the public congregation, in his pastoral visits from house to house it is money talk nearly all the time. In his private devotions it is: "Lord, help me to get my collections. Put it into the hearts of the people to pay." He don't have much time to talk about and pray over spiritual matters. He has no chance to talk up, or preach up, or pray up a revival among his people, and so the spiritual is lost to the temporal prosperity of the church, and, in fact, in a great measure his character and standing for usefulness is measured from a financial success rather than a spiritual success. I fail to see how a preacher whose mind is crammed full of money all the year round can preach successfully on the new birth or experimental religion; his heart set on his collections, therefore full of the temporal. How can he be full of the Holy Ghost, which is so necessary to his power with God and man? As these temporal burdens are laid upon the preacher's heart and shoulders, just in that proportion does he lose his opportunity for successful religious work among his people. I fear we are much hindered in our work by too much organization. Every organization demands an additional collection, and it seems that the church, in her organized capacity, is insufficient for the work before her, so we must have these side tracks; but it seems that some people will work with more energy on the side track than the main line; consequently, "our society."

"Look ye out seven men of good report," in each work, "to look after this matter." Not seven societies, and one overcrossed preacher to do the work for these societies. Pay all we can to the cause of Christ. Loose the preacher from tax gathering; let him preach for the salvation of souls.

K. A. JONES.

That Sabbath Resolution.

SOME 'NON SEQUITURS."

In the article under the above caption, published in the ADVOCATE, of April 20, and criticised by two in the last (May 11):

1. There is not an expression or intimation of opinion as to whether or not a minority of a deliberative body is pledged to the acts of a majority. The critic himself admits, "that in their views the minority might not agree with the majority."

2. There is not an expression or intimation as to who voted for or against the Sabbath resolution, or who was silent on its passage.

3. There is not an expression or intimation of opposition to a resolution of Conference endeavoring to enforce a faithful observance of the Sabbath, either at the time of its passage, or afterwards.

4. There is no expression or intimation of admission that it is wrong to go to Conference on Sunday, or that it is not wrong to use the Sabbath trains to go anywhere else on Sunday, though not in cases of necessity.

5. There is not a word or syllable expressing views on the observance of the Sabbath as a great moral and religious duty.

There is absolutely no opinion or view expressed or intimated on any of these subjects. All the expression or intimation in the whole article is that certain things are not so because other things are so. That however true in themselves they may be, they are not true because other things are true. It was simply a sort of logical effort to help a good brother, who seemed to have gotten into trouble by a sort of logical process.

In our criticisms of others I reckon there is often a want of consideration, sometimes a lack of conception, and, it may be, occasionally, an absence of conscience, and we involve ourselves in errors, and commit wrongs that are far more harmful than those we seek to correct and remedy. Then, again, we are always loaded. We go loaded for particular game, and we fire at the sound of the least rustling, whether there is any game there or not.

R. J. JONES.

The Reason Why.

MR. EDITOR: I note in our ADVOCATE, of eleventh instant, that in giving partial list of episcopal appointments for this year, you say of the Mississippi and Louisiana: "Why these two were appointed to begin on Thursday instead of Wednesday we do not know." I may be able to suggest the reason. At last session of our (Mississippi) Conference, we unanimously passed a resolution requesting our college of Bishops to change the day for holding the Conferences from Wednesday to Thursday. In heeding this request (which was forwarded to them at Kansas City), so far as our own Conference was concerned, they, or Bishop Key, thought it expedient to put Louisiana Conference for following week on similar day of the week. This, for obvious reasons, we could wish that all the Conferences and Bishops were of same mind. Why so? do you ask. It has been found by actual experience that a large number of our under-graduates and committeemen for examining these, in order to be in place by Monday night or Tuesday morning (as in duty bound) must either leave their works prior to Sunday preceding Conference, or use public conveyances for travel on the Lord's Day. With what show of sincerity can we by resolution, sermon or advice pronounce against that crying evil of the day while we continue thus to profane the Sabbath. But why not go or start before Sunday? We all must or should stay at Conference one Sunday. To be absent two successive Sabbaths is a serious drawback, specially at that season of the year. Then many have no "half-way home," nor do they feel welcome to drop in on the most hospitable host two days before they are naturally expected. Another subordinate, but cogent reason we had in mind is that by beginning on Thursday our Conference Sunday will fall right in the heart (where most needed) instead of on the eve of adjournment. As lately carried on, the appointments are booked for some time Monday. They often have been mapped out by Saturday night. Then begins the leakage. So our Sabbath, instead of being a season of rest and spiritual joy and edification, becomes a time of feverish inquiry and excitement as to where this brother is "sent," or why that brother is to be "removed," etc. While we do not hope the change of day will entirely correct this, we do expect and pray for large and good results in this direction. At all events, it is practically certain to prevent the adjournment of Conferences on Saturday night and the consequent rush toward home on Sunday. Why should laymen fail to rush home from St. Louis, Chicago, etc., on Sunday, when their business is over, if their pastors are in the habit of going to or returning from their special business appointment. It will take echo long to answer why. Yours for Sabbath observance, by preachers first of all.

J. P. DRAKE.

In Answer to "What Next?"

In the first place, the clipping from the Yazoo City *Herald* is not true. The entertainment was not given for the benefit of the church; but for the building of a parsonage under the supervision of Messrs. H. B. Keith and S. Castleman. Now, be it understood that Mr. Castleman does not represent the Methodist Church in Belzoni, nor is he a member of any church; but a warm friend of the Methodists, and gave the entertainment without being supported or even encouraged by the church.

It is known that the church did not acquiesce in this matter, but denounced it as sinful, base and diabolical, and as the church is not responsible for the acts of the world, she does not propose to interfere with those who are not within her pales.

As Bro. Burton seems to think I must have been asleep or off on a spree, I will say that I was about fifteen miles from the dance, preaching the gospel and minding my own business, just as he was or should have been doing. The parsonage for which the dance was given is now nearing completion, and I will soon have the pleasure of resting my weary limbs in a neat little cottage, with the consciousness that no unfair means were used nor the rules of the church violated in building it.

J. A. POE.

Help Needed.

MR. EDITOR: Will you allow me space in your valuable paper to ask the readers to assist in a good cause. One of the oldest Methodist Churches in all this part of the country has not been blown down, neither has it been consumed by fire; but age has done its work, and we are out of doors. To rebuild we must have some help, as the success of Methodism in this part of the vineyard of the Lord depends largely upon the erection of a new house of worship. We can not be comfortable in the house we have either Winter or Summer, hence the congregation during the Winter runs down for the want of comfort, and in search of the same the people go somewhere else to worship, and as the preacher's time is taken up in building up a congregation. Our sister church has a comfortable house, and we must have or suffer. Will each subscriber to the ADVOCATE send as much as fifty cents to Miss Mamie Young, Hermanville, Miss., to assist in this good work. This much will enable us to rebuild, with what we can raise at home, and we are not idle.

D. F. GUICE, P. C.

Hermanville, Miss.

The name of Jesus is not only light but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—*Bernard.*

SUNDAY-SCHOOL LESSON.—May 28, 1893.

PREPARED BY REV. A. F. WATKINS.

The Excellent Woman.

(Prov. xxxi, 10-31.)

GOLDEN TEXT.—"Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." (Prov. xxxi, 30.)

TOPICAL OUTLINE.—I. The Good Wife (vs. 10-12). II. The Industrious Housekeeper (vs. 13-15). III. The Capable Manager (vs. 16-18). IV. The Charitable Neighbor (vs. 19-21). V. Honor to Her Husband (vs. 22-24). VI. The Wise Counsellor (vs. 25-27). VII. The God-fearing Woman (vs. 28-31). This outline is suggested by the artificial, but ingenious, arrangement of Dr. W. J. Beecher in the *Sunday-School Times*.

CENTRAL THOUGHT.—Excellence of Character in Woman.

HOME READINGS.

Sunday (May 21)—The Excellent Woman. (Prov. xxxi, 10-21.)

Monday—The Excellent Woman. (Prov. xxxi, 22-31.)

Tuesday—A Brave Woman. (Judges iv, 4-14.)

Wednesday—A Faithful Woman. (Ruth i, 1-22.)

Thursday—A Charitable Woman. (Acts ix, 36-42.)

Friday—A Business Woman. (Acts xvi, 1-15.)

Saturday—Laborers in the Gospel. (Phil. iv, 1-7.)

INTRODUCTORY.

The chapter from which our lesson is taken probably formed no part of the original collection of proverbs at Solomon, but was added subsequently. It consists of two parts: the counsels of the queen mother to her son, King Lemuel (vs. 1-9), and the description of the excellent woman (vs. 10-31) the latter being the lesson for the day. Whether or not the description of the excellent woman is a continuation of the counsels of the mother to her son is uncertain, though it is probable that it is the work of a different hand—a separate and independent poem, appended to the Book of Proverbs, to guard against its being lost, to which a short a poem would be especially liable. The fact that in the Septuagint the first nine verses of the chapter, together with the whole of chapter xxx, are placed after the twenty-fourth chapter, this poem standing alone at the close of the twenty-ninth chapter, would seem to favor this view. The poem is an alphabetical acrostic, its twenty-two verses beginning successively with the twenty-two letters of the Hebrew alphabet. As a description of an excellent woman, it may have been written in honor of some particular woman, though it seems more probable that the picture is an ideal one. It is a beautiful and worthy tribute, and shows the honorable position occupied by the Jewish women. We have no right to make the duties, for the faithful performance of which she is praised, the test and standard of womanly employment to-day; but the character portrayed is worthy of emulation by the women of every age. Christianity holds up the ideal of a noble womanhood, and makes its realization possible. An exalted woman is the child of our holy faith alone, and the woman who repudiates Christ is a miracle of moral obliquity and the final demonstration of human depravity.

EXPLANATORY.

I.—THE GOOD WIFE.

Ver. 10. As elsewhere in the Book of Proverbs, this word "virtuous" means more than "chaste;" it means an excellent, a worthy woman, a woman of force, energy, capacity, executive ability. Nor does the question, "Who can find," etc., imply that such a woman can not be found. Such women there are, but they are not found every day, and when found they are to be appreciated, for they are more valuable than the most costly gems.

Ver. 11. With perfect confidence in her practical wisdom, her prudent management of affairs, her husband is inspired to cheerful and earnest labor, and in his home there is no lack of the spoil—the rewards—of honest toil.

Ver. 12. The confidence of her husband is worthily bestowed; for her wise management and loving sympathy "will do him good and not evil all the days of her life." His interests are hers; and her loyal love will bring to bear all the forces of her well-rounded character upon the securing of his truest good.

II.—THE INDUSTRIOUS HOUSEKEEPER.

Ver. 13. She is an industrious woman, delighting to collect the wool from the herd and the flax from the field—the materials for clothing and other household uses.

Ver. 14. She is a provident woman, gathering from every source the goods needed in her household. She does not limit her comforts to the things raised at home, but secures by purchase or exchange the commodities sold by the merchants.

Ver. 15. She is an early riser, leaving her bed before the dawn of day to prepare the morning meal for her family and servants, and to assign to her maidens their daily tasks. Her work does not drive her, she drives her work.

III.—THE CAPABLE MANAGER.

Ver. 16. Her energies are not circumscribed by the walls of her home; she sees her opportunity to make a good investment and takes advantage of it, and from the savings of her industry and economy she plants a vineyard. This verse is indicative of the wide field of womanly activity under the Jewish kings.

Ver. 17. She is a strong and sensible woman. By active exercise she preserves her health and strength, and is always "girt" and ready for vigorous and energetic labor.

Ver. 18. She is a conscientious woman, seeing to it that the products of her skill and the produce of her farm are of superior quality, and, when the necessity demands, her tireless energies prolong her labors into or through the night.

IV.—THE CHARITABLE NEIGHBOR.

Ver. 19. She not only sets before her maidens their tasks, but by her own example inspires them to industry and trains them to skill. The spindle and the distaff were the most ancient implements for spinning thread.

Ver. 20. Her untiring industry and thrifty habits are not indicative of avarice or covetousness; she loves these virtues for their own sakes, and not for love of gain. Her thrifty hand is outstretched to the poor, and from her well-filled stores the wants of the needy are supplied.

Ver. 21. The unusual snow, that so severely tries the poor, and the improvident has no fears for her, for the inmates of her home are protected by clothing at once comfortable and attractive. The word "scarlet" is thought by some to signify "double garments." Thus Coverdale quaintly says: "For all his household folkes are duble clothed."

V.—AN HONOR TO HER HUSBAND.

Ver. 22. She is a woman of culture and refinement. Her rooms are adorned with tapestry, and embroidered carpets and cushions add to the comfort and beauty of her home, while she herself is clothed in fine linen, costly and white, and in purple, as befits her station. (Silk, it is said, was not known at this time outside of China.)

Ver. 23. That the husband of such a woman should be "known in the gates" is not surprising. If worthy of his wife, he would be a notable man; and whether her equal or not, in this will she "do him good," that the very excellence of her character will foster and develop the best that is within him, and he will be all the more favorably known for being the husband of such a wife.

Ver. 24. That a woman surrounded with prosperity and comfort, the rewards of her frugality and toil, should continue to labor with her own hands is remarkable. She was no idler; she worked because she loved to work and because it was right to work. The soft, white, gauzy linen was used for the undergarments, and the curiously wrought and elaborately ornamented girdles were necessary to bind about the body the flowing outer garments.

VI.—THE WISE COUNSELLOR.

Ver. 25. Not with purple and fine linen only is this excellent woman clothed; but with becoming dignity and honor is she robed as with a garment, and with cheerful confidence she looks forward to the days that are to come. The future has no fears for her.

Ver. 26. Wise in work, she is also wise in word. Wisdom adds its charm to womanly dignity, and a gracious, kindly heart sets its crown upon the queenly woman. It is not improbable that the word "law" here carries with it its usual idea of the divine law, and that the thought meant to be conveyed is that God's revealed law of loving kindness is "in her tongue."

Ver. 27. These higher gifts do not hinder the exercise of the humbler virtues. She carefully superintends, even at the cost of personal labor and fatigue, the affairs of her home, instructing, reproving or commending her children and her servants as the need may be.

VII.—THE GOD-FEARING WOMAN.

Ver. 28. This section gives us a fitting close to this beautiful poem. She stands before us the recipient of the loving testimony of those who know her best, and the secret of her exalted character and successful life is revealed to us. Her children arise in filial reverence to do her honor, and her husband gives utterance to grateful and affectionate praise.

Ver. 29. "Among the daughters of men there are many noble and true, but thou excellest them all." No words of praise could say more, and the loving husband could not say less.

Ver. 30. Favor and beauty are charms of form and face, and we know not what may be hidden beneath them; but a God-fearing spirit is the ornament of the soul. It is the jewel within the casket. Safe from the blight of accident or disease, and the invidious touch of age, it smiles at these things and transforms them into means of increasing loveliness.

Ver. 31. The picture is finished and a prayer alone is added. What shall we ask for her? "Crown her with the laurel and the bay, and let the ivy and the palm proclaimed her glory?" No. "Give her the fruit of her hands; and let her own works praise her in the gates."

Foreign Missions.

BY R. M. M'GEHEE.

[A paper read before the Woodville District Conference at Centreville, Miss., April 27, 1893, and published by request of the District Conference.]

How many of us appreciate the fact that the divine injunction, "Go ye into all the world, and preach the gospel to every creature," is as applicable to each of us to-day as when addressed by our Lord to his disciples. If the Methodist Church, South, was disposed to compare her work in the foreign fields with that of some of her sister churches, she might find grounds for self-complacency; but we are told that "they measuring themselves by themselves, and comparing themselves among themselves, are not wise." We must aim to see ourselves as we appear in the sight of God. It should never be forgotten that in the last day the condemnation of many of those who are cast off to the left of the Judge will be for the sin of neglect.

No words can express the infinite pity and sorrow with which our Lord looks down on the people of this world who are ignorant and out of the true way. Of the 1,400,000,000 now on the earth, after all that has been done in preaching the gospel to the heathen, more than 800,000,000 have not heard the message of salvation. The man who looks on this spectacle, and then can close his heart and his pocket-book (if there is anything in it), "how say you, dwelleth the love of God in him?" What right has that fossil to bear the name of Christ?

The churches and missionary societies of the United States, Great Britain, Canada, Germany and Continental Europe have, according to the summary given by the American Board, 8,472 missionaries in the foreign field, and the amount contributed for foreign missions, in one year, $14,588,354, and yet in Thibet, with a population of, perhaps, six million, the natives use hand prayer mills, similar to coffee mills, with which they grind out prayers to a chunk of wood, while they lie supinely on their backs with their faces illuminated with a grin that would make some of our close-fisted psalm singers shudder.

The emergency has arisen in the foreign mission work of our church which calls for energetic effort and liberality such as have never been known before among us.

The Rev. Maurice Phillips, of Madras, writes: "The painful part of the work among the educated classes in India is that the only organized opposition which Christianity has yet had to meet has been from the efforts of Hindu graduates of our universities. They remain as bigoted and as bitter against the gospel as the most ignorant village 'goora.' The Hindu Tract Society has for its president a graduate of the Madras University. His creed is most violent and idolatrous."

The divine injunction still applies: "Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth," for "my God shall supply all your need according to his riches in glory by Christ Jesus."

A father, not long ago, at a valedictory missionary meeting, said, in reference to his daughter, who was going to the mission field, "I have nothing too precious to give to Jesus."

"Nothing too precious to give to Jesus!"
O faithful, rejoicing soul;
Nothing too precious to bring as tribute
To him who hath made thee whole.

"Nothing too precious to give to Jesus!"
Lord, look on thy servant's heart;
Give grace for thy cause to win the children,
Then strength—at thy call—to part!

"Nothing too precious to give to Jesus!"
Lord, let it be even so;
Talents, time, health, our gold and our dearest,
All at thy feet laid low.

"Nothing too precious to give to Jesus!"
Hush! listen! for lips divine
Make answer: "Son, thou art ever with me,
And all that I have is thine."

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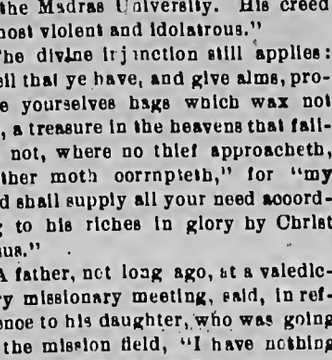

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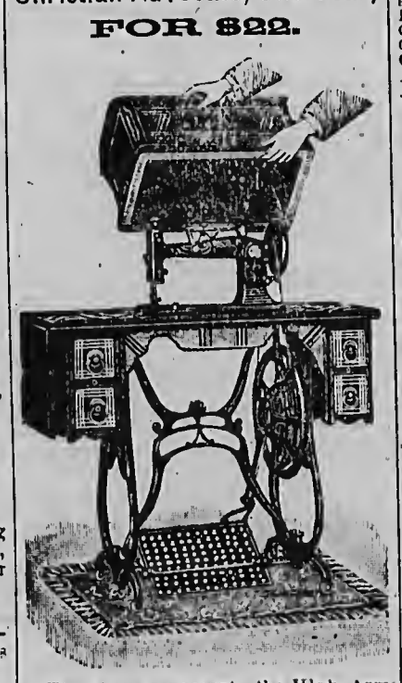

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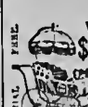

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Thursday, May 25, 1893.

BRIEFS.

"Stand for the right! Humanity
Implores with groans and tears
Thine aid to break the fettering link
That binds her toiling years.
Stand for the right!
Though falsehood reigns,
And proud lips coldly sneer;
A poisoned arrow can not wound
A conscience pure and clear."

The table of seventeen members of the Methodist family shows that it numbers 51,489 organizations, 46,138 church edifices, with a seating capacity of 12,863,178, and valued at $132,140,179, and 4,589,287 communicants.

We have received the prospectus of the Standard Dictionary of the English Language, now being prepared by the ablest and most erudite English scholars, and to be published by Funk & Wagnalls, of New York. We have examined these pages, and hesitate not to say that if all the work is done in the same manner, it will be a most superb dictionary. It is characterized by a thoroughness which is exceedingly rare. It will contain many more words than any dictionary extant. The illustrations are very fine. It is the cheapest of all. To see it is to want it, while to possess it is to have the mastery of our mother tongue.

"Christians are surely responsible for the desecration of the Sabbath to the extent of their ability to prevent it. In 1886 there was one communicant to 4 8 of the population of the United States; one evangelical church to 518 souls; one minister to 692 souls. Who can estimate the power of such a body to prevent Sabbath desecration, if only united and loyal to the gospel of Christ? It seems to me perfectly clear, therefore, that what the Sabbath reform requires is an awakening of Christian principle, an arousing of Christian conscience and devotion on the part of the people at large, and especially in the bosom of the church."—*Advance.*

The Supreme Court having passed favorably upon the constitutionality of the Geary law, it now seems that there will be trouble in several different quarters. In the first place, the government finds itself without money to execute the law—that is, means to deport the Chinese who have refused to register back to China. It will take quite a sum to carry the Celestials back. In the second place, there is strong talk of retaliation on the part of the Chinese government. In that case every American, it is said, will be driven out of the Chinese Empire. That means an utter destruction of American Christian missions in China. Thus there seems to be trouble brewing. The President will have to wait for Congress to vote him the money to carry out the law, and while he is waiting there is an uneasiness as to what the Chinese government will do.

The Ruston Chautauqua begins its second session, June 21, at Ruston, La., and will continue six weeks. There will be popular addresses, lectures by eminent specialists and eloquent platform speakers.

The Old Men—The Young Men.

An editor is often interrupted with an intelligent and pleasant and profitable interruption. In that case, if his liver is not out of order, he blesses those who interrupt the everlasting humdrum of office routine. We had such a blessedness last week. Two preachers—one from the M— and the other from the L— Conference—met in our office. Preachers, in one respect, are like ordinary mortals: they like to talk about their business, and it was not long before these two brethren began to talk about preaching. They are men who occupy good positions in their respective Conferences and stand in the space betwixt the young preachers and the old preachers, about midway. They not only occupied this space, but their conversation soon showed that each had been scanning closely both ends of the line. Each had been looking back at the young men behind him, and forward at the old men before him, and had been comparing the results of the work done by young and old.

One said that it appeared to him that the old preachers were not doing as vigorous and solid work as the young preachers; at least, the visible and tangible results of the ministry of the older men were not as great as those of the ministry of younger men. It seemed to him that the old men were weakening in their faith in God and his gospel; that they had seen so much of trouble and disappointment, so much of the deceitfulness of the human heart and so much of the hypocrisy of human life, that it had the effect to weaken their power in wielding the gospel weapons. He thought it ought to be the other way. The more a man learns of God and his redeeming grace, the stronger he ought to be in faith and the more effective ought his ministry to be. But his observation led him to the conclusion above stated—that the old men were not as effective as the young men. He said, however, that, as for himself, he had much more profit from the ministry of the old men. Their preaching built him up.

The other brother took square issue with all this except the last statement. He contended that the old preachers were doing as good work in the ministry as the young ones, and, in many cases, a far better work. It was just what they ought to do, because of larger experience and wider range of knowledge, and in his Conference they were doing it. He brought forward several examples of old men doing grand work in building up the kingdom of God. He did not discount the work of the younger men at all; thought it excellent, and that it gave fine promise of what they would do when they got to be old.

We were very much entertained by this conversation, and it suggested some reflections. Here were too observing men, in different sections, looking over the church work, and making comparisons as to the efficiency of the workers and arriving at almost opposite conclusions. They were both in position favorable to the study of the subject, and yet they did not agree. This suggests to us the possibility that each conclusion is true in part, and in part defective. Our observation is that *time alone* can never make an effective minister. There are some old ministers who are ineffective today because they were always ineffective. They never formed habits of industrious and painstaking study in their young days, and now they can not or do not acquire such habits, and they find themselves in their old days without capital with which to work. Where such habits have been formed in youth and adhered to till old age, you find a man thoroughly equipped and marching with enthusiastic tread abreast of any young man to be found. These are the effective old preachers of to-day, and they were the effective young preachers of the past. Bishop Keener says a "preacher can never acquire capital enough to go out of business." Earnest and faithful study of God's Word not only puts a man in communication with the fountain of spiritual knowledge, but puts him in contact with spiritual life, and spiritual life never grows old. Spiritual knowledge and spiritual life make up spiritual power, and where this is, whether with young men or old men, there will be an effective ministry. We do not believe that the effectiveness of any man's ministry depends upon his age in years. It depends upon his faith in God and his use of the weapons God puts in his hands.

Is He on Trial?

We speak of receiving a preacher "on trial;" but is he really on trial? In some things he is, in some things he is not. He is allowed to preach, but he is not allowed to perform the marriage rite, nor to baptize, nor to administer the Lord's Supper. He is hampered right at these points, and, in some instances, it is of vital importance that he be authorized to do these things. We allow him to do the greatest of all things—preach the gospel—but forbid him to do lesser things. If the greater includes the less, then we are inconsistent. The brother is not really on trial. This ought to be remedied by the next General Conference. We are in entire accord with Dr. Glenn, in the *Wesleyan Christian Advocate*, when he says on this subject:

There has been considerable inconvenience and hindrance to our work as a church because of the necessity for having unordained preachers in charge of circuits, stations and missions. The trouble is apparent, the remedy is not so clear. But why not take another step in the same direction that we have gone in other things? For instance, a preacher applying for membership in an Annual Conference is received on trial for two years. During those two years he exercises all the functions of a member of the Conference except in the right to vote and a few other minor matters. In all essential work he is recognized as a member of the Conference, and his acts are recognized as official. We also take a man on trial for two and four years for the office of deacon and elder, requiring that he compass a course of study and prove himself worthy. Why not allow him to exercise the office of a deacon and elder during his probation, as in the above case, and then at the end of the periods, if he is found worthy, ordain him formally for permanent work? This would be in harmony with the idea of probation, and at the same time obviate most of the difficulty under which we now labor.

The Institute for the Blind.

Through the kindness of Dr. Magruder, the principal of the above-named institution, located at Baton Rouge, we have received an invitation to attend a "musicale" given by the inmates. We regret that we could not attend, for we would have enjoyed the occasion; but we are moved to say a few words in regard to this institute. We have on several occasions visited it, and always came away with mind full of wonder and pleasure. We wonder that blind people can be taught so much, and are pleased to find those willing to devote themselves to the task of lightening the burdens of that unfortunate class. In Dr. Magruder's Institute they are taught the ordinary and extraordinary branches of education and also various kinds of handicraft. In learning these things the blind really become self-supporting. Besides this, they are taught, that best of all sciences to blind people, music. They become adepts in this "art divine." We heard from the orchestra of the institute pieces rendered in a manner which would have done credit to some "far famed bands."

The grounds around the institute are lovely, and everything within the walls speaks of wise and thoughtful supervision. Dr. Magruder has an able corps of experienced teachers, and the work they are doing rises like a sweet incense to heaven.

If any of our preachers or other readers in Louisiana have knowledge of any blind children, Dr. Magruder will take it as a special favor if they will communicate their whereabouts to him at Baton Rouge.

Biblical Department of Vanderbilt University.

The new catalogue of the Biblical Department of Vanderbilt University has been received. Fifty-three ministerial students have been enrolled during the current year. These students come from twenty-two of the Conferences of the church, and represent sixteen Southern colleges and universities. There are twenty-five free scholarships of the value of $100 each. These have been held this year by the graduates of Randolph-Macon College, Emory and Henry, Roanoke, University of Virginia, University of North Carolina, Wofford College, Emory College, Georgia; Southern University, Alabama; Tulane University, Southwestern University, Kentucky Wesleyan, University of Tennessee, and other institutions. These scholarships cover the cost of board in Wesley Hall, which, with tuition and room rent free, puts it within the power of every young minister of the church to take a post-graduate course of biblical and theological study at the Vanderbilt University if he desires to do so. The course of study, embracing exegetical, doctrinal, historical, homiletical and pastoral theology, elocution, and local music, is well adapted to the wants of those preparing for the ministry of the M. E. Church, South.

Among those enrolled are Rev. B. M. Drake, an A. B. graduate of Centenary College, and Rev. Thomas Carter, an A. B. graduate of Tulane University.

The Raging River.

The floods are again pouring down upon our people. The river is high all the way up and down. Four crevasses in Arkansas and one on the Lafourche in Louisiana have been reported. The breaks in Arkansas will very seriously affect large portions of Louisiana. The flood of waters pouring down Boeuf river and Bayou Macon will submerge large parts of Carroll, Madison, Tensas, Concordia and Catahoula parishes and utterly destroy the crops, for it is now too late to count on anything being raised after the waters subside. There will also be serious interference with the church work in the Delhi district; so serious, indeed, that it will almost come to a standstill. How the people are to bear this overflow we do not see. Repeated overflows and short crops have brought many of them down to the lowest condition financially, and how they are to secure subsistence is a very grave problem. Our brethren in the Delhi district have our sympathy, and if we knew what to do to help them in their trouble we would gladly do so.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

A Portending Social Revolution.

There is in this city an organization of very intelligent women given to thinking and reading on subjects of sociology, political economy and other matters which engage the attention of statesmen and philanthropists. This organization is the Portia Club, named from the celebrated female doctor of laws who figures so brilliantly in Shakespeare's "Merchant of Venice."

This club connects the discussion of such subjects with literary and musical recitations, and altogether its exercises are of a high class. It is given out that within a few days past the Portia Club held a discussion concerning the influence upon civilization and social life of the extensive introduction of women into wage-earning occupations. It further appears that a decision had upon the subject was that such a state of affairs had not been beneficial.

This theme is one of such vast importance and of such far-reaching influence upon humanity that it is not likely that any desultory discussion of it, either by women or men, can exhaust it. There is so much to be said on the subject that it will continue to furnish material for political philosophers for years to come. It is, then, not here proposed to espouse any particular side in so momentous a question, but simply to offer some observations in connection with it.

As far as the aspirations of women for prominence in the broad ways of business and industrial life, or for eminence in the high places of letters, art, science and philosophy are concerned, it is admitted that the softer sex should be entitled to such fair and free entrance as their condition may warrant. There have been from earliest times and in every age women who were the rulers of nations and even some who, with unusual courage and skill, led their people to war. Semiramis, Tomyris, Zenobia, Bodicea were great rulers and warriors. In every age there have been women learned in the law, in theology and in science and philosophy, not to speak of art and letters. Possibly, the newest feature in the development of woman's sphere of action is her entrance into the various departments of commercial and industrial pursuits. But while it is given to comparatively few women to be monarchs, warriors, philosophers, learned doctors and high in literature and art, they are invading by wholesale walks of life which were once wholly occupied by men. If success for women lies in those paths, there is none who shall say them nay.

The accepted theory of life in every age has been that the men should work to support the women who were to be maintained in a condition of dependence. The innovation under consideration emancipates woman from such subservience and sends her forth to earn her own support. As a consequence, when she occupies fields heretofore held by men she serves at a lower rate than has been paid for male labor, and the men are driven out, or are forced to competition to work at reduced wages. It is a question whether or not, if women had not made this new departure, the men, by earning larger salaries, would not have been able, as before, to support the women in as much comfort as they have since enjoyed.

Perhaps, the most serious effect is upon family life. The family is the foundation of all organized society. In the family the men go out to labor while the women keep the home and the children. When both men and women go the family life is disturbed, and the gradual emancipation of both sexes from mutual obligation will operate to prevent marriage in order to escape its cares and to maintain the independence of both men and women.

Will this be a beneficial state of society? It would be a bold and radical move to advocate it. The question is so many sided, it is of such far-reaching effect, it must exercise such potential influences upon the entire fabric of human society and human morals that the ablest statesman and the most devoted philanthropist can not but consider with profound anxiety, if not with extreme apprehension, the extraordinary social revolution which seems to be portended.—*Picayune.*

NOTES.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

The *Texas Advocate* calls attention to one commendable thing in Judas Iscariot. "After he had sold his Lord for thirty pieces of silver, he had the decency to go and hang himself." Some people now-a-days don't begin to have that much decency. They sell out "lock, stock and barrel" to the devil, and yet claim to be Christians. Judas will rise up in the judgment against all such.

The *Nashville Advocate*, referring to the debate in the Board of Missions, says:

With such speakers as Bishops Haygood and Wilson on one side, and Bishops Hendrix and Keener on the other, the hearers listened to an impromptu debate which would have done credit to the United States Senate.

We suppose Dr. Hoss meant in compliment the United States Senate, for if what we read from time in time about that body is true, it can not be a compliment to the speakers named.

The Parsonage and Home Mission Society, at its recent meeting in St. Louis, reported good work done. Miss Helm's report was a review of the organization of the society eight years ago, and recited that in that time $1,230 89 had been raised, 241 parsonages built, 550 parsonages aided, 58 adult Parsonage and Home Mission and 87 juvenile societies organized, $31,232 87 invested in houses for preachers and $52,901.05 in parsonages and appurtenances. During the past year there has been an increase of $9,424,24 in dues paid; an increase of $9,742.71 in funds raised for the general work. The total amount collected during the year for general and local purposes was $14,273.28.

There is a difference in sins. I have been accustomed to think that for a good, usable, dead-sure way of losing your soul, the best was to keep a saloon. To sit behind the till and take in the wife's dress and bonnet and shoes and good looks and home and friends and baby, and wifely, motherly heart all broken; to take in the children's clothes and red cheeks and merry laughter and schooling and hoped-for manhood, and leave not enough to pay for the rough pine box, three feet long; to take in the drunkard's soul; to take in the nation's honor, smirched and fouled all over by the public corruption of the saloon, to sit behind this till, is sure death. That chair behind the world's saloon till should be reserved for one alone, the devil's own. And the man who presses into it, it's sure death for him. —Sam'l T. Carter.

We shall reach the masses whenever we put away certain unconfessed paganism prevalent among us, and dare to believe the gospel of Christ is really feasible in our times. "Society" and "fashionable churches" (a horrible combination of words) can never reach the masses—not until the second generation when most of "society" (now) becomes a part of "the masses." It is a sickening sight to see a church dominated by the *ton*, and the nausea is uncontrollable when such a church has a spasm of sentimental zeal to save the neglected classes. It builds mission chapels for the poor, and its leading members drive past these humble structures on Sunday morning (after a week of hard bargaining with sewing women) to be present at the aristocratic cathedral, and join in a discussion of "How to reach the poorer classes?" The discussion should be dramatized in low comedy, and the farce called "Dives in the Diaconate." —Dr. Candler.

Sunday-school workers are requested to ponder this paragraph from the *Memphis Christian Advocate*:

The brother who heads the Sunday-school, and whose whole heart is in the work, and swells with joyful pride as he looks into the faces of a happy crowd of little ones, a crowd that is twice as large as the audience that will greet the pastor in the "upper sanctuary," has a responsibility on him which he does not fully appreciate if he supposes that his work is accomplished when the Sunday-school hour has passed, or that he has no responsibility beyond the mere management of the school. If his work stops there, then so far as many children are concerned it is a miserable failure. His authority may go no further. His influence ought to be greater than his authority, and that influence, enforced by example, ought to lead the children from the school-room to the public sanctuary. And it will lead many there who otherwise would not go did he not try to lead them.

PERSONAL AND OTHERWISE.

e Summer is a queen who proudly makes
royal progress through the subject land;
erest's festal look the highway takes,
nd e'en the byways, too, on every hand
rn gay with buds and birds and bloomy trees,
e gracious lady sovereign for to please.
—*Richard Burton.*

The electric lights are blazing in rusalem! Think of that!

Six thousand Americans visited akspeare's birthplace last year.

A genius in the pulpit is one who n talk about nothing in an instructe way.

Dr. E. H. Pearce, of Danville, Ky., s been tendered the presidency of entucky Wesleyan College at Winceter.

The ruins of the Methodist Church, hich was destroyed by fire last Fall, e being cleared away preparatory to uilding.—*West Point Forum.*

The Northern Methodists turned in ore missionary money in the month April than we collected in a whole ar.

We are glad to note that the health Rev. J. L. P. Sheppard, presiding er of the Arcadia district, is improving.

Edison's latest is the kinetograph, instrument bearing the same relan to the eye that the phonograph es to the ear.

f you want to get along in this ough-and-tumble" world don't wear ur nerves on the outside. Wear em down next to the bone.

One man who went to the World's ir was smart enough to take a house ng with him. Independent of hotel rks! See *Clarion-Ledger*, of May 18.

We congratulate our brother, Rev. B. Kent, of Grand Chenière circuit, on his marriage, and trust that his leiney in the ministry will be doubled also.

"Have any wounded you with inries, meet them with patience; hasty rds rankle the wound, soft language esses it, forgiveness cures it, and obion takes away the scar."

Bishop Hendrix has "three months comparatively uninterrupted study which he resolutely adheres to offs the demoralization of so much rel at other times of the year."

The *Northwestern Christian Advocate* says:

Dr. Abel Stevens is writing the osing chapters of the fifth volume his great history of the M. E. urch, bringing it down to 1890.

Rev. L. B. Davison, of Kentucky, w in his eighty-first year, "is doing w faithful circuit work and is very ppy in his work." So is Rev. wis A. Reed, of the Louisiana Conference.

A Northern Methodist preacher says intends to take his missionary collection *before* his people start off to the icago Fair. That wisdom is commended to the Southern Methodist eacher.

Bishop Hargrove has been selected the college of Bishops to prepare a rk giving all the decisions which ve ever been made by the Bishops, th a resume of the cases which called th the respective decisions.—*St. uis Advocate.*

Rev. W. B. Lewis will preach the mencement sermon at Port Gibson Female College, June 11, and n. R. F. Reed, of Natchez, will liver the literary address on the ning of June 13.

Begin in time to make your arrangents to attend the Seashore Camp eting. The services begin 8 P. M., dnesday, July 12. Preachers admitted free of gate fee, and have lodging gratis and board at half fare.

Rev. W. H. Anderson, D. D., a superannuated member of the Kentucky nference, died at his residence in rlisle, Ky., on Monday, May 1, 1893. . Anderson was a much-esteemed rrespondent of this paper for many ars.

Mr. Deems is reported as having the ht side paralyzed, so that he can write at all and his speech so affected that dictation is very limited d imperfect; but his mind is as ght and his interest in affairs as en as ever.

Some people are restless in seeking portunity to do good. A brother Mississippi sends us $10, and says, ay my subscription, and expend e $8 in sending the paper to poor rsons." That eight dollars is well vested, and will do good for years to me.

We are "flustrated!" We can't ake out whether the *Episcopal Methist* is the Wednesday edition of the *chmond Advocate*, or whether the *Adcate* is the Thursday edition of the *thodist*. If they were not published different days and at different aces, we would call them "twins."

The *Standard*, Chicago, sagely ys: "The conductors of any religus paper can appreciate the point of e following conversation: 'I think,' id the editor, in a worried tone, 'that will drop journalism and take to tronomy.' 'Why?' 'Well, astronoers always seem to have more space an they know what to do with.'"

It is said that the amount of life insurance in the United States reaches the enormous sum of $5 500 000,000.

We are pained to chronicle the severe illness of Bro. Faunt Le Roy, of Mansfield. He has been ill with typhoid-pneumonia for more than two weeks. His wife writes, under date of May 20, that the violence of the attack has somewhat abated, though he still suffers much. We trust the worst is past and the recovery will soon begin.

A private note from Rev. P. H. Dieffenwierth, a superannuate of the Louisiana Conference, residing near Largo, Fla., has this: "I am still here in much physical and mental feebleness. There has been a conscious decline in the last two weeks. The end draweth nigh slowly. My future is hopeful, not brilliant nor ecstatic. My faith rests upon a sure foundation." May the good Father's presence glorify the last days of this aged servant!

Notices.

Let every Missionary Society of Mississippi Conference send names of delegates to Miss Bettie Watts, Newton, Miss.

The Vicksburg District Conference will convene at Hermanville, Miss., on Thursday, June 22, 1893, at 10 o'clock A. M. Thursday will be devoted to a Sunday-school Conference. It is hoped that the members, preachers and laymen, will come prepared to stay over Sunday.

D. A. LITTLE, P. E.

May 18, 1893.

To the Delegates and Members of the Shreveport District Conference:

The Conference will be opened at Mansfield, at 10 o'clock A. M., Friday, May 26, instead of Saturday, the twenty-seventh. Bishop Galloway is to be present at the opening. If any of the delegates have failed to inform the pastor at Mansfield, Rev. T. K. Faunt Le Roy, that they expect to attend, they should do so at once.

ROBT J. HARP, P. E.

Board of Missions.

APPROPRIATIONS.

Brazil, $31,440; China, $37 383; Japan, $37 450; Central Mexico, $36,185; Mexican Border, $19 179; Northwest Mexico, $17 730; Indian, $19 660; Pacific, $3,600; Los Angeles, $4,800; Columbia, $3,250; East Columbia, $3,250; Denver, $6 550; Montana, $4.000; Western, $2 000; New Mexico, $5 200; Northwest Texas, $1,000; West Texas, $800; Florida, $1 399; West Virginia, $1 072; German, $3 800; Office expenses, $19 000. Total, $261,748. To which is to be added a sufficient sum to meet the expenses of the Board's Annual Meeting and of the Bishops in visiting the missions.

ASSESSMENTS.

Alabama, $16.000; Arkansas, $5 000; Baltimore, $14,500; Brazil Mission, $1,500; China Mission, $500; Central Mexico Mission, $800; Columbia, $1,200; Denver, $700; East Texas, $4 500; Florida, $4 000; German Mission, $2,000; Holston, $9,500; Illinois, $600; Indian Mission, $3,000; Kentucky, $9,300; Little Rock, $8 000; Los Angeles, $2 400; Louisiana, $8 000; Louisville, $12,000; Memphis, $13 000; Mexican Border Mission, $1,200; Mississippi, $9,000; Missouri, $12 500; Montana, $400; New Mexico, $500; North Alabama, $13 500; North Carolina, $13,500; North Georgia, $24,500; North Mississippi, $11,000; North Texas, $10,000; Northwest Texas, $10.000; Pacific, $3,200; South Carolina, $16 000; South Georgia, $16 000; Southwest Missouri, $10,250; St. Louis, $6 300; Tennessee, $23,500; Texas, $5 500; Virginia, $32,500; West Texas, $3 500; Western, $1,300; Western North Carolina, $13,500; Western Virginia, $2,000; White River, $4 200. Total, $352,750.

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Golden Wedding.

I have just learned that Rev. J. L. Wright and wife, M. A. Wright, will celebrate their golden wedding at Vernon, La., on May 29. But as only a few of his many friends and brethren can be present, I suggest that, as we are denied that pleasure, we avail ourselves of the pleasure of sending some "golden" expression of good-will and love. He is an old, faithful member of our Conference, is now feeble, and I will add, needy, and such "expressions" will be much appreciated in that humble, but Christian home. Let not his old companions forget that day. His postoffice is Vernon, and it is a money order office. Ruston is his nearest express office. J. D. HARPER.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Missionary Debt—Mississippi Conference.

Absence from home prevents the acknowledgment of remittances made since my departure. I hope to find a number of drafts, checks, postal orders and postal notes, registered letters, etc., when I get back to Meridian. Let me urge all delinquents to observe the week of prayer and self-denial, not for my sake, but for the sake of your own votes, brethren, the request of the Board of Missions, and the order of your Annual Conference. The Seashore district continues in the lead, and the Brandon district is at the other end of the line. Give the people a chance to do their duty, brethren, and neither your regular assessments nor your salaries will suffer. T. L. MELLEN,

Solicitor for Miss. Cont.

Closing Exercises of North Texas Female College.

BEGINNING SATURDAY, JUNE 3.

Saturday—Entertainments in College Chapel.

Sunday Morning—Commencement Sermon, Bishop C. B. Galloway.

Sunday Evening—Address to the Epworth League, Rev. Hammon, of Brenham, Tex.

Monday Morning—Contest in Elocution.

Monday Evening—Grand Concert.

Tuesday Morning—Graduating Exercises. Baccalaureate Address, Rev. G. W. Briggs.

Tuesday Evening—Art Levee, and Calisthenic Drill.

Friends of the college are cordially invited. MRS LUCY KIDD KEY.

BEECHAM'S PILLS for a bad Liver.

Help Needed.

On April 19 a fearful cyclone passed through Simpson county, which blew one of my churches completely away, and its members are not able to rebuild from the fact they were in its tracks, and suffered great loss of property. I trust that the readers of this notice will contribute liberally to aid them in rebuilding. I will assure them that it will be thankfully received. Send direct to me at Westville, Miss.

Yours fraternally,

R. H. BARR, P. C.

Revival Services.

Bro. Ahrens, at Greina, has had gracious results in his meetings during the past week, and is still going on, assisted by Bro. Wallace, of the Mississippi Conference.

Bro. Sawyer's meeting continues. There have been many professions of conversion.

Bro. Wynn, after two weeks' services at Parker Chapel, closed a successful meeting last Sunday.

There have been continual services every night at the Rescue Mission, and many have been converted. Thus the good work grows. Why may not our pastors inaugurate a series of cottage prayer meetings to conserve the results of the revival meetings.

Commencement Exercises at Centenary College.

SUNDAY JUNE 4.

11 A. M.—Annual Sermon by Rev. W. T. J. Sullivan, D. D. 8 P. M.—Annual Address of the Young Men's Christian Association.

MONDAY, JUNE 5.

8:30 A. M.—Annual Meeting of the Board of Trustees. 8:30 P. M.—Exhibition of Preparatory Department and Prize Declamation.

TUESDAY, JUNE 6.

9 A. M.—Meeting in Union Hall. 11 A. M.—Annual Meeting of Alumni Society. 8 P. M.—Joint Oratorical Contest between the Literary Societies; and Honorary Oration by ——

WEDNESDAY, JUNE 7.

9 A. M.—Meeting in Franklin Hall. 11 A. M.—Graduating Exercises. 8 P. M.—Senior Prize Debate; followed by Presentation of Medals.

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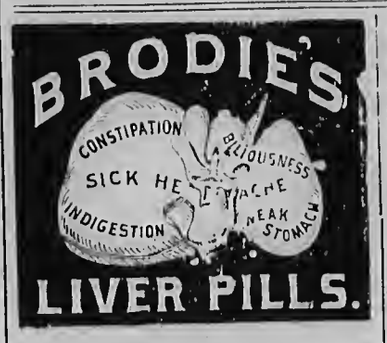

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OUR YOUNG PEOPLE.

THE BABY.

Rolling on the carpet, playing with her toes—
Snatching at the sunbeam, as it comes and goes.

Witching little fingers, moving all the day,
White as water lilies, full of grace as they.

Sharing Rover's corner, tugging at his paw,
Grasping pussy's soft fur, fearless of her claw;

Eyes, with beauty borrowed from the sky
Above,

Lips of dainty curving like the bow of love,

Gurgles of low laughter, motions full of grace,
Dimples where the angels kissed the baby face;

Splashings in the bath-tub, the morning's merriest hour.

Happy is the household, 'neath the spell of baby's power.

Life is full of duty, each must bear a part,
The baby only brings us sunshine to the heart.

—*Good Housekeeping.*

Mr. Editor and Cousins: With your permission I will just step in and "chat" a few moments. I have long wished to join this happy band of "cousins," but could not find courage until this evening to knock at the "open door." If I am friendly received, I will call again soon. How calm, how beautiful come on the stilly hours when storms are gone! We have had some fearful winds, and for the past three days it has been raining. The whole country looks like an overflow around here. Owing to the bad weather, I did not go to church nor Sunday-school Sunday. Rev. W. H. Lewis filled his pulpit. He always keeps his appointment. We all like him very much. Mr. Frank Bryley, our superintendent, held his Sunday-school, which is progressing nicely now. For some time we began to despair of having a Sunday-school. Patience is a bitter root, but it yields rich fruit; so we kept trying, and now we have a very good attendance, and the children are taking great "interest," and every Sunday-school knows what that means for it. Oh, if we could only increase that interest! Any idea the cousins will suggest will be gladly received by our Sunday-school and superintendent. He will do anything to make it a success, I believe. I will answer C. M. Hart's question. It is Lazarus. I will close by asking. Who was Joram? Where do we read that the prayer of the wicked availeth nothing? Best wishes to the ADVOCATE.

FROM CARY SUNDAY SCHOOL.

A Young Evangelist—A True Narrative.

BY ELIZABETH GORDON.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, nor in a church, but on Monday, in a small steamer plying between Toronto and the Island.

Ever since the boat left Church Street Wharf I had been amused by hearing a clear, high-ace voice asking questions, one after another, as fast as the little tongue could go. Nothing could be seen from our point of view but a great hat of fine brown straw, which covered it like a tent, underneath which an edge of white skirt showed, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought I would move around and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady, and looked on one of the loveliest child faces I had ever seen. But, O, such a delicate-looking mite! features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue-veined forehead.

I was wondering how long the fragile little body would stand the wear and tear of that voice, when the boat touched at the Wiman Baths, and a big policeman came on board and walked toward a vacant seat beside the child. The little one looked around, then turned to the lady, and put a little hand in hers.

"You need not be afraid of the policeman, darling. You are a good boy. It is only bad boys who are afraid of policemen."

"O!" said the child with a bright smile. And when the policeman sat down beside him he turned up the beautiful face to him and asked:

"Are you a policeman?"

"Yes," answered the man, looking down at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, but did not seem to have an answer ready. So the child helped him by asking:

"Is it 'cause you like to be a policeman?"

"Yes," said the man. Then, as if afraid of any more questions, he took out the key of the patrol box and a pair of handcuffs, and began to explain that they were to put on bad boys when he took them away.

"You won't take me away," said the little fellow, bravely, looking him straight in the face; "I am a good boy."

"No, my boy; I won't take you. Whom do you belong to?" asked the big man, still smiling at the mite.

"I belong to Jesus," said the child.

The big policeman got very red in the face, and, rising hurriedly, jumped on the wharf at Island Park.

So you see, dear children, that the sermon was only four words. Could any of you preach it?—*Exchange.*

A South Side man took his little girl, just able to talk nicely, to the lake shore on Sunday afternoon. The waves were gently rippling on the beach, and when her father was not looking, the child managed to get one foot wet. She ran to her father with tears in her eyes, and sobbed: "Papa, lake step on baby's foot."—*Babyhood.*

Theories Don't Count for Juice.

The difference between common sense and mathematics was illustrated in a remark which Tommy Jones—who is not exceptionally bright, but just a common, natural boy—made in his class at school the other day.

It was the class in mental arithmetic. The teacher asked Willie Smith:

"Which would you rather have, Willie; half an apple, or eight-sixteenths of an apple?"

"Wouldn't make any difference," said Willie.

"Why not?"

"Eight-sixteenths and one-half are all the same."

At this reply Tommy Jones, who was several steps lather down the class, sniffed scornfully. The teacher heard him.

"Well, Tommy," said she, "don't you agree with Willie."

"No'm," said Tommy. "I'd a good deal rather have one-half an apple."

"And why, please?"

"More juice. Cut up half an apple into eight-sixteenths and you'll lose half the juice doing it!"—*Youth's Companion.*

Birds Learning to Sing.

A wren built her nest in a box on a New Jersey farm. The occupants of the farm-house saw the mother teaching her young to sing. She sat in front of them and sang her whole song very distinctly. One of her young attempted to imitate her. After proceeding through a few notes, its voice broke, and it lost the tune. The mother recommenced where the young one had failed and went very distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the one song as long as it was able, and when the notes were again lost the mother began again where it had stopped, and completed it. Then the young one resumed the tune and finished it. This done, the mother sang over the whole series of notes the second time with great precision, and again a young one attempted to follow her. The wren pursued the same course with this one as with the first, and so with the third and fourth, until each of the birds became a perfect songster.—*The Musical Messenger.*

Thinking Something Good.

Little Majorie was by no means fond of going to church. She had to sit too still, and "the man" talked about things she could not yet understand.

"What is it for, mamma?" she asked one day. "What do you go to church for?"

Mamma tried to tell her the reasons, and said:

"And when you can't understand what the minister means, you must remember he is talking about good and beautiful things; and you must make up your mind to think of something good yourself."

That day Majorie was very quiet in church, and her mother praised her for it on the way home.

"I did just as you told me," said the wee maid. "I thought of something good."

"What was it, dearie?"

"Apple pie!"—*Exchange.*

Stick to It.

The *Religious Telescope* gives this New Year's advice to the boys and girls: "Have you resolved to be more diligent in your school and college work? Stick to it. Have you resolved not to wound and worry your parents by staying out late at night? Stick to it. Have you resolved that you will during this year be especially kind and helpful to your parents? *Stick to it.* It may be the last year they will be with you. So carry out *to the very letter* all your New Year's resolves, and at the end of the year you will be surprised and gratified to note how much real pleasure and profit have come to you through your faithfully sticking to your good resolutions. But remember, also, that the wise man has said: 'Better is it that thou shouldest not vow than that thou shouldest vow and not pay.'"

A Personal Pronoun Makes Trouble.

Johnny was writing a letter, and Willie was looking over his shoulder.

"You're not making that 'I' right," said Willie.

"What's the matter with it, I'd like to know?" replied Johnny.

"You're running it below the line, that's what's the matter with it."

"I guess I'm writing this letter, aint I? I'll want to make it that way it's my business, aint it?"

"Course. If you want to make a J of yourself go ahead."

The awe with which a small boy looks upon a retired mariner is probably due to the marvelous experiences the mariner remembers to have had. An example of this extreme marvelousness came up recently in the course of a conversation between a lad of six and an ex-sea-captain. "Captain Skaggs, did you ever get your leg bit off by a shark?" asked the boy. "Did I, sonny?" he replied—"did I? Well, rather. Dozens of times."—*Harper's Magazine.*

Comfort one another
With the hand-clasp close and tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

—*Friend's Review.*

Dr. Price's Cream Baking Powder

IS PURE AND SPOTLESS.

The only Baking Powder not tainted with Ammonia, Alum, or some adulteration. Hence food raised with Dr. Price's is always wholesome.

When Flaky White Biscuit, Pastry of surpassing delicacy and flavor, or Cake that is moist and sweet are desired . . .

Dr. Price's Cream Baking Powder

IS INDISPENSABLE.

The Sabbath.

[Preached in the Methodist Church, Abbeville, Miss., by Rev. J. Waller, Pastor of the Presbyterian Church at College Hill, Miss.]

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is in thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. xx, 8-11.

Every fundamental doctrine of God's Word has had to endure the persecuting fire of criticism and opposition. The doctrine concerning the observance of one day in seven for the worship of God is not an exception. The contest concerning this day is at a crisis. As Satan is ever vigilant and seeks new occasions to assail that which is vital to the peace, prosperity and happiness of man here and hereafter, so is he now endeavoring to lead this nation to say in the whole world, through its representatives, we are no longer a Christian nation, and owe no allegiance to God, by opening the gates of the World's Fair on the Christian's Sabbath.

There are two prevalent opinions concerning this day:

1st. The sanctification of one day from every seven was a ceremonial, typical and Jewish custom. This view is held by the Lutherans and most of the continental communions of Europe, and also by the Romish Church to some extent, which claims that other church holidays are sustained with equal authority with the Lord's day—the authoritative tradition of the church; thus making the Scriptures the product of the Spirit through the church, while, in fact, the church is a product of the Spirit through the Scriptures. The Lutheran Church holds that it is lawful for the church to ordain rites that are not contrary to God's Word; but that it can not make them binding on the consciences of men. So by the church (and not *jure divino*) the Lord's day was ordained, but it can not enforce its observance.

2nd. That the observance of this day is a duty of perpetual and moral obligation, and has been appointed from creation for all mankind. This view is held by the great majority of the Protestants of our own land, as evidenced by the petitions, representing more than twenty-five million of our people, to close the gates of the World's Fair on this day. The observance of this day is a moral and perpetual law, binding upon all men of all ages. The duty to set apart a portion of our time for the worship of God is founded upon the permanent relations of man to God. God has chosen one-seventh of our time for that purpose, which, from the creation of the world unto the coming of Christ, continued to be the last day of the week. But since then, for wise reasons and by competent authority, the time was changed unto the first day of the week, and was called the Lord's day. This proof is chiefly historical, and divides itself into two branches: 1. That drawn from the practice of the apostles and Christians of that time as recorded in the inspired history of the New Testament (Acts xx, 7; 1. Cor. xvi, 1 and 2; Rev. i, 10), and, 2. That found in the authentic, but uninspired testimony of primitive Christians. But our authority, as well as the primitive Christians, is based upon the teachings and examples of those who were disciples of Christ. That the Sabbath was not a ceremonial law like the Jewish feasts, etc., is clear, for it is coeval with man. (Gen. ii, 3.) Marriage and the Sabbath are two institutions coeval with man. Seven has ever been a sacred and symbolical number among patriarchs, Israelites and pagans—"ced of days." (Gen. iv, 3.) Concerning the flood, it seems that God himself observed the weekly interval. (Gen. vii, 10.) Noah observed this division of time to send out his dove. (Gen. viii, 10-12.) A wedding festival was continued a week. (Gen. xxix, 27.) This was the length of the most honorable funerals. (Gen. l, 10.) "The feast of the Passover was appointed to last a week." (Ex. xii, 3-20.) When the manna was given the Sabbath institution was already in force. (Ex. xvi, 22-30.) It was enforced before the ceremonial law was given. The words, "Remember the Sabbath day to keep it holy," imply that it was no new institution. "The seventh day once more, the splendid dawn of the Sun." Homer said, "The seventh day then arrived, the sacred day." But the Sabbath is a moral law. I. Because it was placed in the Ten Commandments. From this may be inferred the original and universal obligation of the law. All the other commandments are moral and permanent in their obligation, and it would be unnatural if this one should be a solitary exception. Whenever the Decalogue is read, this is read, and the people are taught to say, "Lord, have mercy upon us, and incline our hearts to keep this law." The ground assigned in Gen. ii, 3, for its observance is here repeated. 2. Because its observance was enjoined on the stranger. To participate in any of the ceremonial ordinances, a stranger had to become a Jew; but this law was obligatory upon both.

3rd. Because it is necessary to man's religious interest, which is the same to all men in all ages. That it is man's duty to worship God all agree; also, that this worship should be in part social, because of man's own social nature, and because the great end of this worship is the display of God's grace and glory before our fellow-man. Social worship demands a set time; and who could better set the time than God himself, who is the object of this worship?

We might speak upon the great need of this day for the preservation of man's health of body and mind; but as this is patent to all, and has been demonstrated by actual experience a time without number, we will forbear. If this law was in force before the levitical law of Moses, the passing away of his law did not affect it. If this law is binding on grounds as general as the human race, then the dissolution of a special covenant with the family of Jacob did not repeal it. The ceremonial law was temporary, but the practical need of the Sabbath is the same in all ages.

I. The New Testament does not abrogate it. Some hold that Christ, in his exposition of this commandment as recorded in Matt. xii, 1-8; Mark ii, 23-28; Luke vi, 15, did. Let us take Matt. xii, 1-8, supplying what is omitted from Mark and Luke. "At that time Jesus went on the Sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat." "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful upon the Sabbath day". "But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is One greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice; ye would not have condemned the guiltless. For the Son of man is Lord, even of the Sabbath day."

Now, our Savior has advanced several distinct ideas: (1) That which they did the law permitteth. (Dent. xxiii, 25.) (2) That their acts were not a violation of the spirit of the Sabbath law, for the necessity occasioned by their hunger permitted this under the circumstances, as in the case of David, who, when fleeing for his life, ate the shew-bread to satisfy his hunger (1. Sam. ii, 6). or as in the case of the priests who performed necessary manual labor around the temple, and were blameless. (3) That God preferred a compliance with the spirit of the law. (4) That the Sabbath was made for man's good, his true welfare. Now, we all know that this true welfare demands a Sabbath day, not only for God's chosen people, but for all mankind. (5) He was the Lord of the Sabbath, and he knew that they had not violated the law. Now, he did not abrogate the law, which was binding under the Old Testament dispensation, but he defined how it should be kept, and lived up to its requirements. The new dispensation had not yet come.

II. But there is another group of the New Testament Scripture which seems claim an authority for the abrogation of this law. (Rom. xiv, 5 and 6; Gal. iv, 9-11; Col. ii, 16, 17.) But from a proper understanding of the facts we see that these passages have no reference to the observance of the Lord's day, or Christian Sabbath, as called by many. Under the new dispensation many of the Christians converted from the Jews combined the practice of Judaism with the forms of Christianity. Some even wished to enforce the combined system upon the Gentile Christians, but were rebuked by the council at Jerusalem. (Acts xv.)

Now, in the churches of Asia Minor and the west, there were Christianized Jews who held to both systems. Some kept both Saturday (Sabbath) and Sunday, while others kept only Sunday. Some felt bound to keep all the Jewish feasts and ordinances, even going so far as to insist upon these as necessary to salvation, while others considered them as non-essential. Under these circumstances many weak, unenlightened consciences were grievously burdened because they knew not what to do. Paul's object in writing was to quiet this trouble.

Now, concerning the observance of the Lord's day, baptism and the Lord's Supper, they were in perfect harmony. These gave them no trouble, but all felt bound to keep them. But they differed about the observance of Saturday (Sabbath), circumcision, passover, and other rites. These things gave the trouble, and it was in reference to these that the apostle wrote. As the Christian Sunday, which was observed by all, even the apostles themselves, was not in the one don ot dispute, therefore "the beggarly elements" were days, months, times, holy days, new months, Sabbath days, feasts, and the typical aspects placed upon the Old Testament Sabbath by the ceremonial law, the substance, or moral aspects, of this day having been transferred to the first day of the week. As the Sabbath, under the old dispensation, commemorated the work of creation, so the Christian Sabbath, possessing its moral aspects, commemorates the great work of redemption through Christ. Each Sabbath morn is an Easter morn, declaring to the world, "He is risen: he is not here; behold where they laid him." Since it is moral and perpetual, it is still binding upon all men of all ages.

III. How is the Sabbath day to be sanctified? (Ex. xx, 8-11.) In addition to God's Word, I can give you no better answer than contained in our confession of faith. "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." The Fourth Commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments or recreations." The reasons annexed to the Fourth Commandment are God's allowing us six days of the week for our own employments, his challenging a special property in the seventh, his own example, and his blessing the Sabbath day.

Now, for the observance of one day in seven in this way, which we have shown to be the first day of the week under the new dispensation, God has promised a blessing. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." (Isa. lviii, 13 and 14.) The curse for disobedience, see Jer. xvii, 27. For a fulfillment of this curse upon Israel see Neh. xiii, 18.

But how great is the Sabbath desecration today! It has reached such vast proportions that hundreds of thousands of trainmen, mail agents and other laborers are forced to leave home and desecrate this day, or give up their occupations. When did this evil begin? In the family where parents, either by neglect or overt act, by visiting or seeking their own pleasure, taught their children to disregard this commandment of God. Who are to blame for the running of trains and the distributing of mail on this day? The Christians of this day through their representatives. The Christians of this day could stop such if they would. Men forced to such work are longing for them to do so. There is a cry of hard times. Jabin and Sisera may oppress, but our own sins are the cause of the curse. If we expect better times, as God's people of old when afflicted for their sins, we must return unto the Lord. But, instead of this, many are seeking to force a greater desecration by opening the gates of the World's Fair on Sunday. For four hundred years this nation, called a Christian nation, and so decided by the high courts of the land, has been ascending the hill of wealth, power, intelligence and influence, until it has reached a great crisis when, by our act, it will either say to the whole world that the Triune God is the God of this nation, and that it is by his power we are what we are, or no longer do we owe allegiance, by closing or opening the gates on this day. Other nations as great as ours, by denying and forsaking God, have gone to ruin. Even God's own chosen people, of whom came Jesus, the Son of man and the Son of God, the Savior of the world, fell under the curse of God for refusing to keep this commandment. So we, as a nation, may expect to reap a curse, if we turn from him in this way and refuse to obey. *Shall it be so?* What part shall we have in destroying or saving this nation? May God hear and answer the prayers of his people for the overthrow of the schemes of wickedness, and for the salvation, not only of our own nation, but of the whole world?

"Blessed is the nation whose God is the Lord." "Them that honor me I will honor, and they that despise me shall be lightly esteemed." (I, Sam. ii, 30.)

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.—*Jeremy Collier.*

PERFECT Condition of leather comes of Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

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Old Time Methods

of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion

of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

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is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. Its are three of them:

1. It is as pleasant to take as lemonade.
2. It is harmless always—may be safely given to a babe one day old.
3. IT CURES WHEN ALL ELSE FAILS.

REV. SAM P. JONES SAYS:

"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of malarial catarrh. IT IS TRULY A GREAT REMEDY."

GENERAL LONGSTREET SAYS.

"I have suffered for months past from insomnia and indigestion, and failing of relief, was induced by a friend to try Dr. King's Royal Germetuer. I am now relieved, and I hope permanently so."

TESTED AND PROVED FOR YEARS.

TARRY, Miss., April 21, 1891.

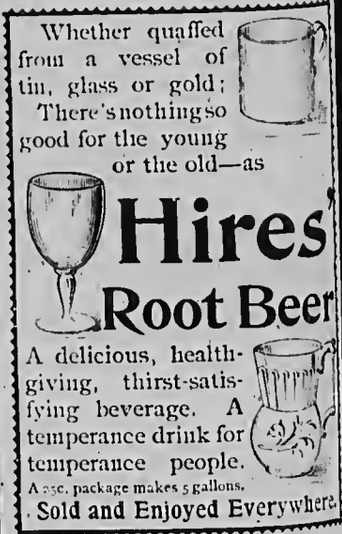
We have been using Dr. King's Royal Germetuer for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as far as tried, and I regard it as the best medicine we have ever had in our family.

Mrs. J. J. HALSEY.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Liver Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle, 6 for $5.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as



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A 25c. package makes 5 gallons.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

MARRIAGES.

GRIMES-GATEWOOD.—At the residence of ...e bride's father, Mr. Henry Gatewood, Esq., ...r Lillian, Scott county, Miss., May 11, 1893, ... Rev. Irvin Miller, Mr. B. F. C. Grimes to ...ss Mollie Gatewood.

...KENT—MILLER.—At the Methodist Church, ...ry Creek, La., May 7, 1893, by Rev. H. M ...anks, Rev. John B. Keet, of Grand Cheniere ...arge, to Miss Delphice Miller, of Calcasieu ...arish.

MARVIN—JONES.—At the residence of the ...ride's father, Mr. F. Jones, on Bayou Macon, ...pril 30, 1893, by Rev. N. B. Cornell, Mr. Schuy... Marvin, of Jonesville, and Miss O. Lloyda ...nes.

SYLVESTER—SPEER.—In the Methodist ...hurch, Wednesday morning, April 19, 1893, by ...ev. Nolan B. Harmon, Mr. William Oliver ...ylvester to Miss Annie Fredonie Speer, all of ...ay St. Louis, Miss.

COLEMAN—JONES.—At the residence of the ...ride's mother, in Rayville, May 14, 1893, by ...ev. I. T. Reames, Mr. W. J. Coleman to Mrs. ...llie Jones, both of Rayville, La.

OBITUARIES.

We publish obituaries of 200 words free of charge: for all over this, one cent per word must be sent. If you want the notice to appear with its order, comply with this rule. Count the words, and send one cent for each word over 200.

...PRICE—"Then were brought unto him little ...hildren, that he should put his hands on them ...nd pray, and the disciples rebuked them. ...ut Jesus said, 'Suffer little children, and for... them not to come unto me, for of such is ...e kingdom of heaven.' And he laid his ...ands on them."

Oh! what a world of consolation to be... ...aved parents lies in these words! The com... ...assion of the blessed Savior is the refuge to ...hich we fly in the dark days of our bereave... ...ent. "Not that we are sufficient of ourselves ...o think anything as of ourselves, but our suffi... ...ciency is of God." The all-sufficiency of God ...as been the support and comfort of the ...aithful in all ages of the church. So much so, ...hat it is sufficient to bear up the mind under ...ny burden, and to cheer the heart in every ...istress. And since death is the only gate to life ...verlasting, we should try to rise, as much as ...ossible, above the dread of it, so that we can ...ay, with the great apostle, "Death is swal... ...lowed up in victory. O death, where is thy ...ting? O grave, where is thy victory?"

This train of thought was suggested by the ...eath of a little child, whose mother requested ...e to write an obituary of her little darling.

...ENA PRICE, youngest daughter of William ...nd Emma Price, was born Dec. 5, 1888, and ...ied of membranous croup, at her father's res... ...idence, in Copiah county, Miss., Jan. 13, 1893. ...his affliction should be the means of bring... ...ing the parents to a "closer walk with God," ...hey will have reason to be grateful for it, and ...now that although it seemed harsh, yet ...hey will find it a blessing in disguise.

...ome time, when all life's lessons have been learned,
And sun and stars forevermore have set,
...he things that our weak judgment here has spurned,
The things o'er which we grieved, with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see that all God's plans are right,
And how what seemed reproof was love most true.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
...e sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses can not reach his face,
...o not blame the loving Father so,
But wear your sorrow with obedient grace."

R. M. B.

Crystal Springs, Miss.

REEVES—Sister ELIZABETH REEVES was born ...n Montgomery, Ala., Jan. 27, 1828; was the ...aughter of L. M. and Hanna D. Stone; joined ...e M. E. Church in 1845; was married to Bro. ...H. Reeves in 1846, and moved to Mississippi ...n 1847. The union was a happy one, and sev... ...n children and a devoted husband are left to ...ourn the loss of a "mother in Israel," who ...as fifty years a Christian. Theirs was a Chris... ...an home, and the influence finds fitting ex... ...pression in the lives of their children, who are ...ll Christians.

The mother was the first of the family to be ...alled from labor to reward. Sister Reeves had ...een a sufferer for twenty years from that dread ...isease, consumption, and has borne patiently ...er affliction. It was my privilege to know her ...nly a few months, but I never knew a more ...esigned, patient sufferer. There was no fear, ...ut a longing to depart and be with Christ. ...o her children and friends the bed of affliction ...as a hallowed spot, where godly admonitions ...nd words of love and comfort were uttered by ...he mother, so soon to realize the joys of ...eaven. Frequently we prayed together, and ...any were the blessings received there. On ...pril 13, 1893, peacefully and painlessly she ...ied. We laid her to rest in the church-yard ...f Shady Grove, there to await the resurrection ...f the last day.

To the sorrowing relatives I would say: ...eep not for her. You can not call her back, ...ut you can go to her. She died in the tri... ...mph of a living faith and is gathered unto ...od. Your precious mother is safe. Husband, ...y companion is waiting for thee over the ...iver. Her Pastor,

R. O. BROWN.

CLARK—Mrs. PHEBE LUCY CLARK was born ...n Northampton county, Va., June 17, 1810, ...nd died in Hinds county, Miss., March 26, ...893.

She was nearly eighty-three years old, hav... ...ing come to her grave at a good old age, like ...shock of corn cometh in his season. She was ...arried to George W. Clark, April 7, 1825. Five ...oys and five girls came to bless their union of ...earts and lives. Five have already passed ...over into the beyond, and five are lingering on ...the shores of time. They are all members of ...the church, and I trust will follow the godly ex... ...ample of her, whose heart's desire and prayer ...to God was that they might be saved.

Sister Clark was a life member of the Method... ...ist Church. She rejoiced in everything that ...was good and glorifying to God. Her faith in ...his personal Christ was constant and abiding. ...The last Sabbath she spent on earth she took ...the sacrament of the Lord's Supper in memory ...of Him who loved her and gave himself for her. ...The last audible utterance was, "Lord, take ...me to thyself."

The writer preached her funeral sermon ...from these words: "To me to live is Christ, ...and to die is gain."

Sweet be thy rest, my well-beloved sister, ...from care and pain. God comfort and sustain ...the loved ones who linger yet behind!

C. A. POWELL.

ADAIR.—The following private letter of a bereaved sister is an obituary of a preacher, once a member of the Louisiana Conference:

Dear Brother: My husband and your warm friend, Rev. R. H. ADAIR, is no more. He was born near Delhi, La., Dec. 25, 1847; raised an orphan by a pious aunt; taught, as Timothy, the things of God from a child; professed religion at nineteen, and was licensed to exhort by Rev. Geo. H. Clinton, of Mississippi Conference, and licensed to preach, March, 1868, by Rev. B. F. Alexander; married, Oct. 20, 1867, to Miss Lizzie Kennedy, of Washington, Tex. He served as supply to Louisiana Conference two years, was admitted on trial in the Fall of 1869. He was ordained deacon by Bishop Doggett, elder by Bishop Marvin. He served the following work. First year, Many mission; second, Anacoco circuit, as supply; third, Anacoco, from Conference; fourth and fifth, Keachi; sixth, seventh and eight, Caddo circuit. Transferred to North-west Texas Conference in the Fall of 1875; served Fairfield, Buffalo, Hillsboro, Peoria circuit as pastor in charge: Acton, as junior preacher; Mountain Creek and Weatherford circuits. Located one year; then Fort Worth circuit, Marystown and Arlington. Located Fall of 1887, and was afterwards engaged in surveying and as architect.

The dearest affections and memories centered in and clustered round the illcreaney. He died of pneumonia just at the hour for worship, Sabbath morning, April 16. While not able to bear testimony at his dying hour, he had the day before stated to a friend at his bedside, who nursed him in his last illness, that all was well. In frequent conversations we had the last few weeks of his life he expressed perfect faith and resignation to the divine will, and the thoughts of death and anticipations of endless life and joy were present with him while engaged in his official duties. His last public service was assisting in the woman's missionary service, Easter night. Though he had no intelligible conversation for some hours before his death, I think he was fully conscious of his approaching end and was ready for the messenger when it came.

We had nine children, three of whom have preceded him to the glory-world. While we are deeply bereaved and feel the stroke with peculiar force, we all, as a family, submit with unmurmuring submission to our Father's will, and rejoice with him in his release; for we know that for him to depart and be with Christ is far better, and God, who can not err, "doeth all things well."

In the Louisiana Conference the buoyancy and strength of young manhood were spent, and its associations, ties and memories were to the last the dearest of his life.

MRS. R. H. ADAIR.

INGRAM—NATHAN INGRAM, subject of this notice, was born in Sampson county, N. C., April 12, 1808. Removed to Hardeman county, Tenn., in 1828. In 1832 he was married to Miss Pernecia Caraline. In 1834 professed religion and joined the Methodist Church at Salem Camp Meeting. In 1844 he came to DeSoto county, Miss.

Bro. Ingram was twice married. The second marriage was with Miss Amanda Sago, who survives to mourn her loss. Bro. Ingram, perhaps, never made an enemy. None knew him but to respect and reverence him. He was a noble man, a devout Christian, an ardent Methodist. No stain of sin was on him for the past sixty years. He trusted God at all times, and the Lord did honor his servant. It is easy to write of such, that he was "true in all the relations of life."

Bro. Ingram mastered his carnal nature by grace divine, and the fruit of the Spirit clustered around his life. He lived well and died well July 10, 1892. A long and painful sickness wore the outward man away, but the inner man was renewed day by day. The grand old servant longed for the day of his release. His Lord came and granted all and more than was thought of or asked for. Uncle Nathan is gone from us, but he is had in fond remembrance. He was righteous. May all of the company meet in our Father's house!

Nashville Advocate please copy.

T. W. DYE.

DUNN—DRURY THOMAS DUNN, son of Mary P. Dunn, was born in Oglethorpe county, Ga., March 30, 1825, and departed this life in Sunflower county, Miss., Dec. 25, 1892.

He leaves one sister and brother and one daughter and three grandchildren to mourn their loss, but not as those that mourn without a hope. He professed religion and joined the church about six months before his death. On being asked by his daughter if he was prepared to die, he said he was, and the following day passed away as quietly as in sleeping. "Blessed are the dead that die in the Lord," for their rest shall be sweet.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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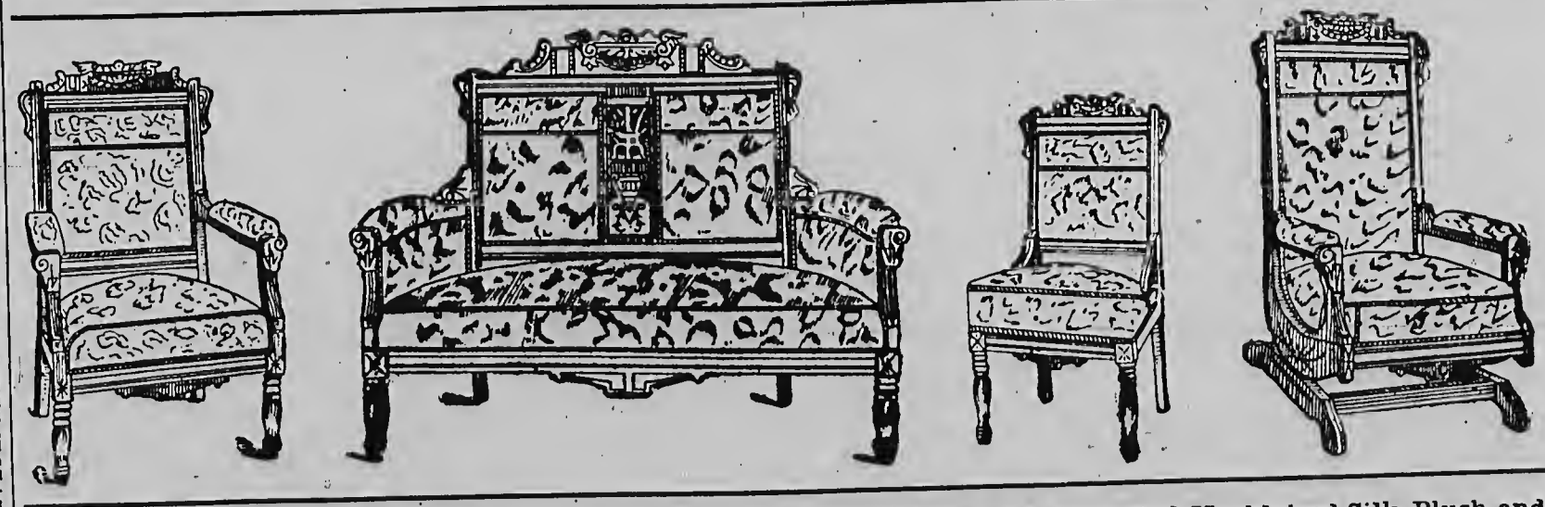

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Revs. O. L. Savage, A. F. Watkins, N. B. Harmon, W. M. Williams, J. C. Ellis A. D. Miller, G. D. Anders, J. W. Medlock, P. H. Dienwierth, N. J. Roberts, Wiley Brown, M. L. Wurtle, H. M. Young, W. W. Hopper, D. C. Langford, H. W. Day, J. W. Medlock W. M. Sullivan, Jas. E. Riddle, B. F. Lewis, R. P. Leach, P. Burkett, O. L. Savage, W. B. Lewis, K. S. Enochs, H. P. Lewis, Gen. Bancroft, A. F. Watkins, W. M. Williams, W. S. Shipman, O. L. Savage, D. C. Langford, D. G. W. Ellis.

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Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER

Tennessee Conference—At Lebanon, Tenn., Oct 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec 6.
White River Conference—At Jonesboro, Ark., Dec 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference—At Sao Paulo, July 27.
West Texas Conference—At Beeville, Tex., Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., Sept 6.
Kentucky Conference—Maysville, Ky., Sept. 13.
Louisville Conference—At Elkton, Ky., Sept. 27.
Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai, Oct. 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference—At St Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kan., Aug. 31.
Missouri Conference—At Monroe City, Mo., Sept. 13.
Southwest Missouri Conference—At Boonville, Mo., Sept. 20
North Georgia Conference—At Gainesville, Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Mont., Aug. 16
East Columbia Conference—At Pendleton, Ore., Aug 30.
Columbia Conference—At Myrtle Creek, Ore., Sept. 13.
Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Montrose, at Montrose	May 27, 28
Marvin, at Sinai	June 3, 4
Raleigh, at Raleigh	9
Trenton, at Polkville	10, 11
Westville, at Pleasant Grove	17, 18
Homewood, at Grange Hall	25, 26

C. McDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

China Grove, at Sartins	May 27, 28
Brookhaven circuit, at Adams Ch	June 3
Providence, at Pine Grove	9
Pleasant Grove, at Pine Grove	10, 11
Adam, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25
Terry circuit, at Terry	July 1, 2

The District Conference will meet at Terry, on Thursday, June 29, at 3 o'clock P. M. Preaching on Wednesday night and at 11 A. M. on Thursday. Let all preachers and laymen who can come prepared to remain over Sunday.

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Sunflower, at Sharbrough	May 27, 28
Warren, at Bradleys	June 3, 4
P. Gibson station	10, 11
Mayersville, at Beulah	17, 18
Hermanville, at Hermanville	24, 25
Rocky springs	(Wed.).. 28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Silver Creek circuit, at Silver City	May 27, 28
Tranquil, at Eden	(Wed.).. 31
Pocahontas, at Tinnin's	June 3, 4
Sharon, at Lone Pine	10, 11
Camden, at Soule Chapel	17, 18
Canton	24, 25
Bolton, at Raymond	July 1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Eastabuchie, at Hebron	May 27, 28
Williamsburg, at Bethel	June 10, 11
Ellisville, at Laurel	(Mon. P. M.).. 12
Bay St. L., at L. Beach	(Th. P. M. Fri.) 15, 16
Wiltington, at Wh. Plains	17, 18
Van Cleve, at McLeudon	24, 25
Augusta, at Galloway	(Mon., Tues.).. 26, 27
Covington, at Covington	(Fri P. M.).. 30
Tallsheek, at Parkersville	July 1, 2
E. Pearl, at Orvisburg	9, 10

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 3, 4
Minter City and Strathmore	10, 11
Tillatoba	17, 18
Water Valley station	24, 25
Coffeeville	July 7
Charleston	8, 9
Chapel Hill	15, 16
Toccopola	22, 23
Pittsboro	29, 30
Oxford station	Aug. 5, 6
Cherry Hill	12, 13
Atlanta	19, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Jonestown	May 28
Austin	June 4
Arcola	11
Friendship	18
Gunnison	25
Beulah	July 2
Anstralia	9
Stoneville	16
Greenville	19
Cleveland	23
Clarksdale	(morn.).. 30
Lynn	(eve.).. 30
New Salem	Aug. 6
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 3, 4
Senatobia	17, 18
Courtland, at Shiloh	21, 25
Batesville, at Wesley's	25, 26
Como, at McGee's	July 1, 2
Coldwater	8, 9
Pleasant Grove, at Shiloh	15, 16
Nesbits, at Eudora	22, 23
Pleasant Hill, at Bakers Chapel	25
Mt. Vernon, at Fredonia	29, 30
Wall Hill	(Wed.).. Aug. 2
Cockrum	5, 6
Arkabutla, at Sullivan's	12, 13
Panola, at Mt. Olivet	19, 20
Morgansville mission	(Tues.).. 22

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—SECOND ROUND.

Athens	May 27, 28
Pontotoc	June 3, 4
Saltillo	7
Okolona circuit	10, 11
Houston and Wesley	17, 18
Tremont	21
Buena Vista	24, 25

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Rayne Memorial	(morn.).. May 28
Louisiana Avenue	(eve.).. 28
Dryades	(morn.).. June 4
Crapa	(eve.).. 4
Carondelet	(morn).. 11
Moreau	(eve.).. 11
Plaquemine and Donaldson, at Plaq	18
Lowe. Coast, at Wesley	25

C. W. CARTER, P. E.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

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A. H. HANSON, G. P. A., Chicago.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

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W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Manufactured by F. A. Dicke, Natchez, Miss.

QUEEN AND CRESCENT ROUTE.

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On the occasion of the removal of the remains of the late Jefferson Davis from New Orleans to Richmond, Va., the Queen and Crescent Route will make special reduced rates from all points on its system.

The remains will leave New Orleans, May 28 and will be reinterred at Richmond, May 31.

Special inducements to veterans traveling to Richmond in a body.

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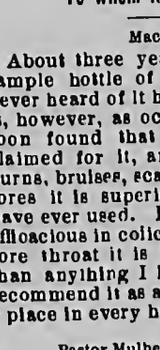

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NEWS OF THE WEEK.

DOMESTIC.

The World's Fair, in Chicago, was closed last Sunday.

Governor Foster is making a thorough inspection of the levees in Louisiana.

A fire in Saginaw, Mich., on May 20, destroyed several industrial establishments and 200 residences. The loss is $1,000,000.

It is hard to estimate at the present time the amount of damage that has been sustained by the railroads in eastern Ohio and western Pennsylvania on account of the great floods, but by many it is placed at more than $1,000,000.

The five-story brick building at Illinois and Dearborn streets, in Chicago, occupied by the Price Baking Powder Company, was almost totally destroyed by fire on May 18. The loss on the building is $20,000, and on the machinery and stock $70,000; fully insured.

In the presence of the congregation that crowded the immense tabernacle to the doors, on May 20, the Rev. T. DeWitt Talmage officially announced that the floating debt of the tabernacle had been liquidated, and that his remaining with the church as its pastor was assured.

According to information received the Nicaraguan revolution has taken an unexpected turn. Unofficial advices have been received at the State Department in Washington that an agreement for an armistice has been reached by the government and the revolutionary faction in Nicaragua.

The White Star Line does not mean to be behind in the matter of giant ships. It has given an order to a firm of English ship-builders for a vessel to be 600 feet long. This will be the biggest ship afloat, and the company says that it will be the fastest. She will be larger than the famous *Great Eastern.*

A disastrous accident, on May 20, marred the close of the Women's Congress at the World's Fair. A section of the floor, forming an entrance to Washington Hall, in the Art Institute, suddenly gave way and fell to the ground, a distance of twelve feet. Seventy-five women were precipitated to the ground. About eight persons were seriously injured, but none of them fatally.

The Spanish princess, the Infanta Eulalie, the representative of the Queen Regent of Spain, was accorded a grand reception in Washington City on May 19. President Cleveland sent his carriage to the depot for the use of the princess. The Infanta and suite were received at the White House on May 20, and Mrs. Cleveland returned the call a few hours afterward. On May 23 the President and Mrs. Cleveland gave a dinner to her royal highness and the royal party.

FOREIGN.

King Humbert, of Italy, gave $500,000 for the foundation of an institute for the orphans of workingmen in commemoration of his silver wedding.

The Hungarian national government has given its support and indorsement to the arrangements for an exhibition in 1896, intended to celebrate the one thousandth anniversary of the foundation of the Hungarian monarchy.

The Italian government has closed the provisional council of the province of Boughan, in northern Italy, owing to a decision by the council to the effect that the temporal rights of the Pope of Rome are superior to the unity of Italy.

The German Emperor, accompanied by Prince Albrecht, regent of Brunswick; Prince Frederic Leopold, Count Caprivi, Dr. Bosse and many other notables, proceeded to Goelitz, in Silesia, on May 18, where he personally unveiled the monument to his grandfather, Emperor William I.

The government has denied the truth of the recent statement that Emperor William, in his capacity of supreme chancellor of the armies, would issue a manifesto concerning the army bill. To the denial is added the explanation that the emperor is supreme commander only in war; in peace the federated princes command their respective armies.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. The advertising of Hood's Sarsaparilla is always within the bounds of reason, because it is true; it always appeals to the sober, common sense of thinking people, and it is always fully substantiated by endorsements, which in the financial world would be accepted without a moment's hesitation.

Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people.

They tell the story. Hood's Sarsaparilla Cures.

A new ukase has been issued expelling the Jews from the Asiatic provinces of the Russian empire. The enforcement of the ukase will cause widespread suffering, as the decree includes within its scope thousands of Jewish refugees from Shah Jeh Ali's persecutions, who had entered Russian territory under a guarantee that they would be protected in the enjoyment of religious freedom.

Herr Von Bulow, Prussian minister to the Vatican, applied late Saturday evening for an audience with the Pope on May 21. It was granted without hesitation, although the Pope desired to pass Pentecost Sunday in absolute seclusion and rest. The apparent urgency of Herr Von Bulow's business and secrecy surrounding it have excited much comment.

The International Miners' Congress will open in Brussels, this week, and will be attended by delegates from all the European mining districts. The Miners' Federation of Great Britain will be represented by a number of delegates, most of whom are members of the House of Commons. The British delegates are eager to get the congress to adopt a resolution declaring in favor of the establishment of a legal eight-hour day, and such resolution will be introduced by them. They will endeavor also to secure the sanction of the congress to a universal strike, if necessary to obtain eight hours as a legal day's work.

Camp Meetings.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish twelve miles southeast of Clinton, and four miles northwest of Grangeville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend. There will be no gate fee.

The Scottsville Holiness Camp Meeting will begin on Tuesday night, Aug. 8, A. D. 1893, and run for ten days. Our faith looks forward to a glorious meeting. Let preachers and people come. We ask the prayers of the church and of every friend of holiness.

For any information that may be desired write to the secretary,

A. B. WASKOM.

Jonesville, Texas.

The sugar season in Cuba may now be considered virtually ended, as the yield of the few estates still grinding will have no appreciable effect on the total production. It is estimated that the yield of the whole island will amount to between 750,000 and 800,000 tons, a very large decrease from the average total production.

HOW BABIES SUFFER

When their tender Skins are literally On Fire with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, mothers realize. To know a single application of the

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Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, when to use them, is to fall in love. Only Parents, save your children years of suffering from torturing and disfiguring humors. CUTICURA REMEDIES are the greatest blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

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Relieved in one minute by that elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty-sixth. All trains stop at the grounds during the meeting. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, can get their railroad tickets extended until August 31.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds; and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
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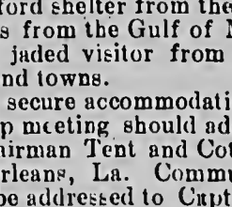

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Christian Advocate.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Traveling Methodism.

There may or there may not be any special danger in the fact that "Episcopal Methodism is at the forks of the road." If the condition is a providential opening, our danger lies in the fact that we may not see it, and thus end the mission of the church. But if it is the invention of man, we may fall into error to the hurt of the church. Our fathers made ample provision for the march of the church in the beginning by disclaiming revealed authority for their peculiar organization. They were very bold in this assertion, and ingnoring the fable of apostolic succession, as they were in striking out on new and untried lines of organization and administration, purely as providential openings. And the successful journey we have made, even in passing so many "Forks in the Road," fully justifies our claim that Episcopal Methodism is the "child of Providence."

But shall our future justify this claim? That depends upon how we pass this and future danger-points. Is there enough sanctified wisdom in the church to apprehend the right thing to be done, and of holy courage to do the right when discovered? My own opinion is that there is both. I have an abiding confidence in the future of the church—a confidence that is not shaken by either incident or accident in personal or the general experience. I rejoice in the belief that the church is purer and stronger to-day than it was yesterday, and that it will be yet purer to-morrow than it is to-day. And yet I recognize the fact that the continued growth and development in purity and strength depends upon the life preceding each development.

But that we are now at the "Forks of the Road," and that a choice must be made between a radical change in administration or no change, there is not a shadow of doubt. Both preachers and people recognize the fact, and are anxiously awaiting the result, both as to the choice and the effects of the choice. We can no more remain "double in administration" and maintain our autonomy than we could be double in doctrines and maintain our unity. Then, if we must become Congregational in government, let us flie into the drift intelligently and as a body. But before we do go, let us consider well some of the leading consequences. The conditions of the contract between pastors and people will have to be agreed upon between the contracting parties, just as they are in other Congregational Churches, and they will not need the Bishop and presiding elder merely to "sign these contracts." And then, perhaps, the very conditions that make a certain man a necessity to a given church—and that under Episcopal Methodism places him where he is most needed—will be his reasons for declining the offer. As a rule, it is not the church that suffers under the administration of Episcopal Methodism—its interest is as carefully looked into and provided for as human wisdom can see and dictate—it is the pastor who suffers, and he often goes to his appointment with a heart as heavy as he can well carry. None but God can fully comprehend what they often endure to serve a people who do not appreciate them, and even slight and criticise them, without a word of protest or complaint, because they feel they are doing the will of Christ. That churches and preachers may sometimes suffer from the abuse of power may be true; yet both should and usually have the grace to await God's own time for final adjustment.

But do our people want a change of administration, and is it too late to seek out and to follow the old paths? Bishop Fitzgerald says: "It is not too late to mend." To this "Gilderoy" replies: "I seriously doubt the correctness of this statement. I think the disposition, the desire to mend, is wanting." My own opinion is, that it is not too late to mend, and for the following reasons: First, I do not believe that the present state of things has grown out of the dissatisfaction of the best judgment of the churches where it now exists, with Episcopal Methodism. It is the effect of a forced attempt on the part of some who are without the qualifications of leadership, to control in church affairs. This forces good men and true to take an active part in appointments, that they may save their local church from damage. But the position, though justified by existing conditions, is humiliating, because condemned by all others, and, finally, to escape such odium, they simply agree to agree on a pastor beforehand.

It is my opinion that the breakdown is at the office of presiding elder. Certain it is that the success of Episcopal Methodism depends more upon that office than upon any other in the church. It represents the whole administration of the church, in Bishop, preachers and people, as no other office does or can do. And if the Bishops will only respect its responsibility and its utility, the people will soon learn to do it. This fact alone would rally the loyal of the church everywhere to the constituted authority and methods of administration; and if there be any among us otherwise minded, let them seek other relations.

In the second place, I do not believe there is any great number among us who want a change. A combination of circumstances have forced upon our people a method of administration, that we are now in danger of having enacted into law, that they do not want, and that will not be satisfying when they get it. I am glad some of our Bishops see the danger; and now, Bro. Gilderoy, I have strong hopes that when we, and this generation, have gone to our long home, the old ship of Episcopal Methodism will be seen moving proudly over time's sea, and in no danger from the "Forks in the Road." J. M. WEEMS.

Kosciusko District Conference.

The second session of the Kosciusko District Conference was held in Eupora, Miss., May 18-21. The presiding elder, Rev. W. T. J. Sullivan, D. D., presided. R. G. Porter sat at the secretary's table. Owing to the pressure in farming circles, the attendance of the laymen was small. The reports of the preachers were made in writing and referred to appropriate committees, and the reports of these committees were discussed, giving us a Conference in the fullest sense of the word.

Rev. J. W. Malone, of the Sardis district, was present, and assisted in organizing a Preachers' Loan Association to aid young preachers in obtaining an education. More than two hundred dollars was promptly subscribed to this fund.

Rev. T. J. Newell, A. M., president of Grenada Collegiate Institute, was present, representing the great connectional enterprise over which he so ably presides.

The entertainment of the Conference in the bright, new town of Eupora was all that could have been desired.

The next Conference meets in Ackerman.

The preaching, which was done by Dr. Sullivan, Bros. Malone, Newell, McCullough, Evans, Leech, Rogers and Myers, was good to the use of edifying. The communion service, on Sunday, was one long to be remembered. The invisible Christ was present in the visible signs of the Eucharistic feast. Not more than a score of persons in a large congregation stayed away from the table of the Lord.

There was much complaint of worldliness and love of pleasure in the church. On closer examination, however, it was found that the great body of the church was true to Christ.

Steps were taken to organize a Preachers' Pastoral and Theological Society some time in the month of September.

The finances of the church were in a deplorably low state. The preachers were never so closely pressed before.

Mrs. Mary McGee Snell, of the Woman's Christian Temperance Union, was present, and in the interims of the Conference addressed the citizens twice on the great work in which she is engaged.

The following-named persons were elected lay delegates to the Annual Conference: Col. J. G. Hamilton, J. F. Lamb, Prof. W. H. Smith, and S. C. Conly. Alternates: J. E. Bridges and F. M. Glass.

A Board of Trustees was elected for the district parsonage.

The report of the Committee on Missions excited more interest and provoked more discussion than any other subject before the Conference. It was generally agreed that we needed larger and more adequate appropriations to the home mission work. This fund, as now administered, is dribbled out in little bits, so that it does but little good. The Conference, by resolution, requested the Board of Missions to assess for the home work fully one-half as much as is assessed by the General Board for foreign missions. The meager support given preachers where appropriations are made, and on many charges where no help is afforded, greatly hinders and retards the work. They are compelled to supplement their salaries by engaging in secular work, which hinders them from giving full and efficient pastoral and ministerial service. This disheartens and discourages the preacher, and tends to paralyze the energies of the people. If we are going to develop the field at home, we need more money to carry on the work. This is as much the Lord's work as any on the face of the globe. A full appropriation will develop a self-sustaining work at once, while a small allowance will keep it on the mission list for years.

DOTS.

Eupora, Miss., will ship more than thirty thousand dollars' worth of chickens and eggs this year. The hens would support the preachers if the people would let them do it.

The harder the times the more the hens lay. Eggs supply the place of meat. They say the chicken and egg crop of Mississippi will be worth more this year than the cotton crop.

We take our eggs boiled now, as it costs too much to fry them in lard.

Quarterage might be paid weekly in chickens and eggs. The problem of supporting the ministry would be solved by the hens if we only gave them plenty of parched corn.

In some places in Mississippi small change is made in eggs. They are current across the counters of nearly all our stores. Many farmers pay cash for all their supplies with the product of their hens.

We are beginning to learn the value of little things in Mississippi since the hard times came upon us. A dozen eggs, that costs no labor at all, except the labor of laying them, is worth as much as two pounds of sorry cotton. It requires a year of hard work to grow the cotton, while a hen will lay an egg a day and cackle herself hoarse for the privilege.

[To these paragraphs we can but say, Egg-act-lay.—EDITOR.]

A half-dozen dancing and card-playing young gentlemen and ladies will ruin the reputation of a church of two hundred right-living members. Why be continually exhibiting a few warts to public gaze as if the whole mass were warts? What proportion of the members of your church dance and play cards? There was one bad man among the number of the apostles.

We do not shout nearly so much as we used to do, but we pay far more money to the cause of God than we ever did before in the history of the church.

"The love of money is the root of all evil," and the right use of money is the cause of much good. The members of the church, generally, never used money more wisely than they do now, and still there is room for improvement.

THE NEW ORLEANS ADVOCATE was strongly and heartily endorsed and commended to our people. It is the best paper in the church for Methodist people in North Mississippi.

A good lady said our rotund Conference colporter looked as if he were well filled with fried chicken, and his teeth well set with a taking slant for more. He is no "balk man" at the table, and, for the matter of that, in no other worthy work. He eats to live, while some people live to eat, or they seem to.

Dr. Sullivan is cultured, sound, deeply pious, and exact and painstaking in every matter, be it great or small. GILDEROY.

Woodville District Conference.

The Woodville District Conference convened at Centreville, Miss., April 27, Rev. P. A. Johnston in the chair. Rev. J. J. Smylie was elected secretary, with W. J. Roberts as assistant. All the preachers of the district were present but two; also a goodly number of lay delegates. The regular routine work of the Conference was taken up immediately in connection with a carefully prepared programme made out beforehand by our wide-awake presiding elder. He always has an eye to business, and knows exactly how to make things interesting; a fine executive officer. (We hear a great deal about District Conferences being dead, cold and formal; no interest taken. If you want to know how to make it interesting and attractive, write to our presiding elder for his methods of conducting; or, better still, come to our next session and catch the fire.) We were at high tide all the time. It was the universal verdict of all the members that this was the best and most interesting District Conference they ever attended. Great prominence was given to religious exercises. The preaching was of a high order, deeply spiritual and pungent. Sinners were "pricked to the heart," and a great many became "renewed in their minds." Revs. Haynie, Johnston, J. W. Brown, Galloway, Tucker, Dominick, Linfield, Hunnicutt, W. J. Roberts, Sullivan and Featherstun did the preaching. The Conference passed resolutions commendatory of the sermon preached by Dr. Featherstun on "Christian Education," recognizing its high merits. He was requested to have it published in pamphlet form. A collection was taken to have 2 000 copies gratuitously distributed over the district.

Bros. Mitchel, of the NEW ORLEANS CHRISTIAN ADVOCATE; McLaurin, of the American Bible Society; Dominick, Conference colporter, were with us, and their presence appreciated.

H. C. Newsom, R. Babbington, H. B. McGehee and G. H. Packwood were elected delegates to the Annual Conference.

The next Conference for this district will be held at Clinton, La.

The church throughout the entire district has experienced a gracious "uplift" through the influence of our District Conference.

May God ever bless the good people of Centreville! Their hospitality was only exceeded by their large-hearted Christian liberality. SECRETARY.

[This paper came to our office since the last issue.—EDITOR.]

Resolutions adopted by the Woodville District Conference, and ordered published in the CHRISTIAN ADVOCATE:

Whereas, The legal status and real functions of camp meeting associations constitute a question of profound interest in some parts of our district; *And, whereas*, The peace and prosperity of our church requires that this question be speedily and finally settled; therefore, be it

Resolved, That it is the sense of this District Conference that no camp meeting association or kindred organization should attempt to control or direct in any way the appointments to preach at our camp meetings, this being the function of the regularly appointed presiding elder and preacher in charge.

Resolved, That any infringement of the legal method of filling the pulpits at our camp meetings is not only subversive of Methodist polity and good order, but tends to the establishing of precedent dangerous in the extreme.

Resolved, That all of our preachers and all camp meeting associations are similar organizations are hereby earnestly exhorted not to permit the slightest violation of our law and usage in this matter.

Woman's Work.

We call the attention of auxiliaries to Woman's Missionary Society, Mississippi Conference, to Plan of Work paragraph 2: "That we insist upon members attending our annual meetings, and earnestly request that we send such delegates as are most interested in the work, such as will remain during the Conference session."

Paragraph 9: "That the invitations extended to the Annual Conference be presented in writing."

Let us not neglect the duty of collecting the fifteen cents *per capita* for Conference Contingent Fund, twenty cents *per capita* for Auxiliary Contingent Fund, and the forwarding to the recording secretary at the Conference money for the publication of the Minutes. MRS. E. D. JONES.

Woman's Work.

MR. EDITOR: Please announce in your valuable paper that the Woman's Missionary Society of Aberdeen, Miss., has compiled and had published by the Methodist Publishing House at Nashville, Tenn., a cook book entitled, "True and Tried Recipes," to be sold for the cause of foreign missions. Price, seventy-five cents per copy. The delegate from the Aberdeen auxiliary to the Missionary Conference, to be held in Water Valley, Miss., in June, will have with her some of the books for sale. It is a valuable work, neatly bound, and we hope all Christians whose hearts are interested in the Master's work among heathen nations will assist us in the sale of the book.

MRS. THOMAS B. SYKES,
Cor. Sec. W. M. S.

Aberdeen, Miss.

FROM THE WORK.

M. Alice Brown, district secretary, Sallis, Miss., May 27: "The district meeting of W. M. S., Kosciusko district, North Mississippi Conference, convened in Eupora, May 17. The meeting was pleasant and, we hope, profitable. Auxiliaries all represented by report or delegate. The outlook for our woman's work is encouraging, showing great possibilities for our district in the future. May God speed the good work, and may all we do be done for his honor and glory!"

Rev. R. S. Isbell, Lake Providence, La., May 24: "A deep gloom has settled upon our parish and people. The year opened propitiously for church and parish. Our people cheerful, and anticipating a prosperous year; planted largely of cotton and corn. The crops were well worked, and growing beautifully. Now all is desolation. But a small portion of our parish not under water. Providence is now virtually an island. You can see the water around us, and gradually creeping up to the corporate limits. The end is not yet. Many have lost all, and others still to follow. With all our disaster, God has been very gracious to us. More anon."

Rev. C. G. Andrews, Vicksburg, Miss.: "Children's Day was observed with great success by the Sabbath-school of Crawford Street Methodist Church, in Vicksburg, at 5 P. M., May 21. The large and handsome auditorium was completely filled by the interested spectators, some standing throughout the whole exercises. The children were well drilled and performed their parts admirably. The procession was formed in the Sabbath-school room and marched up to the room above and round and round through the aisles to the inspiring strains of 'Joyfully march along,' members of each class bearing the banners and the floral decorations. The altar and pulpit were ablaze with beauty, as the banners and decorations were artistically arranged. Around one of the banners was an exquisite work of hand painting by one of the scholars, representing a cross with the passion flower and vine gracefully pendent. Other banners were of shining silk and golden fringe, inscribed with appropriate mottoes. The flowers exceeded in quantity and in richness and in beauty of arrangement. One floral tribute by a young man, formerly a member of the Sunday-school, consisted of a pillow of brightest, rarest flowers, out of which arose a floral cross twined round with a graceful wreath, the whole surmounted by the motto in purple immortelles, 'God is Love.' Another pillow was constructed of a ground of white flowers, principally of cape jessamines, with the words, 'Children's Day,' formed of bright crimson flowers. A large shepherd's crook, made of choice flowers of various hues, very appropriately hung near the pulpit. Recitations and songs were well rendered by the bright, interesting young people. A brief address was delivered by the pastor. The collection was taken by six little misses in white, and amounted to a nice little sum, considering that it was entirely voluntary."

Rev. W. W. Mitchell, P. C., Buena Vista, Miss., May 24: "I am traveling my first 'work.' You will appreciate my feelings of gratitude and of pleasure when called upon to pass through my first 'term,' and my experience of mingled pleasure and anxiety attending my first Quarterly Conference. With what joy and delight we welcomed our genial presiding elder! How we were edified by his sound gospel preaching, strengthened by his wise counsel, and helped on the way by his words of encouragement! We thought, during this glad event, that our souls could not be more joyful; but we were mistaken. In the language of Dr. Joseph Parker: 'There is always a higher wave; beyond is a fuller billow.' Thank God we have not yet exhausted the possibilities of Christian enjoyment.' We began a meeting at this place the fourth Sunday night in April, which continued for ten days, with glorious results. Rev. J. A. Bowen, of Aberdeen, joined us Monday afternoon, preaching twice each day until Friday night. His preaching was of the highest order, and attended with great power. Under his influence the church was raised to a higher plane of Christian experience and activity, and souls were converted to God. He and his good wife won the hearts of all our people, and, with many regrets and hearty expressions of appreciation and love, we saw them leave Saturday morning for their own important field of duty. Bros. J. R. Courtiss and John C. Park, of Houston, came to our assistance on Saturday and Sunday, and did faithful and efficient preaching until Wednesday night, when the meeting closed with eighteen souls happily converted to God, and nearly all added to some church. All denominations entered faithfully and earnestly into the work, and, as a result, we have a community strongly united in the bonds of Christian fellowship, working hand in hand for greater things in the 'kingdom of God.' May this be but the beginning of a gracious revival that will spread all over our work during the year! To say that we appreciate the valuable services of these visiting brethren would be putting it but mildly. Not only did they win to themselves golden opinions, but the sympathies and prayers of our people will follow them wherever they may be called to labor."

Rev. J. S Parker, Purvis circuit: "A few days ago we closed a glorious revival meeting of twelve days at Poplarville. The Christian people were greatly blessed, and many solemn vows of reconsecration to God's service were made. How these dear friends of ours prayed for a higher Christian experience! Thirty persons were happily converted, and twenty-five became members of the Methodist Church. Others will, doubtless, join other churches. Our beloved brother, Rev. Isaac L. Peebles, did the most of the preaching the first week. Our people fell in love with him, and he will never be forgotten by many who heard his delightful sermons. Bro. D. C. Rawls preached us one sermon, and did fine work in the altar services. Sister E. Lou Whyte, of Purvis, was with us, and how she did work and pray for the young ladies, boys and children whom she had been leading into the flowery paths of knowledge for the past nine months! Sister Whyte is one of the grandest workers I have ever known. She is humble, sweet-spirited, and wholly consecrated to God. At the last of the first week the pastor was left alone, and yet he was not alone, for the blessed Master was with us in every service. What a delight it is to work for the salvation of souls when our Savior is present! How the loneliness of the way is brightened when we can know that he is with us and in our lives! Thank God our prayers were heard, and the labor of our hands and hearts was greatly blessed! Our second Quarterly Conference at Purvis was a great blessing to that place. Bro. H. E. Partridge, our wide-awake and beloved presiding elder, was with us in the spirit of Christ. He is a man that lives every day near the cross. His preaching and godly living are making a fine impression for good on the whole district. At this meeting two were converted and joined the church. There have been forty accessions to the church up to this time. The assessments are all coming up grandly. This charge will come out ahead on all the claims against it. Near $200 have been expended on the parsonage. Three rooms have been added, refurnished, and the rooms covered with beautiful matting. We have now a delightful preacher's home, and during the year we expect to build a beautiful church at this place. We have organized the Lumberton and the Poplarville 'Dike Builders.' These two missionary societies are doing a grand work for the cause they represent, and the children and young people are becoming thoroughly enlisted in all church work. Mrs. Parker has organized a Woman's Missionary Society at this place. We have three regular prayer meetings, one class meeting, a woman's prayer meeting, and one children's prayer meeting. Our work is in a very good condition in every respect. We have a noble-hearted people, and the Purvis charge will soon stand at the head of any charge in the district."

GOD'S POEMS.

BY REV. DAVID H. RIDDLE.

Master, we are thy work, create in thee,
For good alike in lofty ends or lowly,
Poet divine art thou, thy poems we
The strife, thy will to do, thy truth to be
Is beautiful and holy.

The heroes brave by voice or vision sent
Forth to sail seas, find worlds or free a nation,
Thine epics these, but those by suffering spent,
The good who bear, the weak with strong intent
Fulfill as high a station.

Natures that harp-like through each tender chord
Yield to his touch in tones of joy or wailing,
These are, and make the lyries of the Lord
Rich in the lore of life, their songs afford
Comfort when hearts are failing.

And those, whose deeds like flowers by woodland stream
Their fragrance felt, the quiet sources hidden,
Kings idyls are, though onw his secret theme
Some day his face in open praise shall beam,
They to *his table* bidden.

The loving are night songs, to those that weep,
Glad hymns of day to those whose mouths are filled with laughter,
The David's psalms, whose strains of soothing keep
The sad Saul-heart from a despairing leap
Into the dark hereafter.

Approve the poems, Lord, we bring to thee,
Despite each faulty line and jarring measure;
Not the rough orm, but the inner motive see,
Let discords here blend it to harmony
Above, and give thee pleasure.

The Fourth Commandment.

"Remember the Sabbath day to keep it holy."—Ex. xx, 8.

No doubt this commandment is violated as much, if not more, as any one of the ten given to Moses.

Rev. L. L. Pickett speaks out in words of truthfulness when he says, "There is in this land of Bibles and churches a wholesale system of Sunday travel and commerce."

The railroad trains and the steamboats run on Sunday as though it were Monday, or any other day; the hum of the factory is heard in many of our large cities on the Sabbath as much as any other day; the press runs on Sunday as well as Monday, and the "Sunday newspaper" is a disgrace to any press, and a shame on any city or town, and a dishonor to the God who said, "Remember the Sabbath day to keep it holy." These, with many other things, are cursing our fair land, and robbing hundreds, thousands—yea, millions—of hard-laboring men of their holy Sabbaths, their God, and their souls.

Now, what is the cause of and the remedy for this great evil?

Brethren, a truth is a truth, and a lie is a lie, and a great many Christians dread to utter things that are true, and I am now grieved when I see the reality of a fact, or an assertion that can not be denied. It is, indeed, with holy dread that I here make the assertion that one great cause of this curse of our land is, that the running of Sunday trains, steamboats, factories, etc., is supported by church members, and we might go a little further and add that these things are not only supported, but they are sanctioned, encouraged and patronized by members of the church and so-called Christians.

God pity that merchant, a member of the church, who will not go into his store from Saturday night to Monday, and yet on a Sunday morning will go to a station agent, buy a ticket, pay his bill, receive his change, and board the cars, and rush through the land on what has been termed "the devil's carriage." Yet there are hundreds of church members and some preachers seen going through our country on these Sunday trains.

My brethren, whither are we drifting? If it is wrong to sell goods on Sunday, it is wrong to ride on a Sunday train. Work is work, no matter where it is done, by whom it is done, or when it is done. Whether in the store or on the train, by church member, preacher or sinner, on Sunday or on Monday, or any other day or place, or by any other person, work is work, and we can not make anything else out of it. Things are not called by their right names enough at this day.

Now, I repeat that these evils are very extensively encouraged by church members and Christian professors. This is one cause I assign for this great curse of our land.

Now, as to the other part of the above question, What is the remedy for this? One very important remedy, brethren, is this: for the church and her people to take a firm stand against it, and fight it as severely as possible from the pulpit, pew, and through the church papers. The church has been sitting down for years, and only occasionally she would raise any cry against Sabbath desecration. We are neglecting our duties, brethren. Our people do too much work on Sunday. Too many of our good sisters stay away from preaching on Sunday to prepare dinner for the preachers. We have too many Marthas in our church to-day; too many who are cumbered about much serving. Many of our preachers to-day, instead of preaching against Sabbath desecration, are desecrating it themselves by going to their appointments on a Sunday morning's train. No wonder they don't preach against it.

God grant that all the churches of Mississippi and these United States of ours would wake up and take a stand against these evils as the Second Presbyterian Church, of Charleston, S. C., has done, which action has created quite a sensation with some of the secular editors, for instance the editor of the Memphis *Appeal-Avalanche*, who says, "A strange case of modern intolerance has just come to light in South Carolina." Yes, no doubt it is a strange case, and why is it thus strange? Simply because we, as a church, generally, have let these things go on so long, raising no cry against them, until now, when a church stands up against violating the holy day, it is astonishing to a great many people.

The readers of the ADVOCATE, I suppose, have read the account of the case referred to above, in reference to the action of the South Carolina church; consequently, I will not give it here, but I will say I uphold the action of our Presbyterian brethren, for this is what we need—*i. e.*, preachers and people who will take a firm, decided stand against all forms of Sabbath desecration.

Brethren of the ministry, let us wake up from our sleep of many years and condemn these things, for they are certainly a curse to our land, a disgrace to Christianity, a dishonor to God, and a shame to those preachers and church members who lend their sanction, support and patronage to these Sunday trains, steamboats, or any other devil arrangement to get gain on Sunday.

God help us, as preachers and people, to obey his command, "Remember the Sabbath day to keep it holy."

F. B. ORMOND.

Why Not, Miss.

The Lord and Storms, etc.

It is a little wonderful how readily and earnestly some people, and occasionally some preachers, try to relieve God of all responsibility in the matter of wind, rain, storms, cyclones, pestilence, diseases and deaths. They lay all these things on the "laws of nature," or charge them upon the devil. They seem to think they have done some great thing when they have gotten the Lord out of this difficulty and free from all moral responsibility for the damage done by wind and rain, and the lives taken by cyclones, by pestilence and by disease, malaria, and the like of that. I have just listened to a sermon of this sort. The preacher ridiculed the idea that God sent rain, or that he sent the wind, or had anything to do with cyclones, storms or the death of people from malarial poison. He laid all these things on "natural law," and on the agency and power of the devil. The preacher evidently thought he had done some great thing—had removed a great stain from the character of God and offered solid comfort to God's suffering and stricken children. He had solved the riddle by getting God's hand out of the affairs of this life. He asserted, again and again, that the views he presented were the truths of God's Holy Word. He told us, over and over, that he would prove it clearly by the Bible before he was done. I listened attentively for the proof. One plain passage from the good Book would have been worth more to me than all his statements, assertions and attempts at arguments. I was not one bit uneasy or troubled about vindicating the character of God. I believed in the "laws of nature," and I believed that these laws were enacted and set in operation and were kept in operation by our God. Nature is not self-creative and self-operative. Something or somebody made nature and gave nature her laws. If God made the laws that work out a storm or a cyclone, he is just as responsible for it as though he blew each separate breath of wind out of his mouth. This explanation of the preacher explained nothing to me. Indeed, it made matters worse. It took God out of the world. It gave to nature and the devil a power over which God had no control. It took away all incentive to pray for rain, or for the rain to stop, or to pray for protection from a storm, or in time of a storm, or to pray for myself or others in time of sickness, pestilence, disease and death. If this were true, then, in all such matters, if I prayed at all, I must pray to nature or to the devil, and not to God. The preacher said God had nothing in the world to do with particular or individual things; but by a general supervision over all things he caused them to conspire so as to "work out good for them that love God, to the called according to his purpose." It seemed to me that things in general—things taken as a whole—were made up of special things, or separate and individual things. Just how God was to control and manage the whole without managing the several parts the preacher did not explain. He evidently held and taught that the devil and the "laws of nature" managed the parts until they got things into inextricable confusion, and then God came in and extracted good out of the tangled mass for the benefit of the godly. In other words, there was a general Providence, but no special Providence.

As the preacher proved nothing by the Bible, when I got home I took my Bible and sat down to see what the Book did say about God sending wind, rain, thunder, lightning, storms, whirlwinds, pestilence, disease, deaths, earthquakes, sunshine, moonshine, clouds, and many other things the preacher said God had nothing in the world to do with—things that were wholly in the hands of the devil and under the control of the "laws of nature." The teaching of God's Word was exactly opposite to that of the preacher on all of these points. How it was that he could have blundered so on matters so explicitly set forth in God's revealed Word was a puzzle to my mind. He must have followed his own mind, or the mind of some other man, for he certainly did not follow the mind of God as set forth in the Bible.

God is a great God, and as great in little things as he is in big things. He numbers the hairs of our heads and marks the fall of a single sparrow. A world inhabited by beings such as we, without wind and rain and storm and sunshine, would be either a desert waste of sand, or an iceberg. Rain, thunder, lightning, storms and cyclones save a thousand lives to one destroyed by them. God gave life and he has a right to take it away when, where, and as it may please him. If we violate the laws of nature, we suffer the natural consequences. God made the laws of nature that way and for that purpose. This was an act of wisdom and of the best special providence. Suffering is essential—yea, absolutely indispensable—to the development of virtue in beings such as we are. It is not a curse for sin, but a grace for virtue, that we suffer in this life. This life is a school, and our best lessons are learned while suffering. "We are made perfect through suffering."

GILDEROY.

"The Death of the Righteous."

From whatever point of view we may contemplate the death of the righteous, it is desirable, and only desirable. Consider it retrospectively, and it has much to make it delightful. It is blessed with holy memories of the well-spent past. The flow of their life-stream has been marked with usefulness, with blessing and moral beauty. Such a death is like a Summer sunset. There is a glory on the evening sky that tells of the shining path the good man has trod, and that he has gone forward to brighter realms above. All the gracious and gentle deeds of the past come about him in his closing hour like angel visitants, looking beautiful as the morning light, to cheer the parting hour. The remembrance of virtuous and successful doing is most grateful to us all. Old people love to tell how they began poor, what hardships and self-denials they endured, and how, by honest industry and honorable dealing and prudent frugality, they made character and won an independence. Old sailors, in the evening of life, when they have retired from the perils of the sea, love to tell how they breasted the storm and outrode the angry waves. Old soldiers tell of hard marches; of mud, cold, and storms; of the perilous assault; of the battle's fiery and dreadful front. Warming with their theme, they shoulder their crutches and show how fields were won. Old ministers, like St. Paul, love to recount their experiences of toil, self-denials, conflicts and victories won for Christ. These thrilling memories cheer and plume the soul for its upward flight.

The death of the righteous is most desirable for its serenity, an inward peace and holy comfort. No remorse; no fear; no work to do. Some one said to Bishop Soule, as he was quietly resting, not long before the last earthly moments, "Bishop, are you praying?" "No, not now; I am waiting." Life's labor was all done, the time of his "loosing" had come, and he was "ready," and now all was quietness, peace and assurance forever.

"So fades a Summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day;
So dies a wave along the shore."

The death of the righteous is most desirable in view of its blessed consummations, as the proof and period of the good man's final victory over all his enemies. It is the last fight in the long war for heaven, the battle that secures eternal victory. Always until now, like his Master, the Christian had been tempted, but now temptations are left behind forever. Always until now self-denials had to be endured, but now they are felt and borne no more. Always until now there was work, perhaps, toilsome work to do, but now they rest from their labors, and their works do follow them.

The death of the righteous is most desirable because of its glorious anticipations. Now, the good man is going to realize his long-cherished hopes. The rough voyage is past, the sea's tempestuous waves are left behind, his keel is cutting the last wave as he crosses the bar, just ere he lets go his anchor, and furls his sails in the calm haven of endless rest. Through all the past the good man had, through all his toils, his sicknesses and bereavements, looked forward to this hour, as the hour that would end his sorrows, wipe away his tears, and introduce him to the society and the joys of the glorified. We are all of us but the broken fragments of half-buried families. The righteous man had buried full many a loved one, and sorely had he missed and much had he longed to meet them, and greet them again—among them honored parents, precious children, and a great company of faithful friends and companions in warfare and toils. Now the veil that but thinly intervenes between him and the vision of the redeemed and crowned is lifted, and as earth fades away heaven is fully revealed to his raptured vision, and at once he is forever with his Lord and all his saints. What more of majesty, glory and blessedness there is we must die to know. Then every longing shall be satisfied with full salvation blest.

J. B. WALKER.

Annual Conference Resolutions.

The action of the Board of Missions in calling for the week of prayer and self-denial was suggestive to Conference Boards that something must be done. We can but commend the zeal of the Boards, yet zeal without sanctified common sense is prolific of evil.

At the Natchez session of the Mississippi Conference the report of the Board was read with the "inevitable" resolution. And in this case, at least, the resolution was a lawless procedure; nevertheless it was adopted by a majority vote.

The resolution seems to have been purposed to have a binding effect on the members of that body after its (then) present session was closed. In other words, a law was adopted in regard to the conduct of certain affairs for the forthcoming year. Now, I submit that the Annual Conference was organized for certain purposes, and beyond those purposes it has no authority whatever.

It is not in the disciplinary purpose for the Annual Conferences to make any "rule and regulation." That power resides in the General Conference, and until that body delegates its rights in that respect it must so remain. But all the powers of the Annual Conference were derived from the General Conference. But there is no record of its ever having derived this one of making "rules and regulations." Indeed, it would be an absurdity to have each Annual Conference a law-making body, and where a thing is wrong in principle it can't be right in particular cases, for all innovations of principles are errors.

Then, are we expected to regard these resolutions or not? We are answered that they express the will of the majority and that the majority rules. But that don't make it right. A majority of the people in a certain community are lawless, and mobs thrive in that section. Who will say, therefore, that mobs are right? A majority should rule only when the majority acts in accordance with the law in the case.

Sometimes it occurs that the last hours of a Conference session are very mob-like. An almost insane eagerness to get away makes level-headed men giddy for the time, and measures are rushed through in a most careless manner, and the actions of men in such times astonishes no one else more than themselves when they see it down in cold, hard type.

Imagine a half-dozen committee reports, each with a set of resolutions that are to go out to the world as the sense of a hundred and fifty or seventy-five ministers and laymen, met in solemn, serious Conference, being rushed through within half an hour, and you see a fair picture of the closing hours of the last session of the Mississippi Conference.

It is good for us that such majorities are not given law-making power.

K. S. ENOCHS.

The Bible in Japan.

MR. EDITOR: Please allow me through our Conference paper to give some account of the "Japanese Bible Work" committed to me. Five years ago I felt impressed to go to Japan and distribute the good Word of God among those who needed it so greatly, and it seems were made ready for it, as "a people prepared of the Lord." About this time Dr. J. C. Hepburn, "the veteran translator," with others, had completed the translation of the Old Testament, and on Feb. 3, 1888, before a congregation made up of Christians from three continents in the city of Tokio, Japan, took the Old Testament in one hand and the New Testament in the other, and reverently laying them down, said: "In the name of the whole body of Protestant missionaries in Japan, and of the whole church of Christ in America and England, I make it a loving present to the Japanese nation." The people prepared, the book ready, an agent called.

At the last session of our Conference the good Bishop unbolted the door, and by the help of the Lord the agent will soon be in the field with a thousand copies of this precious Word to give to the destitute. Those books are "free-will offerings" from persons here whose names and addresses will be written in the books before they are given away.

Twenty-six towns and villages in Mississippi and five in Arkansas were visited in the interest of this work, and contributed as follows: Shuqualak, 11; Muldon, 22 (all from the Lenoir families); Strongs, 61; Prairie station, 19; Bowling Green, 25; Lexington, 14, Early Grove circuit, 57; Victoria, 29; Holly Springs, 57; Byhalia, 16, Red Banks, 6; Acona, 31; West, 18; Durant, 19; Grenada, 28; Goodman, 11, Jackson, 55; Pelehatchie, 10; Morton, 12; Forest, 23; Newton, 9; Hickory, about 17 (exact number not at hand); Meridian, 37; Macon, 21; Mayhew, 10; Aberdeen, 44. Other places in Mississippi (one or two in a place) 15. The total number in Arkansas, 371.

These numbers may not be exactly correct in every case, for several times subscriptions were received by mail after leaving a place and entered with other towns. With these most valuable of all gifts, I go rejoicing, feeling that they are accompanied by earnest prayers. And the Lord saith, "My Word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

Early in this work some friends encouraged me. May the Lord reward them all! Among them let me mention Rev. L. M. Stone, of the Baptist Church, and Rev. T. J. Newell and Dr. J. W. Price, of the North Mississippi Conference.

My address will be Bellbuckle, Tenn., till the thirtieth instant; then Chicago till June 10; then Vancouver, British Columbia, till the day of sailing, June 26. Stopping at Yokohama for a day or two, I expect (D. V.) to go to Kobe to attend the session of our Japan Mission Conference. Letters addressed me at Kobe, Japan, after the twenty-sixth, will probably reach me earlier than to any other point.

Yours in the love of Christ,

BENJAMIN S. RAYNER.

Woman's Work.

The Woman's Missionary Society of the Columbus district convened in Columbus at the Methodist Church, April 10, at 10:30 A. M.

The Conference president, Mrs. T. B. Hargrove, with her usual dignity and executive ability, ably presided over the meeting, urging not only diligence in the business workings of the auxiliaries, but especially diligence in spiritual affairs.

Truly, the Spirit of God was with us in all our deliberations, from the beginning even to the close. With appropriate devotional exercises the meeting was opened by the president, thus preparing us spiritually for the day's work before us. A fair representation from the district was present, each face beaming with enthusiasm and interest in the great "woman's work for woman"—the cause which lies so near every Christian heart.

After the roll call of delegates the address of welcome was most ably delivered by Mrs. J. W. McElroy, in which, after assuring all visitors of a most cordial welcome from the workers of Columbus, she portrayed in most touching manner the welcome in store for those who love the Lord in our Father's mansion, "the house not made with hands, eternal in the heavens."

In behalf of the district, Miss Evelyn Connell, of Mayhew, responded to the address of welcome, after which the district secretary, Mrs. McElroy, made an encouraging report of her work for the past year. We have eighteen societies in working order and flourishing condition, with the missionary spirit continually increasing. Our pastors, Bros. Standefer and Harrison, with the Sunday-school superintendent, Dr. W. L. Lipscomb, were introduced by the president and greeted by the society, after which a motion to adjourn to meet again at three P. M was carried.

The afternoon session was opened with devotional exercises by Mrs. Dr. Ervin. The house was called to order by the president, and the minutes of the morning's work read and adopted. The roll of auxiliary societies was called, and reports from thirteen were read. After hearing these reports we more fully realize the immensity of the work before us, and though most of the organizations are in thriving condition we think the spiritual tonic—viz.: a mixture of fidelity, service and love—prescribed and successfully tried by one of the societies would materially benefit each society in our district. Sisters, let's try it.

The president sketched most forcibly the plan and workings of the Scarritt Bible and Training-school, showing most clearly that it supplies a long-felt need. She also urged the necessity of enlisting the women of every community in the parsonage and home mission cause, the twin sister, as it were, of the foreign mission work. The minutes of the afternoon session were read and adopted, and the business having been finished, the society adjourned to meet for a literary meeting at eight P. M.

The night session was opened with devotional exercises by Bro. Standefer. For a short time Mrs. E. D. Yeates, of Starkville; Mrs. Saunders Billups and Miss Nannie O'Neal, of Columbus, entertained the audience with papers and readings on the subjects, "Should the Stringency of the Times Justify our Neglect of the Nickels and the Dimes?" "Methods of Work," and "Thanksgiving and ——." But the special order of entertainment was an address by our president on the subject, "Does God Have Need of Woman in the Spread of His Kingdom, and Has She a Place in the Labors of His Vineyard?"

Mrs. Hargrove highly entertained a large and appreciative audience for quite a while, proving satisfactorily the affirmative side of the question. After the address a test was made of the true missionary spirit of the audience by passing around the collection baskets.

After a song, the benediction was pronounced by Bro. Standefer, and we feel that each missionary worker went away with renewed inspiration, renewed energy, and renewed resolve to "toil and pray till from pole to pole the tidings of free salvation roll."

MRS. E. R. WESTMORELAND,
Secretary.
MISS EVELYN CONNELL,
Assistant Secretary.

Columbus, Miss.

Indian Mission.

MR EDITOR: Please allow me to report the following amounts received since last report on Indian Mission: NEW ORLEANS ADVOCATE, $5; Rev. J. D. Crymes, $2; P. H. Hale, King, Miss., $2 50; Miss M. E. Robinson, Brandon, Miss., $2; and last, but not least, Mrs. Rev. P. A. Johnston, Jackson, La., $5 on salary of missionaries, $5 to help build churches, and $5 to buy land for the Indians. The $10 to build churches and buy land to be paid when needed.

Many thanks to the brethren and sisters, and a fervent prayer to the great Head of the church for a special blessing upon them all. Oh, that we had many like Sister Johnston, that are able, that would send me something for all of the above purposes! If we did, we would soon make it a grand success, and something we would all be proud of.

Brethren and sisters, I ask you, in the name of our Lord, not to defer this matter longer. Do not hold the Lord's money, for he hath need of it. Surely we have waited too long already. To delay is death. What we do ought to be done quickly. We have everything to encourage us. The Lord has blessed our efforts far beyond our most sanguine expectations. "The Lord has done great things for us, whereof we are glad." Just think of twenty-four souls being brought from heathen superstition and darkness to the glorious light of the gospel of Christ, with only one missionary, and everything against him, in one year, and then doubt, if you can, if the hand of the Lord is not in this matter!

Now, what will we do? One quarter has passed, and nearly half of the second quarter, and we lack about $71.75 of having enough to pay first quarter, and none on second. Now, shall we let our faithful missionaries labor in a hard field and us withhold their pay? If so, I am afraid the Lord will visit us with his judgments more severe. May God help us to do our duty in this matter, and do it at once! Many subscribed on the installment plan, with the understanding that when it was needed, it would be paid. The second installment is and has been due for some time, and is very much needed. And I was appointed at our last Annual Conference to collect and pay the salary of our missionaries quarterly; but have not been able to meet the payments promptly.

Now, that our missionaries be paid, it is necessary for all that have subscribed to pay promptly, and many others, as we have not enough subscribed by half.

Now, brethren and sisters, please do not wait one for another. There is no danger of getting too much; the great danger is that we will not get enough. If you have subscribed, it is now due, and please do not delay, but send it as soon as you read this; or if you feel that you owe the Lord and the poor Indians anything, and purpose helping, please send amount at your earliest convenience. Send, as before stated, to me at Oak Ridge, Warren county, Miss. Send check, draft, or money order on Vicksburg or Jackson, Miss., or by registered letter. I wait anxiously.

Your brother in Christ,

A. D. MILLER.

Oak Ridge, Miss.

P. S.—Any amount will be gladly received for salary, building, or buying.

Woman's Missionary Society, North Mississippi Conference.

REPORT OF TREASURER FOR QUARTER ENDING MARCH 31, 1893.

WINONA DISTRICT.

Winona	$ 43 90
Winona Juveniles	2 35
Greenwood	45 25
Greenwood Juveniles	5 00
Sunny Side	12 15
West	1 00
Bowling Green	2 50
Black Hawk	6 50
Black Hawk Juveniles	15 04
Indianola	16 00
Carrollton	58 75
Carrollton Juveniles	12 00
Acona	15 80
Acona Juveniles	3 40
McNutt	2 90
Shell Mound	11 20
Total	$ 253 74

ABERDEEN DISTRICT.

Aberdeen	$ 89 75
Aberdeen Juveniles	2 00
Smithville	11 95
Okolona	2 85
Tupelo	8 10
Tupelo Juveniles	1 30
Houlon	5 15
Houston Juveniles	2 25
McCondy	5 10
Veroca	12 95
Verona Juveniles	5 15
Prairie	6 30
Pontotoc	1 35
Total	$ 154 20

SARDIS DISTRICT.

Sardis	$ 30 65
Sardis Juveniles	$ 15 00
Batesville	9 30
Mastodon	6 50
Mastodon Juveniles	1 00
Bee's Chapel	2 00
Pleasant Grove	17 40
Pleasant Grove Juv.	8 60
Hernando	5 00
Hernando Juveniles	1 20
Cold Water	6 85
Cold Water Juveniles	1 65
Harmony	8 35
McGehee's Chapel	3 50
Senatobia Juveniles	8 00
Total	$ 125 00

COLUMBUS DISTRICT.

Columbus	$ 24 65
Columbus Juveniles	4 35
Annie Gordon, of I. I. and C.	17 35
Artesia	10 32
Starkville	12 87
Starkville Juveniles	20 21
Brooksville Juveniles	1 90
Mayhew	3 75
Macon Juveniles	13 00
Macon	17 00
Earcest Workers, of Columbus	4 15
Crawford	13 00
Crawford Juveniles	7 00
West Point	4 70
Total	$ 154 25

CORINTH DISTRICT.

Corinth	$ 4 55
Ruth Nehlett Memorial	30 00
Iuka	14 65
Iuka Juveniles	9 35
Ripley	5 10
Ripley Juveniles	10 75
Total	$ 74 40

GRENADA DISTRICT.

Grenada	$ 40 50
Grenada Juveniles	2 90
Charleston	4 55
Charleston Juveniles	3 00
Oxford	8 40
Oxford Juveniles	2 30
Minter City	12 00
Water Valley	30 00
Coffeeville	3 40
Coffeeville Juveniles	8 00
Spring Hill	8 90
Total	$ 123 95

GREENVILLE DISTRICT.

Greenville	$ 88 10
Greenville Juveniles	20 00
Clarkdale	9 10
Gunnison	1 90
Jonestown	13 39
Cleveland Juveniles	1 85
Friar's Point	4 70
Arcola	4 20
Arcola Juveniles	1 25
Lula	4 00
Total	$ 148 49

HOLLY SPRINGS DISTRICT.

Holly Springs	$139 40
Lochie Rankin Band	71 90
Byhalia Will'g Workers	1 65
Byhalia Juveniles	1 05
Early Grove	8 30
Early Grove Juveniles	2 80
Mount Pleasant	8 87
Hickory Flat	6 20
Pleasant Grove	23 40
Epworth League, H. S.	2 50
Total	$ 266 07

KOSCIUSCO DISTRICT.

Kosciusko	85
Kosciusko Juveniles	1 78
Pickens	29 40
Sallis	4 85
Sallis Juveniles	3 90
Lexington Juveniles	3 40
Total	$ 44 18

Total receipts for quarter $1,326 28

MOLLIE A. CLARK,
Conf. Treasurer.

Of Course You Read

The testimonials published in this paper relating to Hood's Sarsaparilla. They show beyond a doubt that HOOD'S CURES,

Constipation, and all troubles with the liver, are cured by **Hood's Pills.**

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The "patent lambskin-with-wool-on swob," that comes free with Vacuum leather oil, does the business.

It isn't a tenth of the nuisance it used to be to take care of harness and shoes.

SUNDAY-SCHOOL LESSON.—June 4, 1893.

PREPARED BY REV. A. F. WATKINS.

Reverence and Fidelity.

(Eccl. v, 1-12.)

GOLDEN TEXT.—"Not slothful in business; fervent in spirit; serving the Lord." (Romans xii, 11.)

TOPICAL OUTLINE.—I. The Fear of God (vs. 1-8). II. Fidelity to God (vs. 4-7). III. Justice to Men (vs. 8-12).

CENTRAL THOUGHT.—Fidelity.

HOME READINGS.

Sunday (May 28)—Reverence and Fidelity. (Eccl. v, 1-12.)
Monday—Holy Ground. (Ex. iii, 1-10.)
Tuesday—The Praise of God. (Ps. lxvi, 1-10)
Wednesday—"I Will Pay Thee My Vows." (Ps. lxvi, 11-20.)
Thursday—Reverent Prayer. (I. Kings viii, 22-30.)
Friday—Beware of Covetousness. (Luke xii, 13-21.)
Saturday—A Consistent Life. (Romans xii, 1-21.)

INTRODUCTORY.

The Book of Ecclesiastes is one of the so-called "Wisdom Books" of the Bible. The name is applied to those books in which the importance of obtaining wisdom is the most prominent thought presented. Under this head have been grouped Job, Proverbs, Ecclesiastes and Solomon's Songs. This book (Ecclesiastes) is usually attributed to King Solomon, and, while the tendency of modern criticism is rather against this view, we can not do better than adopt the generally accepted view as probably correct, satisfied that though the question of its authorship can not be certainly known, the teachings of the book are in large measure the same as those of Solomon's acknowledged writings, and that the book is intended by its author to present the teachings of the great king. It is well to note the fact that the question of authorship, though interesting, is not of very great importance, as it effects no doctrine, and the question of inspiration does not turn upon it. The purpose of the book is to guide men in the search for the greatest good. This is done in a series of skillfully selected pictures, in which the objects of human effort are shown to be fruitless and vain, until at last "the conclusion of the whole matter" is reached, and human good is found in human duty, and human duty in obedience to the divine command.

EXPLANATORY.

I.—THE FEAR OF GOD.

Ver. 1. The fear inculcated is a filial, reverent fear. This is God's house, and he is the infinite and holy one, and thou art finite and unholy. Go reverently and with a teachable spirit. The rash and presumptuous worshiper offers the sacrifice of fools. To be reverently silent and teachable is better. David prayed: "Keep back thy servant from presumptuous sins," and Samuel said to Saul: "Obedience is better than sacrifice and to hearken than the fat of rams."

Ver. 2. Reverence in worship is still the thought. Discreet lips and an humble heart should characterize the inhabitant of earth who approaches in worship the Lord of heaven. Use not vain repetitions, imagining that thou shalt be heard for thy much speaking. "Let thy words be few."

Ver. 3. Just as the dreams of night reflect the engrossing thoughts and varied business of the day, so the weak and endless chatter of a fool gives evidence of his weakness and folly. But reverence and wisdom teach us to be careful of our words in God's house.

II.—FIDELITY TO GOD.

Ver. 4. From hasty words of prayer to hasty vows the transition is easy, and the "preacher" declares the necessity for fidelity in paying the vows made to God. The inference is that he who makes a vow to God and breaks it is a fool. To make a vow and not pay is trifling; to be a trifler is to be a fool; and there is no pleasure to God or man in a fool.

Ver. 5. The lesson is not that vows are wrong or that a man may or may not vow. Some vows must be made, and a failure to vow is to repudiate just obligations. The great lesson sought to be inculcated is the importance of keeping or paying one's vows.

Ver. 6. Let not thy mouth frame excuses for the non-performance of duty, and thus cause thy body to sin. "He that sweareth to his own hurt and changeth not" is the man who finds favor in God's sight. The angel of the covenant is a listener to the debate which one carries on with his other self in getting his consent to violate his vow to God.

Ver. 7. By many words in prayer and by a wordy tissue of sophistry concerning our vows we may deceive ourselves, but God reads the heart. A loyal heart is better than a wordy excuse. "Therefore fear God."

III.—JUSTICE TO MAN.

Ver. 8. From fidelity to God we easily pass to fidelity to men, and from fidelity to men to justice to men. When thou seest the strong oppress the weak, do not marvel at it as though the watchful and merciful God had forsaken his people. God's providences may be mysterious, but it is never at fault. There are no dropped stitches in God's sewing. God sees it, and from one hand retributive justice shall fall upon the oppressor and from the other the reward of the righteous shall be bestowed upon him.

Ver. 9. In this verse a great economic truth is stated. The high are dependent upon the low; the rich upon the poor; the king upon the subject. As Solon said: "A damage to the meanest citizen is a damage to the whole state." The very act of oppression shall be made to recoil upon the head of the oppressor. The king is dependent upon the labors of the meanest tiller of the soil.

Ver. 10. And if the oppressor should succeed in hoarding up his ill-gotten gain, it will not satisfy him: If by his oppression of his people the king should not impoverish himself, but should become possessed of the silver that he loves, it will not satisfy him. It is not what he has, but what he is that makes a man happy.

Ver. 11. Comment is useless here. Who has not seen or felt the force of the wise man's words? All any man can get from his wealth is what he eats and wears, and the frugal needs of the poor man are as perfectly supplied from his modest income as the ever-increasing demands upon the fortune of the rich. The muster roll of unhappy rich men in every land and time is a striking witness to the truth of this verse.

Ver. 12. By "the laboring man" is meant the man who earns his bread by the sweat of his brow. His honest and laborious toil and his freedom from many anxious cares secure him sleep, while many things conspire to rob the rich man of that which comes to his humbler neighbor, a gracious gift from God.

POINTS FOR PREACHERS.

FAITH IN GOD.—When I look at the ministry to-day, I confess to some fears. There is too much place-seeking, too much worldly ambition, too much personal ease. When you are asked, "Have you faith in God?" it means more than simple saving faith. Any Christian has that. It means that Christ is all in all—that he is head over all things to you. If that is not consecration, then I do not know what consecration is. I want you to know fully what you are doing. Every man who enters this ministry must be willing to give up everything else. You must guarantee to use all your powers for personal advancement in knowledge and piety. You do not know everything. When you come to look back after forty years of ministerial life, you will wonder that you opened your mouth to utter God's Word. These old men have forgotten what you now know, and I trust that when you are old you will have forgotten it too. The movement onward and upward involves Paul's statement, "forgetting the things which are behind." The movement is upward. We are not bound by any ecclesiastical claims. If there is any freedom of thought and power, it is in the Methodist Episcopal Church, South. I do not want you to stagnate. I do not want you to spend a single day without learning something. If ever the day comes when you feel like doing nothing go into your closets, and stay upon your knees till you feel the electric fires thrilling every fibre.—Bishop A. W. Wilson, at Little Rock Conference.

WARM PREACHING.—Dr. A. T. Pierson puts this point with sharpness and skill. Writing of speeches on missionary platforms, he says, "The conviction grows on me that what is needed on such an occasion is not intellectual and scholarly treatises or essays, but plain, careful, thoughtful, suggestive, practical, hearty, warm speeches." Yes, it is warm preaching that is wanted in the evenings. The work of the man whose whole soul is all aglow with thankful joy in the great redemption, and passionate longing for the honor of the Redeemer in the salvation of men. It may be that what is called gospel preaching is too often the utterance of mere platitudes; but it is not such preaching that we commend. What we mean is the consecration of the very highest intellectual and spiritual powers to the work of grasping clearly, and setting forth effectively and persuasively, the great primary truths of the gospel. That is the hardest work that any man ever undertakes to do. No graver mistake is ever made than that of calling the primary truths of the redemption "simplicities;" they are in fact profundities, calling for our best and noblest powers. And it may be added that it is no easy thing to get simple truth into men's minds, and hearts, and lives. The late Henry Simon had a sharp saying, "It is not our work as ministers to tell the truth, but to make the truth tell." But how few men can really do that!—*Treasury.*

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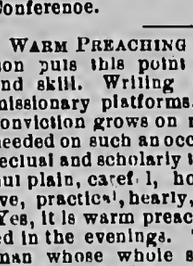

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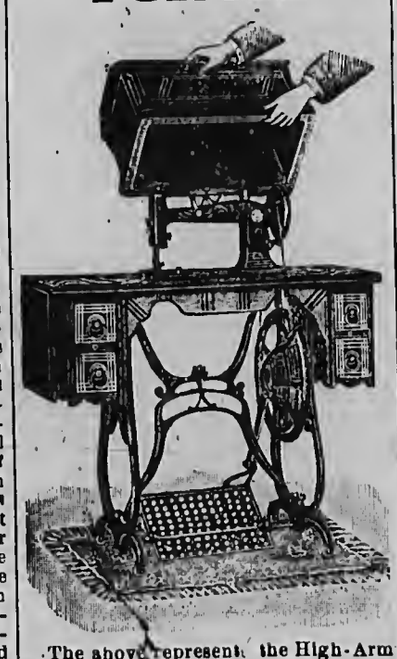

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Thursday, June 1, 1893.

BRIEFS.

Remember this: Not all the wild,
Huge, untamed elements have force
To reach thee, though the seas were piled
In weltering mountains in thy course—
Only thyself, thyself can harm.
Forget it not; and full of peace,
As if the South wind whispered warm,
Wait, then, till storm and tumult cease.

Celia Thaxter.

See how this country is growing! In 1850 there was one criminal in every 3,500 of our population, but in 1890 there was one criminal in every 786. That is a growth to be deprecated.

The circulation of the Bible is most wonderful. "Since 1804 no less than 230 000,000 copies of the Word of God have been put in circulation by Bible societies alone, to say nothing of all the private publishers and booksellers who have been engaged in their distribution. The American Bible Society has sent out 55,531,908 copies. Last year it printed 400,900 complete Bibles, 370,705 Testaments, 141,000 portions of the Bible, and 682 Bibles for the blind." And yet some people tell us religion is dying out.

There started in Scotland, we believe, a semi-religious organization called "The Boy's Brigade." The boys are organized into military companies, but the only religious feature of this army of youngsters is that membership is conditioned on good behavior and attendance at church. The organization is growing in this country, but we doubt that good will come of it. How you can make boys religious by fostering the fighting spirit is an insoluble problem. As a rule, brass buttons, parades and military airs will catch the boys, but such are not becoming to the soldiers of the cross. We do not believe the Prince of Peace ever smiles approval upon a military training. The whole thing is opposed to the principles enunciated in the Sermon on the Mount.

A good many churches are born of religious spunk and sectarian zeal, and both are out of place in this evangelistic age. No denomination should now attempt to plant a church of its own in a field already occupied without conference with representatives of sister denominations. To do so is to ignore all the principles of Christian comity and economy as well. It is a sin in these days to oversupply a community with missionary churches, for among other things injurious it involves the misapplication of funds given to supply the really destitute with religious privileges. Two-fifths of the Presbyterian and Congregational Churches average less than fifty members, yet each of these dependent struggling churches wants the entire time and service of one missionary. Why not unite where two or more such weaklings are found in the same village or town? Our missionary field has been so long studied from a denominational view point that it is all the more difficult to introduce the idea of co-operation and union.—*Review of Reviews.*

Unload the Preachers.

The first work of the next General Conference should look in the direction of protecting our preachers, by taking off their shoulders the burdens which do not belong to the preacher's calling. That they are now burdened with duties which do not belong to their office, and that these duties are increasing to an extent that seriously interferes with their legitimate work, is apparent to the most casual observer. The preacher is no longer a preacher! He is a sort of "Jack of all trades." He has to dabble in so many things that he does nothing perfectly. If St. James' "double-minded man was unstable in all his ways," what shall we say of the modern Methodist preacher whose mind is drawn in a dozen different directions during every day of the week?

He is a general collector, having from five to ten collections to raise, and he is rated in the Conference Ministerial Agency according to his success in bringing up the money assessed to his charge. He is a general superintendent of church societies, having supervision of enough of these to take up every evening of the week and something more. He is pastor of a congregation numbering from one hundred to fifteen hundred or more, and nobody but such a pastor knows or has imagination lively enough to conceive of the multitudinous calls of that position. He is a funeral director, and is compelled by an absurd and unjust custom to spend three or four times as much time in attendance upon funerals as necessity demands. In fact, the Methodist preacher is now a sort of general purveyor to the public on many lines of service, where he has not the least business, and every one of which weakens his efficiency as a preacher.

It is a matter of surprise how soon the tendency to burden the preachers with extra work showed itself in the church. The halo of Pentecost had not faded before the effort was made to fasten upon the preachers the duty of "serving tables." But the apostles were wise enough to see that such action would greatly hinder the spread of the gospel, and firm enough to resist that action. They said: "It is not reason that we should leave the Word of God and serve tables." They said: "Look out men of good report whom we can appoint over this business, and we will give *ourselves continually* to prayer and the ministry of the Word." That disposition to burden the preachers with what does not belong to their office, and which in the early church was resisted by apostolic authority, has gradually grown in the church until to-day, and now the preacher stands, not only with the responsibilities of all church work resting upon him, but he is expected and required by custom *to do* a large part of it all. Is it any wonder there is so little thorough preaching. Is it any wonder there are so few pulpit prayers which take hold on heaven? Is it any wonder there are so few poignant convictions of sin under the preaching of the Word? Is it any wonder that the pew yawns under dry sermons?

If we could see into hearts and discover motives, would we not see in these unnecessary burdens one reason why so many of our preachers switch off into, what is called, "evangelistic work." They feel that God has called them to preach the gospel and not to serve tables. They know by experience that in the present economy of our church serving tables is the principal thing; so much so that it leaves little time for prayer and proper preparation for the ministry of the Word. By putting these duties upon them, the church itself hinders them from doing in an efficient manner the work God has called them to do, hence they turn aside to that field where prayer and preaching are the principal things, and where they are expected to do nothing but pray and preach. And as long as these extra burdens are put upon the pastors we may expect to see men continually leaving the pastorate for the evangelistic field.

We do not suppose that in the present condition of things the pastor can at once be relieved of all these extra duties, but we do suppose that enough of them can be lifted off his shoulders to bring a great sigh of relief that will reach the hearts of sympathizing angels. Let the General Conference take the burden of collections off the preachers and put it upon the Board of Stewards. That will be a relief which will cause the preacher's heart to sing for joy. If the General Conference will do that, it will do a great work. If it does nothing but that, it will not have met in vain.

Union in Temperance Work.

Good people have been working at the temperance problem for a long time, and we ought to be able to learn useful lessons from a study of that work. That much has been done is apparent, and yet the liquor traffic stands up to-day in larger proportions and in a more threatening attitude than ever before. No one can question the earnestness and sincerity of the temperance workers, and yet to-day the liquor traffic wields a much larger influence than it did twenty years ago. That traffic has "gone into politics," and to-day is the controlling power in every large city on this continent and seems to hold the balance of power between the two great parties in this Republic. A casual observer must see that a moral sentiment in favor of temperance has been created and has grown to be very strong, and yet its strength is not so large and imposing as the strength of the liquor traffic.

In our study of this question the history teaches us two lessons to which we call attention. In the first place, the saloon does not exist *in spite* of the wants and wishes of men. It is not a matter of "pure cussedness," as some say. Dr. Josiah Strong says truly, when he says: "The saloon flourishes because it *meets certain wants*, and if we would close it successfully we must put something in its place that will meet all those wants which are legitimate." Here is the cue for temperance workers. Already in England the temperance workers are working on this line in the establishment of coffee houses and cheap restaurants, where working men and women can satisfy their appetites away from the contaminating influence of the saloon. The testimony of those on the ground is that these places pay a fair dividend upon the money invested, and that those who frequent them rarely ever turn again to the saloon, and, best of all, the influence of the saloon is effectually crippled. The point proved is this: Put something in the place of the saloon that will satisfy the wants and appetites, and the saloon becomes a waning power.

The other lesson learned from the history of temperance work is this: Temperance people have not learned yet that in "union there is strength." There is just as much human nature in temperance people as in anybody else, and every little bit of human wants to have its own way and assert its own right to dictate what shall be done and how it shall be done. And while they have been divided the saloon powers have compacted themselves into a solid phalanx. While the temperance people have been striving with each other, the saloon people have been strengthening each other's hands, and to-day they menace Christian civilization at every point. Temperance people handicap themselves with irrelevant issues, while the saloon stands for one thing.

In the name of suffering humanity, we ask if this policy is to be continued? Can't we agree on some one line of work and pursue that with earnest unanimity to the end? What army ever gained a decisive victory with a separate plan of battle carried out by each separate captain? Such a course invites defeat and assures it. If the temperance people will drop everything, and come together and formulate a plan by which everyone can work—if it takes the remainder of this year to do it—it will be a grand presage of triumph.

An Inefficient Protest.

The prompt action of the evangelical churches protesting against the opening of the World's Fair on Sunday seems not to have had the desired effect. The greed for money has overbalanced all the expressed wishes of 20,000,000 of people. The management has turned a deaf ear to protest and remonstrance and openly disavowed its own contract with the government and shamefully violated the law of God and man by opening the gates last Sunday. We had hopes up to last Saturday that this would not be done, but our hopes died then, and Sunday witnessed the grossest outrage that was ever perpetrated upon the good people of the nation.

This action is not only a violation of the Sabbath law, but it is an exhibition of public dishonesty in carrying out a business contract, which puts us in a dishonorable light before the world, and sets an infamous example before the business men which should make their cheeks tingle with shame.

In taking this attitude the management, we think, has taken hold of something a good deal bigger than the Fair. A fight against 20,000,000 of people, backed by the Lord and the government, will just about take up all the attention of the Fair commissioners. Such a ruthless disregard of the principles which underlie the lives of those 20,000,000 of people—such an utter contempt of their entreaties and protests and remonstrances—must arouse the righteous indignation of every one of them. We are quite sure the management has not forecasted the future aright, and we trust it may yet see the folly of its course before it is too late. Otherwise it has in store for itself a conflict persistent and determined, which will keep it busy during the next few months.

The Raging River.

Since our last issue a great crevasse has occurred just below Lake Providence, La., and the Amos levee in Arkansas. The levee for 2,700 feet is entirely gone, and the water rushes through in great volume and with rapid flow. This break insures the complete overflow of the Tensas basin and much of Catahoula and Concordia parishes. Of course, the growing crops are entirely destroyed, or soon will be, as no effort will be made to stop the break. The suffering which will ensue can only be imagined. Thousands of people are reduced at once to the verge of starvation. The State can do nothing to help in the way of supplying provisions to the needy, for the reason that no emergency fund is on hand. The business exchanges in the cities and private parties must come quickly to the rescue of the unfortunate people in the overflowed districts, or there will soon be very serious consequences. Relief committees have been raised and have gone to work soliciting funds and provisions for the needy. The general government and the State are supplying tents to shelter the people who have been forced out of their residences. Gov. Foster has authorized the Relief Committee to draw on him for $2,000.

The outlook is certainly gloomy. The destruction of the crops and the loss of much stock and the throwing out of employment of thousands of people, and the casting of tens of thousands upon the charity of the country for the barest subsistence, brings a condition of things not pleasant to contemplate. Now is the time for everyone to show the quality of his love for his suffering kind. As in former cases of this kind, the ADVOCATE opens a help column. The editor will cheerfully receive and forward any amount the friends of the distressed and suffering feel moved to send for their relief.

A Successful Collection.

The pastor had decided upon the day for the foreign mission collection without announcing it to the congregation. He went ahead and thoughtfully and prayerfully prepared his sermon, and when the day came he delivered it with serious earnestness. At the close of the sermon he announced that the assessment upon the congregation was $290; but he did not want anyone to allow that sum to enter into his calculations as to how much he should give. No one must figure upon what proportion of the assessment he would be required to give to make it up. Let every man and woman give according to ability. Having made this statement, he called the congregation to prayer, and most fervently invoked the gracious presence of the Divine Spirit to enable the people to see their privilege in this matter, and to make them feel that they were giving under the inspection of the divine eye. After prayer, while a suitable hymn was being sung, the collectors passed quietly through the congregation and gathered the free-will offerings of the people, and it amounted to $481.

We would call that a religious collection. It was really an act of worship. How much better that than the calling out proposition plan! Here the matter was simply between each individual and God. There was no rivalry, for no one knew what another was giving. The matter was placed squarely upon each one's conscience, and the response demonstrated that the pastor had acted wisely. We commend with all our heart this kind of collection.

Revival at Louisiana Avenue Church.

We closed the meeting on Wednesday night. All agree that it was a good meeting, and we trust that results deep and abiding were had. There were very many professions of conversion, many persons were reclaimed and the Christians were strengthened mightily. There were preached just fourteen sermons by Dr. Carter, our zealous presiding elder, and by eight others of our brethren, every sermon being a clear, strong exposition of truth and accompanied by the power of the Spirit. Mourners flocked to the altar at every service, and we closed with a number still seeking salvation. There were thirteen additions during the meeting which, with those previously added, make for the year so far forty-eight new members. The faithful service of our organist, Miss Nettie Sutcliffe, and the hearty singing of the choir, under the leadership of Bro. W. B. Thomson, together with the active labors of the Epworth League, greatly contributed to the success of the meeting. The congregations were large from the start to the end, and gave respectful hearing and earnest heed to the messages of God's servants. Not caring to sum up in figures, which so easily mislead, we have only to say that God "hath done a great work for us whereof we are glad." To him be all the glory.

JOHN T. SAWYER.

May 26, 1893.

NOTES.

God made the country and man made the town,
What wonder, then, that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves?

—*Cowper.*

The *Interior* says: "Some Christians use so much energy in making a joyful noise to the Lord that they have no strength left to do the Lord's work."

Rev. J. R. Day, D. D., in *New York Advocate*, says of the Methodist Churches in New York City, they "are in out-of-the-way places, making heroic struggle to defer the day of extinction."

When Christ calls us to himself to find rest, it is not the "rest of idleness" to which he invites us. It is a poise of soul in him, from which vantage point we can do our best work for his cause.

A pointer for our House. The *Baptist Advance Quarterly* is issued at *nine cents* a year, and has a circulation of one-half million copies each quarter. Our *Senior Quarterly* is issued at twenty-five cents a year, and has a circulation of—how many?

Having a purpose in life is essential to right living. If a man does not know what he is living for, he may well be in doubt whether life is worth living. Unless a man is now living to a purpose, he has either not yet begun to live, or he has got through living; and in either case he is out of place in the world.—*Sunday-School Times.*

A writer in the *Christian at Work* closes an interesting article on "Clerical Dress and Manners" with this common-sense remark:

In conclusion, other things being equal, the man who is so well dressed that no one notices his clothes, and has such good manners in the pulpit that no one thinks about his feet, or hands, or face, is the one whose message will engage attention.

A writer in the Chicago *Standard* gives this advice to young preachers:

Stir up the pews, start up the prayer meetings, stop up the grumblers, set up the socialties, shake up the sleepers, stock up the reading-room, strike up the march of service in all directions, but steer clear of the sewing-circle and the choir. To daily with the higher criticism is as nothing when compared to playing with these. Verily, these are the minister's Scylla and Charybdis, and innumerable are their victims.

While there has been immense improvement in all kinds of machinery that is moved by steam, there has been no improvement in the steam itself. So while there has been much improvement in the machinery for propagation of the gospel, there has been no improvement in the gospel itself. It is "the same old story of Jesus and his love." The most splendid engine is worthless without steam. The most approved methods of church work without gospel presence and power are of no value.

"Faster! faster!" was the cry of Napoleon as his coach whirled toward Paris from the disastrous campaign in Russia. The cry is taken up everywhere to-day. Nothing moves with rapidity enough to satisfy the swiftly-moving thought of the present. Steamships and rail-cars are built under the impulse to meet this demand. Faster and faster they go, and no one can predict any limit to speed. The New York Central sent out a train the other day that made a mile in thirty-two seconds—equal to 112 miles an hour; and the new steamer *Campania* made the eastern passage to Queenstown in 5 days, 17 hours and 27 minutes, beating all other records by two and a half hours! But even these will not satisfy for any length of time.

The Chicago correspondent of the *Christian at Work* thus speaks of the Louisiana Building at the World's Fair:

The Louisiana Building is in striking contrast. It is built and ceiled with pine throughout, after the fashion of a simple Southern farm-house. A staircase of cypress leads to the second floor, where already an Acadian colony is installed. A matronly woman is preparing the loom to weave the cotton which two girls are spinning on their wheels. These people are compatriots of Evangeline, known in Louisiana as "Cajans." The dark-browned youth under a light-colored sombrero speaks the dialect one loves in Mr. Cable's stories. They are simple-minded folk, and one can not fail to wonder what stories they will tell when they go back to the languorous sunshine of their cotton, rice and sugar fields. The sharp contrasts are not all between nation and nation.

PERSONAL AND OTHERWISE.

v. Sam Small is now editing the *ern Methodist* at Atlanta, Ga. t next?

e *New York Advocate* says that elt Biblical Institute has furnished een missionaries to India.

o. Ahrens' meeting in Gretna con- d with good success during the . Bro. Wallace gave him efficient

e Christian Endeavorers now num- 24,000 societies with 1 400,000 bers—a marvelous growth for ve years.

e "enlarged liberty," which so y are prating about now-a-days, mply a plea to give the devil the and let him drive!

e have noticed that men who y appear in print are seldom pelled to correct their utterances. opposite of this often happens.

rare art which becomes a preacher which will help him wonderfully e art of shaking hands. "It is a thing to be a good hand-shaker."

v. J. M. Henry, our pastor at olition, was called by telegram Friday to the bedside of his father ewhnry, S. C., and left the same ing.

e West Point *Forum* says:

e contract for building the Meth- Church has been let. The struc- is to be a very creditable one, ng over $7,000.

reveport, La., is having a revival r the preaching of Rev. Dr. Whar- The services are conducted in opera house, and all the denomi- ons are co-operating.

merica is ahead in fast warships. cruiser *New York*, on her trial has surpassed all other battle- e in speed, and has won for her ders the $200,000 premium.

e *Public Ledger*, of Philadelphia, hich George W. Childs is propri- has never issued a Sunday edition. said to be second to but one in all land in the matter of income.

e are pained to record the death rs. Emma L. Moore, wife of our classmate, Dr. James Moore, of erproof, La. Many a pleasant day e we had at her home. We have particulars.

ew York has now a law making it isdemeanor for a newspaper pub- er to lie about the circulation of paper! If we had such a law in e paris, wouldn't there be a "scuf- g round" among publishers?

ev. H. R. Singleton, of Jackson, will preach the annual sermon for ward McGehee College, at Wood- e, Miss., June 11, and Dr. C. G. rews, of Vicksburg, will deliver address on Tuesday, June 13.

hillips Brooks preached his first non in a log hut to a handful of rnes. "It was a failure," he said rwards. That is a common feeling h real preachers. It is the men o can't preach that are never ubled that way.—*Standard*.

here are about 150,000 Sunday- ools in the United States. The tre- ndous meaning of that statement is the fact that the teachers in those ools hold the destiny of the country their hands! What a responsibility! Preachers and others should re- mber that it is easier to suggest bts than to remove them, to awaken picions than to allay them, to arouse spirit of discontent than to quiet mind, to stir up antagonisms than produce unity."

We are indebted to Rev. H. W. therstun, president of Edward Gehee College, Woodville, Miss., a copy of his interesting sermon, hat Shall We Do for Our Children?" eached before the Woodville Dis- ct Conference, at Centerville, April

Bro. Honnell, presiding elder of lly Springs district, writes this en- raging note:

Our preachers are all doing well. e circuits are paying more money to e preachers than they have done be- re for years, and our prospect is od for a general revival all over the trict.

Last week seems to have been the ek for the gathering of religious dies. The Southern Presbyterians ere at Macon, Ga.; the Northern esbyterians at Washington, D. C.; e United Presbyterians at Monmouth, .; the Baptists at Denver, Col.; the ankards at Muncie, Ind., and the therans at Canton, Ohio.

We acknowledge with thanks the re- ipt of an invitation to be present at e coming commencement of Whit- rth College. Dr. C. F. Evans and v. J. W. Chambers will do the eaching for the occasion, and Mr. E. . Carmack, editor of the Memphis *mmercial*, makes the annual address. irty young ladies will be graduated!

A writer in an exchange suggests to eachers that "it is not well to try wear a mustache that can not be en across the church," and also that n public speaker has a right to cover s lips with hair so that their ovements can not be seen by those o listen, for there are many in every dience who use the eyes to help the rs."

"Is the Methodist Church Discriminated against by the Revised Laws of Mississippi?"

I suppose "Layman or Sexius" is a lawyer; I am not! Yet his article in the ADVOCATE, of May 25, under the above caption, has caused me to look into the matter complained of, with such aids as I could secure, with the following results: The language of the new code found in section 859, and to which objection is made, is also found in the code of 1880, section 1071; and in the code of 1871, section 2437; and in the code of 1857, art. 52, page 301; and the section in question had its origin, substantially and practically, in the act of Feb. 2, 1838. The new code does not, therefore, discriminate against the Methodist Church any more than has been done since 1838.

It follows, therefore, that the "discrimination" complained of has been on the statute books of Mississippi, substantially, for fifty-five years, and literally so for thirty-six years, and received legislative sanction, at least, five times. It seems to me these facts should have guarded "Layman or Sextus" against undue excitement, and certainly against the use of the following very strong language: "The framer of this statute had a clear idea of the nature and constitution of the leading denominations in this State. He knew well what would include one and exclude another, and by a carefully worded gratification he excludes the Methodist Church from the benefit of the act." I have known, at least, one of three gentlemen who were charged with the responsibility of codifying the laws of 1892, long and well, and I have never seen nor heard of any act of his that would justify the conclusion of "Layman or Sextus."

I submitted the clause complained of to one of the most competent lawyers in the State of Mississippi, and asked him to construe it, with the following result: "I suppose, and still suppose, notwithstanding 'Layman or Sexius,' that the words, 'but the society so organized at each particular locality shall be a distinct and independent society,' were primarily intended to prevent the debts of a particular society or local church from being obligatory and binding on the church at large. If the Methodist Church, the entire body, be a corporation, and the local churches but parts or agencies thereof, and the statute should be written as 'Layman or Sextus' desires, and such agencies be authorized to contract debts, be sued, etc., as is clearly the intent of the law, then without the language excepted to, the entire denomination would be responsible for whatever debts any local church might contract; the consequences of such a condition can scarcely be foreseen."

This seems to me to be a practical, common-sense interpretation of the words themselves, as well as the relation they bear to the entire section. If so, the laws of Mississippi do not discriminate against the Methodist Church; and if it be not so, what have our Methodist lawyers been doing all this long while that they have not discovered and corrected the evil? As stated above, I am not a lawyer, and do not feel myself competent of pursuing the investigation further. I hope, however, that some one who can do so will set the matter clearly before the church over his own signature.

J. M. WEEMS.

Brookhaven, Miss.

Program for Sunday-School Conference for Aberdeen District, North Mississippi Conference.

1. "The Work of the Sunday-school as It Should Be Done"—M. E. Tumlin, H. C. Parrott, S. T. Harkey.

2. "Do Sunday-school Scholars Fail to Attend Church to an Extent to Make It an Evil? If So, How Can It Be Remedied?"—N. G. Augustus, W. W. Mitchell, B. T. Clark.

3. "The Possibilities of Sunday-school Tuition"—H. A. Tucker, Bro. Leftwich, M. C. Shell.

4. "How Can We Reach the Hearts of the Children?"—F. A. Whitson, B. B. Sullivan, J. C. Burdine.

5. "The Necessity of the Guidance of the Holy Spirit"—J. A. Bowen, J. M. Barnes, Lucien Boggan.

6. "The Place and Character of Music in the Sunday-school"—E. H. Moon, J. T. Cunningham.

7. "The Work and Obligation of a Teacher"—J. M. Davenport, T. J. Buchanan, R. L. Trice.

The Sunday-school Conference for Aberdeen district, North Mississippi Conference, will be held at Tupelo, July 6, 1893. Rev. N. G. Augustus will preach the sermon at 11 A. M.

The District Conference will convene the following day, July 7. Rev. J. A. Bowen will preach the Conference sermon at 11 A. M.

J. B. STONE, P. E.

"Your money back if you want it" shows you won't want it; it pays.

The "lambskin-with-wool-on swob" is the handiest tool to oil shoes and harness with; it pays.

Vaounm leather oil is the best of care-takers; it pays.

And they all go together—it pays all concerned.

Millsaps College—Commencement Exercises.

All the preachers of the Mississippi and North Mississippi Conferences are cordially invited to attend the closing exercises of the first session, June 11-13. If the preachers who think of coming will write to Rev. T. S. West or to Rev. A. F. Watkins, provision will be made for their entertainment during their stay in Jackson.

PROGRAM OF CLOSING EXERCISES OF SESSION OF 1892-'93.

SUNDAY, JUNE 11.

11 o'clock A. M.—Sermon by the Rev. S. A. Steel, D. D., of the Tennessee Conference. 8 o'clock P. M.—Sermon by the Rev. J. D. Cameron, D. D., of the North Mississippi Conference.

MONDAY, JUNE 12.

9 o'clock A. M.—Annual Meeting of the Board of Trustees. 11 o'clock A. M.—Freshman and Sophomore Declamation. 8 o'clock P. M.—Debate between representatives of the Galloway and Lamar Literary Societies. Subject: Resolved, That the State should furnish, in addition to the public schools, opportunities for higher education. Affirmative: J. D. Meadows, F. M. Austin. Negative: J. A. Moore, H. S. Stevens.

TUESDAY, JUNE 13.

10 o'clock A. M.—Dedicatory Service: Addresses by Bishop Charles B. Galloway and the Rev. E. E. Hoss, D. D., of the Houston Conference, and Dedicatory Poem by Prof. W. R. Sims, Ph. D., of the University of Mississippi.

W. B. MURRAH, President.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Fannin circuit, H. R. Caldwell, P. C. $7

BROOKHAVEN DISTRICT.

Hazlehurst station, I. W. Cooper, P. C. $5

In the report in ADVOCATE, of May 18, there should have appeared the item of $2 50 contributed by East Baton Rouge circuit, W. L. Linfield, P. C. The amount did not appear.

Many brethren are still in default, and one or two appear to think that getting mad with the Conference solicitor will be sufficient excuse for disobeying the orders of the Annual Conference. Read your vows over again, dear brethren; then keep and perform.

BRANDON DISTRICT.

Trenton circuit, R. A. Sibley, P. C. $2 15

Bro. Sibley writes: "This is the very best that I can do." God bless him for what he has done; and inspire the 427 members on Trenton circuit to greater zeal and liberality for the cause of missions. Nevertheless, they, in their poverty, have done better than several prominent stations in the Mississippi Conference.

One brother denies the right of the Conference to require him to lead his people in the observance of a week of prayer and self-denial! Others seem to think that way without putting their thoughts in writing!

VICKSBURG DISTRICT.

Rolling Fork, W. H. Lewis, P. C. $3 50

SEASHORE DISTRICT.

Big Point Sunday-school, by H. E. Partridge, P. E. $1 50

MERIDIAN DISTRICT.

Chunkey circuit, L. P. Meador, P. C. ..... 90c.

Can not every Sunday-school in our Conference, whether in town or country, do as well as Big Point or Locust Grove?

MERIDIAN DISTRICT.

Leakesville circuit, W. J. Dawson, P. C. $3

Bro. R. A. Sibley asks that the $2.15 be credited to Raleigh circuit instead of Trenton. "Honor to whom honor is due." Now, let Trenton circuit do better than Raleigh, and Shiloh and Homewood and Walnut Grove and Lake do better still.

Dr. W. R. Lambuth writes: "Old Mississippi must not let up on the missionary debt."

We still lack $1,567 95 of meeting our apportionment. Let the defaulting brethren move up and meet the obligations to the Conference as true sons in the gospel. No remittance from the Jackson district in two months; three from Woodville, three from Seashore, three from Vicksburg, two from Brookhaven, seven from Meridian.

Brethren, don't delay longer. Be hot or cold. Don't be lukewarm.

T. L. MELLEN, Miss. Conf. Solicitor.

Notice.

The Holly Springs District Conference will convene at Hickory Flat, July 7, at 9 A. M., and adjourn on the tenth at 12 M. Opening sermon by J. C. Lowe, Thursday evening, at eight. The Sunday-school Conference will be held Saturday morning, from 8 to 12.

J. W. HONNOLL.

Philip Wertein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

What Science Has Done for Deafness.

TRANSMITTING SOUND TO THE EAR BY THE USE OF A SIMPLE DEVICE.

There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been widely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three-quarters of all the deafness which has been relieved in the United States during the past two years has been by the aid of this instrument; and he considers it an easy triumph over this most distressing affliction.

While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, discloses how the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this Mr. Wales said he was confident that he could invent a device which could be worn with comfort by the patient, and which would focus the smaller waves of sound on the drumhead, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking. After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one, as it is worn in the ear out of sight for months at a time.

Scott's Emulsion.

To NEW ORLEANS CHRISTIAN ADVOCATE:

DEAR SIRS: It is our pleasure to inform you of a change in our address, owing to removal from No. 132 South Fifth avenue, to the new Scott & Bowne Building. Hereafter will you kindly send papers and address all communications to us to the Scott & Bowne Building, New York City. Our new building is located on New Chambers, Pearl and Rose streets. It is twelve stories high, and is considered the best building of its kind in this city.

It may interest you to know that this new and splendidly equipped building is the direct result of the public appreciation of Scott's Emulsion. You are, no doubt, well aware that we believe in advertising, and we are pleased to take this occasion of expressing our thanks to the newspapers and other periodicals of the country for their many courtesies, as well as to say a word about the importance of advertising any article of merit. While we naturally think that our great success would not have been possible unless Scott's Emulsion possessed superior merit, we do not under-estimate the value of advertising, and we would suggest to every business man that in advertising he finds the best and quickest way to public favor.

You are at liberty to quote this expression of our faith in advertising, if you like, provided, of course, you also set forth the fact that the merit of an advertised article must in the end determine its success. The new home of Scott's Emulsion surely testifies to the value of advertising a praiseworthy preparation.

Yours very truly,

SCOTT & BOWNE.

New York City, May 15, 1893.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is, superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,

Pastor Mulberry St. Methodist Church

Manufactured by F. A. Dicks, Natchez, Miss

A Final Call.

From June 4 until after the closing exercises of the college I will be in Jackson. We look for every man who has promised to pay on or before June 1 to *keep* his promise. We still need $2,000 after all our promises are met. Now, let every man who can possibly spare a dollar send it on. Let there be no more delay. Two thousand dollars, and the endowment is raised.

EXCURSION RATES

have been granted us by the I. C. roads and the Q. and C. roads. Buy your ticket, paying full fare coming, and getting from the agent a Southern Passengor Association form certificate. This will be signed at the college, and entitle you to return at one cent a mile.

Be sure and come. We have a great feast prepared for you. Send on your names to Rev. A. F. Watkins or Dr. T. S. West. They will provide homes for you. We want every preacher in our two Conferences to come, and extend equally as hearty a call to those beyond. JOHN W. CHAMBERS, Agt.

A Tonic for Nervous Prostration.

Horsford's Acid Phosphate.

Dr. A. E CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

The wonders of electricity are just beginning to unfold. In France very successful experiments in agriculture have been made. From the *Manufacturer's Record* we copy:

In last week's issue experiments in applying electricity to agriculture and horticulture by means of batteries and electric lamps were detailed at length. A French priest known as Bro. Paulin has also been conducting experiments near Montbrison, France, in the following manner: He planted a resinous wood pole twenty-eight feet high in a field of potato plants. The pole supported a galvanized iron rod on porcelain insulators. The top of the rod terminated in five upturned copper points, and the bottom was connected with a system of wires buried in the earth covering an area of sixty-five feet five inches radius. The result of the experiment showed that the area influenced by the wire produced 198 pounds of potatoes, while an equal area produced 124 pounds of potatoes cultivated naturally. The theory of the pole was that the wire points collected electricity from the air during storms, etc., and by means of the connecting wires distributed it in the ground.

We are glad to see our contributors interested in spelling reform and are perfectly willing that, on ordinary occasions, they shall adopt whatever phonetic forms they please. But in writing for publication they would save us much weariness if they would follow custom. Our pages would present a queer medley if we followed the varied "reforms" which our friends have adopted.—*Advance*.

FOR SALE.

A new Magic Lantern, about sixty views. Bible views and pictures of the Holy Land. Canvas and everything in perfect order. Will sell cheap. Address

MRS L. W. WOOD,
207 S. Wall St., Natchez, Miss.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1892.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

NEW ENGLAND CONSERVATORY OF MUSIC.

Founded by Dr. Eben Tourjee. CARL FAELTEN, Director.

The Leading Conservatory of America.

In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages*. The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.*

FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

Wanted--A Farm.

It must be near some healthy prohibition city or town, where there are good Methodist Churches, good schools, good society, etc., not more than 100 or 150 miles from New Orleans. Price must be low and terms liberal. House accommodations about eight rooms, beside usual out-buildings. About twenty acres of improved land under fence will be required.

Address FARMER, 112 Camp St., New Orleans, La., giving full particulars as to location, character of land, improvements, etc.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

WANTED.

An A. M. graduate, having twenty years' successful experience in managing large institutions of learning, wants to lease desirable school or college property. Parties interested please address

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Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO

STERN'S Fert. and Chem. Manufacturing Com'y

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Write for Agricultural Hand-Book.

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See Name "EVER READY" on Back of Each Stay.

Acknowledged the **BEST DRESS STAY** On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS,

SPECIAL DEPOTS. MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

CENTENARY COLLEGE, *JACKSON, LA.*

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT, PRESIDENT.

At a Dinner — when you have eaten heartily, you should take Dr. Pierce's Pleasant Pellets. Your liver needs the gentle stimulating, as well as invigorating, effect of these tiny, sugar-coated Pellets.

If you feel drowsy, dull, languid, inexpressibly tired or debilitated; if you've no appetite and frequent headaches or dizziness, a furred or coated tongue—it proves that you're *bilious*. In that case you should carry in your vest-pocket a small sealed vial of these Pellets. They are anti-bilious granules, which act in a prompt and natural way, without griping. So beneficial and lasting is their effect that the makers can afford to *guarantee* that they will give you satisfaction, or they'll return your money.

There's no case of Catarrh so hopeless that Dr. Sage's Catarrh Remedy cannot cure. The makers will pay $500 reward for any incurable case.

HENRY P. DART,

Attorney-at-Law,

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NEW EXCELSIOR EDITION

OF

Gospel Hymns Nos. 5 & 6

COMBINED,

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Words and Music Edition, B'ds, - $45 per 100
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Words only at 5, 10, and 20 cents per copy may also be had at leading Book and Music Stores.

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(Each box has one quire of Paper, with Envelopes to match.)

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Ream Richmond Mills (White-wove, ruled), 25c; by mail, 45c.

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To reduce your weight SURELY use Willard's Obesity Pills and lose 15 pounds a month. No injury to the health. No interference with business or pleasure. NO STARVING. They build up and improve the general health, beautify the complexion and leave NO WRINKLES. *Lucy Anderson, 84 Auburn St., Cambridge Mass. writes: Three bottles of your Obesity Pills reduced my weight from 225 pounds to 190 and I never felt better in all my life. I am much pleased with the result, and shall do all I can to help you.* Our patrons include Physicians, Bankers, Lawyers, and leaders of Society. Our goods are not sold in drug stores; all orders are supplied direct from our office. Price per package $2.00 or three packages for $5.00 by mail prepaid. Particulars (sealed) free. ALL CORRESPONDENCE CONFIDENTIAL.

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Sunny Side Songs.

THE NEW SUNDAY-SCHOOL BOOK.

By Dr. W. H. Doane,

The latest and best work by this popular author,

WILL BE ISSUED MAY 10.

Price, $30 per 100.

Add 5 cts. per copy if ordered by mail.

Specimen Pages sent free on request.

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76 East 9th St., New York.
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CARPETS!

Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

All dust thoroughly taken out by steam.

Feathers purged of all impurities.

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Persons desiring to employ competent teachers, or young women qualified to do good work as dress makers, telegraphers, type writers and book keepers, are invited to correspond with this Bureau. No charge for services.

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HOME CIRCLE.

"THE UNDISCOVERED COUNTRY."

BY EDMUND CLARENCE STEDMAN.

Could we but know
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low—
Ah! if beyond the spirit's inmost cavil
Aught of that country could we surely know,
Who would not go?

Might we but hear
The hovering angels' high imagined chorus,
Or catch betimes, with wakeful eyes and clear,
One radiant vista of the realm before us—
With one rapt moment given to see and hear—
Ah! who would fear?

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that here were loveliit only—
This weary mortal toil, were we quite sure,
Who would endure?

Home-Keeping, a Source of Power.

BY J. MACDONALD OXLEY.

It is safe to assert that at no previous period in the history of our civilization have there been more influences at work antagonistic to the fullest extension of home life, while at the same time it may, with equal confidence, be claimed that never before was there greater need of this very factor in individual and national development being most sedulously cultivated.

The reasons for this state of things are not far to seek. As regards the influences antagonistic to home life, they are patent to us all. The welkin rings with voices calling us from our firesides. The ever-increasing pressure upon the heads of the family, in order that they may maintain or improve their positions in the commercial and social arenas, demanding more and more of the father's time for office, shop, or factory, and of the mother's for making and receiving calls, giving and attending receptions, and otherwise taking her part in a multitude of social functions; the bewildering legion of attractions and distractions for the sons and daughters—theater, opera, lecture, entertainments of every sort, good, bad, and indifferent—how they do multiply and abound on every side, as if recreation and enjoyment were to be found only by going from home to seek it!

But it is not only from the avenues of money-getting and pleasure-seeking that these voices call to us with ever-increasing insistence. Their invitation appeals to the higher and more altruistic side of our nature with equal, if not greater, force. The growth of organizations and societies having a directly religious or intellectual end in view is one of the most noteworthy phenomena of the latter half of this century. The marvelous Christian Endeavor Society, and its stalwart sisters, the Epworth League, and the Young People's Union, the King's Daughters, the St. Andrew's Brotherhood, the Women's and Young Women's Christian Temperance Union, the Look-up Clubs, Look-out Clubs, Lend-a-hand Clubs, and so forth, and so forth, all aiming at the religious and moral improvement of our neighbors and ourselves; and, besides them, the Shakespeare, Browning, and Tennyson Societies, the Reading Circles, the Conversation Clubs, and so forth, and so forth, designed to develop intellectuality; these gatherings together of men and women, of youths and maidens, admirable, excellent, deserving of encouragement and support as they doubtless are, as they flourish about us have a tendency not only to draw us too much away from our homes, but to create the impression that the best things in life are to be had outside our own family circle, and we must, therefore, go forth to possess them.

Now, in so far as we permit ourselves to be too much drawn away from the hearthstone on one hand, and on the other to come to think that, in order to have a good time, we must turn our backs upon our own doors, we are allowing a positive good to become, in a greater or less degree, according to the extent of our error, a hardly less positive evil; for assuredly no one would venture to argue that any other institution, however high its aim or pure its methods, can effectually take the place of the home for the cultivation of those graces of character and qualities of mind which we have been accustomed to associate with the most durably attractive types of personality.

There is an appositeness here in the well-known lines of Longfellow, himself an almost ideal illustration of the domestic virtues:

"Stay, stay at home, my heart, and rest,
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care:
To stay at home is best."

And there is such a depth of truth in the second line of the verse, that, without undue presumption, we may take upon ourselves to set it off against the axiom of Shakespeare, that "home-keeping youth have ever homely wit," which would seem to consciously or unconsciously constitute a rule of conduct for so many of the young people of our day.

Let me not be understood as seeking in any way whatever to deprecate a due appreciation of the opportunities for mental, moral, and spiritual improvement which throng us on every side, for that is not the purpose of this writing at all. But I do wish to be understood as pleading for no falling off in the estimation of our home privileges, or weakening of conscientious regard for the home duties.

The home must ever be the well-spring of all that works towards the bettering of individual and national life; and this being the case, it is of paramount importance that no effort should be spared to give it the brightest and happiest atmosphere that is possible in this imperfect world of ours.

One point that can not be too strongly emphasized is the imperative necessity for no less courtesy and forbearance being shown one another by the members of the home than is demanded of them in their associate relations. No society, however noble its purpose or ardent the enthusiasm of its adherents, could exist for a week were the same blunt indifference to another's feelings or interest shown at its meetings that is all too common in many homes.

Now, in order for a right measure of home-born happiness to be enjoyed, it is vitally requisite that no less consideration should be felt for "our own" than for the "strange" and the "sometime guest;" and it is just here, perhaps, that so many go astray. Their brightest smiles, their most winning ways, their best stories, their deftest courtesies, are all reserved for outsiders, while those who live with them under the same roof-tree behold them in a state of chronic *dishabille*, so to speak, the "company manners" with which they clothe themselves in the presence of their friends and acquaintances being flung aside with a sensation of relief in the bosom of the family.

Not only must constant courtesy and mutual forbearance characterize the home intercourse, but it is no less important, particularly from the point of view of the young people, that there should be no undue restraint about the household life. The parents who want their boys and girls to believe that "home-keeping hearts are happiest" must allow them the full run of the house. There must be no "best parlor," as chill, dark, and dreary as a tomb, never used save for "company;" and there must be reasonable liberty allowed in the matter of inviting companions to share a meal or to spend the evening.

Nor must the parents feel that they have accomplished their whole duty when they have done this. They must, so far as other duties permit, give their children the benefit of their company. A striking illustration of the right and the wrong way of living has recently come under my notice. A house near by changed tenants last Spring. Curiously enough, the family that left and the family that came were almost similar in size and composition; and I could not help being impressed with the different use they made of their home. The first family lived in the back; the spacious front drawing-room was rarely lit up; the father went to his office immediately after the evening meal, and the mother seemed constantly cumbered with much serving, while the young people either hung about a stuffy dining-room or went to their own rooms, when they did not go out to spend the evening in some more attractive place. The second family use the drawing-room as if they were not a bit afraid of it. It is brilliantly illuminated as soon as night falls, and there the father, mother, and young folks gether to study and read, and chat in thorough comfort.

The fact of the matter is, that nothing is too good for home. Home-born happiness is worth having at any price that is likely ever to be asked for it. Money won't buy it, but love will; and love is the cheapest as well as the greatest thing in the world. Only let our homes be happy ones, and many of the problems now vexing society will solve themselves. In happy homes lies the secret of national goodness—and greatness, too.—*Sunday-School Times.*

Montreal, Canada.

Letters of Condolence.

To write a letter of congratulation on a happy event in the history of a friend is a comparatively easy task. Words of cheer and felicitation fall trippingly from the pen as from the tongue. The letter of condolence requires more care, more delicacy, a greater comprehension, a fuller recognition of the friend's character and environment. Many people hesitate to write their thought of sympathy to one who is suffering under the first surprise and bewildering shock of a deep bereavement. The impulse is strong to put forth a hand in the dark and give the warm clasp which means, "I am sorry," "I grieve in your grief," "I would help you if I could;" but quick upon its heels tread the suggestions of caution. "I do not know her well enough to intrude," whispers an instinctive refinement of pity. "My rude thrusting in of myself would only tear open the wound afresh." "Should I attempt to speak words of consolation they would sound like platitudes, appear conventional or perfunctory." The arguments are often so reasonable in their appeal to common sense that the original tender impulse is resolutely crushed back; one prays for one's friend, but does not directly address her.

In most cases the silence is a mistake. Occasionally it is better than speech, we grant, particularly when those of whom we think are mere acquaintances, not even in the outer circle as yet of friendship, or when the sufferers are specially shy of manner and reticent of nature.

Usually, however, the letter of condolence, if short, earnest and sincere, is an olive branch of promise borne as by a very messenger dove of peace over the wild, whirling waste of snow. The simpler it is, the surer its errand of mercy. The sooner it is sent, the more speedily its tender balm is laid on the aching heart. On the whole, it is always very nearly safe to trust to the early friendly impulse, and to disregard the later detaining hand of caution.—*Harper's Bazar.*

Giving Pleasure.

A little thought will show how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employees, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of the day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself. —*Selected.*

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose livery is rags, and whose diet and wages are famine and disease.—*Isaac Barrow.*

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard

OUR YOUNG PEOPLE.

LITTLE GIRLS.

BY ELLA WHEELER WILCOX.

Where have they gone to—the little girls,
With natural manners and natural curls?
Who love their dollies and like their toys,
And talk of something besides the boys?

Little old women in plenty I find,
Mature in manners and old of mind;
Little old flirts who talk of their "beaux"
And with each other in stylish clothes.

Little old belles, who, at nine and ten,
Are sick of pleasure and tired of men,
Weary of travel, of balls, of fun—
And find no new thing under the sun.

Once in the beautiful long ago,
Some dear little children I used to know;
Girls who were merry as lambs at play,
And laughed and rollicked the livelong day.

They thought not at all of the "style" of their clothes,
They never imagined that boys were "beaux"—
"Other girls' brothers" and "mates" were they;
Splendid fellows to help them play.

Where have they gone to? If you see
One of them anywhere send her to me.
I would give a medal of purest gold
To one of those dear little girls of old,
With an innocent heart and an open smile,
Who knows not the meaning of "flirt" or "style."

MR. EDITOR: I thought I would write a few lines to the dear old ADVOCATE to-day, as I have never written a letter to the cousins before. I like to read the dear old ADVOCATE, as it is always full of good reading. I go to Sunday-school every Sunday. Miss Sarah Sherrod is my teacher. I like her very much. I was pleased very much indeed with the Book of Job. I think it was real interesting. I wonder how many of the little cousins have read through the Book of Job? Bro. K. M. Harrison is our pastor this year, and is a splendid preacher. We have preaching once a month. I will answer some of the cousins' questions. Annie Thomas asked who was the meekest man spoken of in the Bible. It was Moses. Belle Cook asked, Why was Daniel cast in the lions' den? It was because he prayed three times a day. I will close by asking the cousins a question: Where is "looking-glass" found in the Bible? I remain,

Your unknown friend,
MINERVA E. FARLEY.

Columbus, Miss.

MR. EDITOR: I am a little girl nine years old. I live with my grandpa and grandma. I will tell you about my pets. I have a cat named George, and a hen and twelve little chickens, and a sweet little canary bird named Dan. I have five cows. We have so many pretty flowers. I do not go to school, but study at home. I study second reader, geography, spelling and arithmetic. My aunt takes the ADVOCATE.

Your little friend, KATIE LEE WASHAM.

Afton, La.

The Salmon's Annual Migration.

Every year, as the Summer season approaches the salmon of the Atlantic Ocean leave their feeding-ground in the northern seas and enter the clear, cool rivers of the extreme eastern United States and the Canadian provinces. Impelled by a singular instinct, this noble fish, day after day, week after week, works its way toward the heads of the streams, up the swiftest rapids and through the quiet pools, leaping every obstruction. During the whole Summer this great army pushes onward, dividing at the forks of a river and breaking up into still smaller bands where tributaries enter. Of the great multitude that left the ocean, every fish has reached the very spot, the very pool where it was born and lived the first eight months of its life—*except* the many that never passed the cruel nets, and those that jumped at the beautiful flies which are tied to long silken lines, or else, dazzled by the gleam of torches, were pulled into canoes by men with spears.

At length the object of their weary march is attained, and so the army disbands. The long journey has been conducted in a leisurely way, only a few miles each day, but with wonderful persistence. Enemies in the water, fishermen with rods and reels, and poachers with spears thin their ranks; but those that reach their home at the heads of the rivers are protected by a wise law, which prohibits their capture from the time when they begin to lay their eggs until the anchor ice, choking the streams, drives back to sea the fish, now lean and hungry with long fasting; for the salmon is a dainty feeder in its Summer home, touching the most tempting and alluring flies only occasionally. Yet a tiny young salmon, called a "parr," having attained the first six or eight inches of its length in fresh water, returns the following year a year-old salmon, or "grilse," of four pounds weight.—Tappan Adney, in May *St. Nicholas.*

A Mother Humming-Bird.

It is very hard to make acquaintance with humming-birds, they are so very shy and fleet of wing. A gentleman who had a rare opportunity to watch a mother bird and her tiny nest that was built near his room, tells this interesting incident: "One day when there was a heavy shower coming up, just as the first drops fell, the mother came flattering home, seized a large leaf which grew on the tree near her nest, drew it over the nest in a way to completely cover it, then went back to whatever work she had been about when the coming storm disturbed her. The watchers at the window wondered why the leaf did not blow away. They found it hooked to a tiny stick just inside the nest. The storm was over, the mother came home, unhooked the green curtain she had so perfectly put up, and found her babies all dry.

A LITTLE BOY'S REASON.—A little boy was being urged by his mama to go to Sunday-school, but he stoutly contended that he did not wish to go. "Why not, Harry?" said his mama. "Because I don't want to go to Sunday-school and learn to be a good little boy, for you said all good little boys go to heaven, and I don't want to go to heaven; I want to raise chickens this Summer."

Dr. Cuyler tells the story of a little boy, the son of good Presbyterian parents, who was asked the question in the catechism, "What is man's chief end?" and he answered it, "Man's chief end is to glorify God and annoy him forever." There are too many men, says Dr. Cuyler, who act as if that were their chief end.—*Exchange.*

"What is the meaning of the word 'tantalizing?'" asked the teacher. "Please, marm," said Johnny, "it means a circus procession passing the school-house, and the scholars not allowed to look out."

Why Not?

One evening, as the children were sitting around the table, occupying themselves in various ways, Charlie looked up suddenly from the book he was reading, and asked:

"Fan, do you know how Alexander the Great got his name?"

"Why, his parents named him Alexander, I suppose, and people called him great because he conquered so many countries," answered Fanny.

"Wrong," said Charlie.

"Then I give it up," said his sister.

"Yes, I guess you'll have to," returned Charlie; "you'd never guess. So listen to this," and he read from his book:

"'Alexander the Great was very fond of eggs roasted in hot ashes. As soon as his cooks heard he was coming home to dinner or supper, they called aloud to their under-officers, "All eggs under the grate!" which, repeated every day at noon and evening, made strangers think it was the prince's real name, and therefore they gave him no other; and posterity has been ever since under the same delusion.'"

"Nonsense!" said Fanny.

"Well, nonsense or sense," said Charlie, "here it is in the book, and here is something more: 'Julius Cæsar's name, to be properly spelled, should be *Seizer*, because he *seized* not only on most of the known world, but even on the liberties of his country.'"

"Well, I must say," remarked Tom, "you are making the study of ancient history uncommonly interesting. What author have you there?"

"Don't know," answered Charlie, "it is an old book I found in the library. *The Odd Volume. A Collection of Odds and Ends*, the title-page reads."

"By an odd fellow, perhaps," suggested Tom.

"Yes, that is what it says," said Charlie.

How many of the children who read this can tell why the things Charlie read were only meant in fun?—*N. Y. Advocate.*

Bruce's Boarders.

Mrs. Foster was busy dusting her dining-room. She had a white cap over her hair, and wore a long blue apron. Knock, knock, knock, went somebody's fingers on the door, and before she could whisk off her cap or say, "Come in!" the door opened slowly and cautiously.

"Who can be coming to see me so early?" thought Mrs. Foster. "O!" as a fair curly head presented itself, "it's Bruce Pettigrew! Well, Bruce, what can I do for you to-day?"

"Mrs. Foster," said the child, bringing in a small tin plate, "won't you please, ma'am, save me your crumbs and apple cores for my boarders?"

"Your boarders?" cried Mrs. Foster.

"Yes, ma'am—the birds, you know. So many of 'em come now, since the snow, that I don't have enough to give them, so I thought I'd bring over my plate and get you to help me. I'd come back for it after dinner," and the little boy was gone without waiting for any promise.

So day after day the little boy and the little tin plate traveled backward and forward, and the birds flocked more and more to the snow-covered ledge of that third-story window. But Bruce's plan did more than feed the birds—more than he knew of, as is the case with most plans for good.

"That baby has the right idea of helping," thought busy Mrs Foster; "he gives all he can himself, and then he takes the trouble to get other people to help. Now, there's Mrs Irwin, she has enough cast-offs to set the poor O'Connors up in comfort. I'll just step over and ask for them."

"An old dress?" said Mrs. Irwin, in a friendly tone; "why, to be sure, if you think that red dress that Mary has just laid aside would do any good;" and before the visit was over Mrs. Foster had more than she could carry home—enough to make the whole O'Connor family happy.

It gave the Irwins a new interest in the O'Connors, too, and in all those poor people in that alley.—*Sunbeam.*

"He's a Little Fellow."

Walking down the street the other day, says a correspondent in the Detou *Journal*, I saw a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a dirty ragged old handkerchief, and as I sat down alongside he cautioned:

"Look out, now; don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there on one of the iron bars, huddled up and half frozen, was a little brown sparrow, just able to fly.

"Where did you get him?"

"In the street over there. Got so cold he was tuckered."

"What will you do with him?"

"Get him good and warm and let him go. He is such a little feller, and so he orter have a fair show."

"And he shall!" said I.

I added my efforts to Jack's, and after a few minutes the bird began moving about in a lively manner and giving vent to his satisfaction in a series of chirps. Jack lifted him, gave him a toss in the air, and away he sailed for his nest.

"He's all right now, Jack."

"Yes, 'cause he's had a boost. Boys kin git along most anyhow," said Jack, as he shivered in the cold blast sweeping up from the river, "but birds are such little fellows that we've got to sort u' h'ist and tote 'm round now and then. He's all right now, and we're all right, and good-by to you."

"Good-by, Jackie," I said, involuntarily raising my hat as the tattered chappie flew round the corner.—*Selected.*

Explanation Needed.

A few Sundays ago, just as my mission-class had sung the first verse of "Bringing in the Sheaves," I was astonished and greatly amused to hear one of the little boys pipe out, "Bringin' in the cheese? Bringin' in the cheese? I know what cheese are, but don't see none brung in." Another Sunday, while we were singing "Precious Jewels," one dear little fellow cried out excitedly, "There's precious jewel; look, teacher, there's precious jewel," his chubby hand motioning toward little Jule M., the youngest and best-behaved member of our school. Since my late experience I have deemed it wise to carefully explain the meaning of the hymns to these eager, wondering, childish, little minds.—Mary G. Woodhull, in *Presbyterian.*

"Johnny," said Johnny's little brother, "a fly is a fly because he flies, isn't he?" "Yes. That's it." "And a flea is a flea because he flees, isn't it?" "Shouldn't wonder." "Then why are bees bees?" "Because they be," laughed Johnny.—*Harper's Young People.*

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.—*J. Mason.*

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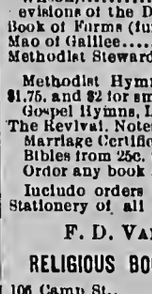

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MARRIAGES.

LEY—SANDIGE.—At the residence of Harris, Bentonia, Miss., May 10, 1893, J. W. Ellison, Mr. W. M. Mobley and ry Elizabeth Sandige.

TER ERWIN.—At the residence of the father, March 24, 1893, by Rev. J. W. Mr. J. N. Hooter and Miss Eugenia F

DI—AMIKER.—At Bethel Church, Live cuit, East Baton Rouge parish, May 14, Rev. Wiley Brown, Mr. William Aucndi s Abby Amiker.

RT—MERCIER. At the residence of ide's father, near Beauregard, Miss., 22, 1893, by Rev. C D. Cecil, Mr. McC. nd Miss Gussie Mercier.

—METZLER.—At the residence of the mother, near Martinsville, Miss., March , by Rev. C. D. Cecil, Mr. J. M. May and nnie Metzler.

TON—BUIE.—In the Methodist Church, sven, Miss., May 3, by Rev. W. B. Murs Annie Buie, of Brookhaven, and Mr. xton, of Vicksburg, Miss.

LLIAM—HAYES.—At the residence of ide's parents, near Morrows, La., April by Rev. G. E Greene, Mr. J. D. Calliham Fannie G. Hayes.

LEDGE—CASON.—Near Rosa, La., April , by Rev. G. E. Greene, Mr. J. H. Rut- to Miss Clemootine Cason.

ELS—DODGE.—At Lamorie, La., May , by Rev. G. E. Greene, Mr. Henry Winn to Miss Ella Dodge.

KE—STEWART.—At "Island Home," Coupee parish, La., May 18, 1893, by Rev. reene, Mr. S. A. Blake to Miss Urina .

DHAM—BARNES.—At the residence of ide's father, May 17, by Rev. K. S. , Mr. J. H. Windham to Miss Alice both of Homewood, Miss.

—SMITH.—At Mrs. Ueltschoy's, near , Miss., May 16, 1893, by Rev. C. McDon- James Ray, of Neshoba county, to Miss L. Smith, of Scott county, Miss.

CE—HOLLOMAN.—In the M. E. Church, Harrisonburg, La., by Rev. J. M. John- r. George W. Paree and Miss Lessie Hol-

OBITUARIES.

publish obituaries of 800 words free of ; for all over this, one cent per word cent. If you want the notice to appear rder, comply with this rule. Count the and send one cent for each word over

ANIEL—JOSIAH A. MCDANIAL is dead! swerving Christian, the loyal Method- faithful steward, has finished his work tered into rest The deceased was born 4, 1825, in Chester district, S. C., and ept. 8, 1892, in Chickasaw county, Miss. married, Feb. 1, 1855, to Miss Mary L. tt, and again, in 1890, to Miss Katie Wil-

om, If indeed ever before, has Method- this county been called upon to sustain o great as that which we now experience death of our lamented brother. No man er more loyal to his church nor more faith- his pastor, and this sad visitation has sent l of sorrow to the heart of many a weary nt. As a steward, he was an acknowl- leader—peerless and unapproached, o one to contest with him the palm of success. He did his work, and he did it not by starts and jerks in mock imitation truly heroic, but constantly, diligently, usly, he "pushed the battle to the gate." onbtless there was not a day in which nor of "Asbury," and the well-being of did not burden mind and heart. fourth Quarterly Conference always found cDaniel and his faithful colleagues pre- te report, "Asbury fully up." Our r was "swallowed up" in his loved em- nd his work, his success, approached the With him there was a longing, thirsting r the imperiled cause and the honor of oved church. character of a genuine heroism is its per- y, and in this principle our brother exulted. Both his faith and his work him to have been a determined, tena- character—one who could meet a crisis ok difficulties in the face. Interwoven nsistent with these elements of official ter, were the principles of practical god- With him religion was no secondary eration. Entirely unobtrusive, and t even the semblance of ostentation, yet r stood for the defense of the Imperiled and was ever ready to give a reason for pe that was in him. With a mind well- , with a will as unyielding as a rock, and heart adorned with the riches of grace, ted an influence of marvelous scope. e is not only great, but to the eye of well-nigh irreparable. His example is ure—priceless heritage of family and h.

J. T. CUNNINGHAM.

ANE—Sister LENA RIVERS MCCANA (nee was born in Tate county, Miss., July 26, rofessed religion and joined the Meth- Church in 1884; was educated at the a Collegiate Institute; was happily d, Oct. 13, 1891, to Dr. George McCane. was a woman with decided convictions ng will power. What she believed to ht was to her the only rule of safety, nal she undertook she was sure to ac- lish. If success was possible. When the ments of her nature were consecrated , it is not strange that she at once be- an enthusiastic follower of Christ. Her rsation was truly the work of divine Her Christian experience grew out of mble trust in her divine Lord. I never her speak of doubts; they did not come er heart. Her life was full of sunshine. as a means of grace to everyone that er.

last sickness was long and painful. as confined to her bed about three s. It seemed evident from the time t took her bed that she could not re- She seemed to have but little concern death, but was careful in the use of ort time left her that she might finish ssion on earth in the fear of God. She eath bravely. On May 3, 1893, the heels of time stood still, and her spirit home to God. A good life always ends Our sister, so mild, gentle and lovely, is We believe we will see her again in the t by-and-by."

W. W. WILLIAMS, P. C.

E—J. W. TAUB, SR., was born 1837, and Tupelo, Miss., March 24, 1893. True was an estimable man in many ts. He served in the capacity of captain the late war. His men always gave igh praise for his skill as an officer and leeling for them. He lived a consistent er of the Methodist Episcopal Church, for many years and died in full triumph ving faith. His last words were, "'Tis religion that can give solid comfort while we live, 'tis religion that can comfort while we die." It was my privilege to be his pastor the first two years of my ministry, and he and his good wife—God bless them—always looked after the wants of the preacher and his family. His seat at church was always filled. His zeal for Sunday-school work was untiring. He loved the Scriptures.

He leaves a widow, many relatives and a host of friends who mourn his death. But we do not mourn as those who have no hope. God, who doeth all things for the best, has called him to his reward. As we bow, stricken with grief, may we look up through our tears, and humbly say "Thy will be done!"

J. C. MIMMS.

SIMMONS—ROBERT FLOYD SIMMONS, son of Ducket and Mary Simmons, was born in Natchez, Miss., Aug. 28, 1891, and died April 18, 1893. He was sick only four days, and conscious until a few minutes before he died, calling mama and papa as long as he had any voice. We are so lonely and miss his sweet form everywhere. The home does not seem the same any more, but he is safe in the arms of Jesus. We will try to enter the golden gate, and be with our Floyd forever in the sweet by-and-by.

Floyd, darling, how we miss thee,
Miss thee from thy little chair;
Miss thy little voice at table,
Oh! we miss thee everywhere.

From every door that opens,
And every voice we hear,
We are listening for our darling,
And looking for him to appear.

Thy hands are clasped upon thy breast,
We have kissed thy lovely brow,
And in our aching hearts we know
That we have no darling Floyd now.

But thou art safe in the arms of Jesus,
Free from all sorrow and care,
And the angels seem to tell us,
"Thy Baby Floyd is here."

Yes, thou art safe, freed and at rest,
Thou art gone to thy heavenly mansion,
Taken by One who loved thee more than we,
And who doeth all things for the best.

Thou will watch for us, our baby dear,
At the gates of pearl and gold;
And when life's cares and troubles are over,
And we have run our race,
We hope to meet thee there,
And see thy lovely face.

In memory of dear little cousin Floyd.

RUTH RAAD.

WHETSTONE—MRS. E. C. WHETSTONE (nee Rawlins) was born in Wilkinson county, Miss., Oct. 27, 1819, and departed this life after a brief illness, of paralysis, at her home near Woodville, Miss., March 12, 1893, aged seventy-three years four months and fifteen days.

She was married, June 16, 1836, to J. C. Whetstone, whom, with five children, have gone before, and it is to be hoped that they have gone to the better world, where there is no darkness. She leaves five children and a number of grand and great-grandchildren and relatives to mourn her loss. Mourn not, dear ones, but prepare to meet your dear mama and grandmama in heaven, where there shall be everlasting life.

She has been a member of the Methodist Church for some fifty-odd years. She was a faithful wife and a loving mother. We will not call grandmama back, although our hearts have been torn by this sad affliction. Dear grandmama is not dead, "but sleepeth," and on the resurrection morn will be standing at the beautiful gate watching and waiting to welcome her loved ones.

Her granddaughter, MAY.

CHANEY—CHARLES POWELL CHANEY was born Jan. 27, 1817, in Darlington district, S. C. In 1842 he moved to Barbour county, Ala., and in the winter of 1847 to Clarke county, Ala. In 1848 he moved to Kemper county, Miss., where he resided until called home by death, Dec. 11, 1892, at the age of seventy-five years ten months and sixteen days.

Bro. Chaney joined the M. E. Church, South, in his eighteenth year, and lived a consistent member of the same till so afflicted that he could no longer attend his church. For two years he suffered severe affliction, but bore it patiently, and often sang the Wesleyan hymns he had loved when young and happy. On June 30, 1844, he was married to Miss Lydia Jane Spear, who lives to mourn his loss. No children blessed their home; but in 1852 he took into his home five orphan children, to whom he was ever a tender, affectionate father. Two of these remained in his home until his death, and with his wife gave him the tenderest care through his sufferings. God grant that he and all his loved ones may meet where there will be no more parting!

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Chos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. JOHN E. WHITING, Secretary.

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Incorporated as a Mutual Company in 1849.
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Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

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Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

For Catalogue and other information address

W. B. MURRAH, PRESIDENT.

L. GRUNEWALD CO., Ltd.,

LOW PRICES! TIME PAYMENTS!

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OLD PIANOS TAKEN IN EXCHANGE.

PIANOS AND ORGANS!

127 CANAL STREET, NEW ORLEANS.

Write for terms and further particulars.

The late fire makes no change in our ability to supply our large trade.

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New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,
Pumps, Pipe, Presses, Pulleys, Shafting,
Saw, Sugar and Corn Mills,
Cotton Gins, Feeders and Condensers.
Examine Our Stock. *Our Prices Are Very Low.*

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

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OF THE

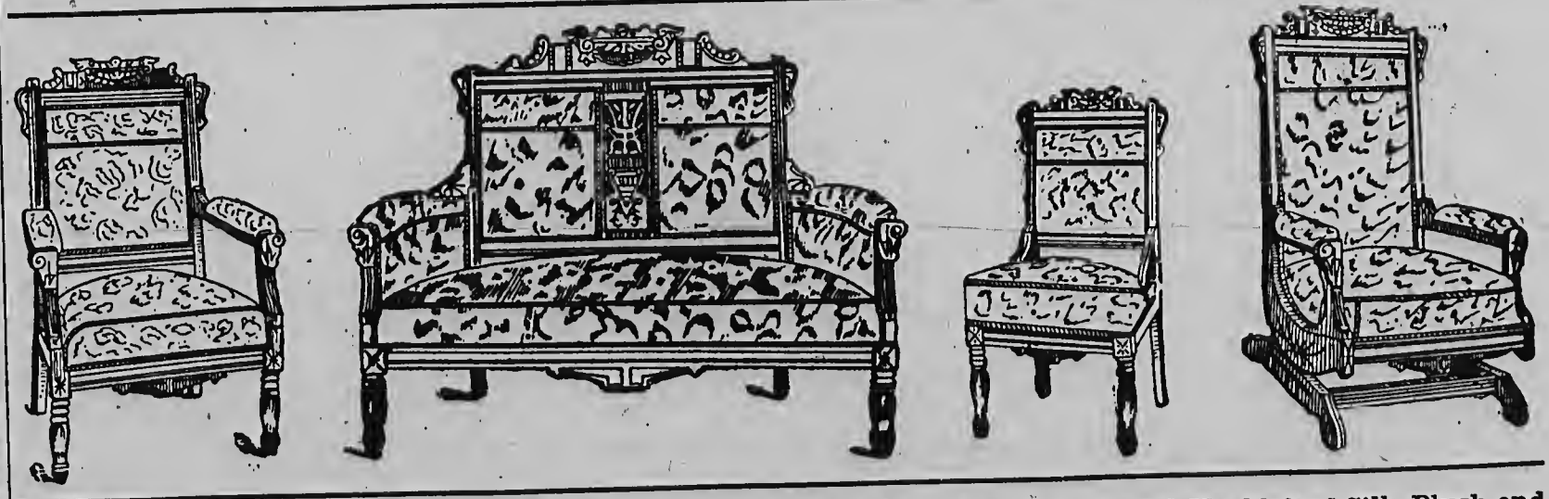
Is in the Eating!

Just So With Seed!

Tens of thousands of solid heads of cabbage, hundreds of bushels of the choicest types of carrots, and thousands of bushels of magnificent onions, all selected to raise seed from, we shall be pleased to show to any of our customers. If not found as represented, draw on us for your traveling expenses. **If you know where there is a lot equally good,** we will go a good ways to see it. Seed from good stock produces good vegetables (the proof of the pudding!) from poor stock, **srush.** We grow a hundred and fifty acres of seed stock and seed of all kinds. **You must need us.** Vegetable and Flower Seed Catalogue **FREE.**
J. J. H. GREGORY & SON, Marblehead, Mass.

ROSE TOBACCO CURE *A quick, cheap, pleasant and absolute cure for the* **Tobacco Habit**
in all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of All in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Flux, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Chulers, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

16. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Agents wanted. Write for circulars, and try this invaluable Mineral Water.

WM. B. HINES, Agent.

Gloster, Amite Co., Miss.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

Business Notices.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. S. Hodges, C. G. Andrews, J. W. Lowrance, J. B. Kent, J. A. Erwin, J. H. Rogers, J. S. Oakley, Ira B. Robertson, J. M. Weems, J. G. Sibley, W. G. Backus, W. M. Williams, H. W. May, M. L. Burton, N. B. Young, J. S. Oakley, B. S. Rayner, R. S. Isbell, J. M. Porter, James E. Riddle, A. C. Flowers, John W. Chambers, R. W. Tucker, Bishop J. C. Keener, G. W. Garrett, Geo. Bancroft, S. Bradley.

Messrs. L. Gaskins, T. A. Holloman & Co., C. F. Carter, C. I. Hamberlin, Dr. S. E. Hale, T. D. McLeroy, C. R. Norman, J. H. Freeman, J. E. Whatley, W. L. Richardson, Dr. E. D. Beach, Dr. James Moore, Y. D. Butler, R. T. Hutchins, J. S. Chadwick, E. S. Adkinson, J. D. Williams, J. A. Hinson, C. A. Saint, J. E. Gaston, H. C. Turner, V. Thracker, P. J. Burrus.

Mesdames L. H. Price, J. H. Bruner, M. S. Simmons, Margaret Spain, E. H. Bloodworth, Alice Patrick, M. A. Burdine, W. M. King, A. V. Russell, Victoria Hull, M. Mullenax, L. W. Wood.

Misses R. A. Thoms, Melissa Baker.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec 6.
White River Conference—At Jonesboro, Ark., Dec 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference—At Sao Paulo, July 27.
West Texas Conference—At Beeville, Tex., Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec, 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., Sept 6.
Kentucky Conference—Maysville, Ky., Sept, 13.
Louisville Conference—At Elkton, Ky., Sept. 27.
Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 18.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai, Oct. 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference—At St Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kan., Aug. 31.
Missouri Conference—At Monroe City, Mo., Sept. 13.
Southwest Missouri Conference—At Boonville, Mo., Sept. 20.
North Georgia Conference—At Gainesville, Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 8.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Mont., Aug. 16.
East Columbia Conference—At Pendleton, Ore., Aug. 30.
Columbia Conference—At Myrtle Creek, Ore., Sept. 13.
Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11,

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Marvin, at Sinai	June	3, 4
Raleigh, at Raleigh		9
Trenton, at Polkville		10, 11
Westville, at Pleasant Grove		17, 18
Homewood, at Grange Hall		25, 26

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Why Not circuit, at Toomsuba	June	3, 4
Lauderdale circuit, at Brogan		17, 18
Meridian—Central (Wed. night)		21
Chunkey circuit (Thurs.)		22
Binnsville circuit, at Binnsville		24, 25

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven circuit, at Adams Ch.	June	3
Providence, at Pine Grove		9
Pleasant Grove, at Pine Grove		10, 11
Adams, at Ebenezer		17, 18
Gallman		24
Hazlehurst		24, 25
Terry circuit, at Terry	July	1, 2

The District Conference will meet at Terry, on Thursday, June 29, at 3 o'clock P. M. Preaching on Wednesday night and at 11 A. M. on Thursday. Let all preachers and laymen who can come prepared to remain over Sunday.

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Bradleys	June	3, 4
P. Gibson station		10, 11
Mayersville, at Benlah		17, 18
Hermanville, at Harmanville		24, 25
Rocky Springs (Wed.)		28

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Pocahontas, at Tisnlu's	June	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Canton		24, 25
Bolton, at Raymond	July	1, 2

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Williamsburg at Bethel	June	10, 11
Ellisville, at Laurel (Mon. P. M.)		12
Bay St. L., at L. Beach (Th. P. M.; Fri.)		15, 16
Whitfington, at Wh. Plains		17, 18
Van Cleve, at McLendon		24, 25
Augusta, at Galloway's (Mon., Tues.)		26, 27
Covington, at Covington (Fri. P. M.)		30
Talisheek, at Parkersville	July	1, 2
E. Pearl, at Orvisburg		9, 10

The Conference for charges marked with * will be held on second day published.

HENRY E. PAYERDGE, P. E.

Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford circuit	June	10, 11
Holly Springs station		17, 18
Coonewville circuit		24, 25
Hickory Flat and Pott's Camp	July	8, 9
Olive Branch circuit		15, 16
Byhalia circuit		21, 23
Holly Springs and Early Grove		30, 31
Red Banks circuit	Aug.	5, 6
Ashland circuit		12, 13
Mt. Pleasant circuit		19, 20
East Holly Springs circuit		26, 27
Shelby Creek mission	Sept.	2, 3

J. W. HONNOLL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Nettleton station	July	1, 2
Tupelo station		8, 9
Okolona station		15, 16
Fulton and Nettleton circuit		21, 24
Shannon		29, 30
Prairie	Aug.	1
Aberdeen station		2
Amory and Smithville		5, 6
Saltillo		12, 13
Pontotoc		17
Houston and Wesley		19, 20
Athens		22
Okolona		26, 27
Tremont	Sept.	2, 3
Buena Vista		9, 10

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June	3, 4
Minter City and Strathmore		10, 11
Tillatoba		17, 18
Water Valley station		24, 25
Coffeeville	July	7
Charleston		8, 9
Chapel Hill		15, 16
Toccopola		22, 23
Pittsboro		29, 30
Oxford station	Aug.	5, 6
Cherry Hill		12, 13
Atlanta		19, 20
Abbeville		26, 27
Banner	Sept.	2, 3
Grenada circuit		9, 10
Water Valley circuit		16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Austin	June	4
Arcola		11
Friendship		18
Gunnison		25
Beulah	July	2
Australia		9
Stoneville		16
Greenville		19
Cleveland		23
Clarksdale	(morn.)	30
Lyon	(eve.)	30
New Salem	Aug.	6
Friar's Point		13
Belen		20

J. A. RANDOLPH, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June	3, 4
Senatobia		17, 18
Courtland, at Shiloh		21, 25
Batesville, at Wesley's		25, 26
Como, at McGee's	July	1, 2
Coldwater		8, 9
Pleasant Grove, at Shiloh		15, 16
Nesbits, at Eudora		22, 23
Pleasant Hill, at Bakers Chapel		25
Mt. Vernon, at Fredonia		29, 30
Wall Hill	(Wed.)	Aug. 2
Cockrum		5, 6
Arkabutla, at Sullivan's		12, 13
Panola, at Mt. Olivet		19, 20
Morganaville mission	(Tues.)	23

H. C. MOREHEAD, P. E.

WINONA DIST.—SECOND ROUND.

Winona circuit	June	3, 4
Valden		10, 11
Leherton		17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon	June	3, 4
Shuqualak		10, 11

T. C. WEIR, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Caroudelet	(morn.) June	11
Morgan	(eve.)	11
Plaquemine and Donaldson, at Plaq.		18
Lowe Coast, at Wesley		25
Dryades	(morn.) July	2
Craps	(eve.)	2

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston	June	4, 5
Gansville, at Saloam		7
Vienna, at Douglas		10, 11

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Front Creek	June	3, 4
Melville		10, 11
Chicot, at Prairie Marroon		17, 18
Simsport		24, 25

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence, at Pecan Grove	June	3, 4
Calhoun		3, 4
La. Pine		8
Oakley, at Holly Grove		10, 11
Waterproof, at St. Joseph		17, 18

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Wesley, at Holly Springs	June	3, 4
Coushatta		4, 5

ROBT. J. HARP, P. E.

25c. for a box of BEECHAM'S PILLS, worth a guinea.

The religious new-paper makes the teaching of the Bible practical and present. It applies revealed truth to daily living, makes it a power in the decisions which must be made in those smaller affairs where the purposes of life are shaped and developed for its great crises. It re-enforces the utterances of the pastor, instructs the church in many ways by the recorded experiences of other churches, and helps to guide and quicken its spiritual life. Most of the new movements by which the churches advance in strength and influence are started by information which is first spread through the religious newspaper. Christians who do not read it know little and feel little their relations to the body to which they belong, and are little moved to join its work to bring the nations to Christ.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

NEWS OF THE WEEK.

DOMESTIC.

The "Exposition flyer" of the New York Central and Lake Shore roads rolled in to Chicago on May 29, making the trip from New York City in twenty hours.

Secretary Gresham has received official notice of the purpose of the Italian government to raise its diplomatic representative at Washington to the grade of an embassy.

The World's Columbian Exposition was opened to the public on last Sunday, and Jackson Park was filled. It is estimated that over 200 000 people visited the Fair on that day.

Wyly's crevasse, in Louisiana, was said to be 2 700 feet wide on May 29, and twenty plantations in East Carroll parish were overflowed on that date. It is stated that the loss entailed by the break will be 250 000 bales of cotton, amounting to $7 500,000.

Secretary Shields, of the Levee Board, left for Lake Providence, on May 27, with 160 tents, 150 barrels of meal, 10 barrels of beef, 4,000 pounds of bacon and 2 barrels of molasses, the greater part of which will be left at Wilton, La., below the Wyly crevasse. Governor Foster has placed $2 000 at his disposal for the benefit of the sufferers.

It is announced that Lieut. Peary's preparations for his coming expedition to the north of Greenland are about complete, and he expects to sail, on June 15 in the sealing steamer *Falcon*. The expedition will take the same route as the previous one, establish its Greenland quarters in nearly the same place, and expects to spend two years among the polar snows.

The 410 tents ordered by the War Department from St. Louis to Louisiana are said to be sufficient in size to accommodate at least ten persons each, or over 4,000 in all. This is about all that the government can do for the relief of the overflowed. It can not furnish rations, as there is no provisions for such a contingency, and Congress will not be in session until Fall.

Figures from the Treasury Department at Washington give some insight into how the Sherman silver purchase law is forcing the government to pay out gold for silver. In the past year the treasury issued in payment for silver bullion something more than $60 000,000 of coin certificates. During the same period there were presented at the treasury, for redemption in gold, $45 000,000 of these coin certificates.

On May 28 the remains of Jefferson Davis, the lamented President of the Confederacy, was taken from Louisiana soil to their last resting-place in Virginia. There was a brief and impressive ceremony at Memorial Hall, during which Governor Foster officially surrendered the remains to the custody of the State of Virginia. The funeral car was escorted to the train by the veterans and militia. The train left the city at 7:50 P. M.

The season for weighing and testing maple sugar and syrup in Vermont is just closed, and it is reported that the yield has been unprecedentedly large this season. The yield in the Montpelier district is 70 per cent. larger than last year, amounting to 2 390 000 pounds. Nearly the whole of this calls for the 2-cent bounty, and it is estimated that Maine, New Hampshire and Vermont will get some $70 000 this year, which is twice as much as last year.

Now that it has a monopoly of the liquor business within its borders, the State of South Carolina intends to work it for all it is worth, and will not be content with any small margins of profit. The governor says that the cheapest whisky that will be offered for sale will be sold at $3 a gallon, and proportional prices for less quantities, and that none but pure liquors will be sold, and he says that the State will make a profit of $1 a gallon on all the liquor sold.

The expected bill for an injunction to prevent Sunday opening of the World's Fair was filed in Chicago, on May 27, on behalf of the national government by United States Attorney Milchrist, in the Federal Circuit Court. The district attorney does not ask for a temporary injunction, and consequently the case will not be argued until this week. Mr. Milchrist preferred to wait until Chief Justice Fuller arrives in the city. The chief justice will probably hear the case, with two judges of the circuit court.

Probably the most important pension decision ever sent from the office of the Secretary of the Interior to the Commissioner of Pensions was filed last week. It is believed by those high in authority in the Pension Bureau that it will reduce the payment of pensions under the act of June 27, 1890, between $17 000,000 and $20 000 000. It involves the repeal of an order passed by Gen. Raum, and approved by Assistant Secretary Bussey, and a return to the language of the statutes requiring the disability, not of serving brigade, to be such as to prevent the applicant from earning a support by manual labor.

FOREIGN.

In consequence of the official admission that cholera exists at Hamburg, the Berlin police have resumed the use of disinfectants in every quarter of the city.

The Austro-Hungary military budget shows an increase of 10 005,000 francs. The government explains the increase as rendered necessary by the pace set by other powers in expenditures upon their armies. The credits in question will be spread, if need be, over several years.

The typhus fever epidemic is causing much alarm in Morelia, Mexico. In the city hospital there have been many deaths from the disease, eleven of the employees of the institution dying in one day. Recent experiments in the hospital here and in other cities of Mexico show that spirits of turpentine is a great preventive of the fever.

Emperor Francis Joseph gave an audience, on May 27, to the Hungarian and Austrian delegations. The emperor stated that while the friendliest relations existed unimpaired between the empire and all the other powers, still the government was no less bound to the interests of the defence of the empire to develop the military organization by a progressive and uniform process.

Camp Meetings.

The Orville-Whittington Camp Meeting will begin Friday night, Aug. 18, and continue to Aug. 27, embracing the third and fourth Sundays. The ground is in East Feliciana parish twelve miles southeast of Clinton, and four miles northwest of Grangeville. All preachers are cordially invited to attend, and will be cared for free of charge. There will be ample accommodation for all who wish to attend. There will be no gate fee.

The Scottsville Holiness Camp Meeting will begin on Tuesday night, Aug. 8, A. D. 1893, and run for ten days. Our faith looks forward to a glorious meeting. Let preachers and people come. We ask the prayers of the church and of every friend of holiness.

For any information that may be desired write to the secretary,

A. B. WASHOM.

Jonesville, Texas.

Lord Salisbury during his trip in Ireland received in Londonderry, on May 27, a number of deputations who expressed their appreciation of his lordship's services to the Unionists' cause. Lord Salisbury did not deliver any address in reply, but afterwards reviewed a procession of Orangemen.

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CUTICURA SOAP, an exquisite skin and beautifier, and CUTICURA SOLVENT, greatest of humor dies. This is strong but every word is true, as by thousands of grateful nials. CUTICURA REMEDIES beyond all doubt, the great Cures, Blood Purifiers, and Humor Remedies in modern times. Sold everywhere.

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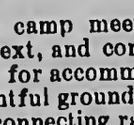

WEAK, PAINFUL KIDNEYS

With their weary, dull, aching pains, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster.

SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty-sixth. All trains stop at the grounds during the meeting. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School of Christian Workers, can get their railroad tickets extended to August 31.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the ground unsurpassed by any other resort on the coast. An abundance of beautiful shade-trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush of the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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Christian Advocate.

VOL. 40.—NO. 23. NEW ORLEANS, THURSDAY, JUNE 8, 1893. WHOLE NO. 1920.

C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

EAST END M. E. CHURCH, SOUTH, MERIDIAN, MISS.

East End, Meridian.

CHURCH DEDICATION, AND OTHER MATTERS.

Sunday, May 28, was an eventful day ... East End, Meridian, and not only ... East End, but to all Meridian and ... regions around. The District Conference had been held, and promi... ence given to religious exercises, as ... r Book of Discipline directs. Every ...rayer meeting had made manifest the ...resence of the Holy Spirit. The ...reaching by Peebles, Ellis, Breland, ...artridge (presiding elder of the Sea...hore district), Evans, Cammack ...missionary to the Choctaws), Brad...rd, Chambers, Ferguson and Hop...r, while varied and diverse as the ...en themselves, had been eminently ...ractical and honored of God. (But ...s secretary will give details of the ...District Conference.)

Sunday morning dawned bright and ...autiful. At 9:30 A. M. quite a con...regation had assembled, and at 9:45 ...e doors were closed and Rev. Jno. ... Chambers led us a very delightful ...ve-feast. At 10:30 the love-feast ...as closed, and the doors were thrown ...pen to the gathering of the people, ...ho soon filled the elegant house of ...orship, leaving no vacant seat.

Having been disappointed by Bishop ...aygood, and failing to secure Bishop ...ey, Galloway or Keeper, it fell to my ...t, as presiding elder of the Meridian ...istrict, to conduct the dedication ...rvices. Hymn 693 was read by Rev. ... F. Lewis and sung by the congrega...on. Bro. Lewis led us in prayer. ...cripture lessons—Genesis xxviii, 10-..., and Hebrews x, 19-25—were read ... Rev. F. B. Ormond, P. C., of the ...hy Not circuit, and Hymn 696 was ...ng. Then followed the sermon, ...ed on John xvi, 8, which possessed ...e merits of brevity and pointedness. ...wo stanzas of Hymn 697 were sung ...hile the officers of the church—J. B. ...hatfield, T. C. Harmon, W. M. Dixon, ... L. Langford, S. D. Dement, O. D. ...unn, R. L. Farmer, J. F. Mars, Dr. ... P. Partin and C. C. Broome—were ...proaching the chancel. Bro. J. B. ...hatfield, in behalf of himself and his ...other officers and the membership ... the church, presented the house, ...d the presiding elder, in the presence ... the standing congregation, pro...unced the sentence of dedication, ...d then led in the dedicatory prayer. ...his was followed by the sacrament ... the Lord's Supper, in the adminis...ation of which I was assisted by B. ... Lewis, J. W. Chambers, W. W. ...oore and L. P. Meador. The number ... communicants was large. Bro. ...wis then received three persons into ...e church; one on profession of faith, ...d two by certificate—one of them ...m the Baptist Church. At night ... T. Browning, a local preacher ...pplying the Lauderdale circuit, ...reached, and a number of penitents ...elt at the altar for prayer, and sev...al found peace with God through ...ith in Christ.

This beautiful little temple is built ...cording to Plan No. 112 of the Board ... Church Extension Plans. The audi...rium is 32x45 feet. The lecture-...om, 28x28; class-room, 12x16; tower, ...9, with spire 68 feet high. The bel...y is open. The walls are wainscoted ... and plastered with hard white fin..., while the ceiling is of long-leaf ...ne placed diagonally, finished in nat...al wood color, with hard oil finish, ...ile the mouldings, door and window ...mes are finished in walnut stain. The auditorium is seated with circular pews, curved backs and bottoms, made of cypress, pine and walnut in the best style that Enochs Bros. factory at Jackson, Miss., can turn out. The floor is covered with a beautiful carpet, the gift of the Ladies' Aid Society, unmarred by festival or patch-work quilt party. The windows are gothic, filled with stained cathedral glass.

At the Conference, held in Canton in December, 1890, the Rev. H. C. Brown was appointed by Bishop Galloway to East End, Meridian, and some said the appointment was premature and ill-advised, but Bro. Brown took hold with commendable zeal, and soon gathered a small congregation together in a vacant storehouse about 15x20 feet in size. Larger accommodations were soon needed for Sunday-school and congregation. The East End public school building was occupied for some months. A very desirable lot was purchased by the liberality of Bro. Jno. A. Lewis, L. P. Brown, J. B. Chatfield, W. G. Casteel, B. F. Ormond, and others. The first subscription was by Bro. Wyatt. Dr. C. G. Andrews encouraged the members of Central Church, living in East End, to transfer to the new congregation. The membership rapidly increased. Every suggestion looking to the erection of a "cheap" building was rejected. A plan was selected; work was begun. Bishop Galloway "came over to stay a day or two in Meridian," and preached a sermon in Central Church, concluding with a collection of more than a $1,000. This enabled the Building Committee and Mr. Roberts, the faithful master mechanic, to push the work until, in November, 1891, the shell was ready for occupancy. Bro. Brown was returned, but in January, 1892, his health failed, and he had to be relieved of the pastoral charge. Under Rev. N. M. Clark a number of members were added to the church, but nothing was done towards paying off a small debt due the Meridian Sash and Blind Company, or towards finishing the building. When Bro. Lewis came he took hold of affairs quickly, and never was preacher more loyally supported by official Boards, or by the entire membership of a church, than he has been. Never did a people more liberally and cheerfully contribute to build a house for the Lord than have the members of East End M. E. Church, South.

And this is not all that Bro. Lewis has led his people in doing. While so much was being done in East End, aided by John A. Lewis, W. H. McKee, T. C. Harmon, Floyd McKinley and W. B. Hawkins, he went forward, and, by the efficient labor and skill of A. J. Wimberley, had a neat building in South Side ready for the presiding elder to preach in Sunday afternoon, and for Bro. Chambers Sunday night. Four persons enrolled their names at South Side in the afternoon, and ten at night—two on profession of faith. It is expected that this building will be ready for dedication in the early Fall. It is built after Plan No. 19 A—modified in some respects. This gives us four houses of worship in Meridian, all placed in strategic and advantageous points. A fifth will soon be needed if we adhere to the doctrine and discipline of our church, nor undertake to compromise with the world, nor advance Christ's kingdom by strawberry festivals and oyster stews. "The silver is mine, and the gold is mine, saith the Lord of hosts." (Haggai ii, 8.)

T. L. MELLEN.

FROM THE WORK.

DELHI DISTRICT CONFERENCE.

The twenty-seventh session of the Delhi District Conference convened at Monroe, Tuesday, May 23, at nine o'clock A. M.

Bishop C. B. Galloway was to have been with us at the opening, but was not able to reach here until the evening of the same day.

Our loved presiding elder opened the Conference with religious services, and in his remarks breathed forth a spirit of devout worship and intense love, and urged the brethren who might be called upon to preach, if they had brought any out and dried sermons with them, to burn them and go to God for a fresh inspiration of his Holy Spirit.

We had a fair attendance of delegates, considering the time of the year and the fact that this is an exceedingly busy time with the farmers, and also from the further fact that a good portion of our district is seriously threatened with overflow, which danger also prevented several of the preachers from being in attendance.

Our morning and evening sessions were fairly well attended by the people of Monroe, while West Monroe, Delhi and Calhoun furnished their quota.

It is needless to say we were glad to have the Bishop with us. He presided with wisdom and urbanity, talked freely and well, and was not averse to giving his views and opinions upon any subject when requested by the Conference. His preaching (for he preached three nights to packed and overflowing houses) was a revelation. Lovingly, wisely, intensely and with prophetic fire he opened the Scriptures to his hearers with such a refinement of clear-sighted vision as enchanted and, at the same time, instructed. I hope and pray that the precedent thus laid down may be followed up year by year, and that our District Conferences will have the advantage of the wise counsels and preaching strength of our superintendents.

Prominence was given to religious services; preaching twice a day, all of it being earnest, practical, and full of the Holy Spirit.

The following facts were revealed by the reports of the preachers: That the spiritual state of the church was far below what it should be; but there is a decided improvement perceptible; a general advancement in Christian life and practice. We have some good Sabbath-schools, but only about one-third as many as we ought to have. That this interest of the church is not developed as it should be; that parents do not use it as a means of grace and growth to themselves and their children, and are very derelict in this regard. That there is considerable repairing, and some building of churches and parsonages, and that most all of our houses of worship are in fair condition, with good titles. That Church Conferences are not held often, it being very difficult to get the people together for such purposes. That the educational spirit throughout the entire district is good; that parents are interested in educating their children, but that the majority of the teachers of the day-schools are not religious, and that but few of our children attend our church schools and colleges. That, as a rule, the disciplinary assessment plan is not followed; that finances are at a low ebb, only about one-fifth of the amounts assessed for the support of the preachers being paid to date. That the collections ordered by the Conference have not been taken, owing to the financial pressure and scarcity of money in the country. That there is a great deal of missionary territory within the bounds of the district which ought to be worked up and occupied. That but few NEW ORLEANS CHRISTIAN ADVOCATES are taken, and many of them never read. That there is but one Epworth League in the district, viz.: at Waterproof, which is doing great good. In this connection the following resolution will explain itself:

Resolved, That each preacher in the district be requested to make an effort to organize an Epworth League in his charge.

Rev. Frank Henry, a local preacher of the Downsville circuit, who was elected to deacon's orders at Lake Charles last December, came forward and was ordained by the Bishop.

The following brethren were elected as delegates to the Annual Conference, to convene in Homer, Dec. 14: Dr. A. S. Helmick, Milton Hammons, L. G. Johnston and R. E. Kiper. Alternates: Samuel Whited and John E. Morris.

Winnsboro was selected as the place for holding the next session of the District Conference.

After a rising vote of thanks for the hospitality extended by the people of Monroe, the Conference adjourned with the benediction by the Bishop.

G. A. MANDEVILLE, Sec.

Monroe, La., May 26, 1893.

WINONA DISTRICT CONFERENCE.

The Winona District Conference met in Winona, May 26, 1893, and was presided over by Rev. S. M. Thames, P. E. Bro. Thames' presidency was eminently satisfactory, being complimented on all sides. The attendance was good. All the preachers in charge were present, and twenty-nine laymen. The reports indicated a good degree of success in the work of the church. In most of the charges there have been conversions, and accessions to the church on profession of faith. This was a spiritual Conference, and the utmost harmony and brotherly love prevailed. The preaching every day, at 11 A. M. and 8.30 P. M., was strong and spiritual. The services on Sunday were times of refreshing from the presence of the Lord. The sermon at 11 A. M., by Rev. Thomas Cameron, was in demonstration of the Spirit and power. The love-feast at 4 P. M., conducted by Rev. Geo. H. Lipscomb, was, indeed, a feast of love, when "Heaven came down our souls to greet." Many were the testimonies of the triumphs of Divine grace given by the brethren and sisters. At the close of this service three persons presented themselves, asking the prayers of Christians. The eloquent, scholarly and deeply spiritual sermon by Rev. R. A. Meek, at night, will not soon be forgotten.

The visitors to the Conference were Revs. Jno. W. Chambers, T. J. Newell, J. M. Wyatt, G. W. Bachman, J. W. McLaurin, T. B. Malone, J. H. Rodgers.

Bro. Wyatt addressed the Conference in the interest of the Educational Loan Fund Association of the North Mississippi Conference. An auxiliary society for this district was organized with twenty-two members; Rev. S. M. Thames, president *ex-officio*. The Conference elected Rev. Jno. Ritchey, vice-president, and J. R. Bingham, secretary and treasurer.

The Conference adopted a ringing report on education. The report, after citing the facts showing a successful session of the Grenada Collegiate Institute and of Millsaps College, concludes as follows:

In view of the above encouraging facts, your committee offer the following resolutions:

Resolved, That, as a district, and as individuals, our thanks and congratulations are due and are hereby tendered to President Murrah and his faculty, and President Newell and his co-laborers, for their faithful and, under God, successful work in their respective institutions; and we again pledge to them our hearty co-operation and our prayers for the future.

Resolved, That the officers of the Winona District Auxiliary Society be urged to push the loan fund in every charge in our district, and that, as pastors and laymen, we pledge ourselves to do all in our power to assist them.

The report of the Committee on Religious Literature warmly commended the *Nashville* and the *New Orleans Christian Advocates*, and the great work being done by Bro. Bachman. The Conference adopted the following resolutions in connection with the report:

Resolved, That it is the sense of this District Conference that the *Nashville Christian Advocate* should be furnished to subscribers at one dollar per year when taken in connection with the organ of any Annual Conference; otherwise the subscription price to remain at two dollars, as at present.

Resolved, That Rev. Jno. Ritchey, Rev. R. A. Meek and Bro. J. B. Streater be and they are hereby appointed a committee to memorialize the General Conference in accordance with the foregoing resolution.

Resolved, That it is the sense of this Conference that our church papers should be put upon a strictly cash basis; that instead of continuing to send them to subscribers after the expiration of their subscription, the managers should promptly discontinue them after having given a reasonable time for renewal.

The first of the above resolutions met with strong opposition; but, when the vote was taken, it was adopted by a large majority.

The report of the Committee on Temperance brought out the fact that there is only one county within the bounds of the district where the open saloon exists, all the other counties having voted them out.

Montgomery county leads the van of prohibition counties by local option. She held an election in 1884 by special act of the Legislature, and went dry. Twice since that time the whiskyites brought on an election, and twice did they go down in defeat.

J. R. Bingham, H. H. Estes, Rowan Thayer and J. B. Streater were elected delegates to the Annual Conference, with O. J. Moore and J. L. Haley alternates.

The next District Conference will be held at Indianola.

The hospitality of Winona was abundant.

JOHN.

THE CULPEPPER MEETING AT JACKSON, MISS.

The justly celebrated evangelist, Rev. J. B. Culpepper, of Macon, Ga., has commenced a union meeting at this place, which promises great success. He commenced here last Wednesday night at the Methodist Church; but it was soon found that the building was too small, consequently a large tent has been erected on the Capitol Building grounds. The Baptists, Presbyterians and Christians have united with us, and the work now goes "bravely on." Last night the evangelist preached a great sermon, his subjects being "profanity" and "whisky drinking and selling." The sermon was well received by all classes of people. He will deliver three sermons each day, and continue the work ten or more days. Our people are becoming aroused, and you may expect to hear good news from Jackson, Miss., for the next issue. Pray for us.

AITCH. AITCH. AITCH.

May 30, 1893.

Rev. A. D. Miller, Warren circuit, May 29: "We have held Children's Day service with two churches on the Warren circuit, Vicksburg district, Mississippi Conference. First at Wesley Chapel (Phœnix) the third Sunday in May, and we had a very nice time, indeed. Had a large congregation; program well prepared, and executed without a jar; collection, $8.50; and last, but not least, we had with us Rev. J. W. Chambers, agent of Millsaps College, who, by his presence, lecture and sermons, added greatly to the interest of the day. We will be glad to have him come to see us again. Our second service was with Oak Ridge Church, and was also a grand success. We had a large, attentive audience. Program well prepared, and carried out without a flaw; collection, $11.50, making $20 at the two churches, and we had more than the people could possibly eat at each place. The ladies of the Oak Ridge and Phœnix neighborhoods know just how to prepare a good dinner, and they certainly did it on the above days. We will have Children's Day at Bradley's Chapel the fourth Sunday in June, and expect a good time, and will add something more to the treasury. May God bless all the good people engaged in Sabbath-school work!"

Rev. G. R. Ellis: "Zion circuit, Seashore district, is composed of two churches, Zion and Orange Grove, and has been attached to the Amerious circuit since Conference. Our second Quarterly Conference was held on May 6 and 7 at Big Point; Rev. H. E. Partridge, P. E., in the chair. Bro. Partridge is a deeply spiritual man, and fills the chair with ease and dignity. We love him. There have been two parsonages built on this work since our last Annual Conference—one for my horse (Charlie), and one for the preacher and his family, worth about $450, and all paid for except about $14, which we have in good subscription. I wish through this medium to acknowledge the following receipts in response to the appeal which I sent out through the ADVOCATE for our parsonage, with a 'God bless you!' for each one: Magnolia Sunday-school, $2 50; Bay St. Louis Sunday-school, $3.50; Ocean Springs Sunday-school, $1.20; Eastabuchie Sunday-school, 80 cents; Sun Beam Sunday-school, $1; Covington Sunday-school, $1 50; Bennie Parker, Lumberton, Miss., 25 cents; Miss Mary Russell, Colorado, for eight nieces and nephews, 40 cents; Miss Tene Simmons, Magnolia, $1. The Lord is blessing us on Zion charge this year, whereof I am glad. On Saturday night before the third Sunday in this month (May) I began a series of meetings at Zion Church, assisted by Bro. D. C. Rawls. The meeting continued through two Sundays, Bro. Rawls doing the most of the preaching, who, by his childlike simplicity in presenting the truths of the gospel, immediately got the ear of the people, enabling him to accomplish a work for the Master which, I trust, will abide when seed-time and harvest shall be no more forever. It was with regret that we bade this man of God adieu on Thursday night of the meeting. At nearly every service the congregations were large and very attentive, the last night of the meeting (Sunday) being the largest of all, when it fell to this scribe's lot to preach to a packed house, after which there came forward and stood around the chancel railing nineteen souls, who had, from time to time during the meeting, presented themselves for membership, and were received into full connection. This was a scene, I imagine, that angels rejoice to look at. To God be all the glory! My work is moving along finely. I am serving as good and appreciative a people as can be found. I am well up with my general collections."

Rev. R. S. Isbell, Lake Providence La.: "Business is paralyzed, and distress is visible on every hand in our town and parish. Much has been said through the secular papers in regard to the condition of our people since the disastrous overflow from the Wyly crevasse; but possibly the half has not been told. None but those who have had the experience can realize what we are passing through at this time. Let me make a statement. The year opened very favorably, indeed, for our church here, and the temporal affairs of our people. Everybody contented, cheerful, and looking forward to a successful and prosperous year. Notwithstanding the stringency of the money market, owing to the short crop and low price of cotton last year, the planters obtained liberal advances and planted largely of cotton, corn, and other crops, and seemed determined to retrieve past disasters. Up to the Wyly crevasse I never saw a finer prospect for an abundant harvest. Zion also prospered, and the good Lord had blessed our labors here and on our lower appointment. Had received into the church and baptized several persons. Had just finished repainting our beautiful church, and were preparing to begin a series of meetings preparatory to a contemplated protracted meeting, when the news came that the levee had given way three miles below town, nearly opposite Judge Wyly's residence. Such was the fact, and the greatest consternation and excitement prevailed for a time. Being present at the crevasse an hour after it occurred, I witnessed the most affecting scenes. The opening widened every moment, and the water, with a fall of fourteen feet, rushed along with the noise of Niagara, carrying everything before it. As I stood there I saw house after house swept away; hogs, cows and poultry borne off upon the billows to a watery grave, and many colored persons floundering in the water; but, fortunately, no lives were lost. There is great fear that the fine residence of Judge Wyly will go as soon as the current strikes the building, which will soon happen. Lake Providence is now a small island; the Mississippi river piled up against our big levee on the east, our lake brimming full on the north, and the water from the Wyly crevasse on the south and west, reaching from the river to the lake. As I now sit at my desk I can see the water encroaching upon our town. The colored people have occupied every available house in Providence, besides camping here and there on the levee and knolls above water. Live stock of every description are herded wherever possible, and there is great need of food for man and beast. The destruction of crops in our parish is nearly entire, and the destitution among the colored population and some of the white is distressing. An appeal has been made to the authorities for help, and I trust this cry of distress will not be heard in vain. The end, possibly, is not yet. The Mississippi river is still rising, and the prospect is, it will continue to rise for some days. Every interest will suffer from this disaster. Our church interests in the entire Delhi district will suffer seriously, and none more than this charge. We ask the prayers of the church, that we may submissively bow to the will of God, and when the cloud is rifted, push on to greater conquests."

THE MINISTER'S SABBATH NIGHT

BY FRANCES RIDLEY HAVERGAL.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love:
But thy embassador is weary now,
Worn with the weight of his high embassy.
Now care for him, as thou hast cared for us
In sending him, and cause him to lie down
In thy fresh pastures, by thy streams of peace.
Let thy left hand be now beneath his head,
And thine upholding right encircle him,
And underneath the everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care:
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with thine own hand, be thou
His ministrant to-night; draw very near
In all thy tenderness and all thy power.
O speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him—
Let thy disciple lean upon thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O holy Dove,
Spread thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let thy holy music overflow
With soothing power his listening, resting soul.

Plus Capital, Minus Labor.

BY DR. J. W. HARMON.

Writers on the autonomy of social and political economy have wearied us with their lessons on labor and its relations to capital; on commerce and interstate laws; on tariff, with its high and low prices; on trade and speculations in futures. And while municipal, State and national governments are on a political strain over these political elements, these plethoric writers present us with their social nostrums and political panaceas to no available purpose.

Can it be possible that no bright days of rest will ever come to cheer and lighten the toilsome burdens of our work-day population? Is the ship of our toiling people to be all the while tossed on seas of political strife, and never cast anchor in some peaceful harbor and have a real jubilee of song and sweet repose? Will the causes of these disrupting elements, which are rolling in crested billows of fury over so many governments, never cease? Will no statesman arise and, with the voice of a master, quell these wild ravings of the discontented? Must this vexed question of labor and capital, this ever-recurring problem of the rich and poor, run its ploughshare through municipal, State and national affairs, turning up to the gaze the most noxious characters and disgusting episodes? If some man of commanding brain power does not soon come upon this troubled theatre of action as a deliverer, must this condition of unrest become chronic and take such a hold upon the body politic that it will never let go its deathly grip? Must the pound of flesh be cut out from the body of the struggling poor without any regard to the volume of blood that flows from the knife? Why should there be these everlasting antagonisms, these dislocations of manufacturing, financial and social interests that shock and unsettle so many public and private values?

If labor is the foundation and bedrock of all true wealth—the main source of moneyed accumulations, the head and front of the prosperity of the country in all departments—then why are not the brawny and the nimble hands, who create all this wealth and pile up millions for the few, receiving a legitimate and lucrative living portion? Upon what true political basis of economy is it, that the men who do not labor accumulate the wealth, while the real laborer, who creates the wealth, eks out a bare subsistence?

This is the problem, and when some large-hearted and brainy statesman can lift himself out of the selfish rut of politics and discover the happy solution, he will send out over the world the grandest and greatest peace maker ever introduced into politics, legislation or law.

A small minority of men now possess the wealth created by the labor of the many, and, to the shame of legislators, the whole trend of legislation is to increase the vast wealth of the few, as if legislation turned on golden hinges, smacking largely of criminality, while creating a terrible unrest among the masses. Thousands are groaning in mind and body, struggling with dire necessity for meat and bread, while the uplifted hands of the poor are crying out in piteous tones, "Is there no help for the widow's son?" And, heaven forefend them, the government with criminal indifference raises no helping hand while monopolists corner their meat and bread.

Another strange feature of the case and the cause of unrest: Does this wealth gravitate to the rich because of their magnetic worth, based on great virtues and generous natures? And does poverty become the heritage of the poor on account of their great ignorance, vice and general worthlessness? This does not account for the wide difference between the rich and the honest, toiling millions.

Pause in your judgment, for if labor is the great under-girder as well as the main pillar that upholds the whole system of wealth, if it is the ground-work of the government with its multiplied thousands of non-laborers, if the real toiler is the creative genius of all wealth, and these toilers are all the while struggling for a stinted subsistence, then the entire fabric of legislation carries within it an element of criminal injustice. There must be a terrible misadjustment somewhere in the legislation of the country, when the cry vexes the heavens, "The rich are getting richer, and the poor poorer."

Say what you will, and babble over your political economy, and sing praises to this administration or any other administration, the whole problem of all this wrong-doing in legislation and all this injustice grows out of the fact that our wise solons in legislation carry about with them a pocket edition of embossed selfishness and egotism, ignoring the infallible teachings of the divine Man-God who once dwelt among us. Were it not so, we would not have these statesmen forever hunting for the dead flies in their pot of political ointment, that now smells rank to heaven in every legislative hall in the country.

The day of adjustment must soon come, or else the day of retribution is hastening on apace. If God is the author of all pure and just laws, why do our wise legislators ignore his teachings and fall back upon their own egotism?

The Parsonage and Home Mission Society.

The annual meeting of the Central Committee was held April 27, 1893, in the office of the secretary at the residence of Mr. Geo. P. Kendrick. The following members were present: Mrs. Bishop Hargrove, Miss Belle Bennett, Mrs. J. A. Carter, Mrs. E. Burdette, Mrs. M. K. Carter, Mrs. Geo. P. Kendrick and Miss Helm.

Applications for aid to the amount of $5,350 in donations and $1,350 in loans were considered. Although every appropriation made at the annual meeting last year was paid in full before the close of the year, the committee decided not to appropriate this year so far ahead; but to make fewer appropriations at the annual meeting and others later when the first were paid off. Appropriations to the amount of $2,100 in donations and $850 in loans were made—such being made, as nearly as could be known, to the most pressing calls. The committee humbly prays for guidance in this matter, and they trust those whose applications have been deferred will be patient and will pray for the cause through which they hope for assistance. The grants made were reported to the Board of Church Extension, and were heartily endorsed. A report of the year's work was also made, and the committee felt grateful for the rising vote and the words of praise with which the Board expressed its appreciation of the work accomplished by the society.

The year's report showed 57 parsonages helped by the Central Committee and the Conference societies to the amount of $6,908.93 in donations and loans, and 93 local parsonages reported helped by auxiliaries, making in all 150 parsonages helped by the whole society. This is an increase of 15 over last year's report, and is an average of nearly three parsonages a week. A substantial increase of funds over last year was also shown. The increase in dues—the best evidence of progress—was $934.24. The increase in the whole amount for general work—that is, the funds remitted to Conference treasurers and the general treasurer—was $9,742.71. The increase in the whole amount raised by the society, including special donations for local work reported by the auxiliaries, was $14,273.28. God is certainly opening the way for greater usefulness before the society.

Mrs. Poynter, president of Kentucky Conference, reported good progress made in raising funds for the school in the mountains. The building of the house is soon to begin, and she hopes by next Fall the school may open.

Mrs. King, formerly of New Orleans, sent in her resignation, giving as her reason ill-health and change of residence, and urging that some one be put in her place who could represent the Southwest. This resignation was most regretfully accepted, for Mrs. King's helpful counsel and gentle manner had quite won the hearts of her co-laborers. Mrs. Bishop Key's name was promptly suggested by two or three of the members, and she was unanimously elected. Mrs. Key was in the city at the time, and she accepted the place, feeling it a call to work.

The whole meeting, of two days' duration, was very profitable, and would have been been altogether pleasing but for the fact that several of the members were kept away by ill-health. Among them being our beloved president, Mrs. Wiley, for whose recent sorrow the deepest sympathy was manifested, and appropriate resolutions expressive of that sympathy were passed.

The convention called by the Central Committee in the name of the Parsonage and Home Mission Society met in St. Louis, May 9, in St. John's Church at ten A. M. It lasted two days and nights, Bishop Hargrove presiding. The addresses and reports were interesting and encouraging. Several of the Conferences were well represented, and the ladies of St. Louis manifested the greatest interest in the proceedings, doing all that kind hearts and bountiful hospitality could do to render the occasion pleasant. Bishop Duncan made an address on Tuesday evening, showing the great benefits accruing to the church through having good parsonages. Bishop Fitzgerald also spoke on Tuesday evening, and awakened a lively interest in the mission at Key West.

Dr. Allen, of China, spoke on Tuesday afternoon. He said that the work done in this country for the salvation of souls encouraged missionaries in foreign lands. When they saw a lack of interest in the souls near by they could hardly hope to arouse any interest in souls afar off.

Dr. Lambuth, on Tuesday night, introduced the subject of City Evangelization, and on Wednesday he entered into detail of how and why this work should be done by the women of the church. Intense interest was awakened by the address of Dr. Lambuth, and practical ways and means were considered. Bishop Duncan, who was present during Wednesday morning, spoke enthusiastically of the work done by Hugh Price Hughes and others for the slums of great cities, and he urged the Methodist women to go at once to this work, and Dr. Lambuth called attention to the fact that our church was doing but little in this line, and encouraged the women as Methodists to unite their forces under the auspices of the Parsonage and Home Mission Society as the organization authorized by General Conference to do this work. With rising votes the women determined thus to unite all their societies for home work and make a force strong enough to plan largely for Christ in the cities within the bounds of the M. E. Church, South. The Spirit of God was present in great power, and the best results from the meeting are already seen.

We regret that we can not at this time give a fuller account of this first annual convention, for every detail of the meeting is full of interest. As directed by the convention an "extra" of *Our Homes* will soon be issued, giving the entire minutes of the proceedings. We will gladly send a copy of this "extra" to any who desire it.

This convention will mark an epoch in the history of the M. E. Church, South, and every woman in the church should be fully informed on the subject. *Our Homes* will, in August, become a monthly journal that will be, as it has been, devoted to the work our women are doing at home, in every part of the church and in every branch of their work. The price of this monthly will be only fifty cents a year, and women of the Methodist Church, South, can hardly afford to do without it.

We ask the prayers of all lovers of souls, that God will stir the hearts of our women more and more with an irresistible desire to seek and save the lost.

LUCINDA B. HELM.

1500 Third Avenue, Louisville, Ky.

An Important Statement.

We deem it well to send out the following statement from the Mission Rooms: The situation in China, as regards the safety of lives and property of our missionaries, is not critical. While the subject is a grave one, and the attitude of this Christian nation is at once unbecoming and unjust, yet there is no ground for immediate apprehension.

The Geary exclusion act having been declared constitutional by the Supreme Court of the United States, there seemed nothing to prevent the immediate deportation, under the provisions of the bill, of all unregistered Chinese.

One hundred thousand of these unoffending people, many of whom were invited here by express treaty stipulation to build our transcontinental railroads, have been thrown into a condition of painful uncertainty, and even excitement. Vague rumors of immediate arrest, imprisonment, confiscation of property and possible personal violence, have been circulating among them. Rumors which upon reaching China, will, of necessity, become greatly exaggerated. The friends of our missionaries are apprehensive of retaliation. The Chinese would certainly be more than human if they did not ultimately adopt such a measure. Our chief executive officers will, in all probability, make representation at the Court of Pekin before heroic treatment is adopted, and reference involving delay of months; and since the exchequer is empty Congress may reassemble before the provisions of the law can be carried into execution. Being a piece of political demagogism, it is to be hoped by that time the sterling sense of justice so deeply imbedded in the American people will assert itself, and this heathenish law be repealed.

Deeming it prudent and wise to forestall possible contingencies, the following was sent by cable:

Nashville, Tenn., May 9, 1893.

Rev. Reid, Shanghai, China:

Take every precaution; in emergency, recall missionaries to Shanghai. LAMBUTH.

The following, which is characteristic of the courageous souls who represent us in distant lands, was received in reply:

Shanghai.

Rev. Lambuth, Nashville:

Assure church. Send more men. (Exodus xiv, 15.) REID.

Brethren of the M. E. Church, South, He who is terrible as an army with banners goes before us. Let us, indeed, send more men and go forward. WALTER R. LAMBUTH.

Mission Rooms, Nashville, Tenn.

—*Nashville Advocate.*

"That Sabbath Resolution."

SOME "NON SEQUITURS."

To the reply of Bro. R. J. Jones, in the date of the twenty-fifth ultimo, to one of mine in the eleventh, I shall endeavor to be brief.

I will begin by noticing a startling statement made by him. He denies and says of his communication, in it: "There is not an expression or intimation of opinion as to whether or not a minority of a deliberative body is pledged to the acts of the majority."

We can not deny that the Mississippi Conference is a deliberate body. It passed a certain resolution as presented by its committee. He heads his communication with, "That Sabbath Resolution," the one referred to as the action of the Conference. Follows this heading with "Non Sequiturs." Divides the Conference into divisions—majority and minority—in the following "Non Sequitur" No. 2: "It does not follow, because the report of a committee is adopted without a dissenting voice, that every member of the Conference is pledged to this view of the subject." The whole matter taken together—the action of the Conference, that "Sabbath resolution," his using it as his heading, his "non sequiturs" following as a beginning—unquestionably contradicts his denial statement. I will add, furthermore, that the whole matter taken together fixes upon "Non Sequitur" No 2 none other than this—an attempt at a loophole for the non-observance of that resolution by those members of the Conference who did not vote for it, a plan of an escape of those whose views and feelings were not in accord with it. With his denial statement before me, I was not surprised to find the following as an excuse for his communication. He says: "It was simply a sort of logical effort to help a good brother, who seemed to have gotten into trouble by a sort of logical process."

He can not, however, make his escape under such an excuse with the facts before us. I shall notice, furthermore, another startling statement made by him. He denies again, and says of his communication, in it: "There is not an expression or intimation of admission that it is wrong to go to Conference on Sunday, or that it is not wrong to use the Sabbath trains to go anywhere else on Sunday."

The Conference passed the Sabbath resolution, the ostensible reason to remedy the evil of its members traveling on Sunday. He heads his communication with it, and says in "Non Sequitur" No. 4: "It does not follow, because it is wrong to go to Conference on Sunday, that it is wrong to go anywhere else on Sunday, if we use the Sabbath trains, though not in cases of necessity."

The facts again before us, the action of the Conference on going to Conference on Sunday, his use of that action, and "Non Sequitur" No. 4 in connection, refute again his denial statement upon this point. If he admits having little or no meaning, "a sort of logical effort," he can not say this of that Sabbath resolution. It is significant. The Conference meant to oppose a great growing evil of the age of traveling on Sunday, and begin the work among the ministry. If he is innocent of opposition, intentionally, of that resolution, it does seem strange to see a member of the Conference draw out a long list of positions, all in substance seemingly to defeat the action of the Conference, upon one of the most vital matters at this time connected with the church. How can he admit of his communication, that with a definite heading, having a definite meaning, that all it meant was to show "that certain (indefinite) things are not so because other (indefinite) things are so?" Did he write all this long list of non sequiturs simply that others might see how they would appear in print? No, no. There is not an intelligent reader of the ADVOCATE who knows all the facts but came to the conclusion, on reading of his communication, that the animus of the whole thing meant opposition to that Sabbath resolution. Every fact in connection with it sustains this conclusion. This again refutes another statement made by him. "There is not an expression or intimation of opposition to a resolution of Conference endeavoring to enforce a faithful observance of the Sabbath." I will go no further other than noted. He says: "We are always loaded. We go loaded for particular game, and we fire at the sound of the least rustling, whether there is any game or not." I shall not express my opinion of whom such language represents. I suppose his non sequiturs was the first load he fired. It is unfortunate for him, however, were the load to take effect. He reminds me of the man who set a gun for another, and thought he would try his arrangement, and shot himself.

J. W. MCNEIL.

The Gospel in Venezuela.

MR. EDITOR: It may be of interest to you and your readers to learn something of our recent travels and labors in South and Central America. You, doubtless, are aware that two years ago I left our mission work in Mexico to accept an appointment of the American Bible Society in Venezuela, South America, and that my appointment has been renewed from year to year by the Bishop presiding in the Central Mexican Mission Conference. Our work in Venezuela was remarkably successful until the revolution broke out and interrupted travel a little over a year ago. I succeeded in establishing a very flourishing and self-sustaining congregation in Caracas, the capital of Venezuela. I secured a large hall, seated it with nearly 300 neat, new chairs, pulpit, organ, and gas fixtures, and on the night of inauguration about three times as many persons came as could get in, and among them editors of the principal daily papers. Of course, these editors, in keeping with the well-known kindness of editors in general, gave us a big puff in their papers for some days afterwards. This gave our work an impetus hitherto unknown in Spanish-American countries, and from that time until I turned the congregation over to a pastor sent down from Mexico, I never knew what it was to see a vacant chair in the congregation at any of our Sunday services, and frequently the house was full even at our Wednesday evening lecture and prayer meetings. The citizens of the place, merchants, etc., both foreigners and natives, but principally the former, contributed largely to the expenses of the work. The Bible work in Venezuela was equally successful. At the beginning of the revolution I went to the West India Islands, and did a successful work canvassing and selling the Scriptures to the people; thence to Colombia the latter part of August, and in two months sold about 1,000 copies to the Colombians. Late in October the American Bible Society requested me to make a tour of a few months through Central America, which had never been visited by any representative of the Society, and it was a joyous trip to me, although encountering many hardships and occasional sickness from change of water, climate, diet, etc.

It has been very pleasant to me to learn, since I was called by the Society to New York, that our work in Central America has been far more successful than was hoped for by the most sanguine. It seems almost incredible that those countries, without the aid of any missionaries, should have so far ripened to receive the Word of light as to enable us to do what we did during so short a time. In five months and a few days Mr. Penzotti and I, with three colporters to aid us, sold over 10,000 copies of the Holy Scriptures, and donated only about 700 to the poor, sick in hospitals, and to soldiers. We also preached the first sermon in many places, and it was delightful to see how hungry the people were for the gospel of peace and life, for our congregations were always well attended.

When, oh, when will the church awake to a sense of its responsibility, and send the gospel of life to those hungry, starving souls? There are many places in Central America where the right sort of a man could establish a glorious work which would be almost self-sustaining from the beginning.

I have been informed by the Society that they propose to give me a rest, and if, while I am here, I can be of any service to any church or paper desiring more specific information as to the openings and prospects in South America, either with my pen or by public lectures, it would afford me great pleasure to render such service. My address for the next few weeks will be Bethel, Giles county, Tenn.

Yours very truly,

JOSEPH NORWOOD.

Human Nature.

When Adam had transgressed, and, covered with the frail fabric of decaying leaves, was summoned before God to receive his just sentence, he came with an excuse in which he attempted to blame God with his sin. Said he: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The implication is: "Your gift brought the temptation that caused my fall; hence yours is the blame." And how Adam-like are all his posterity! Down through the centuries stalks the same old spirit that seeks to excuse its own errors by implicating God.

The tippler, sipping his sparkling beverage, decapitates prohibitory arguments by his ready, "Why, sir, the grape is one of God's choicest gifts to his children, and Christ made wine for the marriage feast." The dainty maiden, weeping over the tragic scenes in her "dime novel," or flushed and trembling beneath the excitement of its bloody or indecent midnight recitals, is ready to hush the "silly" entreaties of her "old fogy" friend with, "The genius of such authors is God-given." And the theatre-going church member is eager to urge God's approval of the stage as attested by the "gift" of the dramatist. The Sabbath toilers and marketers excuse themselves because, "The Sabbath was made for man, and not man for the Sabbath." The dispenser of intoxicants quotes, "Use a little wine for thy stomach's sake and for thine often infirmities." And the minister who forgets his solemn obligations, and neglects the discipline which he has voluntarily assumed, overlooking the whip of cords and the driven-out exchangers, the trial and condemnation of Ananias and Sapphira, the plain directions by Christ and Paul for the enforcement of discipline, must excuse himself, because Christ did not expel Judas from the hand of disciples for an uncommitted act, and thus, after giving the law, "By their fruits ye shall know them," set an example of judging without the fruit as evidence, which example, if followed by man, would lead to the absurdity and iniquity of judging without any conceivable grounds as evidence. The principle underlying all the above is the same, and error and prejudice lie at the roots of all. Perhaps you may have heard of the carpenter who put green goggles on his horse to listen him on shavings. We must pull off our goggles before we can precisely discern nourishing food from the rubbish of the shop, or know truth from error.

H. M. ELLIS.

"Sextus" and the Mississippi Statute.

"Doctors differ," and so do some other people. On common law principles there seems to me not the slightest infringement of our Methodist rights in the provision of the Constitution quoted by "Sextus." There was careful discrimination of words in the act, as if for the protection of our church and the slaughter of Romanism.

In the application of civil statutes to ecclesiastical affairs, the principle, or rule, adopted by the courts, in the interpretation of acts—of any kind—is the law of the church.

It has been a rule of the Methodist Church to regard the church as a whole, but each separate organization in that church as a "society," having its own "local Board of Trustees" independent of all other Boards, and using the property exclusively for that "society."

If the act in question had used the word "church"—"must be an independent church"—it would have been fatal, as "Sextus" fears; but the use of the word "society" places a very different phase on the application of the law.

Justice Nelson pretty thoroughly traversed this question in the great hook concern decision. Each society in the church has powers and rights delegated to it by the General Conference constituting it "an independent society" to the extent of this delegated power, and as such, under the constitution and laws of the church of which it is a part, can acquire and hold property under a general or special act of incorporation.

As to the past, all contracts must be carried out under the law existing at the time they were made.

J. A. PARKER.

Homer, La.

THREE FAITHS.—To do the most successful work in the world three faiths are needed—faith in God, faith in one's fellow-men, and faith in one's self. Whatever tends to diminish either of these, is an injury and a loss to a man. Whatever is likely to increase them, should be carefully cultivated. Faith in God gives peace and rest from worry. Faith in others gives hope and cheerful kindness. Faith in one's self gives confidence and courage. These are all essential qualities. Happy he who has them! Still happier he who has learned to guard them against abuse, and distinguish them from their counterfeits. Faith in self must not be allowed to pass into egotism, nor faith in others into fatuity, nor faith in God into presumption. To avoid the false and foolish in all these directions while holding firmly to that which is good, shows great wisdom and brings true prosperity.—*Zion's Herald.*

SUNDAY-SCHOOL LESSON.—June 11, 1893.

PREPARED BY REV. A. F. WATKINS.

The Creator Remembered.

(Ecc. xii, 1-7, 13 and 14.)

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth." (Ecc. xii, 1.)

TOPICAL OUTLINE.—I. The Duty of Youth (vs. and 2). II. The Trials of Age (vs. 3-7). III. The Judgment (vs. 13 and 14).

CENTRAL THOUGHT.—Duty.

HOME READINGS.

Sunday (June 4)—The Creator Remembered. (Ecc. xii, 1-14.)

Monday—Constant Remembrance. (Deut. vi, 1-9.)

Tuesday—The Child Samuel. (I. Sam. iii, 1-10.)

Wednesday—The Child Timothy. (II. Tim. i, 1-7, and iii, 14-17.)

Thursday—The Brevity of Life. (Ps. xc, 1-12.)

Friday—The Certainty of Judgment. (II. Cor. v, 1-10.)

Saturday—God's Abiding Grace. (I. Peter i, 13-25.)

INTRODUCTORY.

If the author of the Book of Ecclesiastes had given to the world nothing of value except the important lessons of this chapter, he would still have made the religious world his debtor, would have merited a place in God's Book; if he had written nothing of beauty except these exquisitely beautiful verses, he would still have made the literary world his debtor, and have merited a place among the literary immortals. We know not which to admire more—the impressiveness of the lesson or the beauty of its expression. The lesson which should begin with the ninth verse of chapter eleven forms the conclusion of the long and sometimes sorrowful search for the greatest good, and though often led through devious paths and by steep and perilous ways, the reader is brought, at last, to the broad and open place in which all can may stand in blessed contentment, and where alone they are safe. Man's greatest good is found in God. "Fear God and keep his commandments: for this is the whole duty of man."

EXPLANATORY.

I.—THE DUTY OF YOUTH.

Ver. 1. In this verse we have an exhortation and a reason. 'Remember"—be mindful of thy duty to—"thy Creator in the days of thy youth"—in the days when evil habits have not warped and blackened character, and when the heart is full of hope and energy, when what is done is done with vigor, and with strength unimpaired by sin. For the "evil days" will surely come, when life's pleasures have palled upon the taste, the elasticity and force of earlier years have gone, the spiritual strength has been sapped and the peevish discontent of an unhappy old age has come upon thee with its burdens.

Ver. 2. This verse begins a description, which continues to the second clause of verse 5, of an Oriental village as the daylight fades, and the darkness of night comes on. The sun, the twilight, the moon, the stars have become darkened, the shower has passed away, but the clouds have come back again. The coming night is made darker by the clouds.

II.—THE TRIALS OF OLD AGE.

Ver. 3. The "keepers of the house," who while the daylight lasted were unconcerned, are troubled as the darkness of the night and of the storm comes upon them; strong men crouch with apprehension; the grinding women have, one by one, ceased from their labors until the sound of the grinding is hushed, and those who a little while ago were seen peering through the latticed windows are lost to view.

Ver. 4. The outer doors are closed against prowling robbers; indistinctly is heard the grinding of the few women who continue at their work; the twitter of the bird, disturbed upon its perch, causes men to start up as if in alarm at the approach of danger, and the cheerful sound of music is hushed in the deepening gloom and fear.

Ver. 5. The watchers upon their elevated posts are afraid, and dangers seem to threaten them in the way. (In this interpretation I have followed Dr. W. J. Beecher, in the *Sunday-School Times.*)

In this description we have the picture of helpless old age, against which evil time the young are exhorted to guard by remembering the Creator. The interpretation which finds the different senses and faculties in the description of the village is in a large measure consistent with the above. The keepers are the arms; the strong men, the legs; the grinders, the teeth; the windows, the eyes; the daughters of music, the failing hearing. At this point the picture changes in character, though the real subject is the same.

A gray-haired old man is seen, to whom the least weight is burdensome on account of waning strength, his appetite can not be excited to action, his desires have failed and he totters beneath his increasing burden toward his eternal home. The picture gives a helpless, hopeless sensibility from which the young are saved by the consecration of the life to God.

Ver. 6. Here we have the third picture. The time will come when the silver cord shall be loosed and the golden lamp suspended by it shall be broken. The pitcher at the foundation shall be shattered, and broken the wheel by which the life-sustaining waters are drawn from the cistern.

Ver. 7. The shroud, the coffin and the urn complete the earthly life, and the invisible spirit, untouched by the ruin, which overthrows the crumbling body, takes its flight to the God who gave it being.

III.—THE JUDGMENT.

Ver. 13. The lesson closes as it began, with an exhortation and a reason. "The conclusion of the whole matter" has been reached. Fear—reverently, filially—fear God and keep his commandments. All other duties arrange themselves under this, the supreme duty of man.

Ver. 14. The open work and the secret thought are known to God, and for all these things he will bring thee into judgment, whether of commendation for the good or condemnation for the evil.

PRACTICAL SUGGESTIONS.

1. If our joys are earthly and temporal in character, what shall we do when we depart from this earth? Unhappy indeed is the man who says of earthly joys, "I have no pleasure in them," and yet to him there are no heavenly joys!

2. The sum of human duty is found in the fear of the Lord and in obedience to his commandments.

Delightfully Cool and Refreshing.

Horsford's Acid Phosphate,

with ice-water and sugar.

Proportionate and Worshipful Giving.

The *Christian Steward* furnishes the following excellent explanation of the best giving:

There may be system, without proportion, in your gifts. You might give a cent a week, or a cent a month, to the Lord's work, and give it regularly—that would be systematic, but it would probably fall far short of what you ought to give. Proportionate giving means giving in proportion to our income. A wage-earner who receives a dollar or two dollars a day ought not to give as much as the man who has a yearly income of one thousand dollars. And the latter can not be expected to give as much as the man with an income of ten thousand dollars a year.

I know a church member who years ago, when he was comparatively poor, was in the habit of giving five dollars annually to foreign missions, and five more to home missions. He prospered in business and became rich, but he never increased the above sums. Had he been a proportionate giver, he would have increased these subscriptions to keep pace with the increase of his wealth. This is what he ought to have done. Of him to whom much is given much is required.

This is what is meant by proportionate giving. To make it still plainer, suppose you have an income of five hundred dollars a year. A certain proportion, or percentage, of this amount (say ten per cent.—that was the Old Testament rule, and a Christian can hardly do less than the ancient Jew) you put aside for church and benevolent work. Then your proportion would be fifty dollars, which amount you would give away during the year to such objects as your conscience would approve. Or, if your pay comes by the day, or at the end of the week, or monthly, take one-tenth of it or the proportion fixed upon, and lay it aside in some safe place, to be used for the Lord's work.

Then you always have a benevolent fund on hand, from which you can draw, as occasion requires, or conscience and love prompt. Giving becomes thus a sacred pleasure instead of a disagreeable duty. Of course, if you keep a set of account books, the same end will be secured by crediting "benevolent fund" with the different amounts from time to time, and charging it with whatever you give away for benevolent objects.

Those who have never tried this plan have no idea what a delight and blessing it proves to be. This is the testimony of hundreds of proportionate givers.

But more and better than this, it is scriptural! "Let everyone of you lay by him in store *AS* God hath prospered him."

By worshipful giving we mean a giving in the which God is worshiped. We should make our offering on the Lord's day in the same spirit with which we praise him in song, or bow before him in prayer. The angel said to Cornelius: "Thy prayers *and thine alms* are come up for a memorial before God." Not the prayers alone, but his prayers and his alms, or gifts. The two acts of worship went together. The trouble with many professing Christians of to-day is that, although they can pray devoutly enough, they seem to think that worship has taken a recess when the time for the collection comes.

Very few regard the offering, as equally with prayer or praise, an act of worship. Yet such it is. It is so represented throughout Scripture. The high priest offered gifts as well as sacrifices to the Lord. A part of the worship ordained of God for the people was that "they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God." Similar to this is the New Testament injunction: "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him."

Each passage teaches proportionate giving—that is, giving in accordance with one's ability, as God hath prospered him. They teach with equal clearness worshipful giving—giving as a part of the worship of God: "Appearing before the Lord"—that is, for the worship—"upon the first day of the week"—that is, upon the Lord's day, the day especially set apart for his worship.

The collection, or, as it may better be called, the offering, is as much a part of the worship of the Lord in the service of his day and house as the reading of the Scriptures or the singing of hymns. "Honoring the Lord with our substance and with the first fruits of all our increase" is of as much importance as honoring him with our words, and often a much surer test of our sincerity.

The Psalmist says: "Give unto the Lord the glory due unto his name." This we do in our ascriptions of praise through song and prayer. But the Psalmist does not stop there. "Bring an offering," he adds, "and come into his courts." (Psalm xcvi, 8.) Thousands of our churches and tens of thousands of our members leave "the offering" out. Only their prayers come up for a memorial before God. Seriously, do you think Cornelius' prayers would have reached up to heaven had they not been accompanied by his alms?

The devout Jew offered acceptable worship by the bringing of his gifts to the altar of God, and if the proper and honorable maintenance of the priesthood and the ordinance of tabernacle and temple worship had need of those offerings, how almost infinitely more does the world-wide work, laid upon the church of Christ, have need of devoted, generous gifts from Christian worshipers. Surely we have here the mind of Christ.

Come, brethren, let us go to church determined to omit no part of the service; let us sing and pray with the spirit and with the understanding; let us also bring an offering, each one "as he is able, according to the blessing of the Lord our God." That is worshipful giving.

POINTS FOR PREACHERS.

LUTHER'S STANDARD.—Many are the qualifications of the ministry, and it must be said to the shame of some, that they make no effort to attain what would give them, in a measure, at least, the success they should have. It is said that Luther proposed ten qualifications for the ministry, which it would be well for them to ponder. They are:

1. He should be able to teach plainly, and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by everyone.

MORE CALEBS.—We certainly need more Calebs. Caleb was a man who "followed the Lord fully." He was thorough-going, whole-hearted, out-and-out in his piety. He could be absolutely depended on in time of need. He was faithful, stanch, steadfast; a man who would not compromise with evil, or make conditions in his service of God. He never halted or faltered in his allegiance. Just this sort of man is in great demand now and always. We want him in the church, we want him in the Sunday-school, we want him in the family. In fact, he is as good as gold everywhere. He is not dependent on revival seasons. His first wish is to please God, and he gives him the benefit of every doubt. He is always found in the forefront of duty. Such a man is a power. How many good enterprises fall for lack of him. Oh, for more Calebs!—*Zion's Herald.*

A SUCCESSFUL PREACHER.—The preachers gather in solemn session, fifty strong. One of the ablest reads a long essay on "Why We Do Not Succeed." He sets forth in logical order the "difficulties." He says, "If so and so were done," and "if our people would do so so," and "if," and "if," and "if." The other forty-nine preachers supplement the able paper with remarks that enlarge the list of "difficulties" and "ifs." They all go home knowing what ought to be, and feeling sad because it is not. Here is one of the preachers who couldn't write a paper on the above subject if he should try, and he wouldn't try if he could write it. But he succeeds in every charge he is stationed in. There may be difficulties in the way, but he invariably succeeds. The church may not be above censure, but he succeeds. The church may be weak, poor and burdened, but he succeeds. He may have no fixed methods and manners, but he succeeds in the most diverse kinds of work.—*Michigan Christian Advocate.*

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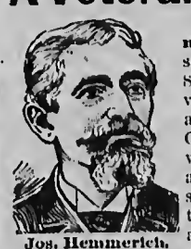
A Veteran's Story



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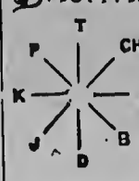

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Thursday, June 8, 1893.

Rev. J. H. Brooks.

Just as we were going to press we received the following distressing news:

Holly Springs, Miss., June 5, 1893.

My dear father, Rev. J. H. Brooks, a superannuated member of the North Mississippi Conference, passed quietly away at his residence near Wall Hill, Tate county, Miss., at nine o'clock, June 4, 1893.

J. J. BROOKS.

Notice.

There will be a meeting of the General Mission Committee in the office of the ADVOCATE, Tuesday, June 13, at 4 P. M. Business in connection with the Tchoupitoulas Mission is to be considered.

C. W. CARTER, P. E.

BRIEFS.

Forenoon and afternoon, and night; forenoon,
And afternoon, and night; forenoon, and—
what!
The empty song repeats itself. No more?
Yes, that is life. Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.
—*E. R. Sill.*

With this number the present editor completes his seventh year in the editorial chair. By the ancients seven was considered the number of perfection or completion. If that is true, then the circle is complete; we have come round again where we started.

With the July number the name of the *Missionary Reporter* will be changed to *The Methodist Review of Missions*. It will be enlarged from 32 to 64 pages, and the price will be one dollar per annum. Now, let every reader of this paper send on his dollar and begin a new life with our new *Review of Missions*. It will do you good, such as you will scarcely get elsewhere.

The obligations of Christian people run out in many different directions. In regard to civil and political matters, these obligations are actually increasing in number. Civil and political affairs are coming more and more into the domain of morals, and thus are laying a heavier weight upon the Christian conscience. There are questions today coming directly under the purview of morals which a generation ago were considered entirely on the outside. As the scientists say, they have "emerged" upon the moral plane and demand the attention of the Christian citizen. These questions can not be ignored by the Christians of to day nor relegated again to the domain of politics. They must be settled by Christian citizens.

Two Women for China.

Two single women are needed as teachers in the Anglo-Chinese College, Shanghai, China. Dr. Y. J. Allen urges prompt application, as he purposes reaching Shanghai as early in the Autumn as possible. In addition to the usual English branches, it is desired that one teacher should have knowledge of music sufficient to accompany hymns upon the organ, and the other ability to teach elementary mathematics.

As the support of these two women is to be met by specials, Bishop Key will be glad to correspond with individuals, Epworth Leagues, or churches, willing to assume the same.

I. G. JOHN, Cor. Sec.

Mission Rooms, Nashville, Tenn., June 1, 1893.

A Severe Arraignment.

The report of the Grand Jury, of this city, for the past three months is the most terrible arraignment of public officials it has ever fallen to our lot to see. When we remember that this jury has been three months investigating public affairs, and has pursued its investigations with painstaking zeal, and that *this* is its final report, that makes the report the more remarkable. In all the report there is not a good word for any city official. Indeed, if ever a set of officials have been "raked and scraped and skinned," and then pilloried to the scorn of decent citizens, it is our Mayor and Police Board and Chief of Police. If half what the Grand Jury says about these officials is true, then if they have a spark of manhood left, they will resign at once. After such a report, read in the court and published to the world, nothing will satisfy outraged justice and make amends to violated public decency and meet the wishes of the better part of the community but their instant outgoing. Here is a part of the report:

The result of our investigations has clearly proven to our minds that while the judges of the Criminal Courts are willing, ready and anxious to have the laws executed, as shown by their very able charges, nevertheless, they are in a great measure powerless without the aid of the city government, which aid it was proven in our special report they have not had, and we do not see any prospect of their having it in the immediate future, without some very radical changes in the actions of some of our city officials, or of having their places filled by some one else. We refer specially to the Mayor, the City Attorney and the Police Board, and their very unworthy Chief of Police. For their delinquencies in the discharge of their duties, each and every one of them presented an excuse for their want of action; the last of which being made by the City Attorney defending his advice to the Mayor on which the latter's extraordinary order, shielding the violators of the law, is based, it being on the weak points of the criminal laws of the State.

We think if these same officers would use half the effort in carrying out the laws and enforcing them, the result would be very different. But as long as there is a controversy unsettled between the Mayor and the Police Board as to who is in authority over the force, and as long as there is no congeality nor harmony or combined effort of the Criminal Courts and the city government, they can not be expected to suppress crime in our midst; nor even then, with the present Chief of Police in charge of the force, no good results need be expected.

It is a matter of fact that instead of assisting this jury, as he would reasonably be expected to do, his so-called assistance has been a farce, and a decided detriment to their efforts in getting information. We do not consider that he is incompetent intellectually, but wilfully. From experience with trials before the Police Board we deemed it useless to refer cases to them for trial. We consider it a detriment to the course of justice in the Criminal Court to have any lawyer practicing in said court who is a member of the Police Board or in any manner in authority over the police force. We regret that so much of our time should have been confined to so small a portion of your charge; preventing our investigating other subjects referred to in said charge.

Such is the attitude which the Grand Jury finds our city officials occupying in regard to the enforcement of the criminal law. The jury was so impressed with the utter inability of the Criminal Courts to dispense justice in the present state of affairs and under the present city government that it makes this extraordinary recommendation:

As individuals, we realize that the citizens of the city are more or less inert and spasmodic in their actions on public questions, but, either by their right of franchise or by some other reason, not easy to determine, we have at present a city government which, by its actions, has jeopardized and continues to jeopardize the interests of taxpayers, and that of future generations; and for the best interests of the public we would recommend that the Legislature revoke the charter of the city and provide for trustees or a taxing district.

When sensible men, after three months' investigation in public affairs, come to such a conclusion and deliberately publish it to the world, the case must be bad indeed. What emphasizes the deplorableness of the situation is the fact that a large part of the community and all our great daily newspapers agree that the Grand Jury has simply uncovered the real facts to the public.

The CHRISTIAN ADVOCATE has time and again spoken out plainly about these iniquitous matters. We believe that these things can be corrected without resorting to the extreme measure recommended by the Grand Jury. The better class of citizens, who want good city government, and our great dailies can right up things if they desire to do so and *will work together to that end*. A few public meetings and an occasional editorial only make these offending city officials laugh in their sleeves. There must be *concerted action* on the part of all, and less talk. What is the use to babble over these things for two and a half years more? A determined people can have just what they want in matters of this kind.

Doctrinal Preaching in Revivals.

The opening of Summer is generally the beginning of the revival season in the country charges. From now on until the Fall protracted and camp meetings will be in full blast. The opportunities for declaring the Word of the Lord will be many and propitious. It is well for the men of God to meditate on those themes which shall be the subject-matter of their messages from God to the people. These are the times when the fundamental doctrines of the gospel need to be enforced with the Holy Ghost sent down from heaven. A great deal of revival preaching is scattering, calculated to stir the emotional or sensational element in men. Frequently this is intentional, the idea being to get up a movement at any cost; the cost is superficiality. The so-called revival which does not originate in the illumination of sound doctrinal preaching will be superficial, positively injurious. In all deep and widespread revivals we observe the prominence of the fundamentals, such as repentance, justification, regeneration and the sanctification of believers; and the revival will be powerful for good in proportion to the verification of these truths in the experiences of men.

Each doctrine stands for a conscious experience; hence, to secure the experience, the doctrine must be preached fully, clearly, explicitly, and with all the emphasis which the Word of God gives to it.

The preacher who aims to be useful in revival work must be surcharged with these great doctrines, his heart and brain must be saturated with them; they must be in him with all the fullness of the profoundest conviction, and in the freshness of the truth that never grows old. They should be there, all clamoring for the supremacy, only yielding, on occasion, to the leading of the Holy Spirit as to which shall flow from the preacher's mouth to the people. Sometimes repentance will be dominant, again it will be the need of regeneration, or it may be the groaning of the preacher's heart for the perfection of believers. These are the themes which the Holy Spirit uses in the work of revival, these are the truths used by holy men of old when convictions were profound, conversions clear and sanctifications glorious. In the handling of these truths our predecessors were mighty through God, and in them we may be strong to build up the kingdom of God.

The power of doctrinal preaching is in the fact that it emphasizes the personal relation of God to men. Repentance is "toward God," and "faith is on the Lord Jesus Christ," regeneration is by the word of his power, and retribution is from God. It is, therefore, personal preaching. It brings out the nature of the law and the principles of redemption; hence it is enlightening preaching. Through it alone the sinner gets a true view of himself and his lost estate. It is the only basis of sound religious experience. It strengthens the moral tone of the believer and keeps the preacher's orthodoxy fresh and glowing.

If we read correctly the signs of the times, there is need of much strong doctrinal preaching now. Superficial views of foundation truths abound; in not a few instances flimsy substitutes have been adopted. Singularly enough, there appears in connection with this state of emasculated theology a peculiar avidity for the outward manifestations of revival power, and not for the great facts of which these manifestations are the result. The lust is for sensation and excitement, and the pursuit of this has caused the great doctrines to fall from their place of prominence in our intellectual and heart-life.

Repentance is looked upon as a principle of humanitarian reform which barely recognizes the claims of an offended God. Regeneration as the act of a new creation is not recognized in the full import of its relation to salvation. How lightly do we seem to believe the doctrine of future retribution! The cause of it all is the remoteness of God in modern theology: humanitarianism has taken the place of God in theology—this has emasculated the substance and enfeebled the convicting power of our divine doctrines. These doctrines must be revoiced and energized by fresh personal contact with God. When they are, they become the heart and soul of a man's preaching. It is in this revoicing of dogma in the heart of the church that great revivals are born. It was so with Luther, it was so with Wesley, and will be so until the end.

But in some way doctrinal preaching has become the synonym for dry and ineffectual preaching. Why is this? One reason is, that doctrine is preached as a theological conviction apart from the vital heart-interest of the preacher. It is more of an essay than a message from God to the people—a dissertation, and not a burning proclamation. Such preaching will cause a congregation to suffer, to disperse, worn out with your orthodoxy. Our conception of doctrine must be more than a theological belief; it must be a truth burning in the heart. All of our theology needs to be brought to the throne of grace and vitalized by a breath from God. It needs to sink into the region of the heart-life and have the dust brushed off, to be baptized with love and fired with sympathy for men. A man is to be pitied when his heart-life and theology have been divorced. The preacher must feel that these great doctrines are truths given to him from God to declare to the people.

The very familiarity of these truths to the preacher may be a source of weakness in their proclamation. How familiar we all are with repentance, justification, the witness of the Spirit and eternal retribution, and yet how loosely they seem to enter into the life of conviction. If these old truths fired us with the zeal of new and fresh convictions, how we would preach! There is only one way by which to vitalize these truths, old and trite, in your experience—that is, to take them to the throne of grace and stay there until God gives you a new view of them. If you will take these old fundamental doctrines there, in the solitude of a personal interview with God, and deep meditation upon eternal things, and wait until God speaks them again to your soul, you will find them to be his thunderbolts for rending the stony heart and subduing the rebellious spirit of the carnal mind. Let us see them in their divineness, in the amplitude of their application to the men and the times in which we live, then will we preach them with the power of the Holy Ghost sent down from heaven. P.

First and Second Class.

In one of our exchanges we find this little story: "I have lately heard of a man who took passage in a stage coach. There were first, second and third-class passengers. When he looked into the coach he saw all the passengers sitting together without distinction. He could not understand it until they came to a hill and the coach stopped, and the driver sang out: 'First-class passengers, keep their seats; second-class passengers, get out and walk; third-class passengers, get out and push.'" That's a pretty good description of the church coach. There are many first-class passengers, who keep their seats all the way "while climbing up Zion's hill." And there are any number of second-class passengers who, when difficulties are reached, are willing to get themselves over the difficulties, but will rarely help others over. To say that these two classes compose the majority of the church is to say what every pastor knows to be true. The *helpers* are in the minority in every church. Upon them comes the burden. If the work is done, they must do it. It comes pretty hard upon them, and sometimes they are tempted to murmur, but they remember that there is "great recompense of reward," and that their "labor is not in vain in the Lord," and they toil on, expecting to receive a crown of righteousness when the righteous Judge shall come. Their earnest labors ought to shame others into following their example, but it seldom does.

Provoking.

The apostle has this exhortation: "And let us consider one another to provoke unto love and to good works." A concrete example as an illustration may show the meaning of this exhortation quicker and better than a column of platitudinous generalities. A writer in one of our exchanges gives this: "Two negroes were loading a cart. One of them seemed indolent and disposed to shirk. The other one stopped, and, looking sharply at his lazy fellow-worker, said: 'Sam, do you expect to go to heaven when you die?' 'Of course, I does,' said Sam. 'Then take hold and help load this cart,' said the other one." That was "provoking" Sam in a scriptural way, which materially increased his chances of having his final expectations realized. How many "Sams" there are in the church nobody has any idea of except the preacher and the stewards. These "Sams" will stand by with their hands in their pockets and look on with lazy pleasure while the few earnest and loyal souls try to do the work that is to be done. If they are asked if they expect finally to make the port of peace in safety, they invariably reply in the affirmative. As long as they occupy such an attitude, their chances of final salvation are exceedingly slim. Like Sam, if they would take hold and help bear the burdens others are carrying, their chances of heaven would be greatly increased.

NOTES.

By all means use sometimes to be alone,
Salute thyself, see what thy soul doth wear,
Dare to look in thy chest—for 'tis thine own—
And tumble up and down what thou findest
there.
—*George Herbert.*

Dr. Charles H. Shepard, writing in the *Journal of Hygiene*, says: "When the physician ceases to prescribe alcohol as a medicine, the drink problem will have reached the final stage of its solution."

We may reprove sin in a sinful way. We may commit more sin in reproving sin than those commit whom we reprove. An impatient, bad-tempered reproof may be worse than the act which occasions our bad temper.

The measure of power is the measure of responsibility. What we can do is what we *ought* to do. Only let us not underrate our power. "Ye are the light of the world." Light shines and fills all the space it can, but it fills that certainly.

Mr. Charles Dudley Warner has restated a fact, the truth of which no editor will have the hardihood to deny. He traveled all over the country, he said, and "found many men who were not able to subscribe for a paper, but he had not yet found a man who was not able to edit one."—*Methodist Recorder.*

"He spoke of lilies, vines and corn,
The sparrow, and the raven;
And words so natural, yet so wise,
Were on man's heart engraven;
And yeast, and bread, and flax, and cloth,
And eggs, and fish, and candles;
See, how the whole familiar world
He most divinely handles."

A lady in Memphis sent the *Nashville Advocate* $200 for subscribers. That shows what can be done in the matter of securing subscribers for a religious paper. Earnest and loving persistence will generally accomplish the end aimed at. We wish that good woman could exercise that influence all over the church on the same line of work.

Gov. Foster had a conference at Vicksburg, last week, with representatives from East Carroll and Madison parishes in regard to the necessities of the overflowed people. It was said that at least 5,000 persons in the first and 3,000 in the latter parish need immediate relief. While the *State* can do nothing in the matter, the Governor assured the representatives that he would endeavor to put on foot some plan of relief by which the pressing necessities may be met.

One of our papers tells the story of a preacher who preached so excellently well that a good brother said "he must have been converted over." The fact in the case was the preacher had been on the verge of starvation, and somebody, inspired by the Lord, had sent him a quarter of beef on Saturday. The moral of this is: Sometimes poor preaching is the result of poor feeding. The exhortation is: If you want your preacher to feed you well, you must feed him well.

The late Dr. Donald Fraser, of London, well known as an effective platform speaker, attributed much of his success to his method of preparation, which might well be adopted by many less famous. He described it as follows: "My custom has been to speak to the subject in hand, avoiding all pompous parade of words, to prepare the substance of my speech in writing, but not to adhere very closely to the written words in speaking, and to confine myself to fifteen or twenty minutes. I consider it an ugly piece of selfishness in a public speaker to occupy so much time as to put all who follow to a disadvantage."—*Independent.*

Rev. Dr. Daniel Steele uttered some ringing words in a recent address: "I wish I had the power to reach every Methodist on the round earth. I would say, Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics and burning incense of the General Minutes; down upon your knees and seek and find for yourselves the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation free and full, and a common sense theology, the beauty of which Joseph Cook says 'is that it can be preached.' Then in double-quick time charge upon the hosts of sins and conquer the world for Christ."—*Christian Standard.*

That a preacher knows well the meaning of the words he uses in preaching is aptly illustrated by the following, taken from an English exchange:

Talking about optimism and pessimism reminds me of a little incident that occurred some years ago before these words became current-coin in our pulpits. A minister whom I knew had used the terms in his sermon on the Sunday morning, and was afterwards questioned by a Lancashire operative as to their meaning. After some hesitation the minister said: "Well, my friend, optimism is taken from optics—that is, the eye; thus an optimist is one who sees. And pessimism is taken from pester, which means to bother; thus a pessimist is always quarrelling with everybody and everything." The above is a fact, as all my anecdotes in these letters are. I could give, if I thought fit, time, place, and name.

PERSONAL AND OTHERWISE.

"Where our Captain bids us go,
'Tis not ours to murmur, "No."
He that gives the sword and shield,
Chooses, too, the battlefield,
On which we are to fight the foe.

It is said that Acadia parish raised last year one-third of the rice crop of Louisiana.

One of our exchanges says that Mer Rouge, La., has a handsome new Methodist Church.

Eight women were graduated last week from the Training-school for Nurses, of this city.

Prof. W. S. Burke has leased the Acadia College, in Crowley, La., for a term of five years.

Dr. Charles A. Briggs has been suspended from the ministry by the Presbyterian General Assembly.

When we don't spend our money, we are economical; when other people don't spend their money, they are stingy.—*Exchange.*

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.—*Amiel's Journal.*

We see it stated that Rev. W. Wimberly has sold out his interest in the Oklahoma *Christian Advocate.* Sensible!

Prof. Magruder, of Baton Rouge, called on us last week. He never looked better since we have known him.

Great actions make the places where they are performed famous. Two instances come to mind: Waterloo, Calvary.

A destructive hail storm occurred at Gibsland, La., last week. Very much damage was done to fruits and growing crops.

Bishop Galloway made a stirring address on Education before our State Normal College at Natchitoches, La., last week!

Rev. N. B. Harmon, of Bay St. Louis, gave us an appreciated call last week. He represents his work on the coast as progressing.

The Southern Presbyterian General Assembly elected a layman Moderator. That is the first instance of the kind, and a good move.

A cyclone passed over Rosedale, Miss., recently, demolishing many houses, killing several persons and wounding many more.

The House of Commons, last week, refused to adjourn to attend the Derby races. Surely the world moves, and that in a good direction.

There has been quite a change in the treatment of heretics. They are no longer roasted in fire. They are roasted in the church courts.

Rev. Ira B. Robertson, of South Vicksburg, and Rev. J. W. Chambers, agent for Millsaps College, gave us appreciated visits last week.

We have received the first number of *The Southern Methodist*, published in Atlanta, Ga., and edited by Rev. Sam Small. It is a sploy specimen.

A masonic celebration will be held at Trenton, Smith county, on June 24. Rev. C. McDonald has been invited to deliver an address, and has accepted.—Scott County *Register.*

It is going the rounds of the press that Bishop Haygood has two hooks in preparation. One as good as the "Man of Galilee" would be sufficient at this time.

Thirty armed men out a levee in Morehouse parish last week, and thereby flooded a fine section of the parish and destroyed some beautiful growing crops.

The Board of Church Extension has donated $750 towards a church in Biloxi, and the Parsonage Society $150 to improve the parsonage at Bay St. Louis.

The United Brethren—a branch of Methodism—through their recent General Conference have done away with the pastoral time limit.. Methodism improves.

The New York Central has now a train from New York to Chicago in twenty hours. To make the trip on time fifty-one miles an hour must be maintained.

Charles Dudley Warner tersely says that the difference between "faith cure" and "mind cure" is that the mind cure doesn't require any faith, and the faith cure doesn't require any mind.—*Zion's Herald.*

The *Holston Methodist* has changed hands. Richardson and Paulett are succeeded by O. W. Patton, who has bought the paper. Dr. R. N. Price is still editor. We wish the new management great success.

"An old proverb says: 'The heart and the tongue are only a span apart.' If a man's heart is touched by the fire of God, his lips will speak over words of beauty, truth, and gentle love on whatever theme he may speak."

We are obliged to Dr. Murrah for an invitation to be present at the commencement exercises of Millsaps College, beginning June 11. Drs. Steel and Cameron do the preaching, and Bishop Galloway and Dr. Hoss make the addresses, and Dr. W. R. Sims will read a dedicatory poem.

Dr. James Strong, who has filled the chair of exegetical theology in Drew Seminary for twenty-five years, has retired "full of years, works and honors." Prof. R. W. Rogers, of Dickinson College, was elected to fill his place.

In the celebrated Briggs case, before the Presbyterian Assembly in Washington, D. C., the appeal from the New York Presbytery was sustained by a vote of 383 to 116. Thus the famous Doctor has been condemned by the highest court.

Harry W. Rickey, a B. S. graduate of Tulane University, was licensed to preach by the Quarterly Conference of Louisiana Avenue Church last week. New Orleans Methodism does not make a great deal of fuss, but she is continually sending forth preachers of the gospel of her Lord.

Dr. Sullivan desires us to correct a mistake of "Glideroy's" about the District Conference at Eupora. Here is what the Doctor says:

He includes myself among those who preached on that occasion and left himself out. I did not preach at all during the Conference. "Glideroy" preached a good sermon at eleven o'clock, Sunday morning, and talked well to the children at three P. M., besides adding interest to the business of the Conference by the part he took in the discussions of questions. Will you kindly make an editorial statement that will present these facts, and oblige?

Missionary Debt—Mississippi Conference.

WOODVILLE DISTRICT.

Baton Rouge circuit, W. L. Linfield, P. C.....$5

JACKSON DISTRICT.

Edwards station, J. P. Drake, P. C.....$5 55

The cheerful notes accompanying remittances from Bro. Linfield are an inspiration. His circuit will soon pay up their part of the debt. God bless him and every other contributor!

Edwards station was first in the Jackson district to observe a week of prayer and self-denial, and is the first in that district to make a remittance since March 31. Those clever people have not responded according to the measure of their ability, but they will make another and larger contribution very some. Their faithful pastor is always ready to obey the orders or resolutions of his Conference. He is an obedient son in the gospel, loyal to his church and faithful to his vows. God bless him!

T. L. MELLEN,
Solicitor for Miss. Cont.

Millsaps' Commencement.

Excursion rates have been granted us by the I. C. road and the Q and C. road and the L. and N. railroad. Buy your ticket, paying full fare coming, and getting from the agent a Southern Passenger Association form certificate. This will be signed at the college, and entitle you to return at one cent a mile.

Be sure and come. We have a great feast prepared for you. Send on your names to Rev. A. F. Watkins or Dr. T. S. West. They will provide homes for you. We want every preacher in our two Conferences to come, and extend equally as hearty a call to those beyond. JOHN W. CHAMBERS, Agt.

Trusts and combinations are unpopular. But there is one form of trust against which no one has anything to say. That is the trust the public reposes in Hood's Sarsaparilla—because they know HOOD'S CURES.

Hood's Pills are purely vegetable.

Thanks.

MR. EDITOR: Allow me to thank Rev. S. M. Thames, P. E., of the Winona district, and the brethren of North Mississippi Conference for their kind remembrance in the way of a check on the bank for thirty-seven dollars. May God bless them temporally and spiritually!

R. C. CALLOWAY.

To Whom it May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

Brookhaven District Conference.

Reduced rates have been secured to all attending the above Conference at Terry, Miss., June 29, procuring a certificate at starting-point that they have paid full fare one way. Only one-third regular fare will be charged on return.

W. T. GRIFFIN.

Terry, Miss., May 31, 1893.

Don't fool with indigestion. Take BEECHAM'S PILLS.

Notices.

The Grenada District Conference will meet in Coffeeville, June 29, at 9 o'clock A. M. The Woman's Missionary Society of the Grenada district will convene June 23. All who intend to attend these meetings will please let me know it as soon as possible. Mr. Editor, you are invited.

G. W. GORDON.

Coffeeville, Miss., May 30, 1893.

The Woman's Missionary Society of the Mississippi Conference meet at Newton, on Friday before the fourth Sunday in June. Let every auxiliary in the Conference send delegate, if possible. In case no delegate can be sent, a written report should be sent to the corresponding secretary. Reduced rates will be secured from the railroads if we can, and the delegates should procure certificates on purchasing their tickets, so as to get the benefit of same. All ministers of the Conference are cordially invited to be present.

ADDIE V. MARSHALL, Pres.

The third annual meeting of the Woman's Missionary Society, Grenada district, North Mississippi Conference, will convene in Coffeeville, Friday, June 23. Let each auxiliary and juvenile society meet at once and elect a delegate. Send Rev. G. W. Gordon name of delegate, and see to it that every arrangement is made for her to come. We have important business to transact before going to Water Valley in Annual Conference session. No society should be without a representative. Come, sisters, praying for rich baptism of the Holy Spirit upon us all. We will be very glad to see our presiding elder and all the preachers in the district. Their presence and prayers will encourage us in our labors.

MRS. ANNA P. BALL,
District Secretary.

Grenada, Miss., May 26, 1893.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec 6.
White River Conference—At Jonesboro, Ark., Dec 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference—At Sao Paulo, July 27.
West Texas Conference—At Beeville, Tex., Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., Sept. 6.
Kentucky Conference—Maysville, Ky., Sept. 13.
Louisville Conference—At Elkton, Ky., Sept. 27.
Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai, Oct. 18.
New Mexico Conference—At Eddy, N. M., July 18.
Denver Conference—At St Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kan., Aug. 31.
Missouri Conference—At Monroe City, Mo., Sept. 13.
Southwest Missouri Conference—At Boonville, Mo., Sept. 20
North Georgia Conference—At Gainesville, Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Mont., Aug. 16
East Columbia Conference—At Pendleton, Ore., Aug. 30.
Columbia Conference—At Mrytle Creek, Ore., Sept. 13.
Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

To Cincinnati, O., and Return.

One fare rate for the round trip, from all points east of the Mississippi river, via Queen and Crescent Route, on all trains scheduled to arrive Cincinnati, June 11 and 12, 1893. Meeting of the Mystic Shrine. Rates open to all.

Commencement of Mansfield Female College.

JUNE 11, 1893.

Commencement Sermon by Rev. J. T. Sawyer, D. D.

MONDAY, JUNE 12.

Meeting Board of Trustees. Night—Elocution Contest and Primary Exhibition.

THURSDAY, JUNE 13.

10 A. M.—Alumnæ Celebration. 8 P. M.—Recital of Music.

WEDNESDAY, JUNE 14.

Graduating Exercises. 8 P. M.—Art Levee.

A. D. McVOY.

Commencement of University of Mississippi, 1893.

PROGRAM.

SUNDAY, JUNE 11.

11 A. M.—Commencement Sermon by Rev. Wm. H. Whitsitt, D. D., Louisville, Ky. 8 P. M.—Sermon before Y. M. C. A. by Dr. Whitsitt.

MONDAY, JUNE 12.

10:30 A. M.—Sophomore Contest in Elocution. 8:30 P. M.—Literary Societies. Senior Debate.

TUESDAY, JUNE 13.

11 A. M.—Address by Hon. John Sharp Williams, M. C., Yazoo City. 8:30 P. M.—Annual Public Meeting of Alumni Society. Oration—Hon. T. Dabney Marshall, '82, Vicksburg. Essay—Rev. C. W. Grafton, '68, Union Church. Poem—Mr. A. B. Amis, '92, Conehatta.

WEDNESDAY, JUNE 14—COMMENCEMENT DAY.

10:30 A. M.—Orations by Members of Graduating Class and Conferring of Degrees. 9 P. M.—Social Reception.

Railroad Rates—The Illinois Central railroad will sell, as usual, at all its stations in Mississippi, round-trip tickets to persons attending these exercises, good from June 10 to June 17, at one fare.

All friends of the university are invited.

CLARK & MEADER,

16 and 18 CARONDELET ST.

BRANCH STORE:

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SORROW BUILDS.

BY JAMES RUSSELL LOWELL.

Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs and hath its eyes unsealed.
True is it that Death's face seems stern and cold
When he is sent to summon those we love:
But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

Some Girls.

BY MARY LOUISE PALMER.

Some girls are rapidly becoming veritable scolds I have a young friend, near neighbor, that I seldom visit without being reminded of Shakespeare's play.

My dear girls, I do not think it necessary or desirable to become a scold or shrew or impress one's friends as such, do you?

The young friend referred to is twenty-one years of age.

The habit of fault-finding, nagging, and general bickering is growing so fixed I fear it will cling.

She is energetic and bright, tidy in dress, attractive in appearance—alas, that she is what she is!

I have been present when she would say: "Father, wipe your feet on that mat before you step an inch into the sitting-room. Three times to-day have I swept sand from the carpet, all because you were too lazy to wipe your feet. Hear what I say, don't you?"

And I have seen the patient father sigh and cast reproving glances at his eldest daughter.

I supposed he disliked to rebuke her in the presence of company, but to my mind she richly deserved it.

When the mother has advised in matters where experience brings wisdom, I have heard the daughter reply with a frown between her eyes and toss of the head, "I shall do as I please, and you will find it out, too," in harsh, emphatic tones.

The younger brothers and sisters feel the untoward home influence and express themselves accordingly.

Their childish criticisms are tempered with charity as is often childish wont. They say: "O, sister's cross. She's always cross, but she mends our clothes nice. Mama says we mustn't mind. Sister's good."

Father and mother are mortified, chagrined, heart-hurt many times.

Do not draw from the description that she is wholly vain and giddy. Such is not the case.

O that she would struggle more valiantly with her besetment, if such it be, until she conquers.

Vigilance, unceasing watchfulness, and prayer will wrestle mightily with besetting sins.

O that such as I have described would put on their beautiful garments! what an overturn in many homes there would be.

And it is the little foxes, little sins that need most careful watching. A tretful word so easily slips from the tongue. Repeated again, it becomes second nature. Fault-findings increase, naggings become fixed habits, and oh, my girls, you are doomed—scolds, shrews! Avoid, turn away, *overcome!*—*Christian at Work.*

The Personal Work.

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the church, either ordinary or extraordinary. What remains to be done for them yet? We have an answer in three words: *Try personal work.* Go to them after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously, lay before them your sense of their duty and their danger. Seek to get the approval of their judgment, and to ally yourself with their conscience. With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you in similar straits.—*Bible Reader.*

Living for Christ.

What was the charm of life to Paul? I will tell you. No; I'll let him tell you: "For me to live is Christ." "I live. No; not I—Christ liveth in me. I rejoice in tribulations." Nothing like weariness there. No grumbling; no forlorn sighing for an easier lot; no unmanly whimper. No; nothing but the serene joy of a warrior, every inch of whose armor is marked by the weapons of an obdurate foe; whose harness is soiled with the dust-stains of a hundred battlefields, and whose form flashed in the forefront of a hundred magnificent victories. Paul weary of living? Paul a failure? Paul ever wretched? Why, I'd just as soon think of a lark wailing a funeral dirge at the gates of heaven. Paul did not live in externals, as I am afraid too many of us do. He lived in internals, and he counted it a joy when he was perfectly exhausted. He never grew weary of living. "For me to live is Christ."—*Dr. Cuyler.*

What Has Become of the Old Lady?

A picturesque and venerable figure is missing from society. We find her in books, in galleries of family portraits, and in the loving memories of the middle-aged, but she herself has disappeared from our homes, and we seldom encounter her in the houses of our friends or on the street, thronged as it is with crowds of various types.

The old lady whom we used to know was not ashamed of her age. She resorted to no shallow artifices to conceal the fact that she was on the westering slope of life. Her dignified character forbade her desiring to make an impression of juvenility, and she was, therefore, frankly and unreservedly an elderly person.

This fact distracted nothing from her importance. Old though she was, she was often a notable housekeeper, active and energetic, a keen woman of business, a successful cultivator of plants in house and garden, an excellent nurse, a great reader, and an authority on all domestic matters. Her Bible was never far from her hand. She read it often and reverently, and there was about her an atmosphere of sincere and unaffected piety, which pervaded her home like a perfume.

As for her dress, do I not see her now, with the gown of sustere black or quiet gray, simply made, hanging in modest folds, relieved by white at the neck and wrists, a little shawl crossed over her shoulders, a beautiful cap covering her smooth hair, and finishing her attire as if it were a crown.

The dear old gentle woman loved elegance in her quaintly fashioned costume. She preferred fine and good things to cheap imitations, and she did not vary her styles with every caprice of the hour.

Busy as a bee, she never fussed. Her memory for her friends and their interests was acute, and she cared much for her children's friends and for the church and its ministers. But with trivial gossip she did not concern herself.

Who that remembers in her own family such a dear old lady does not love to think of her? And is it wise or well that she should be eliminated from our social ranks?—Aunt Marjorie, in the *Christian Intelligencer.*

Silent Husbands.

Wives often regret that their husbands do not talk to them. This is not the place to discuss the shortcomings of a man, but sometimes when we have listened to the fault-findings, the garrulous repetitions, frivolous details, the childish exactions of sympathy and attention with which some women bore their husbands when they are over-burdened and anxious with care and work, we have not wondered that some men grow taciturn in their homes. But it is a great loss if a man is silent among his wife and children. The husband and wife live so much of the time in a different world that a free intercourse can be a great help and pleasure to each of them. You will not be likely to make a man talk by telling him that he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. Be deserving the companionship of a sensible man. Avoid talking of persons, or insignificant details concerning yourself or your work. Have something interesting or valuable to say. The story of your child's prattle may be full of interest. The number of pies you have made, or the rooms you have swept, may not be worth repeating. Cultivate the graces of character, speech and tones of voice, and you may find that the man who was glad to escape from the loquacious, complaining, exacting woman, goes reluctantly from her who knows when to talk and when to be silent, "who openeth her mouth with wisdom, and in whose tongue is the law of kindness."—*Christian at Work.*

Blessing through Trial.

Fretting is like a tearing saw, cutting the heart. Paul speaks of "dying, and behold we live," full of sorrows, and very poor, yet making others rich. When cast down, we have a chance to learn that we are made of different stuff than to be hung or drowned under the suicide of depression; by enduring trial we find that every trouble is a new power at work to develop in us a giant manhood; the weak hands and the weak knees are converted into strength, and the weak heart learns courage. Whatever comes, faith should never fail; a bill may be presented when we have no money with which to pay, but there should never come a trial that shall find us without faith.

It is a great blessing to be hopeful. A physician prescribes medicine, but the patient shakes his head, refuses to take it, and by the absence of faith and hope seals his death. So our heavenly Physician wishes to bless through some trial; we refuse, and by unbelief thrust aside the means of blessing. In a fishing hamlet on the coast of Wales there dwelt a poor woman whose husband was lost on the dangerous rocks. Upon the spot where he was lost she piled up stones, and built a beacon to warn the sailors. The widow's beacon was the first light-house on the Welsh coast. Behind that rock she had buried her husband, but she roused from her despair to save others. Each of us should try to uplift the weak hands and heart of another, saying, "Be strong;" in so doing God will come and save us, and those we try to save.—*Dr. Armitage.*

It is the bright day that brings forth the adder. Think of God when the tempter says, "All this will I give thee." Trust not the insolvent world; it has cheated every creditor that ever trusted it; and it will cheat you.—*Hannah More.*

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OUR YOUNG PEOPLE.

A LOST CHILD.

BY ANNA F. DUNHAM.

"I'm losted! Could you find me, please?"
Poor little frightened baby!
The wind had tossed her golden fleece,
The stones had scratched her dimpled knees,
I stooped and lifted her with ease,
And softly whispered, "Maybe."

"Tell me your name, my little maid;
I can't find you without it."
"My name is Shiny-eyes," she said.
"Yes; but your last name?" She shook her head.
"Up to my house they never said
A single word about it."

"But, dear," I said, "what is your name?"
"Why, didn't you hear me told you?
Dust Shiny-eyes." A bright thought came,
"Yes; when you're good. But when they blame
You, little one—is it just the same
When mamma has to scold you?"

"My mamma never scolds," she moans,
A little blush ensuing,
"'Cept when I've been a-frowing stones;
And then she says (the culprit owns)—
'Mehitabel Sapphira Jones,
What *has* you been a-doing?'"

In Japan.

WALKING TO A CASTLE.

Rev. M. B. Hill, of China, whose wife died last Christmas Eve, is spending a few days in Japan, and now is in Matsuyama, much to our delight. You may take a walk with us. We go a half block and turn to the right; then two blocks and turn to the left. We are upon *O Kai Do*, the principal thoroughfare of the city. Curiosities here are too numerous for us to stop with any. The sight of the women causes the visitor from China to remark the difference between the positions of Chinese and Japanese women. The latter are better off, in that they are granted the right *to do something;* but the former are superior in modesty and virtue. Passing the theater, a place very noisy many hours of most days and nights, the street begins to turn around the base of *Shiro yama. Shiro* means castle; *yama*, mountain. The soldier, who has been sent as our guide, after a little takes the steep way that leads up the mountain. The city hospital and a shinto shrine are left below. We go up and up, thinking of the knight who, thirty years ago, went the same way, always with his two great swords, and sometimes with his heavy armor on. The castle was the headquarters of 40,000 of them. They were for war, and in the long days of peace they practiced the arts of war, farmers bringing to them a yearly tribute of rice, and merchants doing obeisance when they passed through the streets. The mountain is well wooded, but an occasional glimpse of the city below may be caught as we proceed. We reach the great outer stone wall, impossible to be broken down, because, though high, and not to be scaled from without, the wall is only a support for the great terraced ground which forms the first castle yard. Going through one massive gate, and then another, by which we pass, the second wall, and rise upon the second terraced yard, we may observe several buildings, used for storing weapons, and as the home of servitors. The present keeper was one of these servitors. Though now very decrepit, he has already appeared with keys, to conduct us further. He draws you some water from the very large and deep well, which he explains was never dug, but formed as the earth was filled into the valley between the two breaks. You can see that the one mountain originally had two peaks. We walk over this terrace, whose best service at present is to supply the ground for the keeper's little farm. There is a corner building where were kept the paraphernalia of worship. Two more gates and the innermost yard appears, surrounded by the central building, or castle proper. The principal hall upon the ground floor is where the lords were to go and kill themselves in case of defeat, coming down by means of a rude elevator from the halls above. You may ascend to those halls by a stairway in another part of the structure, and from the height reached you may look at the surrounding city, the sea, islands, fields, distant villages and mountains. There is the road to the sea, with occasional abrupt turns made in it, so that the number of the enemy coming could very well be judged from the way they filled these parts of the road. (Kato Yashiaki founded the castle about 300 years ago. It was rebuilt forty-nine years ago, and of the original only the first great gateway remains.) There is nothing fine in the structure, but, considering the amount of granite used, the cost must have been a million dollars. It is not used at all at present. Though a regiment of soldiers located here now have modernized barracks at the mountain base, the deserted condition of this castle, and the sight of piles of sharp swords and spears begging for purchasers as one passes in front of the numerous second-hand shops, shows that the world is going on towards the fulfillment of Isaiah's words: "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." HENRY G. HAWKINS.

Matsuyama, Japan, March 8, 1893.

Funny Definitions.

According to the *Schoolmaster*, "stability" was recently defined as being "the cleaning up of a stable;" and an answer to some question about insurance had this passage: "The money is provided by the company to defray the expenses by the birth of members in pecuniary distress." In summer, it seems, "the day is longer owing to expansion by the heat;" and that season itself is thus explained; "Once a year we have the whole bright side of the sun turned towards us. Then it is summer. The sun is in the solstice and stands still."

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to give the distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said, "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Being asked what conscience was, a boy replied, "An inward monitor." Asked what a monitor meant, the ready answer was, "An iron-clad vessel."

Another lad was asked what he understood by "celerity," and "perhaps from experience," says the contemporary account, he described it as "something to put hot plates down with."

Ragged Tom.

One Sabbath afternoon a big boy stood at the door of Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said: "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home. He will be ruined if you do not take him back."

"We could take him back, if we could secure his good behavior. I will see," replied the superintendent.

So he stepped back into the school, and rang his bell for silence. All listened while he said: "That boy wants to come into the school again, but we can not take him back without making sure of his good behavior. Will anyone be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice, saying, "If you please, sir, I will, sir."

"*You*, Tom—a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for it."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked: "I know I am a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—never!" And true to his word, he became one of the best boys in the school.

My dear young friends, Jesus really did what Tom promised to do. He stood surety for sinners, whom he loved before the foundation of the world. May you be led to realize that, without this surety, you must forever be shut out from the bliss of heaven!

But remember, dear young reader, who may be sighing over your sins, and longing for pardon, that God's Word has graciously said, "Whosoever cometh unto me, I will in no wise cast out."—*Selected.*

Some Clever Catches.

A young lady was once talking with a very young and very smart man, who was inclined to air his knowledge of the language a little beyond what she felt that modesty required. She therefore said to him, with an air of deference to his superior attainments:

"You are a Latin scholar. I wish you would tell me how to pronounce the word 'so-met-imes.'"

The youth, with an air of kindly patronage, replied, "I have not met the word in my Latin reading; but I should have no hesitation in saying that it should be pronounced 'so-met-imes'" (giving it in four syllables, the accent on the second).

"Thank you for telling me," replied the girl, demurely. "I have always heard it pronounced 'sometimes'; but, if *you* say the other way, that must be right."

This is similar to the perhaps familiar catch of the pronunciation of "bac kache," which will often surprise the uninitiated by proving to be only "backache." It also reminds one of a question printed some years since as to the way of spelling "need"—to need bread. The average person will reply, "K-n-e-a-d," of course. But the answer will be, "That is the way to spell 'knead' dough, but not to 'need bread.'"—*Harper's Young People.*

Wattie, the Collie Dog.

When "Wattie" came to the farm he was about three months old. It happened that a litter of kittens arrived about the same time. Wattie observed the old cat now and then carrying her kittens from place to place, and he took it into his head to help her, but singularly enough, never offered to carry any but one, a little black fellow. The cat carried her kittens as cats do, only with some definite purpose to hide them, but Wattie seemed to have no such purpose with the black kitten he appropriated, and seemingly did so only for mischief, for he kept at it even after the black kitten had got to be a sedate, full-grown puss. She never resented it, and seemed to have as much satisfaction in being carried around as Wattie had in carrying her. We got him so trained, that if we ordered him to "Bring the black cat," even if a hundred yards away, he bounded towards her and, taking her tenderly by the back of the neck, brought her all curled up to our feet. It was a curious feature, for the collie is not usually a carrying dog.

Three Classes.

Charles Kingsley, writing to some young friends who were addicted to gambling, says:

My dear boys, the human race may, for all practical purposes, be divided into three parts:

1. Honest men, who intend to do right, and do it. 2. Knaves, who mean to do wrong, and do it. 3. Fools, who aim to do whichever is the pleasanter.

This latter class may be subdivided thus: Black fools, who would rather do wrong, but dare not *unless with the crowd.* White fools, who would rather do right, but lack courage unless it is the fashion.

A little Boston girl only three years old, who had no experience in the matter of broken limbs beyond that afforded by the casualties in her family of dolls, had the misfortune to fall and break her arm, and as soon as she discovered what had happened to her she cried out: "Oh, mamma, will it drop off?" "No, darling," the mother answered; "I will hold it so that it will not hurt you till the doctor comes, and he will fix it all right." "Well, mamma," the little one said, pressing her lips together and trying to be brave, "do hold on tight so that the sawdust won't run out!"—*Youth's Companion.*

If industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No—I shall answer indolence. What conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity.—*Zimmerman.*

We may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—*Flavel.*

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MARRIAGES.

YOUNGER—McBRIDE.—In Lafayette, La., May 25, 1893, by Rev. H. Armstrong, Mr. James L. Younger to Miss Edna C. McBride, all of Lafayette.

SCRUGGS—WATKINS.—In Pineville, La., March 22, 1893, by Rev. J. F. Wynn, Mr. W. C. Scruggs to Miss Alice Watkins.

ATWOOD—LEE.—Near Holloway, La., May 25, 1893, by Rev. J. F. Wynn, Mr. Henry J. Atwood to Miss Laurette Lee, all of Rapides parish.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

BUDER.—BESSIE CURTISS BUDER was born Oct. 29, 1864, and died in the town of Columbus, Miss., Jan. 26, 1893. Her life was beautiful and lovely, and adorned by many native virtues, and by the refining, elevating influence of the Christian religion. Her death was peaceful. She was the daughter, by a former marriage, of our beloved brother, Rev. J. B. Stone, of the North Mississippi Conference. On the death of her mother she was taken, when only nine days old, to the heart and home of Mrs. Mary Thompson, a mother in Israel, affectionately known as "Aunt Curtiss," specially by many of the former pupils of old Centenary Institute, at Summerfield, Ala. Amid the kindly influence of this delightful Christian home, beloved by Sister Thompson, her foster mother, as fondly as any daughter is loved by her own mother, Bessie passed the happy years of child-life, and grew up into lovely young womanhood. Naturally of sweet and amiable disposition, she carried about her the charm of loveliness, and wherever she went shed the beautiful and attractive light of her own sunny spirit.

She was married, Jan. 29, 1884, to Mr. E. E. Buder, of Columbus, Miss. To her husband she gave the wealth of her loving womanly affection. On her deathbed she said to him that the nine years of her married life were the happiest she had ever known. And of him she writes: "I never knew a more devoted husband. His every thought centered in Bessie." Stricken and desolate, he laments, as one broken-hearted, the loss of the cherished wife and companion of his youth.

Two children were left motherless by the death of Sister Buder, one a bright little boy of a few years and a baby only seven days old, the infant Bessie, which has been taken to the same warm, generous heart that cared tenderly for its mother under like circumstances, now more than twenty-eight years ago.

I am not informed as to the time when Sister Buder made public profession of religion. Brought up under such favorable social and religious surroundings, it is probable that it was quite early in life when she accepted Christ as a personal Savior and became a member of the Methodist Church. She took an active part in the work of the church, always ready for whatever her willing hands could do. She seemed to have a premonition of her death, as in a kind of vision. But to her the grave had no terrors. Its gloom was dispelled by the radiant hopes of the gospel. She retained to the last her consciousness and the use of her mental faculties. Calling the members of the family about her bed, she conversed with them in beautiful and touching language, and then bade them good-by. Loving messages were sent to her absent father and to each of his family. To Rev. R. M. Standefer, her pastor, on his asking if there was aught in which he could minister to her comfort, she replied, "No, Bro. Standefer, I know that my Redeemer, God, has saved me, and it will be but a few minutes longer and I shall be with him." Then she said, "What will my dear father say in the morning when he receives a telegram that his oldest daughter is dead?" She requested her friends to sing the beautiful words, "God be with you till we meet again."

A death so peaceful, so radiant with the hopes of a blissful immortality, is but as the transplanting of a beautiful flower from earth to the paradise of God. T. C. WIKA.

BAYLIES.—In Des Moines, Iowa, Jan. 1, 1893, Mrs. HARRIET HELEN BAYLIES, wife of Judge Nicholas Baylies. She was born in Lyndon, Vt., Nov. 8, 1822; was the daughter of Gen. Wm. Calhoun, an influential citizen, having been lieutenant-governor of the State, and at the time of his death a representative in Congress for his district. In 1842 she was married to Nicholson Baylies, formerly of Montpelier, Vt., but at that time a resident of Greensburg, La. Her husband was a lawyer, and practiced in the courts in St. Helena and the adjoining parishes. The first ten years of their wedded life were spent in the South, but as the family increased it was thought best to return to the North. She was the mother of eight children; six sons and one daughter survive her, and all of whom assisted in the celebration of the fiftieth anniversary of their parents' marriage the fifth of last September.

For fifty-five years she was a member of the Methodist Episcopal Church, and walked with God in all the journey of her life. Her sufferings were severe for three months before she was released. In her sacred room she became a preacher of righteousness. While the weary days and nights rolled by she became more and more the center of Christian influence, and with her name remains a sweet fragrance of a beautiful life. She was a devout Methodist, but never failed to recognize her Savior under whatever covering he came. Purely unselfish and Christ-like, she strove to further his cause. Her letters to this writer, for over thirty years, so full of faith and trust in God, has been an inspiration encouraging us on our way, and "urging us to seek holiness of heart and practice it in life." "The hoary head is a crown of glory if it be found in the way of righteousness. "A good name is rather to be chosen than great riches, and loving favor more than choice gold."

MRS. M. L. J. HOOVER.

THOMPSON—LUCY MABEL THOMPSON, daughter of James and Lunia Richardson, was born in Yazoo county, Miss., March 4, 1869, and departed this life April 28, 1893. Luny joined the Methodist Church at Trauquil, Miss., in 1889, and ever after lived a true Christian life. Although she was an invalid for several years, she was dangerously ill but a few days. She had a severe chill on Saturday evening, which was the beginning of an attack of pneumonia, and Friday morning, at seven o'clock, the golden chain of life was broken and her pure spirit winged its way to "that beautiful city of light," where loved ones meet to part no more. She leaves a devoted husband, a dear little babe, a mother and two sisters, besides many friends, to mourn her loss. To these I would say, Let us try to live so as to meet our dear Lucy at the golden gates of heaven, where we know she is waiting and watching to welcome us home.

JESSIE.

WILLKINGS.—JAMES A. WILLKINGS was born in Wilmington, N. C., July 27, 1811. He came to Grenada, Miss., in 1837, where he resided until the date of his death, March 2, 1893.

His was a quiet life, spent latterly within sacred precincts of his own pleasant home. Nothing wonderful, nothing strange, perhaps, ever marked his life. So noiseless, so uniform, that no irregularity called attention to its great value. In early manhood he joined the Methodist Church, in which he held almost uninterruptedly official position to the time of his death. For many years he was the faithful superintendent of the Sunday-school, from which place he retired ten years since and became the happy teacher of a class of small boys, who soon became much devoted to him. It was beautiful to see the elderly man become more and more child-like without becoming childish. His last illness was quite protracted. He suffered much, and spoke often of his sickness as the "husking time," when God was fitting him for the home above. His ripening was quiet perceptible, and when at last he saw the time of his departure was at hand, he called his family about him, and said words of comfort and cheer to each one, and took his last farewell. The end was peace. As a child falleth asleep, so the "child-like" man passed to his reward, and the mortal remains of the oldest man in Grenada was laid to rest by a sorrowing people who had known the good man from their childhood. We shall see him no more in this life. THOS. J. NEWELL.

SANDERS.—Sister ELIZA SANDERS, daughter of Amanda and Robert Sanders, both of whom preceded her to the land of the blessed. Sister Sanders joined the M. E. Church, South, early in life, and lived a consistent member of the same to the day of her death. Sister Liza Sanders was never married. Her life was spent in the service of God and her fellow-men.

She was born in Claiborne county, Miss., Aug. 17, 1820, and has lived in this county and near the same neighborhood in which she was born seventy-one years and seven months, and during all this time she has been well thought of and honored by all that knew her.

She fell asleep the last of March, 1893. She died of cancer of the stomach; was sick seven weeks. In the beginning of her illness she dreamt, or saw in a vision, a beautiful white dove coming in unto her, and lighting on her shoulder, and thence down on the bosom, which, no doubt, was a messenger sent to comfort her in her last hours. She expressed herself to the writer as being ready and willing at the Lord's command to go. Before this time she has met mother and father at the beautiful gate, where they have been waiting for her

D. F. GUICK, P. C.

BOREN.—Sister SARAH A. BOREN was born in Claiborne county, Miss., Sept. 6, 1825. She was married to Richard B. Boren, July 20, 1844. They spent forty-seven years and some months together in life's path. To them were born seven children, four of whom remain to mourn the loss of mother and father. Bro. Boren preceded his beloved wife to the land of the blessed two years and six months; one child at three years of age, and one at eighteen, one at twenty-six. What a meeting there has been at the beautiful gate, for, no doubt, they were all waiting there for mother!

Sister Boren joined the M. E. Church, South, early in life, and remained a member of the same until transferred by the Father to the church triumphant. She was not alarmed at the approach of death. She had made preparation for this early in life, and was only waiting the Master's call to bid her come up higher, and on Jan. 20, 1893, the summons came, and the spirit so long encumbered by the flesh was released, and soared away to the God who gave it. May the hand that led father and mother ever lead the children till there will be an unbroken family around the throne in the world beyond!

D. F. GUICK, P. C.

HOWARD.—Bro. J. P. HOWARD was born in Union district, South Carolina, Aug. 6, 1812, and died at the residence of his son, O. P. Howard, April 25, 1893, aged eighty years eight months and nineteen days.

He moved to Mississippi among the early of the State, and settled in Panola county before the red men left the State. He moved from Panola county to Copiah county, Miss., and lived here for a number of years. He moved from Copiah county with his son, O. P. Howard, to Claiborne county, Miss., in 1835, where he remained to the day of his death.

He was married to Miss M. K. Pollard in 1842. She fell on sleep in 1858; preceded him to the home beyond thirty-eight years. He had three children—two sons and one daughter—two of whom remain to mourn his loss. He joined the Baptist Church under the ministry of Rev. Ingrum Perser, and remained a member of the same to the day of his death. He was interred in the Scott Cemetery, April 27, with masonic honors, after religious service conducted by the writer, D. F. GUICK.

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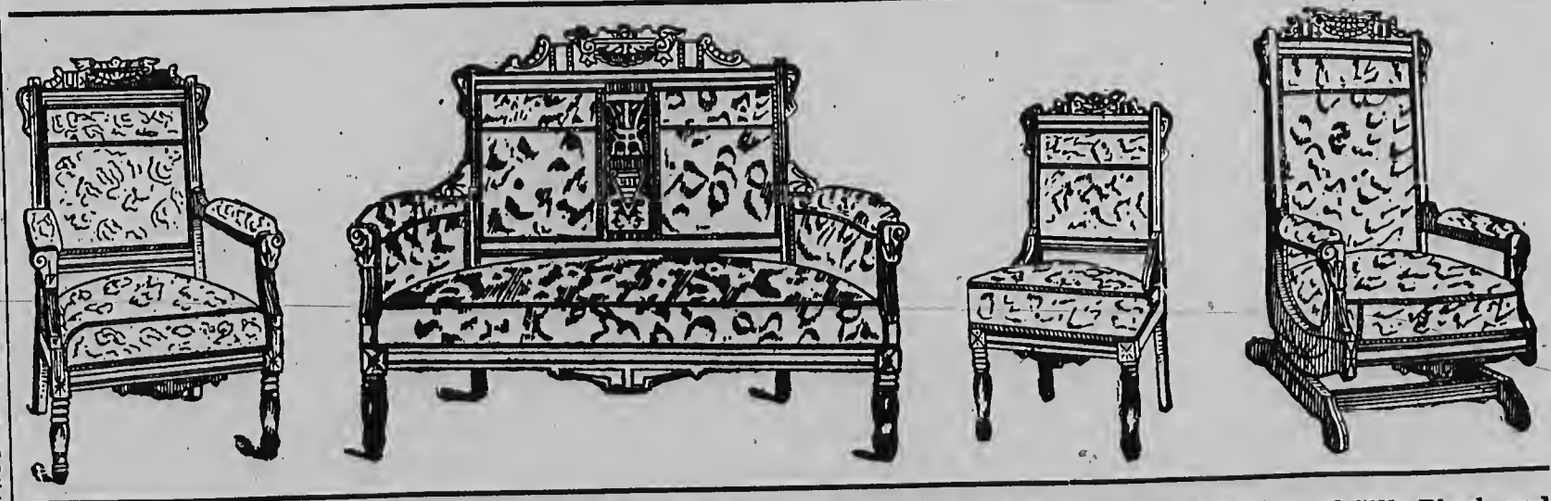

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Finx, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: 'For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10 000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1.000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

16. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Agents wanted. Write for circulars, and try this invaluable Mineral Water.

WM. B. HINES, Agent.

Gloster, Amite Co., Miss.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. G. W. Bachman, C. C. Gibson, T. H. McClendon, W. M. Sullivan, W. F. Sanders, J. H. Jacobs, W. P. Barnes, A. D. Miller, H. S. Gilmore, D. H. Smith, M. J. Miller, J. S. Parker, W. S. Snipman, C. R. Godirey, Thos. J. Martin, R. T. Nolen, J. H. Mitchell, J. D. Weems, Benj. S. Rayner, C. G. Andrews, H. M. Ellis, T. Cameron, W. W. Drake, J. E. Denson, Jno. B. Kent, J. N. Gibbs, H. S Gilmore, J. C. Mimms, W. D. Bass, J. M. Whitehurst, B F. Lewis, Fitzgerald Sale Parker, J. H. Evans, J. W. Chambers, W. M. Williams, W. A. Bowlin.

Messrs. T. A. Holloman & Co., J. M. Corley, W. L. Ganong, G. W. Windham, C. B. Ames, M. M. West, D. M. George, Wm. Cooksey Dr. O. L. Collins, J. H. Lakin, S. E. Lester, A. E. Dilworth, Capt. G. M. Powell, T. C. Tibbs, W. C. Hearst, J. B. Moody, W. H. Mullins, T. Q. Brome, J. Wesley Mayfield, W. S. Barefield.

Mesdames Kate Yocum, Inman W. Cooper, John Whitaker, M. W. Hilliard, Annie Mann, N. E. Warren, Eliza Simmons, H. A. Crawford, Misses M. H. Brown, Laura Brown.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—THIRD ROUND.

Sallis circuit, at Clear Branch	June 10, 11
Kosciusko and Durant, at Kosciusko	17, 18
Pickins circuit, at Goodman	24, 25
Ebenezer circuit, at Liberty Chapel	July 1, 2
Lexington and Tchula, at Lexington	8, 9
Poplar Creek circuit, at Wesley Ch'l	15, 16
Kosciusko circuit, at Smyrna	21
Ethel circuit, at Liberty Chapel	22, 23
Belsoma circuit, at Four Mile	29, 30
Stewart circuit, at South Union	Aug. 5, 6
Wier circuit, at Liberty Hill	19, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Emporia circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 19

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—THIRD ROUND.

Greenwood station	June 24, 25
Winona station	26
McNutt	July 1, 2
Carrollton	8, 9
Sidon	15, 16
Indianola	22, 23
Brooklyn and Dublin	29, 30
West	Aug. 5, 6
Carrollton circuit	12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Valden circuit	Sept. 2, 3
Leberton	9, 10

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford circuit	June 10, 11
Holly Springs station	17, 18
Connersville circuit	24, 25
Hickory Flat and Pott's Camp	July 8, 9
Olive Branch circuit	15, 16
Byhalia circuit	22, 23
Holly Springs and Early Grove	30, 31
Red Banks circuit	Aug. 5, 6
Ashland circuit	12, 13
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Nettleton station	July 1, 2
Tupelo station	8, 9
Okolona station	15, 16
Fulton and Nettleton circuit	21, 22
Shannon	29, 30
Prairie	Aug. 1
Aberdeen station	2
Amory and Smithville	8, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	13, 20
Athens	28
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Minter City and Strathmore	June 10, 11
Tillatoba	17, 18
Water Valley station	24, 25
Coffeeville	July 7
Charleston	8, 9
Chapel Hill	15, 16
Toccopola	22, 23
Pittsboro	29, 30
Oxford station	Aug. 5, 6
Cherry Hill	12, 13
Atlanta	13, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Arcola	June 11
Friendship	18
Gunnison	23
Beulah	July 2
Australia	3
Stoneville	16
Greenville	19
Cleveland	23
Clarksdale	(morn.) 30
Lyon	(eve.) 30
New Salem	Aug. 6
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	June 17, 18
Courtland, at Shiloh	24, 25
Batesville, at Wesley's	25, 26
Como, at McGee's	July 1, 2
Coldwater	8, 9
Pleasant Grove, at Shiloh	15, 16
Nesbits, at Eudora	22, 23
Pleasant Hill, at Bakers Chapel	23
Mt. Vernon, at Fredonia	29, 30
Wall Hill	(Wed.) Aug. 3
Cockrum	5, 6
Arkabutla, at Sullivan's	12, 13
Pauola, at Mt. Olivet	19, 20
Morganville mission	(Tues.) 22

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 24, 25
Columbus station	July 1, 2
Starkville station	8, 9
Tibbee	(Fri.) 14
Crawford	15, 16
Starkville circuit	22, 23
Pheba	(Fri.) 28
Columbus circuit	29, 30
Sparta	Aug. 5, 6
Sturges	12, 13
Hebron	19, 20
Brooksville	(Mon.) 21
Mashulaville	23, 27
Shuqualak	(Wed.) 30
Macon	Sept. 2, 3

T. C. WIER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Leakesville circuit, at Adamsville	July 1, 2
Eucutta circuit, at Spring Hill	8, 9
W. and State Line, at W'boro. (Thurs.)	13
East End and S. Side, at South Side	15, 16
West End (Wed. night)	19
Shubuta circuit, at Shubuta (Thurs.)	20
Waynesboro circuit, at Enon	22, 23
Clarke circuit, at Scott (Fri. and W.)	25, 26
Vossburgh circuit, at McGowan	29, 30
Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Soule (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	19, 20
North Kemper, at Blair	26, 27
Chunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Lauderdale circuit (Thurs.)	21
Bluesville circuit	23, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 15 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 23
Newton and Hickory, at Hickory	30
Rose Hill, at Hopewell	July 1, 2
Hillsboro, at New Providence	13, 16
Carthage and W. G., at Walnut Grove	22, 23
Decatur, at Union	28
Neshoba, at Philadelphia	29, 30
Walnut Grove, at White Plains	Aug. 1
Clarksburg, at Holly Bush	5, 6
Lake, at High Hill	9
Shiloh, at Bethany	12, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Trenton	7
Westville	9, 10
Homewood	13
Raleigh	16, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Williamsburg, at Bethel	June 10, 11
Ellisville, at Laurel (Mon. P. M.)	12
Bay St. L., at L. Beach (Th. P. M.; Fri.)	15, 16
Whitington, at Wh. Plains	17, 18
Van Cleve, at McLendon	24, 25
Augusta, at Galloway (Mon., Tues.)	26, 27
Covington, at Covington (Fri. P. M.)	30
Tallabeck, at Parkersville	July 1, 2
E. Pearl, at Orvisburg	8, 9

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at Pine Grove	June 9
Pleasant Grove, at Pine Grove	10, 11
Adams, at Ebenezer	17, 18
Gallman	24
Hazlehurst	24, 25
Terry circuit, at Terry	July 1, 2

The District Conference will meet at Terry, on Thursday, June 29, at 8 o'clock P. M. Preaching on Wednesday night and at 11 A. M. on Thursday. Let all preachers and laymen who can come prepared to remain over Sunday.

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Homer station	June 18, 19
Farmerville, at Marion	21, 26
Downsville, at Wilhite's Chapel	26
Lisbon, at Salem	July 8, 9
Tulip, at Mount Moriah	15, 16
Minden, at Pine Grove	22, 23
Ringgold, at Brushwood	29, 30
Sparta, at Bear Creek	Aug. 5
Arcadia, at Pains Chapel	5, 6
Summerfield, at Alabama	12, 13
Haynesville, at Flat Lick	16, 19
Valley, at Blockers Chapel	21, 22
Vernon at Wesley Chapel	26, 27
Gansville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

The District Sunday-school Conference will meet at Arcadia, at 9 A. M., June 28, 1893. The District Conference will meet at Arcadia, at 9 A. M., June 29, 1893.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette and Rayne, at L	June 10, 11
Opelousas, at Opelousas	17, 18
Abbeville, at Abbeville	24, 25
Plaquemine, at Ch. Pt	July 1, 2
Washington, at Waxia	8, 9
Indian Bayou, at Indian Bayou	15, 16
Franklin and Jeanerette, at F. (Thur.)	20
Patterson and M. City, at P	22, 23
Crowley	29, 30
New Iberia	Aug. 5, 6
Lake Charles, at B. Street	12, 13
Grand Chenier, at Johnson's Bayou	19, 20
S. Mine, at Calcasieu (Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St	26, 27
Lake Arthur (Wed., Thurs.)	30, 31

The District Conference will meet at Abbeville, Thursday, June 22, and continue to June 25. Preachers will see to it that the Quarterly Conference Records are brought up for examination.

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Fanik's Chapel	June 24, 25
Monroe	July 2, 3
Rayville, at Little Creek	8, 9
Oak Ridge, at Good Hope	15, 16
Bastrop, at Island	22, 23
Delhi, at Delhi	29, 30
La Pine	Aug. 2
Winnsboro, at Prairie	5, 6
Lisgrove at Jones	12, 13
Calhoun, at I Village	15
Harrisonburg, at Harrisonburg	19, 20
Oakley	23
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. O. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet	(morn.) June 11
Morgan	(eve.) 11
Plaquemine and Donaldson, at Plaq	18
Lower Coast, at Wesley	23
Dryades	(morn.) July 2
Craps	(eve.) 2

C. W. CARTER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville	June 10, 11
Chicot, at Prairie Marroon	17, 18
Simsport	24, 25

S. J. DAVIES, P. E.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at No. 127 Canal street, New Orleans.

A carload of gunpowder was exploded, on June 4, on a street of Kiren, Rhenish Prussia, by a spark from a pipe. Two men on the cart were killed and thirteen persons injured, several so severely that they will not recover. Thirty houses were damage by the explosion.

Unlike the Dutch Process

No Alkalies

—OR—

Other Chemicals

are need in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

NEWS OF THE WEEK.

DOMESTIC.

About 6 000 miners are out on a strike in Kansas.

A cyclone swept through Rosedale, Miss., on June 1. The losses entailed amount to $40,000.

The remains of Jefferson Davis were interred at Hollywood, Richmond, Va., on May 31. The remains of his two sons and grandson were buried in the same section on June 2.

The Home Brewery and the Hope Rice Mill were burned in this city on June 1. The total loss on the brewery is estimated at about $100 000. The building, machinery and stock of the rice mill were destroyed, causing a loss of $30,000.

The ordnance department of the army is making preparations to begin the manufacture of the new army rifle at the Springfield armory immediately after the beginning of the new fiscal year. The rifle is of very small caliber, intended to use smokeless powder, and is a magazine arm.

A wreck, in which eleven persons were injured, occurred on the Nashville, Chattanooga and St. Louis railroad, near Newson's station, Tenn., on June 2. The rear coach of a passenger train jumped the track and rolled down an embankment between thirty and forty feet high.

At a mass meeting of citizens held in Hope, Ark., on June 1, reports were received showing that thousands of acres of corn and cotton are literally swept away. Fences are gone, and wrecked trees cover the fields, giving no chance to replant. Relief committees were appointed to do all possible to alleviate suffering.

Reports from upper Red river, on June 3, indicate that one of the greatest apprehensions of Louisiana levee men is in progress of fulfillment. Floods of rain were reported from Shreveport, and this, with the low barometer now moving eastward between the head waters of the Arkansas, will, it is feared, produce a disastrous inundation.

The little town of Eudora, Ark., about 30 miles southwest from Greenville, was destroyed by a cyclone on June 1. The leading merchant of the village was killed outright, his store having been blown down on him. About twenty dwellings were destroyed, one negro child being killed and several negroes were injured. Nothing was left standing in the track of the cyclone.

Governor Foster has visited in person the districts which have suffered from the overflow, has talked with all the prominent men in each section, has done all in his power to relieve actual want wherever he has found it, and has, where it was possible, calculated the amount of money necessary to repair in part, at least, damages to which the people have been subjected. There is no reserve fund in the State treasury upon which he can draw in such emergencies as this. It is not considered good policy to call upon outside communities for aid as long as it can be procured in Louisiana. It will take between $40,000 and $50,000 to afford the necessary relief. The Governor has determined to borrow this money, distribute it through the proper channels when it will do the most good, and ask the coming Legislature to make an appropriation reimbursing the amount expended.

FOREIGN.

A fire occurred in the Fuente Coal Mine, Mexico, on June 3, in which twenty-six lives were lost.

The seventy-fourth birthday of Queen Victoria, although the anniversary occurred on May 24, was, by formal order, officially celebrated on June 3.

The Columbian immigration commissioner proposes to send representatives to New York for the purpose of inducing immigrants who land there to come to that country.

Special arrangements are making in Austria for the reception of Emperor William and the King of Saxony when they shall be entertained by Emperor Franz Joseph at the September maneuvers.

Baron Von Saurma Jeltsch, envoy extraordinary and minister plenipotentiary for Prussia at the court of Stuttgart, Wurtemberg, has been appointed German embassador to Washington.

Excavators at Delphi, Greece, have unearthed a colossal marble statute of Apollo. The statue, which is of the best antique school, is in excellent condition, except that the nose is broken.

The Why and Wherefore.

There is nothing marvelous in the fact that Hood's Sarsaparilla should cure so many diseases. When you remember that a majority of the disorders "flesh is heir to" are due to impure or poisonous condition of the blood, and that Hood's Sarsaparilla is an effective and radical blood purifier, the whole thing is explained.

Besides its blood-purifying qualities, Hood's Sarsaparilla also contains the best known vegetable stomach tonics, diuretics, kidney remedies and liver invigorants, and is thus an excellent specific for all disorders of these organs, as well as for low condition of the system, or That Tired Feeling.

A Russian ukase has been issued licensing an agricultural association, the object of which is to export agrarian products from Russia. The ukase provides that no Hebrew or foreigner shall be allowed to subscribe to or own shares in the capital stock of the association.

The sugar making season being over, reliable estimates can now be made as to the amount of sugar made in Cuba in 1893, and the most correct authority places the grand total at about 750,000 tons, one-quarter less than the estimated crop at the beginning of the year.

Darkest Russia, a monthly publication, announces that Russian persecution of the Jews is extending to Poland. It says that 480 families have been expelled from the Ronda Gonzowski district alone. All the heads of families thus expelled were engaged in trade and possessed more or less real estate, which they were forced to abandon.

Camp Meetings.

The Topisaw Camp Meeting will begin Friday, Aug. 11, 1893, and run for eight days. The camp ground is ten miles east of Summit. Anyone coming by rail will find a hack line running from camp ground to railroad twice daily. The invitation is unlimited. Come, brethren, praying for the power of God unto the salvation of souls. Then we will see the perfection of our hearts' desire.

J. S. FELDER, Sec.

By T. A. LUSTER, P. C.

In the House of Commons the discussion of the Home Rule bill continues. On June 17 Mr. Gladstone accepted the proposed amendment that the right to interfere in hostilities between foreign countries be excepted from the powers of the Irish Legislature. Somewhat later Mr. Morley accepted for the government an amendment excepting from the control of the Irish government forts, magazines, arsenals, naval dock yards and other similar means of defense of the realm.

What Can Cuticura D

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching, scaly, and other painful disfiguring skin and scalp diseases, clear the scalp of scurf, remove dandruff, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think what save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in children are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK

Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade-trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

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LICENSED.

Licensed—to make the strong man weak;
Licensed—to lay the wise man low;
Licensed—a wife's fond heart to break,
Licensed—a wife's fond heart to break,
And cause the children's tears to flow.
Licensed—to do thy neighbor harm;
Licensed—to kindle hate and strife;
Licensed—to nerve the robber's arm;
Licensed—to whet the murderer's knife.
Licensed—where peace and quiet dwell,
To bring disease, and want, and woe;
Licensed—to make the home a hell,
And fit men for a hell below.

FROM THE WORK.

Rev. H. P. Lewis, Caseyville, Miss., June 2: "Sunday-schools doing well. Church work moving on rather slow. We are trying to live in peace with all mankind in spite of the devil. Crops looking well. Plenty of rain and grass. Not crop being harvested. We have a parsonage cow, and now, with the blessing of God upon our hearts, home and doors, we ought to be happy, and so we are. God bless the good, and pity the bad."

Rev. Jno. B. Kent, Cameron, La., June 3: "Our second quarterly meeting was held at Grand Chenière, May 24-28. Bro. Miller was with us and did much good preaching. We have received six into the church and baptized two infants to date. Finances are a little low owing to the exceeding hard times, yet the presiding elder has no claims against us, and the preacher in charge and his assistant are not suffering."

Rev. C. T. Mnnholland, Athens, La., May 31: "Our country, on last evening, was visited by a most terrific hail storm, destroying corn, cotton, oats, gardens and orchards. Our people, already sorely pressed, barely able to get the absolute necessaries of life, are now left in almost destitute circumstances. Many will be unable to get seed to plant over. If you can, by any means, raise some help to be given these people, it will be appreciated. I can't see what they are going to do, or can do. Credit gone; but little to commence with."

Rev. Jas. Porter, Charleston circuit, North Mississippi Conference: "We think the church here is in better condition than it has ever been. We held a meeting here last Summer. Rev. J. Honnoll and Rev. Thos. Cameron did the preaching, the results of which may be seen yet; Sunday-school good, prayer meeting well attended. Last Sunday, June 4, Dr. J. W. Boswell, of Memphis, Tenn., came and dedicated the church for us. We had a good time. The sermon was good and appropriate, and pleased all the people. We rejoice on account of the Lord's goodness to us. The recent rains have done great damage to the crops; the rivers and creeks are overflowing the bottom lands and farm work much interrupted."

Rev. B. W. Lewis, Caseyville, Miss., June 16: "Lebanon work is moving on smoothly. The outlook is brightening as we progress. We only have two Sunday-schools in successful operation. We have had Children's Day at both schools. They were well attended. I suppose they were five hundred people. I never saw a people more anxious to hear what was going on than they seem to manifest at Lebanon. The children did extra well. They were not so many people at Mizpah; but all were there enjoyed themselves. The children there did extraordinary well. The Sunday-school at Lebanon have collected enough to buy them a good library. They have selected Library No. 3 (a $20 one). We hope that other Sunday-schools where they have no library will follow our example."

Rev. T. B. White, Arcadia, La., June 7: "We had a most disastrous hail storm the evening of May 30, devastating crops and spreading ruin. The most remarkable display of thunder and lightning and surging, boiling clouds. Hail stones as large as lemons and small oranges. Many farmers ruined. Crops reported worthless. Some hail stones passing through the house-roof, etc. What are our poor debt-ridden people to do? Our Conference collections must be short for this reason. My circuit is badly damaged, God is calling. 'Stormy wind fulfilling his word;' 'hail stones and coals of fire' once fell upon his enemies. We rest under his protection, under the shadow of his wings. The church-house here nicely painted and repaired. Come to our District Conference, June 28."

Rev. W. A. Bowlin, P. C., Water Valley circuit, Grenada district, North Mississippi Conference, June 1: "We have eight appointments. Our congregations have grown rapidly, and are more than double what they were at first. Where we had only one Sunday-school, we now have six interesting and growing schools. Our beloved presiding elder, Rev. R. A. Burroughs, was with us a few days since, and held our second Quarterly Conference to the satisfaction of all present, and preached us two most excellent sermons. We have a nice lot and nearly enough lumber—all paid for—to build a parsonage, and hope to hear the hammer ringing soon. Am glad to report several ADVOCATES on the work, and hope to add more in the future. We can't be full-fledged Methodists without the ADVOCATE. Praise God!"

Rev. E. G. Kilgore, Hattiesburg, Miss., May 30: "I left Conway, Ark., last Thursday to come to this place. Our church at Conway was in the midst of a very gracious revival of religion. The whole town and country round, including Hendrix College (located there), was under its influence. On every corner one could hear the people say there had never been such a deep work of grace there. Many were converted, and a large number added to the church. We are now in a fine meeting at this place. Bro. Howell is hopeful of a good ingathering, and is already happy because of the splendid revival influence in his church here. We are expecting the Lord to bless us with good results. Rev. C. W. Perkins and Rev. Angus Buck, of the North Mississippi Conference, are here with us rendering good service. Bro. Howell is much beloved among his people, and is doing a fine work every way. May the Lord give us victory!"

Rev. N. J. Roberts, St. Helena circuit, Mississippi Conference, June 8: "Our second quarterly meeting met at Pipkin Chapel, May 13 and 14. Bro. Johnston, our proficient presiding elder, was on hand, and was delighted, and he also delighted the people. We had a good attendance on Saturday of the officials, and they showed a considerable improvement in the finances of the charge over the previous quarter. We can say that we are doing well. We had a revival in Quarterly Conference. We closed a meeting of twelve days, of great power, with the church at Greensburg, May 26. Nine accessions, some bright conversions, and the membership greatly revived. We were assisted by Revs. G. D. Anders, J. J. Smylie, Paul Brown, J. A. B. Jones. We have in cash and good subscription every dollar of our Conference assessments, with the thirty-one dollars extra missionary debt added. These people pay as well as pray."

Rev. W. A. Sibley, supply to East Baton Rouge circuit, Mississippi Conference, June 3: "I want to say something about our Children's Day at Meador's Chapel, Ascension parish. Fourth Sunday was our Children's Day, and we had a grand time. Large attendance, with the best behavior. Some splendid speeches by the children. A short address to the children by the Rev. John Lee. Contributions were small. Dinner was served on the grounds. We had some splendid singing by Bro. Alf. Carpenter's class (visiting superintendent of Magnolia Sunday-school). I can say truly that I have as good people to serve as there is in the world. I am happy to say that my people are taking a deeper interest in the things that pertain to eternal life than heretofore. I am laboring and praying for a revival of pure religion in the hearts of my people."

Mrs. M. M. Day, Rose Hill, Miss.: "May 21 Dr. T. S. West, of Jackson, Miss., preached at Pleasant Grove Church the memorial sermon of Rev. T. Y. Armstrong, of Rose Hill, Jasper county, Miss., to a large and attentive congregation, from the text, 'If a man die, shall he live again?' The Doctor having known 'Uncle Tommie' for years, preached with perfect freedom, portraying beautifully his noble Christian character. The discourse was truly edifying, logical and lucid, appealing to nature, that formidable opponent, whose arguments vanished before the convincing truths of inspiration, proclaiming the immortality of the soul, its eternal happiness or unchangeable misery. The occasion was one of enjoyment. The 'Masonic fraternity' cast their tribute of love and respect to his memory, who was a bright and shining link in their mystic order. The old soldiers of the cross were encouraged to wait and suffer longer, waiting for the joyful message, 'It is enough; come up higher.'"

Rev. B. P. Jaco, Panola circuit, May 30: "The work is moving up well this year, with promises to surpass the two just past. Finances not specially encouraging, but advancing; spirituality manifestly increasing. Our Sunday-schools, all save one, worked well all through the Winter, and come forth now stronger in numbers, with more zeal, and more able to do more efficient work. Epworth League developing grandly. It celebrated its first anniversary in a missionary concert that was delightful, instructive, and prolific of great benefit to all. I will second Bro. Lewis' suggestion, made to 'Glideroy,' concerning the League. Every pastor who has no League is a great loser. The Building Committee have let the job of building our church at Mt. Olivet; house to be completed in August. Improvements on remaining church-buildings is being urged and arranged for, which, when affected, will put us in splendid houses on this work. We are working and praying for great revivals and the salvation of many souls."

J. W. Sharbrough, Sunflower charge, Vicksburg district, June 5: "Our second Quarterly Conference was held at Sharbrough's Chapel, May 27 and 28. Bro. Little was on hand, and preached an excellent sermon each day, with the usual attending spiritual power. On Sunday our Sunday-school observed Children's Day. The sermon, Sunday, was an occasional one, and was not 'small shot,' though fired principally at small, or young, people; but many of the older ones were struck. Six dollars and fifteen cents were collected on the occasion. Bro. Abney, our pastor, is doing a good work here. This appointment has paid about forty-five per cent. of the assessments for the current year. We have been almost overflowed here this Spring, and just below here many have suffered from back water. We are looking forward with hope of a revival this Summer. I must not close without making mention of the two magnificent dinners served at church on Saturday and Sunday. Sumptuous dinners seem to be the weakness of the ladies of this community."

Rev. T. S. West, Jackson, Miss., June 1: "I have been a few days in Meridian district. They like their presiding elder much better than they did at first. Bro. Mellen has done a fine work there. I am opposed to continuing a presiding elder in office longer than four consecutive years; but I think, after a little rest, he ought to be put in the field again. I saw Bro. Nicholson (J. T.). He is in better bodily health than usual, and seems all right in heart and head. I think there is hope for much good work in him yet. A rest of six weeks on the seashore, or amid the mountains, at the right time, last year, might have saved him much trouble. The Culpepper meeting here is in full blast, the big tent is crowded, the preaching is earnest and forceful. I think much good is being accomplished. In loving, unmerciful gentleness the lash is laid on the dancers, card players and whisky drinkers. And the preachers from a distance on the stage cry out hearty 'Amens.' Bro. Watkins is working for the good of his people with a consuming zeal."

Rev. Paul D. Hardin, P. C., Clarksburg circuit, Mississippi Conference, May 25: "Last Sunday was Children's Day at New Providence Sunday-school. Preparations for this event had been going on for several weeks. The exercises were witnessed by the largest crowd ever assembled at New Providence Church—estimated at about four hundred. The day was well spent. Much honor is due to Sister Lucy Mitcham for the untiring zeal with which she labored to make the occasion a successful one. I want to say, Mr. Editor, that we are pressing onward and upward. We have now five Sunday-schools and two weekly prayer meetings—all in very successful operation. We have not held any protracted meetings yet, but revival fires have already kindled, and are burning brightly in some portions of the work. We have had fifteen additions to the church up to date, and our faith looks forward to great things from the Lord during the Summer. My people are still thoughtful and appreciative. The wants of the preacher and family are well provided for. We take advantage of every opportunity to say a word for the dear ADVOCATE, and hope before the year is out to send in a large list of subscribers."

Rev. W. W. Woollard, Rosedale, Miss., June 3: "A terrible cyclone, on May 31, swept over Rosedale, causing death and destruction. Two lives were lost, and eight or ten persons injured, some seriously, though not fatally. The physicians think they will all recover. The destruction of property was great, estimated at $30,000, though probably it is not so much. It lasted but a few minutes, and was not more than three hundred yards wide. Little, however, was left standing in its path. Not many houses in the town were left uninjured. Our beautiful new church, the best in this district, was torn down, and almost wholly destroyed. We had not yet finished paying for it. We are now almost at our row's end. The members and friends of our church lost much by the storm, and they say that now they do not see the way for rebuilding soon. However, we will do the best we can. The debris is being removed, and all that can be made serviceable will be saved. I hope we may have a new one by Conference. Until then we will preach in the court-house. The river is very high, and more water is coming down on us, though the engineers say the levee is in good condition. Up to date no break has occurred on the east side of the river. With favorable weather we will be safe in two weeks."

Rev. R. B. Downer, P. C., Pearlington circuit, June 1: "Seashore District Conference convened here May 16 to 22. A most delightful occasion. Protracted services began Monday night, May 22, led by Rev. Nolan B. Harmon. The morning services were devoted to developing the Christian graces, and some most precious meetings were held. Bunyan's 'Mr. Fearing' has a large posterity in these parts. Earnest efforts were made to get the saints to cross to Canaan's side of Jordan, but the fear of future difficulties caused procrastination. Night services were devoted to the calling and helping of the impenitent. Friday Bro. Harmon was compelled to leave. Rev. Frank M. Keen being here on a visit, he cheerfully aided in song and sermons. Seven were added to the church on profession and one by certificate. On Sunday, May 21, ex-Pastors Dominick and Adams were called upon to baptize several infants. One, a child of C. Dudley Orr and wife, is now with the angels. Saturday, May 27, I organized a Woman's Missionary Society of thirteen members. Bro. Partridge's Sunday sermon and appeal called forth this movement. While we do not realize the radical change for good I so much desired, I yet thank God for our late privileges. The stimulating influence of so many good men leaves an abiding impress. Children's Day was duly observed at Pearlington, and $8.10 was the result of the offerings."

Rev. Thomas B. Clifford, P. C., Cleveland and Shelby, Greenville district, North Mississippi Conference, June 1: "Our first and second Quarterly Conferences have been held, and already the third is announced. Surely *'tempus fugit,'* and we realize how much there is to do. Children's Day was observed with appropriate services as per programs sent out by Publishing House. At Cleveland the large, handsomely decorated church was filled to overflowing, the address was delivered by Hon. J. S. Hicks, of Jefferson county, and a good collection was taken. At Shelby the same efforts had been put forth to make the occasion both interesting and instructive, and the address by Bro. J. S. Zimmerman, a graduate of Randolph-Macon College, and son of Rev. G. H. Zimmerman, of the Baltimore Conference, was very impressive, being full of rich words of counsel and advice. Congregations at the preaching services are large, and attendance upon the weekly prayer meeting is above the average. We have organized during the year three societies among the ladies, and these, together with the ones already at work, are doing well. We have erected this year a nice, neat church three miles northwest of Cleveland, on Jones Bayou, and named for a former pastor—'Shipman's Chapel.' On Easter Sunday we organized with fifteen members, and we have also a Sunday-school in connection which meets regularly. We are delightfully situated, the Lord has been good to us, and we hope to show forth his praise not only with our lips, but in our lives. Let the class of '91 continue to pray for each other."

Rev. B. T. Crews, Red River circuit, Louisiana Conference, June 3: "I am a stranger to you and to the preachers of this Conference. I am becoming acquainted with your paper, and through its columns keeping up with the movements of the brethren. I am a recent transfer from Arkansas, where I had traveled for many years in the Arkansas Conference. I came in March, long after the session of each of these Conferences. I took what seemed to be left, after all the brethren were supplied with, I suppose, good charges. So it is plain to be seen that I have no connection with High Church Steeple. My work is good enough for me. I am glad that there is and has always been a place for me. This is a peculiar work: Two churches with twenty-three members. Am glad to say that every member attends church, and the largest per cent. of the whole people for miles up and down the river attend preaching than of any people I have ever served. I am well pleased with the work and delighted with the people. They are hospitable and cultivated, and appreciative of the ministry and the church. We have made no effort yet at a protracted meeting at either church, but expect to do so soon. I am watching the signs, and think that the time is just at hand when we shall have a successful meeting at each of these churches. I have been working and praying to that end. I have been quite busy visiting in the homes of the people. As the result of this pastoral visiting, some have already attended church that were never in either of these churches before. I praise God for a Christian experience that makes me to rejoice in the homes of the poor and lowly, as well as in the homes of the rich and cultivated."

Rev. E. G. Kilgore, Hattiesburg, Miss., June 6: "In my last note to the ADVOCATE I promised to write more of the work here later on, and, as I will probably leave here to-morrow, I think it proper to say some things now. I reached Hattiesburg ten days ago, in company with Bro. C. W. Perkins, of the North Mississippi Conference. Bro. Angus Buck, of that Conference, also came down and spent a few days with us. We found Bro. H. D. Howell (our pastor here) already in a good meeting. The Lord was with us from the beginning. The interest spread and deepened until the whole community has been brought under the influence of the work. Quite a large number have been converted, and some valuable material has been added to our church; but the best of all is, the membership of the church itself has been wonderfully quickened. The people who have lived here longest say there has never been a deeper work of grace in this community. Praise the Lord for his goodness! Bro. Howell is much loved by his own people, and highly respected by all classes here. He is a strong preacher, and a very genial gentleman besides, and hence well deserves the high praise given him by his people. The people here are very kind and hospitable, and know exactly how to make a stranger feel at home among them. I have never spent time more pleasantly anywhere than the time spent here with Bro. Howell and his people. Several other ministers have been present during the week. Among them I recall the names of Bros. Forsyth, Burt, Keen, Harris, and last, but not least, Bro. Partridge (the stirring presiding elder of this district). Well, we have had a good time of it, indeed. I feel that I will always be a better man for having been thus associated with these men of God. I will return to Memphis from here, and then go to Thayer, Mo., to engage in a meeting with Bro. Holton. Will be back in this district in July to assist my good brother, Rev. W. G. Forsyth, in a meeting at Heidelberg. Pray for us."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Lauderdale circuit, W. T. Browning, L. P., supply, assisted by R. A. Breland and W. J. Ferguson at Lauderdale: A number of conversions and reclamations, and one accession on profession of faith.

Shubuta, D. P. Bradford, P. C., assisted by I. L. Peebles: Eleven accessions on profession of faith and four by certificate; a deep and abiding work in the hearts of the membership.

Outlook all over the district very encouraging. More church-buildings going up and more new ones being planned than ever before, in one year, in the history of the district. If I had $1,000, I could guarantee, at least, twelve new churches by Conference. The four tornadoes and a hurricane have been great blessings to our people. Collections will all be in advance of last year.

T. L. MELLEN, P. E.

SHREVEPORT DISTRICT CONFERENCE.

The twenty-seventh session of the Shreveport District Conference was held in the Methodist Church at Mansfield, La., May 26 and 27, 1893. The presiding elder, Rev. R. J. Harp, was on hand and presided for the first day in the affable, pleasant style for which he is noted. Most of the preachers, but very few indeed of the lay members, were present. At this season of the year it is almost impossible to secure anything like a full lay representation in the country districts. Farmers are too much occupied with their crops, having to wage a severe battle with their persistent enemy, the grass, which is sure to follow, and needs careful and earnest attention, especially after the heavy rains which have continued to fall up to a few weeks ago.

Committees were appointed, and the business gotten fairly under way, when at the suggestion of our worthy president the Conference resolved itself into an experience meeting and feast of love, in which all freely participated and richly enjoyed.

On the morning of the second day Bishop Chas. B. Galloway arrived and presided to the delight and edification of all present. The weight of his influence will be felt by the people of that town and the district for years to come.

The reports from the various charges were to the effect that a revival was greatly needed, which was being sought for and confidently expected; hence you can look for something on that line from the Shreveport district very shortly. It was necessary to hold a night session in order to finish the business, as most of them seemed anxious to get home; some of the preachers leaving before the close, others not coming at all, as they had "appointments" for Sunday. Would it not be better to dispense with the District Conference altogether in order that the preachers may not be called away from their "appointments;" or else let the sessions be held between Sabbaths, that the "appointments" of the presiding elder may not conflict with those of the pastors?

Sunday was a day of feasting on the good things of God. Sunday-school in the morning, addressed by several of the preachers; preaching by the Bishop at 11 A. M.; love-feast at 4 P. M.; and preaching again by the Bishop at night. Soul-inspiring were the subjects; handled in a masterly way by this man of God: "Service," "Partaking of the Divine Nature." One brother said: "Poor as I am, I wouldn't take a thousand dollars for that sermon. I'm a better man than when I came." After all, is not this the true idea of preaching—"a better man"?

S. B. McCutchen, A. F. Jackson, B. C. Lee and Rev. W. W. Brown were elected delegates to the Annual Conference. W. G. Wadley and J. J. McKinney, alternates. The next session of the Conference will meet at Sodus, La.

The following resolution was passed:

Whereas, The calling of the roll impresses the fact of the sickness of our Bro. T. K. Faunt LeRoy upon our minds and move our hearts; therefore, be it

Resolved, That we, the members of this District Conference, do deeply sympathize with him and his dear family in this affliction, and that they have our prayers and our earnest desire for his speedy restoration to health.

W. F. HENDERSON, Sec.

LIKE A CRADLE.

BY SAXE HOLM.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro—
Like a mother's sweet looks dropping,
On the little face below—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And, as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh, great heart of God! whose loving
Can not hindered be, nor crossed;
Will not weary, will not even
In our death itself be lost.
Love divine! of such great loving,
Only mothers know the cost,
Cost of love, which all love passing,
Gave a Son to save the lost.

The District Conference and Home Missions.

With the exception of the matter of electing lay delegates to the Annual Conference, the District Conference has not one executive function. It is charged with the duty of inquiring into "the condition of the several charges," but its work all ends with the inquiry. It hears speeches and passes resolutions, but the speeches and resolutions are forgotten as soon as the meeting adjourns. To be sure, there is some gain in a spiritual and social way. Such a number of people from a large area of country could hardly come together imbued with religious sentiment without spiritual profit. And the effect is to unify and harmonize the working forces of the district. But do these ends alone justify the existence of the District Conference? The intelligent and thoughtful mind always asks, "What is to be done?" and it prefers not to be on the scene where there is "much ado about nothing."

The District Conference is a body of large possibilities, and ought to be given a chance. The coming together once a year of the pastors and their chief lieutenants of from a dozen to fifteen charges, and representing a constituency of several thousand souls, is an event of no small significance. The line of work proposed in the Discipline can not be objected to. It is that work which most vitally concerns them. They are asked to inquire into their spiritual state, missions within the district, Sunday-schools, finances, etc. The program is a good one. But the trouble is that it is only a program to be gotten through with. It is just a routine. There is nothing to do. When we have gotten through, that is the end of it. We never look for any results.

I think that the possibilities of the District Conference lie principally in one item of its program—that with reference to "missions within the district." The church is missionary or it is nothing. The avowed mission of the Methodist Church is to spread "scriptural holiness over the land." This spirit must be in all our preaching and worship and plans of work. The watchword in all our meetings should be, "Let us go forward!" To sit down and talk for two or three days about ourselves, gauging our spirituality, taking the percentage of praying families, of prayer meeting and church attendance, estimating the strength of the anti-saloon sentiment and Sabbath sentiment—all this is very well when we need statistics as a guide and stimulus to work, but very unprofitable as an end in itself. The energies of the District Conference should not be spent in merely overhauling the machinery, but rather in projecting and planning new enterprises.

In every district there is much undeveloped territory. It is a shame, not that we are trying to do so much for foreign missions, but so little at home. How can we justify ourselves in this? What sort of a missionary conscience is that that neglects the heathen at our doors? Would there not come to the District Conference the sense of a new mission and a divine anointing of power if it could once be made to realize the destitution and the possibilities of development within its own bounds? And what other body can so well look after this interest? The presiding elder is the head of the spiritual forces within this territory. He should plan the campaigns and lead on to the conquests. Let him point out in an address to the Conference the needs and requirements of the work. Let him rally the forces at these annual sessions. The practical channels open to them through which to work are several. They can memorialize the Annual Conference and the Bishop on the subject. They can appeal through the paper for special contributions to carry on the work. They can put a missionary of their own in the field and pay his expenses. We will find the way when we have the will.

There is a crying need now for an aggressive movement in home mission work. The land in places is full of ignorance, crime and disorder because it has not had an uplift of gospel civilization. We need to make the base of supplies at home stronger that we may be able better to furnish the foreign field. And that church will eventually occupy and have the honor of building up these waste places which is first to enter and most faithful to labor. J. W. MEDLOCK.

Authority of the Annual Conference.

Some of the brethren are in doubt about the authority of the majority; and especially do they question the action of the majority of our last Conference in making the observance of the "week of prayer" binding on all our preachers. One brother even calls this action a "lawless procedure;" and then asks, "Are we expected to regard these resolutions or not?"

Now, let us see whence comes the authority of the Annual Conference on the questions at issue.

1. The authority of the Parent Board of Missions. "The Board shall have authority to regulate its own proceedings." (See Discipline, paragraph 328, Art. 3.) Also "to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences." (Paragraph 329, Art. 4.) By this authority the Parent Board assessed upon the several Conferences the amount of the missionary debt, and appointed the "week of prayer" as the time to raise it.

2. The authority of the Conference Board of Missions. "The apportionment to a Conference for the general work shall be divided by the Conference Board among the districts, and the preachers in charge shall take up collections in every congregation to meet the same." (Paragraph 339, Art. 14.)

3. Regarding the duties of the preachers in charge, the Discipline directs, "To promote all the interests of the Missionary Boards of our church, in such way as the Discipline directs, or the Annual Conference may designate." (Paragraph 131.)

So it is clear that the Annual Conference and its Board of Missions have some considerable authority over preachers, and can command them to obey its directions.

Again, when we were received into "full connection" in the Conference, we solemnly obligated ourselves to "act in all things not according to" our "own will," "but as a son in the gospel." "Above all," "it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory." "The Conference by a vote of the majority may admit him into full connection." (See paragraph 143, pages 91 and 92.)

Again, in regard to the official administration of preachers. "And if a majority of the Conference refuse to pass his character, because he is not blameless in official administration, the Conference shall grant him an honorable location." (See paragraph 57, Ans. 5.) So any preacher in charge who disregards the august authority of the majority of an Annual Conference does violence to his sacred vows, and lays himself liable to an "honorable" (?) location.

Brethren, whither are we drifting in our lawless disregard of constituted authority? Much has been lately written on the administration of discipline as a means of purifying the church. Would not the presiding elders do well to begin the good work by enforcing the laws of our wise little book on the preachers? Surely "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." (I. Pet. iv, 17.)

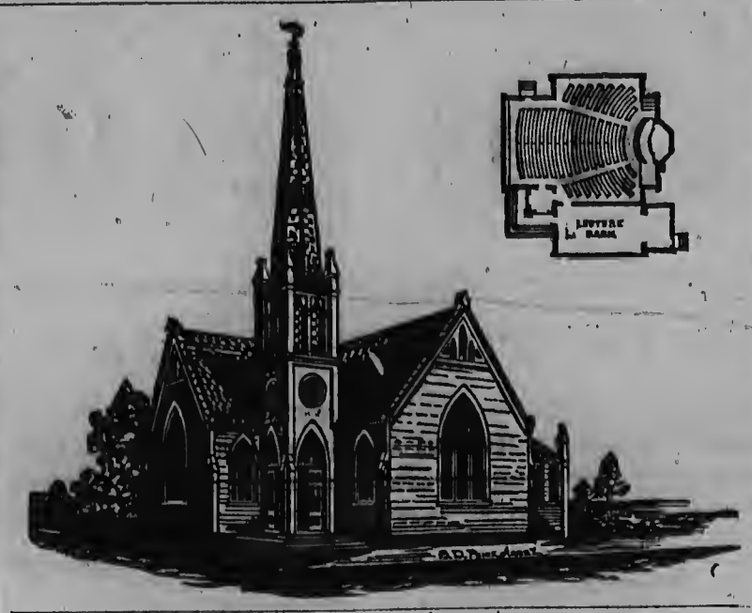
W. W. HOPPER.

Meridian, Miss.

The Story of the Cross.

Century after century has passed away since the advent of the Savior of the world, and yet the story of his life, death and resurrection is as charming and dear to us as if recently heralded from the rugged brow of Calvary. Other themes have lost their charms by age and repetition, but the preaching of Jesus Christ and him crucified will never wane in interest while time shall last. Kingdoms have been set up and overthrown, the brightest names in profane history have had their fleeting eulogies, but Christ's kingdom and ministry have stood the test of time and skepticism, and are to-day on the steady march toward the zenith of their glory. The declaration, "I am the resurrection and the life," sends a thrill through the soul, bearing witness to the divinity of its author. The name of Jesus has lost none of its primitive sweetness, and the hosts of earth who are marching heavenward under his banner are growing mightier in zeal and numbers as the years roll on. The cross of Christ will ever stand as the guide-post to the Christian traveler to inspire his heart to keep this sacred object ever in view. Then, to Christ's ministers let me say: Never fear that you will too often repeat this blessed story, that will ever charm the soul when it is dead to the appeals of other themes. D K HUNT.

Vidalia, La.



THE PROPOSED NEW METHODIST CHURCH.

The above cut is the proposed new Methodist Church at Hazlehurst, Miss., and when finished will reach an approximate cost of $4,000. The old structure has been torn down, and while it has many hallowed associations connected with it, yet it must give place to a new one. Rev. Dr. Cooper, the pastor, has been and is giving his entire time to the building of this new house of worship, assisted by the Building Committee, and it will be completed in about four months and dedicated the third Sunday in October by Bishop C. B. Galloway. It is in erection where the old edifice stood, and when finished will add another ornament to the city as well as to credit to the energetic and aggressive Methodists of the community. The building will measure 54x57 feet in dimensions, with a tower 9x9 by 75 feet high. The ceiling will be 26½ feet high in the middle with rafters exposed and dressed. The auditorium floor is inclined toward the pulpit, with a seating capacity of 300. The Sunday-school room will be 16x28 feet, and will hold about ninety chairs. The auditorium and lecture-room will be divided by partitions that raise up. The workmen are being pushed forward, and the idea is to welcome the next Annual Conference, which meets at Hazlehurst, into a new church—the most beautiful frame structure in the State. Long live Methodism there, and may the Shekinah overshadow church and people! J. D. E.

To the Pastors of the M. E. Church, South.

DEAR BRETHREN: The Board of Missions, at its late annual meeting in Kansas City, carefully reviewed the work of the year, and found cause for profound gratitude. The Lord has been with the missionaries at home and abroad. Our people have responded nobly, and given an earnest of what they can do when once informed and aroused.

The treasurer's report contained the following suggestive figures: "During the fiscal year ending March 31, 1893, the collections under the regular assessment were $264,351.20; specials, $74,620.74; total collections from all sources, $338,971.94."

The Estimate Committee, in its report, called attention to two facts deduced from these figures.

First, "that in the face of widespread financial depression and a strenuous effort to relieve the Board of debt, the regular collections have not fallen short, but have even exceeded those of the previous year by $904.09."

Second, "that we have been able to pay interest amounting to $11,241.50, and reduce the amount of indebtedness for borrowed money by the sum of $61,049.82." In other words, the liabilities of the Board for borrowed money had been reduced by March 31 to $67,954.06, and, furthermore, upon that date the Board did not owe the banks one dollar. (Bills payable being to individuals only, and much of it at a lower rate of interest.) These are inspiring facts and figures, and should spring the church to larger things for the year to come.

The Board sustained the Committee on Estimates in its recommendation, and considered it wise to hold steadily to the by-law which limits the absolute appropriations "to a sum within the amount of the regular collections of the preceding year." In pursuance of this policy the appropriations for the ensuing year were necessarily limited to a sum within the $264,351.20.

The Board determined, moreover, to move quietly, but steadily, to the collection of the unpaid balance of subscriptions and amounts assessed on the debt, looking to this source for its complete extinguishment in another year. It further determined to urge the church to come up with the entire amount of the $350,000 assessment, believing stress laid upon the regular collections to be the true basis of successful financiering at home and aggressive movement abroad.

We are confident this policy will have the hearty endorsement of every pastor when it is known that the Missionary Secretaries, while not abandoning special appeals to individuals and churches, have determined not to take collections upon the floor of the Annual Conferences as heretofore, but to discuss principles and set forth facts, in order to inform the people, awaken the conscience, and quicken the missionary pulse of the church.

Now, let the Conference solicitors complete their work on the debt so well begun, and let the pastors press the regular collections as never before.

To give emphasis to these statements we would call attention to the following resolution presented at Kansas City, and adopted by the Board:

Whereas, We gratefully acknowledge and appreciate the loyalty and generosity with which the church has rallied to the aid of the Board in providing for the extinguishment of the debt, without any reduction in the regular collections;

Resolved, That relying with confidence upon the pledges of individuals, churches and Conferences which have already been made for the extinguishment of the debt, and insisting upon the full payment of the same, we earnestly urge that our people do now bend every effort during the year to come to bring the regular collections up to the full amount of the assessment—$350,000.

Signed, CHAS. B. GALLOWAY,
E. R. HENDRIX.

The work we have enterprised for the year 1893-4 is a great one. Let us prepare for a full discussion of missions, and of each collection upon its merits. Organize every Sunday-school into a missionary society auxiliary to the General Board, and with the enlargement of the *Reporter* into the *Methodist Review of Missions*, bring our forces to the front and put them under marching orders.

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH,
Secretaries.

Mission Rooms, M. E. Church, South, Nashville, Tenn., May 29, 1893.

A Perplexed Preacher.

We have received a letter from an esteemed friend in the ministry, who seems to be a little perplexed over a matter which has often perplexed us. He has confidence enough in our integrity to unbosom himself, and sets a high value on our judgment when he asks us to help him out of his trouble. We appreciate fully the compliment he pays us, and, as we have often had the same trouble, we can and do most heartily sympathize with him. As to our helping him out, we must confess that we have some hesitancy in believing that we can do that to his satisfaction. As in "a multitude of counselors there is safety," and as a publication of extracts from his letter will be no violation of the privacies of personal friendship, we give his perplexity to our readers in the hope that some one of the hundreds of preachers who read our paper will be wise enough and loving enough to come to the rescue of the brother and of the editor.

The brother says:

As you know, and as is well known in this Conference, my preaching is not of the evangelistic kind, and I do not know why it is not. I strive to stick closely to the Word of God, to expound the Scriptures, to preach Christ fully, freely and simply, and I exhort with all my might, and I seek earnestly for the presence and power of the Holy Ghost, but somehow men are not moved to seek religion under my preaching. The church is edified, souls are comforted, men and women grow wiser and stronger, sinners attend and listen and they are impressed, but they do not move, do not act promptly. Why is this? Is edification, instruction, information and comfort my mission? my gift? my calling? Can you explain this to me? to others of my brethren who are troubled over it as I am? As you know, I have a wonderful fund of anecdotes on hand always ready for use, but somehow or other I have never gotten into a way of using them in preaching. This is not according to my idea of preaching. In speaking to the children anecdotes, stories, scenes and incidents, amusing and pathetic; wit, humor, conundrums; old saws, wise and otherwise; plays on words, and the like of that come in troops and stir the young to laughter and to tears and put them completely under my power for the time. Am I wrong in thinking that these things, these tricks of a trade, things done for stage effect, are out of place in the pulpit? and in so high and holy a work as preaching? I ask for information. I am in earnest about this matter. I want to know. Such is the order of my mind, and such my manner of expressing myself—or something else of which I am wholly unconscious—that, now and then, while preaching, the congregations are moved to tears, sometimes to laughter, and when to laughter, I am pained by it. My voice is not pathetic, is not tremulous, does not quaver. I can not speak like I were crying, when I am not. I suppose I am wanting in personal magnetism—whatever that is—a thing I am sure that is just as powerful for evil as for good. It is spirit, but not the Spirit, though it may be spiritualized by the Spirit. If I say anything in public, I must say something, must have a text, a subject and order, system and plan about it. I can not stand before an audience and rave, rant, froth, foam and fume when I know, as it seems to me the people must know, there is nothing but wind and gas in it. Some of my brethren, who have wonderful success in winning souls, or what is called winning souls, violate the plain words of Scripture, make the Word of God mean what ten-year old boys and girls know it does not mean, get out of God's Word things that were not put into it, use texts as mere pretexts, expound nothing, explain nothing, have no order, no plan, no system, wrangle from the first word to the last, tell anecdotes of all kinds, the body of their discourses is scenes and incidents, stories and tales, and yet the masses are moved, and, apparently, their sermons are owned of the Spirit and seem to be attended by the power of God. This thing puzzles me and befuddles me until I am completely bewildered and hardly know what to say or how to think. It looks like "the foolishness of preaching" really meant foolish preaching. Can you help me?

We confess to the same bewilderment in regard to the preaching of some men as the brother has, and, therefore, do not feel competent to afford him any aid. We can not lead him out of his difficulty; but this does not mean that we think nobody else can. We think it is quite probable that some one who reads this can lead the brother, and all who are like him, out of this maze. We wait to hear.

"Unload the Preachers."

The change needed to "unload the preachers" is not a change of legislation, but one of administration. We have a good law, but it is not administered. We administer a bad custom instead of a good law. The law is, that the subjects of missions and church extension shall be brought prominently before the Quarterly Conference, and that the presiding elder shall see to it that efficient plans are laid for the raising of these two collections. The custom is, that just as soon as these matters are named, some brother moves "to leave these collections in the hands of our pastor," and that is an end of it, so far as the law is concerned. The Quarterly Conference shirks the responsibility put upon it by the law of the church. Each Annual Conference has the right to say how the Bishops' fund shall be raised. The North Mississippi Conference says the presiding elders shall raise it. The presiding elders generally leave this in the hands of the pastor. The pastor is made a pack-horse for other people—not by the law, but in the administration. The Church Conference has the reserved right of devising the method of collecting the moneys each society is expected to pay. So, by the law of the church, the right and power of devising plans and methods of raising the collections is lodged with the Annual, Quarterly, and Church Conferences, and the two last named, generally, unload on the preachers. The preachers are required, by the law of the church, to take up collections in every congregation for missions and the support of the worn-out preachers and the widows and children of preachers who have died in the regular work, and this is an end of it. This is law. All the rest is an imposition. If an Annual Conference were to order the preachers to take up all the collections, still the Church Conference has the reserved right to take the whole matter out of the preacher's hands and devise its own plans for raising these sums. (See Discipline, page 188, paragraph 324.) GILDEROY.

Dr. Culpepper, the Georgia Evangelist, at Jackson, Miss.

The Culpepper meetings have been going on all the week, each successive one being better than the last. Dr. Culpepper has preached with ability and great earnestness and worked with intense zeal and determination to win souls to the Master. He has not failed to do his whole duty and to denounce sin the same in high places as anywhere else. Sins—little, big and all sorts, specific, particular and general—he has not failed to pay his respects to in a manner not to be forgotten and that will be felt in Jackson long after he is gone.

On Saturday afternoon he held services for the negroes, assisted in song and prayer by two of our colored resident pastors, Rev. J. C. Hibbler, of the M. E. Church, and Rev. Adam Johnson, of the A. M. Church. These services will have a good effect, as will the services of Sunday afternoon to "men only," which were really the best had. Every young man and old one, too, in the land ought to have heard this soul-stirring lecture of the evangelist.

Last night his sermon excelled all the former ones, and, notwithstanding the weather was inclement, the streets muddy, an immense audience listened for one hour and a half with unflagging interest to his earnest appeal, at the close of which scores flocked to the "mourner's bench," and not until eleven o'clock did the meeting break up. Up to date forty-eight have joined the different churches, many backsliders have been reclaimed and the churches greatly "warmed up."

The rain to-day has almost been incessant, and I am afraid will greatly interfere with the progress of the meeting. The evangelist is assisted principally in singing and occasional "talks" and prayers by Dr. Blosser, of Dalton, Ga., and Frank Kilgore, of Macon, Ga. Both are good men and good workers and our resident pastor of the different churches. The meeting is expected to close Wednesday night, but should continue, at least two weeks longer. Dr. Culpepper is a very able preacher, but his great service "comes in" in his earnestness which can not be excelled.

AITCH. AITCH. AITCH.

June 5.

Save the Sabbath.

Every lover of the Lord's day should be pleased to hear of the activity and widely extended influence of organizations that propose to rescue the Sabbath from the perils that threaten it. The day has come when every State and Territory of the Union should adopt measures to educate public sentiment in order that the American Sabbath may not be swept away by adverse currents. There is not one moment to lose. A few more years of indifference on the part of the friends of the Lord's day, and the chief citadel of American life may disappear, never again to be restored.

That the Sabbath is seriously threatened, all well-informed persons must admit. Multitudes coming to our shores from the Old World have no just appreciation of this national characteristic which has contributed so much to make our people prosperous and happy. A vast majority of this number, because of their foreign education and habits, prefer the Continental Sunday to the American Sabbath. Prejudice, strengthened by the baser elements of society, has made it quite impossible for most foreigners to study the Sabbath question in the light of American history to their profit. They can not be relied upon to strengthen Sunday legislation. The whole influence, quietly yet powerfully, tends to corrupt American sentiment in regard to the Lord's day.

Unhappily, much of American life, especially in the great cities, offers congenial atmosphere in which the spirit thrives. The saloon, above all other evil agencies, is responsible for the growth of antagonism to the Sabbath. Vice in all its hideous forms carries upon every banner the signs of hostility. Many are the forces insidiously operating against the sacred day which, unless speedily checked, threatens its annihilation at no distant period.

The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes, otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as Christian example is in accordance with the Fourth Commandment, when our schools will give more truth a full chance to assert itself, and when the home life will more generally guard the Lord's day against harmful perversions.

When the Christian Church will consent to magnify the divine command, "Remember the Sabbath day to keep it holy," not seeking worldly pleasure or gain on that sacred day, not secularising holy hours by admitting Sunday newspapers into the home—then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms of every kind a new impulse. In a word, the responsibility of right Sabbath observance, with all its attendant blessings, rests upon the church of Jesus Christ.

If all this be true, it is manifest our duty to seek release, so far as possible, from worldly engagements on the holy Sabbath. The day is given, among other things, for hearing God's Word in the congregation of worshipers, in uniting in his praise and supplications in his temple. It is possible to so transfer the cares of the week to this day as to wholly unfit the soul for these sacred duties. And not only so, the reading, the social visiting and the unnecessary work of the Sabbath may be of such a kind as will necessarily arrest spiritual thought and render religious exercises useless, even injurious.

Just here is the baleful influence of the Sunday secular newspaper. It would be quite impossible for Satan to invent a more destructive method of undermining public ministrations in the sanctuary than this. The secular is made to supersede the spiritual; the currents of business carry the soul far out into tumultuous seas, away from God's sheltered harbor of needed rest. The whole scheme is fraught with peril to souls.

Said a professed Christian in our hearing recently: "I became so absorbed in my daily paper this morning that I failed to observe when the hour for public service came." The response of a friend at his side was a terrible rebuke: "You missed an excellent sermon and a rich blessing in the sanctuary."

But let us not take too dark a view of this subject. Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of His house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in His sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought His courts, or have exclaimed with joyful hearts: "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Unnumbered souls in Christian and heathen lands not only find delight in God's earthly temple; they anticipate with rapture the speedy entrance upon the heavenly. In the marvelous description given by the revelator of that abode, the temple vanishes away and God becomes evermore all in all: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."—*New York Advocate.*

SUNDAY-SCHOOL LESSON.—June 18, 1893.

The Messiah's Kingdom.

(Mal. iii, 1-12.)

"Behold, I send my messenger, and he shall prepare the way before me" (v. 1). He does not need messengers, but we do. The Lord could make his own preparations, or could execute his will without any preparatory work; but he chooses to have the preparations made, and to employ men to make them. It is a great privilege to be a messenger of God; yet it is a privilege which God gives to every child of his. It is a great privilege to have a message from God inviting to a preparation in the line of his plans and purposes; and this also is the privilege of us each and all.

"The Lord, whom ye seek, shall suddenly come." Our seeking has, in one sense, no power with reference to the Lord's coming; in another sense, it has all power. The Lord will come to those who do not seek him just as surely as he will come to those who do; but to those who seek him he will come as *their* Lord—watched for, and now rejoiced in; but to those who do not seek him he will come as a terror—from whom they shrink back appalled. This it is which can be our stimulus and our cheer, as we seek after and watch for the Lord expectantly.

"Who shall stand when he appeareth?" (v. 2.) Of one thing we may be sure—those who have watched for the Lord's coming with love and longing will have no fear as to their welcome from him when finally he is there. Their confidence in their relation to him is not based on what *they* are, but on what *he* is. They have known him while he was yet away from them; and, knowing him, they have loved him. When they see him face to face, they will not love him any the less, and their love will cast out fear. "Who shall stand when he appeareth?"—every trusting servant of his who has stood in loving expectancy, watching for his coming, and faithful in service, during his absence.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old" (v. 4). There are those who think that the former days were better than these, and that all good is really in the past. They are mistaken to the main point, although they commonly have some exceptional items of the world's experience on which to pivot a conviction. Of one thing the child of God may be sure; the best things in God's plans for him are still in the future, and if there was any good in the days of old which is now lacking to him, that also shall be restored, or shall be bettered, to him.

"I, the Lord, change not" (v. 6). There is hardly an assurance in the Bible which has more of comfort in it than declaration of God's unchangeableness. Sometimes it seems as if everybody changed, as if no one were true. Those on whom we leaned, or to whom we looked up, or about whom we could not have a doubt, fail us by their changing—so contrary to our hopes and our beliefs. Is there nothing certain? Is there none to be depended on? Then it is that the answer comes assuringly, "I, the Lord, change not." Whoever else fails us, Jesus Christ—who is himself the Truth—is "the same yesterday and to-day, yea and forever." His friendship—like himself—standeth sure.

> "It fortifies my soul to know
> That, though I perish, Truth is so;
> That, howsoe'er I stray and range,
> Whate'er I do, thou dost not change.
> I steadier step when I recall
> That, if I slip, thou dost not fall."

"From the days of your fathers ye have turned aside from mine ordinances .... Return unto me, and I will return unto you" (v. 7). Although God does not change, man does. And when man changes his attitude toward God, it makes it seem as though God had changed his attitude toward man. If man looks toward God, he sees the loving face of God: but if man turns his back on God, he misses that loving face, and then he is inclined to think that God has become his enemy. There is only one cure for such a trouble as this; and that is for the changeful man to turn back again to the unchanging God. It is a blessed thing that God does not change when man changes. When man chooses evil instead of good, and goes in the wrong direction instead of the right, God keeps right on, favoring the good and opposing evil. What a terrible thing it would be if God were to change! If man and God seem to be in opposition, the fault is wholly man's. Man has turned away from God, and brought about this seeming opposition between the two. If a man will simply turn back again, the old loving relations will be re-established. There is no other way out of the difficulty.

"Will a man rob God?" (v. 8). Sure enough, will he? Does anything belong to God? Has God any right to his own? If a man takes for his own use what God has entrusted to him for use in God's service, doesn't the man rob God to that amount? There can't be much doubt on that point. If God has reserved for his own use one-seventh of the time, and one-tenth of the income, of all his children, it is robbing God to make use of the time or the money with which a man is entrusted of God. Who is guiltless in this line? A preacher was roughing it among Western miners, for his health's sake. He had the only good wheelbarrow in the party, and it was much in demand by his fellow-workers. They worked Sunday, while he rested. When he had an opportunity to make an address to them, he used the wheelbarrow as an illustration of the fairness of resting on Sundays. "Fellows," he said, "there's that wheelbarrow of mine. I let you have the use of it a fair share of the time. But suppose I say to you there is one day of the week when I want that wheelbarrow for myself. Wouldn't you think it a little mean of a fellow, who shares the use of it the other six days, to creep into my tent and steal it for his own use, on the only day in the week when I asked it for myself?" They all agreed that he would be a mean fellow who should do that. "Well, now," he said, "that's the way a man treats God, when he insists on using for himself the one day in the week which God wants the use of." "Will a man rob God!" Will he, though?—*Sunday-School Times.*

Destroyed by Fire and Again at Work.

The Price Baking Powder Company of Chicago, which is known throughout the country for the superior excellence of its Baking Powder, met with a serious loss on the morning of May 18, in the nearly total destruction by fire of its factory and offices. No sooner had the flames been subdued than the work of restoration commenced, and the Company by prudent foresight, having had stored in outside warehouses duplicate machinery, labels and supplies of raw materials in preparation for any emergency, was enabled by energetic management to resume manufacturing within a very few days after the fire, thereby causing its customers but a trifling delay in the filling of their orders. Had the Company not been so prepared the delay would have been very serious, since it would have required months of time to get new machinery.

It is now forty years since the goods manufactured by this company were first placed on the market, to Dr. Price being due the distinction of having prepared the first can of Cream of Tartar Baking Powder ever manufactured in any country. It was a great discovery, superseding as it did the old method of using cream of tartar and soda separately, to say nothing of saleratus, with which the biscuit of early days was embittered.

The Price Company has no connection whatever with any other baking powder company or manufacturer, notwithstanding representations to the contrary made by other manufacturers whose soul aim is to deceive the public and borrow the good name and fame acquired by the Price Cream Baking Powder, which is known all over the world as the purest and "most perfect made."

The Problem of the Cities.

In 1800 we had only six cities of more than 8,000 inhabitants; in 1880 there were 286, and in 1890, 437. In 1800 one twenty-fifth of the population lived in cities of over 8,000 inhabitants; in 1880, twenty-two and one-half per cent.; in 1890, over twenty-five per cent. From 1880 to 1890 the country population of the United States increased eight per cent., while the city population increased fifty-seven per cent., or over seven times faster than the rural populations. At such a difference in the rates of increase it is easy to demonstrate that within twenty or thirty years the city population will be in the majority.

There is, however, a graver danger than this rapid numerical increase. It is found in the character of the population which is gathering in the cities. The great cities have ceased to be American. In 1880 the U. S. census showed that eighty per cent. of the population of New York is foreign, while in Chicago, the second city of the nation, it reaches ninety-one per cent. Only one man in ten in the City of the Lakes is American by birth and parentage! That explains the determined effort of Chicago to insult the religious sense of the nation by flinging the American Sabbath to the winds and supplanting it by a Continental Sunday during the Exposition.

Other great cities make nearly the same showing. Cleveland has eighty-three per cent. of foreigners; Cincinnati, sixty-two; Boston, sixty-five per cent. These facts show that the great cities are really foreign colonies in our republic. It has been long noted by the historians that the centers where a mixed population gathers from the ends of the earth are all centers of wickedness. The worst characteristics of a foreign country are imported, while the virtues are mostly left at the old homes. To adopt the figure which Cicero applied to the Rome of his day, a city with a great and motley foreign population becomes a common sewer into which the moral filth of the world flows.

This is easily seen by noting the prevalence of certain iniquities. Cleveland, with eighty-three per cent. of foreigners, has a saloon for every 192 persons, male and female, babies and men, of her population. Chicago, with ninety-one per cent., in spite of the Illinois high license law, has one to every 179; New York has one to every 171, while Cincinnati breaks the record and has one to 124. If we assign five persons to a family in Cleveland, every thirty-eight families support a saloon; in Chicago, thirty-six families; in New York, thirty-four families, and in Cincinnati, twenty-five.

These cities are full of dangerous elements. Here is where anarchists, socialists, and wild dreamers of every type, concentrate. Here is where Catholicism has her greatest power. Here is where Satan has his seat, where the saloon does its demoralizing work, and where vice, poverty and wretchedness makes men desperate. In 1890 Chicago had only one Protestant Church to every 3,601 of her population; Brooklyn, one to 2,997; New York, one to 3,644. There are wards in all these cities where there is not a Protestant Church to 10,000 population.

These facts faintly portray the real condition of the great centers of population. There is only one force that can save the cities from the fate of Sodom, and prevent them from dragging the country to ruin. That force is the gospel of Christ. The churches should move upon them like a conquering army. Patriotism, as well as the love of Christ, calls upon the churches to arouse themselves, and to seriously undertake the evangelization of the cities. We have fifteen million foreigners upon American soil, among us, influencing our country's morals and destiny. Shall we send our missionaries across the seas, thousands of miles away, to convert foreigners, and at the same time neglect those who are within our gates?—*Christian Evangelist.*

A Great Nerve Tonic,

Horsford's Acid Phosphate.

Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "I have used it in cases of nervous prostration after acute mania. I also found it gave great relief in cases where there seemed to be a want of proper assimilation of food accompanying chronic insanity. It is undoubtedly a great nerve tonic."

Religion for the Times.

A good deal has been written about the church for the times, the ministry for the times, and the preaching for the times. But probably more important than any of these is the type of religious character necessary for the times, because this touches a wider range of agencies.

Christians should be liberal and tolerant. In these times of independent research and inquiry it will not do to stigmatize every new idea; neither should living questions be settled by the authority of the great names of the past. There should be large liberty of thought in things non-essential. Many of the theological questions which divided Christians into hostile camps in past years are now dead issues that have no living interest. Christians who differ on theological points may unite in works of faith and labors of love. In saying this we are not depreciating the importance of zeal for sound doctrine, nor the right of anyone to oppose and reject what he believes to be false and dangerous. There never was a time when a firm and intelligent faith in the foundation truths of revealed religion was more necessary than now. Loyalty to Christian truth is not inconsistent with liberality.

The church and the world of to-day need a practical religion—that is, an application of the fruitful principles of Christianity to all the varied interests of life. Orthodox beliefs can not be safely substituted for brotherly sympathy, integrity, benevolent work and charity towards all men. Right action is mightier than creeds or professions. The great outlying masses, that are alienated from the church, can only be won by just dealing and practical sympathy. The religion for to-day is the old religion—"to do justly, to love mercy and to walk humbly with thy God."

The essential elements of true religion are the same in all ages. It is a personal experience of justifying and sanctifying grace, giving peace with God and power over sin. This is the inner spring, from which flow the outward deeds that constitute a godly life. There is great danger in these times that knowledge, religious education, or some form of church activity, which may exist without this inner spiritual experience, may be substituted for it. As wherever there is failure at the heart, it soon reaches the whole body, so when any outward thing is put in the place of the experience of personal salvation, weakness and failure inevitably follow. Many need to pray the Psalmist's prayer, "Restore unto me the joy of thy salvation, and uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."—*Christian Guardian.*

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> Than the year before;
> Pray a little oftener,
> Love a little more;
> Cling a little closer
> To the Father's love;
> Live below shall liker grow
> To the life above.

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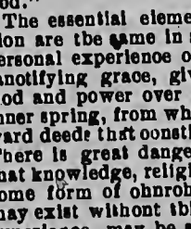

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Thursday, June 15, 1893.

BRIEFS.

One of the improvements we noticed recently at Centenary College is a large and well-equipped gymnasium. That is a good thing. The development of the physical is too important a matter to be neglected. The mental and moral require a good, sound physical basis to reach the highest attainment, and a well-equipped and properly managed gymnasium supplies that basis. The old Romans were not wrong when they insisted that a sound mind should have a sound body in which to do its work. *Mens sana in corpore sano* is one of the finest attainments.

The official figures show that during May, 1,050,037 people paid to see the Fair, of which number 22,825 were children, and 346,391 persons entered on passes. This represents $519,-312.15. The total number of tickets sold during the month was 1,321,460, 23,328 of which were children's tickets, enriching the Exposition to the sum of $654,498. There are now outstanding 281,423 tickets bought during May. This makes an average daily attendance during the first month of the Exposition of a little over 37,500.

Somebody is always bringing out some unpleasant facts of history. Just as the Briggs case is settled, the *Christian Union* brings to light a bit of history, which shows that history does not always repeat itself. In the *Princeton Review*, for January, 1861, of which Prof. Charles Hodge, of Princeton, was editor, Rev. Dr. Moffat, of the Presbyterian Church, published an article in which he took much the same ground in regard to Genesis that Dr. Briggs holds. Among other things the writer asserts that "to the value of Scripture it no way imports who the original author was . . . It is not the human authorship which confers the authority of inspiration; but, on the contrary, it is inspiration which gives his weight to any of the prophets, no matter what his name." Furthermore, the Book of Genesis "is anonymons," . . . "it could not have been written by Moses." Again, the supernatural events in Genesis were not supernaturally revealed to Moses. "In the first place, the book of Genesis presents none of the features of a vision. . . . Neither is it according to the analogy of Scriptnre to assume a retrospective revelation of human events. . . . Nowhere else in Scripture do we find a gratuitous interposition of revelation. . . . And finally, the assumption that Genesis is a retrospective revelation is entirely gratuitons. It is without the slightest foundation in any recorded fact. Scripture nowhere asserts, or implies, or gives the least countenance to it." How then are we to aeconnt for the book? "It appears and professes to be a series of histories. . . . It is not a single composition, bnt a collection of smaller books, as the whole Bible itself is."

Dr. Moffat was made professor in Princeton; Dr Briggs was suspended from the ministry!

Commencement at Centenary College.

The annual commencement exercises of this venerable institution began Sunday, June 4, with a masterly sermon preached in the college chapel by Rev. W. T. J. Sullivan, D. D., of the North Mississippi Conference. The Doctor took as his text: "For other foundation can no man lay than that is laid, which is Jesus Christ," and for one hour he discoursed of Christ to the edification and comfort of a large audience. All he said was good, but often he rose to very great heights in his delineation of the character and work of the Lord Jesus. It was a fine example of effective preaching. In the evening the writer had the privilege and pleasure to preach to the Young Men's Christian Association in the Methodist Church. The house was full, and the services, we trust, were profitable to many.

Monday evening was devoted to the exhibition of the preparatory department. The speeches and declamation of the young gentlemen were of a high grade of excellence, and reflected great credit, not only upon the participants, but upon Profs. Miller and Scales, under whose care this department has so well done its work during the past session.

Tuesday was Alumni Day. That association was well represented by Hon. I. D. Wall, of Clinton, La., who read an excellent poem, and by Rev. T. W. Brown, of the Mississippi Conference, who read an able paper on "The Moral and Spiritual Elevation of Man the Purpose of God; the Bible, the Means." Tuesday evening there was the annual contest for the medal for oratory, six young gentlemen contesting. It was conceded by competent judges that this contest was the best of its kind that has occurred at Centenary. The committee awarded the medal to A. H. Dumas, of New Orleans.

Wednesday was Graduating Day. Six young men were graduated, two receiving the degree of Bachelor of Arts, viz.: S. M. Collins and N. E. Joiner, and four receiving the degree of Bachelor of Science, viz.: S. C. Schwing, J. M. Carter, A. H. Gay, Jr., and A. Batson. These young men acquitted themselves well, and go out to mingle in the battle of life with the best wishes of their friends. Wednesday evening was devoted to the senior debate on the question of co-education at Centenary, but as we left at Wednesday noon we can not report it.

The Board of Trustees held several important sessions, and did some very important things. Vacancies in the Board were filled with the following: Two vacancies from Mississippi were filled by Rev. C. F. Evans, of Meridian, and Dr. W. D. Wall, of Jackson, La. Three vacancies from Louisiana were filled by Rev. T. K. Faunt LeRoy, of Mansfield; M. C. Aldrich, of Baton Rouge, and T. P. Fullilove, of Shreveport. By an almost unanimous vote the Board abolished the tuition fees, and hereafter only a small admission fee will be charged. This fee will be $30, and the same for both preparatory and collegiate departments. This will reduce expenses so low that almost anybody can avail themselves of it. Young ministers and ministers' sons are excepted from paying this fee. It is expected, however, that arrangements may be made by which even they may come under the rule. The endowment has grown somewhat during the last year. It now reaches the sum of about $93,000. Of this amount $83,768.33 are in six per cent. endowment notes, and the balance invested in good securities at seven and eight per cent.

The Board and faculty conferred the degree of Doctor of Laws on Gov. M. J. Foster, and the degree of Doctor of Divinity on Rev. H. Walter Featherstun, of the Mississippi Conference.

The following report was ordered published:

REPORT ON THE STATE OF THE COLLEGE.

The Committee on the State of the College beg leave to report that we find the buildings in as good order as could be expected, considering there have been no repairs on buildings during the last year. The grounds are in good condition.

In view of the action taken by the Board in abolishing tuition, in order to increase the number of students we recommend that each trustee and each member of the faculty make it his special business to use all proper influences to secure that end. From the report of the president, hitherto made to yon, we are glad to find that the deportment of the students has been unusually good, and that they have been very studious.

J. N. PHARR,
C. G. ANDREWS.

Repentance.

No doctrine of practical theology should hold a more commanding position than that of repentance towards God. We find it emphasized in the preaching of John the Baptist, of Christ and the first preachers of the gospel. We find its specific proclamation vitally connected with the ushering in of the new dispensation—"Repent ye, for the kingdom of heaven is at hand." Not that the doctrine was a new one, for it was the theme of prophets long before the time of the Advent, but because the coming of Christ had thrown the doctrine into new relations to human responsibility, so much so that repentance without reference to the Lord Jesus Christ is an impossibility. So said Paul upon Mars Hill. Men were commanded to repent, "because he had appointed a day in the which he would judge the world in righteousness by that man whom he hath ordained."

All great revivals have been characterized by profound repentance; in proportion to the depth of this experience has the work been effective. In Acts we read: "Repent ye, therefore, and be converted, that your sins may be blotted out, so that times of refreshing shall come from the presence of the Lord." The times of refreshing follow the repentance, for this is the breaking up of the fallow ground which is followed up by the rain of righteousness.

Not only do we notice the relation of repentance to the work of general revival, but also in regard to individual experience. It stands at the threshold of religious experience. The character of a man's repentance is traceable in his entire subsequent experience; the brightness of his conversion, the clearness of his views of truth and the stability of his faith all bear the impress of this early experience. A man who has known repentance in the full meaning of that word can never forget it. Its revelations and heart-throes will impart to his experience a sense of God and divine things which tends to perpetuate the reality of the invisible. And this is the great need of the religious life, this perception of the realities of God and his law, and of man and his responsibility.

We do not propose to discuss repentance in its theological relations, bnt to call attention to those featnres of the experience, which are of commanding importance. As with all the doctrines of Christianity, some of the phenomena connected with it are identified with the fact of repentance. This has caused much confnsion in onr views of what may be called experiential theology, the theology which enters into the realm of conscions experience. We wish to avoid all this, thinking only of the great principles which are the life and soul of doctrine.

St. Paul expresses the central idea of repentance in the phrase, "Repentance toward God." It is an attitude of the soul which has God as its object. It is a movement of soul toward God, which originates in the sinner's perception of his true relation to God as Creator and Judge. This is the very heart of it; without it there can be no genuine repentance. This is to be distinguished from that repentance, which originates in prudential motives, such as that "sorrow-of-the-world" repentance, which is humanitarian, prudential or purely sentimental, saturated with self and the sense of personal or family loss, but destitute of the sense of an offended God. There is much of this superficial repentance in the latter-day revival meeting. We have repentance toward self, toward the community, the family, the loss of fortune and health, but little of that repentance which recognizes the offended majesty and love of God. Repentance is deep and effective in proportion to the sense of God which pervades it. It is a divine thing, for in it we see the two-fold operations of the Holy Spirit and the soul of man.

Repentance is sorrow on account of sin. In it the soul contemplates sin with profound sorrow. It is soul grief—a deeper grief can not be felt. And this is not a sorrow for the loss that sin entails. This is only remorse. It is a sorrow for what sin is in itself. Judas and Saul knew remorse. They felt what they had lost, but Peter wept bitterly over the heinousness of his denial of Christ. This is the difference. The one working death, the other life.

Repentance is more than a sense of God and of sin as related to God. It is soul movement. The soul is never more active than in repentance. In it all the powers of the entire man are alive. It is the assertion of a man's moral integrity. It involves the change of the whole man in his mental and moral attitude toward God. It is the revolution which ends in the government of the King of Peace. Confession, restitution and determined turning from sin occupy every thought and every power until God himself speaks peace to the soul. But in it all there is the overwhelming thought of God. With the Psalmist the soul cries out, "Against thee have I sinned and done this evil in thy sight." The repentance is toward him from whom forgiveness is desired; against him the sin has been committed, his law has been dishonored, his Son has been rejected, his Spirit grieved. To produce this movement of the heart we should preach repentance; but nnless we magnify God in his relation to repentance, it will be of no avail. If we resort to human influences and sentiments, to prudential motives and principles of social reform, men will not be led to repent of sin *as sin*, nor turn to God for justification. It takes divine power to preach repentance, and it takes divine power to repent. Right here let us be thorough, searching, rigid. Let us go to the throne of grace, sink beneath the weight of Godhead and view human nature as it is, and sin in its enormity; introdnce the law into the heart and blow up the sophistries of sin. To-day there is universal need of repentance in the church, as well as in the world, on account of worldliness and formality. Could we move the people to repent throughout the length and breadth of the church, it would be followed by such visitations of divine power as were seen by them of old time. Many have been praying for a revival, but it has not come and will not come nntil the people repent. "Behold the Lord's hand is not shortened that it can not save; neither his ear heavy, that he can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Therefore, "wash you, make you clean; put away the evil of your doing from before mine eyes." In deep, wide and universal repentance we may draw nigh to God, and receive such a blessing as there shall not be room to contain it. P.

"Unload the Preachers."

ONCE MORE.

"Gilderoy" is right. The law of the church, so far as it goes, places no burden of collections on the preacher other than those for missions, and for the superannuates and the widows and children of preachers who have died in the regular work. But the views of Bishops and presiding elders concerning pastoral responsibility in the matter carries with it all the force of law, and the Quarterly and Church Conferences are aware of this. Practically it is the same as though the Discipline declared in plain terms that the preacher in charge shall raise all the collections assessed by the Annual Conference. If collections are not taken, or if they fall short of amounts assessed, the preacher in charge is held responsible, not the Conferences.

We contend for the complete liberation of the preachers from this bondage of custom and of opinion in this matter. Let the whole matter of raising money for all purposes be placed, by General Conference action, in the hands of the Board of Stewards. Let the preachers be required to preach the gospel of giving; let them be required to urge upon the people their Christian obligation touching all these claims; but let the stewards take all the collections and report the same to the Annual Conference.

Under the present plan not only does the preacher come to regard himself as largely a "server of tables," but the people are beginning also so to regard him. His Conference character largely rests upon his success as a collector, as has already been said. Many excellent men, "mighty in the Scriptures," able expounders of the Word, snccessful along all the lines of a preacher's legitimate work, are not good collectors of money. To such the collections are "thorns in the flesh," not of God's giving. The annual gathering, which ought to be a season of refreshment and spiritual fellowship, is looked forward to with dread and entered into with sense of defeat and humiliation. Pastoral work is hindered, because of the necessity of collecting some subscription or urging some financial claim before leaving the house. The preacher who has charge of a circuit must present some claim nearly every Sunday from February to June, and from September to December, or "come up short" at Annual Conference and suffer the mortification of "falling behind" in collections the Lord never called him to take.

If the law, as it stands, is sufficient, let the sentiment of the officials be educated to it; if not, as we think, let the next General Conference relieve the preachers of all responsibility in this matter. There is pressing need of radical change.

Five hundred thousand copies of "Ben Hur," the celebrated story by General Lew Wallace, have been sold to English readers, and the demand for the work continues. It has been translated into several different languages. The story is surely wonderful and wonderfully well told; but if the topic had been something else, the demand for the book would have been far less. It is another evidence of the eagerness with which intelligent people devour everything connected with the Nazarene.—*New York Christian Advocate.*

NOTES.

I would rather walk in the dark with God
Than go alone in the light,
I would rather walk with him by faith
Than walk alone by sight.
—*Mary G. Brainerd.*

Last year there were 1,254 out 7,000 Presbyterian Churches report vacant, not even having a stated sup ply.

Dr. Briggs will publish at an ear date his defense offered to the Gener Assembly of the Presbyterian Church It will be issued in a cheap pamphl by the Scribner's.

The Census Bureau gives out the 257 cities, with 15,316,167 inhabitant there are 61,336 saloons, an average one saloon for every sixty familie The licenses vary from $10 to $3,8 per year.

This is the way a secular paper pu it:

Rev. B. Fay Mills is acquiring great reputation as a revivalist. H has just "converted" 7,000 persons i St. Paul and distributed them amon the churches.

There are three things which wi generally give success if used properly Conscience, will, and courage. Th man who possesses these and use them wisely will, as a rule, be the suc cessful man.

Dr. Briggs, though suspended fro exercising the functions of the min istry, declares that he will neithe leave the church nor countenance schism. He advises his friends t stand by the church.

"Grant me patience, just Heaven Of all the cants which are canted i this canting world, though the cant o the hypocrites may be the worst, th cant of criticism is the most torment ing."—*Laurence Sterne.*

"Godly sorrow worketh repentance unto salvation not to be repented of." There is a great meaning in this Scrip ture. When a man realizes the result of such sorrow, its working is followed by no regret. The man who truly re pents is never sorry that he repented of his sins.

"The gifts of God are without re pentance." The humblest man we know has some gift from God. He has some personal and peculiar endowment from the Lord, and while he may neg lect the use of that gift, or abuse it, God does not hastily recall it. God does not repent of his bestowal of gifts up on men.

"Stand for the right! Humanity
Implores with groans and tears
Thine aid to break the fettering link
That binds her toiling years.
Stand for the right!
Though falsehood reigns,
And proud lips coldly sneer;
A poisoned arrow can not wound
A conscience pure and clear."

The man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more are less failures. The mountain is apt to over-shadow the hill, but the hill is a reality, nevertheless. If you fail now and then, don't be discouraged. Bear in mind it is only the part and experience of every successful man, and the most successful men often have the most failures.—*Selected.*

The New York *World* says:

So far as the published programmes of the Woman's Congresses at the World's Fair enabled us to judge, not one thing is to be done to show the progress of women as women. There will be no showing made of any increased capacity on their part to make homes happier, to make their husbands stronger for their work in the world, to encourage high endeavor, to maintain the best standards of honor and duty, to stimulate, to uplift—which from the beginning of civilization has been the supreme feminine function.

If that is true—but it surely can not be true.

The United States District Court in Chicago has decided against the opening of the Exposition on Sunday. As the directors are so persistent in this matter, we suppose they will now take the case to the Supreme Court. There, we are of opinion, the case will be decided against them again. We would not be surprised, however, if the directors should endeavor to open the gates anyhow. They seem to be brazen enough, not only to ignore their own contract with the government and the expressed wish of 20,000,000 citizens, but to disregard even the decisions of the Federal Courts.

It has been said over and over that Dr. Briggs "had no right to stay in the church and preach doctrines contrary to her standards." If we have read aright, that was the point in controversy. Dr. Briggs denied that what he taught was contrary to the standards. It was a difference of interpretation which could only be settled by the church courts. If Dr. Briggs was sincere in his opinion, he had a *right to stay* in the church until the question was settled by the proper tribunal. Is a sincere man to step out of his church relations because some unauthorized people or papers say his teachings are contrary to church standards? There are tribunals to determine such questions, and the Briggs case has been adjudicated, and he has been suspended. He was wrong in his interpretations, according to the decision rendered; he was right in staying in the church until that decision came.

PERSONAL AND OTHERWISE.

Poor Richard says: "Laziness travels so slowly that poverty soon overtakes him."

We are glad to report that Bro. Faunt LeRoy is gradually improving, and we trust will soon be able to go about his work.

There were eight young preachers and eleven preachers' sons pursuing their studies in Centenary College last session.

There are 378 099 educable children in Louisiana, and the school fund for the second quarter just distributed is $49,152 87.

Rev. E. G. Kilgore, evangelist, accompanied by Rev. C. W. Perkins, of the North Mississippi Conference, paid us a pleasant visit last week.

Prof. N. L. Lupton, of the Agricultural and Mechanical College, at Auburn, Ala., died last week. He ranked with the foremost scientists of the country.

The revival at Jackson, Miss., under the leadership of Rev. J. B. Culpepper closed last week. It seems to have been a success. One hundred and fifty persons joined the churches.

For the relief of the sufferers in the overflowed district we have received from J. E. Breland, $2; Rev. W. J. Dawson, $1, Avera, Miss. This will help in the good cause of relieving the poverty-stricken.

The papers report that Meridian, Miss., is to have two new schools—one for males, and the other for females—and both under the management of Prof. L. M. Stone, formerly president of Shuqualak Female College.

Now that expenses at Centenary College have been lowered within the reach of everybody, let all the friends, lukewarm and warm, busy themselves to fill up the halls with students. Begin the canvass right away and keep it up continuously.

When the faculty and Board of Trustees of Centenary College conferred the honorary degree of *Doctor Divinitatis* upon Rev. H. Walter Featherstun, of the Mississippi Conference, it was a handsome recognition of superior merit. We congratulate the college and the new Doctor.

An Experience.

At Millsaps College, a few days ago, during an experience meeting of the Young Men's Christian Association, one of the boys rose and gave his experience as follows: "Gentlemen, my religious life has not been what it ought to have been. My religious life is not what it ought to be, chiefly because of one sin, because of one great evil. This sin stands like a great rock in my pathway. It is also the dark shadow which covers my past life. Nay, more, it is the black cloud which seems to overhang my future. It is the dark stain which marks many pages of my history. It is the strong current which threatens to sweep me away every moment. Gentlemen, this great evil is the sin of idleness, the sin of laziness. I call it a sin because it prevents me from doing much good which I would do otherwise, because it injures my religion, because it threatens to wreck my life. Especially have I felt the force of this evil since I have come to Millsaps College. I came to Millsaps last Fall. I entered the freshman class. I could and ought to have stood at the head of all my classes; but instead of all that, I find myself very near the foot. Although I plainly see that if I do not get an education now, I am not likely to get it at all; although I plainly see that now is the turning-point in my life, and if I do not turn in the right direction, I will almost certainly go in the wrong direction. But, perhaps, some one else would like to say a word of warning, give a few words of advice or speak a few words of experience about this sin, this great evil which is called laziness."

Leaving out his figures of speech, leaving out his eloquence, there seems to be much truth in what the young man said about "this great evil."

HEARD WEST.

Brandon District Conference.

The Brandon District Conference will convene at Pelahatchie, Thursday, July 6.

All who expect to attend will please, at the earliest possible date, notify Bro. T. D. Marion, Pelahatchie, Miss. Let Bro. Marion know what time you will arrive, and if you have a horse to be taken care of, so notify him.

Pastors in the district will please see that Bro. Marion gets the desired information from their respective charges.

Pelahatchie is a nice little town of forty-odd families and given to hospitality. We hope the Conference will be largely attended. The editor and publisher of the ADVOCATE are invited.

B. S. RAYNER, P. C.

Morton, Miss.

Positions Guaranteed.

(Guarantee in writing.) Send for catalogue of Draughon's Consolidated Practical Business College, Nashville, Tenn. No vacation. (Mention this paper.)

The Jackson Methodists.

In our two churches in Jackson, Miss., there are about 650 members: First Church, 425, and Capitol Street, about 225. Many of them I think are as good people as the sun shines on, many only medium, and quite a number very ordinary. Dr. Black said he never was among a people that attended prayer meetings better. Among these 650 members I don't know of but two dancers. There are two or three others that I hear have occasionally danced since they have been in the church. There are about a half dozen most excellent young ladies in Jackson—but they are rather inferior as Methodists—that are fully in the social swing. They hold their membership elsewhere or have their certificate in their trunks. The trunk is, perhaps, the best place for them, until they resolve to give up the theatre, cards and dancing. Of these 650 members seven names appeared on petitions to sell whisky by retail. Bro. Watkins takes the position squarely that a name on a whisky petition ought not to be on the church roll, and in this I will have to stand by him.

Some time ago a charity ball was announced by the King's Daughters. As the names of several prominent Methodists were connected with it, much criticism in different parts of the State was provoked. These names, I am told, were there without the knowledge or consent of the parties, and they had nothing at all to do with it. This announcement did not help us any at home and did us injury abroad. Prominent men said, "I will not send my boys to Millsaps College if they are never educated, and I will never put another dollar in that institution." "I don't want my children under the shadow of a great worldly, dancing, gambling church; I would rather my children were not instructed in the Sacred Scriptures by a dancing, card-playing Sunday-school teacher." Gentlemen, I think you may send forward your boys. The social, moral and religious influences at Millsaps are as good as you are likely to find anywhere. Some of the college boys attend Sunday-school at First Church, some at Capitol Street. We will try to train them properly.

I have been around over the State a good deal as a pastor, and I have had more or less trouble with dancing young people and tippling old people almost everywhere I have been. I am inclined to think that Jackson is not on this line more than other places, and much better than some I know of.

T. S. WEST.

June 3, 1893.

Educational Loan Fund Association, North Mississippi Conference.

The Board of Education, at the last session of the North Mississippi Conference, recommended the organization of an Educational Loan Fund Association to aid poor, deserving boys and young men to acquire an education in Millsaps College. By action of the Conference, a Board of Managers was appointed to take this matter in hand, and at a meeting of this Board, held during the Conference session, Dr. R. W. Jones was elected president and J. W. Malone, secretary and treasurer. A committee was also appointed to prepare a circular letter to the church and to draft a constitution for the government of the association. This circular letter and constitution is now ready for distribution. The plan adopted provides for an auxiliary in each presiding elder's district, to be operated in connection with and under the supervision of the parent or Conference association. It is the object of the Board to place this matter before each District Conference during this Conference year, so as to get its merits before the church at once. The Sardis, Greenville, Columbus, and Kosciusko districts have organized, subscribing a sum aggregating not less than $1,000. The Winona, just held, has made no report yet. These auxiliaries are under the control of their respective District Conferences.

The funds are raised by membership fees or shares ranging from one dollar up to five dollars, and in the Sardis, Greenville, and Kosciusko districts, these pledges were made to be paid annually for five years. The Loan Fund idea takes well. The Board of Managers asks the hearty co-operation of all the preachers in this enterprise. I will gladly furnish copies of the constitution to laymen and preachers. Address me at Coldwater, Miss.

J. W. MALONE, Sec. and Treas.

A Question.

MR. EDITOR: If a member of our church takes up a notion that some of the brethren in his church are liars and rascals, and on that account refuses to go to church for ten months, and when remonstrated with by the pastor he positively refuses to ever go as long as those he dislikes remain in the church, what must he done with him?

W. M. WILLIAMS, P. C.

Decatur, Miss., June 5, 1893.

[We would make him point out the liars and rascals and turn them out. That is the first step.—EDITOR.]

Growth of the Use of the Sound Discs for Deafness.

NO QUESTION RAISED OR DOUBTS ENTERTAINED IN MEDICAL CIRCLES AS TO THEIR EFFICIENCY.

In a number of Medical Journals there have recently appeared several interesting articles, as to the value and practicability of the Sound Discs invented by H. A. Wales, who has an office at 603 Ashland Block, Chicago. From data collected from men who may be looked upon, each as an expert in the treatment of diseases of ear, it is learned that the Sound Discs are applicable only to cases of partial deafness, and do not in any way take the place of an ear trumpet, but that in those cases where the hearing is but partially defective they have been very successfully used. As there can be no harmful effects from their use, they are considered an important addition to the medical profession. Aurists have been the first to feel the beneficial results of this invention, and in view of such facts they consider it a part of wisdom to say nothing to discourage their use, as to do so would ultimately be a great impediment to the progress already made towards the relief of this most obstinate affliction. The public themselves are most profoundly interested in the progress and success that has already followed the use of this simple invention.

Notice.

To the Brethren of the Center, West and South of Mississippi Conference:

Our young Japanese Christian brother, T. Masao—student of theology in Vanderbilt and formerly interpreter to Dr. J. W. Lambuth—expects to come to our section of the Conference about the middle of July. He comes first to Edwards. From this place he can proceed to such other points as write in advance and secure his service. He is highly recommended by Dr. Walter R. Lambuth, and other associates at Nashville, as an interesting lecturer on Japanese customs, religion, etc., as well as a Christian gentleman. In fact, he is fully indorsed by those best calculated to judge of him. He only asks your encouragement and aid and entertainment while passing, and opportunity to ask the people for a small contribution toward his support. This is his method of securing another year's instruction at Vanderbilt. We believe any church and community will be benefitted by such a visit and lecture service in direct proportion to the zeal with which they take hold of it, and the amount they may contribute to this worthy cause. He is very modest in his requests. Any community can meet them and feel it only as a benediction.

So, brethren, if you wish the blessing, write at once to Rev. T. Masao, care of Wesley Hall (V. U.), Nashville, Tenn. He can then schedule his appointments and notify you in due time. I would not miss the opportunity for a great deal. He can give only the latter half of July to this section of our Conference. Hence to the "mighty East." Your brother,

J. P. DRAKE.

Edwards, Miss., June 3, 1893.

Notice.

The Brandon District Conference will convene at Pelahatchie, Miss., July 7 and 8. There will be a sermon by Rev. L. Carley on the fifth at 8 P. M. On the sixth we will hold the District Sunday-school Conference in the forenoon, and the district Pastors' and Theological Society in the afternoon.

C. MCDONALD, P. E.

A Victory Won by An Oxford Young Lady.

On May 27, 1893, Miss Minnie Cowan, of Oxford, succeeded in finishing the broad and thorough M. A. course in the Latin language and literature of the University of Mississippi, being the *first* lady and the *only* student that has completed this course since the raising of the standard of scholarship, and the reorganization of the faculty in 1888. She won the gold medal at Whitworth, as being the best Latin scholar in this institution. She is an alumna of Whitworth Female College, Brookhaven, Miss., and of the University of Mississippi, having spent three years in each school, and has an excellent record throughout her entire school life—all the time being in the forefront of her classes, and *frequently* receiving the applause of her instructors.

These facts are far more eloquent than any words could be. Those who know the high standard now required in University of Mississippi for this degree will best appreciate the rare intellectual endowment which could fit a woman for so splendid a triumph. Nothing is hazarded in saying that Miss Cowan is one of the finest Latin scholars in the country. She is a young lady of the highest order of mind, brilliant and accurate in her learning—a rare combination. And she has in very high degree that very rare quality of being able to transfer her own thought exactly and with crystalline clearness to the minds of her auditors—a gift essential to a great teacher. Miss Cowan adds to these intellectual accomplishments the most charming graces of person and manner. Her pre-eminence in intellectual competitions is only equalled by the exquisite modesty with which she wears her honors. Oxford, Whitworth and the University of Mississippi are proud of her triumphs, and look with pleasure to the dawn opening upon her, golden with hopes certain of fulfillment. '*Palmam qui meruit, ferat.*"—Oxford *Globe*.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

Missionary Debt—Mississippi Conference.

BROOKHAVEN DISTRICT.

Hazlehurst station, I. W. Cooper.
P. C.....$3 00

This makes the second remittance for Hazlehurst, and $8 altogether for the preacher and the 306 members of that church. They are building one of the neatest churches in the bounds of the Mississippi Conference.

I am still looking for remittances from Caseyville, Lebanon, Pleasant Grove, China Grove, Holmesville and Topisaw, Magnolia, Gallman, and Summit. Don't delay any longer, brethren. Let's get the balance of our apportionment of the debt out of the way. We will all feel better and be better because of duty done.

T. L. MELLEN,
Solicitor for Miss. Conf.

Meridian District Sunday-School Convention.

The convention for that part of the district south of Lauderdale county will be held at Quitman, Tuesday and Wednesday, July 10 and 11, and will be presided over by the Rev. I. L. Peebles.

The convention for that part of the district north of Clarke county will be held in DeKalb, Kemper county, Miss., and will be presided over by the Rev. W. W. Hopper, Thursday and Friday, July 20 and 21.

All preachers, traveling and local, Sunday-school superintendents and, at least, one delegate from each Methodist Sunday-school are expected to attend the convention for that part of the district in which they reside.

These conventions are in accordance with the law of our church, and preachers and superintendents and delegates should not fail to attend.

T. L. MELLEN, P. E.

For a disordered Liver try BEECHAM'S PILLS.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—THE QUIVER. Cassell Publishing Company, New York. Price, $1.50.

—CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—GODEY'S. New York. Price, $3.

—POPULAR SCIENCE. D. Appleton & Company, New York. Price, $5.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

—FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1 50.

—LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

—CHRISTIAN THOUGHT. W. B. Ketcham, New York. Price, $2.

—GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.

—ST. NICHOLAS. Century Company, New York. Price, $3.

—SCRIBNER'S MAGAZINE. Charles Scribner's Sons, New York. Price, $3.

—CALIFORNIAN. San Francisco. Price, $3.

—THE TREASURY. E. B. Treat, New York. Price, $2 50.

—PREACHERS' MAGAZINE. W. B. Ketcham, New York. Price, $1.50.

—CENTURY. Century Company, New York. Price. $4.

—GOOD-HOUSEKEEPING. C. W. Bryan, Springfield, Mass. Price, $2.

—HYGIENE AND HERALD OF HEALTH. New York. Price, $1.

—REVIEW OF REVIEWS. New York. Price, $2.50.

—MCCLURE'S MAGAZINE. New York. Price, $1.50.

—WOMAN'S MISSIONARY ADVOCATE. Nashville, Tenn. Price, 50 cents.

—OUR LITTLE ONES. Russell Publishing Company, Boston, Mass. Price, $1 50.

—BOOK BUYER. Scribner's, New York. Price, $1.

—BOOK NEWS. Wanamaker, Philadelphia. Price, 50 cents.

—CONFEDERATE WAR JOURNAL. New York. Price $1.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R ticket agent.

A. H. HANSON, G. P. A., Chicago.

Cold Water vs. Hot Water

—IN—

Rheumatic Gout.

General Colton Greene, President of the State Savings Bank of Memphis, Tenn., Leaves His Crutches at BUFFALO LITHIA SPRINGS—Value of Buffalo Lithia Water in Gout, Uric-Acid Diathesis, Etc.

BUFFALO LITHIA SPRINGS, VA., September, 29, 1892.

Colonel Thomas F. Goode:

DEAR SIR:—It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennially, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot baths. A fortnight later I was in condition to walk without the use of crutches, the swelling and inflammation of the parts had measurably subsided, and my health improved. To-day my general health is better than it has been in twelve months, the deposition of uric acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition.

Respectfully yours, COLTON GREENE.

Buffalo Lithia Water.

ITS GREAT TRIUMPH IN RHEUMATIC GOUT.

[Statement of Mr. Charles Bernaschina, of Hot Springs, Ark.]

Proprietor of Buffalo Lithia Springs, Va.:

DEAR SIR:—I cheerfully place at your disposal the following statement, showing the remarkable benefit which I have derived from the Buffalo Lithia Waters in a case of Gout. I am a resident of the Hot Springs, Ark. In October, 1885, I was attacked with Rheumatic Gout in a very severe form, being confined to my bed until the April following. For fourteen consecutive months I used the hot baths, and visited many of the noted mineral resorts of the country, and from time to time since have made use of the hot baths, but without finding any relief. Chalkly deposits formed in most of my joints, I was unable to walk or to use my hands. Four months ago to-day I arrived at these Springs, and was for some time after confined to my bed. At the expiration of six weeks slight improvement was perceptible, the chalkly deposits began to disappear, and I have continued to improve to the present time, and to an extent that I consider, under the circumstances, almost marvellous, the chalkly deposits having almost disappeared. I am now in vigorous general health, and walk readily and actively, walking often several miles over the surrounding hills, and am able to use my hands in dressing myself and at the table, which I was not able to do previous to coming to the Springs.

You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country. Yours very respectfully.

August 6, 1892. CHAS BERNASCHINA.

AS A GARMENT OF MERIT

THE GENUINE JACKSON CORSET WAIST

STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

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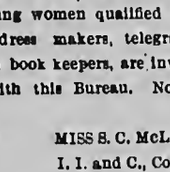

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HOME CIRCLE.

WHEREVER I GO.

BY MARY WILEY STAVER.

Wherever I go, wherever I look,
Up on the tree, on the ground, in the brook,
Something is living, and everything trying,
With climbing, with creeping, with swimming, with flying,
Some object to win, some duty to do;
Wise teaching of lesson to me and to you.
The low humming bee, the bonnie wee bird,
The sheep in the fold, the cows in the herd—
Active and earnest, each one at their best,
Till object attained, unmindful of rest.

—*New and True.*

Nature and Grace.

The Rev. Mark Guy Pearse, in his recent Christmas sermon in the West London pulpit, related this incident:

"When I was a student, our grand old professor of theology was a man for whom we had a great veneration—simple, child-like, holy; none had ever known him to be anything else, and that gracious and unfailing sweetness and beauty were to us his *natural* disposition. To such a man it was no trouble to be always blameless. But one day it chanced that a student came in late to the class, and pushed his way to his seat. The professor stopped to ask gently why he was late. The answer was given somewhat flippantly, an excuse which aggravated the offense. Instantly the professor, who had been sitting, rose up to his full height, until the big, massive man seemed to fill the room, stretching out a trembling and terrible forefinger at the offender. The great shaggy eyebrows were lifted, and the lightnings shot from his eyes. Like thunder rolled these words from his lips, 'Leave the room, sir.' We started in amazement, almost in fright. The culprit crouched away from his place, and left, while that majestic figure stood there all ablaze with wrath. The door was shut. Then again the professor sat in his chair. But the storm was done. With a trembling voice he read the discourse, seeming almost unable to go on. After the lecture we left, only to gather in groups and discuss this wonderful thing. Presently came a message that the offender was wanted; and he hastened to the irate professor, expecting an angry reprimand. But there sat the old man in tears.

"'My brother,' he sobbed, 'will you forgive me?'

"'No, sir; indeed, it is I who should apologize,' said the student, overwhelmed.

"'No, no, I am older. Will you forgive me? I am very, very sorry. Say that you forgive me——'

"The student managed to get out a word or two.

"'And you must tell all the students that I have apologized, will you?'

"And again there was a pause for the promise.

"'Now,' said the noble old man, 'I will go and ask God to forgive me.'

"Nothing in all that life, nothing in all his words, ever did us so much good as that. We knew then under that gentleness and beauty what fires burned; and every man of us had a new faith and a new hope and a new love.

"Go home, and tell thy friends what great things the Lord has done for thee. The Lord go with you every one, and keep you true and loving and brave. Amen."—*The Christian Advocate.*

The Mother's Moods.

The household barometer is always to be studied in the mother's face. Others in the home may have moods, but she can not afford to indulge in such a luxury; for her promise is to regulate not alone the weather, but to fix the climate and ordain the atmosphere which shall prevail in the nursery, at the table, in the parlor, and over the whole house. "What is mother about?" inquired a big boy of his sister, as he came home from the shop where he was learning how to be a business man. "Making sunshine for everybody, as usual," was the reply. When we think how the mother's looks and tones affect the babies, how early the little ones begin to reflect her in that soul-likeness which shines out in the face, we can not overestimate the importance of her self-control. She must be amiable, whoever frets. She must be brave, whoever else is cowardly. She must be tender, though others are brusque. Because she is a mother, and, therefore, the arbiter, under God, of her children's destinies, the former of their characters, she must abide with Christ, deriving daily strength from communion with him.—*Christian Intelligencer.*

Filled with the Spirit.

It matters much to the child of God whether he have the Holy Spirit in the measure of a rill, a river, or an ocean. Just as there is a great difference between the serviceableness of the rill, the river, and the ocean in the economy of nature: the rill beautifies the landscape, slakes the thirst of bird and beast; the river has a larger utility in ministering to commerce and life; but the ocean is tributary to civilization and human welfare as is neither the rill nor the river. So if the believer has the spirit in the measure of a rill, it is much to his experience and life; if he has him in the measure of a river, it is more; but if he have him in the measure of an ocean, that is, in his fullness, then the believer becomes the most effective and serviceable, both to the church and the world, that it is possible for him to be. Let us take him as an ocean within us, even his fullness. The fullness of the Holy Ghost is indispensable.—*S. A. Keen, D. D.*

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously, and some few to be read wholly and with diligence and attention. Some books, also, may be read by deputy, and extracts made of them by others; but that would be only in the less important and meaner sort of books; else distilled books are like common distilled waters, flashy things.—*Bacon.*

Scripture for Women.

Take the "wife's chapter," Proverbs xxxi—that is for women, for young women. No girl ought to think of getting married till she learns it by heart. The fact is, it was written by a woman. Don't startle for fear I have made a mistake. You will say it was by King Lemuel. Yes, I know, but you will notice before the first verse ends, it says, "The propheoy his mother taught him." He would have known nothing about such things unless she had told him. In that chapter a man is simply an amanuensis.

The "marriage chapter," Ephesians v, belongs largely to the sex named, and Judges xiii, which is "the mother's chapter," belongs wholly to her. So with the "widow's chapter," Isaiah liv, and I. Timothy v. The "household chapter," Colossians iii, "wives' and husbands' chapter," I. Peter iii, together with "the father's and mother's Psalms," cxxvii, and cxxviii, are portions unto women. So is the bigger part of I. Corinthians vii, which is not for public reading, but for a woman, a wife, to read when she is alone in her closet, and thus be taught to foil the enemy of souls.

Take the second chapter of Titus. Here Paul writes to the preacher, that he speaks the things which become sound doctrine; and what does he say? Here his message is unto the woman of riper years, telling the aged women they must be teachers of good things; and no doubt is left as to what they are to teach, and to whom they are to teach it. Listen: "That they may teach the young women to be sober." And if any lesson is needed nowadays, that is it; girls giddy and thoughtless, rushing into pleasure and into company, and into marriage with as little thought about the outcome as a runaway colt—no sobriety whatever; no judgment; no reason; rushing on whither their likes and emotions lead them, regardless of consequences; sadly do they need this.

"To love their husbands"—one divorce to every eight marriages in staid old puritanical New England! And why? Because this lesson is not taught. Love has no use for divorce courts.—*Yalman.*

Why Should We Be Religious?

It was this which distressed our Lord; it was this which filled him with pity; that men turned their very religion into a burden; that the connection with God as his children, which was meant to be the strength and the joy of human life, should actually be considered an oppression. To our Lord himself it was a constant source of pleasure to be conscious of his connection with the Supreme; this filled his soul so that all toil and suffering were cheerfully borne. This was his true life, and it grieved him to find that this same consciousness of relationship with God, which was meant to be in all men a strength enabling them to bear all burdens, was turned by their own misconceptions into an additional load. Furnished with a carriage to bear themselves and all their belongings, they preferred to yoke themselves to it and drag additional weight. Religion is meant to make life hopeful, to make it reasonable, to make it strong, to give it abiding result. If to us it makes life harder, if it only worries us with a thousand meaningless restrictions and petty performances, it is an erroneous idea of religion we have. It is meant to develop all that is good and abiding in our nature and to give us the fullest freedom and the fullest enjoyment of life; and if, on the contrary, it seems to stint our energies, to make us formal, and to make us false, then our religion is a mistake and not the true religion.—*Dr. Marcus Dods.*

Read for Personal Profit.

Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. While you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask: What does the Holy Spirit mean me to learn by this? What bearing should this have on my life? How can I work this into the fabric of my character?

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of yourself like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the Psalmist: "O, how love I thy law; it is my meditation all the day."—*Rev. F. B. Meyer.*

The Cause of Her Sweetness.

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. [As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, or calumny, or of idle gossip. I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had been fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall in the barren sea, but each drop adds to the volume of refreshful and purifying waters. The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful.—*Archdeacon Farrar.*

OUR YOUNG PEOPLE.

A POOR RULE.

Said Mary to Johnny, "O dear!
This play is too poky and slow;
There's only one hubbie-pipe here—
O, Johnny, please, I want to blow!"
"No, I'll blow them *for* you," said he;
"Just watch, and you'll see every one;
That leaves all the labor to me,
While you will have only the fun."

Said Johnny to Mary, "O my!
That apple, so big and so bright,
You can't eat it all if you try;
O, Mary, please, I want a bite!"
"No, I'll eat it *for* you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—*Youth's Companion.*

In Japan.

ALONG A LITTLE RIVER.

This time you may walk with me two miles into the country. The other companions are the young man who lives with me and a student of a college at Tokio. The former is a Christian; the latter is an inquirer. He is unwell, and is visiting his brother in Matsuyama, hoping to get better. Both can speak English, and are eager to walk, so that they will be useful companions. Let us take the road that goes up the left bank of the Ishiti river, a clear, rapid stream which flows through the southern part of the city. It is 3 P. M., and all along the way we meet boys and girls carrying fuel into the city, their last load for the day. Some have charcoal; other twigs cut from the mountain-side, formed into two great bundles placed at either end of a short pole. Horse and oxen, and some wagons drawn by men and boys are doing service in hauling heavier materials. The horses are led and have on straw shoes; a bell is on the neck of nearly everyone, and a glance at the load on each animal's back will show at once that Americans do not know how to load a beast of burden.

Between the high road and the fields is a row of the trees whose fruit supplies the wax used in making candles. It is not time for rice culture, because snow recently covered everything; but all the dry portions of the field, and even the rugged slopes of the river banks, have been tilled as a garden, and wheat and beans are growing in rows upon the heaped-up beds. The farmer throughout the year is earnest in accumulating fertiliser for his rice, and now he is seeing to it that the pools at the mountain basis be repaired, and that the devices for taking the water from the river be in trim, against the hot days when his rice fields will become dry. We pass one rude monument erected in memory of a man who projected a little canal in which about a third of the river's water is carried beautifully through a higher level than the river itself keeps as it moves toward the sea. At one place a part of this is used to run a modest little rice mill. It hides itself amid the thickly growing bamboos, and you might not know that it was there but for curiosity which causes you to turn aside and go down the little path. The works of man for two thousand years have not hurt the beauties of the little river. Its water is sweet and clear everywhere, even surpassing that in the streams of South Mississippi. Sometimes it winds; sometimes it dashes and falls. At one place, where there is a little depth, a fisherman is trying for trout. We would like to go on to the falls at its source, only three miles ahead; but the sun is getting low.

Let us return by way of that Buddhist temple under the mountain, and pause at the gate. A huge gnarled pine is over us, spreading all around; a brook runs at our feet; a sacred old stone lies across the brook. Do not step upon it; it will make your feet lame. See those more than two hundred straw sandals hanging just inside. They were sent to represent persons who wished cures, being too unwell to come themselves. Through the lattice we can see the whitewashed idols.

"In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness
Bows down to wood and stone."

HENRY G. HAWKINS.

Matsuyama, Japan, March 15, 1893.

Cultivate a Sweet Voice.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and he on the watch night and day, while at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is more apt to be got. You often hear boys and girls say words at play, with a quick, sharp tone, as if it were the snap of a whip.

If any of them get vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-wind and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all girls and boys: "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—*Epworth Herald.*

Quite Legal, But Not Honorable.

A certain English laborer who was noted for his great size and strength once thought of an original fashion to avoid toll. The incident is described in the "Autobiography of an English Gamekeeper."

The laborer was going along the road mounted on his donkey, which was a good-sized animal, when he came to a turnpike gate.

"How much do you charge for my donkey to walk through," he asked the pikeman.

"Twopence," was the reply.

"And how much do you charge for carrying a parcel through the gate?"

"Nothing."

"Whoa! whoa!" cried Joslin; and quietly dismounting, he deliberately slipped his hand under the donkey, seized his forelegs with his hands, lifted him off the ground, carried him through the gate, and set him down on the other side.

"Gee up, Neddy!" he cried, getting on the donkey's back; and off they went well content.

Dolly's Jumbles.

Dolly was fond of jumbles; and next to eating them was the pleasure of seeing Sarah make them.

Her mamma left her one morning, while she went to call on a sick neighbor. Dolly did not know what to do with herself. She would like to watch Sarah in the kitchen. She knew she was always welcome when Sarah was good-natured; but sometimes Sarah was cross, and then Dolly had to keep out of her way.

She went quietly to the kitchen door and looked in, but no Sarah was to be seen. There was a hot fire in the range, and on the cooking table were boxes and packages. Dolly knew what it meant. She caught sight of a basin and mixing spoon; and standing on tiptoes she saw a mixture that made her blue eyes sparkle.

"Sarah's making jumbles, I do believe. She never puts in sugar enough, and I am just going to," she said, climbing into a chair and tugging at the cover of a large wooden box. There were two boxes just alike, standing side by side, with black letters on the outside; but Dolly was only five, and could not read.

She dipped up a cupful, and turned it into the basin. It made her little arm ache to stir it all in, but she kept at it till all the sugar was hidden in the dough. Then she sat down to wait for Sarah. She came in in a moment with a pan of green peas. Seeing Dolly quietly seated, she praised her for not touching anything, and promised her one of the first jumbles she cooked. Dolly did not feel very comfortable, but she said nothing. She watched Sarah's quick fingers mix and mould and cut the dough.

"Now, Dolly, this is yours," she said, cutting out a prettily shaped leaf, and sprinkling it freely with sugar.

Dolly soon had her jumble in a napkin waiting for it to cool. As soon as she could she took a large bite. Oh, dear! what was the matter?

She spit, and sputtered, and made such a face that Sarah thought she must have burned her mouth.

"You foolish child! Why didn't you wait till it had cooled?"

"It didn't burn, Sarah; but oh, it tastes just awful! I guess I put in too much sugar;" and Dolly began to cry.

Sarah took the jumble, broke off a piece, and tasted it. It was her turn now to make a wry face; and it was a very cross Sarah who sent Dolly out of the room.

Dolly had used a cup of salt to sweeten her jumbles.—Lizzie May Sherwood, in *Our Little Ones.*

Boys That Succeed.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?"

"Because, the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant; "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed faithfully and systematically the exact duties assigned which he had been so careful to have explained to him. When he had finished he came to me, and said: 'Mr. H., I have finished all that work. Now, what can I do?'"

"I was a little surprised, but I gave him a little job of work, and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see and they make a note of it. Willingness to do more than the assigned task is one of the chief stepping-stones to commercial success.—*Selected.*

Difference in People—and Horses.

A Philadelphia paper recites this pathetic and beautiful incident. It should do much toward convincing certain heathern-hearted people of the fact that animals have rights which ought to be respected.

An old man was leading a thin old horse across the commons in the northern part of the city, when a passer-by asked where he was going.

"I'm searching for a bit of green for the poor beast," he answered.

"I'd send him to the bone-yard or the glue factory," said the other, contemptuously.

"Would you?" asked the old man in a trembling voice. "If he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that's gone and the children that's livin' had played with their arms around his neck and their heads on him for a pillow when they had no other? Sir, he's carried us to mill and to meetin', an', please God, he shall die like a Christian. Nobody'll ever abuse old Bill, for if I go before him there are those paid to look after him."

"I beg your pardon," said the man who had accosted him; "there's a difference in people."

"Ay, and in horses, too," said the old man as he passed on with his four-footed friend.

Correctly Described.

A schoolmaster in a Board school was endeavoring to make clear to his young pupils' minds the meaning of the word "slowly." He walked across the room in the manner the word indicates. "Now, children, tell me how I walked."

One little fellow who sat near the front of the room almost paralysed him by blurting out: "Bow-legged."—*Tit-Bits.*

God is a declaratory Deity. The whole year is to his saints a continual Epiphany—one day of manifestation. In every minute that strikes upon the bell is a syllable—nay, a syllogism from God. God translates himself in particular works—nationally and personally. If I be covetous, God will tell me that heaven is a pearl, a treasure: if cheerful and affected with mirth, that heaven is all joy: if ambitious and hungry of preferment, that heaven is all glory: if sociable and conversible, that it is a communion of saints.—*Donne.*

Mary (to Alice)—"Your doll looks very poorly. What ails her?" Alice—"She frets a great deal. Alfred knocked out one of her eyes last week, and she lost a great deal of sawdust. She hasn't been the same doll since."

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MARRIAGES.

GREEN—McINIS.—At the residence of Mr. G. W. McInis, the bride's grandfather, Lauderdale county, Miss., by Rev. L. P. Meador, Mr. J. L. Green to Miss Ida McInis, all of Lauderdale county.

HEIN—HEMPHILL.—At the residence of the bride's father, Mr. James Hemphill, Byram, Miss., May 28, 1893, by Rev. W. T. Griffin, Mr. W. A. Hein to Miss Evie Lee Hemphill, all of Byram, Miss.

MOORE—CARTER.—At the residence of the bride, near Greenwood, La., Feb. 6, 1893, by Rev. W. F. Henderson, Mr. J. M. Moore, of Texarkana, Texas, to Mrs. Lou Carter, of Greenwood, La.

GRAY—LINDSEY.—At the residence of the bride's stepfather, Mr. Mac Boyenton, Longwood, La., May 17, 1893, by Rev. W. F. Henderson, Mr. A. C. Gray, of Cleborne, Texas, to Miss Lee Lindsey, of Longwood, La.

DANTZLER—MAYERS.—At the residence of the bride's father, Judge A. G. Mayers, Brandon, Miss., May 4, 1893, by Rev. W. H. Huntley, Mr. John L. Danizler, of Moss Point, Miss., and Miss Nancy M. Mayers. No cards.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

GANN—Mrs. G. W. GANN was born in Abbeville district, S. C., Dec. 26, 1844; died April 21, 1893, aged forty-eight years three months twenty-five days. She was married to G. W. Gann Aug. 8, 1865. To this happy couple were given eight children, two of which have already preceded her to that beautiful home of the soul. She leaves a heartstricken husband and the other six children, one of which is a bright little boy of five summers, to be raised without that love and tender care that none but a mother can give.

We can offer no comfort to the bereaved ones greater than that which they derive from the knowledge that she died just outside of the beautiful gate of the city. She was known by her fruits. Her life was and is a light that can not be extinguished, a city set upon a hill and can not be hid; her works do follow her.

Composed and amiable in disposition, she drew around her trusting and loving friends that spoke words of tribute like these: "Oh, how she'll be missed. The church has lost a stake."

As a mother, she was a perfect model, wrapped up in love and care for her children. As a wife, she was all that the word means; as a neighbor and friend, she was thoughtful considerate, charitable, preferring to say nothing than to speak evil of anyone. With her beautiful character, loving heart and gentle manner, she won and never repelled those with whom came in contact. She walked in the path of the just. No wonder she was ready when the summons came. When Jesus called she was ready to lay down the cross and put on the crown. Methinks that heaven did ring from the throne to the gate of the city with the echo of these words, "Blessed are the dead who die in the Lord," when she took up that harp and played that song that no one can sing, only those that have been redeemed from off the earth.

Children, where is that dear mother? She is in heaven, and her last thoughts, if not her words, were, "Meet me there." Husband, where is that devoted companion? She has passed through the beautiful gate and is now standing, waiting and watching for you, and longing for that grand reunion that will take place by and by.

Thanks be unto God for a religion that can not be confined to this world, but reaches from our homes on earth to our home in heaven. Her voice and touch is missed here, but she has renewed her melody in the land where songs never grow old. Let us meet her there, where parting is no more. Her Pastor,

C. C. E.

Hillsboro, Miss.

SHIPP—C. T. SHIPP was born Aug. 4, 1840, and died at his old home, near Water Valley, Miss., May 3, 1893.

Bro. Shipp's illness was very short, and his death a great shock to the entire community as well as to his own family and loved ones. He leaves a most afflicted and helpless family to mourn their loss. His aged mother, with a dislocated hip, has been confined to her rolling chair for five years, and his older brother, with paralysis, has been confined to his bed thirteen years; also leaves a wife and five small children. How sad, how sad! He was the stay and dependence of all.

Bro. Shipp was a most devoted son, a kind and attentive brother, and a loving father. It was so hard to give him up. He is a loss, not only to his family, but to the entire community, and to the church; but we feel that our loss is his eternal gain.

Bro. Shipp professed religion at Driver's Flat Camp Ground in 1871, and joined the M. E. Church, South, the following year, of which he has been a faithful member, often serving as steward, in which he took great delight. No man had the interest of his church and the welfare of his pastor more at heart than did Bro. Shipp. Nothing that he had was too good for his pastor. His house was the preacher's home. He bore his sickness with Christian patience and fortitude, often trying to sing that song he loved so much, "How firm a foundation." His last instruction to his little boys was, "Get ready for Sunday-school, and be good boys." God bless his bereaved family, and may they so live as to meet him in that home beyond! W. A. BOWLIN.

St. Louis Advocate please copy.

SMITH—Died in Covington, La., May 15, 1893, Mr. JOHN ENIS SMITH, aged seventy-eight years and twenty-eight days.

Bro. Smith was a native of the city of Baltimore, Md., and came to New Orleans in 1836. He went back to Baltimore in 1843, and married Miss Eliza Jane Masson, and, returning to Louisiana, settled on Bayou Chitto, in St. Tammany parish. Sister Smith, a most estimable lady, died in 1882, leaving him with twelve children, and in 1883 he married Mrs. Amelia Holbrook, who survives him. He removed to Covington, La., in 1855, he and his wife joining the church, of which they remained consistent members until death; he filling for over a quarter of a century the offices of trustee and steward.

Bro. Smith was but little demonstrative in his religious feelings; but his consistent, upright life recommended the religion he professed, and proved to a worldly-minded community that "godliness has the promise of the life that now is, as well as that which is to come."

But he is gone! Yet his son of the same name had just joined the church, and takes his father's place as steward. Of six sons and six daughters all were raised, married, and now living, having never lost a child; so it is to be hoped that each one may so live as to make an unbroken family in heaven.

GEO. T. VICKERS.

WILSON—Miss MARY DAVIS WILSON, born in Monroe county, Miss., Jan 17, 1854, went to heaven from her father's home, in Aberdeen, Nov. 7, 1892. She was converted and joined the Methodist Church at Pine Grove, Okolona circuit, when quite a girl. During the pastorate of Dr. William Murrah her membership was moved to Aberdeen station.

We have never known a more beautiful Christian life. Her home influence was all that could be desired to induce her to live a consistent Christian and a loyal Methodist.

For thirty years she was greatly afflicted most of that time a constant sufferer. No one ever heard her complain. She was "patient in tribulation." Perfectly unselfish, she was concerned for the welfare of the church and the happiness of others. The impress of her consecrated life is upon her loved ones. It was a benediction to be her pastor. Her devoted father, sisters and brothers ministered to all her necessities. In their bereavement they rejoice in her reward. We never saw any better prepared for heaven. To all who suffer we commend the grace that sustained her. To the family we tender our sympathy.

J. A. BOWEN.

HOLCOMB—JOHN L. HOLCOMB, son of S. A. and Minnie Holcomb, was born in this county, near Williamsburg, Miss., Sept. 16, 1889, and departed this life May 10, 1893.

Dear little John has gone to join little sister in heaven. He has finished his work here on earth, and has plumed his little pinions and gone to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The King has called him hence, and has crowned him, that he may wield a scepter over father, mother, brother and sister. His little body is in the grave, but his little soul is in the sweet by-and-by. God has taken back the beautiful life he gave! Oh, how we miss him, and home is so lonely without him; yet heaven seems brighter since God has taken that jewel up there. The last kiss from his lips, just before his spirit took its flight to meet our adorable Savior, seems another golden link to bind us to heaven. May God bless the parents, and help them so to live here on earth as to meet their loved ones in heaven!

JOHN H. EVANS.

GREEN—JESSE A. GREEN, oldest son of Mrs. S. S. Green, was born in Webster parish, La.; joined the M. E. Church, South, at Pleasant Valley, when ten years old; was married to Miss Delanie Hortman by Rev. R. M. Blocker, April 29, 1886, and died of pneumonia at his mother's home, April 23, 1893.

Bro. Green was an obedient son, affectionate husband and father; an industrious farmer, a good citizen and faithful to the church of God. He was not on Pisgah's height at all times, but had his seasons of gloom and despondency, and amid all the temptations he seemed not to forget that he had been "purged from his old sins."

His illness was short. When the end of life came he comforted his affectionate wife and loving mother with the assurance that Jesus was with him, and his way into the heavenly city was clear.

May this testimony heal up the wounded hearts of his sorrowing family, and, by God's grace, so live that you may meet Bro. Jesse "on that happy golden shore."

W. L. HAMIL, Pastor.

FALL—Died at her residence, near Arcola, Miss., on May 26, 1893, Mrs. ELIZABETH A. FALL, aged eighty years.

She was a native of Tennessee, and taken to Warren county, Miss., while the native cane yet covered the hills on which the city of Vicksburg now stands. She knew little of schools, but was highly educated in social life. The portrait dressed in bridal attire, which yet hangs in the deserted house, shows that she was once young and beautiful. When quite young she was married to Joel Cameron, but soon was left a widow. In 1833 she married Alexander G. McNutt, who died in 1848. About 1853 she married George R. Fall, who died in 1869. For sixty years she has been an exemplary member of the Methodist Church; her house the home of the preachers. She has been chiefly noted for the number of orphan girls who found at her fireside a comfortable home and in her a loving mother. A. J. PAXTON.

BUSSUM—Bro. B. A. BUSSUM was born in Alabama, April 18, 1832, and came to Smith county, Miss., when twelve years of age, where he resided up to his death, which occurred suddenly, May 16, 1893, in his sixty-second year. He was converted and joined the M. E. Church, South, 1863. On Feb. 15, 1866, he was married to Miss E. A. Amason, who survives to mourn her loss.

Bro. Bussum was a kind and loving husband and an indulgent father, good citizen and neighbor. Quiet and peaceable—more, he was a faithful and earnest Christian. Left no dying testimony, but his life points to yon heaven, where rests his soul. He left widow and several children, with many relatives and friends, to lament their loss. After a memorial sermon at Gasque Chapel, where he held membership, we deposited in the tomb his mortal remains to await the resurrection morn. We will meet again on the shady banks of eternal life. R. A. SIBLEY.

CAWTHON—Died at his residence, Richland parish, April 19, 1893, Bro. J. L. CAWTHON, aged sixty-nine years to a day. Bro. Cawthon was born in Georgia; moved to Mississippi when only nine years old; moved to Missouri and lived in that State until he was twenty-six years old; and then to Louisiana, where he has lived ever since. He was twice married; his first wife having died over thirty years ago. His last wife survives him. He was the father of eight children; five by his first wife, and three by his last. Five of his children are living; five boys, all grown.

Bro. Cawthon was once a steward in our church and lived a consistent life. He was buried at Midway Church with Masonic honors by Delhi Lodge, of which he was a member. He was a good husband, kind father, and true and faithful friend. Peace to ashes.

JAS. A. LEGOITT.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

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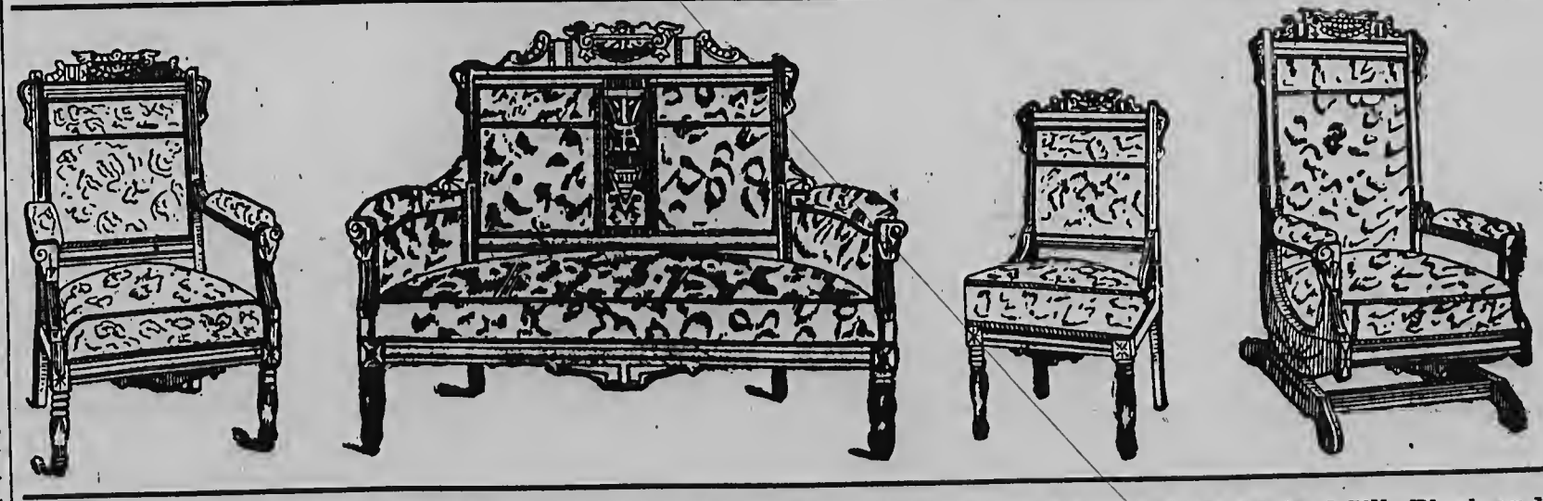

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NEWS OF THE WEEK.

DOMESTIC.

Mayor Fitzpatrick, of this city, has signed the ordinance appropriating $6 000 for the relief of sufferers by overflow in the north Louisiana parishes.

The ultimatum of the Federal Court of Chicago, delivered on June 8, to the effect that the World's Fair can not be opened on Sundays is final, and will be backed up by force of arms if necessary.

It seems that the talk about Prof. Briggs heading a secession from the Presbyterian Church has no foundation in fact. He does not propose to leave or be put out of the Presbyterian Church, but will remain there and fight his battle for progress.

The forty-first Annual Convention of the International Typographical Union began in Chicago, on June 12. There were fully 300 delegates present. President W. B. Prescott called the meeting to order. Mayor Carter H. Harrison made an address of welcome.

Eulalie, the Infanta of Spain, went to the World's Fair, on June 9, without any military escort and without any of the fussy ceremony that royalty is usually supposed to require. The princess was accompanied by three or four friends, and she laughed and had fun and enjoyed the sights just as any woman would.

The election ordered by the police jury of Livingston parish, La., for this (the sixth) ward passed off quietly, again showing the honorable body that whisky is not to be tolerated in Livingston. The vote stood as follows: 83 dry and only 4 wet. The colored citizens voted the dry ticket to a man, the four wet tickets being cast by white men.

The Louisiana State Building, at the World's Fair, now beautifully furnished, is wide open to the public, and is so different from any of the other State buildings that it has become one of the most popular show places at the Fair and hundreds register there every day. The chief attraction is the curly pine room, and Major Carey, of Jennings, is kept busy explaining our pine lands to business men. This exhibit alone will be worth thousands of dollars to Louisiana.

It seems that Findlay, Ohio, does not mean to be downed. But the other day a statement was going about to the effect that her gas was failing, her houses standing vacant and her manufacturers suspending operations. And now comes the report that she has made the biggest gas strike ever known in Ohio. The new well is seven miles from the city and has capacity of 4 - 000 000 feet more than the wonderful "Karg," which made Findlay famous. This last well reached the sand at a depth of 1,116 feet.

The old Ford Theatre Building in Washington City, occupied by the Records and Pension Division of the surgeon-general's office, collapsed on June 9. There were 475 persons, mostly government clerks, employed in the building, and nearly all of these were employed at work when the building fell. Twenty-three were killed and sixty-eight severely injured. As a consequence, the next Congress will be called upon to pay heavily for its neglect. There is some talk of damage suits, but it is the general impression that friends of the victims will write and ask Congress to pay all funeral expenses of the dead and give the family of each deceased clerk a sum equal to one year's salary. The injured are to have leave of absence with pay until entirely restored, and all bills for medicine and attendance to be paid by the government. Fifty thousand dollars is the lowest estimate on this item.

FOREIGN.

Cholera has appeared at Narbonne, France. Seventy deaths of cholera are reported at Mecca.

The sums of money given to the Pope during his episcopal jubilee by bands of pilgrims, by orders and by individuals, amount to 90,960,000 francs.

Hon. Thos. F. Bayard, the first American ambassador to England, arrived in Southampton on June 10, and was given a cordial reception. The municipal authorities were in waiting, and immediately upon the coming of the *Paris* to its dock an illuminated address was presented to the American ambassador in the saloon of the steamer.

The report of the council of administration of the Suez Canal, recently made, shows that the affairs of the canal are in a very healthy condition. The receipts of the year past amount to 77,809 780f, and the expenses, including interest and the repayment of capital, 36,081 237f, leaving 41.728 543f net profit, making a dividend of 92f per share. During the year 3,559 vessels and 189 809 passengers passed through the canal. The average time consumed in the transit has been reduced to two hours and a quarter.

The Minister of Colonies has introduced in the Spanish Cortes a bill providing for the reorganization of the government of Cuba. He proposes to suppress the provincial councils and to create a single supreme council, which will sit in Havana and have power to deal with the budget and frame laws for the purpose of realizing reforms recommended by the Spanish government. The conservatives, Cubans, Carlists oppose the bill. The public generally, although regarding it with disfavor, are less bitter in their opposition.

An Odessa correspondent writes to the London *News* that according to advices from Memel, the exodus of Russian Jews passing through that port for Bremen and Rotterdam is assuming portentous proportions. As many as 700 daily leave the port mentioned. Ostensibly all these emigrants are to proceed from Bremen and Rotterdam to America, but it is no secret that large sections of them are making their way to England. The Jews committee at Memel has the greatest difficulty in meeting the stress put upon it by this wholesale movement.

Rich, red blood as naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities.

Hood's Pills are easy, yet efficient.

The number of deaths from cholera in Mecca on June 10 was seventy, indicating that the disease is on the increase.

Manufacturing wit, and selling wit go well together.

A good example is Vacuum leather oil. It is the best preserver of harness and shoes; you pay a quarter for it, "your money back if you want it;" you get a "lambskin-with-wool-on awob" with it, free, the handiest thing in the world; and a book, "How to Take Care of Leather," free.

Manufacturing wit makes good things. Selling wit makes them a thousand times more useful.

Wilkinson's Matchless Mineral Water.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL WATER.

Send for circulars. Greenville, Ala.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Flux, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spend thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, bald. I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

16. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Agents wanted. Write for circulars, and try this invaluable Mineral Water.

WM. B. HINES, Agent.

Gloster, Amite Co., Miss.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. G. Porter, John W. Chambers, Chas. W. Crialer, B. F. Phillips, A. H. Shannon, W. W. Morse, D. C. Rawls, W. T. Currie, W. A. Bowlin, C. C. Grisham, F. M. Williams, J. H. Freeman, J. S. Parker, R. A. Breland, A. T. Bell, H. J. Boliz, T. Cameron, W. D. Gaskins, N. J. Roberts, R. A. Sibley, J. M. Massey, C. G. Andrews, W. T. Grimm, M. L. White, V. D. Skipper, B. H. Baird, J. C. Mims, H. D. Howell, L. M. Lipscomb, J. N. Gibbs, C. D. Atkinson, W. B. Inabnet, M. F. Johnson, J. M. Patton, D. Scarborough, W. M. Williams, E. I. D. Pepper, O. L. Savage.

Messrs. A. Lee Riggs, T. H. Watkins, W. L. Shell, W. Joyce, J. M. Porter, Ira Byrd, M. E. Cooper, W. L. Neal, A. R. Phillips, G. W. Word, J. P. Weatherbee, F. J. Peck, J. J. Frierson, W. L. Weber, E. E. Buder, M. D. Fly, C. F. Pace, M. J. Murphy, L. J. Hester, F. M. Martin, A. M. Clemance, J. A. Williams, J. M. Sullivan, W. F. Foster, T. A. Hollinman & Co., C. H. Eddy.

Mesdames A. Schoonmaker, M. E Welsh, Julia A. Irby, Sue C. Allord, H. B. Davis, J. G. Terry, M. A. Burton, R. P. Moore, E. Bailey, E. D. Benton, J. H. Rogers, Mary Cassedy, M. H. Flowers, Mary E. Phillips.

Misses Pallie C. Alford, Lummie Burns.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inaugurated a new service of magnificent vestibuled trains and sleeping cars through to Chicago, without change, from all principal points in the South.

A solid vestibuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11:40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping cars from Savannah and Jacksonville via S. F. and W. and E. T., V. and G. railways pass through Macon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11:10 A. M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P. M., and arrives Cincinnati 6:30 A. M., running through to Chicago, via the Big Four, arriving Chicago 4:35 P. M. This train is joined at Chattanooga by a sleeper coming from Birmingham, which runs through to Chicago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4.15 P. M., and Knoxville 8:00 P. M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8.00 P. M., arrives Louisville 7:59 A. M.

Sleeper leaves Shreveport 8:30 A. M., and Vicksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A. M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M and 6:00 P M. for Cincinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7:20 P. M.

This increased service will make it possible to reach Cincinnati, Louisville, Chicago, or any other point in the North, East or West more rapidly and more comfortably than ever before.

Buy your tickets via the Queen and Crescent Route. For tickets, schedules, etc., address

D. G. EDWARDS, G. P. A., Cincinnati, O.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meetings.

The Topisaw Camp Meeting will begin Friday, Aug. 11, 1893, and run for eight days. The camp ground is ten miles east of Summit. Anyone coming by rail will find a hack line running from camp ground to railroad twice daily. The invitation is unlimited. Come, brethren, praying for the power of God unto the salvation of souls. Then we will see the perfection of our hearts' desire.

J. S. FELDER, Sec.

By T. A. LUSTER, P. C.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Greenwood station	June	24, 25
Winona station		26
McNutt	July	1, 2
Carrollton		8, 9
Sidon		15, 16
Indianola		22, 23
Brooklyn and Dublin		29, 30
West	Aug.	5, 6
Carrollton circuit		12, 13
Black Hawk		13, 20
Winona circuit		26, 27
Vaiden circuit	Sept.	2, 3
Leherton		9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Nettleton station	July	1, 2
Tupelo station		8, 9
Okolona station		15, 16
Fulton and Nettleton circuit		22, 23
Shannon		29, 30
Prairie	Aug.	1
Aberdeen station		2
Amory and Smithville		5, 6
Saltillo		12, 13
Pontotoc		17
Houston and Wesley		19, 20
Athens		22
Okolona		26, 27
Tramosi	Sept.	2, 3
Buena Vista		9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friendship	June	18
Gannison		25
Beulah	July	2
Australia		9
Stoneville		16
Greenville		19
Cleveland		23
Clarksdale (morn.)		30
Lyon (eve.)		30
New Salem	Aug.	6
Friar's Point		13
Belen		20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Tillatoba	June	17, 18
Water Valley station		24, 25
Coffeeville	July	7
Charleston		8, 9
Chapel Hill		15, 16
Toccopola		22, 23
Pittsboro		29, 30
Oxford station	Aug.	5, 6
Cherry Hill		12, 13
Atlanta		19, 20
Abbeville		26, 27
Banner	Sept.	2, 3
Grenada circuit		9, 10
Water Valley circuit		16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Kosciusko and Durant, at Kosciusko	June	17, 18
Pickins circuit, at Goodman		24, 25
Ebeneser circuit, at Liberty Chapel	July	1, 2
Lexington and Tchula, at Lexington		8, 9
Poplar Creek circuit, at Wesley Ch'l.		15, 16
Kosciusko circuit, at Smyrna		21
Ethel circuit, at Liberty Chapel		22, 23
Belsona circuit, at Four Mile		29, 30
Stewart circuit, at South Union	Aug.	5, 6
Wier circuit, at Liberty Hill		19, 20
Chester circuit, at South Union		21
Louisville circuit, at Rocky Hill		26, 27
Eupora circuit, at Sapa	Sept.	2, 3
Rural Hill circuit, at Plattsburg		9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June	17, 18
Connersville circuit		24, 25
Hickory Flat and Pott's Camp	July	8, 9
Olive Branch circuit		15, 16
Byhalia circuit		22, 23
Holly Springs and Early Grove		30, 31
Red Banks circuit	Aug.	5, 6
Ashland circuit		12, 13
Mt. Pleasant circuit		19, 20
East Holly Springs circuit		26, 27
Shelby Creek mission	Sept.	2, 3

J. W. HONNOLL, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	June	17, 18
Courtland, at Shiloh		24, 25
Batesville, at Wesley's		25, 26
Como, at McGee's	July	1, 2
Coldwater		8, 9
Pleasant Grove, at Shiloh		15, 16
Nesbits, at Endora		22, 23
Pleasant Hill, at Bakers Chapel		25
Mt. Vernon, at Fredonia		29, 30
Wall Hill (Wed.)	Aug.	2
Cockrum		5, 6
Arkabutla, at Sullivan's		12, 13
Panola, at Mt. Olivet		19, 20
Morgansville mission (Tues.)		22

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June	24, 25
Columbus station	July	1, 2
Starkville station		8, 9
Tibbee (Fri.)		14
Crawford		12, 16
Starkville circuit		21, 23
Pheba (Fri.)		28
Columbus circuit		29, 30
Sparta	Aug.	5, 6
Sturges		12, 13
Hebron		19, 20
Brooksville (Mon.)		21
Mashulaville		22, 27
Shuqualak (Wed.)		30
Macon	Sept.	2, 3

T. C. WEIR, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson	June	5
Percy Creek		10
Woodville		10
Clinton		17, 18
Wilson, at Whitaker		24, 25
Amite, at Mt. Vernon	July	1, 2
Gloster and Centerville, at Gloster		8, 9
Slaughter, at Salem		8, 9
Bayou Sara, at New Hope		15, 16
Zacherie, at Zacherie		22, 23
North Wilkinson		27
Wilkinson, at Bethel		29, 30
East Baton Rouge, at Antioch	Aug	3
Live Oak, at Dupont		4
Port Vincent, at Bayou Barbary		5, 6
Amite City, at Amite City		12, 13
Springfield, at Conchatoula		13, 14
St. Helena, at Camp Gronnd		19, 20
East Feliciana, at Camp Gronnd		19, 20
Franklinton, at Tally's Chapel		26, 27

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

S. Warren, at Willis Chapel (Sat.)	July	1
Crawford Street—Vicksburg		2
S. Vicksburg		2
Jefferson Street—Natchez		8, 9
Wesley Chapel—Natchez		8, 9
Roxie, at Wesley Chapel		15, 16
Utica station		22, 23
Washington, at Locust Grove		29, 30
Learned, at Reeves Chapel	Aug.	5, 6
Martin, at Rodney		12, 13
Sunflower, at Bethel (sat.)		19
Rolling Fork, at Cary (Sun.)		20
Fayette, at Ebenezer		26, 27
Meadville, at New Providence (Tues).		29
Warren, at Wesley Chapel	Sept.	2, 3
Port Gibson		9, 10
Rocky Springs		16 17
Mayersville, at Mayersville		23, 24
Hermanville (Thur.)		26

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Leakesville circuit, at Adamsville	July	1, 2
Eucutta circuit, at Spring Hill		8, 9
W. and State Line, at W'boro. (Thurs.)		13
East End and S. Side, at South Side		15, 16
West End (Wed. night)		19
Shubuta circuit, at Shubuta (Thurs)		20
Waynesboro circuit, at Enon		22, 23
Clarke circuit, at Scott (Fri and W.)		25, 26
Vossburgh circuit, at McGowan		29, 30
Enterprise and S., at Mayerhoff	Aug.	5, 6
Daleville circuit, at Soule (Thurs.)		10
Linwood circuit, at Linwood		12, 13
DeKalb circuit, at Marvin		19, 20
North Kemper, at Blair		26, 27
Chunkey circuit	Sept.	2, 3
Marion circuit, at Pleasant Hill		9, 10
Why Not circuit		12, 17
Meridian—Central (Wed. night)		20
Lauderdale circuit (Thurs.)		21
Binnsville circuit		23, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 12 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June	28
Newton and Hickory, at Hickory		30
Rose Hill, at Hopewell	July	1, 2
Hillsboro, at New Providence		15, 16
Carthage and W. G., at Walnut Grove		22, 23
Decatur, at Union		26
Neshoba, at Philadelphia		29, 30
Walnut Grove, at White Plains	Aug.	1
Clarksburg, at Holly Bush		2, 6
Lake, at High Hill		9,
Shiloh, at Bethany		12, 13
Brandon station		20, 21
Marvin, at Richland Academy	Sept.	1
Fannin, at Drake's		2, 3
Trenton		7
Westville		9, 10
Homewood		16
Raleigh		13, 17
Montrose, at Mt. Zion		22, 24

C. McDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Bay St. Louis at L. Beach (Th. P. M.) (Fri.)	June	13, 16
Whitlington, at Wh. Plains		17, 18
Van Cleve, at McLendon		24, 25
Augusta, at Galloway (Mon., Tues.)		26, 27
Covington, at Covington (Fri. P. M.)		30
Tallahala, at Parkersville	July	1, 2
E. Pearl, at Orvisburg		2, 10

The Conference for charges marked with * will be held on second day published.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Homer station	June	18, 19
Farmerville, at Marion		25, 26
Downsville, at Wilhite's Chapel		26
Lisbon, at Salem	July	8, 9
Tulip, at Mount Moriah		15, 16
Minden, at Pine Grove		21, 22
Ringgold, at Brushwood		29, 30
Sparta, at Bear Creek	Aug.	5
Arcadia at Pains Chapel		5, 6
Summerfield, at Alabama		12, 13
Haynesville, at Flat Lick		15, 12
Valley, at Blockers Chapel		21, 22
Vernon at Wesley Chapel		26, 27
Gansville	Sept.	2, 3
Vienna, at Pine Grove		9
Ruston station		10, 11

The District Sunday-school Conference will meet at Arcadia, at 9 A. M., June 28, 1893. The District Conference will meet at Arcadia, at 9 A. M., June 29, 1893.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Fanik's Chapel	June	24, 25
Monroe	July	2, 3
Rayville, at Little Creek		8, 9
Oak Ridge, at Good Hope		15, 16
Bastrop, at Island		21, 23
Delhi, at Delhi		28, 30
La Pine	Aug.	2
Winnsboro, at Prairie		5, 6
Lingrove at Jones		12, 13
Calhoun, at Village		18
Harrisonburg, at Harrisonburg		19, 20
Oakley		21
Floyd, at Oak Grove		26, 27
Lake Providence	Sept.	2, 3
Waterproof		9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

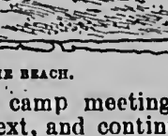
Opelousas, at Opelousas	June	11, 12
Abbeville, at Abbeville		17, 18
Plaquemine, at Ch Pt	July	1, 2
Washington, at Waxia		1, 2
Indian Bayou, at Indian Bayou		8, 9
Franklin and Jeanerette, at F. (Thur.)		16, 16
Patterson and M. City, at P		30
Crowley		22, 23
New Iberia	Aug.	29, 30
Lake Charles, at B. Street		1, 2
Grand Chenier, at Johnson's Bayou		12, 13
S. Mine, at Calcasieu (Tu., Wed.)		19 20
Jackson Street and W. Lake, at J. St.		22, 23
Lake Arthur (Wed., Thurs.)		26, 27
		30, 31

The District Conference will meet at Abbeville, Thursday, June 22, and continue to June 25. Preachers will see to it that the Quarterly Conference Records are brought up for examination.

JNO. A. MILLER, P. E.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the



CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, the purest and greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.

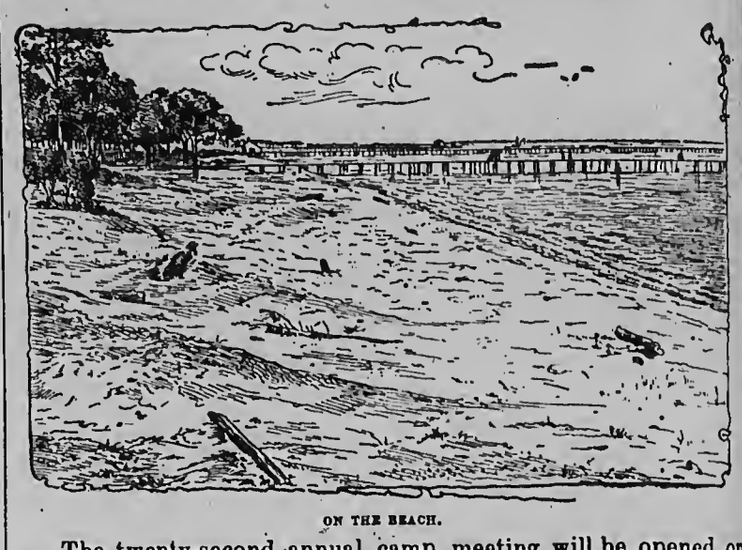
"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

SEASHORE CAMP GROUND.



ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the grounds until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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Christian Advocate.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Seashore District Conference.

The fifth wheel of the Seashore district Methodism made its revolutions 1893 at the little town, Pearlington, ing May 16-21. Six preachers failed nswer to roll-call, and the lay delegation was small, owing to length of rict and great business pressure. l it was a delightful session, and of the most spiritual your correspondent ever attended. The reason: presidect of the Conference is ply spiritual, and everything was ordinated to the spiritual interests the occasion. Rev. H. E. Partridge, iding elder of the district, presided. If Florida Methodism has any e transfers like Henry E. Partridge, e's room for them in Mississippi. T. W. Adams—splendid scribe, rate, careful, business-like—wielded the secretary's pen. Revs. J. M. h and N. B. Young—the one carg a load of seventy-one almanacs, the other somewhat over sixty—wiched the sessions with many ht criticisms and much good ad-. The agent of Millsaps College present—Rev. J. W. Chambers, ng, affable, big-hearted—and repcted that institution, which has alady become dear to the hearts of issippi Methodists. "All the proers are experimental Christians one, and he is a seeker," said the l. Let the Methodist Church of issippi encore! God grant that it ever be so! His report surpassed hopes of the most sanguine friend the college. Rev. W. D. Dominick ttle-spirited, "mild as a May ning"—moved among the brethrepresenting the Conference colage. He was assisted in his work v. R. C. Calloway, superannuated ber of the North Mississippi Conce. The resolutions on the spiritual state of the district stirred the ei, and it blew hard for several . By direction of the Conference body the resolutions in this report.

Whereas, The one thing needful for rch and people is greater consecration to the service of God and holier ng; therefore, he it

Resolved, That we faithfully and tly urge our people to seek with h at the throne of heavenly grace for piritual enduement of power—the ism of the Holy Ghost.

Resolved, That we will rigidly set faces against all Sabbath desecrating, teaching our people, by example well as precept, to regard the sanctity of the Lord's day, strictly abstaining from the use of Sabbath trains and and all unnecessary preparation

Resolved, As the proper use of discipline is one of the marks of a true rch of God, that we look to the ful, loving enforcement of the discipline in our several charges.

Resolved, That, as the Church Conference is a means of acquainting our ple with the institutions of Methodism, its doctrines and polity, we urge the holding of regular Church Conferences in all our charges.

L. Dantzler, Dr. E. F. Griffin, W. ite and Hon. J. P. Carter were ed trustees of the Seashore Camp ing. In this connection we give following resolutions:

Resolved, We deem the collection of ney on Sunday at the Seashore p Ground to be a violation of the w of God concerning the Sabbath, inconsistent with the position of the rch on this subject, and subversive the best interests of the cause of st.

Resolved, That the Seashore District Conference urge the trustees of the camp ground to abolish this Sunday ffice, thus enabling us to attend the closing services of the meeting without violating the holy Sabbath.

The following brethren were elected delegates to the Annual Conference, to convene at Hazlehurst, Dec. 7: W. Johnson, S. S. Cope, Jno. A. McCall and Dr. W. F. Ferrill. Alternates: Lt.-Gov. M. M. Evans, Henry Hill, J. A. Vanderwall, and Hon. T. Ford.

There was a kindly face and gentle form missing from the Conference when Jno. A. Ellis had sweetly fallen asleep. The memoir and resolutions offered by Rev. R. Selby were a fitting tribute to a well-spent life.

The preaching by Chambers, Walker, Dominick, Pugh, Adams, Parker, Trevillion and Young was full of unction and spiritual.

Greenville will entertain the next District Conference.

There was a hearty ring to the voices of the preachers as they voted thanks for the cordial hospitality extended to them by the people of Pearlington.

N. B. HARMON.

Sam Jones Camp Ground Association.

Communications and District Conference resolutions published in our ADVOCATE give unmistakable evidence that some of our wise men have unpleasant apprehensions of evil from camp meeting associations. By the aid of powerful field glasses, brethren occupying commanding positions see the movements of enemies in the distance that endanger "the peace and prosperity of our church." The danger signal is raised, the alarm is sounded, and the true, faithful and valiant are urged to rally and "settle speedily and finally the legal status and real functions of camp meeting associations."

I am truly rejoiced that the Woodville District Conference, appreciating the peril of our beloved Methodism from the arrogant, illegal, and unrecognized assumption of prerogatives by camp meeting associations having "no recognition whatever in our law," met the emergency of the hour with Spartan heroism, and by two *Whereases* and three *Resolved* warned the disloyal and promulgated the conditions of "peace and prosperity to our church."

What is the cause of these direful apprehensions, these depressing predictions, these hurtful accusations? Who are the offenders, and what is the offense?

I can not vouch for Bethel, and Orville-Whitington Camp Meeting Associations in the Woodville district; but I can and must speak for the Sam Jones Camp Ground Association. Therefore permit me to state a few facts, fearing if I remain silent after these publications, good, true, loyal and innocent members of this association will be regarded as the cause of this storm—

"This storm in a tea kettle."

These premature, convulsive throes of the mountain—it is only a mouse.

"Old ocean into tempest lashed,
To wait a feather, or to drown a fly."

Only the bewildering flight of a poet's imagination can secure glimpses of the shadow of a possibility that the Sam Jones Camp Ground Association can act disloyal, treacherous, and betray the church. The members have given their time, labor and prayers to this enterprise; have invested liberally their money in permanent improvements. The local, social, religious and financial interests of these members surely cause them to feel as deep solicitude for the success of the annual services of the camp meetings, and should insure them against damaging suspicions, as those whose connection with the association is only *ex-officio* and dependent upon the appointment of a Bishop.

The First Article of the Charter of Incorporation states emphatically the object of the association: "To secure suitable grounds and buildings, and provide for and conduct a camp meeting annually under the auspices and control of ministers and members of the M. E. Church, South." Article Third declares that to be a member of this association it is absolutely required the "person shall not be under eighteen (18) years of age, and shall be a member in good standing in the M. E. Church, South."

The association has constantly and cheerfully recognized the law of usage constituting the presiding elder of the district and the preacher in charge of the circuit chairman and member of the Committee on Public Worship.

To pacify a preacher in charge who failed to find record of this recognition in the Constitution and By-laws, or Minutes, the association, by formal resolution and vote, recorded this recognition.

The association can not justly be charged with an attempt to overleap legal functions, disregard general usage, infringe upon the official rights and prerogatives of others, and thereby endangering "the peace and prosperity of our church," because by resolution "this association extends an unlimited invitation to itinerant ministers to attend the camp meeting, 1893," and made provision to entertain free of charge all who attend. If this unlimited invitation and generous provision were legal, loyal, so also the resolution appointing a committee to give special invitation.

"Do thyself no harm, we are all here," praying and planning for a glorious camp meeting on Sam Jones Camp Ground, to begin Friday, Aug. 18, 1893.

J. A. B. JONES,
Pres. S. J. C. G. A.

Bolton, Miss.

Whitworth College.

Having been appointed one of the Visiting Committee of Mississippi Conference to Whitworth College, I desire to make some report of the operations of the institution for the present year, and especially of the recent closing exercises.

The sermons on Sunday, June 4, by Dr. C. F. Evans and Rev. J. W. Chambers, were able, interesting, and of an elevated character. Good judges commended them highly, and felt that the day was one for instruction and blessing. Dr. Evans' theme was, "The Beauty of Holiness;" that of Bro. Chambers, "The Attractive Power of the Cross of Christ."

The elocutionary contests of Monday were very enjoyable, showing skill in the teacher in this department and talent in the pupils.

It is not necessary to make mention now of the music rendered on various occasions during the exercises. This is a specialty in Whitworth College, and that department was some time since erected into a conservatory of music, with the best instructors possible to be secured. In this respect the college maintains its pre-eminence. The lovers of good music delight to gather there as opportunity offers, sure to be rewarded with something beautiful and rare.

The literary address, on Tuesday, was by Hon. E. W. Carmack, the distinguished editor of the Memphis *Commercial*. It was noted for its felicity of phrase, its strong sense, and its touches of fine humor, all rendering it worthy of the occasion.

After that the valedictory was read by the first honor graduate, Miss Mary Lee Read, of Baton Rouge, La. The subject of her essay was "Culture." I can not omit to mention the fine thought and excellent form of this essay, which, read in a manner full of grace, quite easily stole, with modest violence, the hearts of all the hearers.

Diplomas were awarded to thirty young ladies, and surely a finer sight than this could not be witnessed. This fact alone testifies to the commanding influence and power of Whitworth College, that she sends out so large a number trained in her halls, who go forth into the world bearing her impress, and crowned with the qualities of pure and gracious womanhood.

The past session has been most prosperous and satisfactory in every way. In the boarding department there were one hundred—not falling behind the number of the year before. Numbers are a main element in success everywhere. We can not regard without interest anything which affects multitudes of persons.

As to the thoroughness of the instruction given in the college, and the rigid requirements for graduation, it is necessary to mention only the names of President Fitzhugh and Prof. Ricketts, long an honored teacher in the institution. The course of study is second to none, and in all things Whitworth is in the front rank, if she does not occupy the first place among Southern female colleges. She has come to be classic, while she preserves undiminished her vigor and her renown. The church has a treasure in this really great school, of which she will, I trust, show herself properly appreciative.

From all that I observed, I am of the opinion that Whitworth College is doing efficiently and successfully the work for which she was founded—that of Christian education.

President Fitzhugh remains to continue the work for which he is so well qualified and in which he has been so greatly blessed.

E. H. MOUNGER.

To the Pastors and Presidents of Epworth Leagues.

Dear Fellow-Workers: Some weeks ago I was made treasurer of the fund to defray the expenses of our delegates to the International Epworth League Convention, to be held at Cleveland, Ohio, last of this month. Dr. Cunnyngham, chairman, sent out an urgent request to each league, asking for a small contribution for this worthy purpose. Up to this date only twenty-nine leagues have responded, aggregating less than $65. It will require $400 to $500. If every league will send only a small sum, we can soon have the amount. The time is very short, and we should surely pay the bare expenses of our delegates. Will not every league in Southern Methodism send some amount at once? Yours fraternally,

J. R. PEPPER, Treas.

Conference Claimants.

Don't forget, my brethren, that the second quarterly payment is due July 1. Let the seventy-nine who failed to report last quarter report in full at this time. Let those who made partial payments make other payments, that there may be no delay in settling the amounts due our claimants.

Your ready response shows that you favor the liberal policy of the Board. We are making a large payment each quarter, aggregating nearly $1,200. If the seventy-nine will only do something, and the other brethren will help again, there will be no trouble.

The division of the funds was made by the full Board. They appropriated ninety per cent. of the entire assessment. We have nothing to depend upon but the loyal love of the active ministry for their brethren who have worn themselves out in the service.

Brethren beloved, shall these men and women suffer? Give us the emphatic denial by sending your Conference fund in full.

JOHN W. CHAMBERS,
Chair'n Joint Board.

FROM THE WORK.

Rev. G. E. Greene, P. C., Big Cane, La., June 13: "We have held one protracted meeting at Melville, assisted by Bros. Denson and Grace. Church much strengthened. Five accessions there since, two of whom were Sunday-school pupils. Finances very well up on my work, and all matters working along very well, indeed."

Rev. B. S. Rayner, P. C., Morton and Forest charge: "Pelahatchie is a very prosperous church. Congregations have been fine all the year. The Sabbath-school is flourishing, the prayer meetings good, and every interest of the church going forward. Assisted by Bros. E. T. Breland and Thomas Miller, we have just closed a very successful meeting. Thirteen accessions, about twenty prayed in public who had never done so before, and many new family altars, a woman's prayer meeting and a young man's prayer meeting are some of the results. In this church we have much fine material both developed and developing. The net increase to date is fifteen. Our services are all good to the use of edifying. God is with us."

Rev. Harry W. May, Lake Charles, La., June 9: "We are engaged in a meeting that has been going on more than two weeks. The church has been too dead to move until the last few days. I preached to-day on Eccl. ix, 10, and told my membership that I would open the door of the church for their benefit, and thought that the whole business ought to join again, and at once one of the stewards started, and about one hundred members came and renewed their vows by kneeling in penitence at the altar. We are having some happy conversions in spite of the deadness of the church. We are going to turn this thing upside down, Doctor, by the grace of God. My health is very poor, indeed, and my family have been sick all this year; but God is with us, and we are putting in the best lick of our life. (Heb. xiii, 20, 21.)"

Rev. W. T. Currie, Ponchatoula, La., June 15: "I have just closed a meeting at James Chapel. The meeting commenced last Friday night, Bro. Boyce preaching the opening sermon. The Lord was with us in power from the start. Blessed us the first night, and continued to bless us until the last. Five joined the church; many renewed their vows. The old members say it is the best meeting they have had in twenty years. To God be all the praise. The collections ordered by the Conference are about up in full in cash and subscription. The amount is $103.60. We have $85 in cash and subscription. We have had twelve accessions up to date this year. We have held Children's Day at four of the churches. The children did their part well. The collections amounted to $7.10. God bless the children and young people! The people of Springfield were made to rejoice last Saturday over their victory over the whisky men. Seventy-nine for no whisky, 4 for. They are determined to keep down that evil. Our church here looks nice now. We expect to have Bishop Galloway to dedicate it some time this year. We are trying to build a parsonage. I think I will be able to report it at Conference."

Rev. J. T. Ahney, P. C., Anguilla, Miss., June 14: "As you have not heard from the Sunflower charge this year, I suppose a word from the pastor would not be amiss. While we are badly scattered, we are not entirely lost nor dead, but are striving earnestly to get nearer together and nearer to God. Our work covers about thirty miles in length, and some distance broad; but the Sunflower river being in the way causes us to travel several miles further, as we are forced to go some distance by water. We have had several things to discourage us and to impede our progress this year. I think now the obstacles are about all removed, and we are beginning to move along smoothly. The wind has visited us and has blown down one of our churches, which caused some friction; but having a man alive to the interest of the church and to his neighborhood, we are able to worship in that church again. And I want to say that there was no dancing money used in rebuilding it. We have two Sunday-schools on the work. Have had Children's Day at each. Both largely attended and a liberal contribution followed, considering the number of members enrolled. The zeal of those who trained the children for the exercise was made manifest by their readiness to respond when called upon to act their part. We have not had a revival meeting on my work this year; hence have received but two members by profession. Our congregations are increasing all the while, and the members seem to be more active now than when I entered the work; still there is a need of more heartfelt religion and a stronger realization of the responsibility that rests upon them as Christians. In fact, we need, we want and we must have a deeper work of grace at each appointment, and that right early. Brethren, pray for us."

Rev. L. M. Lipscomb, Sidon charge, North Mississippi Conference: "This week has been a season of refreshing from the presence of the Lord at Sidon. We began a series of revival services there last Sunday. On Monday Rev. George H. Lipscomb came to our help, to the help of the Lord against the mighty. As he came in the Spirit of the Master, coveting the salvation of souls, he preached in the power and demonstration of the Spirit of God; consequently, the services grew in interest with each sermon, and the people became more and more in earnest about their salvation and the salvation of their friends. Sidon, as most other places of the kind, was quite cold and hard when the meeting began, and the people seemed not to care if they all went to ruin together. We had two saloons there until recently. The last one died hard Wednesday night, amid the lamentations of the children of Bacchus and the rejoicings of the good people. Sidon is dry. Thank God for it. It seems as if hell had been removed from the community. The next sight we covet is to see Leflore county dry, and, by the help of the Lord and the good people of the county, we will see it this Fall. We are going to work to that end. Our meeting took on new life when the saloon died. Bro. Lipscomb was taken sick about the middle of the week, and had to leave us, to the regret of all. Then the writer was taken sick on Thursday night, and, consequently, had to close out. Could the meeting have continued another week, I think Sidon would have well-nigh been redeemed. We received five into the church, baptized two children, and left the people to improve the blessing by working out their own salvation. Every pastor desires to see his people grow in holy things, and every development of spiritual life brings joy to the pastor's heart. I, therefore, rejoice in the Lord for the work that has been done in Sidon."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Shubuta circuit, DeSoto, D. P. Bradford, P. C.: 6 accessions, and "a delightful communion service" June 11.

Waynesboro, J. V. Penn, P. C., assisted by Rev. J. A. Bowen, of Aberdeen, Miss., Rev. W. D. Dominick and Rev. I. L. Peebles: 6 accessions by certificate and 14 on profession of faith; "church greatly revived, some bright conversions, many fine testimonies."

The brethren are planning wisely for the Summer campaign. Our District Conference is being felt throughout the district. Preachers and laymen were baptized anew with the Holy Ghost.

T. L. MELLEN, P. E.

REPORT FROM TCHOUPITOULAS MISSION.

It gives me pleasure to report that the Tchoupitoulas Street Mission is in excellent condition. The work is encouraging, and we believe the blessing of God rests upon it. The attendance continues good, very steady and enthusiastic. When people come to religious meetings three times a week, as these do, and are attentive and thoughtful, we take it as an evidence that God is in it, and is drawing them to his Son. The greatest foe that we have to meet in this work is ignorance, especially ignorance of the plan of salvation; hence it requires a great deal of patience, under the guidance of the Holy Spirit, to rid their minds of false notions of religion and prepare them for an intelligent reception of the truths of the gospel. We see on every hand in this work evidences of deeper earnestness on the part of those who come to the meetings; and many of them, while they do not see spiritual things as clearly as we do, nevertheless are able to see men "as trees walking." We are glad to make this report, and are praying the Master to touch their eyes once more, so that they may see the beauties of his gospel with greater clearness. We do not know how many are converted, and do not like to specify, but we believe that there are several who are walking, not after the flesh, but after the Spirit. We believe that these are members of the Lutheran Church, who heretofore had little or no conception of the saving power of the gospel. We have a number of Catholics who are steady attendants at the meetings, and some of them—children—get soundly whipped at home whenever they are reported as having misbehaved in the meetings. This particular family of Catholics has been in attendance during the sixteen months I have been at the mission, and while they have been greatly moved at times to break away from the teachings of Rome, we have not yet been able to get them to take the decisive step. Romish doctrine is very much like an inveterate bad habit in its power for evil, and is equally as hard to break away from.

Our Sunday-school is doing well, and some of the children, we are sure, have given their hearts to the Savior. We have an attendance of nearly forty, and hope to increase it before long. We need three more teachers, but we want only converted teachers.

We have not been able to get the members of churches other than Carondelet interested in this work. All our workers at present are from Carondelet. We would be glad for the pastors of the different Methodist Churches to interest their people in this work.

The members of the W. C. T. U. have been holding meetings at the mission with excellent results, but their efforts have been spasmodic and irregular. Permanent good can only be accomplished by persistent effort, and if these ladies would only be regular and systematic in their meetings, they would accomplish inestimable good.

If the Mission Committee can induce workers from other churches to take part in this work, it will greatly help us. If this end can be accomplished by my withdrawal in favor of some one else from any one of the other churches who would be able to draw fresh workers with him, and thus broaden the scope of this work, I shall be very glad to do so, and let the committee try the experiment of having a new superintendent from one of our other Methodist Churches. In this way we might be able to get some other churches interested in this work, and should the change prove to be unsatisfactory, the writer would be willing, with the Lord's help and sanction, to resume charge of the work once more. With this suggestion I submit this report, and pray God that you may be able, by his Spirit's guidance, to accomplish much good at your meeting to-day.

H. W. HARRISON.

June 13, 1893.

[This report was made to the General Mission Committee of the New Orleans district.—EDITOR.]

STRIVE, WAIT, AND PRAY.

Strive yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away.
But another and holier treasure
You would now perchance disdain
Will come when your toil is over,
And pay you for all your pain.

Wait, yet I do not tell you
The hour you long for now
Will not come with its radiance vanish'd
And a shadow upon its brow.
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day:
Your eyes are too dim to see it,
Yet strive and wait and pray.

Holiness.

"Holy is he that hath part in the first resurrection."—Rev. xx, 6.

I. We select this text because of its direct bearing upon the much-controverted question of holiness. It will be seen that it conditions this upon part in the first resurrection, or that it is the result of the first resurrection. Some tell us that the first resurrection means that Christ will come a thousand years before the judgment, and raise the bodies of the righteous dead, etc. If this were true, then it would be vain to seek holiness in this life by the first or second blessing theory, or any other, for, as holiness is conditioned upon and results from it, it can not precede it. But the first resurrection does not refer to the body at all, but to the *soul*. It is eminently true that man, in his entirety, both soul and body, fell under the curse of sin and death; therefore, any system of redemption that does not provide for the renewal to life of both is too short to reach his case; but God has richly provided for both, and the redemption that is in Christ Jesus will not be fully realized in the experience of any one man until he shall stand, renewed in both soul and body, in the full image of God, when death shall have been swallowed up in victory. The first resurrection, then, relates, not to the bodies, but to the souls of men. It is God, by his Spirit, quickening the souls of men, dead in trespasses and in sins, to life. The Scriptures abound with this truth.

See Eph. ii, 1: "You hath he quickened, who were dead," etc. Also Eph. ii, 5: "Even when we were dead in sins, hath (he) quickened us together with Christ." Also sixth verse: "And hath raised us up together . . . in Christ Jesus." See also Col. ii, 13: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." Therefore says the apostle (iii, 1): "If ye then be risen with Christ," etc. Was Paul teaching these Corinthian and Colossian brethren that their bodies had been dead and raised to life? No; but their souls. This, then, is the first resurrection. It relates to the souls; it is to be born of the Spirit; it is to be regenerated; it is to be made partaker of the divine nature.

The second resurrection relates to the raising of the body to life. This first resurrection, like the second, has its appointed time and condition. It follows immediately upon the exercise of faith in Christ, or upon the reception of Christ by faith. See John iii, 36: "He that believeth on the Son hath life; but he that believeth not shall not see life." Also I. John v, 12: "He that hath the Son, hath life; but he that hath not the Son of God, hath not life." Jesus says, "I am the resurrection and the life, and ye will not come unto me that ye might have life." Then, to have part in the first resurrection is to have life in and by vital union with Christ by faith.

II. Now, brethren, in the light of these scriptural postulates, we are prepared to arrive at a true idea of scriptural holiness, or sanctification. Remember that holiness in this life applies to the soul, inward man, or heart, for "without holiness," says the apostle (Heb. xii), "no man shall see God;" yet Christ says, "Blessed are the pure in heart, for they shall see God." The pure in heart are holy. They that have part in the first resurrection are holy. They whose hearts are regenerated by the Spirit of God are holy. Is regeneration holiness? No; but regeneration is a work wrought in the heart by his Spirit. The result of that work is a holy heart or sanctified nature. Regeneration is the cause of sanctification; sanctification, or holiness of heart, is the effect of that cause. With soap and water you wash a soiled garment; a clean garment is the result of the washing. The washing is regeneration, the clean garment is holiness; they stand related as cause and effect. Therefore, the new-born soul, or babe in Christ, is holy, for the blood of Jesus Christ, applied by the Spirit, cleanses from all sin.

Now, candidly, brother, is the new-born soul, or babe in Christ, prepared to die and see God? If so, he is holy, [illegible] holiness no man shall see

Yes, sir, you do; and I, dim as is my vision, can see from 120 to 200 pounds of it in those who have professed the second blessing. But you say Paul himself says of babes in Christ that they are carnal. Yes, he does; and he plainly says of the same babes that they are saints, and sanctified by his Spirit. (Compare I. Cor. i, 2; iii, 1, and vi, 11.)

1. Here Paul addresses this, his epistle, to persons who are sanctified in Christ Jesus, called to be saints.

2. At the beginning of the third chapter he calls them carnal babes in Christ.

3. At the eleventh verse of the sixth chapter he says they are sanctified by the Spirit of our God.

Now, it was to the church at Corinth that he wrote these letters. Then the same parties addressed in the first and sixth chapters as sanctified saints are the parties denominated babes and carnal in the third chapter. "But," enquires one, "how can they be holy and carnal at the same time?" Why, simply because, first, they are holy at heart; because they have part in the first resurrection—*i. e.*, because their souls are raised to newness of life in Christ, or because their hearts are regenerated by the Spirit of God. But they are carnal because they are yet in the old fallen, unregenerated or unresurrected body. We have seen that the first resurrection relates to and affects the soul, the second the body; and you, my regenerated brother, have undergone the first. You, therefore, have a pure heart, pure and holy tempers, motives and purposes; but you have not yet undergone the second resurrection; therefore, you have yet to contend with the carnal and unrenewed body. It's still the natural and corruptible body that it was before you were regenerated in heart.

But, brother, let me say for your encouragement "that our citizenship is in heaven, from whence we look for the coming of our Lord Jesus, who shall then change our vile bodies and make them like his glorified body." Yes, bless his holy name!—then these carnal bodies will be regenerated and become spiritual bodies; then death will truly be swallowed up in victory. (Phil. iii, 21.) Till then, brother, we, like the apostle, often will be made to groan within ourselves waiting for the . . . redemption of our bodies. (Rom. viii, 22.)

Will any say that Paul was not a holy or sanctified man when he wrote his epistle to the church at Corinth? No, I presume not; but still we find him contending with the carnal body, for at the ninth chapter and twenty-seventh verse of this first epistle we hear him say: "I fight not as one beating the air; but I keep my body under, and bring it into subjection: lest while I preach to others, I myself become a castaway." Yes, Paul well knew that during this life every sanctified soul had to contend with the unsanctified body or flesh; therefore, he (away over at the thirteenth verse of the eighth chapter of Romans) reminds us that "if we live after the flesh, we shall die." Notice, we draw nothing from the seventh of Romans. Let it represent the awakened Pharisee, if you will.

Even to Christians at Galatia he says: "The flesh lusteth (desireth) against the spirit, and the spirit against the flesh: and these are contrary the one to the other." (Gal. v, 17.) Here is the struggle of life, and here is where the fight must be made if the victory is won.

At the closing hour of his life the holy apostle tells us that he had fought the good fight, and he just as plainly tells us who his most persistent enemy had been. I have kept my body under; I have crucified the flesh, etc.

III. But can we not live without sin? I answer: In one sense, No; in another, Yes.

"There is none righteous, no, not one." But "Noe was a righteous man." Again: "There is none good." But "Barnabas was a good man, and full of the Holy Ghost," etc. Again: I. John i, 8: "If we say we have no sin, we deceive ourselves, and the truth is not in us." But at the third chapter and ninth verse the same author says: "Whosoever is born of God doth not commit sin; . . . for he can not sin," etc.

Now, brethren, I do not hesitate to say that no living man can reconcile these several Scriptures and measure sin by one and the same standard at all times. If our lives are measured by the perfect law of God, then we all come short of the glory of God, for by the deeds of the law can no man be justified; but if the honest intent and purpose of the truly regenerated heart be measured by the grace of God in Christ, as revealed in the gospel, he sinneth not. Man can only see the outward life and conduct; therefore, he notes many defects and shortcomings that condemn us; but God sees the heart and intents, and with him—bless his glorious name!—the question is, "Is thy heart right?"

But again: Can not the new-born babe become better? Yes, by crucifying God, and, at the same time, gain strength by the exercise. In other words, he can and will then grow in grace and knowledge, etc.

IV. But, again, says one, 'Is the regenerated man perfect?" No. "Is the sanctified man perfect?" No. "When he dies will he be perfect?" No. "When the body is raised and glorified, and he shall stand renewed, soul and body, and hear that welcome plaudit, 'Enter thou into the joy of thy Lord,' will he then be absolutely perfect?" No. "When he has lived in heaven a thousand years, will he be perfect?" No, no; but is yet to grow and learn and develop, and still become more and more like the inimitable pattern of Divine perfection.

Brethren, there is lying dormant in the fallen, depraved soul of the sinner a latent principle of spiritual life. Let the divine Son come down and touch and fertilize this, and spiritual life is the result. That soul then enters into newness of life.

Again: When this sanctified soul lays off in death this carnal body, it does not die. No; but like the butterfly leaving the chrysallitic state, it only enters into a higher state of life.

Again: When Christ shall come and raise and spiritualize this carnal body, and the two both renewed and sanctified, it will then again enter into a still higher state of spiritual life, and there, in the third heaven, with God and the angels, we shall still live and grow in knowledge and wisdom and power forever and ever and ever. Oh, that immortal host!

Brethren, I am one of that great throng; death can not destroy me. I shall live when stars grow dim with age. The advancing ages shall never fade my immortal youth. Where Paul now stands I shall some day stand, rich with equal greatness and wise with equal wisdom; but then he shall have gone far on to greater heights and richer attainments.

Onward and upward is the divine law to greater growth and higher attainments forever and ever.

K. M. HARRISON.

Columbus, Miss.

Some Reflections.

With much interest I have of late read many articles in our and some other Conference organs relative to the administration of discipline and tendency of our church to congregationalism. All of which have resolved themselves (in my mind) into the following, to-wit:

That the day of faithful and impartial administration of the discipline is past. Whether or not we can, or will ever, return to the former paths should be prayerfully considered by every one.

The cause of lax administration of discipline, as intimated in nearly every article bearing on the subject, is laid at another's door in imitation of the first transgression. (Gen. iii, 12, 13.)

The private member often, when interogated, says, "Our preacher will not try to bring disorderly members to account." The preacher in charge says, "My official members will not co-operate with me, nor sustain me in the attempt, and that the presiding elders discourage the execution of discipline." The presiding elders say, "The Annual Conference is to be blamed, as it does not inquire into the official administration of the preachers as it should."

Now, I take it for granted that all these are men of truth. If so, then it is clear that in this respect "we have all sinned and come short of the glory of God." This I do not think we can deny. For it can be proved, in some instances, where efforts have been made to enforce the discipline, a private member has said: "Does this mean to turn anybody out? If so, I am opposed to it." There are preachers who will not take legal steps to bring offending members to account, but insist that the church "wait till the protracted meeting and reclaim them that way."

It can be proved that preachers have applied to their presiding elders for advice in regard to enforcing the discipline, and their replies were, "Well, I reckon you will just have to let her alone; let her dance on; I don't see what you can do under the circumstances." An ex-presiding elder said to one of our young preachers, "Where our members are unconverted and worldly minded, we have to be very careful how we enforce the discipline lest we drive them from us into the Episcopal Church." Which would only strengthen the worldly element already in that church, and thus make it harder for us to combat than if we had them ourselves. The Lord help!

It is a fact that our Annual Conferences practically ignore the question, "Are all our preachers blameless in their official administration?" I have never yet heard the question asked, "Does he enforce the discipline?" Are not these things so? This state of affairs is not peculiar to Methodism alone, but is apparent in other churches

Church who boasts that he dances and gives dances when he pleases, and that his church can not expel him.

I have in my mind numbers of members of the Baptist Church who habitually swear—yea, a Baptist preacher who repeatedly gets drunk, yet he is not disturbed! Episcopalians let their members, at some places, play cards, drink whisky—yea, keep open saloons, use profane language, dance, etc. The Roman Catholics know no sin for which a member must be expelled unless it be disobedience to priest or Pope, and many of their priests are immoral; they break the Sabbath, drink to drunkenness, and the like.

In the face of these facts the question naturally arises, "What will the results be?" Taking the Scripture for our guide, there is but one answer, viz.: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (See Rev. ii, 5.) In a word, God will withdraw his divine presence from us, and we shall become "weak like other men." As a result of which preachers will be found seeking their own interest, and not the interest of the church, as indicated by their accepting "calls" prior to the session of the Annual Conference, and churches will be found inviting preachers from a distance to preach for them to see whether or not he will fill the bill. If he performs to their satisfaction, the church and the visiting preacher will be found asking the Bishop to "ratify" the appointment contracted between themselves.

This being tolerated by the Bishop and his "cabinet" will produce dissatisfaction and often disloyalty in the churches and preachers who otherwise would be as true as steel. This being the inevitable result of worldliness in the church, the question arises, "How shall we do that these things come not upon us?" To which I answer in my humble judgment:

First. Let the General Conference at its next session place the trial of its private members in the Church Conference, where it rightfully belongs; to insert in connection with the calling of the roll, the question, "Is there anything against Bro. A.?" If so, let it be stated.

Second. Let the General Conference either give us a form of trial, by which we shall go, or relieve the preacher in charge of the liability of being prosecuted for maladministration of discipline.

Third. Let our Bishops give prominence to the question, "Are all the preachers blameless in their life and official administration?"

Fourth. Let the Bishops inquire whether or not the presiding elders encourage the preachers and laymen to enforce the discipline. If not, let him put some one in his stead who will.

Fifth. Let the presiding elders ascertain whether or not the preachers discharge their solemn obligation which they took when they promised "not to mend our rules, but keep them." If he is "found wanting," let him be censured, at least, for same by the next Annual Conference.

Sixth. Let the preacher in charge inquire into the lives of his official Board. If they are found to be immoral (as some of them are), let him have the courage to put some one else in office at the fourth Quarterly Conference.

Seventh. Let every member report all others whom he or she knows to be immoral, and see that proper action is taken toward their recovery or expulsion.

"Then shall" our "light break forth as the morning, and the glory of the Lord shall be" our "reward." And we shall be called "the repairer of the breach, the restorer of paths to dwell in." To which let every reader say, Amen.

J. N. TUCKER.

Learned, Miss.

"Unload the Preachers."

MR. EDITOR: Our hat is off and thanks due you are hereby tendered for your editorial in the ADVOCATE, of June 1, on "Unloading the Preachers." For some time I have been working to redeem time enough to give to an article on that subject. Now, since you have expressed my sentiments so clearly and so much better than I could, I ask only the privilege of rising to second.

Not only is it a heavy burden upon the pastor to be charged with so many outside duties, not only is it an unjust basis upon which to pronounce judgment upon his faithfulness that he fails to bring up all the collections, but it is a positive injury to his influence upon the unconverted, and a hurtful education to the church. In a pastorate of eight charges I have found but one where the collections ordered by the Conference were regarded as equally binding as the assessment for the pastor.

As a rule, our stewards are disposed to draw the line between these two interests and class them as "our collections" the unpleasant experience of the writer to have his Board of Stewards, in their efforts to meet the ministers' salaries, to openly oppose "the collections." Here evidently was an erroneous idea of the obligation of the church. Through this education the people came to regard these collections as of secondary consideration and have very little conscience in the matter. The boast is often made and very evident consolation received in it, "Well, we paid our preacher."

With from six to eight collections upon his hands, the preacher, in the eyes of the unconverted, is soon lost in the collection. Scarcely has he made the rounds finishing up the subscriptions to one cause when he must begin another. Often he is put off until, through disgust or embarrassment, he destroys one list simply to begin another. I think I have known one or two preachers who took apparent pleasure in this work; but I speak for the great majority when I say it is irksome and unpleasant in the extreme. Under different education it might be different. I speak of what exists.

The observant pastor sees with regret all the good impressions of his visit often destroyed by the simple handing of a card for subscriptions or a modest reference to the collections. He goes away fully conscious of having marred if not entirely destroyed any good impressions made.

It was not only a means of relief to the apostles, but a wise compliance with the prejudices and convictions of the people that caused the setting aside of Stephen and his colaborers to the work of the collections, thus giving the ministers both time and unembarrassed opportunity for their most important work.

Conscious of the obligation resting upon him, and knowing the disposition to estimate his work by his financial report upon the Conference floor, his daily thought is of the "collections." Many a poor sermon has been the result of this constant strain upon the preacher's mind and body. In this I speak for one, at least. Somehow sermonizing and money gathering do not harmonize well. I believe the gain to the congregations in this one particular would fully repay them to unload the preacher. I speak from experience and observation. The failure to meet assessments is no evidence against the zeal of the preacher.

My purpose, Mr. Editor, was only to write a note, and lo! to what it has grown. Give us more from your long experience as pastor and presiding elder on the same subject.

Fraternally,

T. B. HOLLOMAN.

Wesson, Miss., June 12.

Annual Conference Resolutions.

Some of the brethren seem to think that any resolution that is recorded by the secretary of an Annual Conference, as passed, is binding on the conscience of every member of the Conference, and others are of a different opinion. If I were required to answer the question categorically, I should say that there is no law of the church nor well-defined principle of Scripture that requires unconditional submission to majority rule of an Annual Conference. If there is, let it be shown, and that will end the controversy.

An Annual Conference is not a legislative body. Its prerogatives are prescribed in our Book of Discipline by the General Conference, the only law-making body known to our economy. The Annual Conference is competent to try, suspend, or expel any of its members for a breach of law enacted by the General Conference, but can not impose any rule or condition upon its members not contained in the Book of Discipline. I demur to majority rule of the Annual Conference on the legal ground of its want of jurisdiction. But, secondly, waiving this objection, it does seem that there is manifest impropriety in an Annual Conference resolving to do or refraining from doing anything already binding on its members. Such resolution is a tacit acknowledgment of guilt, even when it is not confessed in the preamble, which oftener than otherwise it is.

Now I submit, if law has been violated, that the legal steps be taken; if not, that nothing be said. It is an easy matter to raise committees, and the tendency is in the direction of an increase of the number. It is thought by some that the proper thing for all ecclesiastical bodies to do is to endorse every good thing and denounce its contrary; and to carry out that policy requires a multiplication of committees. If this tendency is not corrected, we can not conjecture to what extent the absurdity will grow. Why not add to the burdensome number of committees one on "Woman Suffrage," another on "Whitecapism," and yet another on "Mob Law," and to complete the list, one on each one of the "Ten Commandments." We ought to take it for granted that some things [illegible] settled, and among these are to be

from alcoholic stimulants. I seriously doubt the propriety of raising a committee to consider these questions, for first, there is no diversity of opinion among Christian people as to the obligation to keep the Lord's Day holy and to abstain from the use of alcoholic drinks; and hence, secondly, resolve to do what we are obligated to do tends to weaken the obligation rather than strengthen it. It is as God's authority were insufficient without being backed up by church authority. If it be said that an Annual Conference may state by resolution what constitutes a breach of the law of the Sabbath, I reply: Yes; but the construction of the law of the Sabbath can not arbitrarily be imposed upon those who dissent from that interpretation. We may suppose that a man who has sense enough and piety enough to be a Methodist preacher may be trusted to explain and apply the law. If not, Conference resolutions will not remedy the defect.

In the last place, the way these resolutions are hurried through on the last day of the session of the Conference, when the members are impatient to adjourn, justifies refusal to be bound by them. It frequently happens that a half dozen reports are to be read and acted on during the four hours of the closing session of the Conference before reading of the appointments. All is confusion and hurry. Calm, quiet deliberation is impossible under such circumstances, and hence many things get through on what is said to be a majority vote, consisting, it may be, of not more than twenty votes out of a total membership of one hundred and twenty-five; yet it is true that the measure was passed by a majority of those who chose to vote. Sometimes we vote to adopt a paper because of something in it we like, while, at the same time, there are things we do not approve, but will vote for rather than fail to get Conference indorsement of the part we do approve. It is strictly true that any member of the Conference has the right to make a motion to amend any paper before it is submitted to vote of the Conference; but practically he is prevented from exercising his rights by the surrounding circumstances. Whether right or wrong, these things weaken Conference resolutions.

D. G. W. ELLIS.

Daleville, Miss.

Cullings from Culpepper.

This great revivalist has just held a meeting of two weeks or more in Jackson, Miss. It was my privilege to listen to him a few times and to hear much about him. He has stirred the town more deeply than anyone has done for years. For he is filled with the Spirit, intensely earnest, deeply pathetic; delineates character admirably and relates incidents so really that you seem transported to the scene. Withal there is a ready flow of chaste and sparkling wit. At times he is fearfully plain against the most commonly prevailing sins in section. None of your far-off preaching—"giving it to the Jews" etc. He often comes as close home as Nathan did to David. In thus faithfully acting for the living present he reminded some of us of the old brother who could never preach without hanging his followers to the "fords of Jordan." Start where he would, he was sure to reach that favorite "Sunday resort." So with Bro. Culpepper. Whether his text were from the Mosaic Law, the Songs of Solomon, or the teaching of Jesus, he was sure to find some route of approach and point of attack against dancing, card playing, theaters and whisky. This quartette of soul-destroying vices received something like their due in direct denunciation. As to dancing, he unearthed the loathsome worm that crawls below where once it flaunted in the gay sunshine. He gave the opinion of many widely travelled and observant men who have taken pains to inquire (Moody among the rest) to the effect that nine-tenths of all the fallen women on either side the Atlantic owe their downfall to the ball-room and the theatre. A like proportion of gamblers start in the path taught by fair hands of thoughtless young women. The thought was suggested (and it has Scripture warrant) that the idolatries of Israel were due to lack of knowledge of God, confidence in Jehovah, but to the fascinating influence of Baal worship, which lascivious dances were a prominent and engaging part. He showed so plainly that dancing is delightful except as it panders to passions that need constant restraint, that those who engage in this choice instrument of demoralization may be winced.

God honored his faithful servant. The crowds increased to the last. About one hundred and fifty joined the churches, and much lasting good was accomplished. Among other things, the organization of a [illegible] C. T. U. We venture to predict the banishment of liquor saloons

SUNDAY-SCHOOL LESSON.—June 25, 1893.

PREPARED BY REV. A. F. WATKINS.

The Quarterly Review.

GOLDEN TEXT.—"In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii, 6.)

CENTRAL THOUGHT.—Wisdom.

HOME READINGS.

Sunday (June 18)—Afflictions Sanctified. (Job i, 7-27.)

Monday—Confession and Restoration. (Job xlii, 1-10.)

Tuesday—Wisdom's Warning. (Prov. i, 20-33.)

Wednesday—The Value of Wisdom. (Prov. iii, 11-24.)

Thursday—Against Intemperance. (Prov. xxiii, 29-35.)

Friday—Reverence and Fidelity. (Eccl. v, 1-7.)

Saturday—The Creator Remembered. (Eccl. xii, 1-7.)

INTRODUCTORY.

The books containing the lessons for the quarter are Job, Proverbs, Ecclesiastes, and Malachi.

TIME.—The chronology of the lessons is uncertain, and the reader is referred for probable conclusions to the different lessons. If, as some suppose, the Book of Job is the oldest book in the Bible, and, as is generally believed, the Book of Malachi is the latest, then the time covered by the lessons is the entire period of revelation as found in the Old Testament—many thousand years.

PLACES.—It would be hard to find a series of lessons in which the question of locality would be of so little interest. Proverbs, Ecclesiastes, and Malachi were probably written at Jerusalem, and Job in the northern part of the Arabian desert; but such is the character of the subjects treated that local interests are of but little importance.

PERSONS.—Apart from the questions regarding the authorship of the books—a question, by the way, that involves all four of the books—the personal element in the quarter's lessons is of but little interest, except in the case of the patriarch, Job, the central character of the book which bears his name. All four of the books belong to what is called the "Wisdom literature" of the Bible.

LESSON 1—APRIL 2, 1893.

Subject: The Afflictions of Job. (Job i, 1-10.)

Golden Text: "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." (Job i, 21.)

Central Thought: Afflictions.

LESSON 2—APRIL 9.

Subject: Afflictions Sanctified. (Job xvii, 17-27.)

Golden Text: "For whom the Lord loveth, he chasteneth." (Heb. xii, 6.)

Central Thought: The Chastening of the Lord.

LESSON 3—APRIL 16.

Subject: Job's Appeal to God. (Job xiii, 1-10.)

Golden Text: "What I do thou knowest not now, but thou shalt know hereafter." (John xiii, 7.)

Central Thought: The Mercy of God.

LESSON 4—APRIL 23.

Subject: Job's Confession and Restoration. (Job xlii, 1-10.)

Golden Text: "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." (James v, 11.)

Central Thought: The Justice of God

LESSON 5—APRIL 30.

Subject: Wisdom's Warning. (Prov. i, 20-33.)

Golden Text: "See that ye refuse not him that speaketh." (Heb. xii, 25.)

Central Thought: Danger.

LESSON 6—MAY 7.

Subject: The Value of Wisdom. (Prov. iii, 11-24.)

Golden Text: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. iii, 5.)

Central Thought: True Riches.

LESSON 7—MAY 14.

Subject: Fruits of Wisdom. (Prov. xi, 1-15.)

Golden Text: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Prov. xi, 30.)

Central Thought: The Wisdom of Righteousness, and the Folly of Wickedness.

LESSON 8—MAY 21.

Subject: The Evils of Intemperance. (Prov. xxiii, 29-35.)

Golden Text: "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." (Prov. xx, 1.)

Central Thought: The Woes of Wine.

LESSON 9—MAY 28.

Subject: The Excellent Woman. (Prov. xxxi, 10-31.)

Golden Text: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised." (Prov. xxxi, 30.)

Central Thought: Excellence of Character.

LESSON 10—JUNE 4.

Subject: Reverence and Fidelity. (Eccl. v, 1-12.)

Golden Text: "Not slothful in business; fervent in spirit; serving the Lord." (Romans xii, 11.)

Central Thought: Fidelity.

LESSON 11—JUNE 11.

Subject: The Creator Remembered. (Eccl. xii, 1-7, and 13 and 14.)

Golden Text: "Remember now thy Creator in the days of thy youth." (Eccl. xii, 1.)

Central Thought: Duty.

LESSON 12—JUNE 18.

Subject: Messiah's Kingdom. (Mal. iii, 1-12.)

Golden Text: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. iii, 17.)

Central Thought: The Unchangeable God.

Christian Education in Louisiana.—No. 2.

DISTRICT HIGH SCHOOLS.

One serious drawback to thorough educational system and success in the South is found in a certain class of "colleges." Such institutions, purporting to be colleges, celebrating what is called commencement day, delivering what claim to be diplomas, and awarding the degrees of A. B., B. S., and even A. M., with an occasional D. D. thrown in, have often foisted on an unsuspecting public classes of untrained young men full of the idea that they were educated. Thus a great injustice is done to the young men themselves, as well as to the public, for many of them, in the absence of such institutions, would have obtained a thorough high-school training, and some of them a thorough college education. Some young men thus afflicted with an A. M. have been known, through wise advice, to attend college subsequently, when they found themselves unable to read the simplest Greek, and barely able to enter the freshman class.

On the other hand, a great deal of good has been done by schools like that of the Webb Brothers, of Tennessee—schools which, instead of attempting what they are not prepared to do, and hence failing to do what they really ought, only propose and simply do thorough preparatory work. Such institutions as this will supply Louisiana's greatest educational need. Public and individual enterprise have so far failed to meet this pressing want. Hence the church is needed in this department of education, and also needs the results of it. Especially is this true of Southern Louisiana, which God is surely opening to the efforts of our Methodism, and where convents and parochial schools will, if left without competition, perpetuate the dominion of Romanism. In this great southern half of Louisiana, from New Orleans to Texas, and from Alexandria to the Gulf, we have not a single school of any kind. Our greatest need here, next to the preaching of the pure gospel, is a system of thorough schools which will prepare the boys and girls of the State for an intelligent enjoyment of life, and give them besides such a taste of learning as will awaken a thirst for knowledge that will only be satisfied by high and thorough culture. Each of our districts ought to have such a school conveniently located, well conducted, and conscientiously patronized, and we will have not only feeders to our Conference college, but institutions in themselves valuable to the State and Church for their own training work. Let Louisiana Methodists then build these high schools all over the State, and thoroughly equip their Centenary College to carry on the work, even though it require a large outlay of means, for parsimony in such vital matters is nothing short of criminal. W. W. DRAKE.

Crowley, La., June 8, 1893.

Horsford's Acid Phosphate

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Woman's Work.

Home affairs hindering our active district secretary, Mrs. J. S. Parker, she has just written: "I can report some degree of progress, with prospects for still greater in the near future. I organized at Lumberton a few days ago an auxiliary of ten members from whom I expect much. A noble band of ladies, cultured and intelligent, and anxious to do something in the vineyard of the Lord. We have a few auxiliaries in the district who are wide awake, and doing fine work. At Bay St. Louis they have established a mission at the Canning Factory, which, no doubt, will accomplish much. Our presiding elder, Bro. Partridge, is in full sympathy with our work, and from his hearty co-operation I look for an advance movement all over the district. I rejoice to state that which will be of interest to all my sister workers. We have in the Seashore district a consecrated woman who will in a short time offer herself to the Woman's Board for work in the foreign field.

"Later—A note just received from Bro. Partridge brings the glad intelligence that during the District Conference, just held at Pearlington, thanks to his co-operation, a Woman's Missionary Society was organized. He gave us a part of an afternoon. Dear, good man! I may well be hopeful with such help. If all our presiding elders were so interested in our work, how it would prosper!"

All will be pleased to know that Miss Bettie Hughes, Shanghai, China, is in excellent health. Dr. Lambuth said, at the convention of the Parsonage and Home Mission Society, at St. Louis, that missionaries to China, with ordinary prudence and attention to advice, could withstand climatic influence, and with five years' experience most efficient work could be done.

How much have we observed the following is plan of work: "That we do all in our power to discourage Sunday travel by members of the Woman's Missionary Society, and to encourage a holy observance of the Sabbath;" and in finance: "That we will use no indirect methods of raising our funds, but that our offerings shall be the fruits of our prayers and self-denying efforts."

MRS. E. D. JONES.

"Louisiana Epworth League Union."

An effort is being made to bring together the organized Epworth Leagues of this city in such a way as to promote or organize a "Union Epworth League," and therein embrace each and all workers and utilize what we have of energy, devotion and zeal for the spreading, strengthening and enlarging of our Christian activities.

We wish the combined strength of our church throughout the State to put her shoulder to the wheel and help us to climb on Pisgah's top and possess (I do not say, view the Promised Land, for we want to take the Promised Land) the land of promise, and possess it for God and Christ. In order to success we need much information, more encouragement (the most finances), and all prayers of every Christian everywhere. We also need to know who is willing to stand on the Lord's side? Who will take hold and help their pastor organize at their church, if he already has not? And who will help us to work and pray until we are strong enough to hold our own State conventions, support our church organ, run one of our own if need be, canvass our State for openings for mission work, enter all open doors and push forward the cause of Zion until every soul in city, town, hamlet, village or county shall have and hear the gospel; until bar rooms shall be demolished, and missions for the spreading of Christ's kingdom established on their ruins; until our society young people shall know the need of the poor for the gospel, and until our covetousness shall release her hold on our hearts and we be wholly the Lord's, and the State the acknowledged throne of his Christ? Who will help us, who? Let us hear.

W. B. VAN VALKENBURGH.

New Orleans, June 10.

SIDES OF THE SAME PRISM.—That love and faith and obedience are but sides of the same prism, will not be questioned by those who observe how easily each can be stated in terms of the other, and also how easily each can be tested by the others. Try it. It is sometimes especially helpful to those who are puzzled about faith, finding it somewhat mysterious, to be told that the truest form of faith in God is just the doing of his will in whatever reveals itself to be the duty of the hour. For no one can thus perform his bidding without the most real and practical sort of faith in him. And that the keeping of the commandments is the primary proof of love, everybody knows, or ought to know. Let these three—love, faith and obedience—which are one, never be disassociated in theory or thought. They can not be in practice.—*Zion's Herald.*

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

TO A YOUNG MINISTER.—"Do you not know, young man," said an aged minister, in giving advice to a younger brother, "that from every town, and every village, and every little hamlet in England, there is a road to London?" "Yes," was the reply. "So," continued the venerable man, "from every text in Scripture, there is a road to the metropolis of Scripture, that is, Christ. And your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon running along the road to the great metropolis, Christ."

Happy indeed would it be, if every minister, old and young, occupying the pulpit, would lead his hearers to the metropolis, Christ, in every sermon. —*Christian Standard.*

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

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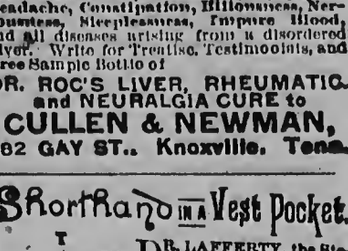

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Thursday, June 22, 1893.

Notice to Patrons.

The publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, Rev. D. L. Mitchel, having retired from his contract with the undersigned, giving only a few days' notice, instead of three months, as the terms of the contract require, there may result some delay in the publication of our next issue. Arrangements have been partially made, and it is hoped that the paper will appear under a new management some time during next week. Every effort will be made to prevent loss to the patrons of the paper, and a vigorous canvass will be undertaken immediately to place this great interest of the church on a safe and healthy financial basis.

The want of money, remote situation of members of the Committee representing the various Conferences, etc., have prevented that free conference concerning ways and means which was desirable, and at the same time has precipitated action which was unavoidable upon the few members on the ground, and upon whom the burden of the failure for this and other reasons falls with peculiar force. In a time of crisis we will endeavor to do what can be done without the assumption of unnecessary or the avoidance of necessary responsibility, looking to our brethren and to the public for that hearty endorsement and co-operation which those public servants have a right to expect who sacrifice themselves and their means for the public good.

J. M. BEARD,
President of the Committee.

The following telegram was received from Rev. N. B. Harmon:

Long Beach, Miss., June 20.

At 12:30 to-day Rev. Benjamin Jones, oldest member of Mississippi Conference, sweetly fell on sleep.

BRIEFS.

One of the best qualifications for preaching is a heart full of the love of Christ and a desire to do something for the good of somebody. Work done under such inspiration will be effective.

We believe the *Interior* is right in suggesting that temperance people go to holding temperance meetings again. These meetings have apparently died out. They ought to be revived. They would be the strongest ally to the cause of prohibition. Earnest enthusiasm on this line will quicken the step of the prohibition army and fire it with new zeal.

We learn that many pastors last year failed to report the ten *per cent.* of Children's Day collection to the General Sunday-school Committee at Nashville, and turned the entire collection over to the Conference Sunday-school Board. This ought not to be done. The law is plain on this point, and pastors should carry it out. The law is found in paragraph 245 of the Discipline.

Citizen—Christian.

There has been a great loss of power to mould a true Christian citizenship, occasioned by the fact that too often the terms "Christian" and "citizen" have been separated. The Christian and the citizen have been considered apart, and as occupying different spheres and operating on entirely different lines. The word has been: "Religion is religion," "business is business," "politics is politics." There is need of one dominating principle to govern life. If we have a right conception of religion, *it* is the only thing which supplies the true governing principle. As religion pertains to life in all its phases, and as it supplies motives to right living which, when carried out, prodnce the best characters and the best lives, its principles should govern everywhere and its precepts be practiced in every walk of life. If this is not so in business relations, if it is not so in civil and political circles, there is manifested a defect which is fatal to Christian character. The Christian can not lay aside his religion and retain it at the same time. The Christian citizen, whether in office or out of office, must maintain his religion or be counted disloyal to its principles. The Christian in his official relations as an officer of civil government can not ignore the law of Christian morals in any attitude in which he may be placed. As to the law of God he is not two persons, but one person, and is obliged to keep that law both in his individual and official capacity. His official position does not exempt him from the least duty of a Christian life. It does not excuse him before the bar of the Christian public, nor will it avail to excuse him at the bar of God. The enlightened Christian conscience of to-day demands Christian acts from every Christian holding official position. The position itself is a point of vantage whence an immense influence for good may go forth. To neglect such an opportunity is to prove disloyal to principle, and that destroys Christian character. "Ye can not serve God and mammon." "He that is not with me is against me."

Capt. Pharr on Centenary College.

I have just returned from Centenary College. The trustees of that college have decided to make tuition free. For each and every scholar that enters the college there will be a charge of thirty dollars for admission, and a charge of five dollars for incidentals, making the very small sum of thirty-five dollars for the entire college year. It is proposed that the admission and incidental fee for young preachers can be paid from the Conference collections for education.

In some parts of this State the collection has been wholly neglected, and the amounts collected from other parts have been divided between Centenary and Mansfield, consequently the amount for Centenary has been small and insufficient for this purpose; hence it behooves the preachers to pay more attention to this collection. Now, the income from the students will be reduced just one-half by abolishing tuition charges.

Will not each preacher in the Louisiana Conference feel that it his personal duty to see that this collection is raised, so that there will be a fund each year sufficient for the education of young men for the ministry of Christ, and to provide his own sons with an education.

It is to be hoped that each minister will pray over this matter, work for this cause, and at the end of their pastoral year come up to Conference with a full and overflowing fund for the cause. We hope that they will use all of their influence to turn students to this college, where they will find the standard of education as high, the charges as low as any good school, and the location for health better than any of the State, being in high pine lands. The moral and social influence second to none in the State.

Taking all of its advantages into consideration, from an economic, hygienic, social, moral and religious standpoint, Centenary College has not its equal in our Conference, nor possibly in the South, for the education of young men. So strong is my faith in it, had I one thonsand boys to educate and was able to give them a good education, I would send nine hundred and ninety nine to Centenary, and possibly the other one I would send to Vanderbilt.

Now, will not all of the friends of religious education and training in Louisiana unite in one grand effort to indnce all of our young men who are able to leave home for an education to enter this grand old college, where they will have more good, moral influence and religious training, a higher curriculum, and less of that which is evil than any other place of education in the South that I know of?

JOHN N. PHARR.

Our Initial Term.

MR. EDITOR: You will have reports from others about the commencement at Millsaps College. It was universally thought to be a brilliant success, reflecting marked credit upon the faculty and student body. We have reason to rejoice that the first term of our college has met high expectation, and that the outlook for the future is most reassuring.

The faculty was increased by electing Mr. M. A. Muckinfuss to the chair of natural science. He comes to us highly recommended for his scientific attainments and earnest Christian character. For two years he has been at Johns Hopkins University engaged in professional study. The president of the college and Executive Committee were also authorized to arrange for additional teaching force, if necessary, during the next term. It is quite probable that we shall need one or two tutors.

Dr. Luther Sexton, from the beginning an ardent and liberal friend of the college, having removed from the State, tendered his resignation, and the vacancy was happily filled by the selection of that noble Methodist layman, Mr. Peter James, of Yazoo City. We are fortunate in securing the counsel of so intelligent and earnest a friend of the higher Christian education.

The indications now are that the attendance next term will be greatly increased. A very large proportion of the students will return, and others have already applied for admission and accommodation. With a united purpose and policy, earnestly adhered to for a few years, we will have established on a firm and enduring basis one of the grandest institutions of its character and grade in all the land.

CHAS. B. GALLOWAY.

Jackson, Miss., June 15.

A crevasse occurred last week just below the corporate limits of Baton Rouge. It was quite alarming at first, but by timely diligence and skillful execution it was closed before much damage was done. There is now a tremendous strain upon all levees below the mouth of Red river, and the situation demands and, we believe, commands the most careful vigilance. The people on both sides of the river are fully alive to the dangers of the situation and will do all in human power to avert them.

I count this thing to be grandly true.
That a noble deed is a step toward God,
Lifting the soul from this common clod
To a purer air and a broader view.
—*J. G. Holland.*

Millsaps College Commencement.

Fulfilling the behest of the Mississippi Conference, it was my privilege to attend the first commencement of Millsaps College. The college is situated on an eminence north of the city, and a ride of a mile and a half from Bishop Galloway's residence, in his sumptuous carriage, brought us to a point where its stately proportions emerged into full view, when involuntarily there arose to my lips: "Beautiful for situation, the joy of all Mississippi!" Around the campus, and in full view, are the Insane Asylum, the Institution for the Blind and the Baptist College, and in the distance the State Prison—all majestic piles, and all either new or of such tidy appearance as to create the impression of being so. In front are seen the frequent trains of the I. C. railroad, and in the south the numerous smoke stacks of enterprising industries in the State's capital, and the mind unconsciously fills with the sense of the thrifty, vigorous life which surrounds and lays tribute upon yon. No Sleepy Hollow sensations linger here. The ample grounds spread out in well-kept declivities from the college, the spaces between original forest trees being planted where needful for shade or beauty with a younger growth. South of the college, on a beautiful roadway, is the elegant home of President Murrah, and still further on are the large cottages for the students. Your readers have been furnished with a wood cut of the college building, and are sufficiently familiar with its imposing exterior. The interior is a constant surprise. Of course, the walls and floors and ceiling are without stain, for they are new, and a faithful janitor keeps them in order; but the rooms are spacious, well-lighted, ventilated and warmed, and in number far exceed the expectation created by the first impression of the finely proportioned building. The skill and taste of the architect needs no better statement than this. The first view of Niagara and St. Paul's Cathedral makes the same impression. Five hundred students can easily be accommodated here, and yet there are halls and halls, and stairways and stairways, broad and long, until you almost suspect a waste of space, but none too many or too broad for the large and nnmerous classes which are expected some day to throng them passing and repassing to and from recitations. The president's office is to the right of the entrance, and next to it is the library and trnstees' room, in which already quite an extensive library has been carefnlly arranged.

The faculty, with the courtly, well-poised Rev. Dr. W. B. Murrah at their head, are all young—not boyish—but in the flush and vigor of manly prime, and with one exception are all sons of Southern Methodist itinerants. Their tranquil ease and self-possession, which show them familiar with the society both of books and men, and their energy, which suggests a purpose and acquaintance with affairs, inspire in you a confidence in their ability to train your boys for any walk in life to which their ambition or taste calls them.

This in part explains the phenomenal matriculation of 149 pupils in this year of great financial stringency. There is a reasonable expectation of 250 students for another year. The class work has given fine satisfaction, and the discipline has been satisfactory. Early in the session some disorder arose, bnt those participating in it were promptly sent home, and there has been no subsequent trouble.

In spite of the hot weather, general poverty and many protracted meetings, there was a large attendance of preachers from both Conferences—just how many I was not able to ascertain, but more than could well be accommodated upon the spacious platform of the college chapel. This room on the northern side of the building, and to left of the principal entrance, was free from sunshine and delightfully cool, though packed in every part. From the platform through each open window one could get a view of landscapes as picturesque as ever delighted the eye or employed the brush of Claude or Turner, and now and then it was impossible to deny one's self the luxury of such a diversion.

As was expected, there was no gradnates, there being this year no senior class and but one student in the jnnior course. The declamation was fully up to the average of under-graduates anywhere I have been, and the original speeches did credit to both the boys and their tutors. The medals awarded were sharply contested, and in two cases were won by fractions of a mark. Mr. H. S. Stevens, of Augusta, Miss., carried off two medals—one for being the best debater and the other for highest scholarship. Mr. C. N. Smiley, of Meridian, took the prize for oratory; Rev. J. W. Tinnin, of Pocahontas circnit, the prize for best declamation and best public reading of the hymn book and Bible, and W. F. Anderson, of Flora, Miss., for best scholarship in preparatory department.

It was my misfortune to miss the commencement sermon by Rev. Dr. S. A. Steele, of McKendree Church, Nashville, Tenn. Men who were competent to form an opinion described it in superlative terms, its thought bracing as an Alpine blast, its composition lucid, and its elocution sweet and clear as a chime of silver bells. The beauty and chivalry of the State were there to hear it, and heard it with delight.

The dedication services on Tuesday were opened with prayer by Dr. T. J. Newell, of Grenada. I would gladly walk a mile and a half in an August meridian snn to hear another such. Then came the address of Bishop C. B. Galloway, to whose sagacious prevision, tireless zeal, and circumspect management, as much as to the munificence of Major Millsaps, the college is indebted for its being. The Bishop was at his best, his thought sturdy, well adjusted, fresh, bright as an oriental scimitar and just as sharp, sometimes flashing with humor and sometimes smiting like the cyclone. He knows how to organize his sentences for beauty and for power, and he knows how to marshal his thoughts for consummate results. Of his effort all agree there was inspiration in it and by it, and only one thing to regret—it was too short.

Rev. Dr. E. E. Hoss, editor of *Christian Advocate*, of Nashville, Tenn., followed in a speech written and read; but nobody yawned. It, too, was short—too short. He talked of heredity, environment, and volition, and knew the value of the terms and the ideas; was witty and wise, apologetic and denunciatory, and carried his audience on a high plane of thought to the noble purpose of realizing the divine ideal of human life. Following this was the dedication ode by Rev. W. R. Sims, D. D., of the University of Mississippi, which fully met the expectations of the audience and was worthy of the poet-professor, of whom all Mississippi Methodists are proud. I hope you may have the privilege of publishing this charming production.

I was not present at the trustees' meeting, but I learned that as soon as $2,500 could be collected out of a subscription list of $14,000, or otherwise, the college would be in possession of a *cash endowment of $100,000.*

The day of fond anticipation and manifold preparations—a in some respects the augury fate for Millsaps—has come a gone. It proved to be the of blissful realization and f omen, and has fully vindicat the necessity and expediency its being, and its ability and right to live. Millsaps Colle lives—a full, free, independe life—and is in training for career of heroic usefulness.

CHAS. F. EVANS.

Biblical Institute.

The attention of our reade is again called to the Biblical stitute and Summer School Christian Workers, recently ganized in this city, for the pu pose of holding institutes promoting systematic Bible stu and methods in Sunday-scho and individual Christian wor The first session of the institu will be held at the Seasho Camp Ground, just after t annual camp meeting, and w commence on July 26, and co tinue for two weeks. This w give those who have been tending the camp meeting opportunity of enjoying t privileges and fitting themselv for more proficient work in t Master's vineyard.

An interesting and attracti program is now being prepar by a special committee, and w be announced a little later.

Persons who are not membe of the association can enjoy t privilege of the entire session paying the small sum fixed the Board of Management, vi Gentlemen, $1; ladies, 50 cen Membership in the association confined to adult members the M. E. Church, South, a any such person may become member by sending in name a annual dues to the Board Management, 112 Camp stre Annual dues are: Gentleme $2; ladies, $1. In order to ca on the institute successfully large membership is necessa and a cordial invitation is e tended to the readers of the A VOCATE to join.

Officers of the association as follows: Rev. Frank Parker, president; Rev. C. Carter, Rev. W. H. LaPr and David Zable, vice-pre dents; P. A. C. Voss, recordi secretary; Jno. W. Blackm Jr., corresponding secretary; S. Widney, treasurer.

NOTES.

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer G
The spirit climbs, and hath its eyes uncea
—*James Russell Lowe*

Communications that never go i the waste-basket! Do you know w sort they are? Communicationt companying remittances for subscri tion.

A serious difficulty always confro the man who mistakes his outlook divine truth; and it is a difficulty wh very often upsets the man, and his tions, too.

"Let the thoughts of the scholar the soul of the saint breathe throu the religious journal in the words the common people," is one of Joe Cook's trenchant sayings.

A revival of religion which w thoroughly shake up the one-tal people in the church and bring th to a hearty realization of their duty urgently needed.—*Mid-Continent.*

Rev. W. L. Richardson has dispos of the *Holston Methodist* (Tenn.) to layman. Our contrere says he has l money in the enterprise, has not foun the position agreeable, and is rejoic to lay down the burden. And yet n withstanding this discouraging tes mony, there is a legion of novices w are anxious to launch a new Confere paper.—*Zion's Herald.*

Judging from the number of com mencements which have been reporte we conclude that Louisiana and Mi sissippi are rich in colleges. We a glad to know that so many more peo ple are engaged in educational wor Let all such workers, during vacatio review carefully the work of the pa session and note the successes and fa ures and their causes, and then th will be better prepared to enter up and carry forward a more successf work during the next year. What needed everywhere from the primar school to the university is thoroug work. We believe the work done school to-day is more thorough th formerly, but there may be constan growth even in thoroughness.

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to die and see God? If so, he is holy, | But again: Can not the new-born | alone, but is apparent in other churches | interests and class them as "our collec- | e settled, and among these are to be | banishment of liquor saloons

PERSONAL AND OTHERWISE.

Centerville, Miss., shipped three carloads of potatoes one day last week.

The City Council of Franklin, La., contemplate erecting an $8,000 high school building.

Crowley, La., is flourishing. During one week recently property to the amount of $50,000 changed hands.

We see it stated that Prof. G. W. Elcheiberger has been elected president of Ruston College, Ruston, La.

The profit from our Sunday-school publications last year, not including library sales, amounted to $112,000.

Rev. W. Wimberly, of the Indian Mission Conference, has been visiting friends here during the past week.

The Behring Sea discussion between the United States and Great Britain still "drags its slow length along."

Tulane University graduated last week ten young men to the degree of A. B. and two to the degree of B. S.

Gov. Foster delivered the annual address at Keachie College, Louisiana, this year. He seems to be in demand all around.

The annual catalogue of Wesleyan Female College, Macon, Ga., is an interesting document and suggests a great history made.

Dr. J. B. Gambrell, who has so long stood in the front of Mississippi Baptists, has accepted the presidency of Mercer College, Georgia.

The only American woman who holds the office of major in the Salvation Army is a graduate of Vassar College: Major Sue F. Swift.

According to the census of 1892, there are in this land of 65,000 000 people 19 572 newspapers to keep before them the events of the world.

We call the attention of our city readers to Bro. Harrison's report of Tchoupitoulas Mission, which will be found on another page of this issue.

Our thanks are tendered to President Fitzhugh for a catalogue of Whitworth College. We understand that he will remain at Whitworth another year.

St. Paul revealed the charm of life when he said: "For to me to live is Christ." And he snatched all terror from death when he said: "And to die is gain."

Rev. A. D. McVoy has been appointed agent for Mansfield Female College. The appointment of the Board of Managers has been ratified by Bishop Key.

The *St. Louis Advocate*, last week, had an interesting symposium on the attendance of the Sunday-school children on public worship. Divers views were presented.

A man in Ohio advertised in the *Inter-Ocean* for rooms during his visit to the Fair, and in one day received eight hundred letters. That's what proper advertising does.

The first woman in this country to receive the Ph. D. degree is Miss Florence Bascom, daughter of John Bascom, of Williams College. The degree was conferred by Johns Hopkins University.

God is still honoring New Orleans Methodism. Henry B. Carre, a young student in Tulane University, was licensed to preach last week by the Carondelet Street Church Quarterly Conference.

"Our Brother in Yellow" is the title of an able sermon by Dr. Louis Albert Banks (Methodist), of Boston. It is pertinent to the present Chinese question. The price is 15 cents. Published by Lee & Shepard, Boston.

The *Alabama Christian Advocate*, of last week, reports the death of Dr. O. R. Blue, long a leader in the Alabama Conference. "He was an eloquent preacher, and distinguished for purity of life and character."

Thomas A. Edison says that no person can be brought in close connection with the mysteries of nature, or make a study of chemistry or of the law of growth, without being convinced that behind it all there is a supreme intelligence.

"I've read," said an editor to a writer in the New York *Times*, "hundreds of rolled manuscripts, and I never yet have found one I cared to print. I have decided that the stupidity which rolls a manuscript can not produce anything worth reading."

Rev. H. E. Partridge, presiding elder of Seashore district, informs us that an Epworth League has been organized at Ellisville, Miss., and one of the first things done was the appointment of a Soliciting Committee in behalf of the ADVOCATE. This is a good move, and we trust the example will be followed by all the Leagues in Mississippi and Louisiana.

Rev. V. V. Boone and family returned Wednesday. Mr. Boone's health has improved and he now considers himself well. The members of the Methodist Church gave him a substantial "pounding" the day he arrived, for which he desires the *Gazette* to express thanks, and for the kindness shown him during his absence he is also profoundly grateful.—*Magnolia Gazette*, June 10.

Methodism in Meridian.

The publisher, on a recent visit to Meridian, was hospitably entertained by Bro. B. F. Lewis, the enterprising pastor of East End Methodist Episcopal Church, South. Bro. Lewis has succeeded in finishing the East End Church, seating same with beautiful pews from Enoch's Factory at Jackson, Miss., and with these seats there is a story which shows the liberality of the supporters of Bro. Lewis. Before this edifice was completed, the Methodists of Meridian had started to build the Fourth Methodist Church at South Side, not far from the depot. They lacked about $400 to secure the contract for lumber and work. When the noble brethren of East End Church learned that the South Side project was likely to fall through for lack of said $400, they generously urged Bro. Lewis to take the $450, that had been raised by them to purchase the seats for East End Church, and use same for the South Side Church, saying that they would do without seats and sit on boards or boxes. But we are glad to say that this generous offer was declined, and the seats for East End Church are bought and paid for, and last Sunday Bro. Lewis organized a Sunday-school in the South Side Church building and has a regular appointment in same every Sunday afternoon. The lot for this church was given by a big-hearted Methodist, John A. Lewis. This church will be completed in the next two or three weeks, painted and ceiled.

Methodism in Meridian is soon to receive another accession of churches. It is already projected to build a church at Poplar Springs, about two miles north of the centre of Meridian. Bro. Hopper has a regular appointment at this place now. Bro. C. F. Evans, at Central Church, has a membership of 600, many of whom are actively engaged in Christian work. Bro. Evans resides in an elegant home, handsomely furnished, with horse and surrey at his command. Bro. J. C. Cavett, superintendent of the Sunday-school of the Central Methodist Church, it is said, has the largest and best Sunday-school in the State of Mississippi. For years this school has been officered and taught by superior talent. Bro. Cavett stated that he thought the success of the school was due to his corps of efficient, consecrated teachers. He has two large infant classes and one class composed of five Chinese.

Bro. Cavett is a wide-awake, earnest, aggressive, Christian worker. He has promised to give the ADVOCATE his experience as a Sunday-school superintendent.

Bro. Hopper's charge is a large one; his membership is over 200, scattered for miles around his church. Many of them are railroad employees, who find it very difficult to attend with regularity to their religious duties. Bro. Duncan Harmon, known to many of our readers as a Sunday-school boy taught in Felicity Street Sunday-school, of this city, is superintendent of West End Meridian Sunday-school, president of the Board of Stewards, pastor's counsellor and the mainstay of this important Methodist Church. The pastor said to the writer: "Bro. Harmon is invaluable as my co-laborer."

The entire membership of Methodists in Meridian foots up over 1,200, among the leaders of which host is our old friend, Bro. L. P. Brown, who stands in the front rank of every good work, and at present is doing valiant service in endeavoring to defeat the whiskyites in obtaining signatures sufficient to open a saloon in Meridian. At present there is not a saloon or gambling den open in this enterprising city. Both white and black citizens of all grades seem to be of a superior type, and everyone appears sober and industrious.

Missionary Debt—Mississippi Conference.

SEASHORE DISTRICT.

Ocean Springs, J. M. Pugh, P. C.....$6

JACKSON DISTRICT.

Benton circuit, D. C. Langford, P. C $13

Bro. Pugh sends the $6 as the result of "our week of prayer and self-denial." "The amount is not large," he adds, "but I think the church was benefited by the religious exercises." No doubt of it! Ocean Springs had already contributed with measurable liberality last year towards paying the missionary debt.

Bro. Langford writes: "More to follow." God bless him for these and other words of cheer!

Bro. Towson writes me from Japan: "I saw Bro. Hawkins a day or so ago. He is well and happy and is doing a good work. I rejoice in your vigorous labors for the Master's cause and especially in your interest in missions."

A layman in Mississippi calls me a "wind-bag," and a preacher accuses me of "bull-ragging" the brethren!

T. L. MELLEN,
Solicitor for Miss. Conf.

He that allows himself everything that is permitted is very near to that which is forbidden.—*St. Augustine.*

Prohibition Victory.

We have just won a signal and gratifying victory for prohibition in this capital city. After a contest for ten days, and the most determined effort on both sides, the Board of Mayor and Aldermen has rejected a petition for license. This is one of the good results of the evangelistic meeting recently held here. If our victory is followed up, as I hope it may be, we will soon have a dry city. The tide has set that way. CHAS B. GALLOWAY.

Jackson, Miss., June 16, 1893.

Rescue Mission.

A mission, with the objects of preaching the gospel to the most neglected classes of this great city, and of reclaiming some of the fallen women in a most abandoned neighborhood, has recently been set on foot.

Every night the meeting is addressed by earnest and zealous workers in the cause of Christ; prayers for a plentiful outpouring of the Holy Spirit are offered, and the hearts of all are uplifted by the singing of suitable hyms.

The work is *absolutely unsectarian, and is intended to remain so*, while all professing converts will be invited to associate themselves with one or other of the churches. Abundant evidence has been given of good already accomplished; about sixty persons have confessed Christ publicly, and resolved to lead a new life, and many others are enquiring and anxious about their eternal interests.

It is earnestly hoped that all who have the Master's cause at heart will assist the mission. Subscriptions for rent and necessary expenses are urgently called for, and donations of bedding, clothing, groceries, books, etc., will be thankfully received.

Messrs. Atwood Violett and Frederick Heroy have been kind enough to receive subscription books on behalf of the mission.

MRS. M. E. HENRY,
MRS. M. H. HARMON.

North Mississippi Conference Notes.

The announcement in last week's paper of the death of our much-honored "father in Israel," Rev. Joseph H. Brooks, though not unexpected, filled our hearts with inexpressible grief. The writer will ever cherish the memory of him who was his true friend and brother in the ministry for thirty-two years, and his faithful presiding elder five years. To him I shall always be indebted for wholesome example and wise counsels that have been helpful in my ministerial and religious life. Thousands will join me in invoking the consolations of divine grace upon Sister Brooks and the children and grandchildren of our departed and glorified fellow-laborer in the Lord.

Since Conference thirty-five pastoral charges have been visited by the colporter and Sunday-school agent. District Conferences, quarterly meetings, Children's Days and other occasions have been attended in towns and in rural regions. Sermons and talks have been delivered, and books and papers circulated that will doubtless produce good fruit.

Notwithstanding the so-called "hard times," more books have been disposed of than have been during the corresponding period of any previous year since we have been engaged in this work.

Sunday, June 4, was a red-letter day for Hashuqua, Mashulaville circuit. It was Children's Day, and this writer had the pleasure of being present and participating largely in the exercises. Congregations were large, collection good, dinner bountiful and everybody well pleased. Rev. R. I. Allen, P. C., is a diligent workman, and fruits of his labors are already manifested. He knows how to be courteous and helpful to a fellow-laborer also. God bless him and his people, who were so kind to the visitor.

Saturday and Sunday, June 10 and 11, were spent pleasantly and we hope profitably at Cookesville, Shuqualak circuit. It was quarterly meeting with Rev. T. C. Wier, P. E., and Rev. A. T. Buck, P. C., and a few officials present. Rev. N. M. Clarke, of the Mississippi Conference, united with us one day. We had preaching, Sunday-school, Children's Day services, etc. Bro. Wier said that "good seed was sown." We hope that it fell on good ground, and that a good harvest will be reaped.

More Children's Day programs have been sent out than in any former year. We have reason to expect larger results than ever before. Brethren, send us your reports and let us hear from this part of the field work as soon as possible. G. W. BACHMAN.

Kosciusko, Miss.

Railroad Fare Paid.

We desire to call the attention of our readers to the advertisement of the Bowling Green Business College and Literary Institute, of Bowling Green, Ky.

The proprietors of the school offer to pay the railroad fare of all parties who will enter their school. The school is one of the leading institutions in the South, and has had a very large enrollment of students the past year. Fifty-two page catalogue free.

Rev. B. Jones.

Rev. Benjamin Jones, superannuate of the Mississippi Conference, was stricken here last Wednesday, June 7, with a very dangerous and painful trouble. His strong constitution enabled him to bear up under a very painful surgical operation, and for a number of days hopes of his final recovery were entertained. However, in the last two days more discouraging symptoms have developed, and it now seems this grand, useful life is drawing to a close.

The people of this place of every denomination love him dearly, and prayers are ascending in his behalf from every Christian home. Quietly, peacefully he lies awaiting the will of his Master. He said to me this evening: "The doctors tell me my life-work is about over, but I have a good constitution, and the prayers of my brethren, and the providence of God over me, and I may be spared to work several years longer." *Work!* In one word he gave the secret of his successful ministry. Let the prayers of his brethren ascend in his behalf.

N. B. HARMON.

Long Beach, Miss., June 15, 1893.

Notices.

The Corinth District Conference will meet at New Albany, July 6-9. A full attendance is desired. Pastors will see that the Quarterly Conference Records get there. W. S. LAGRONE.

The Rev. J. H. Brooks, who died at his home, in Marshall county, June 4, 1893, was a member of the Ministers' Relief Association of the North Mississippi Conference. The members are hereby notified that their mortuary fees are due, and must be paid within sixty days from this date, June 22, 1893. THOS. J. NEWELL,
Sec. and Treas.

Grenada, Miss.

To the Auxiliaries of the Mississippi Conference Woman's Missionary Society:

The recent fire at Newton necessitated a change of the time and place of our annual meeting. An invitation to hold the meeting at Canton has been accepted, and the time fixed for June 30 to July 3.

The corresponding secretary has issued circular letters stating those facts to each auxiliary, and we sincerely hope each will make an effort to send a representative, and that each delegate will come to Canton praying for God's blessing upon our meeting, and for the outpouring of his Spirit upon the workers.

MISS ADDIE V. MARSHALL,
President.
MISS ANNIE E. LINFIELD,
Corresponding Secretary.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Manufactured by F. A. Dicks, Natchez, Miss.

Notice.

The Woman's Missionary Society of Louisiana M. E. Church, South, will meet at Grand Cane, La., July 7-10, inclusive. The annual missionary sermon will be preached Sunday, the ninth, at 11 A. M., by Rev. Fitzgerald Parker. All societies, adult and juvenile, are urged to send delegates, who will please report as soon as possible to Mrs. E. Richardson, corresponding secretary, Grand Cane Auxiliary. Ministers and all lovers of missions are cordially invited to attend. Reduced railroad rates will be solicited.

MRS THOS. P. FULLILOVE Pres.

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July 29, 1892.
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MRS. A. W. MOORE.

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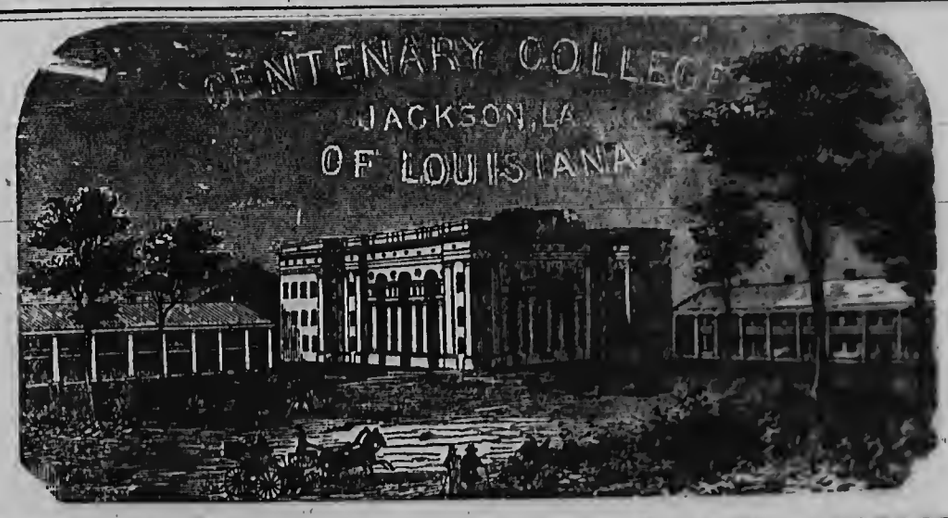

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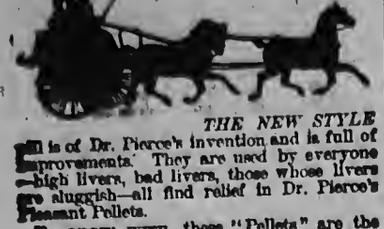

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A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called home.

So 'tis a happy locality
Of woman far and wide,
To turn a cot or palace
Into something else beside,
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

—*Christian Intelligencer.*

Woman at the World's Fair.

In a way woman has been glorified at the Woman's Congress of the World's Fair which has just been brought to a close, very much to her satisfaction and after a manner that would not have been possible at our previous exhibition—the Centennial of 1876. And yet with all that has been done "the woman problem," as it is called, is not settled. That is to say it might be and really is to a large extent settled by nature; but the trouble is, it is not settled in the way some women think it ought to be settled.

Rightly speaking, the woman question is involved in the single issue, What shall be her career—what avenues shall be opened to her, and what one shall she tread? This nature largely settles. At invention and creation she is not very successful: she has never composed a sonata, a symphony, an oratorio, or an opera; in the province of church music, even, she is an unknown quantity; and yet she has had possession of the harpsichord and piano ever since the world outgrew the Gregorian chant. She does not seem to be adapted to the career of the law, to the pulpit nor to surgery. She never was an architect, while in Art, to which she is devoted, Fame gives her a Thompson, a Bonheur, a Hosmer, and fills up the rest with the names of men.

These, with jury trials, mining, railroading, banking, commerce and milling seem outside her province; even design and decoration are mostly in the hands of men. She has won triumphs in the field of literature, but the names are few of those having a place in the front rank, and here she shines mostly as a creator of fiction. Rare some of her best work is done. As a teacher, missionary and in carrying on the work in the church, she has, when well organized and directed, rendered most conspicuous service.

But her crown of glory is and must always be motherhood. In the province of the family as a home-maker and a home-keeper, as a builder up of character within the sacred province of the home—here is where her virtues are radiant. She lays her finger upon the sleeping boy and girl and they grow up into noble manhood and womanhood which makes character and determines the destiny of nations. Having assumed these offices and filled them so nobly, she may be content to leave the others alone, for as a general rule it holds that the truest and highest province of women, as a class, must be found in those duties which they can fulfill better than men—not in those which men can fulfill and have discharged better than they.—*Christian at Work.*

No Longer a Luminous Nebulosity.

Such women as Lucy Stone, though separated as far as the lakes from the gulf, are potent factors in shaping the convictions and aspirations of their sex. But focused at one point, they are batteries charged by the Corliss dynamos and borne back to their respective locations with power before undreamed of, to lead, push, and drive on the work which they have undertaken.

That the World's Woman's Congress, the Woman's Building, the Woman's Directory, and the Exposition of Woman's Work shall fertilize the dormant aspirations of the sex, is evident to the most thoughtless. Whatever may have been their personal views as to woman's sphere and duty, they have been led to estimate future possibilities by present achievements. The innate conviction that one has the right to do what one can do well, illuminated by the concrete examples mustered in Chicago, must expand their conception of sphere and duty and destiny. Something has happened to them. They have pipped the shell of provincialism, and stepped out into a wonderland. The shell was good enough once. It is broken. It can neither confine nor shelter them again. They go back to their homes different beings. Not worse, better. Not narrow, wide-visioned. They have seen the world's womanhood in council. Of it themselves a part. No longer Coloradan, Indianian; nor yet American or German; they are cosmopolitan. The sweep of their thought has mankind for its diameter.

Is any so blind that he can not see what this means? Even stolid Germans will feel that menial toil belongs rather to the dogs than to the women who are harnessed with them; and the movement that has already reached the gymnasia and universities of the Fatherland will borrow politics from England, and date its inspiration at the Columbian Exposition.

The "dual-unit" is no longer only a concept of the rapt seer of Boston University. It has materialized in every civilized nation of the earth. It has taken consistency and form at Chicago, and goes thence to lift a new standard in all the capitals of the world.—*Western Christian Advocate.*

"Home, Sweet Home."

Of all the songs we sing the loveliest is "Home, Sweet Home," and how true is the saying that the two sweetest words in our language are "Home and Heaven." Yes, God meant that there should be a very close link between the two, and that is why there is so much in the Bible about family life. Yet how is it that so many young people seem to be happier anywhere than at home? There must be something wrong, and when there is anything wrong in the home life the mother must ask herself where she has been making a mistake. Have the children learn that home is a place where there are sour looks, harsh words, and continual fault-finding; a place from which their friends are banished; where innocent merriment is silenced, and their gathered treasures condemned as rubbish and litter. If so, can you wonder that they prefer the liberty of the streets? But let the children learn that home is a place where peace dwells; where mutual rights are respected and justice is done to all, and it will have an enduring attraction for them.

The corner-stone on which true home happiness rests is religion. The home must be consecrated by family prayer. Wherever Abraham pitched his tent there he built an altar. Family prayer is the strongest cement with which you can bind your home together; it raises it from a mere lodging-place, where we eat and sleep, to a sacred spot around which gather the holiest feelings of our hearts. Where God is thus honored, parents will be more readily obeyed, brothers and sisters will be more loving, and there will be harmony instead of discord.

Cherish courtesy in your own manner towards your children, and in that of child to child. Show them that the home is not a bear garden, but a place for gentle words and deeds. Teach the boys to wait on the girls, and the girls to accept their help with ready thanks. Be patient yourself with the children's noise and litter; it is better for your head to ache now than your heart by and by. Take an interest in their games and pursuits, guiding them in the choice of those that are good and elevating. Encourage the boys in handicrafts, not scolding them for making a mess, but teaching them to clear it away themselves.

Do not let your home be all self-centered; let the light of your household joys fall on other homes less happy. Encourage your children in acts of voluntary self-denial. Mark your family anniversaries by some deed of kindness to others.

Try this plan, and you will find that when the children are scattered along life's many ways the memory of the old home will be a safeguard in temptation and a solace in trial, because it was a foreshadowing of that eternal home where "tears are wiped away," and where "naught that defileth enters in."—*Mary Cochrane.*

The Elder Sister.

Next to the mother, the first-born daughter in a family generally occupies the post of honor and responsibility. Of her the mother makes a companion. With her she shares the care and nurture of the younger children. To her she confides the responsibility of the household when she must be absent from it. She shares with this daughter many perplexities, anxieties, and plans, confided perhaps to no one else. She takes her into her counsels, and gladly avails herself of the aid this daughter can give better than anyone else in all the world. Separated by only a brief interval from the sports of childhood, she is at once companion and counselor for the junior members; she can sympathize readily with the little wants and the little griefs that fill the child's heart to overflowing, and show it how to compass its desires and forget its sorrows.

A short girlhood is usually the allotment of the eldest daughter, but this is made up to her in the long and pleasant companionship she has with her mother, in the sense she is compelled to have of her importance in the family, and in the unusual capacity she is obliged to develop and exercise. If she must stay out of school sometimes to help her mother, she has the consciousness that she is contributing to the building up of the family fortunes by saving outlays for hired help, or preventing overwork on the part of those dearest to her.

Let older sisters magnify their office. Great power for good is theirs. They can sustain the burdened hands of their mothers, cheer and soothe their hard-working fathers when the day's toil is over; they can be potent to restrain the feet of brothers from paths of vice, and guide the uncertain steps of childhood in ways that are pure.—*New York Advocate.*

GIVE WHAT COSTS.—The noble Psalmist of old said he would not give to God that which cost him nothing. The joy is in real self-sacrifice—to give what we love—to give what we value. I am very much afraid it is with some of us as I heard it was with a congregation—among a people who used to say Amen. The minister said in prayer: "Lord, we give thee our hearts," and the people said, "*Amen.*" "Lord, we give thee our lives," and the people said, "*Amen.*" "Lord, we give thee our money," but there was no Amen!—*Ladies' Home Journal.*

It is not good to speak evil of all whom we know bad: it is worse to judge evil of any who may prove good. To speak ill upon knowledge, shows a want of charity; to speak ill upon suspicion shows a want of honesty. I will not speak so bad as I know of many; I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion: to speak evil by others, and not know it, is always dishonesty.—*Warwick.*

27 Per Cent. Stronger.

The amusing advertisement of a rival Baking Powder, claiming that "it is 27 per cent. stronger than any other," must refer to its smell (as it is a well known ammonia powder).

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Cream Baking Powder

Is a pure cream of tartar powder, brought to the highest degree of strength and perfection.

Truly the ideal Baking Powder.

Its superiority over every other can be clearly shown by any fairly conducted competitive test, whether made in the laboratory or kitchen.

OUR YOUNG PEOPLE.

WHY TOMMY DID NOT SPEAK HIS PIECE.

BY SYDNEY DAYRE.

"There was such a lot of people there—
And all the gaslights seemed to stare—
And—some one whispered: 'Hold up your head;'
And—'Don't be scared, dear,' somebody said.
And—all of 'em clapped when I went in—
And somebody said: 'Go on! Begin!'
And—I forgot every word I knew—
And—all of 'em laughed—Boo-oo-oo-oo."

In Japan.

DAI SAN UWAJIMA MARU.

Dai San Uwajima Maru is the name of a boat. It stands at Hiji, a little port on the southern side of the island of Kinshiu. Oita is the name of the Ken, or province; Bungo, the old name of the region. Xavier visited Bungo, and several hundred years ago a battle was there fought, in which the Christians, who composed one of the armies, were defeated. The defeat was followed by cruel persecution. It seems, however, that much of the evil that befell those early Roman Catholic Christians resulted from the effort to establish Christianity as the state religion.

Hiji is upon a little bay within a larger bay. Though there is an easy passage out, land climbing into mountains meets the eye in every direction. Shadow and clouds cover some of the mountain-tops and sides. On others the sunshine reveals pine, fern, and bald head. On an eminence in the village is a Shinto temple, with some smaller shrines attached. They are adding to the vessel's cargo twigs of bamboo in nice bundles. These will be used in making such things as bird cages and out-door screens.

Since this writing began the boat has turned and is moving towards Beppu, which was left at sunrise with the steam of 700 hot springs rising above it; but the direction changes again, as the sea becomes more open. The Kiushiu coast will be on the left until one more port is passed, after which the vessel will make for Shikoku Island, moving into the Bungo Nada a portion of the sea, which will probably be rough enough to cause writers to lay aside pencils, spread blankets, and lie down to prevent sea-sickness. The vessel reaching Shikoku, will coast along Ehime Province, of which Matsuyama is the capital, and there make for Kobe and Osaka, on the main island.

Beppu is five miles from Oita, where the Metsuyama district of the Japan Annual Conference has just closed its first regular session.

HENRY G. HAWKINS.

How Will Was Cured.

"I don't know what to do with my little boy," said Willie's mother, "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play, when he does not feel like it? He hides from merry children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! O Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing. "Will," said the strange lady, brightly, "if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage way off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy.

"And, Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might with you to help him."

Will was done moping now, forever and a day. He forgot all about himself in doing things for lame Lucien. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—*The Sunbeam.*

Cheer Up!

There is one thing that Satan does well; he is good at stating the discouraging side. He knows how to fish for obstacles, and every time brings up his net full. Do not let us help him in his work. If you have anything to say in prayer meeting that is disheartening, may you forget your speech. Tell us something on the bright side. Give us no sermons or newspaper articles that are depressing. We know all that before you start. Amid the greatest disheartenments there are hopeful things that may be said. Perhaps we can not always be cheerful, our own burdens may weigh us down; but the best cure for our own heartaches is trying to heal those of others. "The face we wear, the thoughts we speak, a heart may heal or break." Therefore, "be of good cheer."—*Epworth Herald.*

Politeness.

My young friends, do not be afraid of politeness. It will not hurt you. Politeness teaches how to obey gladly, fearlessly and openly. The truly polite child is a good son, a good daughter, for politeness teaches him the duty and respect he owes to his parents; he is a kind and grateful brother; his very willingness to help his sister makes her feel better and stronger. He is a true friend, for he scorns the unkind words that wound those who love him. Politeness and charity are twins—they make the true gentleman, the true gentlewoman, helpful, loving, unpretentious. The world would be better if the young boys and young girls, who are soon to be our man and women, would obey the watchword of true politeness, which is charity.—*Selected.*

"Well, how do you like going to school, Wendalline?" inquired her mother.

"The intellectual discipline pleases me very much, mama," replied the dear little Boston girl who had just returned home after her first day at school; "but the methods are somewhat crude and the teacher impresses me as one who has not wholly succeeded as yet in the struggle to overcome the disadvantages necessarily resulting from defective early education."

An Interesting Exercise.

"How many things come on the table that begin with A?"

The children thought a minute, and one responded, "Apples;" another, "Asparagus;" another, "Almonds."

"Is there nothing else we eat that begins with A?"

No answer.

"Well, look it up after dinner."

"What do we eat that begins with B?"

A simultaneous shout, "Beef," then "Bananas," and "Butter," "Beans," "Bread," followed in quick succession.

"Now I want you to make up lists of all the articles of food used by us, or any humans, except cannibals. You may hunt through the cook books, through the dictionary, through the botany, through the encyclopedias and books of travel. Put each list under its appropriate letter, and at the bottom of each list the number it aggregates. Then the aggregate of the whole. We shall then easily see on what the human race subsists. The one that gets the longest list is to have a prize."

Right after dinner the children made little blank books, leaving a page for each letter of the alphabet, and set to work on their quest. It couldn't be concluded in half a day or half a year, but it was decided that in three months they should compare notes, and see which one had made the largest aggregate.

The books were a curious study when they came in. In going over the lists a great many items were struck out; meat being one, though beef, mutton and pork were allowed to remain. Cake was struck from the list, and its components, wheat, eggs, sugar, butter, etc., allowed to remain. What was left when the revision was made represented the original staples used as food.

Of course, some of the pages, as K and Q, were not very well filled.

"I think C is a mean letter," said one of the boys, "it robs poor K of all nearly that belongs to him, and not content with that, filches from S what rightly belongs to him. Indeed, if C gave up all he has taken away from his neighbors, I don't know what he'd have left if H didn't come to help him out."

The children talked over their pursuits in the line of foods with their playmates, and several of them started books and lists, to which, as they read, they were continually adding.

If anyone thinks this exercise is not interesting, let them engage in it and see.—*Christian Advocate.*

Mastery of Details.

Thoroughness implies attention to details, neatness, and method. A young man who was shrewd and exacting, but whose business habits were careless and unmethodical, succeeded, by hard work and economy, in establishing a prosperous business, but failed and went into bankruptcy at the early age of thirty-five because of his carelessness in omitting to place a note for a large amount in his bills payable.

Hon. Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer in Portsmouth. The fee promised was only $20. Yet, to do his clients full justice, Webster found he must journey to Boston and consult the law library. This involved an expense above the amount of his fee, but after hesitating a little he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case.

Years after this Webster was in the City of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," said he, "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers he consented. It was his old twenty-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and won the suit. The court knew he had no time for preparation, and were astonished at the skill with which he baudled the case.

"So you see," said Webster, as he concluded, "I was handsomely paid both in fame and money for that journey to Boston." And the moral is that good work is rewarded in the end, though, to be sure, one's own self-approval should be enough.

Young Philosophers.

The funny things which the little folks say at bed-time would doubtless fill a very large volume, says *Wide Awake.* Here are three bedtime queries and remarks which excited much amusement in their respective households:

Little Richie wanted to omit his prayers the other evening when his room was quite cold. So his mama asked him:

"Don't you want to ask God to take care of you through the night?"

"Oh!" was the naive reply, "you don't catch God comin' round such a cold night as this."

Little Marion was told to include the petition, "and make me a good girl," in her evening prayers.

"Wh at," she cried, "an' set up all the crusts? Well, I guess not."

A little seven-year-older, whose philosophical mind was bent on allowing its little owner to stay up longer than usual, asked a question which could not be answered off-hand. It was this:

"Mama, what would we have been if we hadn't been anybody?"

A little six-year-old girl, whose favorite aunt had gone away the night before, came down to breakfast quiet and sober.

"Don't you feel well, my dear?" asked her mother with tender solicitude.

"I feel well, physically," was the suggestive reply.

It is hardly necessary to add that this careful line-drawer is a Miss Boston.

Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it and is so natural to men; let it set your thoughts on work to study how to do others good, let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

A teacher was explaining to a little girl how the trees developed their foliage in spring-time. "Ah, yes," said the wee miss, "I understand; they keep their summer clothes in their trunks."

Overheard in the nursery: "Don't lie on your back, Freddie; it will make you dream." "All right, mama. I'll lie on my edge."

An Obedient Child. Mother: "Now, never let me catch you at the jam again." Willie: "I—I—tried not to let you catch me this time."

LEATHER Gets hungry for Vacuum Leather Oil—it's a long time between meals sometimes—25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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Dr. King's Royal Germetuer

Is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. Here are three of them:

1. It is as pleasant to take as lemonade.
2. It is harmless always—may be safely given to a babe one day old.
3. IT CURES WHEN ALL ELSE FAILS.

REV. SAM P. JONES SAYS:

"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of nasal catarrh. IT IS TRULY A GREAT REMEDY."

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"I have suffered for months past from insomnia and indigestion, and failing of relief, was induced by a friend to try Dr. King's Royal Germetuer. I am now relieved, and I hope permanently so."

TESTED AND PROVED FOR YEARS.

TERRY, MISS., April 21, 1893.

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MARRIAGES.

McKEE-HARRISON.—At the residence of Mr. H. H. Brickell, Greenville, Miss., May 10, 1893, by Rev. J. S. Oakley, Mr. Robert W. McKee, of Hollondale, Miss., to Miss Nannie Harrison.

BELL-LEFOE.—In the Methodist Church, Stoneville, Miss., May 21, 1893, by Rev. J. S. Oakley, Mr. Lee Bell to Mrs. Nettie Lefoe.

TUCKER-MORGAN.—At the residence of the bride's mother, Water Valley, Miss., June 8, 1893, by Rev. J. S. Oakley, Mr. John M. Tucker, of Arkansas, to Miss Jonnie E. Morgan.

CALDWELL—OWEN.—At the Methodist Church, Lula, Miss., May 24, 1893, by Rev. W. M. Young, Mr. H. M. Caldwell to Miss Letia Owen, all of Lula, Coahoma county, Miss.

CARR-CAMMACK.—At the residence of the bride's father, Mr. E. L. Cammack, May 1, 1893, by Rev. W. M. Young, Mr. R. L. Carr, of Durant, Miss., to Miss Sam Ella Cammack, of Coahoma county, Miss.

BROWN—COBB.—At the residence of the bride's parents, Mr. James K. and Anna E. Cobb, near Gloster, Miss., June 8, 1893, by Rev. Geo. W. Huff, Mr. Ferd F. Brown to Miss Ella J. Cobb, all of Wilkinson county, Miss.

DANIEL—CRAWFORD.—At the Baptist Church, Chaceyville, La., June 7, 1893, by Rev. E. O. Ware, Mr. I. R. Daniel, of Washington, La., to Miss Annie Crawford, of Chaceyville, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule Count the words, and send one cent for each word over 200.

MOORE—Mrs. EMMA L. MOORE, daughter of James and Catharine Miller, was born in Waterproof, Oct. 25, 1842, and died on the place where she was born and reared, May 20, 1893.

She gave her heart to God when scarcely ten years of age, and during most of her life was a firm, unwavering follower of Christ. One of the precious memories of the writer's life is that of her young face radiant with joy as she arose from her knees and claimed to be a child of God. She was ardently attached to her parents, and was uniformly obedient, and ever thoughtful for their comfort. Her father's death was the first sorrow of her life, and seemed to make her more tender in her love to her mother. To her sisters she was unselfish and affectionate, ever more ready to render kind offices than to receive them. Generous to the full amount of her ability, she aided the poor and sympathized unto any form of suffering. Though unobtrusive and retiring, exceedingly sensitive to ridicule, and ever anxious for the good opinion of others, the firmness of her Christian principles developed with her years, and she was courageous enough to avow them and defend religion in any company where they were assailed. Her heart was a rich store-house of love and affection, and to love and be loved the chief desire of her life.

On May, 9 1861, she was married to Dr. James Moore, to whom she was devotedly attached. There were born to them five children, of whom two, a son and daughter, are left. Her mother-love almost amounted to idolatry; her maximum of happiness consisted in their doings and sayings, and when suffering and sorrow came to them no mother could have been more solicitous and watchful. This happy home-life was all too short. Here the writer would pause and obliterate if it were possible the trying scenes dawning upon us. War, cruel and relentless, had invaded our home, and we were scattered as Autumn leaves. During these dark days my sister received an injury from which she never fully recovered, and many mile-stones on her onward pathway were marked with trials, pain and disappointment. Our dear mother, the stay and the comforter of our lives, left us in sorrow and tears and went up through the "shining portals" to eternal rest. One by one the dear ones went, and so after a lingering illness, clouded with delirium, our loved one fell on sleep. We can not claim for such triumph in death as would give consolation to her friends, nor fully solve the question whether the joys of the departed are most to be inferred from that triumph, or by the fruit of a living Christian faith. We read that a book of remembrance is written before the Lord for them that feared him and thought upon his ways, and they shall be his when he comes to make up his jewels. We trust that when the vision of our loved one failed on earth, it was but "turned away to gaze on other scenes more high;" that her sun will no more go down, neither shall her moon withdraw itself, but the Lord will be her light and the days of her mourning are ended.

SISTER.

JACKSON—Mrs. MARIE J. JACKSON was born on the home-place of her grandfather (Juan C. Harmon, a soldier of the Spanish army), at Washington, Adams company, Miss., Dec. 12, 1811; died near the same spot of her birth, Nov. 2, 1892, aged eighty years and eleven months. She was the daughter of John Forsyth, for many years sheriff of Adams company, and Mary Harmon. She was reared and educated in Natchez, and was a scholar of no mean attainments. She possessed a high order of intellect; was a French scholar, also an accomplished musician, owning at one time probably the only piano ever manufactured in Natchez. Mrs. Jackson was a great reader, and, possessing a wonderful memory, was familiar with the facts of history, the choicest gems of the poets, the best of fiction. She and her husband owned one of the finest and best-selected libraries in the State, which, with the old home, was destroyed by fire in 1879. Here she showed her heroism and Christian fortitude, bearing bravely this great loss.

At sixteen years of age she married Dempsey P. Jackson, of Kentucky; and a few years later moved from Natchez to "Sheriff's Retreat," where she lived for more than fifty years, a kind, good neighbor, ever ready to visit the sick. She was a faithful Methodist all of her life, drinking deeply of its profound truths while a Sunday-school scholar of Dr. Drake. She was charitable. No one ever applied to her in vain. She ever remembered the widow and the orphan. In all the relations of life she was a noble, good woman. "Her end was peace."

CHAS. W. CRISLER.

Utica, Miss.

RITCHEY—DRURY ETHEL RITCHEY was born near Utica, Miss., June 28, 1888; died April 26, 1893.

His was a young, sweet life fraught with much suffering. A sad accident brought him to an untimely end. While loved ones were engaged in the different home duties, his clothing caught fire when no one was near, and before the flames could be extinguished he was so badly burned that after two months of great suffering death gained the victory, and his innocent little soul passed from its earthly home to that house eternal in the skies.

Rest in place, gentle child, and may your father, mother and loved ones meet you with heaven's redeemed. CHAS. W. CRISLER.

PIERCE—SARAH EMMA STEEN was born in Rankin county, Miss., April 24, 1824; was happily married to Wiley P. Pierce, Aug. 8, 1844; joined the M. E. Church, South, under the ministry of Samuel Scott, at Sinai Church, Marvin circuit, where she lived a consecrated Christian until the day of her death, which occurred April 23, 1893.

Sister Pierce was a devoted wife, affectionate mother, and a true Christian. She was the mother of eight children; three of whom are still living—four died in infancy. "Aunt Sarah," as she was familiarly called, was one of the oldest members of Sinai Church and her worth to the church and community can not be estimated. She is not only sadly missed by her family, but by the church and community. Fidelity was a leading characteristic of her nature. Being true to God, she was true to her family, to neighbors and to friends. She reared her children by love. Such a life—so beautiful and well rounded—was a benediction to her household and community. She was a great friend to the preachers, and loved them for their work's sake.

Hers was not a life of profession, but of devotion to duty. As a neighbor she was thoughtful, considerate, and charitable. She walked in the path of the just. No wonder she was ready when the summons came!

Just before she died she called her youngest son, J. B. Pierce, with whom she was living, and said to him she would soon be with her husband, who preceded her to the land beyond in January, 1892. Thus ended the life of a good and true Christian woman. May her children and grandchildren follow her as she followed Christ. Her former pastor,

JAS. F. ROBINSON.

CRUM—WARREN CRUM was born in the year 1812; departed this life at his home in Wilkinson county, Miss., on April 15, 1893. He joined the M. E. Church, South, in the year 1850, and lived a noble Christian life until the day of his death.

No man or woman could truthfully say he was not a Christian. It was inspiring to talk with Bro. Crum. His confidence in God never failed, nor did his faith ever weaken. Talk to him of his Savior, and he would rejoice; tell him of heaven, and his soul would rise on joyful wing, cleaving the sky. After a long life of about eighty-one years we find him at the river's brink, still cheerful and faithful. While waiting for the last summons to call him up higher, he called his faithful wife and children and grandchildren to his bedside and told them good-by; then, looking heavenward, said, "Oh! see that beautiful city up yonder." His last words were, "I can not talk much, but I know I am going home to heaven." Then the weary wheels of life stood still, and the saintly soul of Warren Crum went home to heaven.

GEO. W. HUFF, Pastor.

GILLOCH—Mrs. NANCY GILLOCH (*nee* Applegate) was born Dec. 6, 1822, and died at the home of her daughter, Mrs. Nettie Stipes, in Lula, Miss., May 10, 1893. Sister Gilloch was married in 1880 to Bro. Michael Gilloch, who preceded her to the spirit-world several years. She professed faith in Christ in 1841, and joined the M. E. Church, South. She lived a consistent and faithful Christian until death.

She was truly a mother in Israel, always attentive to the sick and the needy. She was much loved by her neighbors, and held in high esteem by all who knew her. She lived to a ripe old age and died in great peace. She was the mother of twelve children; all have preceded her save four, who mourn their loss. To these we extend our sympathy, and will say, be faithful a little while and you shall meet your mother beyond the river.

W. M. YOUNG, P. C.

ADLEY—FRANK A. ADLEY was born Feb. 11, 1835, in Bashie, La., and died at East Point, La., March 28, 1893, after the illness of eleven days.

God called from me my darling husband. He was a kind, good, devoted husband and affectionate father. He leaves four children to mourn his loss, which can not be realized. The loss of a dear father! Oh! how we miss him; how sad and lonely I feel here without him! His voice we can no longer hear; the vacant chair. Oh! we miss him. Yes, God has called him home. So God's children are gathering home, no more to sorrow, no more to roam. Won't it be joyful to meet to part no more. Yes, we will meet him at the beautiful gate. He is waiting, watching for us to come. God will help me take care of my dear children and teach them to know and to love their God until we meet him. His wife,

M. J. ADLEY.

COLLINS—FANNIE EATON, daughter of R. J. and Hennie Collins, of Hattiesburg, Miss., was born Sept. 26, 1892, and died June 7, 1893.

Another home has been darkened by the entrance of the death angel, who came at ten o'clock and released little Fannie from the sufferings she had borne so patiently for several months. She has gone to that beautiful sun-bright clime, where none ever suffer or die. May the bereaved parents realize that there are beautiful beckoning hands at the gate of the Celestial City, and when earth's trials and conflicts are past, oh! how sweet it will be to meet our loved ones over there!

H. D. HOWELL.

HOLMES—To-day we bury "LUCILLE," younger daughter of Dr. Chas. B. and Minnie B. Holmes. This little darling had only brightened their hearth-stone for the space of two years and eight months. She was a most lovable child, and possessed characteristics of sublime worth. In her death earth has only contributed to heaven. Two days ago she was in the arms of mama and papa, but now she gently rests on Jesus' breast.

May the blessed Savior comfort the hearts of the bereaved! HERVIE MELLARD.

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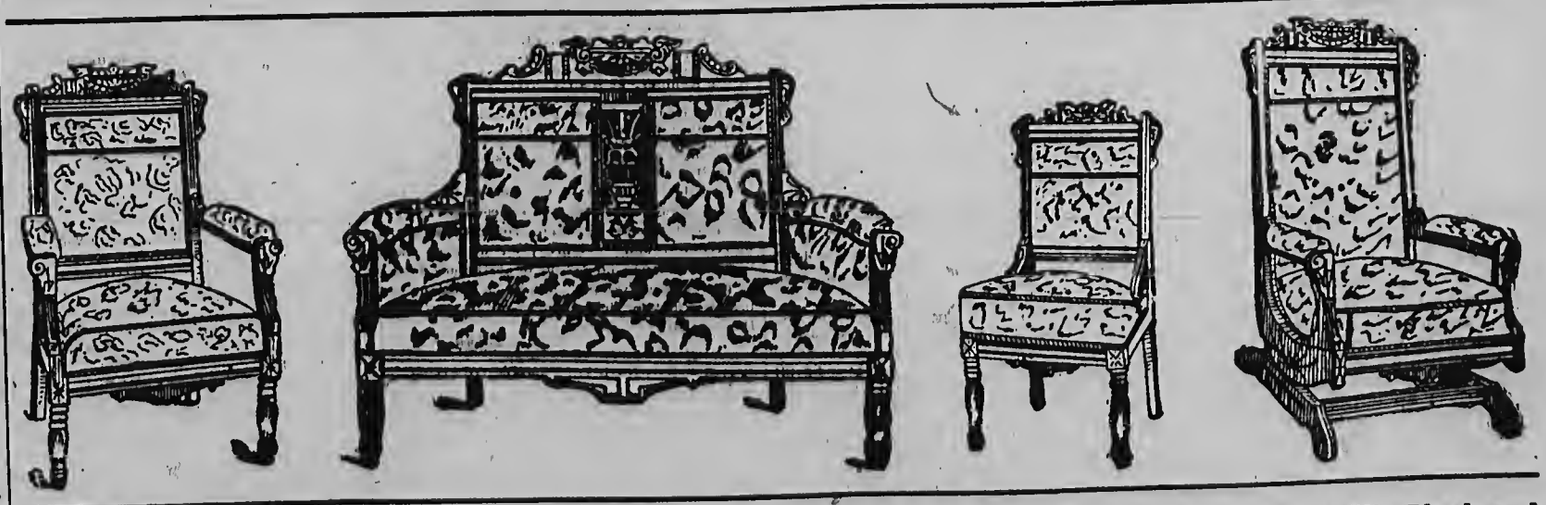

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NEWS OF THE WEEK.

DOMESTIC.

A most destructive fire took place in this city on June 15. The immense freight depot of the Louisville and Nashville railroad, containing a vast amount of merchandise, and the Illinois Central railroad's fruit depot, were totally destroyed, involving a loss of nearly $100,000.

Three more breaks have occurred in the levee line. A serious crevasse has occurred on Reserve Plantation, about 47 miles above New Orleans. Also one at Uncle Sam Plantation, in St. James parish, and one at Harlem, in Plaquemines parish, about 85 miles below the city.

A statement has been made which shows that the total sugar bounty for the fiscal year ending June 30 will be $9 403,989. The amount actually paid is as follows: On cane sugar, $8 097,894; on beet sugar, $531,363; on sorghum sugar, $19 817; on maple sugar, $60 119. Total, $9 309 293.

The Whistling Dick Saw and Shingle Mills of the Cypress Lumber and Shingle Company, known also as Carpenter's Mill, in Plaquemine, La., caught fire on June 15, about 10 o'clock, and were burned to the ground, together with about two-thirds of the stock of lumber. Loss, about $30 000.

Prof. Koenig, the chief of the Michigan Mining School, says that the United States has a deposit of marble which is finer than the best product of Carrara or Paros. This marvelous deposit underlies the stone quarries at Avoudale, Pa., from which some specimens were taken recently with a diamond-pointed drill and submitted to him for examination.

On June 15 the names of sixty-five clerks were dropped from the rolls of the general land office. In making this reduction, which was made obligatory by the legislative appropriation bill, Secretary Hoke Smith was guided by a desire to raise the standard of the service, and to that end politics have not been permitted to enter into the question of who should be dismissed, and who retained.

Chief Justice Fuller, on June 16, in Chicago, overruled the decision of the Federal Circuit Court, which issued an injunction restraining the directors from opening the World's Fair on Sunday. The decision means to a certainty that the World's Fair will be kept open on Sundays, and settles the case for all time, as an appeal would have to go to the Supreme Court of the United States, which does not meet until October, when the Fair will be ended.

FOREIGN.

Several cases of cholera have been reported in Limoges, France. One case has already proved fatal. Six new cases and four deaths were reported, on June 16, in Cette and four cases and one death in Privas, the capital of the department of Ardeche. The spread of the disease is favored by intense heat.

Five thousand workmen, in defiance of a police prohibition, held a meeting in favor of universal suffrage at Wessenberg, outside Brunn, in Austria, on June 18. When the police attempted to disperse them they were received with a volley from revolvers and a shower of stones. A commissary of police was killed, and five policemen were critically injured. On the other side, twenty-six workingmen were injured.

It is said that the Colombian government has determined to enter a formal protest with the government of Holland against the traffic in Indian children by Dutch traders on the Goajilla coast. It is said that they are carrying on an active and unfettered slave trade there. Only a few days since a schooner brought more than thirty girls, from 10 to 12 years old, to Curacoa, where they are openly sold into domestic service.

The returns in Germany have almost ceased coming. Reports from 30 districts are still lacking. On June 18 the army bill parties and groups had eighty-three seats, the opposition parties eighty-five. All depends upon the second ballots. The government has decided to exert all its influence to induce all the factions favorable to the bill to unite against the Richterists, social democrats and clericals in the elections, which will be held about one week from June 17. Second ballots will be necessary, it is estimated, in almost 200 districts, the returns received thus far having not been complete enough to render possible accurate predictions of the result.

Considerable excitement has been caused by the decision of the court of cassation on the appeal of Chas. De Lesseps and the other defendants convicted of fraud in connection with the Panama Canal Company. The court has handed down its decision quashing the sentences on the ground that the statute of limitations covered the offenses charged and that the indictment on which the prisoners were tried was irregular. There were five defendants convicted on the trial which ended on Feb. 9, last. These were Ferdinand de Lesseps, his son Charles, Marius Fontane, and Henri Cotin and Gustave Eiffel. Ferd de Lesseps was sentenced to five years' imprisonment and to pay a fine.

Are You Nervous,

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve and bodily strength.

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"The Russian laws enacted against the Jews, which have resulted in driving many of them out of the country, are necessary to protect the Russians," said Pierre Botkine, secretary of the Russian legation in New York. "The Jews are cleverer than the Russians. They are shrewder business men and keener in intellect, and if they were admitted to the schools freely they would outrank the Russians in all particulars. It is because of this need of protecting the Russian citizens from the Jews, who are really immigrants, that these edicts have been made."

BEECHAM'S PILLS cure Bilious and Nervous Ills.

A law has been enacted in Russia to provide for severe punishment of seal-poachers in Behring Sea. Hereafter all persons, Russian or foreign, caught sealing in Russian waters will be liable to sixteen months' imprisonment and to the confiscation of their vessels with cargo and tackle.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. M Banks, Geo. W. Ferrer, F. M. Williams, H W. Wallace, J. M. Cowan, W. A. Bowlin, John Alexander, W. J. Dawson, T. Cameron, G. W. Bachman, J. H. Freeman, W. T Currie (3), B. S. Keener, W. W. Hopper J P. Drake, C. G. Andrews, R. S. Isbell, B F. Lewis, J. W. Ellison, R. D. Norsworthy, T. G Freeman, Felix R. Hill, J. N. Tucker, W. W. Hopper, J. A. Poe, W. W. Hopper.

Messrs. R. Tucker, John A. Vanderwall, Link Roberts, G B Hilton, W. H. McKee, Jno. A. Pegg, N A Patillo, J. S Hudley, T. M Bahington, T. H Dorsey, W. C Beard, C. C. Elliott, L. H. Montague, W. C. Griffin, H. H. Howard, H. D. Campbell.

Messrs. James S. L. Burdine, J. C Cowan, E C. Hardway, M. S Simmons, Bis F. Stephenson, R. P. Lake, S Barber, Christian Keener.

Miss Hannah O'Quinn.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ul to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. He is the old reliable music store of New Orleans.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inaugurated a new service of magnificent vestibuled trains and sleeping cars through to Chicago, without change, from all principal points in the South.

A solid vestibuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11 40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping cars from Savannah and Jacksonville via S. F. and W. and E. T., V. and G. railways pass through Macon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11.10 A M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P M., and arrives Cincinnati 6.30 A. M., running through to Chicago, via the Big Four, arriving Chicago 4:35 P. M. This train is joined at Chattanooga by a sleeper coming from Birmingham, which runs through to Chicago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4 15 P. M., and Knoxville 8:00 P. M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8 00 P. M., arrives Louisville 7:59 A M.

Sleeper leaves Shreveport 8:30 A. M., and Vicksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M and 6:00 P M. for Cincinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7.20 P. M.

This increased service will make it possible to reach Cincinnati, Louisville, Chicago, or any other point in the North, East or West more rapidly and more comfortably than ever before.

Buy your tickets via the Queen and Crescent Route. For tickets, schedules, etc., address

D. G. EDWARDS, G. P. A.,
Cincinnati, O.

The mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more one's own.—*Robert Hall.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SOME REBEL RELICS FROM THE SEAT OF WAR. By Rev. A. T. Goodloe. Barbee & Smith, Nashville. Price, $1.50.

This story of the war will be read with absorbing interest. The record of the happening of those dark days will always command attention.

LITTLE PAUL AND THE FRISBIE SCHOOL. By Margaret Sidney. 12mo., Illustrated. $1. Boston; D. Lothrop Company.

Little Paul, the boy-hero, is one of the most winsome of the many boy creations of the author, who seems to understand boy nature by intuition; a great heart in a frail body, he is a power for good among the coarse, rude, hard natures that surround him; his sway over them, and the refining influence of gentle Mrs. Faraday are forces that the roughest boy finds it difficult to combat long. The unexpected marriage of Aunt Philena and the impetuous choleric, but kind-hearted Mr. Bronson, gives another friend and ally to the school, and the boys find a most indulgent patron in Uncle Asa. It is a thoroughly good boy's book.

DOROTHY THE PURITAN. By Augusta Campbell Watson. E. P. Dutton & Co., Publishers, New York. 16mo. Cloth. $1.

The events contained in this new and pleasing romance occurred in the historical old town of Salem, Mass. The realistic pictures of life among the early settlers, with a vivid and accurate description of the witchcraft delusion which prevaded New England during the latter part of the seventeenth century, are graphically interwoven with the romantic scenes of the story. Dorothy, the heroine, whose picture appears on the frontispiece, is a most lovable, womanly character, and her pathetic story, with its background of tragic history, appeals deeply to the heart of the reader. The plot is new and striking, and the action well sustained to the closing chapter; the style is clear and simple, the characters well drawn, true to life nature, and replete with dramatic force. The book is of undoubted literary merit, is tastefully designed, and sure to meet with popular favor.

Vacuum leather oil (to be got at a harness or shoe store), doubtless the life of leather, keeps it good-looking and waterproof, makes it soft, and is handy.

This last is important. People will not put up with the inconvenience of the old-fashion grease-pot.

A writer in a rural exchange says that he saw "two men starting for town with a gray horse and sleigh seated upon a box containing holes that had been made with a two-inch augur going after a pig." How's that for construction?

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Whitaker	June 24, 25
Amite, at Mt. Vernon	July 1, 2
Gloster and Centerville, at Gloster	2, 3
Slaughter, at Salem	8, 9
Bayou Sara, at New Hope	16, 16
Zacherie, at Zacherie	22, 23
North Wilkinson	27
Wilkinson, at Bethel	29, 30
East Baton Rouge, at Antioch	Aug. 3
Live Oak, at Dupont	4
Port Vincent, at Bayou Barbary	5, 6
Amite City, at Amite City	12, 13
Springfield, at Ponchatoula	13, 14
St Helena, at Camp Ground	19, 20
East Feliciana, at Camp Ground	19, 20
Franklinton, at Tally's Chapel	26, 27

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

S. Warren, at Willis Chapel (Sat.)	July 1
Crawford Street—Vicksburg	2
S. Vicksburg	2
Jefferson Street—Natchez	8, 9
Wesley Chapel—Natchez	8, 9
Roxie, at Wesley Chapel	15, 16
Utica station	21, 23
Washington, at Locust Grove	29, 30
Learned, at Reeves Chapel	Aug. 5, 6
Martin, at Rodney	12, 13
Sunflower, at Bethel (Sat.)	19
Rolling Fork, at Cary (Sun.)	20
Fayette, at Ebenezer	26, 27
Meadville, at New Providence (Tues)	29
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	3, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	28

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Leakesville circuit, at Adamsville	July 1, 2
Eucutta circuit, at Spring Hill	8, 9
W. and state Line, at W'boro. (Thurs.)	13
East End and S. Side, at South Side	16, 16
West End (Wed. night)	19
Shubuta circuit, at Shubuta (Thurs.)	20
Waynesboro circuit, at Enon	22, 23
Clarke circuit, at Scutt. (Fri. and W.)	26, 26
Vossburgh circuit, at McGowan	29, 30
Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Soule (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	18, 20
North Kemper, at Blair	26, 27
Chunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Lauderdale circuit (Thurs.)	21
Binnsville circuit	23, 24

Attention is called to Questions 14 and 19. Registers and Records should be presented. Question 19 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 23
Newton and Hickory, at Hickory	30
Rose Hill, at Hopewell	July 1, 2
Hillsboro, at New Providence	16, 16
Carthage and W. G., at Walnut Grove	22, 23
Decatur, at Union	28
Neanobe, at Philadelphia	29, 30
Walnut Grove, at White Plains	Aug. 1
Clarksburg, at Holly Bush	5, 6
Lake, at High Hill	9
Shiloh, at Bethany	12, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Trenton	7
Westville	9, 10
Homewood	19
Raleigh	16, 17
Montross, at Mt. Zion	23, 24

O. MCDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Van Cleve, at McLendon	June 24, 25
Augusta, at Galloway's (Mon., Tues.)	26, 27
Covington, at Covington (Fri. P. M.)	30
Tallabeck, at Parkersville	July 1, 2
E. Pearl, at Orvisburg	9, 10

The Conference for charges marked with a will be held on second day published.

HENRY E. PARKINSON, P. E.
Hattiesburg, Miss.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Ebenezer	June 17, 18
Gallman	24
Hazlehurst	25, 26
Terry circuit, at Terry	July 1, 2

The District Conference will meet at Terry, on Thursday, June 29, at 9 o'clock P. M. Preaching on Wednesday night and at 11 A. M. on Thursday. Let all preachers and laymen who can come prepared to remain over Sunday.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Greenwood station	June 24, 25
Winona station	26
McNutt	July 1, 2
Carrollton	6, 9
Bidon	15, 16
Indianola	22, 23
Brooklyn and Dublin	29, 30
West	Aug. 5, 6
Carrollton circuit	12 13
Black Hawk	13, 20
Winona circuit	26, 27
Valden circuit	Sept. 2, 3
Leberton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Nettleton station	July 1, 2
Tupelo station	8, 9
Okolona station	15, 16
Pulton and Nettleton circuit	21, 23
Shannon	29, 30
Prairie	Aug. 1
Aberdeen station	2
Amory and Smithville	5, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	23
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Gunnison	June 25
Beulah	July 2
Australia	9
Stoneville	15
Greenville	16, 19
Cleveland	23
Clarksdale (morn.)	30
Lyon (eve.)	30
New Salem	Aug. 6
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Water Valley station	June 24, 26
Coffeeville	July 7
Charleston	8, 9
Chapel Hill	15, 16
Toccopola	22, 23
Pittsboro	29, 30
Oxford station	Aug. 5, 6
Cherry Hill	12, 13
Atlanta	19, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickins circuit, at Goodman	June 24, 26
Ebenezer circuit, at Liberty Chapel	July 1, 2
Lexington and Tchula, at Lexington	8, 9
Poplar Creek circuit, at Wesley Ch'l	15, 16
Kosciusko circuit, at Smyrna	21
Ethel circuit, at Liberty Chapel	22, 23
Belzona circuit, at Four Mile	29, 30
Stewart circuit, at South Union	Aug. 6, 6
Wier circuit, at Liberty Hill	19, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Connarsville circuit	June 24, 26
Hickory Flat and Pott's Camp	July 8, 9
Olive Branch circuit	15, 16
Bybalia circuit	21, 23
Holly Springs and Early Grove	30, 31
Red Banks circuit	Aug. 6, 8
Ashland circuit	12, 13
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

SARDIS DIST.—THIRD ROUND.

Courtland, at Shiloh	June 21, 25
Batesville, at Wesley's	26, 26
Como, at McGee's	July 1, 2
Coldwater	8, 9
Pleasant Grove, at Shiloh	15, 16
Nesbits, at Eudora	22, 23
Pleasant Hill, at Bakers Chapel	26
Mt. Vernon, at Fredonia	29, 30
Wall Hill (Wed.)	Aug. 2
Cockrum	5, 6
Arkabutla, at Sullivan's	12, 13
Panola, at Mt. Olivet	19, 20
Morgansville mission (Tues.)	22

H. O. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 24, 25
Columbus station	July 1, 2
Starkville station	8, 9
Tibbee (Fri.)	14
Crawford	15, 16
Starkville circuit	22, 23
Phebe (Fri.)	28
Columbus circuit	29, 30
Sparta	Aug. 5, 6
Sturges	12, 13
Hebron	19, 20
Brooksville (Mon.)	21
Mashulaville	29, 27
Shuqualak (Wed.)	30
Macon	Sept. 2, 3

T. O. WIER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Benton	June 17, 18
Mansfield station	24, 26
Shreveport sta. and mission (Tues.)	27
Sabine, at Bayou Scie	July 1, 2
Pleasant Hill, at Bodus. (Sat. night, M.)	2, 3
Caddo, at Belle Bower	8, 9
Red River, at Ash Point	15, 16
Mooringsport, at Mooringsport	22, 23
DeSoto, at Woodside	29, 30
North Bossier, at Walkers Chapel	Aug. 1, 2
Coushatta, at Brownsville	5, 6
Wesley, at Davis' Springs	7
West Natchitoches, at Shiloh	10
Anacoco and Fish Vernon, at P. Island	12, 13
Grand Cane, at Cypress B. G	15
Victoria mission, at Oak Grove	19
Cane River, at Ragans Chapel	20
Natchitoches station (sun night, Mon.)	20, 21
Many, at Negreet	26, 28
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.

Address: 629 Hope St., Shreveport.

NEW ORLEANS DIST.—SECOND ROUND.

Plaquemine and Donaldson, at Plaq.	June 18
Lower Coast, at Wesley	25
Dryades (morn.)	July 2
Crape (eve.)	2

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Farmerville, at Marion	June 25, 26
Downsville, at Willitte's Chapel	26
Lisbon, at Salem	July 8, 9
Tulip, at Mount Moriah	19, 19
Minden, at Pine Grove	22, 22
Ringgold, at Brushwood	29, 30
Sparta, at Bear Creek	Aug. 5
Arcadia at Pains Chapel	5, 9
Summerfield, at Alabama	12, 19
Haynesville, at Flat Lick	18, 19
Valley, at Blockers Chapel	21, 22
Vernon at Wesley Chapel	28, 27
Gansville	Sept. 2, 9
Vienna, at Pine Grove	9
Ruston station	10, 11

The District Sunday-school Conference will meet at Arcadia, at 9 A. M., June 28, 1893. The District Conference will meet at Arcadia, at 9 A. M., June 29, 1893.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Faulk's Chapel	June 24, 29
Monroe	July 2, 3
Bayville, at Little Creek	8, 9
Oak Ridge, at Good Hope	15, 19
Bastrop, at Island	21, 29
Delhi, at Delhi	29, 30
La Pine	Aug. 2
Wilmoro, at Prairie	9, 8
Kingrove at Jones	12, 13
Calhoun, at Village	13
Harrisonburg, at Harrisonburg	19, 20
Oakley	21
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 9
Waterproof	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Abbeville, at Abbeville	June 24, 25
Plaquemine, at Ch Pt	July 1, 2
Washington at Waxia	8, 9
Indian Bayou, at Indian Bayou	16, 18
Franklin and Jeanerette, at F. (Thur.)	20
Patterson and M. City, at P	22, 23
Crowley	29, 30
New Iberia	Aug. 5, 6
Lake Charles, at B. Street	12, 13
Grand Chenier, at Johnson's Bayou	19 20
S. Bline, at Calcasieu (Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St	26, 27
Lake Arthur (Wed., Thurs.)	30, 31

JNO. A. MILLER, P. E.

Camp Meetings.

The Topisaw Camp Meeting will begin Friday, Aug. 11, 1893, and run for eight days. Hacks will run from McComb City instead of Summit. Special invitations are extended to preachers, who will have free transportation from railroad to camp ground.

J. B. FELDER, Sec.

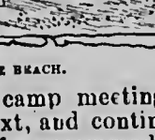
By T. A. LUSTER, P. C.

The Victoria Holiness Camp Meeting will begin Thursday night, Aug. 17, 1893, and will continue eight or ten days. It will be run on the tent-sustaining plan. Ministers are cordially invited, and will be cared for. Boarding tent kept reasonably. J. W. POSTON, Pres.

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES



These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, speedy, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the grounds until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B THOMSON, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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Great Southern Music House of

Philip Werlein

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Elegant and Durable Pianos from $250 up.

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Christian Advocate.

VOL. 40.—NO. 26. NEW ORLEANS, THURSDAY, JUNE 29, 1893. WHOLE NO. 1923.

J. M. BEARD, D. D., Editor and Publisher. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"The Spirit of Faith."

Paul affirms that the motive led him to preach, and to suffer er to preach, was the possession spirit of faith. He substantiates y a free quotation from the : "According as it is written, I d, and therefore have I spoken; lieve, therefore speak." It was irit of faith which indnced the st to speak unto the Lord, and me spirit of faith moved the to preach the gospel. This is a uggestive expression—the spirit h, signifying that faith which is operation of God. It is some- more than mere commercial nce, more than human confi- nf any sort, the illustrations of the contrary, notwithstanding. divine thing, this deep, mysteri- wer of faith. It is more than ntellectual activity, or the prod- yllogistic reasoning; it is spirit, l possessed with a spirit of firm nce in God and an inward per- of the things of God. It is rdly subjective; it is the expres- spiritual character, the soul of , the main-spring of spiritual . When faith begins spiritual ins, and, like all life, you can lyze it, you can not illustrate it. re you illustrate and analyze it re confused it becomes. Theo- say it is the simplest thing in y, and yet all will admit that it ost difficult thing in the world a sinner to see it and do it. e sinner it is born in the at- re of helplessness and moral ce. Whatever it is, it is the thing a man can do. When a ids himself to God he believes d then he receives the spirit of nd by this he lives. "The just e by faith."

e wish to examine this spirit of th reference to its influence in and intensifying convictions . It was on account of this Paul preached. This is the ower of all conviction, preach- work for Christ. This is the art of the Christian worker's whether layman or preacher. this he will be as one that the air.

ain difficulty of the sinner is e God with reference to him- ith the Christian the trouble o be an inertness to believe od says about other people; he need of an increase of the faith in the Christian life, and oval of whatever may hinder th and activity. Faith is pre- y a persuasion of the things as Mr. Wesley said, and this with Heb. xi, 13: "These all the faith, not having received mises, but having seen them , and were *persuaded of them*, raced them."

recognizes the Word of God, authority, and is moved by its In these days men seem to e truth lightly. It frequently y to expediency. This is be- unbelief. We heard a promi- acher pray: "O Lord, help us e what we believe!" In this a confession of the weakness ction concerning the truth and cation to men. The might of n draws its power from the faith, and it is in proportion resence of this that men are influence other men, and to e sufferings and loss of the n profession. Nothing but this le us to realize the power of rines of the gospel, or the pro- aicity of God. It makes the and the invisible to become a reality than the things of d sense. It lays hold on the nd breathes the atmosphere of ne of God It hears the arch- trumpet and sees the throngs e judgment seat. It draws heart of the gospel food for gry, and exhibits a rock upon build for eternity. It waits e Lord for his word, and ith the raptures of salvation. ver hinders the spirit of faith exterminated from the heart Human reasoning must give the teachings and principles and all worldly policy must be forever. Faith must become ess of life; faith in God, in l, in the lost condition of the in the power of the gospel to fectually the sinner in his . In the atmosphere of faith live and move and have our being. We are to receive the truth in faith, declare it in faith, and live it by faith, for "whatsoever is not of faith, is sin."

It is the presence of the Holy Spirit in the heart which promotes the dispositions and powers of faith. His presence there makes faith an easy thing, indeed. Would you have the spirit of faith? Then seek the fullness of the Spirit. Here you will find a new strength. Old truths will become new to you, the promises of God will induce to mighty exercise of soul, mere opinion will become conviction, and conviction will come forth in word and deed. P.

Giving to Carry Forward and Sustain Missions.

I have read that some years ago, in one of the West India islands, a missionary meeting was held by the Christianized negroes. After some discussion three resolutions were formulated and adopted.

Resolved, first, We will all give.

Resolved, second, That we will all give according to our ability.

Resolved, thirdly, That we will all give cheerfully.

Let us consider the reasonableness and justice of these resolutions. All ought to give because all are under great obligations to do so. All our blessings, our being and all that constitutes our well-being is from God. The beautiful light, the vitalizing air; the water, with its excellent uses, and our food, all are from God. So are our various capacities to enjoy these benedictions. Our nobler gifts of intellect and will, to enjoy the sublime, the beautiful and useful works of God, are from him from whom all blessings flow. And so our highest endowment, the capacity to know and enjoy God, is from the same beneficent and all-giving hand. Being such large recipients of the greatest blessings, we ought to make the best return we can. Being sown with such favors, we ought to yield a harvest—thirty, sixty or a hundred-fold of grateful gifts. The obligation to do so is as universal as our possibilities. The marching orders are to go into all the world, to every creature. Giving is in the line of these orders, for we can not all go, but we can all help to send. We can all let our light shine. When this Southland was invaded, all could not go to the field of conflict; many had to remain to care for home interests and produce supplies to sustain those that could go. So the laity can do now. The ministers and missionaries at the far-off front must be sustained, and all must be united and engaged in the same purpose to drive back the powers of darkness and take the world for Christ.

All should give: "kings of the earth, and all peoples, princes and all judges of the earth; both young men and maidens, old men and children." None of us can be poorer than the widow, who cast "all her living"—two mites—into the treasury of the Lord. Small as it was, it was all she could do. An angel could have done no more, and it was enough to call forth the Master's commendation. Perhaps most of us would have been tempted to say she should give nothing, she needed it for herself; but this would have been to distrust the promise that "the liberal soul shall be made fat, and to him that gives shall be given, and he shall have more abundance."

"Give according to our ability." The small sum of twenty-five cents per member as an average among our members would largely exceed the assessment of the M. E. Church, South. But there are tens of thousands who literally give nothing to send the gospel to the millions who are perishing for its light and saving power. A comparatively small number do most of the giving. There are quite a number of persons, with incomes of less than a thousand dollars, who, outside of various other gifts, give from twenty-five to thirty dollars to missions annually; but there are examples of professedly religious people, with incomes of several thousands, who do no more, or not so much, for missions. Now, this is not according to the second resolution (which is a fair one)—"that we give according to our ability." If a man with an income of a thousand dollars can spare from other needs and gifts twenty dollars for missions, then he that has an income of two thousand should give in this direction forty dollars, and a three-thousand income, sixty dollars, and a four-thousand income, eighty dollars, and a five-thousand income, at least, a hundred per year for missions. It ought to be far easier for an income of five thousand to devote annually for missions one hundred dollars than a thousand-dollar income to devote twenty dollars to missions.

I have no doubt if our people, as a whole, gave to missions according to ability, we could sustain a thousand missionaries. The Moravians, with a membership of forty thousand, maintain over three hundred missionaries. We have largely over 1,200,000 members. If as devoted to missions as the Moravians, how soon would the earth be filled with the knowledge of the glory of the Lord, as the waters cover the face of the great deep!

Some time back a youth in England wrote a prize essay and secured the prize. He devoted one-fifth to the Lord, and kept up that habit to the end of his great career. That young man was none other than the illustrious Charles Spurgeon, one of the most benevolent men and successful preachers in modern times.

The Lord Jesus gave himself for us. You are not asked to exile yourself from home and country, to hurt your credit, or curtail reasonable enjoyments for yourself or family; yet we may have the honor to be workers together with God in carrying forward the grandest and the best enterprise that ever challenged the admiration of angels or men. God could have printed the gospel on the skies; could have built churches as easily as hills and mountains. He could have commissioned a million of angels to preach as they did to the shepherds; or he could sustain the missionaries by miraculous power; but he honors us in making us the agents of his love.

We ought to give cheerfully. So far as we are concerned, no other gifts are acceptable to us. God loves a cheerful giver, who is glad when it is in his power to give; not "to be seen of men," but glorify his redeeming Lord. It is one of our sweetest pleasures to give to those we love. If we love him who first loved us, if his love constrains us, our gifts will go forth from us as freely and sweetly as odor from the rose. J. B. WALKER.

South Carolina Letter.

We are moving along about as usual in the "Old Palmetto State." For some years, as you know, we have had a terrible political upheaval in our State. Three years ago there was a break from the old regime, and Capt. B. R. Tillman, a farmer, was nominated for governor, and was elected. There was great opposition to him, and the campaign was the bitterest the State has ever had. He was re-elected last year. We are moving along very well now, but I fear we shall have another bitter campaign next year. Things look that way now.

We are considerably exercised just now over the new liquor law, which goes into effect on the first of July. During the election last year a separate box was placed at each voting place to receive the vote of the people on the prohibition question. A large majority of the votes cast were for prohibition. The people wanted it, and were willing to give it a fair trial. But instead of prohibition the Legislature gave us the "Dispensary Law," which, in the opinion of your correspondent, is the biggest humbug that has ever been put off on a people. It changes the name of the bar-room to that of "dispensary," and the name of the bar-tender to that of "dispenser," and gives the appointment of the liquor dealers into the hands of the Board of Control. In some respects it may be an improvement on the bar-room, but it is not what the people asked for, and there is much opposition to it. Of course, the whisky men are opposed to it, because it takes the business out of their hands, and the prohibitionists are opposed to it because it is still the liquor traffic; and so it goes. The signatures of a majority of the free-holders of any place must be secured before a dispensary can be established, and, as there is so much opposition to it, it is thought that very few will be established in the State. It is rumored that if it turn out thus, an extra session of the Legislature will be called to repeal that feature of the law, and allow the Board of Control to say where dispensaries shall be established. This would clearly show the whole thing to be a fraud, so far as prohibition is concerned.

In the world of education we have had a good time lately. I have been unable to attend the commencement exercises of our colleges this year; but from the newspaper accounts I judge they were pleasant and profitable occasions. The commencement at Wofford College was, as usual, a grand time. Bishop Fitzgerald preached the sermon, and Hon. J. Wofford Tucker, of Florida, delivered the literary address. Here is what the *Southern Christian Advocate* says of the sermon and the address:

But to the commencement sermon. Acts xxvi, 19—"I was not disobedient to the heavenly vision"—was his text. For forty-five or fifty minutes the preacher held the interested attention of his large audience. Our readers will find the sermon on the second page of the *Advocate*. But while we give the sermon we can not give the personality of the preacher—his tone, his manner, his air of sympathy, his benignant countenance, his fatherly smile.

Monday was another typically beautiful day, insuring, of itself, another large audience at the college chapel. The attraction of the morning hour was the literary address by Hon. J. Wofford Tucker, of Sanford, Fla. Mr. Tucker is the only living member of the original Board of Trustees of Wofford College, and is a nephew of its founder, the late Rev. Benjamin Wofford. These facts alone gave special interest to the occasion. Coupled with these, however, was the knowledge that the speaker would bring to his audience the rich fruitage of three-score years and ten of faithful study and rich experience. The address was an earnest plea for a better understanding between the North and the South, for more just and tolerant judgments, and for more systematic and earnest efforts for a restoration of confidence between the sections. We shall not attempt an outline of the address, as we hope to give it entire in the columns of the *Advocate*. At the conclusion of its delivery Judge Tucker was warmly congratulated by scores of interested hearers, many of whom were friends of the long ago.

The commencement of the Columbia Female College seems to have been a good time. The preachers of our own Conference did the preaching and speaking for the occasion. Rev. Charles B. Smith, of Orangeburg, preached the sermon, and Rev. J. W. Daniel, of Chester, and Rev. J. A. Clifton, of Charleston, delivered addresses. From accounts I judge they did about as well as imported speakers would have done.

The Williamston Female College has no regular commencement, but it has just closed a prosperous year.

These three distinctive Methodist colleges are doing a grand work for Christian education in South Carolina. Notwithstanding the stringency in money matters, they have all had a very prosperous year. Dr. J. H. Carlisle, the president of Wofford College, hasn't a superior anywhere on the continent. Drs. S. B. Jones and S. Lander, presidents respectively of the Columbia Female College and the Williamston Female College, are recognized as among the foremost educators in the State.

The District Conference season is upon us, and our connectional men are kept busy representing their respective interests. Unless more work is given to the District Conference and more life thrown into it, it will soon be numbered with the unnecessaries of Methodism. Why not let the District Conference license preachers, recommend to the Annual Conference for admission or for orders, etc.? Much more life would be thrown into it were this injunction of the Discipline followed: "At these Conferences prominence shall be given to religious exercises, such as preaching, prayer meetings, love-feasts, and the administration of the sacraments." I fear we have gotten where we think that all a Conference is for is to transact business. Oh, for the spirituality of ancient Methodism! W. B. DUNCAN.

Kingstree, S. C.

FROM THE WORK.

W. A. C., Pleasant Hill, La., June 15: "Our meeting here was a glorious victory for Christ. The Lord was with us in power. Results: Church revived, twenty accessions, and quite a number professed the experience of full salvation (or sanctification), the writer being one of the number. Bros. Wimberly, Sanders and Jackson did the preaching. Our pastor, Bro. Whatley, is very much liked by his people, and we look forward to a good year. Bro. Whatley is now holding a meeting at Marthaville. Pray for us."

Rev. C. McDonald, Forest, Miss., June 19: "While at the Trenton quarterly meeting, on the eleventh instant, I was taken with fever, which, after my return home on Monday, kept me in bed for several days. I missed the Millsaps dedication, and was also unable to start on Friday for the Westville quarterly meeting. If Bro. Barr did not get my note in time, and postpone the Quarterly Conference, I have failed for the first time, since being made a presiding elder, to hold the Conference. I am now up, and expect to meet my appointments. Rev. E. T. Breland began a protracted meeting here yesterday, with favorable indications. We are looking for the pastor, Rev. B. S. Rayner, and Rev. W. H. Huntley, of Brandon, to come this evening, and the meeting is expected to continue for some days."

Rev. H. L. Norton: "The Madison charge has been our field of labor the past eighteen months, during which period our labors and communion with the people have been delightful, indeed. We are advancing in many particulars as people and pastor. Many of our people have good cases of religion; others are hungering and thirsting for more than they have, and others still are praying for conversion. None of us are at ease and satisfied with our present attainments. The financial condition of the charge is good. The people take their Lord's view of the matter, 'The laborer is worthy of his hire,' and accordingly they pay him. They object to the use of the word 'give' in this particular. They say, 'It does not have the right ring.' 'Pay' is the word they employ. Our revival meetings are at hand. Pray for us."

Rev. W. H. Lewis, Rolling Fork charge, Vicksburg district, Mississippi Conference, June 19: "There has been no report in our Conference organ this year from the Rolling Fork charge. However, we have not been asleep all this time. The work of the Lord has been moving steadily onward, and we have great reason to feel thankful. A meeting was held at Rolling Fork the last week in May; Rev. W. B. Lewis, of Natchez, conducting the services. Rain and a prospective overflow interfered materially with the interest in the meeting. However, the preaching was enjoyed by the attentive listeners, and good was accomplished. Six joined the church—four by profession and two by letter. This enables us to report seventeen accessions to the church since the first of January. Children's Day has been observed at Rolling Fork and Anguilla. The children at both places acquitted themselves admirably, and the ladies who trained them are to be commended. The majority of the people in this section of the Delta love to attend church, and the congregations are good every Sunday. My last visit to Cary was encouraging. Dinner on the ground and a large congregation. There was some talk among the members of repairing the church there, and it is to be hoped they will begin work at once. Notwithstanding the cry of hard times, we hope to make a full report at Conference."

Rev. J. H. Evans, Williamsburg circuit, Mississippi Conference, June 19: "Our second quarterly meeting was held at Bethel Church, June 10 and 11. Bro. H. E. Partridge, our efficient presiding elder, was on hand, and was somewhat encouraged with the appearance of things, and he delighted the people of all denominations with his able and earnest preaching. We had a good attendance both days. We were all delighted with the way and manner he expedited the business of the Conference, and Bro. Partridge left us with many hearts burning with love and earnest prayer for him and his work, that he would prove to be a great blessing to the preachers and people of the Seashore district. We are getting along very well, considering the hardness of the times. We are always slow up here in the pine woods in starting—that is, the church is. The preacher always starts the first week in January, and sometimes in December; but the church always waits till grass comes before they can get out and get properly at work in the Sunday-school. We have four Sunday-schools on this work, and we are just getting ready to commence Children's Day; but I think we will have Children's Day at each Sunday-school as fast as we can get round to attend them. We have sent on nearly all our collection on the claim for superannuated preachers; collected all the Bishops' funds, and have in good subscription and some money $20 on the other claims. Pray for us."

Rev. Jas. E. Riddle, Boyce, La., June 15: "On the night of Monday, the twelfth instant, we closed our meeting here of two weeks' duration. Bro. T. J. Upton, of Alexandria, was with us the first week, preaching once a day, in the evening. Bro. T. S. Randle, of Opelousas, did the preaching the second week, holding two services per day—at 10 A. M. and 8 P. M. Mrs. Randle was with her husband, and worked hard for the success of the meeting, singing and praying in the congregation, and visiting among the people. That venerable man and superannuate of the Louisiana Conference, Rev. Geo. Jackson, came in for a day or so of the latter part of the first week, and refreshed us much with his genial presence and fervent prayers. He also conducted the only morning service of that week, held Friday. Everyone present seemed to enjoy the service, and our aged sister, Mrs. M. A. Davidson, well-known in all this section for her devotion to the church, said at the close that she was very happy. Bro. Jackson was with us Tuesday of the second week, and at the morning service prayed that we might be blessed with fair weather, and by the next morning the clouds had disappeared, and did not return during the whole time of the meeting. The congregations were good from first to last, at night, and the preaching earnest, eloquent, and direct. Everybody knows what a preacher Bro. Upton is, and Bro. Randle fires no random shots. The congregation grew steadily larger during his stay, and we closed with a full house. While there were no accessions, the church was greatly revived and blessed as a result of the meeting. We now have two gentlemen who pray in public (one a Baptist), whereas, before the meeting neither would open his mouth. There was a conversion the closing service; an estimable lady, who will unite with our church. Her husband will also come in. The health of our town and community is good. The season is favorable, and crops are growing. Our people are greatly in need of a full crop, as last year was nearly a perfect failure, which very much embarrassed them financially. May our heavenly Father smile on the land and send a plentiful harvest!"

Family Worship.

We hear many a wife and mother say: "Yes, I feel that it is the right thing to do, and I long to have it a regularly established custom in my family; but my husband is so hurried he can not stop for it." Now, I do not believe that there is one husband and father in our city who, if he really was impressed that it was a matter of vital importance, could not in some way make time for it. But if he is not so impressed, what is the mother's duty in the matter?

I well know as we live our lives today there seems little time to spare between the hurried breakfast and the train. I really know of no way but to rise a bit earlier and snatch a moment before the breakfast hour. Will the service not be acceptable even if we kneel girded, as were the Israelites the night before their flight?

We have but to decide whether or not we believe family prayers to be of sufficient importance to our children and ourselves to make this sacrifice of our comfort and inclination. What shall we gain from it? Surely, for ourselves an uplift for the day, the starting of our work upon a little higher plane, an added assurance of help wherever we shall find need, and the setting straight of what has already gone awry; for our children and the stranger who may be within our gates the proof, if proof be needed, that our religion is first and foremost in our hearts, a thing of which we have no cause to be ashamed, no desire to keep in the background, that we rely upon our God for help in all we are to do and meet throughout the day. If, then, into the little service we put what is best in ourselves, will not the children, even though they receive no immediate benefit, recall the hour and circumstances after they have gone away from us—possibly some word or prayer or verse, and because of it be kept or helped in ways we dream not of? Many have testified that the influence of their father's or mother's prayers heard at such a time has gone with them all their lives; the memory of some petition has come to them in hours of temptation, and has been just the restraining power most needed at the moment. The thought, too, that every day in the home the family prayer is offered for them has often been a comfort and encouragement to them while fighting their battles with the world elsewhere. Of course, there is the danger of its becoming a mere form, and so in time growing distasteful and irksome, but that lies in our proper power, it seems to me, to prevent.—*Selected.*

"DREAMING AND WAKING."

[The last published poem from the late Miss Lucy Larcom appeared in the *Independent*. Its refrain is peculiarly significant.]

Beside the road I dreamed of heaven;
I heard its far-off fountains play;
I heard the song of souls forgiven,
Like birds that chant the birth of day.
I dreamed I saw an angel come
Down from those heights to lead me home.

His eyes were kind, his robes dropped dew
And fragrance of that unknown land.
He spoke but to no tongue I knew—
No language I could understand;
And with a glance of pitying pain
He turned him back to heaven again.

A pilgrim passed. "And didst thou hear,"
I asked him, "what the angel said?"
Whispered the traveler in my ear,
Ere onward into light he sped:
"I heard the angel sigh, 'Not yet!
This soul knows not love's alphabet.'

"'Oh, comrade mine, thou dreamest in vain
Of heaven, if here thou hast not found,
In soothing human grief and pain,
That earth itself is holy ground.
Unpracticed in love's idioms now,
A foreigner to heaven art thou.

"'Cold wouldst thou walk, and blind and dumb,
Among those flaming hosts above,
A homesick alien; for the sum
Of all their thoughts and deeds is love.
And they who leave not self behind,
No heaven in heaven itself can find.

"'Rejoice that with the sons of men
A little while thou lingerest yet.
Go, read thy Book of Life again;
Go back and learn love's alphabet
Of Christ the Master. He will teach
Thy lips to shape the heavenly speech.'"

I looked within; a dreary scroll
Of loveless, dull, self-blinded days
I saw my humbled past unroll.
Not even my fellow-pilgrim's gaze
Could I uplift my eyes to meet,
Such glory played around his feet.

He went his way. I turned again,
Ashamed and weeping, to the road,
Thronged by the suffering sons of men;
A beckoning Face among them glowed.
Sweeter than all the harps of heaven
I heard a Voice: "Thou art forgiven.

"Come, follow me, and learn of me,
And I will teach thee how to love."
My Master! now I turn to thee;
I sigh not for a heaven above;
These human souls are angels bright,
Thy presence here is heaven's own light!

The Revised Laws of Mississippi and the Methodist Church.

In the sections of the code of 1892 of Mississippi, devoted to religious organizations, there is a clause inserted in one of the sections which excludes the Methodist and all religious bodies which act as a unit, as one organized whole. The reason of this exclusion is as follows, to wit: At the time of the passage of the law in question, the laws of Mississippi prohibited any corporation, lay or other corporation, from owning more than a certain amount of real estate or landed property. This amount is now fifty thousand dollars. This being the law, should a religious or *quasi*-religious corporation own more than fifty thousand dollars' worth of real estate, this would be a violation of the law.

Now, the Methodist Church was a corporation, and the Methodist Church owned more than fifty thousand dollars' worth of real estate; so what was to be done? The law was positive: no corporation should own over a given amount of real estate. Here is the Methodist Church owning, if it should adopt the act, far more real estate than the law allows. What is to be done?

The law-maker did what is very common in such cases—he made a compromise; and what was this compromise? It was this: All churches were allowed to take the benefit of the law, with the qualification that the church so organized at each particular place should be a separate and independent organization—that is the act constituted each church a corporation, to be known, and act, plead and be impleaded in the courts of law and equity as such. And thus, no individual church or corporation owning over fifty thousand dollars—the law fixing and limiting the amount of property to be owned by a corporation—was not violated.

Now, in this plan there can not be such a thing as churches being separate and independent as to the law, but a united whole in fact. This would be a fraud on and an evasion of the law, and would be doing the very thing the law intended to prevent—that is, holding more real estate than allowed by law. The law could not be violated, and more property held than allowed by law, in this indirect manner, because, when the law declares that each church shall be a separate and independent corporation, then separate and independent they must ever be, and remain as if there was no other church in existence. Neither must I be understood as saying or intimating that the Methodist Church would take the benefit of this law, and have each of her churches made a separate and independent church or society, and, at the same time, have a secret agreement among her churches that this was only for form, that they were still one and the same, and together constituted the Methodist Church. No Methodist Church has ever, so far as I know or believe, taken the benefit of this act by organizing and electing trustees or managers, keeping a record, etc.

But we are told by some competent lawyer that the reason why this qualification was inserted was to prevent the church at large from being responsible for the debts of an individual church. There could be no church at large should the Methodist Church adopt this act, because the church at large would be broken up into as many separate and independent corporations as there were churches. This could not be otherwise, because the act makes the church at each place a separate and independent corporation, capable of suing and being sued, owning property, etc. Where would be the church at large, what would constitute it, if each church should become a separate and independent corporation? Where would the churches come from to make this church at large after each church had become a separate and independent corporation? Will this competent lawyer explain? Is not a Conference composed of a number of churches united as one? Well, if each of these churches is made a separate and independent corporation, what becomes of the Conference? All relations formerly existing between the churches are destroyed by their being made separate and independent corporations. How can one corporation be responsible for the debts of another corporation, unless it voluntarily chooses to assume it? To say that the church at large might become responsible for the debts of an individual church after it had taken the benefits of this act would be to say that the church had not become separate and independent; would be to wipe out this qualification—just what I insist shall be done—and then excepting the church as to the amount of real estate which it may hold, just as railroads are allowed to own more than fifty thousand dollars' worth of real estate. Why not allow the church to own more than fifty thousand dollars' worth of real estate as much so as a railroad? The church is of as much importance as a railroad.

So we see that the reason given by this competent lawyer will not do; and though he were a codifier, I would say that there was one section of the code that either he did not understand, or gave a hasty opinion without careful examination.

This subject has escaped attention long enough. The interests involved are too weighty, and the proper course to be pursued, in my opinion, is for the Methodist Church, at the next session of the Legislature, to apply to the Legislature for a charter allowing the church, as an organized body, to own more than fifty thousand dollars' worth of real estate, to own any amount necessary for the purposes of the church, and be, in other respects, regularly chartered.

LAYMAN OR SEXTUS.

Letter from Georgia.

Our city has had several conventions recently. The only one which need be mentioned here was the Presbyterian General Assembly. It was in session for ten days. It took a new departure in electing a layman as moderator. Such a thing has not happened before. It supplied the church with a new hymn book; and, strange to say, it came into possession of the book, not by forecordination, but by adoption. Instead of appointing a committee to make a book—Methodist fashion—it simply adopted one that had been prepared by one of its members. The book is entitled, "Hymns of the Ages." It was prepared and published by Rev. Dr. Kerr, of Richmond, Va.

The assembly, of course, supplied the pulpits of the city for two Sabbaths. So far as I am prepared to judge, the preaching was good. I think the trend of the Presbyterian pulpit is away from the manuscript. But a few years since preaching from manuscript was the almost universal custom in this church, so far as my observation went. Now, many of their leading men consult no manuscript in the pulpit. One result of this has been an increase of fire and force. Presbyterianism has the right ring on the Sunday question. On the woman question it is intensely conservative. If some of its leaders would read a work entitled, "Christian Womanhood," which you may have heard of, they would receive needed enlightenment.

Wesleyan commencement was, as usual, a grand affair. Fifty-four young ladies received diplomas in the literary department, besides quite a number in the departments of art and music. Several also received certificates of proficiency in the department of industrial arts—stenography, typewriting, etc. The commencement sermon, by Dr. H. C. Morrison, was appropriate to the occasion, and was delivered with the graces of oratory characteristic of the speaker. There were two fine literary addresses. One by my predecessor in the pastorate of Mulberry, Rev. Dr. J. P. McFerrin, of Chattanooga; the other by Hon. W. G. Charlton, of Savannah. The literary exercises by the pupils were quite entertaining, as was also the music.

Mercer commencement I did not have an opportunity to attend, being absent from the city most of the time. The exercises there are highly spoken of by those who did attend. Mercer has elected Rev. J. B. Gambrell, of Mississippi, as its president. It has for the most part a new faculty. Two other members of the faculty-elect are from Mississippi—Profs. Woofter and Sellers. I received this year five invitations for commencement work—one from North Carolina, one from Tennessee, and three from Georgia. I could accept only two. These were both in Georgia—at LaGrange and at Milledgeville.

LaGrange is a town of about four thousand inhabitants. It is quite a pretty place, and said to be very healthy. The college is located on a high hill in the edge of the town. The grounds are ample, the buildings are spacious, and supplied with electric lights, waterworks and other modern conveniences. The literary exercises of the pupils, so far as I heard them, were fine. The college is enjoying great prosperity under the presidency of R. W. Smith.

Milledgeville has a population of, I suppose, three thousand. The college whose commencement I attended—the Middle Georgia Military and Agricultural College—is domiciled in the old State Capitol building. I preached in the old Senate Chamber. The college has over three hundred pupils. The Industrial College for girls is also located at Milledgeville. Its enrollment is three hundred and sixty-two. This school is modeled after the Mississippi I. I. and C., at Columbus. The Legislature appoints annually a committee of its own members to attend the commencement. It also appoints a committee of ladies from different parts of the State for the same purpose—a committee of ten. Both these schools are doing good work.

W. C. BLACK.

Macon, Ga.

Guard the Door.

Much has been published lately in our church papers and periodicals on "The World in the Church," and "The Necessity of Enforcing Discipline." That the world has gotten in to the church, thus creating a necessity for enforcing discipline, is a fact that should send sadness to the heart of every lover of Methodism. In too many places the world in the church so dominates the church as to make it next to impossible to enforce discipline.

It might be profitable to ask how came the world in the church? There are two ways in which the world may get into the church. It may be carried in at the door in the hearts of those who enter, or it may be injected into their hearts after entering the church. I am persuaded that by far the greater part of it goes in at the door. It can not be denied that many unconverted or worldly people are received into the church. This has arisen, I think, from a misapprehension of the conditions of membership. The statement in the Discipline that "there is only one condition previously required," etc., has often been so stressed that many, I fear, have been made to believe that only a faint desire to be a Christian is all that is necessary to become a member in the Methodist Church. Doubtless, we, as ministers, in our zeal to win souls and desire for visible results, have often unthoughtedly encouraged this idea. In this way many have gotten into the church, not only without being converted, but have not even that "desire to flee from the wrath to come," which "is a fixed principle of the soul."

At the origin of the Methodist Church its members were often ridiculed and sometimes persecuted. Instead of being considered an honor it was considered a reproach to be a Methodist. On this account comparatively few would unite with them unless they were deeply in earnest. The necessity for guarding the entrance into the church was not so great then as now. I think, however, they were more careful then than we are now. The tide has changed in favor, if not for the good, of Methodism. It has become a power in the world. To be called a Methodist is now considered an honor instead of a reproach. Hence the ridicule and persecution which formerly acted as a barrier to membership with the Methodists have been removed. On the contrary, the honorable position which Methodism has taken among the churches of the world has been an incentive to the worldly to come within its pales.

Again, in the early days of Methodism the six months' probation rule acted as a sieve to keep out the worldly and insincere. But this rule is numbered among the things of the past.

From what has been said above, we feel justified in the assertion that for the purity and permanency of Methodism it is necessary that her ministry guard carefully the door of the church. I would not have her ministry with flaming sword in hand standing at the gateway of the church to terrify humble, sincere souls seeking the aid which the church alone can give; I would have them stand there to see that only those enter who have "a desire to flee from the wrath to come," which is a fixed principle of the soul. If possible, see that none enter except those who are deeply in earnest. There might be a temporary falling off in the number of accessions, but those that did come would be more consistent and efficient. I am persuaded that incalculable benefit will accrue to us by more carefully guarding the door of the church. Let the candidates be carefully examined and also instructed in the doctrines and General Rules of our Methodism. Let us guard more carefully the front door, and there will be less necessity for opening the back door.

It will, doubtless, be admitted that the world outside of the church is much easier managed than the world in the church. One of our sainted Bishops is credited with a statement like this: "So long as the church is in the world all is well; but when the world gets in the church all is wrong." We have no need to fear the enemies outside. It is those inside that injure the cause. Let us guard the door. M. H. MOORE.

Moody in Chicago.

The great evangelist, Dwight L. Moody, is setting numerous forces into activity in the wicked city of Chicago that are working for righteousness. At the Bible Institute there are nearly three hundred students—men and women—many of them preparing for home mission labors, but the majority for foreign fields. They go upon the streets from house to house, visiting the poor and unconverted, holding prayer services and persuading them to attend the tabernacle. Missions are established in the slums where the multitudes are ministered unto by these consecrated souls armed with faith and the Word of God. Soon the open-air street preaching will begin. For two weeks the auditorium of Mr. Moody's church has been filled with thousands of children who flock to the illustrated lectures of Mr. McKay, a New York broker. During the after meetings many little ones have been led to Jesus. In the Institute Hall two lectures are given each morning—lately, by the Rev. Hubert Brooks, of the Church of England; Prof. Morehead, of Ohio; Mr. Torrey, and now Mr. Moody. On next Sabbath the son of the immortal Charles Spurgeon will preach in the tabernacle. The wonderful Scotch revivalist, Jno. McNeil, has been delighting immense congregations in Chicago. He worked with Mr. Moody in Europe. He is a marvelous combination of spirituality, intellectuality and unusual personal magnetism. His delivery is highly dramatic—those who have heard both declare that the Scotchman is a strong accentuation of Dr. Talmage.

Mr. Moody selects novel places to hold his mammoth meetings. Several days ago he rented Tattersall's Hall, a hippodrome, at $100 an hour. The odor of the turf filled the atmosphere, but people thronged there to listen to the old, old story simply told; hundreds of men wept, and one sprang to his feet to testify to God's goodness in redeeming him from a life of sin. Last Sunday 20,000 human beings collected under Forepaugh's tent to hear Mr. Moody. "What manner of man is this?" Plain, direct, dealing out home-truths straight from the heart that out and sink and find their lodging in some other heart; risen from the common walks of life, he had heard and felt the throbbing of the pulse of humanity; great in body; great in soul; abrupt, kind, uneducated—save by discipline—noble-minded—in all and above all, filled with the power of the Holy Spirit which subdues, controls and conquers.

BELLE KEARNEY.

Bro. Hopper's Article.

Bro. Hopper's article in the ADVOCATE, of June 15, has fallen under my notice.

Yes, if we don't hear a better statement of the case than this, we will continue to doubt the authority of the majority, for for lameness this "takes the cake." In your examination of what we might call a descent of authority, you assume an authority that does not, never did, and, it is to be hoped, never will, exist on the part of the "Parent Board" to appoint how an assessment is to be raised.

Your number two completely answers all the succeeding argument until you reach your "Again." Now, I submit that from your own quotation of Paragraph No. 131 that the action of the Annual Conference can be not more than suggestive. And it is left to the will of the preacher to decide for himself as to whether he will use the means designated by the Annual Conference or content himself with following the directions of the Discipline. "So it is clear (to my mind) that the Annual Conference and its Board of Missions have (not) some considerable authority" in this particular. If there is any correction to be made in my article in a late number of the ADVOCATE, it is to blame rather the brethren for an erroneous construction of what was never intended as law by the Conference that passed the vexed resolution.

Now, for that argument (?) from the vows. It is true that we take the obligation to which the brother refers to: "Act in all things not according" to our "own will," but as a "son in the gospel." "Above all," that "it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory."

But who ever until now has discovered any reference to a majority in this obligation? It is, indeed, the exact reverse of the construction here placed upon it by you in your argument, and was intended to insure obedience to the appointing authority; that preachers might be kept at the command of the episcopacy, not to Conference majorities. Enough said

K S ENOCHS.

The Union League.

There's a growing desire amongst the leagues of this city to form a union. It seems to me that it would be wise, in the incipiency of such a work, to lay a good foundation. The lack of stringent by-laws seems to have hurt our leagues, while the "Christian Endeavor Society," under the most binding pledges, seems to flourish. A union should embrace all leagues in the State, and would, undoubtedly, be a great blessing to us as Methodists of Louisiana.

In order to found a perfect organization we might consider this State union as something above and beyond an "Epworth League," and at organization draft a constitution and by-laws for this special union, and include in these enough latitude to allow the incorporation of anything beneficial from any society.

For instance: Say we adopt the pledges and out-door departments of the Christian Endeavor Society, then something else good from the Young People's Union, of the Baptist Church. We should be made up of all the leagues. How? Illustration: By virtue of office let the president of each league become a vice-president in the union upon their recognition of and co-operation with the union. Allow each league one delegate's membership in the union besides the president. Then one more for every stated number of members, the pro rata to be fixed by the union.

As to the work of the union? It should be strong enough to support a traveling lecturer and organizer. Its funds might come from every league that unites; or if other and better sources of revenue be suggested at formation, such suggestion, if practicable, be adopted and incorporated. The corresponding secretary should be alive to every new move, and every successful league's methods of work be advertised through the union.

To illustrate: We have in our New Iberia Church a flourishing Christian Endeavor Society, which has taken up the out-door department and every Sunday evening holds services on the streets. Let such work as this be reported to our union; let the union order one hundred (more or less, according to the number of leagues in connection) circulars explaining how and what this league is doing, and mail to each. Then again, we may find one league pushing the literary department. Let others know of their success, and let them know what they can do in other lines.

And, in conclusion, I would say this paper was handed one of our best city pastors for correction, and was returned with this note attached:

This is good as opening the question. Perhaps it would be well to cast these suggestions, with such others as may occur to you, into form for General Conference action, as there will, no doubt, be action by that body next May on league matters. Previous discussion in our church papers will do good.

And since I hardly feel competent to discuss work for the General Conference, I will submit this paper as it is, hoping this State union will soon be a realized success.

I remain yours,

THE UNKNOWN SPEAKER.

Commencement at Edward McGehee College for Girls.

The commencement sermon was preached by Rev. H. R. Singleton. It was a grand discourse on God's self-revelation in nature, completed and perfected in his Word, from the nineteenth and the eighth Psalms. He found in this self-revelation the tenderness and compassion and saving love of a divine Father. The Psalmist had so found him without the revelation we have; and so may we, independent of the inspired Word, yet most fully expressed therein.

Dr. Featherstun delivered the baccalaureate address, Sunday night, on "The Ideal Woman." He emphasized the practical side of the biblical description: She is a worker, with hands, and brain, and heart; she is capable and trustworthy; she is trained to intellectual equality with man. He stressed especially her need of the right kind of education for the duties sure to crowd upon her in life of this generation—not such education as expressed itself in flashy "accomplishments," but such as fitted her to successfully compete with men in walks of science, teaching, business.

The literary address was delivered by Dr. C. G. Andrews. He likewise laid stress upon the practical problems confronting women, and demanding solution. The speaker's notion of intellectual equality and of general liberty in the choice of a vocation possessed the charm of being some decades in advance of the ordinary thought on this subject. Dr. Andrews consistently favored co-education, even in the university courses.

There were several minor addresses Tuesday morning, after Dr. Andrews was done, in the delivery of the medals and the graduation of the alumni. The college graduated three girls this year, and conferred degrees upon them as follows: Emmie May Featherstun, A. B.; Olive A. Reiley, Ph. B.; Josie Peets, A. M.

Miss Josie Peets delivered the valedictory address, and read in addition an essay on "The Old South," with its romance, and chivalry, and wealth, and refinement. Miss Olive Reiley wrote and read of how "Out of the Marsh the Lily Grows," the idea running through the essay as a golden thread, that inherent worth and loveliness will develop themselves into beauty, as the germ of the lily, in the teeth of adverse conditions, and seek no applause. Miss Emmie May Featherstun had prepared a thoughtful essay on "Buddha and Buddhism."

Monday evening was spent delightfully with the preparatory and sophomore classes in charge of the programme, and there were a number of capital recitations and some excellent music.

Tuesday night was a somewhat more elaborate literary and musical feast, ending in beautiful tableaux.

Wednesday evening the juniors and sophomores gave a delightful reception to the graduates on the college lawn, which was illuminated by numerous Japanese lanterns.

The Board of Trustees held two sessions—on Monday and Tuesday mornings respectively. A review of the year's work exhibited the school in more prosperous condition than at any previous time for many years. There was an enthusiastic movement for advance along all lines. An addition was made to the faculty; a fund was started to increase the accommodations of the buildings, which were becoming overcrowded, and most sanguine anticipations were expressed for the coming year. There was a very large attendance during the entire commencement occasion, and all went home delighted.

Port Gibson Female College.

The commencement exercises of this well-known institution took place on June 11, 12 and 13.

The sermon by Rev. W. B. Lewis, of Natchez, Miss., was said to have been one of rare excellence on the timely topic, "Christian Consecration." Rev. D. A. Little occupied the pulpit at eight P. M. He presented in his own peculiarly instructive and forceful style the important subject of "Faith."

Monday and Tuesday evening the audience was treated to a well-matured and thoughtfully arranged programme, which gave eminent satisfaction, and gave insight into the character of the work done during the session.

The exercises on Tuesday night were witnessed and enjoyed by the writer. Richard Reed, Esq., of Natchez, Miss., made the address. His subject was "Truth;" the elaboration of which, together with the climacteric conclusion, would go very far towards convicting him of being a Methodist Christian. Two young ladies, viz.: Miss Abraham, a Jewess, and Miss Lollie Little, having accomplished the curriculum, and after having delighted the large audience with essays of more than ordinary merit, were awarded diplomas. The president, Rev. B. F. Jones, and his corps of faithful and self-denying teachers were eulogistically endorsed by a resolution unanimously adopted by the Board of Trustees.

The art department was highly creditable to both teacher and pupils. It consisted of crayon and pastel drawing and oil paintings, some of which would grace any wall.

While the attendance has been small, not more than seventy-five pupils, it is conceded by all that the thoroughness of the work done by the faculty has not been surpassed by any previous session. The Board of Trustees are encouraged and determined to go forward. They desire it emphatically stated that the school will open at the usual time for the Fall and Winter term with a full and competent faculty. They respectfully urge the friends of higher education to rally to their support in furnishing facilities for the Christian culture of the daughters resident in this part of our beloved State.

C. A. POWELL, for Com.

Fayette, Miss.

SUNDAY-SCHOOL LESSON.—July 2, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul Called to Europe.

(Acts xvi, 6-15.)

GOLDEN TEXT.—"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19.)

TOPICAL OUTLINE.—I. The Spirit's Call (vs. 6-10). II. The Call Obeyed (vs. 11-13). III. Obedience Blessed (vs. 14 and 15).

CENTRAL THOUGHT.—The World's Redemption.

HOME READINGS.

Sunday (June 25)—Paul Called to Europe. (Acts xvi, 1-15.)

Monday—Paul, the Persecutor. (Acts viii, 1-4; ix, 1-8.)

Tuesday—Paul Converted. (Acts ix, 8-20.)

Wednesday—Paul Sent to the Gentiles. (Acts xiii, 1-13.)

Thursday—Among the Gentiles. (Acts xiii, 14-42.)

Friday—Gentiles and the Law. (Acts xv, 1-21.)

Saturday—Gentiles and the Law. (Acts xv, 22-41.)

INTRODUCTORY.

The study of the Acts of the Apostles is resumed after an interval of six months, the last lesson taken from this book (Dec. 11, 1892) being the "Apostolic Council," containing the letter to the Gentile brethren. This council was held in A. D. 50, and in the interval of two years between that event and the incidents of our present lesson the missionary activities of the apostles had been unmerited.

Separating from Barnabas and Mark, and taking Silas with him, Paul departed upon a second missionary tour through Syria and Cilicia for the purpose of confirming the churches. At Lystra the youthful Timothy was added to the party, and a number of cities were visited, where the decrees of the council at Jerusalem were delivered to the churches, and the work strengthened and confirmed.

TIME.—The second missionary journey, of which our lesson forms a part, was begun A. D. 51, and lasted three years, and the events of our lesson took place probably in A. D. 52.

PLACES.—Various provinces in central and western Asia Minor, and Philippi, a Roman colony in Macedonia, were visited. Neapolis—the new city—was the seaport of Philippi, which was about eight miles from the coast. Troas is the port in Mysia, in Asia Minor, from which the apostles sailed, and is said to be near the site of ancient Troy. The distance from Troas (in Asia) to Neapolis (in Europe) is sixty-five miles across the Ægean Sea.

PERSONS.—Paul, Silas, Timothy and Lydia—a proselyte to Judaism, a native of Thyatira, a seller of purple.

EXPLANATORY.

I.—THE SPIRIT'S CALL.

Ver. 6. Under the guidance of the Holy Ghost, whose will was made known unto them constantly and certainly, but by what means we are not informed, the apostles passed through Phrygia and Galatia, two of the central provinces of Asia Minor; but leave untouched the neighboring provinces of Lydia Caria and Mysia, lying to the west and forming pro-consular Asia, into which they were forbidden to enter.

Ver. 7. Coming to the borders of Mysia, one of the forbidden provinces, they move toward the province of Bithynia, which lies to the northeast upon the Black Sea, but are checked by the intimations of the Spirit that their work for the present does not lie in that direction. Their actions would indicate that they were being led step by step, and that they made this proposed advance upon Bithynia as if to try whether or not the Spirit who was guiding their movements would allow them to labor in this field. Their attitude is one of watchful willingness to be obedient to the divine will. The Spirit's interdict closes the way in this direction and leaves them to the westward as the most advisable course.

Ver. 8. Accordingly they "pass by Mysia" without attempting to preach the gospel in its cities, until they come to Troas, a seaport town on the Ægean Sea. From this point across the narrow Hellespont was the most direct route to Europe. They had thus been led on day by day, not knowing whither, but willing to enter any door that might be opened.

Ver. 9. Beyond the Hellespont lay Europe and the western world. As Paul stood upon the Mysian shore and glanced across the bright waters, his heroic spirit may have swept the narrow sea and grasped with strong desire the world that knew not God, and the vision of the night may have come as an answered prayer to a heart constrained by the love of God. Not in vain had they "passed by Mysia;" to the west the man of Macedonia called them, and in a broader sense than ever before the work of foreign missions was inaugurated. If the Spirit's guidance has been eastward instead of westward, missionaries from India and China might be preaching the gospel to Europe and America to-day.

Ver. 10. It is not improbable that Luke joined the missionary band at Troas; notice that from this point in the narrative he says "we"—previously he had said "they." By the apostle and his companions the inference was "assuredly" drawn: that into Macedonia the Spirit was leading them, and "immediately" they "endeavored" to obey.

II.—THE CALL OBEYED.

Ver. 11. Half way across the sea was the island of Samothracia. Here they touched after leaving Troas, and the next day they landed at Neapolis on the Thracian coast.

Ver. 12. From Neapolis they proceeded probably on foot to Philippi, "the chief city of that part of Macedonia," a Roman colony, or garrison city. The city had been built by Philip, King of Macedonia, and named for him, and was celebrated as the scene of the great victory of the royal Augustus over the republican Brutus, about ninety years before this time. The apostles seemed to have reached the city early in the week and to have spent the days intervening between their arrival and the Sabbath in rest and preparation for their labors.

Ver. 13. On the Sabbath day, probably the first Sabbath after their arrival, the apostle and his companions repaired to the usual Jewish place of worship, in this case on the bank of the river Gangas, a small stream flowing near the city. It was the law that when as many as ten wise and representative Jewish men could be gathered together they should build a synagogue. Where there was no synagogue they were in the habit of meeting in some place on the Sabbath day for prayer. It is, therefore, an evidence that there were but few Jews in Philippi. On this occasion the apostles found a few women engaged in worship, and to these they preached the gospel.

III.—OBEDIENCE BLESSED.

Ver. 14. Among these devout worshipers was a woman of Thyatira, a convert to Judaism, who was at that time a resident of Philippi, engaged in her trade as a seller of purple, for which her native province of Lydia was celebrated. In the heart of this woman, whose name was Lydia, the words of Paul found lodgement, and she was converted. Thus the first European convert was a Gentile woman, a native of Asia minor.

Ver. 15. Her own baptism and that of her family followed her conversion, and she, in whose heart the truth had found a home, furnished a home to the homeless missionaries who had led her to her Lord. She ministered in carnal things to those who had ministered unto her spiritual things. Her grateful heart "constrained" them, and thus free of charge they were enabled to prosecute their work in the city.

PRACTICAL THOUGHTS.

1. To those who heed his guidance the Holy Ghost will furnish guidance. (Verse 6.)

2. Only those who seek to know His will shall be guided by His Spirit. (Verse 7.)

3. The Spirit of Christ is a spirit of helpfulness, and the cry of the sinner is for help. These two make the church possible and transform an earth into a heaven. (Verse 9.)

4. An "assured" faith is always followed by an "immediate endeavor." (Verse 10.)

5. The place of prayer points out the way to the place of work. (Verse 13.)

6. God opened Lydia's heart because she was willing to have it opened. He will not open yours otherwise. (Verse 14.)

7. A small congregation sometimes yields large results. (Verse 14.)

8. Christian activity is the natural and necessary result of Christian faith. Unless *work* follows, *faith* is vain.

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A. H. HANSON, G. P. A., Chicago.

Home Mission Work.

PLANS FOR THE YEAR.

We must press the plan we have constantly brought forward during the last three years, and that was so strongly emphasized at our General Convention—that is, the union of the women of the church under the Parsonage and Home Mission Society, to do, in the name of their church, the great work to be done under the names of home missions—city evangelization, etc. The work the women of the church are doing on this line is done almost exclusively through undenominational societies—their church not known in the work to which they give their time and substance. While we place no opposition in the way of these great undenominational agencies, we must remember our church needs us. This state of affairs has been brought about by the church having heretofore no connectional organization through which the women could be united to do this work under the auspices of their own church. This connectional organization, authorized by General Conference, is now presented to them. Under it they can unite and go forward as a great, strong body to work for Christ's kingdom in this country. This strong movement in the salvation of souls among us, says Dr. Allen, will encourage foreign missionaries, who are depressed when the work flags at home. The wisest men to-day who are laboring for the salvation of the world say the next movement for foreign missions must be made in this country. The home fields must be brought nearer to Christ before we can extend the labors in foreign lands.

Dr. Lambuth says of this movement on the part of the Parsonage and Home Mission Society: "You are on the threshold of one of the greatest movements the church has ever known." The church is suffering great discredit and loss of influence in that this work of city evangelization is not being done by the church. Other churches outrank us in this, although in every community the most active and most numerous workers in home missions are the women of the Southern Methodist Church; but their work is not done in church societies. While many of the church members are so occupied the large majority are not at work as they would be if developed by a woman's organization in the church for that purpose. In consequence, the church suffers and sinners are lost.

We are, as a church, said Dr. Lambuth and Bishop Duncan, doing nothing for the slums of the great cities. We should and must have our own trained women at work as city missionaries who will lead our women who are inexperienced and discouraged. It is said the M. E. Church, North, has 42 mission homes in the South, and the M. E. Church, South, has not one. If this work of our women—the Parsonage and Home Mission—was encouraged and strengthened as it should be, we would soon reverse this order of things. Though hindered on every side, and yet but a small organization comparatively, it has established several missions in the West, a school in the mountains of Kentucky, and already has stirred up a strong sentiment throughout the church in favor of city evangelization under the auspices of our own church, and in many places has set the women to work as never before in this line. All this has been done besides the steady work in aiding parsonages to the average of two or three a week.

LUCINDA B. HELM.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

Woman's Work.

The Woman's Parsonage and Home Mission Society of the Winona district convened in the M. E. Church, South, Winona, Miss., May 25, 1893, at 3:30 P. M.; Mrs. J. P. Williams, president *pro tem.*, in the chair. Devotional exercises were conducted by Rev. C. B. Ames. Mrs. Loula L. Savage was elected secretary.

The roll was called, and the following delegates were present: Winona, Mrs. Turner; Carrollton, Miss Fannie McMurray; Greenwood, Mrs. Bew; Black Hawk, Miss Clara Atnee. The minutes of the last annual meeting were then read by Mrs. Williams, after which each delegate made her report.

We are glad to note that the progress of this society has been steady. But we would urge the organization of an auxiliary in each pastoral charge, if possible.

The address read by Miss Sallie Richey was instructive and forcible. The essay on missions by Miss Smylie was excellent. Mrs. J. B. Streater then read a memorial of Miss Mattie Robinson, who so faithfully served as district secretary until she was called up higher to receive her reward. How we shall miss her! Her life was beautiful and helpful, her death radiant and triumphant. On motion, the secretary was directed to place memorial on minutes.

May this district meeting prove a blessing to all within her borders, and may this good work spread until it shall reach the heart of every good woman in our church!

LOULA L. SAVAGE.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say

Mrs. Paisley.

'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 170 Lander St., Newburgh, N. Y.

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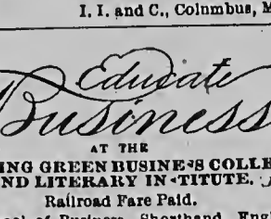

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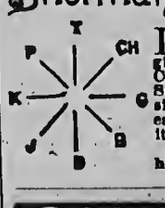

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Thursday, June 29, 1893.

About the Paper.

The ADVOCATE, as to its publishing interests, has successfully passed both shallows and narrows and is now in the open sea.

From this date it will be run so economically that there will be no chance of failure. In this way several hundred dollars will be placed to the credit of our cash box every month. And if more can be done for the safety of the great enterprise, it shall be done.

On the other hand, such an active canvass will be undertaken for the paper as will furnish abundant opportunity for success. What a skillful mariner desires above all things in a season of storm is sea room, and of that, thanks to thoughtful brethren and a kind Providence, there is no lack. But we shall expect and must have the hearty co-operation and present active aid of every friend of the ADVOCATE.

The loss of Dr. Carter from the tripod will be seriously felt, and was, of course, quite unforeseen; but we have every hope that his able pen will be wielded with more than a warrior's might for the columns he still loves. Despite the animadversion in his "Finally," his friends are as many more than his foes as the pledges of Summer on hill and mead than the wasted tokens of the dead season in Vallambrosa.

Again, Bro. Mitchel's failure is matter of general regret and condolence. That he may do better in another field is our earnest wish and prayer. The Executive Committee of Publication, at its late meeting, gave the present incumbent, much against his expressed wishes, full authority to edit and publish the ADVOCATE until the annual meeting of the Committee at the close of October next. He accepts it as a sacred trust, and will endeavor to discharge it faithfully and in the fear of God. The claims of the outgoing publisher will be settled by arbitration or otherwise at the annual meeting. It may be well to add that the creditors of D. L. Mitchel, as publisher, have no claim for remuneration against the Publishing Committee, or CHRISTIAN ADVOCATE property or business.

We want to introduce the ADVOCATE into, at least, one thousand families where it has not hitherto gone, during the Summer months. To this end canvassers are already in the field whom we have a right to expect will be treated courteously and generously by our Methodist public. The ADVOCATE is entitled to be the great religious journal of the Southwest, and that it can be made so in spite of any human conjunctures there is not a doubt in the mind of the writer. At least, no expense or pains will be spared to realize for it this high destiny, and if you have a heart to help us do not wait for further solicitation, but send in your subscription with the cash.

To the Readers of the Advocate.

By authorization of the Executive Committee, at a meeting held on last Wednesday, the undersigned assumes charge of the publishing and editing interests of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Mitchel's failure and the editor's withdrawal, which was both voluntary and much regretted, necessitated this arrangement, and precipitated a state of things which can hardly amount to less than a revolution in the conduct of the paper. The writer hesitates to declare himself equal to such an emergency, but can not hesitate to go forward in response to what appears to be a plain call to duty. If he should fail or fall, it will not be without the assurance that he has girded on his armor reluctantly, and that those who appointed him to the post of danger are more immediately responsible for the conditions of defeat. That which makes the situation to be one of imminent crisis is, first, the former publisher's sudden failure; second, the season of the year which is most unfavorable both to business contracts and collections; third, the year of financial depression and panic; and fourth, the overflow, both actual and threatened, and destruction of the farming prospects of a large portion of our patronizing territory. But, by the help of the one Lord and of his many faithful servants in the broad and rich Delta, which is the goodly heritage of the ADVOCATE, and its patrons, we will do our best to deserve success, if it shall not be our good fortune to win it. As to the editorial conduct of the paper, we trust that it shall combine energy with prudence, and temper the sterner gifts required for such an enterprise with the humility that assumes nothing for itself and the charity that hopes everything for others. The great need of the world and the newspapers is not more knowledge, but more love; is not more truth in the abstract, but more sense in the concrete. But while moderate in expression, perhaps, we ought to give the assurance also that the management in this department will be neither timid or time-serving, or party-serving, and, while venturing nothing rashly for mere opinion's sake, have both the enthusiasm and courage of its convictions. J. M. BEARD.

Finally.

The sudden collapse of the publisher of the ADVOCATE threw the whole business upon an unprepared Committee. The Committee could give me no assurance for the future, and as I have worked the greater part of the present year for nothing, rather than further embarrass matters, I have retired. I repeat what I said when I took charge of the paper, June 10, 1886: "The present arrangement was made to meet the 'present distress,' and was thought by the Executive Committee to be the best that could be done under existing circumstances."

I appreciate two facts which my connection with the paper has disclosed to me. I have made some of the best and firmest friends, and some as determined foes as any poor editor ever made. Both have been serviceable to me, and I trust that the blessing of God will rest abundantly upon both. Should anyone desire to communicate with me, my address is 163 Delachaise Street, New Orleans, La. C. W. CARTER.

A correspondent in the *Arkansas Methodist*, in a commendatory notice of Bishop Galloway, at the commencement of Galloway College, says "that the people of Searcy look to him as the father of the college that bears his honored name," and adds that "whether in pulpit or on platform, in England or America, Bishop Charles B. Galloway is the peer of the best."

Preachers and Hard Times.

MR. EDITOR: You can gain some idea of how rigid the times are in this country from the following statement of facts. On this work, one of the best in the Conference, I have received just twenty-four dollars and sixty cents per month for the past seven months. When you take into account the fact that out of this sum ten mouths are to be filled and ten backs to be clothed you have a problem of financial skill that would puzzle the brain of a Jay Gould or a Vanderbilt. It has come to pass now that merchants and grocery men are not willing to wait three months for their money, and not much wonder, for the money does not come at quarterly meeting. Even stewards are not willing to trust the church they represent; not willing to sell the goods and rnn the risk of collecting the money to pay themselves. The merchants are in close places themselves. They owe more money than they can pay. All this pnts the preacher in a close corner, especially where the preacher is wholly dependent on his receipts for a living as I am, and as most preachers are. The presiding elder tells me this charge is at the top in paying the preacher this year. It so happens that no preacher in the district, not even the presiding elder, has more than half as many to clothe and feed as I. This makes a big difference in the matter of living. As for clothes, we have quit thinking of that. The old clothes are patched and darned as long as there is anything to patch or darn. What little comes in must be saved to pay for meat and bread, wood and washing. All this taxes the mind and heart with a great load of care. Day by day the times steadily grow tighter. July and August will be so tight that one will not know what to do. Of course, I, and other preachers, expect to bear our share of the financial strain. We want to do so cheerfully and in the spirit of Christ. This we try to do. Some of the people, however, seem to think that becanse the preacher does not complain as they do, he is living on the fat of the land, and has money enough and to spare. If he should complain as they do, the people would set him down as a growler—one to be shunned and dreaded by all. Some of the people have no conscience about asking the preacher to do things for them—acts of personal accommodation—that costs him money in the way of expenses, and they never once think of returning the expense money. I love to aecommodate people, bnt these hard times I do hate to pay for the privilege of doing it. If it is in my regular work, along the line of my duty, and in my own charge, why I expect to serve at my own charges.

They say Paul preached for nothing but the love of it, and supported himself for the privilege of doing it. This statement is utterly false. He refused to take anything from the Corinthians, but other churches sent him money while he was preaching in Corinth. Paul told the Corinthians plainly that it was their duty to support the preacher. They supported heathen priests, school teachers and day laborers, and the support of the preacher stands on the same ground of common honesty. The government, the people, furnish money to feed, clothe, equip and to pay soldiers who go out to battle for the general good. The support of the preacher is a question of the same kind. It would be a cruel master that would muzzle the ox that trod out his corn, and thus keep him from licking up a wisp of the wheat now and then. God who cares for oxen calls men to be preachers. If the people partake of the spiritual things served by the preacher, they ought to minister to the preacher of their temporal things. Then, over and above all else, God has ordained that they that preach the gospel shall live of the gospel; shall be supported by those to whom they preach.

The church, or the individual, that fails to contribute to the support of the preacher is guilty of sin before God and is lacking in common moral honesty. This is the substance of the teaching of Paul, the apostle of preaching without pay, as claimed by some. He wrote this to the Corinthians after he had preached the gospel to them at the expense of other churches. He shamed them by this fact, and nrged them to do by others as others had done by them.

Some say Paul was an old batchelor, and that he remained so becanse it would not take much to support him. More likely he was a widower. Be that as it may, he took care to say that he had a right to have a wife and family and to have them supported by those for whom and to whom he preached. Peter, the great apostle of a batchelor clergy, had a wife and family. Paul said he had the same right to a wife and family that Peter and the other apostles had. God never ordained a batchelor clergy. That Paul did not marry at all, or did not marry again, was purely a matter of his own personal self-denial. It was not the order of God, nor intended as an example to the church. Those who say this invert the order of God, and twist his holy Word. Paul and Barnabas both labored with their own hands, occasionally, as the necessities of the case required; but Paul was very particular to say that they had a perfect right to cease working, and to look to the church for a support. The example of Paul in not marrying and in supporting himself occasionally had a bad effect on a stingy church and penurious souls then just as it has now. They made the same use of it then they do now. Perhaps, Paul did not foresee what the effect of his example would be, and hence he had to write a letter to correct the erroneous inferences drawn from his example. He had made it particularly hard on the married apostles of that day and time. So he hastened to say to the Corinthians what God had ordained in the matter of the marriage of preachers and of the obligation of the church to support them. His example of self-denial in working was intended by him to provoke a like spirit among the members of the church; but the members applied it to the preachers just as they do now.

If any reader qnestion the correctness of these statements, let him say so and name the particular statement he objects to, and the writer will give the book, chapter and verse for all herein contained. Most of it will be found in the ninth chapter of Paul's second letter to the Corinthians. This will all be backed up, if need be, by parallel passages from other parts of the Word of God.

The religious duty and obligation of supporting the ministry is so clearly and so plainly set forth in the Word of God that a wayfaring man, though he be a fool, need not err therein.

X.

We have a friend somewhat given to dogmatism, who claims that there are only two infallible men in the world: These are himself and the Pope, though of the Pope he declares that he is sometimes doubtful. Indeed, on the part of both it is a piece of harmless arrogance that fits our human nature so becomingly that we should hardly have the heart to protest if we were not a protestant.

The Difference.

A Western politician, in a stump speech, quotes Bishop McTyeire as authority for the following aneedote: The latter, as a young minister, was riding along a country road and passed a vociferous countryman driving a wagon drawn by two yoke of oxen, which he ever and anon, and with sundry flourishes of his whip, addressed as Campbellite, Baptist, Presbyterian and Methodist. Stricken with curiosity, the traveller paused and inquired of the driver why he called a steer by such a name as Campbellite. "Do you see that are oxen, stranger," said the conntryman in reply, giving Campbellite a smart whack by way of punctuation; "that are the most eccentricist critter that I ever popped a whip over. If thar ar a mudhole anywhere in a hundred yards of this wagon, he is shore to find it, and to drag the whole team into it." "And why do you call that one Baptist?" said the young preacher, now thoroughly aroused and amused. "Why, stranger, I will tell you," said the garrulous driver, striking an attitude; "that are the selfishest ole ox you ever seed; he won't eat with the others, he jes horns them off, and tries to eat the whole bale of hay by his self." "And what reason have you for calling that one Presbyterian?" "That steer," said the teamster, glancing at Presbyterian with a commendatory look, "has one very pecooliar trait; wherever you see him he is leanin' agin the yoke; he pulls jes as hard over a good road as a bad one, and up hill as down hill; and carries on as if he was jes mortal shore that what is to be will be, and ef nobody else goes, he ar boun to git thar." "And why," said the young divine, emboldened by this compliment to Presbyterian, "do you call that one Methodist?" "That," said the driver, jerking his vibrant whip through the air with sundry loud concussions, "ar the mos ornery steer in this ere whole team; he can paw up more dirt, stick out his tongue further, bellow louder, and do less work than any critter I ever see. Git up thar, Methodist, git up thar," and, pending the lashings which fell in a perfect rain upon the back of the culprit, the only other Methodist in the company hastened to make his escape.

The age, prestige and location of the ADVOCATE give it commanding influence. In all other respects it shall be made worthy of your patronage. Invest two dollars and expect a large dividend.

Our brethren who send us News from the Work are respectfully asked to boil down their correspondence. What a newspaper contribution of any sort loses in bulk it gains in pith and sweetness. Send us marrow and tid-bits which in most cases could be expressed in a sentence or two and a modest row of figures. Of that sort we hope to construct *one column* that will be read with interest by everybody.

Let delinquent subscribers pay up promptly, as with a view to curtailing expenses we are preparing a long list for that stage known to office seekers under the present administration as "innocuous desuetude." A paid-up subscription list would give us ten thousand dollars of working capital for the Summer months. Bro. Johns is giving us valuable help in overhauling the books, ransacking their chronology, biology, etc., and getting the speechless culprits ready for decapitation. After awhile he may add to his duties of executive that of executioner.

Four things to ask about every difficult or doubtful undertaking: 1. Is it scriptural? 2. Is it right? 3. Is it reasonable? 4. Is it providential, or has the opening presented itself?

NOTES.

The train moves. Get aboard!

Let us be religious in essentials and prejudiced in non-essentials.

People are saved at the Rescue Mission every night. A tree is known by its fruits.

The Lord will sometimes go to a place where a bigot would not dare to put his foot.

Let us be careful in boycolling the camp meeting that we don't boycott souls. This is a love-lick.

A revival of religion, genuine, old-fashioned, *phenomenal* in every church, in every home, in every heart!

Whisky is mean on general principles, but mean whisky in a mean man makes a combination which the average politician loves to ecalacy.

Eulalia not only smokes and drinks but, according to the female correspondents, does both to excess. That may be gossip, or even gossamer, however.

Then are some people who cling to Christ in the hope of avoiding the cross, but surely they forget how near to that engine of death our Lord's body was placed. "Let us follow him without the gate bearing his reproach."

Men may know the catechism perfectly and not grow in grace. It is only by keeping in touch with the "Standards" that people grow in religion, but by keeping in touch with the living God. "I am the vine, ye are the branches."

The great American public, seated in its world chariot, scarce experiences a jolt as that sumptuous conveyance sweeps over the prone and bleeding body of the American Sabbath. The book of God declares "thou shalt not be partaker with them."

The World's Congress of Religions so broad that even the broadest grasp of independent newspaper is startled at the prospect. The man who has the weakest canse and swiftest vocabulary will get the floor, and the moderator be on his mettle.

Licensing the dram shops to counteract the drink habit has about as much sense in it as putting a municipal tag on a dog to keep him from going mad. The tag gives the dog the freedom of the streets even in dog-days, and the license does about the same for the saloon.

The World's Fair Exhibition is a fair exhibition of the world which the average Christian can afford to despise. Our Lord saw it all in the desert of Jericho, nearly two thousand years ago, and not only averted his eyes, but declined to receive it and all its millions as a precious gift.

The *Times-Democrat* publishes a dispatch from Waterproof, La., dated June 25, announcing an attack on the steamer *Albert Lee*, bound for the upper Tensas with provisions for overflow sufferers. Men loaded with Winchester rifles fired again and again into the retreating steamer, Capt. Neal Miller being severely wounded in his hip and leg. The boat succeeded in getting away.

The United Brethren, a branch of Methodism, through their recent General Conference, have done away with the pastoral time limit. Methodism moves.—*N. O. Christian Advocate.*

What! Does the NEW ORLEANS mean to endorse the destruction of the pastoral time limit? We hold our breath until the answer comes.—*Texas Advocate.*

What! Can't a man express his opinion as to the *direction* of a movement without endorsing that movement? As we see it, the movement is in the direction of "the destruction of the pastoral time limit."

God does not bestow his gifts that we may use them for selfish purposes. Every gift he bestows is in the nature of a trust, to be used for the good of others. St. Peter clears up the whole matter when he says: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." And St. Paul shows the qualification to use the gift in these words: "For unto every one of us is given grace according to the measure of the gift of Christ." The capacity of the gift is the measure of the grace.

One afternoon recently two students were on a Northside car, and one hastily deciding to leave the car, called to his friend Mr. B. to come. "Wait a minute until I pay my fare," and he offered the conductor the five cents which he had overlooked. Glancing at him sharply, the conductor said, "I take you to be from the Moody Institute." "Why so?" "I don't often have men do that kind of work with me." A few days later a cable train was stopped by a parade and most of the passengers got off, leaving this student Mr. B. seated alone in the front of the grip-car. A slap on the shoulder startled him, and he looked up to find a conductor beside him, who said, "You don't know me, but I know you. You paid me your fare the other day when I didn't collect it. Come back with me to my car." The astonished Mr. B. went with him to the third car in the rear, and as they sat down together the conductor asked, "What is it that makes men do such things? I want to get it!" "I am a Christian," said Mr. B., "I love the Lord Jesus Christ and do these things out of love for him."—*Exchange.*

PERSONAL AND OTHERWISE.

The issue of the ADVOCATE last week was nearly seven thousand.

Send us in some new subscribers with the cash, and fear not.

No, education is not religion, though it is sometimes superstition.

Let us preach the truth in love without fear of giving offense—to the Lord.

Let this be our subject of generous emulation—"Who shall love the most?"

If you can love the man that hates you, there is divinity in your religion.

The ADVOCATE is about a half-century old, and will easily complete the century.

On June 20 there were distinct shocks of an earthquake in parts of Georgia and South Carolina.

Rev. John Stafford has been compelled by high water to leave his work, and will spend the Summer in the city.

It makes no difference which fork of the road High Steeple takes, the giraffes in long procession will follow after.

It may be well enough to turn out the rascals, but to turn out a good man is pathetic enough to make a politician weep.

Rev. H. P. Gibbs has brought us under obligation for $3 contributed to the relief of the flood sufferers of Louisiana.

The Opelousas District Conference is in session at Abbeville, La., presided over by that live preacher and worker, Rev. John A. Miller.

Bishop A. W. Wilson has been elected to deliver the first course of lectures on the E. W. Cole foundation before the theological students of Vanderbilt University.

The ADVOCATE is run at an expense of several hundred dollars less this month than last. In the financial line we are bound to succeed if our patrons will be kind.

Dr. C. F. Evans, who appeared in our columns as an interesting correspondent last week, is visiting friends in the city, and gave the ADVOCATE a pleasant call.

The Saloon *vs.* the Sabbath is a case that is creating a great popular interest. Every American and New Orleanian is on the jury and will be heard in the verdict.

Dear brother in the ministry, do not wait for a personal letter from a very busy man, but send us a list of subscribers right away, and forward the cash with it, if possible.

Our friend, Dr. J. W. Pearce, of the Tulane University, has been lecturing to the North Louisiana Chautauquans. It is needless to say that they were both profited and pleased.

Bro. F. D. Van Valkenburgh is attending the Opelousas District Conference, and will be absent from the city for a week or ten days. He will look after the ADVOCATE business.

Rev. B. F. Mills, the great evangelist, has been made a Doctor of Divinity by an Iowa College. Our Sam has dodged a thunderbolt or two of this description and is still popular.

Rev. F. N. Parker spends this week at Amite City, and that goodly town will obtain some rare service at his hands. We commend him and the ADVOCATE business in his hands to the brethren.

A distinguished speaker said recently on a great occasion that "art does not so much conserve the holiness of beauty as the beauty of holiness." That rounded the sentence and brought down the house.

Prof. John H. Kirkland, for years professor of Latin language and literature in Vanderbilt University, has been elected chancellor of that institution in place of the venerable L. C. Garland, who retires on account of age and infirmities.

Wilhelms Church, a beautiful house of worship in Claiborne parish, which our Congregational friends began to build and were not able to finish, and which was later purchased and completed by the Methodists, will be dedicated by Rev. J. M. Beard, Aug. 5.

We have a great deal concerning the paper in this issue, because it is a live issue and not a dead paper, and the people will want to know. For the same reason we have omitted an hundred and one other references to an equal number of live topics that sat upon our pen.

The Rescue Mission, at the intercession of Mrs. J. M. Beard, has been presented with a large quantity of valuable furniture and household utensils by the Ladies' Aid Society of Rayne Memorial Church. A good cause has been greatly helped, and all the parties are to be congratulated.

Our correspondent, Bro. H. P. Lewis, of Caseyville, Miss., is advised that the advertisement to which he refers as objectionable on the ground of offering much money for the investment of a little is misunderstood by him, the offer aforesaid referring to Confederate money. Perhaps the wording is obscure, but, read with this explanation, there is no hint at anything immoral.

Rev. John Hannon, D. D., of *quondam* New Orleans fame, and whom to know is to love, has been broken upon the wheel of matrimony, as was inevitable. Miss Lucy Hale, California, is the lady; her profession, educator; and the time, June 15. The ADVOCATE sends hearty greetings to the young couple.

Bro. H. S. Johns, the pastor of our church in Algiers, who knows how to appreciate some things that cost more than is paid for them, offers his services to the new publisher of the ADVOCATE for three hours daily free of charge. It is needless to say that his generous offer was accepted. Now, if somebody will contribute a little cash, we will breathe easier.

The congregation of Craps Street Church, were delighted on Sunday evening, June 25, by listening to an excellent sermon from the young licentiate of Carondelet Street Church, Rev. Henry Carre. It was the first sermon which the young brother has preached. Text: John vi, 35. Indeed, Christ only can fill the aching void within. A.

Rev. William Wimberly, of the Indian Mission Conference, and stationed at Guthrie, Oklahoma, has been paying a lengthy visit to old friends and parishioners in this city. Oklahoma and the wild West seem to have been tonic for him, and he preaches and prays with the vim and fire of a true Westerner. He says that he found the Salvation Army marching through the streets of Guthrie, and joined the procession. That was like him. Many friends would welcome him back, if he should decide to return to Louisiana.

A dispatch to the ADVOCATE last week announced the death of Rev. Benjamin Jones, on the superannuated list of the Mississipi Conference, and its oldest member. He was greatly loved and honored at Long Beach, Miss., where he had resided for some years, and was held in universal esteem throughout the Southwest as a minister of eloquence and learning. Bro. Jones' career as an educator began many years ago at Jackson, La., where he was the head of a flourishing female seminary, and closed only with the end of his long and useful life, for he was still engaged in his loved employ when as an octogenarian he was stricken by death. Much of his life, however, was passed as an itinerant, and as such there was no braver or more self-sacrificing soldier of the cross in the Mississippi ranks. We trust that some one who knew him better will prepare a suitable memoir for the columns of the ADVOCATE.

Meadville, Miss.

We held our second quarterly meeting, or Conference, on May 20 and 21. Every church on this charge was well represented by its officials. The stewards' reports were very gratifying to the presiding elder and pastor. We would say, God bless these faithful men who are laboring to sustain the church of Christ, spiritually and temporally. We enjoyed three soul-refreshing sermons from Bro. Little. His name is Little, but he is not a little preacher by any means. His sermons were strong, pointed and pithy; his themes Sunday were Ephraim's Idols, and Household Religion. They will long be remembered and felt on this charge. We would tell you how much we love our presiding elder if we were not afraid some brother would get jealous. Anyway, we don't think that any other man in the Mississippi Conference could suit us so well. We always realize his presence, but by his spirit of love and firmness. No one fears to see him come; none stay away on account of his presence, either official or non-official members. I think my charge is on rising grounds. One of my churches, Cool Springs, that by prophecy was dead, is alive and doing good work. We have five Sunday-schools, three prayer meetings; three accessions to the church, and more to follow. We are expecting revivals at each church on the charge. Lend us your prayers.

P. H. HOWSE.

BIBLE CORNER.

Paul's weapon: The Word of God, quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.

Paul's commandment: "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

Paul's exhortation: "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Paul's example: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Paul's profession: "Thanks be unto God for his unspeakable gift."

Paul's aim: "I press toward the mark for the prize of my high calling of God in Christ Jesus."

Facts about the Salvation Army.

From a valuable article in Funk and Wagnalls' Encyclopedia of Missions we gather the following facts about the Salvation Army, which will be of interest to all students of modern religious movements.

It now occupies 34 countries and colonies, and its 4,000 corps are officered by some 10,000 men and women, to none of whom is any salary guaranteed, and none of whom receive any more than the supply of their actual wants. These officers speak 29 languages. The total number of meetings held weekly is estimated at 50,000.

The Army publishes in fifteen languages twenty-seven weekly and fifteen monthly journals, having a total annual circulation of 33,500,000 copies. The annual circulation of books and pamphlets is put at 4,000,000 more. The total sum raised annually by the Army is reckoned at $2,250,000. Balance-sheets are issued every year from all the headquarters in the different countries, and quarterly in all the corps or local bodies. The balance-sheets of the various headquarters are audited by independent accountants.

Speaking of the work done in the United States during the year 1890, the article says "that the labors of the Army here have not been without visible result is shown by the fact that during the last twelve months no fewer than 22,550 persons professed conversion at its penitent forms. During the month of October no fewer than 1,070,000 persons attended the indoor meetings of the Army in this country, and a careful calculation shows that its open-air meetings during the past year were attended by 4,000,000 persons. This total is the more remarkable, because the municipal authorities in not a few cities either forbid open-air work altogether or placed restrictions upon it either so numerous or of such character as to render it of little value compared with what the Army considers it might be. It is estimated, however, that, taking both forms of meeting together, no fewer than 12,000,000 persons have during the past year listened to religious truth from the Army."

The Army is at work in the following countries: Great Britain, the United States, Canada and New Foundland, Australia, New Zealand, South Africa, France and Switzerland, India and Ceylon, Sweden and Norway, Denmark, Germany, Finland, Belgium, St. Helena, Argentine Republic.

F. N. P.

Missionary Debt—Mississippi Conference.

WOODVILLE DISTRICT.

East Baton Rouge, W. L. Linfield, P. C. $4 50

MERIDIAN DISTRICT.

Landerdale, W. T. Browning, P.C. $4 11

Dr. Lambuth writes that we "are good on a long pull and will pull out." But how much shorter the pull would have been if every preacher had led his people in the observance of a week of prayer and self-denial! If more of them had pulled instead of "hucking!"

JACKSON DISTRICT.

Pocahontas circuit, J. W. Tinnin, P. C. $2

MERIDIAN DISTRICT.

Chunkey circuit, L. P. Meador, P. C. $1

And Chunkey circuit is the first pastoral charge in the Meridian district to meet its proportion of the missionary debt! And while it has not done much, yet by the observance of a week of prayer and self-denial it has done more than three stations and a dozen circuits in the western part of the Mississippi Conference! Brethren, the second quarter of this Conference year is rapidly closing. Remittances are not equal to those of the first quarter, and we need more than $1,000 to pay "our part" of the debt. It has been a "long pull," but not a "pull all together." Let us do better and clear the decks.

T. L. MELLEN,
Solicitor for Miss. Conf.

For Stewards.

MR. EDITOR: I have lately read with great interest a tractate of eleven pages by Dr. C. H. Jones, of Greenville, Miss., on "The Duties and Responsibilities of Stewards and Members of the Church." It is written in very direct and earnest style, putting it on the consciences of stewards to fulfill their duties faithfully, and on the members to heed the solemn vows they took in joining the church, to renounce worldliness and consecrate a due proportion of their substance to God's cause. Coming from such a layman, it will profit all who read. I suppose it can be had of the author cheap.

J. P. DRAKE.

Victor Hugo was a firm believer in immortality, and once gave expression to his faith in this rather curious declaration: "Yes, I feel that I shall be complete only up yonder! That which later I shall speak, now I only stammer. I shall continue my being in sublimating it. I am the tadpole of an archangel!"

Alas! Victor.

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

Important Purchase.

Prof. T. W. Dyer, the popular teacher of boys and young men, whose patronage has always exceeded his accommodation in the way of school room, has recently bought the valuable Louis Busch property, on the corner of Coliseum and St. Andrew streets, and will remove into it at the opening of the Fall session.

Prof. Dyer and the quarter of the city to which he goes are both to be congratulated upon this event, which is indeed one of interest to the whole community. Those who have boys to educate should not fail to make a note of it, as this move will greatly increase the facilities and stimulate the enterprise of this popular educator and the institution of which he is the head. The building and grounds are large, handsome and well adapted for the use, while the locality is exceedingly eligible. We predict that the increase in patronage will more than justify the removal and expenditure.

Notices.

Members of the Sunday-school Convention for the northern half of Meridian district will be met at Scooba, Wednesday morning, July 19, and conveyed to DeKalb free of charge.

R. A. BRELAND, P. C.

DeKalb, Miss., June 19, 1893.

Let me ask our preachers and delegates in coming to our District Conference at Pelahatchie, July 7-9, to come prepared to remain through Sunday, as we hope to make that the great day of the spiritual feast. Let every Quarterly Conference Record be on hand for examination. Pelahatchie is prepared to take good care of the Conference, and we urge a full attendance.

C. MCDONALD.

The Rev. J. H. Brooks, who died at his home, in Marshall county, June 4, 1893, was a member of the Ministers' Relief Association of the North Mississippi Conference. The members are hereby notified that their mortuary fees are due, and must be paid within sixty days from this date, June 22, 1893. THOS. J. NEWELL,
Sec. and Treas.

Grenada, Miss.,

The Woman's Missionary Society of Louisiana M. E. Church, South, will meet at Grand Cane, La., July 7-10, inclusive. The annual missionary sermon will be preached Sunday, the ninth, at 11 A. M., by Rev. Fitzgerald Parker. All societies, adult and juvenile, are urged to send delegates, who will please report as soon as possible to Mrs. E. Richardson, corresponding secretary, Grand Cane Auxiliary. Ministers and all lovers of missions are cordially invited to attend. Reduced railroad rates will be solicited.

MRS. THOS. P. FULLILOVE, Pres.

Meridian District Sunday-School Convention.

Dear Brethren: You will take notice that Tuesday and Wednesday will be the eleventh and twelfth days of July, and not tenth and eleventh, as stated in the call. Please pardon my mistake, and govern yourselves by the correct dates—Tuesday and Wednesday, July 11 and 12. Let there be a full attendance at Quitman by the preachers and others south of Lauderdale county. Magnify the work and the occasion.

T. L. MELLEN, P. E.

BEECHAM'S PILLS sell well because they cure.

Wanted.

A first-class male teacher to build up a country high school. Strong Methodist community; hence a Methodist preferable. School to be located 16¾ miles from Vicksburg in Warren county, Miss. First session to open some time during the month of September, 1893, and to continue for ten months. Correspondence solicited. Address A. D. Miller, Oak Ridge, Warren county, Miss.

June 22.

A ROYAL PROGRESS.

The Summer is a queen who proudly makes
A royal progress through the subject land;
Whereat a festal look the highway takes,
And e'en the byways, too, on every hand
Turn gay with buds and birds and bloomy trees,
The gracious Lady Sovereign for to please.

—*Richard Burton in Christian Union.*

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference—At Sao Paulo, July 27.
West Texas Conference—At Beeville, Tex., Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., Sept 6.
Kentucky Conference—Maysville, Ky., Sept. 13.
Louisville Conference—At Elkton, Ky., Sept. 27.
Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai, Oct. 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference—At St Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec 7
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kan., Aug. 31.
Missouri Conference—At Monroe City, Mo., Sept. 13.
Southwest Missouri Conference—At Boonville, Mo., Sept. 20
North Georgia Conference—At Gainesville, Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Mont., Aug. 16
East Columbia Conference—At Pendleton, Ore., Aug. 30.
Columbia Conference—At Myrtle Creek, Ore., Sept. 13.
Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

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TESTIMONIAL.

July 26, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

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For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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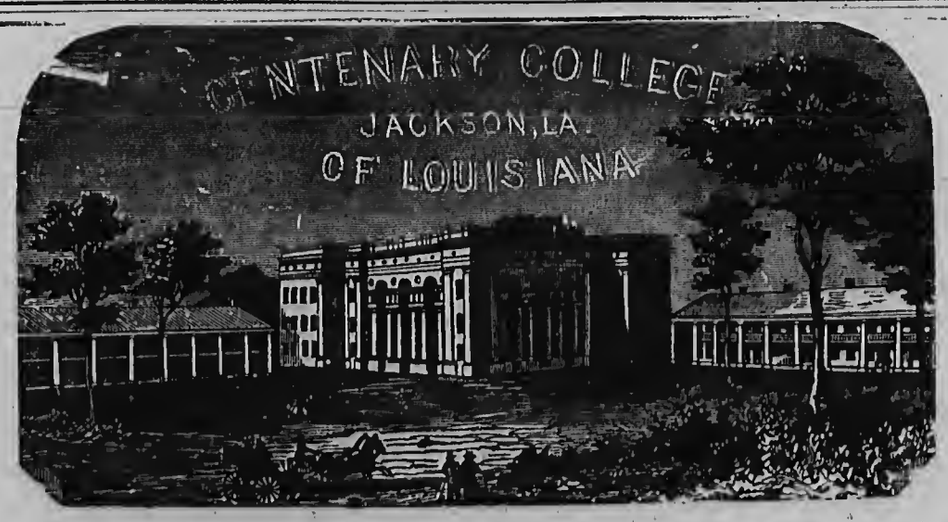

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HOME CIRCLE.

"CREEDLESS."

BY ROBERT WHITAKER.

"I have no creed," with bitter sneer he said,
And yet his better life belied the word;
For he, like other men, was deeply stirred
By things religious: all his calmness fled,
When, by the side of his beloved dead,
The still small voice, from unseen hills he heard,
And faith, and hope, and love, though sadly blurred,
The unveiled eyes of watchful angels read
Written upon the tables of his heart.
And he himself had been surprised to know
How much he yet believed, and with what might;
For so it was that only when the right
Controlled the fountains of his thought below,
In word and deed he played the better part.

The Art of Keeping Well.

There are five great factors concerned in the preservation of health. First and foremost must be placed education, using the word in its widest sense to include physical development, moral training and mental culture. Too little attention has hitherto been paid to education from the point of view of health, but recently the importance of hygiene has been more fully recognised. A right system of education so trains the mind that it is eager to occupy itself with some pursuit at all times; and thus people are prevented from falling into idle habits which not only waste time, but give the imagination opportunity to conjure up all sorts of fanciful disorders. We all know the hysterical, nervous, delicate girl, who is so only because she has neither work nor occupation. Educated girls who lead useful lives do not suffer from hysterics, nor do workmen's wives, in general, because both these classes have their time fully and profitably occupied. An interesting point worthy of notice is that the criminal class, taken as a whole, is uneducated; and it has been shown that a distinct relation exists between ill health and crime. Hence the importance of the preservation of physical health for the preservation of moral health; and we thereby recognise that health itself has a distinct moral value.

The second factor in personal hygiene is the regulation of food and drink—the regulation not only of the quantity, but also of the quality. This last point is often neglected, but it is important, especially so in children. A common mistake is to force children to take food which is distasteful to them. It must not, therefore, be inferred that children are to have whatever they like best; but when a child shows a great distaste for, say, mutton fat, the best way is to make the fat into a suet pudding, which in all probability will be readily eaten. Violent prejudices which are conceived in early life, owing to want of thought on the part of parents or guardians, often remain fixed, and cause trouble and annoyance in after life. The quantity of food we take ought to depend greatly on our work. A man when he is resting needs about half as much food as when he is engaged in laborious work.

Thirdly, the functions of our different organs require to be exercised and encouraged. It is not necessary to do more than mention the value of mere cleanliness and care of the skin. A dirty skin means that more work is thrown upon delicate internal organs, especially the kidneys, and the working power of the whole body is thus lowered. In this connection the hygienic clothing of the body must be mentioned. Regularity of the action of the bowels must be secured; many dangerous illnesses arise from want of care in this respect. The importance of a suitable amount of sound sleep can not be exaggerated; for however important regular and sufficient exercise may be, ample time for rest and recuperation is equally important.

This brings us to the next point to be considered—exercise, the essential requirement of which is regularity. It is surprising to note how all our organs become accustomed to regular and habitual exercise and rest. Regularity in the time of going to bed conduces to sleep; regularity in meal times conduces to most efficient digestion; and regularity in the amount of exercise is attended with less fatigue and more benefit than exercise of varying amount taken irregularly.

Lastly, there is the question of occupation. Certain occupations are necessarily unhealthy; others are unhealthy because of the badly-ventilated rooms in which they are carried on. The delicacy of many shop girls is often rightly attributable to this cause, especially when the lungs are affected. Personal hygiene teaches the precautions which must be taken by those engaged in unhealthy occupations, the scrupulous cleanliness to be practiced by workers in lead, the outdoor life which, as far as can be, must be adopted by those who work in confined rooms and offices. It also teaches that want of occupation is unhealthy, and leads to premature death.—*Cassell's Family Magazine.*

Your Work.

Say not thet you have no influence, for the tiniest child has a power which no human arithmetic can reckon. Do not affirm that you have no resources, for if you can call God your own, you have the wealth and power and wisdom of the Infinite behind you. Forth, then, and begin your work. It is work which only you can accomplish. It is work which the world needs. It is work which the Savior calls. It is work which shall have results stretching into eternity. Wait not for some great opportunity; the golden year is now; the accepted time is to-day; the appointed sphere is where you are. Do not quarrel with your call as; Moses tried to do, or begin to make excuses about your weakness and inefficiency. Here is the answer to all your objections: "Certainly I will be with thee." Go, then, like Gideon, in this thy might, and the strongholds of Satan will fall before thee in a manner as unaccountable to the men of the world as was the crash of the walls of Jericho at the blast of the ram's horns.—*William M. Taylor.*

You, Yourself.

If you desire to be great and good and efficient in God's cause, or in any good work, make the most of the capital in hand. Develop and train and prune yourself. The glory of manhood is its royal kingship over the empire of self. If you can conquer that, then there is nothing you may not conquer. Make the kingdom of your own soul glorious, and real greatness will come to you. Every man whom God has made has that within him which, if properly developed, might make him a light in the darkness of the world, and a blessing to his fellow-men. It has been well said that the secret of genius is simply hard work. Few men who have risen to eminence in the world could repeat the experience of Lord Byron, who says of himself that he waked up one morning and found himself famous. Unremitting, tireless labor of hands and brains is the price that must be paid for true success in every sphere of life. The influence and assistance of kind friends may be helpful in the beginning of one's career, but ultimate results depend entirely upon you, yourself. It is your energy, your determination, your unwearied zeal that must win the victory if the victory is won. Take the capital that you have in hand and make the most of it. It is not always those who have the largest amount to start with who come out the best in the end. More than one young man who has left the paternal roof with a mere pittance in his pocket, and with few educational advantages, has outstripped in a brief time the envied heir of wealth and luxury.

One fruitful seed dropped in good soil is of more value than a hundred measures scattered on the barren ground. If there is any glory in this world that is worth having, it is that which comes to him who has triumphed over the circumstances of vicious parentage, and corrupt influences in early life, and risen up to the stature of a true and honest manhood. The world has many such heroes whose names are unwritten on the pages of history, and whom God alone honors. *Selected.*

Full Surrender.

Perhaps you have never given yourself entirely over to the mastership of the Lord Jesus. We are his by many free and rights. But too few of us recognize his lordship. We are willing enough to take him as Savior, we hesitate to make him king. We forget that God has exalted him to be prince as well as Savior. And the divine order is irreversible. Those who ignore the lordship of Jesus can not build up a strong or happy life.

Put the sun in its central throne, and all the motions of the planets assume a beautiful order. Put Jesus on the throne of life, and all things fall into harmony and peace. Seek first the kingdom of God, and all things are yours. Consecration is the indispensable condition of blessedness.

So shall light break on thy path, such as has not shone there for many days. Yea, "thy sun shall no more go down, neither shall thy moon withdraw herself; but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended."

The whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by the growth of our love for private Bible study. And we may be sure that there is something seriously wrong when we lose our appetite for the bread of life. Perhaps we have been eating too many sweets, or taking too little exercise, or breathing too briefly in the bracing air which sweeps over the uplands of spiritual communion with God.

There are a few simple rules which may help many more to acquire this holy art, and I venture to note them down. May the Holy Spirit himself own and use them!—*Rev. F. B. Meyer.*

A Lesson for Hard Times.

Some years ago, in a time of financial difficulty, a merchant in Philadelphia had a note of some six thousand dollars coming due, and the source on which he depended for the money failed him. He was in great distress of mind, and talked over the matter with his wife very despondently. She was a praying woman, and said, "If there is a power in prayer, I will get that money for you."

He had little faith that a miracle would be wrought for his help, and it seemed as if anything short of that could not serve him. The time was very near, and no money had yet come. Sitting at his place of business, a man came in against whom he held a mortgage, which had yet two years to run. The man came in to ask if he was willing to *take the money then*, and allow him to take up the mortgage. Very thankfully he accepted the offer and made the transfer. Still it was much short of the sum he needed. Then the man said he had some money to invest, and asked if he had a good mortgage he would like to sell him. He had, and now the sum was considerably increased, though not yet enough to pay his note. As he walked towards his home, with spirits considerably lightened, he met another man against whom he held a mortgage which had yet *three years to run*. He, too, wished to *pay it up now*, and this made more than enough for his pressing needs.

This account was received from the merchant's own lips, after a prayer meeting service, in which various answers to prayer were stated. He said he had frequently thought of writing it out for the encouragement of others, but had never done so. Perhaps it may encourage other business men to look to the Lord for supplies when in similar straits. If they do not come, it will be because he does not see it best.—*American Messenger.*

"We had mince pie at our Thanksgiving dinner," said Maudie.

"We had muffins," said Bobby.

"What kind of muffins?" asked Mandie.

"Ragamuffins," replied Bobby.

OUR YOUNG PEOPLE.

THE BOY'S TEAM—FOR SOME BOYS I KNOW.

BY TARPLEY STARR.

Learn patience, boy, and self-control,
You own a team that's full of fire;
Two wayward steeds that draw your soul,
One called Self-will, and one Desire.

With quivering limbs, and tossing mane,
And flashing eyes, behold them stand,
Just ready now for you to rein,
They wait the touch of your young hand.

O guide them, boys, 'tis this they need,
They'll bear you on to life or death;
They're fierce as Arab's untrained steeds,
Or docile things as e'er drew breath.

Hold fast, dear lad, nor let them slip.
Feed well, groom well, nor overload;
Urge on; but use no reckless whip,
And always keep the plain, straight road.

Thus life may be one pleasant drive,
If thus you go at good sense rate,
Till at God's palace you arrive,
And hitch your team before the gate.

But reckless random - on slap-dash,
Wild as the winds - no guiding check—
Ah! soon or late there comes the crash,
And you go down amid the wreck.

—*Sunny Hour.*

More Blessed.

The first thing that Bella Brown saw, when she entered the dining-room one morning, was a delicious basket of fruit on the side table.

"O, mama!" she cried, "where did it come from?"

"Lucy Graham sent it over by her father this morning. The fruit, he said, was all raised on his farm."

"What a delicious peach!" Bella said. "Mama, did you acknowledge the gift?"

"I wrote Lucy a note of thanks in your name."

"Thank you, mama! But don't you think there is rather more than we shall need for our own use? I was just thinking that little Russel Dean, the minister's son, might relish some of these. You know he has been ailing all the Summer, and Mrs. Dean says he has no appetite."

Bella arranged a small basket of fruit—grapes, rosy-cheeked apples, peaches, pears, and apricots. "He can feast his eyes on them, at any rate," she said, as she sent Jacob to deliver the basket.

"Russel, dear, see what Bella Brown sent you," said Mrs. Dean, ten minutes later.

Russel raised his head from the pillow. "O, mema!" he cried, as he lifted a cluster of grapes from the basket, "are you sure she meant them for me?"

"Yes, dear; Jacob said, 'Miss Bella sent them to Master Russel.'"

"Mama," said Russel, as he feasted his eyes on the basket, "I was wishing I could send something of everything here to little Jimmy Thomas. I don't believe he ever had such a treat as this, and you know he is lame and can not get about."

"So you shall, Russel;" and mama stood beside him while he laid aside a portion of the fruit for Jimmy's use.

Jimmy sat by the window of his humble home, with his crutches standing beside him, watching the boys play across the street.

"They never look this way," he said bitterly. "I am only little Jimmy Thomas, and nobody cares for me. Come in," he added, as a knock sounded at the door.

"Here's a basket of fruit that the minister's little boy sent you."

"Sent me? Isn't there some mistake?"

"I guess not, for the minister's wife said to me, 'Take these around to little Jimmy Thomas, and tell him that Russel sent them to him.'"

Tears filled Jimmy's eyes. "O, mother!" he said, "and I was just complaining because nobody cared for me." He held a soft, pink-tinted peach against his cheek. "I'd like to pass the blessing on, mother. There is little Molly Price upstairs, alone all day, while her mother is out washing. I could easily spare something for her."

A few minutes later Molly heard footsteps at her door. "Mama," she said, but tears filled her eyes when she saw it was Mrs. Thomas.

"Molly, my Jimmy is thinking that you must be lonely, and as the minister's son has been sending him a gift, he wants you to share it with him," and she laid an apple and a cluster of grapes before Molly's wondering eyes.

The child gazed at the fruit in speechless joy, and Mrs. Thomas shut the door softly and returned to Jimmy. *Morning Star.*

Too Beautiful to Kill.

In the Pittsburg *Post* is this story of Fergus, a Scotch lad, fourteen years old: His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake. It was so lovely that Fergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face, and he knew that something was happening.

At first Fergus heard nothing but his own heart-beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there. Suddenly the bushes parted, and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed—a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open; he was hot and thirsty and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle, and was now looking along it when the deer advanced, coming twenty feet nearer. Then, assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire!" said Calvin.

But instead Fergus dropped his rifle to his side. There was a sudden movment, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed; "why, Fergus!" . . .

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"Oh, Calvin!" cried Fergus, "I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful."

Sam, Tom and Jerry.

One day I found a toad waiting at my greenhouse door.

"Well," I said, "come in, if you want to; I guess you'll pay your way; at any rate, it won't cost much to board you." He seemed to understand my words, for he hopped, and rested on the walk to look about him. He must have sent some word by telephone to his friends of his discovery, for only two mornings afterward, at the very same door there sat another toad.

"Well," I said, "surely this is a committee on green-houses, and here is No. 2. Won't you walk in, too?" And, as I pushed open the door, in he went. The fourth morning, I let in No. 3, a monstrous toad. Once in the house, they showed no desire to get out, and in a few days I began to grow surprised to see what wise little creatures they were. They are just as unlike as three boys could be! Tom was rather shy, and kept by himself. Jerry was sociable, and soon followed me all around. Sam was too large and too old to hop very briskly, and would spend a full forenoon looking out of the window, or climbing along the rough stone wall that forms one side of the green-house.

I taught them to know me, by making a certain sound, and by calling them by name as I worked around the plants. Jerry was the first to make friends. Before long, wherever I might be busy, he quickly made his way toward me, and was at once rewarded with a worm or slug. And how cunningly he ate it! He would pretend at first that he did not see it! Suddenly he would turn around and, with head down, watch it, as a cat watches a mouse, each toe twitching. Then a sudden grab and the worm was in his mouth. He always had a hard time swallowing it; and when it was fairly down he would give one last gulp of delight. Pretty soon they would come when I put out my hand, and at last would climb into my hand to get their food. I often filled a tin dish with slugs and worms, and to see the three toads around it eating was very amusing.

One day in February Jerry acted strangely. He kept lifting his legs, and seemed uneasy. I noticed a thin skin rolled up about the middle of his back. He put up his right leg and drew it out of this skin as easy as papa takes off his overcoat, and then did the same with his left foot. He rolled up the skin, stuffed it down his throat and swallowed it; and there he was with a bright green coat on. He had taken off his winter coat and put on his spring suit. The gentle heat of the green-house had made him think that spring had come, for it was a little early for spring garments. Later, the other two toads did the same.

These toads are dainty little things. They utterly refused to eat a dead bug or worm. There is nothing vicious about them. Their little tongues are soft as silk. I never heard but one of them make the least sound, and that was the smallest kind of squeal, when greatly frightened.—*Our Little Men and Women.*

Hints for Money-Making Girls.

Hundreds of thousands of girls have a great desire to make a little money, and I don't know whether to call it a laudable one or not. I am not a believer in girls going out into the world to work unless it is absolutely necessary. But when it is then I want them to do it in the right way; I want them to think that every particle of work they do is done not only for their own sakes, not only for their employers—it must be right and honest in the sight of God. A very clever woman not very long ago wrote an article about working women, and in it she used this beautiful quotation of Ruskin's:—"Queens you always should be. Queens to your lovers, to your husbands, to your sons; queens of a higher mystery to the world beyond." But she did not put the rest of the quotation, and in that lies the story of the non-success of many girls. This is it—"But, alas! you are too often idle and careless queens, grasping at majesty in the least things, while you abdicate in the greatest."

With only the hope of making money your work will be worth little, and certainly not be worthy of consideration by noble minds or by the good God who watches over you day and night. You girls hurt yourselves, hurt your work, make it of less value and yourselves less respected because you so entirely draw the line at what you will and what you will not do. That which your hands find to do is the duty before you, and the woman who, employed in a counting-house, finds it but little trouble to keep her desk in order and, when she has time, to straighten up somebody else's who hasn't the time, is the woman whose work is going to be noted and counted as valuable. The woman who announcing that she must get work or starve, and who yet is not willing to be at her desk at eight o'clock in the morning, deserves to starve. The woman who knowing that for a certain number of hours she should in honor give her time to her employer, is but a poor worker when ten minutes after the hour finds her arriving, and five minutes before the hour to go away sees her getting her cloak ready and arranging for her out-door costume. The good workman doesn't drop the pen or the hammer at the stroke of the hour; he finishes first that which he is doing, for his heart is in his work, and that's the way it must be with you girls if you want to succeed and make even "a little money."—*The Ladies' Home Journal.*

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played:

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded
Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sister, how do you know you are safe?" said Nellie, the younger of the two.

"Because I am holding Jesus with both my hands—tight!" promptly replied sister.

"Ah, that's not safe," said the other child. "Suppose Satan came along and cut your two hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought seriously. Suddenly her face shone with joy, and she cried out:

"Oh, I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his off; so I'm safe!" *Day Spring.*

There is indeed a mighty work to be done ere we die; that of resisting the desires and the habits of nature, till they are at least vanquished, if not exterminated; that of transmuting the character of earth, which we have at the first, into the character of heaven, which we must acquire afterwards, else heaven we never shall reach. The distance, great as it is between the two states, must be traversed on this side of death, or we shall never attain a state of blessedness on the other side of death. —*Chalmers.*

We may *truly* conceive of God, though we can not *fully* conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.—*Mason.*

HOW much do you think the American People pay for harness- and shoe-leather? Half the money is wasted for want of Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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Is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. There are three of them:

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2. It is harmless always—may be safely given to a babe one day old.
3. IT CURES WHEN ALL ELSE FAILS.

REV. SAM P. JONES SAYS:

"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of catarrh. IT IS TRULY A GREAT REMEDY."

GENERAL LONGSTREET SAYS:

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TESTED AND PROVED FOR YEARS.

TARRY, Miss., April 21, 1890.

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Mrs. J. J. HALSEY.

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MARRIAGES.

MIS—LANGFORD.—At the residence of Dr. ngford, Coochatta, Newton county, Miss., ne 11, 1893, by Rev. Irvin Miller, Mr. A. B. is to Miss Mollie Langford.

YDER—BARRON.—At Holloway, La., June 1893, by Rev. J. F. Wynn, Mr. John E. Ry- to Miss Alice A Barron.

YONS—HAVARD.—At the residence of the de's parents, near Rosa, La., June 12, 1893, Rev G. E Greene, Mr. Ernest J. Lyons, of berville, La, to Miss Joyce Havard, of St. ndry.

OWART—REEVES.—At Whittington urch June 11, 1893, by Rev. Geo. W. Ferrer, Homer E. Cowart to Miss Mollie Reeves, of Harrison county, Miss.

VINS—CARSON.—At the residence of the de's father, May 30 1893, by Rev. Geo. W. rer, Mr Thomas J. Evins to Miss Minnie son, all of Harrison county, Miss.

OBITUARIES.

We publish obituaries of 300 words free of arge; for all over this, one cent per word st be sent. If you want the notice to appear its order, comply with this rule Count the rds, and send one cent for each word over

'FERRALL—MOLLIE CHANDLER was born . 28, 1858, and died Jan 31, 1893, aged ty-five years and three days.

rs. O'Ferrall was the daughter of Judge odler, lately of Corinth, Miss., now of natoo City, Tenn. She was a tender, devo- daughter. Her school days were spent un- the fatherly and scholarly care of Dr. H. F. oson, at Whitworth College. Here, as at ns, her gentle manners and winning ways de her a general favorite. In this healthy rtual atmosphere her heart was "strangely rned" of God, and she gave herself unre edly to the service of her Master. When een years old she joined the M. E Church, th, sod from then to the time of her death de an active and useful member of the rch of her choice.

Vheo she returned to Corinth, flushed with triumphs on commencement day, one of first to greet her was Rev. J. A Bowen. keen eye recognized the fineness of the el, and his practical mind, with loving care, led the young disciple in the paths of all ce. His came was to her as ointment poured h. He more than any other, shaped her oos of spiritual duty and spiritual service. aturally retiring in her disposition, this soul developed so beautifully that it th joy of her heart to be found doing her ter's work.

the full blush of her womanhood she gave heart and life to T. J. O'Ferrall, of Eoter- e, Miss. Her married life, though full of ering, was a happy, helpful life. She had plans for the future which did not include salvation of her family and work for the rch Two children blessed the family. rgaret, the first pledge of their mutual love, laid to rest two years ago. Walter remains heer the heart of his father. Tho river of th, with flood so wide and deep, has swept n this household. On the further side the ther and baby girl walk the streets of the of our God. On this side the father and y-boy fight on; their bodies here, their rts and love across the river.

e miss her. Her quiet, noble spirit will no ger give strength to husband and child. words of cheer will no longer help forward ry good cause. The church misses her. ecially will the church at Enterprise miss influence of her quiet, godly walk. She ked with God, and is not, for God took her.

JOHN W. CHAMBERS.

ALE—There is no richer field of religious raphy and obituary than that which re- s the experiences, in life and in death, of children of the church; hence it is with a e of privilege that I pay this brief tribute he memory of ALICA HALE, who departed with Jesus, Friday morning, May 5, 1893 was the youngest child of Dr. S. E. Hale the now sainted Mrs. Alice Hale, whose mory is precious to those who knew her as nd and benefactress.

Alice was in her thirteenth year at the e of her death just the period when the d-life was expanded in its mental and al resources. Already she had given prom- of a talented, symmetrical and useful nhood. Very like her mother, she seemed a projection of that mother's life. As it he has not lived in vain. Her devotion to mother's memory was exquisitely tender, her attachment to her father wonderfully resolve of docility and maturity of charac- Her school life exhibited unusual mental owments—great aptitude in learning and acity of intellect. The maturity of her ught in conversation elicited comment from who came in contact with her.

er religious life began in that atmosphere ich only a devout mother can supply. Here early learned the way to Jesus, and three rs ago, shortly after her mother's death, she ted with the church. She was a member of Rayne Memorial Sunday-school, and loved association. The Sunday before her death, ough feeble from some days of sickness, first request on waking was, "Can I go to day-school to-day?" She was a regular mmunicant. Several times this year it was privilege to administer to her the Supper he Lord. Little did I think, as she devoutly elt to receive it, that I should so soon meet dead body at the same altar for burial. r last hours were clouded with the coma of ase; but at the last the Savior triumphed death in her. Her testimony was one of e profoundest evidences of the supernatural ur holy religion. For hours she had been nscious, with every physical function sur- ed, practically dead; but toward the end began to speak, and the word was that elest came, "Jesus, Jesus," and it died on lips. In a little while she was with him. rest. "Our people die well," old and young. eo. F. N. PARKER.

FERRELL—MICKLEBURY PASHAM FERRELL shoro June 23, 1854, and died Nov. 19, 1892. was converted and joined the M. E. Church, th, in the year 1883. He joined at Toccoo- a, in Toccopola circuit, Grenada district, th Mississippi Conference, and remained re until translated to the church triumph- t. He died with malarial fever. He was ional until death, and I don't think I ever anyone more willing to die than Bro. Fer- was. The first thing he said to me when I tered the room was, "I am ready to go." He d me he was warned of his death several nt's before this. He was not only willing to , but ready and anxious to go. Just a few ments before he died he said there was a d of holy angels around him. He died tri- phantly happy. He left a wife, one child and o sisters to mourn; but while they lose a band, father and brother, he gains eternal and a home in glory.

ay the good Lord bless and take care of wife, child and sisters of the departed ther! May they all meet again in the sweet and-by! J. M. MASSEY, P. C.

WATTS—MARY WATTS (nee West) was born in the year 1800, and departed this life April, 1893.

Aunt Mary, as she was familiarly known, was one of those who was waiting for her Lord. It is not known at what time she joined the church. It is supposed that she joined in early childhood. Until age and feebleness prevented, she was always present at church service, and nothing delighted her more than to attend these services. Not having any children, she had disposed of all her means before she was called home. Some years ago she gave to East Mississippi Female College $400, and to the church here she gave a parsonage. Many preachers will call her blessed.

For the last few years she has lived with her nephew, Dr. J. F. Watts, who, with his family, have done for her as kindly as it was possible for loving hands to do. When her mind was clear it was delightful to listen at her converse on the goodness of God. Her gentle spirit, touched by the sacred flame or divine love, seemed anxious to depart and be with Christ.

In her early years she was foremost in all things pertaining to church work, striving to advance the cause of Christ and to elevate the had and hold up the hands of those who were living in the cause of the Master. Modest, quiet and unostentatious, she walked circumspectly before her fellow-man, letting her light so shine that others, seeing he good works, glorified God. No eulogy is necessary upon her life. It was a living demonstration of the reality of the Christian religion

Aunt Mary is gone. She has crossed over the river, but her work and wise action will still go on and on, gathering fresh jewels for the crown the Master gives. HER PASTOR.

Newton, Miss.

PHILLIPS—JENNIA H. PHILLIPS daughter of S. F. and Sallie F. Phillips, was born in Hanover county, Va., Nov 3, 1877 and died in Washington county, Miss., May, 1893. While she was only two years of age her parents moved to the last mentioned county, in which they have lived ever since. She being the only daughter, her parents took special pains to prepare her for society and the church. From the time she could chatter till the day of her death she was the favorite of the community. She was loved by all who knew her.

She had been attending school for the past three years at Centenary Female College, Cleveland, Tenn., at which place, during last Christmas, she accidently fell down a stairway, hurting her spine, which caused her death. She was bright and very apt, always standing well in her classes. In November, 1891, while attending the above-named school, during a revival conducted by Evangelist Culpepper, of Georgia, she professed religion and joined the Methodist Church. Her religious life was above reproach. Why she was cut down in the morning of life is too profound a mystery for us to divine. Yet we believe that "all things work together for good to them that love God." So I would say to the parents: Submit to the will of the Lord, and by and by it will be understood. You mourn not as those who have no hope. May God help you and your son to live so as to meet her again around the throne of heaven, where sad parting will be no more.

J. C. MIMMS.

DAVIS—Mrs. E M. DAVIS, eldest daughter of S. T. and C. M. Lane, was born near Vicksburg, Miss., June 12, 1836. While quite young her parents moved to Black Hawk, Carroll county, Miss., and there at an early age she became a member of the M. E Church, South. She was married to Dr. J. J. Davis on June 21, 1853; the Rev. Jas. H. Avery officiating. She died at her home in Montgomery county, May 25, 1893, after an illness of a little over three weeks.

An earnest, zealous Christian, a fond, affectionate mother, a generous, sympathetic friend. Sister Davis will be greatly missed. But while we are sorrowful at her decease, and feel deeply our great loss, we bow submissively to the will of our divine Father, who is too good to wantonly afflict and too wise to err. May he, in his infinite goodness and mercy, comfort and sustain by his Spirit and grace the loved ones left behind!

A FRIEND.

Kilmichael, Miss.

KEMP—J. BEALIN KEMP, oldest son of Mr. James S and Mrs. Emily E. Kemp, was born Aug. 8 1876, and died June 5, 1893 Joined the M. E Church, South, under Rev. H. H. Ahrens, in Algiers, Nov. 4, 1888.

The death of this young man was very tragic. He was drowned in the Tinkfaw river, in Livingston parish, while working at a saw mill. Surely, in the midst of life we are in death!

A short time before his death he attended a revival meeting, and it is the sincere wish of all that he was revived and made ready for the day of his departure, which, alas! was so near.

May the grace of God be vouchsafed to the parents and to the brother and sister of the deceased which remain!

H. S JOHNS, P. C.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1039 Race street, Philadelphia, Pa., naming this paper

The religion of the Bible is not of human origin, for it refutes the tastes of men. Men might as well be supposed to invent pain or the storm, as to invent that system which at so many points conflicts with their preferences. The attempts to amend, modify, mitigate, and make religion easy, come from those who know not its power. They wish something to suit them. The gospel stands when human preferences are forgotten, enduring as history, firm as the earth itself.—*Dr. R. S Storrs.*

To Whom It May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

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Pastor Mulberry St. Methodist Church.

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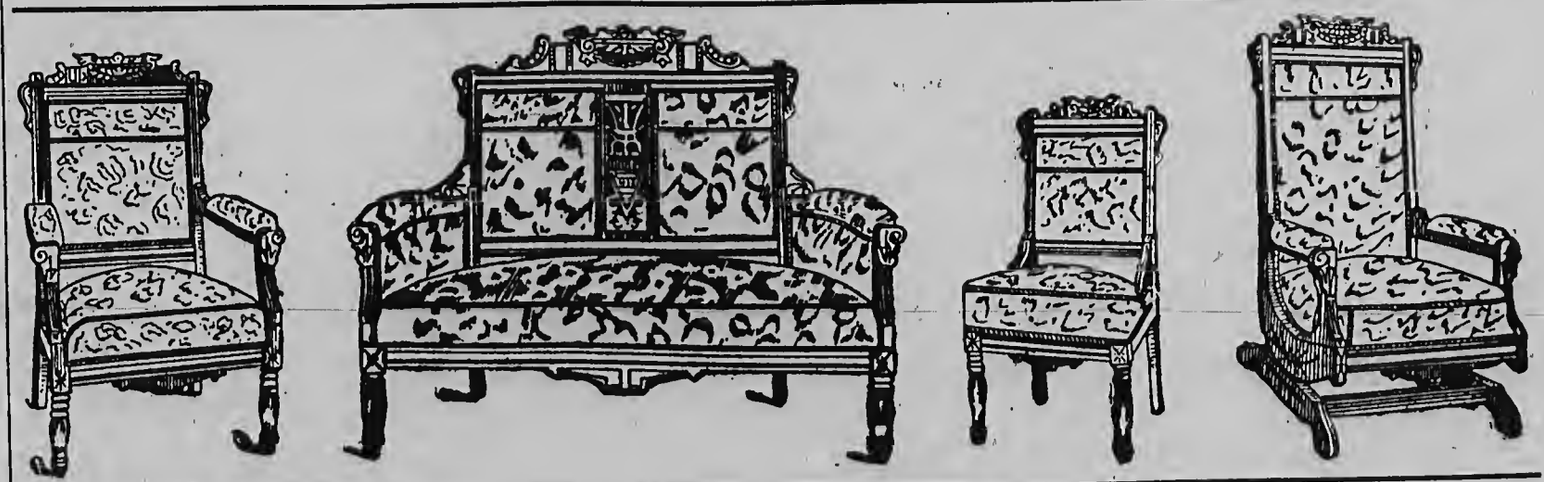

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NEWS OF THE WEEK.

DOMESTIC.

Princess Enialia and party left New York City on June 24 embarking on the Frenoh liner *La Touraine* for her native land.

A careful estimate of the late Senator Stanford's property indicates that his valne is somewhat in the neighborhood of $35,000 000.

There is a prohability of a general strike of the miners in Birmingham, Ala., on July 1. The contracts between the miners and operators will expire on that date, and it is thought the miners will be asked to accept a rednction in wages.

A crevasse occnrred at Rescue Plantation, eleven miles above Donaldsonville, on June 23. The territory which will be covered with this water is estimated at twenty-five miles on the river and fifteen miles deep. The flooding of that country means a loss of $1,000,000 in crops.

The crevasse at Reserve Plantation, in Lonisiana, has been olosed at the expense of Mr. Godchaux, who owns the place. It is said that it has taken over a hundred thousand sacks to fill the crih line of the crevasse, and fully a hundred and fifty thousand feet of lnmber to erect the crih. Mr. Godchaux has been under a very heavy expense in olosing the crevasse.

The deficiencies in the ship channel of South Pass, where recently vessels have had trouble on account of shoals, have, according to an official announcement, heen entirely removed, and the contract depth of at least 26 feet in the pass has heen restored. It is seldom that there are any complaints, save during the flood season, when there is more mud in the river than it can hurry out.

The second crevasse that occurred on Black river, last week, at the depot of the Natchez, Red River and Texas railroad, has heen abandoned, as the material with which to close it could not be secured. It will do considerable damage. Black river is falling an inch a day. The rear levee at Frogmore has given way, as has also that on Los Calvit's place, which breaks will pnt several plantations under.

Mrs. Davis and Mrs. Grant met in Cranston's Hotel, West Point, N. Y., on June 24. Upon learning of Mrs. Davis' presence in the hotel, Mrs. Grant left her room and stepped out into the hall, met Mrs. Davis as the latter was leaving the elevator, grasped her hand and said with much feeling: "I am very glad to see you." The two ladies then went into Mrs. Davis' apartments and had a long talk.

It is said that among the passengers of the *City of Pekin*, which reached San Francisoo from China the other day, was a Chinese nobleman, Chen She Lum, who is a special agent sent over by the Chinese government for the purpose of ascertaining the exact state of pnblic opinion here with regard to the Chinese residents of this country and to get at the intentions of the government as to the enforoement of the Geary law.

The radical Sunday openers must have been greviously disappointed at the small number of people who visited the World's Fair on last Sunday. The total admissions, free and paid, was scarcely 40,000, and the winding paths and hroad thoroughfares of the White City had a deserted appearance. The fact that the United States government hnilding and all its exhibits, which form a most interesting part of the fair, are always closed Sunday, as well as those of Great Britain, and a part of the French exhibit, seems to have given the wage-workers the idea that they were not getting their money's worth. Then, too, the machinery is all stopped and many individnal exhibitors hang up their curtains on Snnday, so that a great deal of the exhibition is closed, notwithstanding the gates are open.

FOREIGN.

At a meeting of English churchmen, held in Westminster Abbey, a committee was formed to raise a fnnd in England for the proposed Phillips Brooks house at Harvard College.

Great exoitement has been oaused at Andriohow, a town of about 4,000 inhahitants, in Austrian Gallola, hy the rioting of a number of socialists. The mob had full possession of the place for a time and took advantages of the opportunity to loot a number of shops. The military finally intervened.

The dronth continues in Holland, and the municipal authorities have been ohliged to take steps to provide drinking water, whioh in some villages cost a penny a pail. The dearth of water is greatest in the northern distriots, where the fodder famine has caused the sale of live stook at any price.

It is said that President Porfirio Diaz is making preparations to visit Europe this Summer. He has not fnlly decided as to the route whioh he will take, hut he will prohahly pass through the United States, spending a few days in Chioago, Washington and New York. The trip will be one of pleasure, and he will return to Mexioo in October.

A tragedy of the sea without parallel in the naval annals of recent times occurred on Jnne 23. The British battle-ship *Victoria*, the flagship of the Mediterranean squadron, has oompleted a oheckered oareer hy sinking off Tripoli, after a collision with the *Camperdown*, a sister ship of the squadron. This tragedy resulted in the loss of 400 men, inoluding the vice admiral of the squadron.

Recent rains have improved the Hungarian wheat orop fifty to seventy-five per cent. Rye has fully recovered and beet root and potatoes are in excellent oondition. The meadows are removed from all anxiety on the part of the farmers.

Don't you know to have perfect health you must have pure blood, and the hest way to have pure blood is to take Hood's Sarsaparilla. the hest hlood purifier and strength hnilder.

Hood's Pills may be had hy mail for 25c of C. I. Hood & Co., Lowell, Mass.

The progress of the German hy-elections appears to have supported the government's oalonlations that the rehalloting will give it sixty-nine seats. Taking the adherents of the army bill elected on the first hallot at 130, the government will thus have in the new Reioh-tag 199 votes out of 397. A hare majority of one vote is not much to rejoice over, yet the government organs express content with the result of the voting.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inangnrated a new servioe of magnificent vestihuled trains and sleeping oars through to Chicago, without ohange, from all prinoipal points in the South.

A solid vestihuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11:40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping oars from Savannah and Jaoksonville via S. F. and W. and E. T., V. and G. railways pass through Maoon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H. and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11:10 A. M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P. M., and arrives Cinoinnati 6:30 A. M., running through to Chicago, via the Big Four, arriving Chioago 4:35 P. M. This train is joined at Chattanooga hy a sleeper coming from Birmingham, whioh runs through to Chioago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4.15 P. M., and Knoxville 8:00 P M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8:00 P. M., arrives Louisville 7:59 A M.

Sleeper leaves Shreveport 8:30 A. M., and Vioksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A. M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M. and 6:00 P M. for Cinoinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7:20 P. M.

This inoreased servioe will make it possihle to reach Cinoinnati, Lonisville, Chioago, or any other point in the Norih, East or West more rapidly and more oomfortahly than ever before.

Buy your tickets via the Queen and Crescent Route. For tiokets, schedules, eto., address

D. G. EDWARDS, G. P. A.,
Cinoinnati, O.

The Columbian Fourth.

THE BIGGEST FOURTH OF JULY CELEBRATION OF MANY YEARS.

IMMENSE DEMONSTRATIONS AT VARIOUS POINTS—BIG CROWDS—A DELIGHTFUL TIME.

At the varions olties along the line of the Queen and Crescent Route the Fourth of July this year will he celehrated with unnsual demonstrations. Ball games, illuminations, pionics, river exoursions, parades, military drills, fire works, halloon ascensions and speech making will be inolnded in the ceremonies.

To assist in making the occasion a suooess, the Queen and Crescent Route will sell tickets to any point on the system at one and one-third fare for the round trip. These tickets will be sold, good to use July 2, 3 and 4, and will be good for return until and inoluding July 7.

For further information as to rates eto., call on agents.

D. G. EDWARDS, G. P. A.
Cincinnati, O.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the hest remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano oheap, or an Organ, Music or Musical Instruments. His is the old reliahle music store of New Orleans.

Camp Meetings.

The Victoria Holiness Camp Meeting will begin Thnrsday night, Aug. 17, 1893, and will continue eight or ten days. It will be run on the self-snstaining plan. Ministers are cordially invited, and will be cared for. Boarding tent kept reasonably. J. W. POSTON, Pres.

The Topisaw Camp Meeting will begin Friday, Aug. 11, 1893, and run for eight days. Hacks will run from McComb City instead of Smmmit. Special invitations are extended to preachers, who will have free transportation from railroad to camp ground.

J. S. FELDER, Sec.
By T. A. LUSTER, P. C.

The camp meeting at Palmer Camp Gronnd will begin on Sainday before the first Sunday in October, and will continne nntil Friday following. The camp ground is situated abont fifteen miles northeast of Mississippi City, and is delightfu. for situation, and all things else are eqnal. We extend a hearty welcome to all. We earnestly solicit that prayer be offered by all Christians in our behalf that God may give ns a great success. REV. G. W. FERRER.

The Leaf River Camp Meeting will begin Wednesday, Aug. 30, 1893. The camp gronnd is on Eastahnchie circnit, one and one-qnarter miles west of Tuscanola station, N. O. and N. E. R. R., 123 miles from New Orleans, and 73 miles from Meridian. Reduced railroad rates are applied for. A good lodging and restaurant tent will provide accommodations cheap.

Preachers and lay workers will be taken care of during the meeting.

Feeling deeply the importance of "spreading scriptural holiness over these lands," special effort will be made at this meeting to secure the sanctification of believers, as well as the conversion of sinners. Let preachers, laymen and godly women who will join us in this work, and together with us seek "the endnement of power from on high" in the baptism of the Holy Ghost, come.

Evangelist H. C. Morrison, of Kentucky, and other consecrated workers are expected to be with us.

For further particulars apply to
H. E. PARTRIDGE, P. E.,
Hattiesbnrg, Miss.

W. G. BACKUS, P. C.,
Eastahnchie, Miss.

The twenty-second annual camp meeting nnder the management of the Henington Camp Meeting Association will commence Thursday, twenty-fourth day of Augnst, 1893.

Rev. H C. Morrison, of Lonisville, Ky., is expected to he with us during the entire meeting.

Ministers of the gospel are earnestly invited to attend, and will he provided for during the meeting.

A great gathering of the people is expected, and ample arrangements will be made for the accommodation of all who may come.

The restaurant will be carried on under the direct management of the association. Board will he furnished at very moderate rates.

The I. C. R. R. will give the nsual reduction of fare from all points.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the nsnal entrance fee of twenty-five cents will be required—to he paid only once during the meeting. Tickets not transferable.

J. W. MCNEIL, Secretary.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will oure costiveness, billonsness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

A friend of President Cleveland said to him recently: "The oares of office or the importunities of the office-seekers don't seem to trouhle you very muoh." "No, indeed," said Mr. Cleveland, laughing. "The only thing that bothers me is that I haven't any influence with my administration, and oan't get any friends of mine appointed to office."

Vaouum leather oil is the hest preparation for shoes and harness to keep them new and handsome; hut, if it were not, it would still get used; it is so handy. It is exiremely handy.

It is the greatest of all sins always to continue in sin. For where the oustom of sinning waxeth greater, the oonsoience for sin grows the less. It is easier to quenoh a spark than a fire.—*Warwick.*

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Leakesville circnit, at Adamsville.....July	1, 2
Enontta circnit, at Spring Hill.....	8, 9
W. and State Line, at W'boro.(Thnrs.)	13
East End and S. Side, at Sonth Side..	15, 16
West End.....(Wed. night)..	19
Shnhnta circnit, at Shnbnta (Thnrs.)..	20
Waynesboro circnit, at Enon.....	22, 23
Clarke circnit, at Scott.(Fri. and W.).	25, 26
Vossburgh circnit, at McGowan.....	29, 30
Enterprise and S., at Mayerhoff.....Aug.	5, 6
Daleville circnit, at Sonte..(Thurs.)..	10
Linwood circnit, at Linwood.....	12, 13
DeKalb circnit, at Marvin.....	19, 20
North Kemper, at Blair.....	26, 27
Chnnkey circnit.....Sept.	2, 3
Marion circnit, at Pleasant Hill.....	9, 10
Why Not circnit.....	16, 17
Meridian—Central ....(Wed. night)..	20
Landerdale circnit.....(Thurs.)..	21
Binnsville circnit.....	23, 24

Attention is called to Questions 14 and 15. Registers and Records shonld be presented. Question 13 will be called where not properly answered on second ronnd. Brethren, let us keep our vows to "recommend fasting or abstinence, both hy precept and example," and let ns continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Newton and Hickory, at Hickory.....Jnne	30
Rose Hill, at Hopewell.....July	1, 2
Hillsboro, at New Providence.....	15, 16
Carthage and W. G., at Walnnt Grove.	22, 23
Decatur, at Union.....	25
Neshoba, at Philadelphia.....	29, 30
Walnnt Grove, at White Plains.....Aug.	1
Clarksburg, at Holly Bush.....	5, 6
Lake, at High Hill.....	8
Shiloh, at Bethany.....	12, 13
Brandon station.....	20, 21
Marvin, at Richland Academy.....Sept.	1
Fannin, at Drake's.....	2, 3
Raleigh, at Trinity	7
Westville.....	8, 10
Homewood.....	15
Trenton, at Gasque.....	12, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Covington, at Covington.(Fri. P. M.)..Jnne	30
Talisheek, at Parkersville.....July	1, 2
E. Pearl, at Orvisburg*.....	8, 10

The Conference for charges marked with * will be hald on second day published.

HENRY E. PARTRIDGE, P. E.
Hattiesburg, Miss.

WOODVILLE DIST.—THIRD ROUND.

Amite, at Mt. Vernon.....July	1, 2
Gloster and Canterville, at Gloster....	2, 3
Slaughter, at Salem.....	8, 9
Bayou Sara, at New Hope.....	15, 16
Zacheria, at Zacherie.....	22, 23
North Wilkinson.....	27
Wilkinson, at Bethel.....	29, 30
East Baton Rouge, at Antioch.....Aug.	3
Live Oak, at Dupont.....	4
Port Vincent, at Bayon Barbary.....	5, 6
Amite City, at Amite City.....	12, 13
Springfield, at Ponchatonla.....	13, 14
St Helena, at Camp Ground.....	19, 20
East Feliciana, at Camp Ground.....	12, 22
Franklinton, at Tally's Chapel.....	22, 27

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

S. Warren, at Willis Chapel..(Sat.)..July	1
Crawford Street—Vicksburg.....	2
S. Vicksburg.....	3
Jefferson Street—Natchez.....	8, 9
Wesley Chapel—Natchez.....	8, 9
Roxie, at Wesley Chapel.....	15, 12
Utica station.....	21, 23
Washington, at Locust Grove.....	22, 30
Learned, at Reeves Chapel.....Aug.	5, 6
Martin, at Rodney.....	12, 13
Sunflower, at Bethel.....(Sat.)..	19
Rolling Fork, at Cary.....(Snn.)..	23
Fayette, at Ebenezer.....	26, 27
Meadville, at New Providence.(Tues).	29
Warren, at Wesley Chapel.....Sept.	2, 3
Port Gibson.....	9, 10
Rocky Springs.....	16, 17
Mayersville, at Mayersville.....	23, 24
Hermanville .....(Thur.)..	26

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Tarry circuit, at Terry.....July	1, 2

The District Conference will meet at Terry, on Thursday, Jnne 29, at 3 o'clock P. M. Preaching on Wednesday night and at 11 A. M. on Thursday. Let all preachers and laymen who can come prepared to remain over Snnday.

R. S. WOONWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

McNutt.....July	1, 2
Carrollton.....	8, 9
Sidon.....	15, 16
Indianola.....	22, 23
Brooklyn and Dublin.....	29, 30
West.....Aug.	5, 6
Carrollton circnit.....	12, 13
Black Hawk.....	19, 20
Winona circnit.....	26, 27
Valden circnit.....Sept.	2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Nettleton station.....July	1, 2
Tupelo station.....	8, 9
Okolona station.....	15, 16
Fulton and Nettleton circnit.....	21, 23
Shannon.....	29, 30
Prairie.....Aug.	1
Aberdeen station	2
Amory and Smithville.....	3, 6
Saltillo	12, 13
Pontotoc.....	17
Houston and Wesley.....	13, 20
Athens	26
Okolona	26, 27
Tremont.....Sept.	2, 3
Buena Vista.....	9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Beulah.....July	2
Anstralia.....	9
Stoneville.....	16
Greenville	19
Cleveland.....	23
Clarksdale .....(morn.)..	30
Lyon .....(eve.)..	30
New Salem .....Aug.	6
Friar's Point.....	13
Belen.....	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Coffeeville .....July	7
Charleston	8, 9
Chapel Hill.....	15, 16
Toccopola.....	22, 23
Pittsboro	29, 30
Oxford station.....Aug.	5, 6
Cherry Hill.....	12, 13
Atlanta.....	19, 20
Abbeville.....	26, 27
Banner .....Sept.	2, 3
Grenada circnit.....	9, 10
Water Valley circnit.....	16, 17

The District Conference will be held at Coffeeville, June 29 to July 2.

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Ebenezer circuit, at Liberty Chapel...July	1, 2
Lexington and Tchula, at Lexington..	8, 9
Poplar Creek circnit, at Wesley Ch'l.	15, 16
Kosciusko circnit, at Smyrna.....	21
Ethel circnit, at Liberty Chapel.....	22, 23
Belzona circuit, at Four Mile.....	29, 30
Stewart circuit, at South Union.....Aug.	5, 6
Wier circuit, at Liberty Hill.....	19, 20
Chester circnit, at South Union.....	21
Lonisville circuit, at Rocky Hill.....	26, 27
Eupora circuit, at Sapa.....Sept.	2, 3
Rural Hill circuit, at Plattsburg.....	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Hickory Flat and Pott's Camp.....July	6, 8
Olive Branch circuit.....	15, 16
Byhalia circuit.....	22, 23
Holly Springs and Early Grove.....	29, 31
Red Banks circuit.....Aug.	5, 6
Ashland circuit.....	12, 13
Mt. Pleasant circnit.....	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission.....Sept.	2, 3

J. W. HONNOLL, P. E.

SARDIS DIST.—THIRD ROUND.

Como, at McGee's.....July	1, 2
Coldwater.....	8, 9
Pleasant Grove, at Shiloh.....	15, 16
Nesbits, at Endora.....	22, 23
Pleasant Hill, at Bakers Chapel.....	25
Mt. Vernon, at Friendship.....	29, 30
Wall Hill.....(Wed.)..Aug.	3
Cockram	5, 6
Arkabutla, at Sullivan's	12, 13
Panola, at Mt. Olivet.....	12, 20
Morgansville mission.....(Tues.)..	28

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus station.....July	1, 2
Starkville station.....	8, 9
Tibbee .....(Fri.)..	14
Crawford	15, 16
Starkville circnit.....	22, 23
Pheba .....(Fri.)...	28
Columbus circnit.....	29, 30
Sparta.....Aug.	5, 6
Sturges.....	12, 13
Hebron	19, 20
Brooksville .....(Mon.)..	21
Mashulaville.....	22, 27
Shnqualak.....(Wed.)..	30
Macon .....Sept.	2, 3

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Sonth Bossier, at Benton .....Jnne	17, 18
Mansfield station.....	24, 25
Shreveport sta. and mission..(Tues.)..	27
Sabine, at Bayou Scie.....July	1, 2
Pleasant Hill, at Sodus.(Sn. night, M.)	2, 3
Caddo, at Belle Bower	2, 3
Red River, at Ash Point.....	15, 16
Mooringsport, at Mooringsport.....	22, 23
DeSoto, at Woodside.....	29, 30
North Bossier, at Walkers Chapel....Aug.	1, 3
Coushatta, at Brownsville.....	5, 6
Wesley, at Davis' Springs.....	7
West Natchitoches, at Shiloh.....	10
Anacoco and 8th Vernon, at P. Island	12, 13
Grand Lane, at Cypress O. G.....	15
Victoria mission, at Oak Grove.....	19
Cane River, at Ragans Chapel.....	20
Natchitoches station.(Sun. night, Mon.)	20, 21
Many, at Negreet.....	25, 26
Fort Jessup, at Rocky Mount.....	27, 28

ROBT. J. HARP, P. E.
Address: 639 Hope St., Shreveport.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades.....(morn.)..July	2
Crapa .....(eve.)..	2

O. W. CARTER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Hickory Grove.....July	1, 2
Ada, at Fish Creek.....(Wed.)..	2
Colnmbia at Master's O.....	2, 3
Centerville, at T. C.....	12, 13
Alexandria	28, 24
Lecompte and Evergreen, at Lecompte	29, 30
Montgomery, at St. Maurice.....Aug.	2, 3
Dry Creek, at D. C.....	12, 13
Colfax and Spring C., at Rapides C. G.	12, 23
Vidalia, at Vidalia.....	10, 22
Chicot, at Elm Bayon.....	26, 27
Wellville, at Big Cane .....Sept.	2, 3
Simsport.....	3, 10

The District Conference will convene at Lecompte on Thnrsday, July 27. The preachers will please bring the Quarterly Conference Records for inspection.

S. J. DAVIES, P. E.

DELHI DIST.—THIRD ROUND.

Monroe.....July	2, 3
Rayville, at Little Creek.....	8, 9
Oak Ridge, at Good Hope.....	12, 13
Bastrop, at Island.....	22, 23
Delhi, at Delhi.....	22, 30
La Pine..... ....Aug.	2
Winnsboro, at Prairie.....	3, 6
Lingrove at Jones.....	12, 13
Calhonn, at I Village.....	12
Harrisonburg, at Harrisonburg.....	19, 20
Oakley.....	21
Floyd, at Oak Grove.....	26, 27
Lake Providence .....Sept.	2, 3
Waterproof	3, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine, at Ch. Pt.....July	1, 2
Washington, at Waxia.....	8, 9
Indian Bayon, at Indian Bayon.	15, 16
Franklin and Jeanerette, at F.(Thur.)	20
Patterson and M. City, at P.....	22, 23
Crowley	29, 30
New Iberia.....Aug.	5, 6
Lake Charles, at B. Street.....	12, 13
Grand Chenier, at Johnson's Bayon...	19, 20
S. Mine, at Calcasieu...(Tu., Wed.)..	22, 23
Jackson Street and W. Lake, at J. St..	26, 27
Lake Arthur.....(Wed., Thurs.)..	30, 31

JNO. A. MILLER, P. E.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Salem.....July	3, 6
Tnlip, at Mount Moriah.....	8, 9
Minden, at Pine Grove.....	13, 13
Ringgold, at Brushwood.....	22, 23
Sparta, at Bear Creek.....Aug.	29, 30
Arcadia at Palms Chapel.....	5, 6
Summerfield, at Harmony Chapel.....	8, 9
Haynesville, at Flat Lick.....	11, 12
Valley, at Blockers Chapel.....	18, 19
Vernon, at Wesley Chapel.....	21, 22
Gansville .....Sept.	26, 27
Vienna, at Pine Grove.....	8, 9
Ruston station.....	9
	10, 11

The District Sunday-school Conference will meet at Arcadia, at 2 A M., Jnne 28, 1893. The District Conference will meet at Arcadia, at 8 A. M., Jnne 22, 1893.

J. L. P SHEPPARD, P. E.

ITCHING HUMORS

Fortnring, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases hy a single application, and speedily and economically cured by the

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Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of hnmor remedies, when she best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

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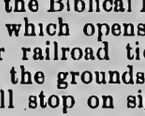

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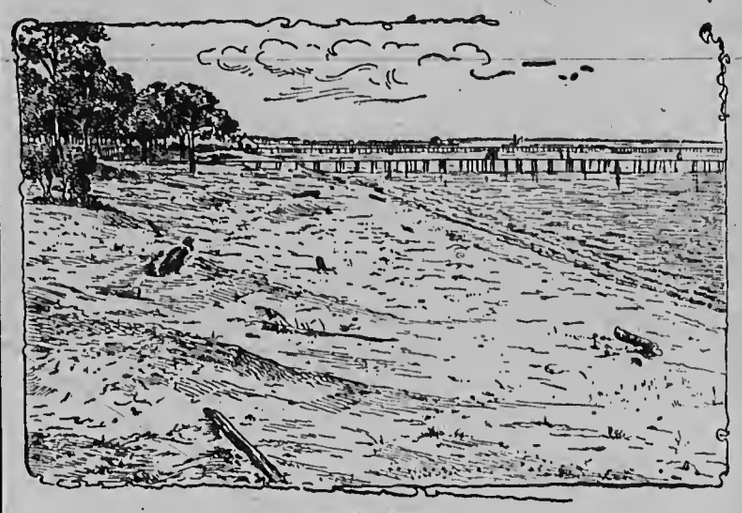
SEASHORE CAMP GROUND.



ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the grounds until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade-trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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135 Canal St., New Orleans.

Christian Advocate.

VOL. 40.—NO. 27. NEW ORLEANS, THURSDAY, JULY 6, 1893. WHOLE NO. 1924.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHITTIER'S LAST LINES.

I would not, if I could, repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not unheerful step with time,
And, grateful for all blessing sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I can not see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in Heaven's immortal youth,
And all our love and longings prove
The foretaste of diviner love!

—*St. Nicholas.*

Methodists and Babylonish Garments.

MR. EDITOR: Having heard a great deal of discussion recently regarding the question of Christians decorating themselves out in gold, pearls and costly apparel, I beg the privilege to say a few words and ask a few questions in your paper in regard to the subject.

I heard it stated not very long ago that there was no moral law that was binding on a woman that was not binding on a man, and *vice versa;* and that the passages of Scripture that taught the women to adorn themselves in modest and not in costly apparel, just meant simply to have a meek and quiet spirit, and nothing more.

Now, is it not a fact that the love of money is the besetting sin of men all over the world, and that decorating the person with costly apparel is the besetting sin of the women? Is it not a fact that human nature is the same in all ages? and did not St. Paul know and understand this? and was not this the reason he warned the men about the love of money, and the women about the putting on of gold, pearls, and costly apparel? St. Paul, in writing to Timothy about how the bishops and deacons should be qualified, one characteristic of them was that they should not be greedy of filthy lucre. The same apostle, in writing to Titus, says that a bishop should not be given to filthy lucre, and Peter said the same thing about the elders.

Now, is there any special charges in the Bible to women about being greedy of worldly gain? And is there any special charges in the Bible to the men about putting on costly apparel? Now, it does not follow that because there is no special charges that a woman should be greedy of worldly gain, or that a man has the privilege of putting on costly apparel; but the women are warned concerning gold, pearls, and costly apparel, and the men are warned concerning the love of money. And another thing: Where did Mr. Wesley get the authority to say that the putting on of gold and costly apparel was not for the glory of God? I heard a very prominent Methodist minister say recently that the sole reason, according to his opinion, the reason Mr. Wesley inserted that clause in the General Rules of the Methodist Societies, was that most of his members, when he first organized the Methodist Church, were poor people, and that when the Countess of Huntington and other people of wealth joined the Methodist Church, he found it necessary to insert that clause, so that the poor people would not become offended and be kept away from the churches on account of the gorgeous apparel of the wealthy members. If that was the sole reason, would not that show that Mr. Wesley went farther than the Bible gave him the authority to go? For who has the right to insert any article or clause in a church creed or rule that cannot be proven by Holy Scripture? Are there not poor people now just the same as there were in Mr. Wesley's time? There certainly are, and hundreds—yea, thousands—are kept away from our churches to-day on account of the gold and costly apparel of the members. But this very same minister, referred to above, said that there were more people lost on account of staying away from the churches than were lost by putting on gold and costly apparel. That may be so, but is not the putting on of gold and costly apparel by the members of the churches one of the reasons why they stay away? And, moreover, St. Paul says: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Now, does not this, with equal truth, include the wearing of clothing? I think it does. And Mr. Wesley says of the General Rules: "These are the General Rules of our societies, *all* of which we are taught of God to observe, even in his *written Word*, which is the only rule, and the sufficient rule both of our faith and practice; and all these *we know* his Spirit writes on *truly awakened* hearts." (Italics mine.) And the people observed the Rules in the early days of Methodism. Why is it that most of the Methodist people have conformed to the world in dressing, and put on "Babylonish garments?" Is it right or wrong? The Bible is right, and, therefore, Mr. Wesley was certainly right. And why are not the people taught to observe all the Rules in these days? If we are not going to observe all the Rules, why are they still kept in the Discipline?

Yours truly, METHODIST.

Wesson, Miss., June 26, 1893.

Guarding the Door of the Church.

Brethren write about "guarding the door of the church," "raising the standard of church membership," etc., as if something is woefully lacking in our conditions of church membership. Some seem to think that the only condition of membership in our church is, "A desire to flee from the wrath to come, and to be saved from their sins." This mistake is due to their having an eye solely on the condition of membership in the societies organized by Mr. Wesley (Dis., page 28, par. 28); but if such brethren will look on pages 124, 267, 268, 269 and 273 of the Discipline, they will see that besides "a desire to flee from the wrath to come, and to be saved from their sins," we have, "That ye will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments," and "willingness to keep the Rules of the church," as conditions also of membership in our church. The door into our church is well guarded if those who keep it would do their duty—their duty in letting persons through the door into the church, and their duty in enforcing discipline, as well as other things, after they are in the church. No person who has entered our church according to its conditions of membership but that is a better or worse person than he was before he joined. If he is worse, it argues that he is killing, or has killed his conscience, if it was not already dead when he joined. Such persons should be exhorted to repent and make amends, and if they are stubborn in their wicked course, then they should be expelled from the church after proper Christian forbearance has been exercised. "But," says one, "in some places we have not good members enough to turn the bad ones out." When such is the case, we think things are in a deplorable condition; but still Methodism allows a draw on other members of the same charge, and even members of other charges, for the needed help. A fine alternative, however, would be a reorganization. One of the greatest desiderata of our church is vital godliness and a righteous following of the old landmarks of our holy Methodism.

ISAAC L. PEEBLES.

From Arcadia District.

MR. EDITOR: As you see from this letter head, I am here at Farmerville, domiciled with my young friend "of ye olden times," Dr. Charlie Jameson, whose heart is never happier than when entertaining the ministers of his Lord.

Last Sunday our excellent presiding elder, Bro. Sheppard, put in his third official visit to Homer, and, finding the pastor in a somewhat dilapidated condition from continuous work, pressed him into service, or, rather, pressed him *out of* service, for a two weeks' tramp on the district. Just think how refreshing to an ex-presiding elder it must be to spend two weeks among his former hearers, and play to the role of listener all that time!

As Jasper—not the sergeant—said of the sun, so it must be said of Methodism within the bounds of the Arcadia—the old Homer—district, "She do move."

In 1881-82 there were only twelve charges in the district. There was not a station in it, but there was plenty of missionary ground, and one mission. There was not a foot of railroad, and no suitable crossings on D'Arbonne, Corrice, Middle, nor L'Utre (later).

Now, after the lapse of eleven years, the V., S. and P. railway traverses the district from east to west, the L. and N. W. traverses the center of the district north and south, and the Minden railroad furnishes transportation on the western limits. These are not part of the church, it is true, but they are essential factors in its development. Now there are sixteen charges in the district, two stations, and I understood the presiding elder, the other day, to say that every foot of available territory was occupied by the circuits. However, it is plainly seen already that the material exhibits—viz: finances—will not be in proportion to this numerical advance.

Last year—and this also, up to date—too much rain has seriously injured the crops, and throughout a large portion of the district the late hail storms have destroyed the crops as completely as a February freeze would have done.

Beside these misfortunes, the general crisis—the want of money—has not "passed over" this section. Here, in the middle of the year, I guess not more than fifteen per cent. of the financial obligations have been met. I think, at the best, not twenty per cent. That this condition of things results from the absence of a sound financial policy for our country is true only in part; and yet there is no doubt but such is true in part. The gold has been sent out of the country, and the silver packed in the vaults at Washington, until the vast "reserve" required by our banking laws has just about absorbed the entire circulation of the country, and left our people practically without money.

Where is the remedy? Why, in fewer bonds to pay interest on, and more greenbacks to circulate. If "confidence" on the credit of the government will make bonds "good" to the amount of $1,000,000,000, the same "confidence" would make any other paper, properly stamped, equally good. But I have rambled away from my "text."

Notwithstanding so much high water and so many washing rains, I find the roads and crossings on our great bayous greatly improved during these eleven years last passed. While the growth of the church has greatly increased the amount of brain and tongue toll for the presiding elder, the material development has correspondingly decreased the peril of travel over the district.

I must not close this letter without paying my respects to Tom, Bro. Sheppard's fine horse—the best buggy horse in the Louisiana Conference. He is not strictly "orthodox," however. He seems to think that two presiding elders on a district is no worse than one. Yours truly, J. A. PARKER.

Farmerville, La., June 24, 1893.

Commencement at Mansfield.

Rev. J. T. Sawyer, D D., occupied the pulpit on Sunday, and was greeted by a large audience. At night he preached again a forcible discourse on the "One Mighty to Save," making a decided impression for good on his audience.

The primary department, Monday, afforded a delightful evening with their kindergarten drills and songs, giving striking evidence of improvement. The elocution contest was close and interesting. Miss Alice McGowen, of Jeanerette, and Miss Rose Farmer, of New Iberia, were awarded the two medals for elocution, which were equally divided. Miss Margie Cunningham and Miss Gussie Faunt LeRoy were distinguished for their gracefulness and clear enunciation, while all deserved favorable mention. The Alumnæ celebration brought out a charming paper on "College Reminiscences," by Mrs. Holmes Jenkins, of Bastrop, Texas, and an able essay on "Education," by Mrs. Judge Sutherlin, of Mansfield. The singing of the Misses Trosper, of Bethany, and Miss Mamie Miller, of Lake Charles, was highly appreciated, as well as the exquisite piano playing of Miss Irma McVoy.

The recital of music, Tuesday night, showed such great proficiency that it is hard to distinguish the superior performer. Miss Minnie Jackson, of Mansfield, and Miss Hilma Miller, of Lake Charles, showed striking improvement in voice culture. The excellent singing and piano playing proved that the department has been in good, skilful hands, sustaining its former high reputation as a superior school of music. A distinguished artist and critic, on viewing the drawings and paintings on exhibition, remarked that never before had this college displayed better work or more genuine productions of art. It was a revelation to the visitors to see such high excellence achieved by young artists.

Wednesday was graduating day, and three young ladies received their diplomas: Miss Rose Farmer, of New Iberia; Miss Lizzie Fleniken, of DeSoto parish, and Miss Ida Florence Billingsley, of DeSoto parish. These young ladies read excellent essays, which were highly appreciated by the audience. President McVoy delivered a stirring baccalaureate, full of noble sentiment, good advice and encouraging words, as he bid his young graduates adieu.

The president of the Board of Managers, Rev. R. J. Harp, made a strong appeal for the college, announcing that President McVoy had been appointed financial agent, and hoping that the friends of the college everywhere will respond liberally to the appeals of the president. President McVoy then made a stirring rallying speech which was cheered to the echo.

Miss Gertrude Williams was announced as first honor pupil of the collegiate department, and Miss Roy Scales in the primary department.

Thus has passed another successful commencement occasion, impressing visitors and friends with the fact that good and honest work is done here; that the institution is meeting fully the high demands made upon it, with a superior faculty, in the healthiest and most beautiful locality of the State, where the best influences prevail for the development of character.

A. F. JACKSON,
Secretary of the Board.

Mansfield, La., June 24, 1893.

Hiwassee College.

MR. EDITOR: At a recent meeting of the Board of Trustees of Hiwassee College, Prof. Sidney G. Gilbreath was unanimously elected its president.

As a former student of that institution and a classmate of Prof. Gilbreath—then a mere lad—I desire to say a few words.

The college is situated two miles from Madisonville, Monroe county, Tenn., about midway, I believe, between Chattanooga and Knoxville. In point of health I know of no superior location. The water is pure, the air invigorating, the scenery picturesque, lovely, grand. Ten or fifteen miles from the college the Alleghany range lift themselves heavenward, and inspire the very soul. 'Tis a quiet farming community, and a noble people inhabit that section. Even now I like to think of the pleasant days I spent there—about ten years ago.

Mr. Gilbreath is a Christian young man of high intellectual attainments, unimpeachable character, and of noble aspirations. As a young man, I rejoice at his success thus far in life, and feel that "old Hiwassee" will prosper with a young man at its head so full of vigor and push as is Prof. Gilbreath. He was born and reared within the sounding of the college bell, and educated within her walls; has served as county superintendent of education for some years, and is esteemed by his people for his true merit.

Parents who wish to send their sons to school where the climate is healthful, where a moral atmosphere prevails, and educational advantages excel, would do well to investigate the merits of Hiwassee College.

BEN F. TOLER.

Crowley, La.

A Terrible Indictment.

AN AWFUL ARRAY OF CHARGES AGAINST THE DRAM SHOP.

Rev. Thomas Dixon, Jr., pastor of the Twenty-third Street Baptist Church, of New York City, on a recent Sunday preached a sermon on "The Modern Saloon." In the course of his sermon he claimed that the saloon swings open more gates to hell than any other power in the modern city. He is master of invective, and he closed his discourse with the most terrific indictment of the saloon that we remember ever to have seen. The most tragic feature of it is its entire truthfulness. There is no exaggeration; it is simply a graphic statement of awful facts.

The saloon cuts down youth in its vigor, manhood in its strength, and age in its weakness.

It breaks the father's heart, bereaves the mother, extinguishes natural affection, erases conjugal love, blots out filial attachments, and blasts parental hopes, and brings down mourning age in sorrow to the grave.

It produces weakness, not strength; sickness, not health; death, not life.

It makes wives, widows; children, orphans; fathers, fiends—and all of them paupers and beggars.

It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imparts pestilence, and embraces consumption.

It covers the land with idleness, misery and crime.

It fills your jails, supplies your almshouses, and demands your asylums.

It engenders controversies, fosters quarrels, and cherishes riots.

It crowds your penitentiaries and furnishes victims to your scaffolds.

It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary.

It countenances the liar, respects the thief, esteems the blasphemer.

It violates obligations, reverences fraud, and honors infamy.

It defames benevolence, hates love, scorns virtue, and slanders innocence.

It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal ax.

It burns up men, consumes women, detests life, curses God, and despises heaven.

It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine.

It degrades the citizen, debases the Legislature, dishonors the statesman, and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with its havoc, it kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world, and laughs at its ruin.

It does all that and more—it murders the soul.

It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy.—*Exchange.*

FROM THE WORK.

Rev. Ben P. Jaco, Eureka Springs, Miss., June 26: "We organized an Epworth League at Pisgah yesterday, with twenty members to begin with. Let us have more Leagues—one at every church."

Rev. S. H. Whatley, Pleasant Hill, La., June 28: "We have just closed our second protracted meeting. The two meetings resulted in thirty-eight accessions to the church; eleven children baptized. During our meeting we had the assistance of Bros. L. F. Jackson, J. S. Sanders, W. Wimberly, Bishop C. B. Galloway, H. J. Boltz, and S. S Bogan. Pray for us."

Rev. Thos. J. Upton, Alexandria, La., June 29: "Our meeting of two weeks' duration closed on Sunday night. The net results were: (1) A general quickening of the members who attended, (2) several bright conversions, (3) and eleven accessions to the church. Brethren C. H. Ellis and F. S. Parker did all the preaching, and did it well. To God be all the glory."

Rev. A. D. Miller, Oak Ridge, Miss., June 26: "We had Children's Day at Bradley's Chapel last Sunday. Program well prepared, and all went off nicely. The children did splendidly. We had a large congregation, and an abundance of something good to eat. The ladies of Bradley's Chapel and community know just how to get up a good dinner, and they did. We got from the collection $7.55. Well done for Bradley! This makes $27.55 for Warren circuit."

Rev. Geo. W. Huff, P. C., North Wilkinson circuit, Woodville district, Mississippi Conference, June 6: "This is our third year on this charge. We are serving a good people. If a preacher will do anything like his duty, this people will support him; but if he gets around rather slow, and does not preach much, nor visit any, they will let him root hog, or die, or join the Baptists. We have several denominations in this part of Wilkinson county. Divers doctrines are being preached. Some say there is no Holy Ghost. I fail to find such teaching in the Word of God. That some men are preaching doctrine of devils, speaking lies in hypocrisy, is manifest. Some of them say the Bible is not a holy book, and that the Bible contains as black lies as were ever written in any book. Surely, when a man gets so low down as to talk so ridiculously about God's Word, the best thing for him to do would be to step down and out of the pulpit, and get behind the door of the church, or under it, and cut off the tail of his coat, and hunt another job—one that will fit him better than going around trying to preach."

Rev. A. T. Bell, P. C., Waynesboro circuit, Mississippi Conference, June 23: "I held the first protracted meeting on this circuit at Winchester, last week, commencing Sunday morning, the eleventh instant, and closing on Friday night. Our church at Winchester, and at several other points on the charge, has been steadily growing in spiritual religion for some months, and we were ripe for a gracious revival. Preaching by Bros. J. V. Penn, M. F. Bradford, and myself. Several brethren and sisters covenanted to spend Monday night, 'till the breaking of the day,' in earnest prayer to God for the baptism of the Holy Ghost, our motto being, 'We will not let thee go, except thou bless us,' and the Lord gave us the blessing we asked. The power of the Holy Spirit was manifested in every service after this all-night praying. Sister Penn presided at the organ most of the time, and rendered valuable help as well with her voice as by playing. Sister Bell also sang solos, and the singing was greatly blessed throughout the meeting. Wednesday night we had a fine, lively prayer meeting, when numbers, especially the sisters, had their lips unsealed, who had never before used their voices for the Master, but now prayed, and gave definite testimony to the goodness of God, and their assurance of salvation. The actual results, which can be reduced to writing, are five conversions, several under conviction of sin, two accessions, the spiritual state of the church greatly strengthened, and the Sunday-school in good condition, and full attendance. Bro. Wm. Norton's presence was highly appreciated. Cheerful hospitality was accorded all who attended the meeting. Brethren, pray for us, that the Lord may give us rich blessings in our other meetings."

NOTES FROM WILKINSON CIRCUIT.

Everything is moving along smoothly; no friction anywhere that we know of. The Summer campaign will soon be opened. We are sure enough going to have a camp meeting at Old Bethel Camp Grounds. The tabernacle will be completed by the time this is published. We will also have a hotel to accommodate those who desire such accommodations. All the itinerant preachers of the district, and those who will come from abroad, are cordially invited, and will be entertained free of charge. Either at Centreville or Woodville back accommodations can be had at reasonable rates.

J. J. SMYLIE, P. C.

Woodville, Miss., June 23, 1893.

Bishop E. R. Hendrix firmly believes that a good story is often the best means of illustrating a point in a speech and of conveying a clearer meaning than any phrase or sentence. He carried out this conviction in an address he recently delivered at the reception given to the college of Bishops at St. John's Church, St. Louis. He was encouraging the churches of that city in the effort they are making to raise a $200,000 church extension fund, and asserted that a firm resolve and resolute work, with an optimistic view of the future, would accomplish the purpose, and, to illustrate this, said that a milkman was once approaching a city with milk to sell. Crossing a brook, he began meditating, and came to the conclusion that his milk was too rich for city people, and dipped up a bucket of water and poured it into the can of milk. Two frogs were in the bucket of water. One was an optimist, the other a pessimist. They resolved to make an effort to stay on top and keep from drowning. The pessimist soon gave it up, saying it was no use to try to keep up, it could not be done, and sank to the bottom and died. The optimistic frog said: "Well, I will just keep kicking," and so with a firm resolve and a resolute kick he kept on top, and when the grocer to whom the milkman sold his stock went to move it from the can, he found, not only a can of milk, but in it a large pat of butter, and sitting on top of it the triumphant optimistic frog! He had succeeded by firm resolve and resolute work.—*Republic.*

MAXIMUS.

BY ADELAIDE ANNE PROCTOR.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
A thing I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears the burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose luster is not less.

Great may be he who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

Labor and Capital.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

This is the law which an offended God pronounced on sinful man and his posterity to the remotest generation. Yet, while this is true, the law was not declared of the individual man, but of the race. The individual man may be in the pernancy of the profits of a large landed estate and enjoying the issues and revenues from bonds and stocks, yet the law holds good; these lands and these bonds and stocks were purchased at the price of the sweat and toil of some ancestor of the possessor. And thus it is that there are gradations in the possession of property and of all those incidental circumstances concomitant of wealth. And this, too, is grounded in that divine as well as human law; a law around which, as an axis, society revolves, and which regulates the business relations of man with his fellow; and this law is, that the laborer is worthy of his hire. And those who revile the present social status would unwittingly tear down that very righteous principle which secures to the laborer the fruit of his honest toil. And the good and well-being of society can no more tolerate a deprivation or division of the possessions of the rich than it could tolerate the withholding from the laborer the wages of his labor.

The conditions of life have vastly changed. Those accidental circumstances which separated man from his fellow have been, to a great extent removed. Through the instrumentality of cheap education the people have become educated. By the drawing power of the press, railroads, telegraphies, and the like, men have been drawn closer together—they have been placed nearer on an equality—so that to-day there remains only this circumstance of the possession of wealth which makes the social condition of one man differ from that of another. This being the case, by a law inherent in man, he rebels against this restraint. And many, driven on by an inordinate ambition, and with a disregard of all laws, human and divine, they would at once remove this remaining difference. The poor man, when he looks on the possessions and prosperity of his wealthy neighbor, not stopping to reflect that this wealth either represents the toil, labor and thrifty saving of some ancestor of the possessor, or is the product of successful trade, or is the natural outcome of the superior business sense and management of the possessor; and to deprive him of them or in anyway to curtail the enjoyment of the same is not only to outrage the law of God and man, but is at once to strike down and destroy the title to all honest possessions, and to disorganize the fabric of society. And a sane and just man could scarcely believe that such doctrines could find supporters, did not his observation demonstrate the fact.

We have only to take a short retrospective view to see how vastly the condition of the laboring man has been improved from that in which he heretofore lived.

In England—a nation that has always been jealous of its liberties and of the rights of man—there has existed, and that, too, since the tenth century, slavery, white slavery, pure and simple. The laborer who there then held his land by villenage tenure, the villein in gross could be bought and sold like any other chattel. He was a slave, ignorant and uneducated. "He was compelled to do whatever was commanded him and always bound to to an uncertain service." I speak of pure villenage and not of villein socage, though the only difference between pure villenage and villein socage was that in the former case the services were uncertain and the tenant was to do whatever was commanded him; whereas, in the latter case the services were certain, and the tenant was not to do whatever was commanded him, but that only which was expressed in the tenure. The villein in gross could not hold any property; whatever he acquired became the property of his lord. His lord could chastise him, and that, too, whenever he saw fit, the only limitation of this right of chastisement possessed by the lord being that he must not take the tenant's life. There were two kinds of these villein tenants—the one called villein regardant, annexed to the land, and passed with the land on a sale of the same; the other called villein in gross, and annexed to the person of the lord. And yet whilst this villenage tenure was a badge of slavery, and the tenants were deprived of all civil rights, they seemed happier than the laborer at the present day. They did not claim that their lord should step down and out or admit them within the halls of the manor as his equal; they did not strike except when they struck the anvil. He was not a member of any labor union; the only form of unionism he claimed was that of being a loyal subject of the United Kingdom.

By the Statute of 12 Car., II., C. 24. these villenage tenures, as formerly existing, along with the military tenures, were abolished, and since the passage of this statute the laborer's condition has rapidly improved, so that to-day we find him possessing all the advantages of education, religion and law possessed by the rich; and only laboring ten hours a day, and that under restrictions and conditions for the benefit of the laborer, and receiving for his monthly labor more than would have been received by a laborer in twelve months at the time of the passage of the statute above referred to, and even this ten hours' labor stands a chance of being reduced to eight. Now, I submit, that this advancement has about reached its maximum, and that there is a strong tendency in some sections to abandon an honest effort to ameliorate the condition of the poorer classes, and to strike at once for a division of property. It was seen that the vast benefits of education, increased wages and decreased work, instead of producing quiet, peace and contentment, have, in many instances, blossomed out into socialism and other wild and wicked vagaries. And what effect must this produce in the halls of legislation? With what truth can the legislator say to the laborer: "I have given you education; I have increased your wages; I have reduced the period of your labor; I have provided for your sick and aged infirmaries and houses of refuge, and instead of this making you grateful, you flaunt in my face the red flag and cry, 'Anarchy.'" Oh, that cry of anarchy, bred in the pestiferous rum resorts and dark alleys of vice! It is enough to make the pillars of government quake. And mark it well, this is the natural outcome of unreasonable agitation of the labor question.

The possession of wealth is the reward of a life-time of self-denial and hard labor. Not only this—a man may labor hard and deny himself, yet, if he hasn't got this special capacity for money-making, he will never be a rich man. I have observed men a good deal, and I verily believe that this thing of accumulating money is as much a talent as the talent for mathematics, or any other special talent. I have seen men who had scarcely any other kind of sense. If this be true, the masses must ever remain poor, because it is said that there is only one man in a hundred who has a special talent.

In this country there are no gradations in rank. In England a man may be ever so rich; but his riches do not give him a right to a seat in the peerage. There they have many gradations in the social scale, and hence it is that the contrast of poverty and wealth is not so sharp. But with us it is otherwise, and the contemplation by the poor of the wealth of the rich leads to social and may lead to political disturbance. It may be true that many, at times, have undue right in legislative halls, but, considering the great power of money, the only wonder is that it does not have more. Our laws are impartial. They always offer the job to the "lowest and best bidder;" and in this country every man has a free and fair chance in life, so far as the laws are concerned. I say, with all others, that poverty is not desirable, and that possibly it would be best to see the masses rich instead of poor; but this never has and never will be. And, further, to see a man with a large family, by hard labor barely supporting his family, and to see his employer drive by in his coach and four, presents a great contrast. But it must be remembered that it takes exceedingly high wages for one man to feed four or five children and a wife, and also pay house rent; and the fact that he does this, and, in addition, pays his incidental expenses, such as taxes and lodge dues, is proof positive that he is getting exceedingly good wages; and for an agitator to take this man's case as a text, and, by misrepresentation and demagoguery, to stir up the masses against the rich and the government, such agitator then becomes a pestiferous nuisance, and the sooner he is bridled the better.

Let our masses hold fast the sober honesty and patriotism of their fathers, and let each man with conscientious labor perform his allotted task, and leading his children, as they grow, along these same righteous paths—then, in truth, will this nation fulfill the grand destiny on which she has been launched, and be, in truth and fact, a home for the oppressed of all nations. LAYMAN OR SEXTUS.

Good Men Appeal to Conscience.

BY BISHOP HAYGOOD.

Paul "appealed to Cæsar" in a case involving his rights as a Roman citizen. He did not appeal to Cæsar to settle, by an imperial decree, any question of doctrine or morals.

A great question has been pending for some weeks before high courts on the question of "Sunday opening" of the World's Fair in Chicago. The first decision was, as it seemed, favorable to Sabbath observance. The telegrams of the week tell us that the Court of Appeals, Chief-Justice Fuller presiding, "has decided unanimously in favor of Sunday opening." This sort of statement is misleading, and framed in the interests of the Philistines. The Associated Press is given to this kind of devilry. The Court of Appeals did not say it favored Sunday opening; it really delivered no opinion, whatever, upon the Sabbath question. The court simply affirmed that, under the law, it had no authority to close the gates on the Sabbath day. The court interpreted the law; it decided no question concerning religion or morals.

As it seems to this writer, to denounce Chief-Justice Fuller, or the United States Court, would be a silly thing. The court is under oath to interpret the law of the land, and not the Word of God. It would be very unfair to say that the court sets itself against the Christian Sabbath, when it simply affirmed that it had no authority, under the law, to close the gates of the big show upon the Sabbath day. It is true that the Philistines will take comfort from this decision, but it should be remembered that the court interpreted the law; it makes no constitution to the anti-Sabbath argument.

It is not the business of a court to make law; its function is the interpretation of law. If the people do not like their laws, they have this remedy: they can change them.

But it is well worth considering whether the Christian doctrine concerning the Lord's day can be set up and maintained by civil law or the secular courts. I offer no opinion as to the right of government to pass laws concerning the Sabbath, and make no argument on that subject. In most of the States of the Union, Cæsar has decreed abstention from ordinary labor on the Sabbath day.

In some States the laws concerning the Sabbath day are stringent. But, at bottom, the State enters into the Sabbath question for reasons other than those that control the consciences of Christian men. Just as the State guarantees the right of worship, and punishes those who interfere with it, on civil, and not on religious grounds. The State has nothing to do with religion except as it protects the citizen in his rights. The State can forbid a man who does not believe in the sanctity of the Sabbath from interfering with the rights of those who do believe in its sanctity; but it can not force him to keep the Sabbath, according to his neighbor's view of it, any more than it can compel the acceptance of any theory of the atonement, or of any other Christian doctrine.

It may be that we have trusted overmuch in the law of the land to secure moral results, and not enough in the power of the truth of God. That alone makes free the soul of man.

Possibly, if we had expended as much force in teaching the truth of the Bible on the Sabbath question as we have exerted in seeking decrees from the civil courts, we might have had, by this time, more Sabbath observance. In the long run, nothing secures conformity to the laws of God except teaching the people the laws of God. Moral reforms always move upon the lines of moral teaching. The principle applies to many other than the Sabbath question.

As to the Chicago show and Sunday opening, the church has an appeal to a court not bound by statute law, or by the Constitution of the United States. In the cases just determined the church, to all intents and purposes, was the plaintiff; but for the church, the case would not have been made, or heard. No doubt, the Chief-Justice and those sitting with him have given us an honest interpretation of law. Before this court the church failed; it had not the necessary jurisdiction. But Christian conscience has ample jurisdiction.

What can the church do? Stay away from the Fair?

Is managers have acted dishonorably to the last degree. They appealed to the nation, as represented in Congress, for a large gift of money. The grant was made with the distinct understanding that the gates of the big show were to be closed upon the Sabbath. But for that understanding the directors, as well as everybody else, knew that the money would not have been granted. The directors are in disgrace before the nation. They have pilloried themselves, and deserve for their dishonesty and effrontery the contempt they receive. Their specious plea for the laboring man is hypocrisy, pure and simple. These men have not concerned themselves about the poor, nor are they concerned now. They seek "gate receipts" in their audacious and vulgar defiance of the Christian sentiment of the American people. They and their kind are socially "shoddy" and morally depraved.

The Christian Sabbath is not going down under the feet of these Chicago directors, who in morals, if not in law, have obtained from the people money "under false pretenses." The Sabbath is intrenched in the physical, mental and moral needs of man. These Chicago deceivers, lying to Congress and defying the Christian convictions of the American people, can no more change the constitution of man, or repeal the law of God, than did French infidels and anarchists who tried it near the close of the last century.

This is a good time to make an argument for the Sabbath. There are millions who can make the argument without the expense or delay of law processes. Let those who really believe in the Sabbath stay away from Chicago. The money saved may bless the poor who can not look upon "works of art" on Sunday afternoons in the White-black City. If those who know what is right, do right, the Sunday receipts will be a very small money-harvest for this gross violation of good faith, compared to the vast sum lost to the directory by its defiance of the Christian convictions and sentiments of the people.

Precious place and precious time for "The World's Congress of Religion!"

To one suggesting, "Oh, they won't care if you don't go," the answer is: "True; but *I* care. It is a question between God and I." Let the appeal be made to *the highest earthly court—to Christian conscience!*

Oxford, Ga., June 20.

St. Louis Christian Advocate.

Northfield Bible Conference.

Dear Friends and Fellow-Laborers:

"By the good hand of our God upon us," we are enabled to issue our call for another General Bible Conference, to be held at Northfield, Mass., from Aug. 1 to 13, 1893. The ten Conferences past have been so manifestly marked by the divine favor, and have so richly abounded blessings to multitudes of grateful hearts, that we can not doubt our privilege and duty to go forward another step on the same line of service.

It is to me a great joy to issue this year's call with the prospect and expectation of being myself permitted to share the services and the blessings of the Conference with my friends. I have returned to my own dear native land, from fourteen months' labor in the Old World, with an ever-growing conviction that nothing but the gospel of our Lord Jesus Christ proclaimed with the Holy Ghost sent down from heaven, and exemplified in the holy lives and devoted service of Christian disciples, can ever meet the needs of this lost world, and prevail against the powers of evil. And I rejoice to see, that at home and abroad, the Lord is raising up increasing numbers of consecrated workers who are not ashamed of this old gospel, and who glory only in the cross of our Lord Jesus Christ.

It shall be our highest aim, at the coming Conference, as heretofore, to advance the interests of the kingdom of God, seeking a closer union of Christian hearts in faith, hope and love, that we may have "fellowship one with another," and may "know the love of Christ which passeth knowledge," and be "filled with all the fullness of God."

Let us then come together, as fellow-laborers in Christ, "all with one accord in one place," "with a true heart, in full assurance of faith," to wait upon the Lord, and to "consider one another to provoke unto love and to good works, exhorting one another, and so much the more as we see the day approaching," for "the night is far spent, the day is at hand."

Among the speakers who will be present are: Rev. A. J. Gordon, D.D., of Boston; Rev. A. C. Dixon, Brooklyn; Rev. J. Wilbur Chapman, Albany; Merrill E. Gates, Ph.D. LL.D., president of Amherst College; Mrs. J. K. Barney, Providence; Maj. D. W. Whittle, Northfield, Mass. We also confidently expect many of the Christian workers, including several from foreign lands who are now assisting us in the Chicago "World's Fair" campaign, to be present and take part at various times. In addition we hope to have with us: Rev. B. Fay Mills, of Providence; Prof. W. W. Moore, University of Virginia; Prof. Robert Thompson, Lake Forest University; Hon. R. Morton, Hamilton, Ontario; Rev. John McNeill, Scotland, and others whose names will be announced later. The singing will be under the direction of Messrs. Ira D. Sankey and Geo. C. Stebbins.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents per day. The Betsey Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents per day for room alone, or two dollars per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five cents per day. "The Northfield," a beautiful, quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary buildings, as well as at "The Northfield," should be addressed to the manager, Mr. Ambert G. Moody, East Northfield, Mass.

Northfield is on the New London Northern railroad, which connects with the Fitchburg railroad at Millers Falls, the Central Massachusetts Division of the Boston and Maine railroad at Belchertown, the Boston and Albany railroad at Palmer, the New York and New England railroad at Willimantic, and the steamers of the Norwich and New York Transportation Company at New London. It is about two miles from South Vernon on the Connecticut River Division of the Boston and Maine railroad which connects with the Fitchburg railroad at Greenfield, the Northampton Division of the New York, New Haven and Hartford railroads at Northampton, and the Boston and Albany, and New York, New Haven and Hartford railroads at Springfield. Stages are run during the meetings from South Vernon to Northfield. Reduced railway rates will probably be obtained as heretofore, and definite instructions in regard to the same will be sent later.

Yours in his service,

D. L. MOODY.

East Northfield, Mass., May 15, 1893.

Commencement at Vanderbilt.

On Wednesday, last, another successful session's work was closed at Vanderbilt. The outcome of the past year's endeavor as exhibited by the exercises of the day was highly gratifying and well calculated to arouse more than ever the sympathies of Southern Methodists in behalf of their great university. The graduating speeches of the several representatives of the various departments—academic, biblical and law—were sufficient to prove that the ideal of education at Vanderbilt is very high, and also that it is very closely approximated. Men that leave with her seal upon them are well fitted to cope with the great questions that stir the world of to-day.

In the theory that dominates the minds of teachers here, the past is studied partly, of course, through reverence and a desire for knowledge, but chiefly as a key to unlock the mysteries of the present. To open the eyes of students to see the best things; to stir their minds to appreciate the best things; to incite their zeal and train their facilities to create the best things—this is the province of true education. To fill this office to our Southland is assuredly the mission of Vanderbilt. The marked increase in interest during the past year that she has excited fully shows that this goal is being realized more and more.

Nine masters' and thirty-two bachelors' degrees were conferred; besides these there were nine graduates in pharmacy, who will receive their degrees when they shall have completed a three years' course of practice in a drug store. Of the bachelors' degrees, six were conferred upon graduates of the biblical department, all of whom enter our several Conferences next Fall, except one, Rev. Sam E. Hager, who leaves in July for mission work in Japan. In the English theological course a certificate of graduation was granted Rev. Tokichi Masas, from our work in Japan.

One of the most effecting scenes ever witnessed at Vanderbilt was the retirement of Dr. Garland from the chancellorship and the installation of his newly elected successor, Dr. James H. Kirkland. For two years the Board of Trust had had before it the resignation of the venerable chancellor, but had delayed in order to find the proper man to place at the head of Vanderbilt. After this long period of careful inquiry and observation, they at length settled upon a member of the faculty as the fittest man to place in this responsible position. In their choice, they have, without doubt, been wise. Dr. Kirkland is known throughout the country as an accomplished scholar; a man of rare personal attraction, and as a whole-souled Christian educator.

The few words that the retiring chancellor spoke, as he laid aside the cares and burdens of eighteen years of arduous service, touched the hearts of all present, and there were few eyes that remained unmoistened, when, in his charge to his successor, the ripe Christian of over four-score years closed with a testimony to the love and favor which God had thrown about him in all his labors—a testimony whose eloquence was tears, and whose beauty consisted in that it was the true expression of a noble Christian character. Dr. Garland will, by the provision of the Board, still retain his professor's chair, and, furthermore, bear the title and honor of chancellor *emeritus*.

The outlook for the future is bright, and great things are expected from Vanderbilt. Movements will be set on foot to increase the endowment, which is pitifully small for the work that is to be done. Now is the time for the Southern Methodist Church to take advantage of her opportunity. If she will, through the avenue that Vanderbilt University offers, she can set in motion influences that will eventually prove the molding power of our whole Southern civilization. It is for our men of means to say whether they will despise this golden privilege of blessing an entire section of our great country.

While the University, as a whole, lays claim to the help and sympathy of our entire connection, still Southern Methodism is possibly more intimately concerned with the interests of the biblical department. Here are accommodations for over a hundred theological students. The course is very thorough; the professors are competent scholars and consecrated Christians; the associations are the best; the expense is not great; the men turned out are found all over our church doing earnest, self-denying, Christ-like labor. In view of the record that the department has made, why should the church be afraid of or antagonize any longer the efforts that are being put forth here to increase the efficiency of the men to whom we are looking for service in the future? To say the least, when we look at the small number of young preachers who are in attendance here and contrast the great number of our young preachers who ought to be here, it seems as if our church is grossly careless of her God-given opportunity, and pursuing a course which, if not suicidal, is extremely detrimental to all her best interests.

May the past years of combating the fears of timid friends and prejudices of hostile critics have sufficed, and may the next session open with the largest enrollment that our department has yet seen!

Any young preacher who is at all interested, would do well to address the dean, Dr. W. F. Tillett, Nashville, Tenn. TEACHER.

Opelousas District Conference.

The twenty-fifth session of the Opelousas District Conference convened on June 22, and included the twenty-fifth, which was Sunday. It was pleasantly and hospitably entertained at the ancient town of Abbeville, on the beautiful Vermilion Bayou. A good representation of the laymen were present, and only two of the pastors were absent. Rev. Jno. A. Miller, P. E., was in the chair throughout the session, and called forth close reports from all the charges. Nearly all the pastors reported increase in membership and improvement in the spiritual condition of the church, and only one or two had to report of part of their charges, "The less said, the better." Several powerful revivals were reported. During a discussion of "discipline" some disorders were brought to light, and the general sense of the Conference was in favor of their removal by stricter execution of the law. Special notice was given to the habits of Sabbath breaking and drinking spirituous liquors; and, by resolution, the pastors were requested to preach special sermons on the Bible doctrine of temperance. The interests of church literature were practically discussed by Bro. Van Valkenburgh and members of the Conference. The Sunday-school work came in for a special discussion, and its importance was stressed. The finances were generally without system, which implies that they were behind the ability of the people. A preacher may thus be starved amidst plenty. About one-third of pastors' salaries were reported paid.

The delegates to the Annual Conference are: W. T. Blackshear, H. C. Dutcher, Dr. W. D. White, and Capt. Jno. T. White.

The Conference heartily and unanimously voted a vacation of a month to our faithful presiding elder, who, in a ministry of over forty years, has never taken such an outing.

The most encouraging sign of the times was the observance of the disciplinary regulation as to the special prominence of religious services.

The preaching by Revs. C. M. Lyons, H. Armstrong, H. W. May, C. R. Seward, C. R. Montgomery, J. B. Cassity, W. W. Drake and Jno. A. Miller was attended by the power of the Holy Spirit, and a number were converted at the altar.

The meeting would not close on Sunday night, so some of the brethren remained to carry on the good work. You will, doubtless, hear more from it. This idea of the Holy Spirit at a District Conference—not a new one—will solve some problems about giving the Conference enough to do, and keeping delegates over Sunday.

W. W. DRAKE, Sec.

SUNDAY-SCHOOL LESSON.—July 9, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Philippi.

(Acts xvi, 19-34.)

GOLDEN TEXT.—"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi, 31.)

TOPICAL OUTLINE.—I. The Persecution of Paul and Silas (vs. 19-24). II. The Earthquake (vs. 25-29). III. The Conversion of the Jailer (vs. 30-34).

CENTRAL THOUGHT.—Salvation by Faith.

HOME READINGS.

Sunday (July 2)—Paul at Philippi. (Acts xvi, 16-34.)

Monday—The Dignity of a Roman Citizen. (Acts xvi, 35-40.)

Tuesday—The Journey to Athens. (Acts xvii, 1-15.)

Wednesday—The Calling of the Gentiles. (Isa. lv, 1-10.)

Thursday—The Universal Call. (Rev. xxii, 8-21.)

Friday—Salvation by Faith. (John iii, 14-21.)

Saturday—The Gospel for All. (Rom. x, 1-21.)

INTRODUCTORY.

Our last lesson left Paul and his co-laborers the inmates of Lydia's hospitable home, into which love for her new-found Lord, and gratitude to these, his servants and representatives, had "constrained" them to go, and from which they could go, free from cost and care, to their work of preaching Christ. As they passed to and from the place of labor they frequently met a poor slave girl possessed with a "spirit of divination," a demoniac, who cried after them: "These men are the servants of the most high God, which show unto you the way of salvation." This she continued to do until Paul, wearied with her crying and moved with compassion for the poor sufferer, commanded the evil spirit to come out of her. The effect of his words was immediate, and the demoniac was restored. This act of mercy aroused the anger of the multitude, and subjected the apostles to their first experience of a heathen persecution. We need not stop to discuss the mysterious possession under which the slave was held but content ourselves with simply accepting the statement of the inspired historian, which can be as easily explained as disproved, and much more easily believed than denied. Many days had passed in pleasant and successful prosecution of their work—now imprisonment and stripes awaited them; but though the conditions were changed, the results were the same. God's blessings were upon them, and success rewarded their labors. The way of duty is always the way of safety, but not always the way of ease and comfort.

EXPLANATORY.

I.—THE PERSECUTION OF PAUL AND SILAS.

Ver. 19. When the owners of the evil-eyed girl saw that by the curing of her malady her peculiar value had been destroyed, they became enraged, and violently laying hands on Paul and Silas, the two most prominent members of the missionary band, they hurriedly dragged them into the market-place—the Greek "agora," the chief place of concourse—in this case also the "forum," in which the Roman magistrates held court.

Ver. 20. The "magistrates" spoken of in this verse may, or may not, have been the same as the "rulers" of the preceding verse. If not there were in *prætore*, the superior officers, to whom the prisoners were sent by the inferior court. The charges preferred against the prisoners were: 1. That they were Jews. This was enough to prejudice their case, as the Jews were hated and despised by the Romans, and a recent edict had banished them from the city of Rome; and 2 "that they exceedingly trouble our city." This was false, as the apostles were quiet and orderly, and the only "trouble" made was by the angry mob, which had been aroused by the owners of the slave girl. It is true that these were "troubled," for their "hope of gain was gone."

Ver. 21. The latter part of this second charge was true, for it was against the law to introduce innovations in religion. The innocence of the apostles must be found in their obedience to a higher law—the law of God—even at the cost of violating a lower law—the law of the land. When God's law contravenes human law, we must obey the former, even though we suffer the penalty of the violation of the latter.

Ver. 22. No sooner were the charges made than the infuriated mob arose howling against them, and the honorable and dignified *prætors* yielding to the influence, with their own hands tore the clothes from the backs of the helpless prisoners, and commanded the lictors to beat them with rods.

Ver. 23 The punishment the apostles received was the first of three Roman scourgings that Paul received. It was with "many stripes," and not limited to forty stripes, as by the merciful provision of the Jewish law. When the scourging had been administered they were thrust into prison, with the instruction to the jailer to keep them securely.

Ver. 24. The jailer manifested a willing—at least, a very faithful—obedience to the instructions given, for he not only looked them up, but thrust them into the inner or lower dungeon, and, as if to add to their torture, fastened their feet into the heavy beam, which compelled them to lie upon their wounded and bleeding backs upon the hard dungeon floor.

II.—THE EARTHQUAKE.

Ver. 25. It is not wonderful that Paul and Silas prayed, for prayer is the channel through which the burdened and afflicted heart often pours itself out; but that they "sang praises to God" is wonderful, and gives striking witness to the fortitude and zeal that inspired them, and to the all-sufficiency of Christ, who dwelt within them. No wonder that their fellow-prisoners listened attentively to them, for those moldy walls were more accustomed to groans than songs at midnight. They prayed for their deliverance, possibly, but certainly for the coming of God's kingdom, and rejoiced that they were counted worthy to suffer for Christ's sake.

Ver. 26. The earthquake was the Lord's answer to their prayer. The Deliverer was with them, and this mighty manifestation of his favor was the guarantee of their success. The loosing of the band showed the miraculous nature of the event. The foundations shaken, the doors broken from their fastenings and the staples torn from the wall, might have indicated the presence of an earthquake, without implying a connection with the events of the preceding day; but that "everyone's bands were loosed" showed that God was in the earthquake.

Ver. 27. The jailer was answerable for the safety of the prisoners with his own life, and he preferred suicide to disgrace. Many eminent heathen writers commend suicide, and in heathen countries the act is and has ever been of frequent occurrence.

Ver. 28. The spirit that afterward, upon the sinking ship, naturally assumed control, here rises by its very inherent superiority into the position of command. The purpose of the jailer and the actuating motive were seen at a glance, and Paul, in a loud tone, assured him that none of his prisoners had escaped. Paul's action excited no surprise. It was what we expected him to do, and yet what no ordinary prisoner would have done.

Ver. 29. Their holy zeal, their unmoved patience, their songs in the night, their miraculous deliverance, and their calm self-possession so impressed the jailer that, calling for lights, he leaped into the dungeon, and, trembling with awe and fear, prostrated himself a captive at the feet of his prisoners.

III.—THE CONVERSION OF THE JAILER.

Ver. 30. This jailer may have heard the apostles preach; he may have heard the strange cry of the slave girl; he may have witnessed the expulsion of the spirit; he may have been one of the infuriated mob. His conviction may have been more enlightened than is generally supposed—at any rate, it was genuine, and he asked the most momentous question that a man ever asked or God ever answered. His case was desperate; he must be saved, and saved then, and he was ready to do anything to accomplish his desire. Such a man always gets an answer.

Ver. 31. Paul knew but one thing that would help him; nobody knows more than one; there is but one. Belief in Jesus Christ, a trustful submission to his law, a willing acceptance of him as prophet, priest and king—that is all.

Ver. 32. Forgetting weariness and wounds, the apostles spoke to him and to those who gathered about him the Word of the Lord, the way of salvation.

Ver. 33. In this verse we see the evidences of a changed heart. The hard-hearted keeper has become the friend, the host, the nurse. The experience was the same in Lydia's case; the grateful heart is glad to give something where it receives so much. This is the scriptural method and the divine law. They have received spiritual things; it is but right that they should give temporal things. "He washed and was washed; they from stripes, himself from sins." (Chrysostom.) The verse reads as if his children also received the ordinance of baptism. In this connection refer to verse 15 concerning Lydia and her household.

Ver. 34. They had probably not eaten anything for nearly twenty-four hours. They now break their long fast at the table of their grateful host, while he with all his house rejoices in the Lord. There is much in the jailer's case that renders it peculiarly interesting; but in its essential elements it is identical with the experience of every child of God, viz: A deep conviction, a willing submission, a simple faith, and an abounding joy.

Commissioner of Education for the Colored People.

At the recent annual meeting of the College of Bishops of the Methodist Episcopal Church, South, the following action was taken:

In response to the communication from Rev. Geo. W. Walker, respecting the Commissioner of Education for the Colored People, we advise against the election of a commissioner before the next General Conference, and take occasion to commend most heartily the work being done, urge the collection of the assessment for that cause, and hope the assessment for another year will be accepted by all the Annual Conferences. We suggest, also, that a statement of the work and other facts needed be furnished the Bishops, to be used in their several Conference sessions.

R. K. HARGROVE,
Sec'y College of Bishops.

Nashville, Tenn., June 12, 1893.

Pride That Puffeth Up.

Were I called on to name one of the most powerful weapons of warfare employed by Satan in carrying on his work of destroying human souls, I would unhesitatingly say: Pride—that kind of pride which we are warned against in the Scripture, that makes us "think more highly of ourselves than we ought to think." The pride that causes us to seek the esteem and confidence of our fellow-beings, by building for ourselves good character and moral standing, is commendable; but the pride that "puffeth up" is ruinous and detestable.

When the devil can influence a man or woman in such a way as to get them up to that degree of vanity which tells them, for instance, that it is humiliating to kneel in church when prayer is being offered, he has them just where he wants them. The same kind of pride keeps thousands of our young men and women away from the altar, where they would otherwise go, to ask an interest in the prayers of the Christian people.

To mention the various hinderances to the spread of Christianity caused by this species of pride would consume more space than I feel justified in asking for. In the First Epistle general of Peter (v, 6) we find these words: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." Humility is one of the Christian graces that Christ loved to dwell upon in his teachings while on earth. The call of the widow of Nain was as much to him as that of the richest nobleman. Nowhere does he excuse himself on the ground of improper surroundings or associations, but enters the hovel of the peasant as willingly as though it were the palace of a king. There is no attitude too humble for us to assume for the sake of him who took upon himself our likeness, that we might inherit the right to enter into a blissful eternity.

D. K. HUNT.

Vidalia, La.

To Whom it May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.

Manufactured by F. A. Dicks, Natchez, Miss.

The genius of infidelity leaves me, and the genius of Christianity comes to my side. She, too, takes me by the hand, and I go with her through the same earth, past the same flowers, the same rocks and forests and hills; takes me over the seats of the nations of the earth and teaches me the same languages; takes me through the domain of the sciences and adds one more, the science of salvation; teaches me the languages of earth and adds one more, the language of heaven. She mounts with me to the skies; I drink in light from the same sun, pass to the same fixed stars, resolve the same nebulæ and away out again unto the last star where my former guide left me. And I gaze into the face of the genius of Christianity and ask, "Is this all?" What a look of pity and love she casts upon me as she says: "Is this all? This is but the portico; it is but the threshold, it is the entrance to the Father's house." And she puts the glass of faith in my hand, and I look through it, and away beyond the stars, away beyond the multiplied systems, I see the great centre, the throne of God, about which all things move—the great central point of the universe. And as I look there is One upon the throne; he is my brother; and I look again, and my name is written on his hands; and I cry out with ecstasy:

"Before the throne my surety stands,
My name is written on his hands."

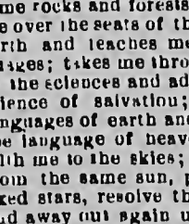
—From Bishop Simpson's Sermon on "The Victory of Faith."

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors a natural brown or black.

Faith is the root of all blessings; believe, and ye shall be saved; believe, and you can not choose but be converted.—*Jeremy Taylor.*

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

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A new Magic Lantern, about sixty views. Bible views and pictures of the Holy Land. Canvas and everything in perfect order. Will sell cheap. Address

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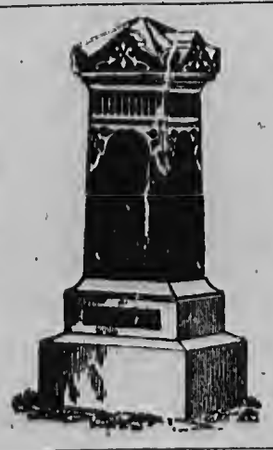

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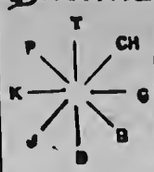

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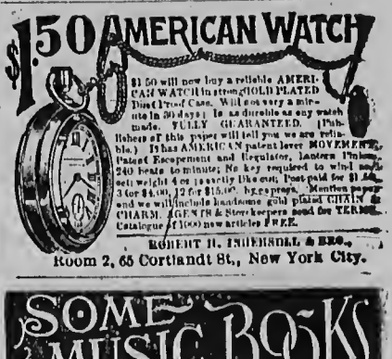

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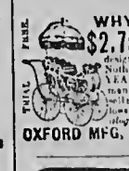

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Thursday, July 6, 1893.

Extraordinary Offer.

In another column occurs a ringing article from the pen of Bro. L. Carley, of the Mississippi Conference. This is in line with numerous articles of a similar tenor that have come to us from various sources, and sets forth in ample form the convictions of the present publisher of the ADVOCATE, long held and often expressed as to the proper policy of its publication. And while we do not feel fully prepared to commit the paper to such a change of financial base at this time, there can be no peril to any interest involved by subjecting this view of the publisher and these advices of many brethren to a practical test. The situation of the paper as to its finances, the stress of the season, calendar and business, demand moreover that something out of the usual should be done both to retrieve its credit and to extend its influence. We, therefore, offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents, when sent in clubs of ten, and accompanied by the cash.

Judge Moise, of the Criminal District Court, of this city, deserves the especial thanks of the New Orleans public and the commendation of good people everywhere for his prompt action in dismissing a petit jury for a flagrant misapplication of justice in freeing a notorious criminal on trial for a confessed crime. If the greatest curse of any land is a corrupt judiciary, according to the most distinguished jurist which the Anglo-Saxon race has produced, the greatest blessing must be an incorrupt one. Judges Moise and Ferguson in a difficult field are making records for courage, probity and devotion to the people's interests to which their fellow-citizens will point with pride for all time.

Public opinion is often not the opinion of the public. Political knaves know how to water it or, worse still, to convert it into a weather gauge. What is called public opinion was manifestly against our Lord and his teaching, as it has condemned his most faithful disciples in all subsequent ages. Public opinion was against Wesley and Luther, and it may be quoted in advance as the determined opponent of every man and measure that is devoted to the public weal. It was against Sam Jones in New Orleans, and in Chicago it is against the American Sabbath as strong as the winds that blow from its great lake. The voice of the people is the voice of God only when we conceive of the people as one. But even the whole people sometimes err, as does the Pope and his numerous advisers.

If we should publish all the notices commendatory of the new management of the CHRISTIAN ADVOCATE that come into this office, we should have no room for other personals. Our friends are very kind, but we fear that the new editor is hardly subject of congratulation until the weather or the work abates.

Preachers of the Word.

It makes not much difference whether preachers are in the apostolical succession or not, if they can manage to be in the Christly succession. Paul, the great apostle, rejoiced not that he was an apostle of men, but that he was an epistle of Christ. I, quoth the apostle, am crucified, nailed to death on the Roman timbers, but he, the Crucified, has come to life, and is glorified in me. Paul's ministry was more than seraphic, it was Christly. He knew nothing but Christ. He gloried in nothing but Christ. And that Pauline Christ was not the sentimental, popular, and even fashionable Jesus of the modern drawing-room; not the Jesus of Bethlehem, or Nazareth, or even Bethabara, but the Jesus of Calvary. That reproachful Christ of curse who bled without the gate, and whom even the elements anathematized in his woful taking off, was the Christ of his glorying in every sermon and under every sky. "I preach Christ crucified"—dost thou, indeed, brave apostle?—"to the Jew a stumble block and to the Greek foolishness." He would not be satisfied with a scholastic Christ when there was a Christ whose touch would heal lepers, and whose voice would still tempests and whose glance would quell demons. Christ is not dead, he would have said; why pronounce funeral orations over him? Christ is not without a sceptre; why consign him crownless and dominionless to realms of philosophy? While the bent body of the Damascus convert lived, at least; Christ, the miracle worker, doing greater miracles than any he wrought with unseared palms in the Galilean days, lived and preached and shook the world. What though of contemptible speech and despicable person, did not kings shut their mouths at the little Jew, and did not Jerusalem mobs forget their rage to dwell on his sentences! Small as he was, the world rocked under his tread; contemptible as he was, it sometimes turned upside down when he stepped across the equator. If Christ was the incarnated Word, the eternal wisdom turned to flesh, and speaking as man never spake, so was Paul, for Christ died to perpetuate himself in an era of Pauls. "I, the weak formula," said Christ, "the bare expression, the mere psychical grafted on the physical as an object lesson am standing between you and the power of godliness. I must go away and come again." The body of limitations must retire that the Spirit of all grace may come in. Not without design the genealogy of soul-saving reads, "God begat the Word and the Word begat the Holy Ghost and the Holy Ghost begat the apostles and the apostles begat the ends of the earth." It was not enough to have the Christ image, the Christ power was indispensable. Ye have a great commission and a great theme, and a great field glistening with the portents of harvest, but "wait at Jernsalem till ye shall be endued with power from on high." That power is the resurrection of Christ in apostolic ministries. It is the death of death to the ends of the earth, and of time.

To be a successful advocate for another, forensic annals declare, one must become that other. Paul reduplicated his Lord. He was full of his subject and, therefore, he was the ideal preacher.

But he was also, we repeat, full of faith and the Holy Ghost. Indeed, it may be worth somebody's while to investigate and account for the coincidence of the Second and Third Persons of the Holy Trinity in one man's ministry to the extent that both were prominent without either being pre-eminent. It is curious certainly, and even more instructive, for when our individuality, more pretentious than his, shall be swallowed up in the blended glories of Christ and the Paraclete we, too, shall be great preachers; we, too, shall have a ministry to wake the dead.

Hearers of the Word.

That which upon all occasions and in all circumstances may be asserted of the ordinary hearer of the Word in the age in which we live, is dullness and decorum. He sits up straight and looks abstracted, not to say owlish, and measures things while refusing himself to be measured. His profundity is something awful, and for ordinary eloquence there is no escape from drowning in that deep sea. Sphinxes in the pew make a great deal of the perspiration and vociferation, against which the well-bred hearer loudly declaims on the street corner and by the fireside.

"That is a refrigerator," said a brother preacher, as we passed under the shadow of a high steeple, promenading; and he explained by saying that it was a place where pulpit orthodoxy was preserved on the ice of fashionable devotion to dogma. Yes, a refrigerator, we assented, with a sigh.

Choired singing and hired preaching may have much to do with freezing congregations, but we are persuaded that such influence of the minor upon the major is merely reflex and trivial in comparison with the execution done upon the former by the latter at equally short range. We would not account for the coldness of the Arctic country by the presence of icebergs there nor for the heat of Africa by the simooms of great Sahara. Rather we know that Arctic cold piled with icy fingers those mountains of the sea, and that that devouring wind of the desert was exhaled from the lungs of the tropics. The prophet did not write, like priest like people, but with deeper insight, "like people like priest." "Take heed how ye hear," said the Savior whose marvelous utterances of simple though startling truth fell upon dull ears. Judas was a martyr to covetousness; Ananias to lying and deceit, and Eutychus, otherwise a most excellent person, to the spirit of slumber. The death sentence was executed upon all three.

But, looking at the subject from its humanly side, Demosthenes had a roaring crowd and made a roaring success. Patrick Henry was enthused to eloquence and great fame, exhorting people to take up arms who were burning for freedom. It is just about proverbial now that the occasion makes the man, and that orators come from the popular mould like bullets from the hot receptacle where molten ore is poured.

Pulpit eloquence is less dependent upon environment, it is true, but it rarely blooms in an atmosphere of Winter. We once knew a sermon kindled to strains almost divine by the rapture of an eye, and we are not sure that we have not known many to reach the period of bloom in the sunlight of a smile. Many of the early preachers were shouted into fame by the early class leaders and the impassioned rank and file who "took up the fervid strain and shouted the echo back again." "Whom we preach," said Paul, "which is Christ in you the hope of glory." Unemotional religion is religion that is dead, while it lives. Our Lord had nobody to say Amen for him and no converts to speak of. Later the apostles went in fervid groups, and the fire kindled, and there was a great burning throughout the world.

First, we pity the preacher who has not been himself baptized with fire from on high, and, second, the preacher who preaches to a congregation who have not heard whether there be any Holy Ghost, and who in their religious life have sacrificed the spiritual to the super-intellectual. It is, perhaps, not saying too much to declare that this is the last state of the preacher.

That There May Be Equality.

No two preachers can be just alike from the human side, and every two preachers ought to be just alike from the divine side. The fullness of him that filleth all in all, while it may not disturb distinctions, will obliterate differences and declare the balance between gifts and graces. The most useful ministers are not the most gifted. The most pious not the most popular. And we can not account for the former by differing circumstances any more than we can account for the latter by differing tastes. Yet we may account for both if our antithesis is not too involved, by the fact that God values earthly ministries for their element of utility and man for their quality of ornamentation. God would have goodness to be our excelling trait; man, the more doubtful faculty of greatness.

On the day of Pentecost they were all filled, and every man the equal of his neighbor. They had all things common—gifts, graces and possessions. Peter was spokesman only by virtue of seniority and sanguinous temperament. In the pentecostal age, as men were more or less filled, their ministries prevailed more or less. Stephen and Philip were not only from the ranks, but from the rear ranks; yet Jerusalem could not withstand the spirit and wisdom with which they spoke.

All this is instructive, even to the wise. When as a divinely called ministry we revert to the divine standard of attainments, we will find that many things that trouble us now will adjust themselves without legislation. Among these the equalization of ministerial rank and pay will not be the least or last. If not paid out of a common fund, the brother of high degree will sometimes be consigned to the privations of Post Oak, and the brother of low degree occasionally regale himself with the splendors of High Steeple. It may even happen that a giraffe and a rough-coated Texas steer will be yoked to the same burden, and strain contentedly up the same heights of moral achievement.

An Open Letter to the Publishing Committee of the New Orleans Christian Advocate.

DEAR BRETHREN: Recent occurrences in connection with the ADVOCATE have saddened many hearts. The publisher failed, and the editor, after working most of this year for nothing, resigned. Fortunately, one was found who was induced to bear the burdens of both publisher and editor. He seems hopeful as to the future, and I would rejoice to see the outlook grow brighter every day. But will it do so? I believe the time has come for an advance movement without which the ADVOCATE will continue to drag heavily in the future as it has done in the past.

Pardon me for saying the ADVOCATE is not doing the work to which, in the providence of God, it has been called. It has not been a success. Let me explain. *To be a success it must be on a solid financial basis, and it must reach the people for whose benefit it was established.* Has there ever been a time when this was the case? Whatever answer may be given as to the past, we know what the answer must be as to the present. The failure of the publisher and the resignation of the editor show the financial condition to be anything but solid and safe. The extent of its circulation is seen in a statement made by the editor in the last number: "The issue of the ADVOCATE last week was nearly seven thousand." Does that look like it is reaching the people? There ought to be sent out every week, into the three patronizing Conferences, at least, five or six times seven thousand copies. No smaller number than this will begin to reach the great mass of people for whom the ADVOCATE is designed. If I am right in my estimate of success, then it is not even approximating success. Who will venture to say that it is?

Can the ADVOCATE be made a success? I believe it can. How? By putting the subscription price down to one dollar a year. Then it will be within reach of a vast multitude who will subscribe for it at that price, but will not do so at two dollars a year. So long as the people can get weekly secular papers as large as the ADVOCATE for fifty cents and one dollar, they will not give two dollars for the ADVOCATE.

I know, and the people know, the arguments against a reduction in the price, but they are not satisfactory. Reduce the subscription price to one dollar, and then the number of subscribers will increase to such an extent, and the advertising space will be worth so much more, that its financial success will be assured at once and the people will be reached by its enlightening and elevating influence. Let me quote here an editorial paragraph from the ADVOCATE, of June 1:

> A pointer for our House. The *Baptist Advance Quarterly* is issued at *nine* cents a year and has a circulation of one-half million copies each quarter. Our *Senior Quarterly* is issued at twenty-five cents a year, and has a circulation of—how many?

Is this not an equally good "pointer" for our ADVOCATE? I think it is. You need not be afraid that the preachers will not work for the ADVOCATE without a commission. If there is a preacher who will not do this, simply for the good it will do his people, he ought to locate at once. How much do the preachers make in the way of commission anyway? Occasionally one gets a subscriber at two dollars with more labor than would be necessary to get a half-dozen at one dollar. If I were able to do so, I would supply every family in my charge with the ADVOCATE at my own expense rather than have them remain without its wholesome influence, and I do not think there are many preachers who would not be willing to do the same. However, if the paper must be kept at two dollars a year, the preachers will be entitled to all the commission they can get, for their labors will be hard. Like Dr. Carter, I have worked for the ADVOCATE most of this year for nothing.

I have in my charge over five hundred and fifty members. There are about thirty ADVOCATES taken. Less than half my stewards read it. I have tried to induce them to take it, but have failed so far. I may not be a good agent. The most serious hindrance in my way is the price. The two-dollar men are already subscribers. At two dollars a year I have no good reason to hope to get another subscriber. But if you will put the paper at one dollar a year, I promise to send you, at least, fifty subscribers within the next two months. The ADVOCATE, at one dollar a year, would revolutionize this circuit. My people perish for lack of knowledge which the ADVOCATE could supply. I need its help in various ways. I have received less than one hundred and fifty dollars this year for my support. I believe the ADVOCATE could greatly relieve the hard times at the parsonage, and the amount of good the people would receive would make the angels rejoice.

I believe every enterprise of the church would be immensely stimulated by a reduction in the subscription price of our papers. The people need information and they are not getting it. They ask for bread and we give them—nothing. This is an age of cheap secular literature; why not of religious literature as well? Will the Savior's saying, "The children of this world are wiser in their generation than the children of light," always be true? Has not the time come when our great need, as Dr. Beard says, "is not more truth in the abstract, but more sense in the concrete"?

Respectfully,

L. CARLEY.

NOTES.

New subscribers are coming in every day.

A covetous church makes a grasping ministry.

The Christian's motto, "Holiness to the Lord."

They were all "called to be saints" in the apostles' time.

Man's infidelity to God makes countless thousands perish.

The Christian science that makes no use of the cross of Christ is pestilential.

Get ready for the camp meeting on your knees—and not packing Saratoga trunks.

The present is an era of building in New Orleans, and that means solid prosperity.

Sunday is a dull day to the average sinner, even with the World's Fair thrown in.

Mississippi's heart is in the right place, and she is rallying to the paper in its distress.

Let us get back to the religion of Wesley, and forward to the days of world-conquest.

The trouble with the World's Fair is, that it is too big for the size of the people that will see it.

Heaven will be a great opportunity for the people who have missed some of the big sights down here.

A man with his feathers turned the wrong way will find a frizzled chicken in every man and woman that he meets.

The preaching of sanctification, by a strange metonomy, is fruitful of more conversions than the preaching of justification.

Our Bishops are men of great talent and moral worth, and should not be subjected to anonymous attacks by the scribleram tribe.

There is nothing so tolerant as the Methodist Church, and the man who can't live in it in peace, must be seditious, or a great heretic.

When a friend comes to us, as several have done the past week, with congratulations and a cash subscription, we appreciate the congratulations.

> "Jesus, I fain would find
> Thy seal for God in me;
> Thy yearning pity for mankind,
> Thy burning charity.
>
> "In me thy Spirit dwell;
> In me thy bowels move;
> So shall the fervor of my zeal
> Be the pure flame of love."

The annual Summer secession from the city has not only begun, but is already far advanced. We trust that it will be without loss of spirituality to churches or people.

We are glad to note the success of the W. C. T. U. Lunch House and Restaurant, on Gravier street, between Camp and St. Charles. ADVOCATE readers from the country and city, too, can get a good and economical meal there.

An aged German, who is a member in good standing of a New York City Methodist Church, is in New Orleans hunting up data that will enable him to enter the Soldiers' Home as a disabled Confederate soldier. He came to this city as an emigrant from Germany in the beginning of 1862, was pressed into service on a Confederate ship, and during the fight at Fort Jackson was disabled, and in an explosion thrown ashore where he was found apparently dead and kindly treated by a German family with whom he remained until the close of the war. He never completely recovered from his injuries, but after 1865 wandered about the cities of the country obtaining a precarious living. A loss of memory resulting from injuries about the head prevents on his part anything like a distinct recollection of the occurrence. On the ship where he served he was known as Long John and Dutch John. Anyone who has any recollection of him at this time and any of his countrymen or others who will help him in distress, will confer a great favor upon him by addressing him in care of the ADVOCATE. His name is Hans Jarvislowski.

PERSONAL AND OTHERWISE.

The ADVOCATE in clubs of ten from now until Jan. 1, 1894, at fifty cents. Cash must accompany names.

The Rescue Mission rescues. "Help those women."

Sooner or later whisky will push a man, a neighborhood, a nation to the wall.

Prof. John L. Scales paid us an appreciated call last week, journeying homeward to Mansfield.

We have a friend who has turned his home into a rescue mission. May he increase to a multitude!

Never took a gift man, woman or calf in the mouth. Forsaken by the world, they are the Lord's own.

During one day of last week the ADVOCATE received more than twenty subscribers. And the good work goes on.

Anyone who will scan our columns with care will discover at once that only prosperous people advertise in them.

If you do not want to subscribe, send us an advertisement. The ADVOCATE and its seven thousand readers will not forget you.

Many friends to whom we owe correspondence will appreciate the situation and consider this edition of the ADVOCATE a love letter.

Our young friend, Rev. Marcy Lyons, and associate are publishing a live prohibition paper at Morgan City. Nothing prohibits that we have ever seen tried but prohibition.

Mrs. Lou L. Collins is in the city introducing an excellent book of poems written by her late husband, Prof. J. S. Collins, who was for a while professor in Mississippi College, Clinton, Miss.

Concerning ministerial zeal, it was said of Richard Baxter's manner in the pulpit, in comparison with ordinary preachers, that he would set the world on fire while another was lighting a match.

Rev. John H. Keener has had the degree of *Doctoris Divinitatis* conferred upon him by his alma mater, the Southern University at Greensboro, Ala. This is not a bit premature, and the well-won distruction will be well worn.

The Methodist people of Jonesville, La., in the overflowed district, appeal to the Methodist public for help to discharge a debt of $35 against the lot on which their church is building. Money sent for this purpose to the ADVOCATE will be acknowledged and forwarded to them.

The ADVOCATE agent, Capt. Geo. R. Lawrence, is a gentleman of worth and piety, whose family resides in the bounds of Bro. Roy's work. Capt. Lawrence merits the confidence and esteem of the public, who will be invited by him in fulfilling his engagements with the paper.

The work, "Some Rebel Relics from the Seat of War," favorably noticed in these columns some weeks ago, sells at one dollar, and not one dollar and fifty cents, as per former notice. The work, by Rev. A. T. Goodloe, has been highly commended, and may be had of Barbee & Smith, Nashville, Tenn.

The many friends of Dr. R. L. Schroeder will be glad to learn that he has been appointed assayer of the mint under the Cleveland administration. A worthier gentleman could not have been selected for the place. While conferring deserved honor, the government secures credit to itself by such appointments.

Rev. R. B. Downer, pastor of the church in Pearlington, Miss., and one of the most useful ministers of his conference, paid the ADVOCATE a pleasant call on last Tuesday. He believes in and practices the diamond rule, which reads, "Do unto the Lord as you would have him do unto you." His handshake was tonic to the new editor.

We feel constrained to say again that it seems morally certain that the present editor and publisher of the ADVOCATE will get nothing but thanks for his services for several months to come. This may be sauce for those who envy him his job. In the meantime all the other employees of the office will be regularly paid—that is, if the cash holds out.

Rev. H. H. Ahrens has been, under God, the instrumentality in the conversion of Gus Albers, the murderer who expiated, on Friday last, the death sentence for the killing of Mrs. Lyman, two years ago. Albers, from being the most hardened of criminals, gave every indication of being a changed man. Bro. Ahrens, whom he had known in infancy, devoted much time in laboring with him, passing the day and night preceding the execution in his cell. Albers was a man of great courage, and died as he had lived—without fear.

In a divided church we see the energy which was meant to subdue the world preying upon itself.—*J. H. Newman.*

Program of Meridian District Sunday-School Convention.

DE KALB, THURSDAY AND FRIDAY, JULY 20 AND 21.

FIRST DAY.

1. Devotional exercises.
2. The Best Way in Which to Open a Sunday-school Session. Practically demonstrated by J. C. Cavitt.
3. The Use of the Bible in the Sunday-school, and a Bible Lesson Study by L. P. Brown.
4. Sermon: Parental Obligation in the Christian Education of Children. Chas. F. Evans.

AFTERNOON.

1. Devotional exercises.
2. Qualifications of a Superintendent. Discussion led by W. J. Ferguson.
3. Qualifications of a Teacher. Discussion led by B. F. Lewis.
4. Bible Reading—L. P. Brown.

NIGHT.

Sermon—W. W. Hopper.

The preachers and superintendents and delegates are urged to remain until the close of the convention. Leaving DeKalb Saturday morning, everyone can reach home before dark.

T. L. MELLEN, P. E.

Program of Meridian District Sunday-School Convention.

QUITMAN, TUESDAY AND WEDNESDAY, JULY 11 AND 12.

FIRST DAY.

1. Devotional exercises.
2. The Best Way in Which to Open a Sunday-school Session. Practically demonstrated by J. C. Cavitt.
3. Bible Reading—L. P. Brown.
4. Sermon: Duty of Parents in the Religious Education of Children. R. Bradley.

AFTERNOON.

1. Devotional Exercises.
2. How to Study a Sunday-school Lesson. Discussion led by Jesse Byrd.
3. Best Method of Teaching Sunday-school Lesson. Discussion led by W. S. Davis.
4. How to Get Parents Interested in the Sunday-school. Discussion led by A. T. Bell.
5. How to Get Children Interested in the Church. Discussion led by A. Trotter.

NIGHT.

Sermon: Religion of Childhood. J. V. Penn.

SECOND DAY.

1. Devotional exercises.
2. How to Interest the Sunday-school in Mission Work. Discussion led by John S. Turner.
3. How Soon May We Expect Our Children to Be Converted? Discussion led by D. P. Bradford.
4. Bible Reading—L. P. Brown.

The exercises for afternoon and night of second day will be suggested by the foregoing discussions.

T. L. MELLEN, P. E.

Rev. J. T. Nicholson.

Knowing that the brethren and friends of Bro. Nicholson would like to hear occasionally from him, and more especially since the assassination of his brother, I, therefore, will, by your permission, Mr. Editor, avail myself of a short space in the ADVOCATE to communicate the desired information.

Bro. Nicholson and his wife spent part of a day with us a few days past. We were not only delighted to meet them again, and to have them with us at the parsonage, but also to see them in excellent health. Bro. Nicholson was looking fresh and well. He not only looked like himself again, but looked healthier than usual. He has preached some, and that, too, with great liberty. By the continuance of God's blessings on him, we feel confident that he will be in a better condition for itinerant work every way by Conference than he has been for some time. We praise God for his recovery!

Brethren, let us continue to pray for him and his precious family.

ISAAC L. PEEBLES.

Enterprise, Miss.

Reason? BEECHAM'S PILLS act like magic.

P. and H. M. Conference Society.

During the Meridian District Conference, which convened in East End Church, Meridian, May 25, we perfected the organization of the Parsonage and Home Mission Conference Society.

It was through the influence and kindness of Rev. T. L. Mellen, Friday, May 26, was set apart for the women, and at the request of Conference secretary he took the chair and presided to our perfect satisfaction. The following officers were unanimously elected for the ensuing year: President, Mrs. L. N. Chatfield, Meridian, Miss.; first vice-president, Mrs. E. P. Mellen, Meridian, Miss.; second vice-president, Mrs. M. E. Brogan, Vossburg, Miss.; treasurer, Mrs. T. B. Holloman, Wesson, Miss.; recording secretary, Mrs. Mary F. Lewis, Meridian, Miss.; Conference secretary, Mrs. Clara H. Cope, Paulding, Miss.; district secretaries—Mrs. R. Kennedy, Meridian district; Mrs. S. J. Johnson, Seashore district; Mrs. B. F. Jones, Vicksburg district; Mrs. P. A. Johnston, Woodville district.

It is hoped that Jackson, Brandon, and Brookhaven districts will soon be supplied with district secretaries, and the secretaries will labor earnestly and diligently for success, that every charge in the Mississippi Conference may *own* a home for its pastor.

The success of our work depends largely upon the co-operation of our preachers. It is in our Discipline, and I can not see how they can wilfully neglect it. None should realize the importance of the work more than they.

We shall not soon forget the kindness and hospitality shown us by the good people of East End. Still we give God the praise.

The meeting adjourned subject to the call of the Executive Committee.

Bishop Haygood had assured us that he could assist us in the work, but failed to reach the Conference on account of sickness.

CLARA H. COPE, Conf. Sec.

Paulding, Miss., June 23, 1893.

JUNE.

BY ALGERNON CHARLES SWINBURNE.

Strong June, superb, serene, elate,
With conscience of thy sovereign state,
Untouched of thunder, though the storm
Scathe here and there thy shuddering skies,
And bid its lightning cross thine eyes
With fire, thy golden hours inform
Earth and the souls of men with life,
That brings forth peace from shining strife.

—*The Magazine of Art.*

Notice.

To the Members of the Mississippi Conference Brotherhood—

Dear Brethren: Bro. B. Jones is dead. Assessment No. 16 is now due, and must be paid within 60 days. Remit by postoffice money order, or registered letter, to Rev. I. W. Cooper, at Hazlehurst, Miss.

B. F. JONES,
Sec. Miss. Conf. Brotherhood.

Port Gibson, Miss., July 1.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

BIBLE CORNER.

Mr. Moody says that the Bible should be studied topically. Take a subject, as Love, or Trust, or Obedience, and run out the references.

John the Evangelist's Gospel begins with a sublime account of the divinity of Christ; his Epistle with an equally majestic postulant setting forth his humanity.

What continency of truth in the Scriptures: The Beloved Apostle became the apostle of love. Paul, the chief of sinners, became the apostle to sinners. Peter, the typical Jew, the apostle to the Hebrews in all lands.

The word "charity," in I. Cor. xiii, is adapted by our translators from Wycliff's version. All other of the early English versions, including Matthew, Coverdale and Tyndall, and nearly all modern translators, render the same word "love." The Greek word thus rendered is *agapæ*, and the Saxon form of the translation is *leben*, whose generic meaning is life.

Of John the Baptist it was said by competent witnesses that he was "a bright and shining light." That "all the people counted him for a prophet." That "all Jerusalem and the country round about were baptized of him in the Jordan." That "a greater than he hath not risen among men." That the Messiah came, "demanding to be baptized of him." That "he was greater than a prophet." Such tribute as has never been paid to any other of the sons of men.

Missionary Debt—Mississippi Conference.

The following Annual Conferences have paid their apportionment of missionary debt: Montana, Southwest Missouri, Texas, Virginia, West Texas, Western, East Texas—seven. The following have paid a larger per cent. of their apportionment than the Mississippi Conference: Florida, German, Louisiana, Memphis, Missouri, North Carolina, South Carolina, Tennessee, Western Virginia, West North Carolina—ten. So that seventeen Conferences are ahead of us! Brethren, shall the Lord send more tornadoes or an earthquake or two? "Awake, thou that sleepest!"

T. L. MELLEN,
Solicitor for Miss. Conf.

JACKSON DISTRICT.

Flora circuit, J. D. Crymes, P. C..$20

QUARTERLY STATEMENT.

Reported at Annual Conf....		$1,154 74
Reported March 31.....		761 80
Received since March 31:		
Jackson district...	$ 40 55	
Vicksburg " ...	16 00	
Brookhaven " ...	15 00	
Woodville " ...	44 25	
Brandon " ...	46 85	
Seashore " ...	23 85	
Meridian " ...	115 31	—$ 301 81
Total to June 30.....		$2,218 35

This leaves $1,431.65 yet to be raised to meet our apportionment of the missionary debt. Seventeen Conferences are ahead of us. Another effort, brethren; an earnest, persistent effort!

T. L. MELLEN.

Jackson District Conference.

District Conference for Jackson district, Mississippi Conference, will be held at Edwards, July 27-30. Let the Quarterly Conference Records be brought for inspection. It is desired that all preachers and delegates remain through Sunday.

The first day, Thursday, will be devoted to Sunday-school matters, beginning at 10 A. M. Sermon by Rev. L. S. Jones, Thursday night.

E. H. MOUNGER, P. E.

A Correction.

In my last report for Indian Mission I reported $27 for mission for Woodville District Conference, which was a mistake. Woodville district paid at their Conference $24 50, and Bro. W. W. Simmons, of Gloster, $2.50, which was sent by Bro. Johnston, altogether, and that caused the mistake.

A. D. MILLER.

Oak Ridge, Miss., June 26, 1893.

Notice.

To Auxiliaries of the North Mississippi Conference P. and H. M. Society:

The Conference treasurer, elected at the last annual meeting, is Mrs. Rowan Thayer, of Greenwood. Auxiliaries, please report to her promptly. We have calls for all money that will be given. If any auxiliaries failed to report in June, they will advance the work greatly by forwarding their dues at once.

MRS. ROBERT SOMERVILLE,
President.

Notice.

Delegates to annual meeting of the W. M. S., at Grand Cane, La., are requested to get certificates of full fare from ticket agents at places of starting, or, if possible, round-trip tickets. Rates have been solicited, but negotiations are tardy, and may not be settled in time for publication.

MRS. T. P. FULLILOVE,
Pres. W. M. S. of La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record for the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Pleasant excitement it must have been to these fishers for men when they felt many grasping and drawing.—*Arnot.*

Southern Female College, Petersburg, Virginia.

Even the casual visitor to Petersburg, just before he reaches the beautiful Central Park, must notice the handsome, massive buildings of this well-known college. Its dark brick walls and square lofty towers sustain well the dignity of an honorable name acquired by thirty years of earnest, successful work. In going through the college one is impressed with the spacious parlors and sitting-rooms, the large, well-fitted chapel, the handsome library and the comfortable home-like air of this old Virginia institution. After seeing the ample accommodations and learning the personnel of the faculty, it is not a surprise to find that graduates that have gone out from these halls have filled the most responsible positions in many of the leading female colleges of the country. This is easy to understand in view of the fact that its teachers are of the highest rank, and it is indeed gratifying to see a female college carrying out so thorough and extended a course of study and drawing its teachers not only from the best colleges of this country, but also from such institutions as the University of Berlin, Germany, and famous old Trinity College in Ireland.

COTTAGE FOR RENT

For the Season at

SEASHORE CAMP GROUND.

Apply to

J. H. LAKIN, Montgomery, Ala.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Cincinnati Conservatory of Music,

MISS CLARA BAUR, Directress.

Thorough musical education after the methods of foremost European conservatories. The Conservatory will as usual be open during the entire Summer, and students can, as during the school year, enter at any time.

Branches taught: Vocal culture, the Pianoforte, Organ, Harp, Violin, and all other Orchestral instruments; also Guitar, Mandolin and Banjo; Elocution, Delsarte, Modern Languages, English Literature and Art.

Young ladies from a distance can board in the Conservatory building, where they pursue their studies under the supervision of the Directress. For Catalogue address in full,

MISS CLARA BAUR,
Conservatory of Music, 4th and Lawrence,
Cincinnati, O.

Tulane -:- University Scholarships.

TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.

For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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—SHELBYVILLE, KY.

AN ENGLISH AND CLASSICAL SCHOOL FOR GIRLS.

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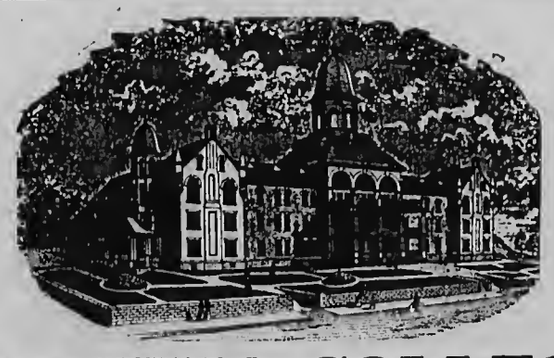
W. T. POYNTER.



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FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 14th, 1893. New buildings *with all modern improvements, among the finest in the South.* New Pianos and furniture. Campus of ten acres; magnificent mountain scenery; in the Valley of Virginia, for famed for health. European and American teachers. Degrees of B.S., B.A., and M.A. conferred. Unsurpassed advantages in Music and Art. *One of the most attractive and beautiful College homes for Young Ladies in the South.* For Catalogue, address W. A. HARRIS, D.D., President, Roanoke, Virginia.

Nashville College for Young Ladies.

Privilege of Lectures, Museum, Apparatus, in Vanderbilt University. Three large Buildings. Faculty of 40, pupils average over 400 for four years past. Music, Art, Calisthenics, Health, Accessibility. Fully Equipped Gymnasium. Address Rev. Geo. W. F. Price, D.D., Prest., Nashville, Tenn.

EMORY COLLEGE

57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address

OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy; No Saloons.

W. A. CANDLER, D. D., PRESIDENT.

SOUTHERN FEMALE COLLEGE PETERSBURG, VA.

Historic Home School in perfect Climate. Unsurpassed course in Literature, Language, Science. Conservatory advantages in Music and Art. All modern improvements. 51st session. Terms low. Send for catalogue to ARTHUR K. DAVIS, A. M., Pres't, Petersburg, Va.

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A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

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FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

Huntsville Female -:- College.

HUNTSVILLE, ALABAMA.

Forty-fourth Session begins Wednesday, September 6 1893. Healthy, well-furnished; twenty Officers and Teachers. All departments of Female Education thoroughly taught; Music, Art, Languages, Sciences, Literature and Commercial Course. A Christian home for pupils. Charges reasonable. For Catalogues, etc., apply to

Rev. A. B. JONES, President.

WESLEYAN FEMALE COLLEGE, MACON, GA.

Annual Session begins September 20th, 1893. Best advantages in Literature, Music and Art. For safety, health and domestic comfort, there is no better home for girls. Apply for Catalogue to

REV. W. C. BASS, PRES.

GRENADA COLLEGIATE INSTITUTE

Is Devoted to the Education of Girls and Young Ladies.

FALL TERM OPENS SEPTEMBER 5TH, 1893.

The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres., Grenada, Miss.

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HOME CIRCLE.

THE HERO.

BY JAMES RUSSELL LOWELL.

Nay, never falter; no great deed is done
By falterers who ask for certainty.
No good is certain but the steadiest mind,
The undivided will to seek the good;
'Tis that compels the elements and wrings
A human music from the indifferent air.
The greatest gift the hero leaves his race
Is to have been a hero. Say we fail!
We shed the high tradition of the world,
And leave our spirit in our children's breasts.

Troublesome Treasures.

It was Harriet Beecher Stowe who said in reference to children: "Between the worry of their living and the fear of their dying, we (mothers) die daily." There are few mothers who would deny the statement, for, from the moment the wee bit of humanity is laid in the mother's arms, the worry and fear—one or both—are constantly with the mother. The wee one may grow to manhood, and go hundreds of miles from home, but the mother thinks anxiously of him as when a child, though she may not, in these later years, be worried with his living.

But it is in the days of childhood, that the mother is most weighed down with the bairns. The ignorant young mother fancies that her babe is dying at every attack of colic, but he survives to frighten her again times without number, during the various stages of teething, whooping cough and measles, and other childish inevitables. Then how soon, how very soon, these little ones show an inclination to assert themselves in opposition to their elders. A conscientious mother will find herself sorely puzzled many times to know what course to pursue. Often she feels that she is not equal to the task given her, but the task is hers, and she can not shirk it. True, she is not equal to it, but he who commissioned her to care for and instruct the little ones will also strengthen and assist her.

And is there no reward for those days and nights of anxious watching over the sick child, and the hours of anxiety lest he go astray? Yes, great is the reward. What more can she ask than that her child attain a perfect manhood or perfect womanhood? And when the child, grown to manhood, lovingly kisses the mother and says, "All that I am I owe to your care, your instruction and example"—for this, I say, there is not a mother in the land but would rejoice that she was privileged to "die daily."—*F. M. T.*

The Telephonometer—An Instrument to Measure Talk.

A new and ingenious contrivance has been put on the market in Berlin and London. For some time Dr. Strecker, Chief Inspector of the German Government Telephone Department, has advocated the measuring of the telephonic conversation carried on by each individual subscriber, thus enabling the telephone companies to check the misuse by non-subscribers on the one hand, and to divide the burden of payment on the part of the subscriber commensurately to the number and length of conversations indulged in.

It is obvious that such a system, which asks a subscriber to pay only for services actually rendered by the telephone company, is far more reasonable than that which charges indiscriminately a yearly rental, no matter whether the subscriber be a busy stockholder, merchant, or fashionable tradesman, who is constantly ringing up the exchange, or a retired farmer, who occasionally unhooks his receiver.

Dr. Strecker suggested the construction of an instrument which would register the time of each conversation from the time of ringing up the exchange to the ringing-off signal. He showed that the principle of charging for telephonic conversation according to the time, which has been successfully introduced and practiced on long distance lines, could and would be made universal if a simple, reliable, and accurate meter could be devised.

The German Telephone Department thereupon issued a program inviting the construction of a telephone meter that would enable the yearly rental to be abolished and the substitution of a fixed rate according to the duration of the conversation. This invitation has been taken up by a leading firm of telephone engineers, who have patented an approved form of telephone meter.

The object of the instrument is announced as being to control the duration of the telephonic conversations and to total up the same. It is intended to connect it to the telephone station, and it consists mainly of a watch or clock movement having a starting and stopping arrangement which is operated by unhooking the receiver from and replacing the same to the automatic switch. It is intended to increase the efficiency of the meter by an arrangement which will permit the telephone to be used only when the clock is wound up, and will show when the clock is running down.—Pittsburg *Dispatch.*

The Sound of a Sunbeam.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lamp-black, colored silk or worsted, or other substances. A disk, having slits or openings cut in it, is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made. A beam of sunlight is caused to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard if the red and blue parts of the rainbow fall upon the vessel, and the other colors make no sound at all. Green silk gives sound best in a red light. Every kind of material gives more or less sound in different colors, and utters no sound in others.—*The Watchman.*

The shadow of human life is traced upon a golden ground of immortal hope.—*Hillard.*

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OUR YOUNG PEOPLE.

HER WINGS.

BY HARRIET PRESCOTT SPOFFORD.

What made any of us love her, who can say?
Just a piece of winsome mischief all the day,
Flittering, fluttering, like a rose-leaf, here and there.
Ready voice, and tangled sunshine in her hair.

One day, when her sins were many—of their kind—
Clambering down the well, fairyland to find,
Tossing, for a lesson, puss into the briar,
Mocking the sweet mocking-bird, an octave higher.

On her dimpled shoulder then I laid a hand,
"Angels up in heaven have wings, you understand;
But," I said, "we have to start them here, you know;
Isn't it quite time that your wings began to grow?

"They grow best when we live as the angels do,
Loving duty, loving everybody, too;
You're so tall now - yes, indeed if you had wings,
They would start just here, I think, the lovely things!"

Then I took that hand of hers and passed it down
Where the little shoulder-blade escaped the gown.
"Let me see—why, what is this? Now you don't believe,
Can a wing have started just behind your sleeve?"

Stretching back and feeling with many a grimace—
What a gladsome wonder settled on her face!
"Will they be like real angel's wings?" she said,
"Reaching to my feet and up above my head?"

"Real angel wings, when grown, will your wings be!"
Circling as a bird does, full of whistling glee,
"Oh! my wings are growing!" she sang, as off she flew;
"I will love the neighbors just as I love you."

But how often after that I had to say
If those shoulder-blades were doing the right way.
"Really," said I, "don't you think they've grown, yourself?"
"Oh, I've tried to be so good!" replied the elf.

Then we questioned of their color when complete,
Those great plumes that stretched along from head to feet:
Should they be the tint of violet's purple grain
Where the sunshine through them takes a royal stain?

Should they be a yellow, like the primrose bloom
Opening with the evening star, in twilight gloom?
Azure, like the baby's eyes in morning glow?
"Oh, the sky is so blue," she said, "they wouldn't show!"

"Mine," said I, at last, "shall be a flush of rose
Burning at the very end to dazzling snows."
"Mine shall be," she said, "when in heaven I wake,
Just the color that it pleases God to make."

What a heart-break haunts remembrance of that day!
Ah, what idle words those colors and that play!
Silver gray as doves, or white beyond the moon,
I had not dreamed that she would wear those wings so soon.

Independent.

Strange Companionships.

The hermit crab perpetually carries about on the shell it inhabits a species of sea anemone. The crab feeds the anemone, and when he changes his shell for a larger abode, the anemone is detached from the old habitation and carefully placed on the new one. The anemone gets not only food, but also change of air and scene, cheaply and without effort, and the crab gets protection from the anemone. Fishes do not relish anemones as diet, and the presence of the polyp on the shell will deter them from an approach to seize its inmate. There are other crabs which carry an anemone on each of their nipping claws, and change their burdens to the new shell after the old one has been slipped off.

There is a species of fish known habitually to live inside a big sea anemone, and to swim in and out of the body of its host at will. A pea crab is found living inside the large horse mussel, and other molluscs possess crustacean tenants of allied species.

The shark has a companion—the pilot fish. They are ever upon his fins, his head, or his back, and feed on the scraps left after the shark has fed. They are in form of a trout, and streaked like a mackerel, but the streaks are white and black, and there is more black than white. Probably this fish removes parasites from the skin of his larger neighbor.

The crocodile has a companion, the spurwinged plover. The crocodile opens its mouth, the bird goes in, and the mouth is closed. In a minute are two the mouth of the reptile opens, the bird comes out, goes to the river, as to drink, returns to the crocodile, enters its mouth, and again comes out and goes to the river as before. It is supposed that the bird removes food from between the reptile's teeth that would breed worms. Two birds that were seen going through this performance were shot, but their crops were not examined, as they ought to have been, to determine their contents.—*London Illustrated News.*

Buz-Fiz.

This is an amplification of a game which has long been played under the name Buz. In Buz, the game consists in counting up from one, each player given a number in turn, but whenever the number seven appears, or any of its multiples, the word "buz" must be substituted. Anyone who fails in doing this is dropped from the game. A few keep on long enough to reach the seventies, which must be gone through with "buz-one," "buz-two," and so on till seventy-seven is reached as "buz buz."

In Buz fiz the game is far more complicated. "Buz" is still required whenever seven shall appear, but at every recurrence of three or its multiple, the word "quack" must be substituted, and for five and its multiple, "fiz" must be used. Fifteen would be "quack-fiz;" twenty-one would "quack-buz." But besides all these complications, at every return of eleven or its multiple, instead of eleven, "cock-a-doodle doo," is required. The game becomes very animated; there are few who survive the first twenty, and only one or two are apt to struggle on for "quack-fiz" at thirty, and the line of thirties, all beginning with "quack." Of course, if anyone omits any one of the multiples of a number which requires a changed number, he fails, and is dropped. When fifty is reached, each number must begin with "fiz." The game begins in counting in this way, each person in turn giving a number—one, two, quack, four, fiz, quack, buz, eight, quack, fiz, cock-a-doodle-doo, and so on, quack coming in again for twelve, as well as for thirteen, as it contains the figure three; fourteen is buz; and fifteen quack-fiz, the smaller number always coming first.—*Good Housekeeping.*

Good Advice.

The native aversion to hard work, and the absence of a proper pride in high achievement, are the two stumbling blocks to success in life. There is little hope for boy or man in figuring out the least amount of work which will escape the swift judgment of an employer; and an inerrant indication of the commonplace which never succeeds, is that of regarding one's employment simply as a source of income. If there is one word above all others for a youth who means to do something well in this world it is, "Put your whole soul into any work given you to do. Abhor the beggarly spirit which enters so largely into what is known as 'time' work, and let a genuine enthusiasm temper everything." Working by the hour-dial may insure a living, but it has nothing in it of the spirit which makes the best workman. A gentleman went to Edison with his young son, who was about to begin work as office-boy in a well known business house. The father asked the great electrician for a motto which the boy might take to heart in his struggle for promotion and success. After a moment's pause, Edison said laconically, "Never look at the clock!"

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellowmen to fall down and worship them; they have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they can not well help it; the story must be told, the effect put down; if people like it, well and good; and if not, the world will not be much the worse.—*Ruskin.*

In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—*Whichcot.*

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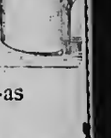

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MARRIAGES.

POYTHRESS—WHITE.—At Mayerhoff Methodist Church, June 7, 1893, by Rev. Isaac L. Peebles, Mr. Chas. W. Poythress, of Meridian, Miss., to Miss Lucy E. White, of Mayerhoff.

DARTON—DAVENPORT.—At Felicity Street Church, June 28 1893, by Rev. J. M. Beard, Mr. Daniel B Darton and Miss Jemima Davenport.

FERRIOT—BARTON.—At the Algiers M. E. Church, South, June 29, 1893, by Rev. H. S. Johns, Mr. Henry C. Ferriot and Miss Joanna Barton, all of Louisiana.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

DAVISON—Sister F. E. Davison, daughter of Tilley and Eliza Davison, was born in Itawamba county, Miss., July 26, 1836, and lived with her parents until the day of her death, May 28, 1893.

She quietly passed from this world to one above, where she joined her sainted father and the sister that had gone before her. She left to mourn a mother, four brothers and three sisters, two of whom are in Texas.

She was a Christian woman, loved by all who knew her. She was a good worker in the church and Sunday-school.

The church will miss her. There is a vacant seat that can not be filled by any in the community. There is a voice stilled in death; but, alas! there is a home desolate and sad, where hearts are bleeding for one that is gone from earth to heaven! Should we mourn? No, not for one so good as she.

She was a good neighbor, a kind friend, and a dutiful Christian; but we are to remember that our loss is her gain. The lamp of life has gone out on earth, but will continue to burn on the other shore.

O God! help us pray for thy will to be done on earth as it is done in heaven! Eighteen years spent in preparing for a crown to wear through the ages of eternity!

J. W. RAPER, Pastor.

Nashville Advocate please copy.

CROW—MARY HOLLY was born in Chesterfield district, S. C., Dec. 1, 1825. She became a member of M. E Church at an early age; married Bryant Good Crow, Feb. 20 1845; moved to Claiborne La., in 1851. Here the light of a Christian soul was shed for forty-two years. She died June 12, 1893, at Celesti, Hunt county, Texas.

Five sons and two daughters survive her, her husband and one daughter having preceded her to that beautiful home of the soul. We can offer no comfort to the bereaved ones greater than that which they derive from the knowledge that she died just outside the pearly gates of that celestial city. Composed and placable in disposition, she drew around herself an innumerable host of trusting, loving friends. As a neighbor and friend, she was thoughtful, considerate, and charitable. With a beautiful character, loving heart and gentle manner she won and never repelled those with whom she came in contact.

For a number of years she was our most intimate friend. Aunt Mary was always the one to participate in our joys and sorrows. Now our congratulating and consoling words are no more, for she has gone to make that angelic band more complete, more heavenly, more sublime, and that voice to make the chorus more sweet. MANNIE.

KEMP—JAMES BERLIN KEMP was born Aug 8, [illegible], and died June 5, 1893, making him sixteen years ten months and twenty-seven days old. He met with his death by falling overboard in the Ticklaw river, while arranging a log for the log way at Glasscock's Saw Mill, to which he was an employee. He sustained a very heavy blow about the temple as he fell, which disabled him so far as swimming was concerned. I had only been acquainted with Berdie (as we all called him) about five weeks, when I was sent for to preach his funeral. His parents live in Algiers. The occasion of his being out here: he was on a visit to his grandfather's, Bro. Adolphus Rousseaux.

He joined the M. E. Church, South, under the ministry of Bro. Ahrens, in 1888. In regard to religious life, I am not much acquainted. So far as I knew, he always conducted himself becometh a gentleman. He was very nicely dressed at all places I ever saw him. He has loved parents, sisters, brothers and a host of relatives to mourn his loss. May they lean on God for comfort and tranquility of soul, for no other can relieve in such an hour!

W. T. WOODWARD, P. C.

GERALD—EMMA ELLA, second daughter of Jerry B. and Lavinia Gerald, was born in East Baton Rouge parish, Nov. 28, 1879, and died of heart failure, June 4, 1893.

Emma joined the M. E Church, South, at Pine Grove, St. Helena parish, under the preaching of Rev. E. T. Denson, in August, 1892, and, although she made no outward demonstration, yet she was a good child and loved the Lord. Her great delight was in getting her Sunday-school lesson whenever she had opportunity to go. She was obedient to her parents and did all her strength would allow to help them.

Her last illness was of short duration, and, though she had been an invalid so long, yet the end was not soon expected. She suddenly and quietly fell asleep in Christ on the night of June 4, 1893, and now awaits papa and Willie on the shining shore. May they meet us there! A. J. FLEMING.

LEWIS—Rev. JOSEPH E. LEWIS departed this life Feb. 21, 1893, at the age of seventy-three. He joined the M. E. Church in his sixteenth year, and lived a devoted life until his death. He served as a preacher for thirty-eight years of his life. He was a liberal contributor to all calls of church, and a friend to the widow and orphans. He was a kind husband, a devoted father. He said for us not to weep for him, he was going to rest. He leaves a wife and five children to mourn his loss. We do not mourn as those who have no hope, for we will meet him in the sweet by-and-by, where parting is no more. HIS DAUGHTER.

PALMER—HUMPRY—LEE PALMER and LENA HUMPRY died at their home, Morehouse parish, La., this week; the former aged six months and the latter four years.

How few like little ones will be missed at home; but Jesus loved them best, and took them to reign with him. Weep not, dear mother, but be faithful to God, and we can meet Willie and Lennie where there will be no more pain and death. We committed their little bodies to the ground in the Bon Idee Cemetery on the eighteenth of June. Farewell, little ones, until we meet again.

AUNT IDA WHITAKER.

HERNANDEZ.—MAY HERNANDEZ died June 18, 1893. She was an invalid from infancy. Her mother died with dropsy shortly after little May's birth. She never saw a well day during her seven years of her life. God sent his messenger in the night of the third instant, and took little May to dwell with him forevermore.

W. T. WOODWARD, P. C.

KELLY—Mrs. JANE KELLY was born in Rankin county, Miss., Feb. 19, 1851, and died at her home in Simpson county, Miss., April 26, 1893.

Sister Kelly was baptized in infancy, and joined the Methodist Church at the age of fifteen years. She was a devoted Christian, and faithful to her church. Her pastor always met with a hearty welcome at her home.

She was married to Richard Kelly, Jan. 20, 1876, and leaves her husband and eight children to mourn for her. She was devotedly attached to her husband and children; made her home happy and cheerful. She lived mainly for her children, and one week before she died she admonished them to meet her in heaven. She has passed through the pearly gates into her heavenly home, where she awaits her loved ones, relatives and many friends.

God bless and comfort the bereaved ones, and brighten the home that has been made sad and desolate! JAS. F. ROBINSON.

Knee Work.

The famous evangelist, Caughey, was once asked the secret of a revival. His quaint answer was *knee work*, KNEE WORK, KNEE WORK. This is the secret of every great outpouring of the Spirit of God in the work of revival. It is not in the power and eloquence of the preacher; nor in the season or the place; nor in the songs or exhortation but it is the united and prevailing prayer of God's people. A revival is not to be worked up; it is to be called down. Whenever a church or community feels the need of a revival, and this need drives the people of God to their knees in prayer, the revival has begun. The extent and depth of the work will be in proportion, not so much to the activity and zeal in songs and exhortations, as to their earnestness and constancy at the mercy seat. This is the abiding plane of the church's power to reclaim the backslider and save the lost.

Our preachers are hoping for great revivals. Many devoted men and women sympathize with the pastor in this earnest desire. Let pastors and people unite in importunate prayer for the outpouring of the Spirit. If they wrestle, as did Jacob at Peniel, with a supreme, all-conquering purpose to be blest, the revival will be sure to come, and it will begin where it must begin if it is to save many—in the hearts of the preachers themselves, and of their working and praying members. Great religious awakenings work, like the blood-flow, from the heart outwards. It must begin in the quickening of the spiritual life of the pastor and of the leaders of Israel. The revival is not worth the name which works from the circumference toward the centre, from the followers to the leaders in the church. An unrevived pastor is one of the greatest hinderances to the work of revival.—*Southern Christian Advocate.*

Beware How Ye Walk.

Every man's thinking machine necessarily makes him walk close to great intellectual perils. It is a sad thing not to think. It is more awful to think Emerson says: "Beware when God lets a thinker loose among men." I walked with a friend lately among electrical dynamos. One had to walk carefully. Beware how you touch this hand or that wheel. It is death-charged. These dynamos were lighting the city. But walking among the wheels was to be in deadly jeopardy.

Thinking lights the world. And yet the thinking machine deals out equally light and death. Use the machine rightly, it will flood your path with light; use it wrongly, it is a thunderbolt to smite you; it will strike you stone blind. When I see the skeptics sneering at a future life, I say to myself, "Poor fellows, God gave them dynamos to generate light to pierce through the grave. They have used them to make thunderbolts for their own destruction."—*Rev. C. L. Thompson, D. D.*

The Court of Appeals has decided for Sunday opening. There is no attempt to defend the dishonesty of the Directory nor its violation of law. The court simply reinses the method of injunction to compel the enforcement of the act of Congress. The President can, if he chooses now, enforce the law by executive action, the same as other laws are enforced.

"It will take $5,000,000 of receipts from the Fair." This was the exclamation of a New England gentleman on hearing of the final decision of the Court of Appeals to open the World's Fair on Sunday. The speaker is no enthusiast, nor is he a radical "Sabbatarian," as that word goes. He is a New England gentleman of conservative views, who was born in Ohio, has lived many years in Iowa, but has gone lately to reside in Boston. The remark was not made so much to express his own sentiment or sympathy as to indicate his candid judgment of the financial results of opening the Fair on Sunday. He says thousands upon thousands who had intended to come to the Fair, from all parts of the East and interior, including Ohio, will not now come. They have lost all interest in the Fair. It is so important a thing to them to save our American Sabbath—to maintain for the hard-working man and woman a rest day once in seven—so vital to the welfare of their country and so much a matter of conscience, as well as of humanity and patriotism, that they simply are disheartened and disgusted. Some will stay away because they think it a plain duty—a refuse to dishonesty and disregard of law, both divine and human. *Farm, Field and Fireside.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Rev. Dr. Daniel Steele uttered some ringing words in a recent address: "I wish I had the power to reach every Methodist on the round earth. I would say, cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics and burning incense of the General Minutes; down upon your knees and seek and find for yourselves the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation free and full, and a common sense theology, the beauty of which Joseph Cook says 'is that it can be preached.' Then in double quick time charge upon the hosts of sins and conquer the world for Christ." - *Christian Standard.*

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-eu-ol to offer as a relief for cuts, burns, bruises, sprains and colic, it is soothing and cooling. Large bottles 50 cents.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

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CASH ASSETS, December 31st, 1886, - - - - -	$400,479 08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860 76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369 50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584 54
CASH ASSETS, December 31st, 1890, - - - - -	$551,897 82
CASH ASSETS, December 31st, 1891, - - - - -	$600,414 81

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Solicits Fire and River Business.
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Reorganized as a Stock Company in 1860.
Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

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The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
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THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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WE WANT RIGHT AWAY Reliable men in every section of America to represent us, advertise and keep our show cards tacked up in towns, on trees and fences along public roads. Steady work in your own county. $75 A MONTH. SALARY AND EXPENSES PAID EVERY TWO WEEKS WHEN STARTED. J. H. SCHAAF & CO., CINCINNATI, O.

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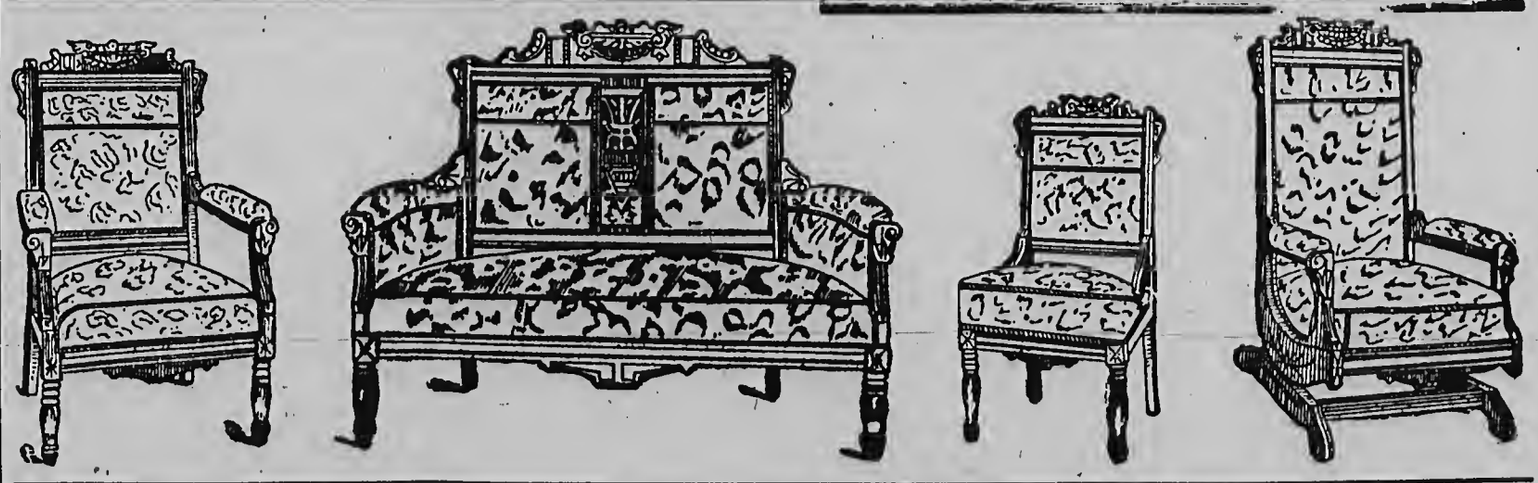

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The first week's exercises of the Louisiana State Chautauqua closed on June 30, with an immense audience in attendance to listen to John Temple Graves lecture on "The Reign of the Demagogue."

The Chinese consul at San Francisco has received and posted an address from the Emperor of China to his subjects in this country. He urges them to obey the laws of the land and to give no further cause for prejudice.

Georgia has paid $181,225 to crippled veterans of the Confederacy last year. There has been great mortality among these old soldiers during the last ten years. In 1883 the number of pensioners on the Georgia rolls was 1,000, while now there are only 773.

Treasury officials are deep in the mysteries of figures, closing up the vast money accounts of the government for the fiscal year 1892-93. The figures show in round numbers that the total receipts for the year have aggregated $385,000,000, while the expenditures will foot up $383,000,000, leaving a surplus of receipts above expenditures of $2,000,000.

The officers of the Bimetallic Silver Mine, one of the richest producers of silver in Montana, have ordered the closing of that mine until the silver situation warrants working it again. The Combination Mine was ordered closed also and the Granite Mountain Mine will follow suit in a few days. All three are owned by the same parties. Four thousand men will be thrown out of work in these properties.

The State law requiring foreign insurance companies carrying risks in Tennessee to pay the same tax as domestic corporations was discussed at a meeting of representatives of fully one-half of the foreign companies doing business in the State. A number of companies have withdrawn during the past week, and it is anticipated that many others will withdraw. Seventeen gave notice of withdrawal since the meeting.

The labors of the Parish Superintendents' Convention in Lake Charles, La., were concluded on June 30. The session was begun by an invocation by Rev. C. W. Lyman. Prof. Brumbaugh, "the great angel of education," as he is styled by the convention, gave the superintendents a practical talk, after which the resolutions were offered and adopted, and the seventh Annual Convention of the parish superintendents of public education adjourned *sine die*.

Superintendent Stump, of the Bureau of Immigration, has declined to give permit in advance for the landing of 2,300 Hebrews from abroad. The request was preferred by S. J. Klein, who represents a syndicate engaged in colonization of 200,000 acres of land in Utah. If they come they would be subject to all the requirements of inspection provided by law, and those rejected, if any, would be returned to Europe at the expense of the steamship line transporting them.

The great International Conference of the Epworth League, in Cleveland, O., closed on July 2. On July 2, at sunrise, prayer meeting was held at Music Hall. At 9:30 there was a love-feast and reunion of the founders at Epworth Memorial Church, and services at all the other Methodist Churches at 10:30. There were mass meetings in the afternoon at Music Hall and Epworth Memorial Church, and again in the evening at Music Hall and Franklin Avenue Church.

At the very last moment, apparently, before the meeting of the Cabinet, President Cleveland yielded to the popular demand for an extra session of Congress. He wrote his proclamation convening Congress on Aug. 7, and laid it before the Cabinet. While there was general acquiescence in the President's views and no objections advanced to the calling of the extra session, the sentiment was not entirely unanimous that it was strictly necessary. A few members of the Cabinet have held the opinion that the circumstances did not justify an extra session earlier than September.

FOREIGN.

Queen Victoria has contributed £100 to the fund for the benefit of the families of the *Victoria* victims. The Queen rarely raises the £100 limit for charity.

It is said that United States legations in Europe have been instructed to study and report on existing systems of taxation, in order that the Washington government may select the least oppressive and offensive to cover the deficit which will result from the reform of the tariff.

The Indian government is discussing the claims of the various banks which have £1,500,000 in silver now on passage to India, and who want compensation for the depreciation in the value of the metal arising from the action of the government in stopping the free coinage of silver. It is said that the government is inclined to secure the banks against loss.

Although no two estimates of the ultimate composition of the Reichstag may exactly agree, all reliable reckonings show a divergence of only five members in the estimates of those who will support the army bill, the calculators placing the number favoring the measure at between 205 and 210. As there are 397 members of the Reichstag, these calculations show a sufficiently strong majority to pass the bill. It is estimated that the opponents of the government in the next House will number from 187 to 192.

A dispatch from Mecca states that 650 deaths from cholera have occurred in that city on June 25

Summer Weakness, that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial.

Sure, efficient, easy—**Hood's Pills.**

At 12 o'clock, June 30, the people of the Palmetto State began upon the new dispensation, and the government takes charge of all the whisky business. From the official returns it appears that the State will open dispensaries in nineteen out of the thirty-four counties in the State. In at least six of these the State bar rooms were established and the cocktail dispensers appointed by the county Boards of Control, in open violation of the law, which requires the indorsement of a majority of the freehold voters of a community for the establishment of a dispensary. In these counties the courts will be appealed to for injunctions to prevent the opening of State bar rooms.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inaugurated a new service of magnificent vestibuled trains and sleeping cars through to Chicago, without change, from all principal points in the South.

A solid vestibuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11:40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping cars from Savannah and Jacksonville via S. F. and W. and E. T., V. and G. railways pass through Macon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H. and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11:10 A. M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P. M., and arrives Cincinnati 6:30 A. M., running through to Chicago, via the Big Four, arriving Chicago 4:35 P. M. This train is joined at Chattanooga by a sleeper coming from Birmingham, which runs through to Chicago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4.15 P. M., and Knoxville 8:00 P. M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8:00 P. M., arrives Louisville 7:59 A. M.

Sleeper leaves Shreveport 8:30 A. M., and Vicksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A. M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M. and 6:00 P. M. for Cincinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7.20 P. M.

This increased service will make it possible to reach Cincinnati, Louisville, Chicago, or any other point in the North, East or West more rapidly and more comfortably than ever before.

Buy your tickets via the Queen and Crescent Route. For tickets, schedules, etc., address

D. G. EDWARDS, G. P. A.,
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Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

Virginia College for Young Ladies

Will open Sept. 21, 1893, at Roanoke, Va., under the presidency of Dr. W. A. Harris. The College is beautifully located in the Valley of Virginia, ler larmed for health, and offers one of the most attractive college homes in the South. New buildings with all modern improvements, and entirely new equipment. The College site embraces campus of ten acres, commanding a magnificent view of rural and mountain scenery. The curriculum will embrace a full course of study taught by European and American teachers. In such a healthful and beautiful location in one of the most attractive cities in the South, easily accessible by rail, under the management of Dr. Harris, will rank among the foremost schools for young ladies in the south.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meetings.

Bethel Camp Meeting will begin on Thursday before the fifth Sunday in July.

J. J. SMYLIE, P. C.

The camp meeting at Palmer Camp Ground will begin on Saturday before the first Sunday in October, and will continue until Friday following. The camp ground is situated about fifteen miles northeast of Mississippi City, and is delightful for situation, and all things else are equal. We extend a hearty welcome to all. We earnestly solicit that prayer be offered by all Christians in our behalf that God may give us a great success. REV. G. W. FERRER.

The Leaf River Camp Meeting will begin Wednesday, Aug. 30, 1893. The camp ground is on Eastabuchie circuit, one and one-quarter miles west of Tuscanola station, N. O. and N. E. R. R., 123 miles from New Orleans, and 72 miles from Meridian. Reduced railroad rates are applied for. A good lodging and restaurant tent will provide accommodations cheap.

Preachers and lay workers will be taken care of during the meeting.

Feeling deeply the importance of "spreading scriptural holiness over these lands," special effort will be made at this meeting to secure the sanctification of believers, as well as the conversion of sinners. Let preachers, laymen and godly women who will join us in this work, and together with us seek "the endowment of power from on high" in the baptism of the Holy Ghost, come.

Evangelist H. C. Morrison, of Kentucky, and other consecrated workers are expected to be with us.

For further particulars apply to

H. E. PARTRIDGE, P. E.,
Hattiesburg, Miss.

W. G. BACKUS, P. C.,
Eastabuchie, Miss.

The twenty-second annual camp meeting under the management of the Henington Camp Meeting Association will commence Thursday, twenty-fourth day of August, 1893

Rev. H. C. Morrison, of Louisville, Ky., is expected to be with us during the entire meeting.

Ministers of the gospel are earnestly invited to attend, and will be provided for during the meeting.

A great gathering of the people is expected, and ample arrangements will be made for the accommodation of all who may come.

The restaurant will be carried on under the direct management of the association. Board will be furnished at very moderate rates.

The L. C. R. R. will give the usual reduction of fare from all points.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required—to be paid only once during the meeting. Tickets not transferable.

J. W. MCNEIL, Secretary.

For Headache and Indigestion

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed it is an indispensable article to me."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Mount Olivet, at Dover	July	8, 9
Yazoo City		15, 16
Flora, at Brownsville		22, 23
Edwards		29, 30
Benton, at New Hope	Aug.	5, 6
Sharon, at Forest Grove	(Tues.)	8
Jackson—First Church		11, 13
Jackson—Capitol Street		12, 13
Madison, at Madisonville		19, 20
Silver Creek, at B. Lake	(Wed.)	23
Lake City, at Lodi		26, 27
Yazoo circuit, at Anding	(Tues.)	23
Camden, at Thomastown	Sept.	2, 3
Bolton, at Clinton		9, 10
Pocahontas, at Liberty Grove	(Tues.)	12
Tranquil, at Locust Grove		16, 17
Canton		23, 24

E. H. MOONGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	July	8
Brookhaven		13
Beauregard, at Martinsville		15, 16
Magnolia, at Muddy Springs		22, 23
Summit, at Johnson		24
Caseyville, at Bethesda		29, 30
McComb City	Aug.	4
Adams, at Pisgah		5, 6
Lebanon, at Mispah		8
Wesson		10
Homesville and Topisaw, at Topisaw		12, 16
Bowerton, at Pleasant Valley		19, 20
Pleasant Grove, at Monticello	Sept.	2, 3
China Grove, at Waterholes		5
Brookhaven circuit, at New Hope		9, 10
Terry circuit		13
Gadman, at Mt. Pleasant		16, 17
Hazlehurst		22
Providence, at Georgetown		23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Eucutta circuit, at Spring Hill	July	8, 9
W. and State Line, at W'boro.	(Thurs.)	13
East End and S. Side, at South Side		15, 16
West End	(Wed. night)	19
Shubuta circuit, at Shubuta	(Thurs.)	20
Waynesboro circuit, at Enon		22, 26
Clarke circuit, at Scott's Fu. and W.		25, 26
Vossburgh circuit, at McGowan		29, 30
Enterprise and S., at Mayerhoff	Aug.	5, 6
Daleville circuit, at Beule	(Thurs.)	10
Linwood circuit, at Linwood		12, 13
DeKalb circuit, at Marvin		13, 20
North Kemper, at Blair		26, 27
Chunkey circuit	Sept.	2, 3
Marion circuit, at Pleasant Hill		9, 10
Why Not circuit		16, 17
Meridian—Central	(Wed. night)	20
Lauderdale circuit	(Thurs.)	21
Binnsville circuit		26, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 16 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at New Providence	July	15, 16
Carthage and W. G., at Walnut Grove		22, 23
Decatur, at Union		26
Neshoba, at Philadelphia		29, 30
Walnut Grove, at White Plains	Aug.	1
Clarksburg, at Holly Bush		5, 6
Lake, at High Hill		9
Shiloh, at Bethany		12, 13
Brandon station		20, 21
Marvin, at Richland Academy	Sept.	1
Fannin, at Drake's		2, 3
Raleigh, at Trinity		7
Westville		9, 10
Homewood		15
Trenton, at Gasque		16, 17
Montrose, at Mt. Zion		23, 24

C. MCDONALD, P. E.

WOODVILLE DIST.—THIRD ROUND.

Slaughter, at Salem	July	8, 9
Bayou Sara, at New Hope		15, 16
Zacherie, at Zacherie		22, 23
North Wilkinson		27
Wilkinson, at Bethel		29, 30
East Baton Rouge, at Antioch	Aug.	3
Live Oak, at Dupont		4
Port Vincent, at Bayou Barbary		5, 6
Amite City, at Amite City		12, 13
Springfield, at Ponchatoula		13, 14
St. Helena, at Camp Ground		19, 20
East Feliciana, at Camp Ground		19, 20
Franklinton, at Tally's Chapel		23, 27

P. A. JOHNSTON, P. E.

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VICKSBURG DIST.—THIRD ROUND.

Jefferson Street—Natchez	July	9, 9
Wesley Chapel—Natchez		9, 3
Roxie, at Wesley Chapel		15, 16
Utica station		22, 23
Washington, at Locust Grove		29, 30
Learned, at Reeves Chapel	Aug.	5, 6
Martin, at Rodney		12, 13
Sunflower, at Bethel	(Sat.)	19
Rolling Fork, at Cary	(Sun.)	23
Fayette, at Ebenezer		26, 27
Meadville, at New Providence	(Tues.)	29
Warren, at Wesley Chapel	Sept.	2, 6
Port Gibson		9, 10
Rocky Springs		16, 17
Mayersville, at Mayersville		23, 24
Hermanville	(Thur.)	28

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Carrollton	July	8, 9
Sidon		15, 16
Indianola		22, 26
Brooklyn and Dublin		29, 30
West	Aug.	5, 6
Carrollton circuit		12, 16
Black Hawk		19, 20
Winona circuit		26, 27
Walden circuit	Sept.	2, 3
Leherton		9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July	8, 9
Okolona station		15, 16
Fulton and Nettleton circuit		22, 23
Shannon		29, 30
Prairie	Aug.	1
Aberdeen station		2
Amory and Smithville		5, 6
Saltillo		12, 13
Pontotoc		17
Houston and Wesley		19, 20
Athens		23
Okolona		26, 27
Tremont	Sept.	2, 3
Buena Vista		9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Australia	July	9
Stoneville		16
Greenville		19
Cleveland		23
Clarksdale	(morn.)	60
Lyon	(eve.)	60
New Salem	Aug.	6
Friar's Point		13
Belen		20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Coffeeville	July	7
Charleston		8, 9
Chapel Hill		15, 16
Toccopola		22, 23
Pittsboro		29, 30
Oxford station	Aug.	5, 6
Cherry Hill		12, 13
Atlanta		13, 20
Abbeville		26, 27
Banner	Sept.	2, 3
Grenada circuit		9, 10
Water Valley circuit		16, 17

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Lexington and Tchula, at Lexington	July	8, 9
Poplar Creek circuit, at Wesley Ch'l		15, 16
Kosciusko circuit, at Smyrna		21
Ethel circuit, at Liberty Chapel		22, 23
Belzona circuit, at Four Mile		29, 30
Stewart circuit, at South Union	Aug.	5, 6
Wier circuit, at Liberty Hill		19, 20
Chester circuit, at South Union		21
Louisville circuit, at Rocky Hill		26, 27
Eupora circuit, at Sapa	Sept.	2, 3
Rural Hill circuit, at Plattsburg		9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Hickory Flat and Pott's Camp	July	8, 9
Olive Branch circuit		15, 16
Byhalia circuit		22, 26
Holly Springs and Early Grove		30, 31
Red Banks circuit	Aug.	5, 6
Ashland circuit		12, 13
Mt. Pleasant circuit		19, 20
East Holly Springs circuit		26, 27
Shelby Creek mission	Sept.	2, 3

J. W. HONNOLL, P. E.

SARDIS DIST.—THIRD ROUND.

Coldwater	July	8, 9
Pleasant Grove, at Shiloh		15, 16
Nesbits, at Eudora		22, 26
Pleasant Hill, at Bakers Chapel		25
Mt. Vernon, at Fredonia		29, 30
Walt Hill	(Wed.)	Aug. 2
Cockrum		5, 6
Arkabutla, at Sullivan's		12, 13
Panola, at Mt. Olivet		19, 20
Morgansville mission	(Tues.)	22

H. O. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	July	8, 9
Tibbee	(Fri.)	14
Crawford		13, 16
Starkville circuit		22, 23
Pheba	(Fri.)	28
Columbus circuit		29, 30
Sparta	Aug.	5, 6
Sturges		12, 13
Hebron		19, 20
Brooksville	(Mon.)	21
Mashulaville		26, 27
Shuqualak	(Wed.)	30
Macon	Sept.	2, 3

T. C. WEIR, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton	July	9
Algiers	(morn.)	26
Gretna	(eve.)	23
Felicity	(morn.)	30
Parker Chapel	(eve.)	30
Bayou	(morn.)	Aug. 3
Louisiana Ave	(eve.)	6
Baton Rouge		16
Carondelet	(morn.)	20
Moreau	(eve.)	20
Gross Tete, at Rosedale		27
Dryades	(morn.)	Sept. 3
Craps	(eve.)	6
Plaq. and Donaldson, at Vacherie		19
Lower Coast, at Port Eads		17

C. W. CARTER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Washington, at Waxia	July	8, 9
Indian Bayou, at Indian Bayou		15, 16
Franklin and Jeanerette, at F.	(Thur.)	20
Patterson and M. City, at P.		22, 23
Crowley		29, 30
New Iberia	Aug.	3, 6
Lake Charles, at B. Street		12, 13
Grand Chenier, at Johnson's Bayou		19, 20
S. Mine, at Calcasieu	(Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St.		26, 27
Lake Arthur	(Wed., Thurs.)	30, 31

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Caddo, at Belle Bower	July	2, 9
Red River, at Ash Point		15, 16
Mooringsport, at Mooringsport		22, 23
DeSoto, at Woodside		29, 30
North Bossier, at Walkers Chapel	Aug.	1, 2
Coushatta, at Brownsville		5, 6
Wesley, at Davis' Springs		7
West Natchitoches, at Shiloh		10
Anacoco and S'th Vernon, at P. Island		12, 13
Grand Cane, at Cypress C. G.		15
Victoria mission, at Oak Grove		19
Cane River, at Ragans Chapel		20
Natchitoches station (Sun. night, Mon.)		20, 21
Many, at Negreet		25, 26
Fort Jessup, at Rocky Mount		27, 28

ROBT. J. HARP, P. E.

Address: 829 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Rayville, at Little Creek	July	2, 3
Oak Ridge, at Good Hope		15, 16
Bastrop, at Island		22, 23
Delhi, at Delhi		29, 30
La Pine	Aug.	2
Winsboro, at Prairie		5, 6
Lingrove at Jones		12, 13
Calhoun, at L. Village		16
Harrisonburg, at Harrisonburg		19, 20
Oakley		22
Floyd, at Oak Grove		26, 27
Lake Providence	Sept.	2, 3
Waterproof		9, 10

H. O. WHITE, P. E.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Salem	July	8, 9
Tulip, at Mount Moriah		15, 16
Minden, at Pine Grove		21, 23
Ringgold, at Grashwood		29, 30
Sparta, at Bear Creek	Aug.	3
Arcadia at Paine Chapel		5, 6
Summerfield, at Harmony Chapel		12, 13
Haynesville, at Flat Lick		18, 13
Valley, at Blockers Chapel		21, 22
Vernon at Wesley Chapel		26, 27
Gansville	Sept.	2, 3
Vienna, at Pine Grove		9
Ruston station		10, 11

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Master's C.	July	2, 9
Centerville, at T. O.		8, 9
Alexandria		15, 16
Lecompte and Evergreen, at L'compte		22, 23
Montgomery, at St. Maurice		29, 30
Dry Creek, at D. C.	Aug.	1, 2
Colfax and Spring C., at Rapides C. G.		12, 13
Vidalia, at Vidalia		13, 20
Chicot, at Elm Bayou		19, 20
Mellville, at Big Cane	Sept.	26, 27
Simsport		2, 3
		9, 10

The District Conference will convene at Lecompte on Thursday, July 27. The preachers will please bring the Quarterly Conference Records for inspection

S. J. DAVIES, P. E.

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SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the ground until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
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Christian Advocate.

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Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR COUNTRY.

BY WILLIAM JEWETT PABODIE.

Our country!—'tis a glorious land!
With broad arms stretched from shore to shore,
The proud Pacific chafes her strand,
She hears the dark Atlantic roar;
And, nurtured on her ample breast,
How many a goodly prospect lies
In Nature's wildest grandeur dreat,
Enamell'd with her loveliest dyes.

Rich prairies, deck'd with flowers of old,
Like sunlit oceans roll afar;
Broad lakes her azure heavens behold,
Reflecting clear each trembling star,
And mighty rivers, mountain-born,
Go sweeping onward, dark and deep,
Through forests where the bounding fawn
Beneath their sheltering branches leap.

And, cradled 'mid her clustering hills,
Sweet vales in dream-like beauty hide,
Where love the air with music fills:
And calm content and peace abide;
For plenty here her influence pours
In rich profusion o'er the land,
And, sent to seize her generous store,
There prowls no tyrant's hireling band.

Great God! we thank thee for this home—
This bounteous birthland of the free;
Where wanderers from afar may come,
And breathe the air of liberty!
Still may her flowers untrampled spring,
Her harvests wave, her cities rise;
And yet, till Time shall fold his wing,
Remain earth's loveliest paradise!

Jesus and the Bible.

It may be wise for any who are disposed to make Christ the scapegoat of a rejected Bible to consider what the attitude of Christ himself was toward that blessed Book.

He was familiar with it. He had learned it *memoriter* when a lad; and he never received it as his infallible rule of faith and practice. He so received it without any "ifs" or "buts," any turning or twisting of language, any mental reservation or qualification. He was honest and cordial in so receiving it. In time of trial it was his court of last appeal. "It is written," was enough for him; and "It is written," ought to be enough for us.

Not only so, he distinctly committed himself to the truth of the Scriptures. He called them "truth." He did not say they "contain," but they are the infallible Word of God.

He affixed his seal to the record of the Deluge, saying: "As it was in the days of Noah, so shall the coming of the Son of man be." He believed in the story of the destruction of the cities of the plain by fire and brimstone from heaven; in the healing efficacy of the brazen serpent; in turning of Lot's wife into a pillar of salt; and in Jonah in the whale's belly. He was probably as well advised as most biblical experts respecting the question of inerrancy, God, knowing all, he did not hesitate to indorse these "unbelievable wonder tales."

Nor must we overlook his eloquent silence as to those alleged errors and discrepancies which so vex the souls of our learned folk. Did he know that these infelicities were in Holy Writ? How is it that he found no fault with the Mosaic cosmogony? How is it that he uttered no word against those dreadful psalms, some of which can not be read in our modern pulpits? And how shall we account for the fact that in his reference to the fulfillment of prophecy, even to its last jot and tittle, he made no reference whatever to those prophecies concerning himself which "have never been fulfilled and never can be because their time has gone by."

Surely it is not too much to suppose that Jesus was an honest man. He seems in all other relations to have been perfectly frank, ingenuous, outspoken. He was a fervent hater of shams and impositions, of lying frontlets and false traditions, and deceptions of every sort. Why, then, had he either to say as to these "errors" of Scripture? Was he not a biblical expert? was his moral sensitiveness defective? We are in a dilemma. The question is, in its last reduction—assuming the correctness of recent conclusions as to "scriptural errors"—is this whether Jesus Christ was unscrupulous, or merely ignorant. In either case it goes without saying, we could not receive him as our spiritual guide. He might still be a Savior of biblical experts, but he could not be a Savior for the average thoughtful man.

It would be profitable to go further, and show how Christ adventured his entire work on the verification of the Scripture; how at the very outset of his ministry he opened the scroll at the place where it is written: "The Spirit of the Lord is upon me," and at the close went walking with certain disciples of his disciples along the way to Emmaus, "opening unto them the Scriptures concerning himself;" how he always and everywhere planted himself on the absolute truth of Holy Writ, and hypothecated his whole mediatorial work and conquest upon it; how he placed a search warrant in the hand of the humblest believer, giving him to understand that it would be perfectly safe for him to follow this chart over the unknown seas, saying, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." But the limitations of this paper forbid. Our purpose has been to deprecate the use of the word "Christocentric" as a foil for the rejection of the Scriptures. As to the importance of making Christ supreme in creeds and ethics, in the inward experience and the outward form of godliness, I deem it unnecessary to make any profession beyond what is set forth in the concensus of all who are called after his adorable name. The Christ of the Bible—and there is no other—"is made unto us wisdom and righteousness and sanctification and redemption." If we are Christians in truth, and not mere masqueraders, it should go without the need of special protestation that Christ—the Christ of the Bible, with every word of his teaching as to himself, his atoning work, retribution, the truth of Scripture, and all else whatsoever, with every precept that he enjoined upon his people—is made unto us now and henceforth and forever, "first, last, midst, and in all."—*Pittsburg Christian Advocate.*

The World's Great Mistake.

Man is a dual being. He is a spirit of boundless capabilities, supplied with a common animal to subserve its purposes during a brief sojourn on earth. The spirit is destined to live forever, but the animal to die after a short-lived existence. That part of "man formed of the dust of the ground" can not become but little above the worms that crawl upon the earth; but that part which "became a living soul" may become but little lower than the angels that rejoice around the throne of God. Therefore, to give as much attention to the animal as to the spirit is extremely absurd. But to bestow more attention, time and labor to pamper the animal (that will revel and riot to-day, but must die to-morrow), than to perfect the spirit (which must be prepared during its short stay on earth to enjoy the bliss of heaven, or it must suffer the torments of hell), is the utmost extreme of folly. But that is just what the world is doing. Most of people live as though they were to stay here always, and must prepare for that! They don't live as though they had souls to be saved while here, or they will be lost forever; and thus they live, notwithstanding they are warned to "work out their own salvation with fear and trembling." But, what is the first thought that enters the minds of most people when they awake in the morning? Is it not about secular business instead of the welfare of their souls? And what occupies their thoughts and affections, and engages their time and efforts during the live-long day, until they sleep at night, every day and every year they live? Is it not one thing and another—all pertaining to the animal part of their make-up (which was supplied simply for the use of their spiritual being, just as the beasts of burden they use for their secular purposes), instead of preparing their spiritual capacities to enjoy happiness while in this life and bliss in heaven forever? The Lord has given us the Bible, full of directions how to live, that it may be well with us here and hereafter. But how many read the Bible and commune with God in prayer, as they must do so to be happy in this life or the next? Most people live without any reference to God—"God is not in all their thoughts"—and they must die without any claim on heaven. Were they to devote no more thought and effort to business than they do to God and their souls, they could have no success, and would starve to death. They are free agents to choose what they will do, but they must abide the consequences of their choice.

The Savior said: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have nowhere to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God."

Now, who will not agree with the Savior that the "rich man" was a "fool" to think his "soul" could "eat" fruits, "drink" wine, and even "be merry" and at "ease" on material things? For the spirit to eat and drink, like an animal, would be as unnatural as for a fish to live out of water, or a man to live in it. Nevertheless, are not most of people as much deluded now as the "rich man" was then? Do they not act like they think now as he did then, that the "soul, having much goods laid up for many years, can take its ease, eat, drink, and be merry"? Why do they strive and toil to add more to what they have, if it be already enough to render them comfortable? If a man has a competency, he can enjoy it better than if he had more. If he adds land to land, house to house, stock to stock, and money to money, he encumbers himself, and lessens, instead of increases, his enjoyments, because he imposes upon himself the additional trouble required to take care of the needless property added. And that is not all, nor the worst of it. While toiling for more than he needs, and then worrying to take care of it, he loses sight of "the one thing needful," and the only thing that can render him happy, and that is the welfare of his soul! In his chase after the shadow he misses the substance, and unhappy disappointment is the result of his great mistake. And he finds that "there is an aching void which the world can not fill." And though "earth has no sorrow heaven can not heal," the misfortune is, but few find it out before "it is too late"! The Savior says, "But few will be saved!" Too many neglect their souls for miscalled pleasure or gain. "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" He would gladly give all, everything he possesses, at the last moment, if he could save his soul then. But he finds out then that property is the merest trash, and has no exchange value in his direst need, when life on earth is ending in darkness, and eternity is opening up in dread reality before the soul unprepared for the change! If the Savior found the "rich man" was a "fool" for making such an egregious mistake, will he not also pronounce all "fools" who now commit the same absurd follies? And if the soul of that deluded "rich man" was required of him that very night, may not the souls of all thus deluded be required of them this night? Everybody had better quit all such dangerous folly, and "become wise unto salvation," and be always ready to die, and then they will be happy while living, but can't be otherwise. While there are pleasures in sin, they are short-lived, and leave the sting of death behind them. But the enjoyments of religion are more real and lasting. Then why not everybody study the Bible, and commune with God in prayer every day, to learn how to be happy? D. W. FOSTER.

Plaisance, La.

Children's Day at Franklinton, La.

On June 4 we celebrated "Children's Day" at Centenary M. E. Church, South, in the town of Franklinton, La. The day commenced very threateningly of rain, heavy clouds giving every indication of a very wet day; but, fortunately, the morning proved only showery, and it faired off toward the afternoon. Notwithstanding the weather, the attendance was quite large, showing the great interest manifested in this exercise. The programme was faithfully adhered to, and proved attractive enough without any additions, the children rendering their parts very well, highly pleased that the day was especially theirs, and proud to be able, in their own small way, to help the cause of the Lord, the latter being a great incentive for the putting forth of the best efforts to make the day an enjoyable one. Their innocence and sweet simplicity, their perfect faith, which believes all and questions nothing, had its effect on some of the older and more callous of the congregation.

Mr. Wm. M. Sullivan, our pastor, addressed the little people, setting forth the object of the celebration in his usual eloquent and entertaining way, holding their attention throughout as he impressively explained to them the duty they owed to their less fortunate and benighted little brethren, to do their utmost in spreading the gospel among them, and, by their little contributions, help in establishing Sunday-schools for them. The readiness with which they responded to this appeal was testified by the cheerful willingness with which they parted with their little savings. The collection, though not very large, was given ungrudgingly and heartily, each one contributing according to his means.

After the morning exercises dinner was served on the grounds, and greatly enjoyed. The tables were loaded with the best of everything, testifying to the liberality and culinary skill of the ladies of Franklinton and suburbs.

After an intermission of an hour and a half, the people repaired to the church to hear, as the closing exercise of the day, an eloquent and able talk on "Intemperance" by our venerable and much-beloved ex-superintendent. The subject was a very appropriate one, as the future men and women were well represented, and our benevolent friend spoke with such fervor as to greatly impress them with his talk, which was full of many touching incidents, showing what a fiend drink can make of a human being. The breathless attention with which he was listened to showed how deep his good words were sinking and taking root, let us hope, in their little hearts. Mr. Babington possesses the knack of holding the attention of his listeners, his talks being filled with some of the most forcible and striking incidents, illustrating his points, thus making it as entertaining and plain to the little children as to the older ones. Through his efforts and devotion to the cause of Christ, the Sunday-school here is at present in a very flourishing condition, the enrollment being above sixty. Nothing that can in any way awaken an interest in the Sunday-school work is considered too arduous by our aged friend, whose only pleasure and aim is the good of those around him.

The membership of the church, since Mr. Sullivan has been among us, has increased to nearly double to what it was before he came among us, proving him no small worker, and his return to this work for another year gave great satisfaction to all in this place. This year Mr. Sullivan is ably assisted by Mr. Benton, a very promising young minister, who puts into his work an earnestness and zeal which can not fail to bear good fruit.

In conclusion, I will say that the celebration of "Children's Day" is a great means of increasing the attendance and interest in Sunday-schools, and hope it is observed and encouraged in all communities. H. L.

Special Prayers.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (St. John xv, 7.)

Who can tell what the Lord will do for us when we measure up to these conditions and stand with an unshaken faith upon this promise? Ever since I was converted I have believed that if we would ask God aright, he would verify his promises. But not until my father led me into the experience of entire sanctification did I know how precious these promises were. Oh, when we abide in him and his Word, and himself abides in us, then when we go to him in prayer, how we can trust him, and how he honors our faith!

Since I've got over into Canaan, and the Lord just abides with me continually, how I do love to spend an hour, "sweet hour of prayer," with him! And as I do, oh, how many things come up that I want to talk to the Father about! Special objects come up, one thing adds to another, till it keeps me much on my knees; but, glory to God, how he blesses me! It is just wonderful how the Lord has answered my prayers. I began at least a month ahead praying the Father for a revival at a certain church on my work, and for a certain family at that church, feeling that if the Lord would bring them into his kingdom, they would be very useful. He wonderfully answered my prayers. The meeting began, deep and glorious results followed, the church thoroughly revived, old men praised God that never did before; two grown young men in this particular family gave their hearts to God, joined the church, went to work, and organized large Sunday-school; one became assistant superintendent.

When we just give up all for Christ, and get that holiness without which we can't see the Lord, and be every whit God's men, get on the altar and stay there, and just trust him, and put every minute of our lives into his service, it is wonderful how he blesses us. I pray the Father to lead our brethren, specially the preachers, into the realm of perfect love, and increase the fruits of their labors in proportion!

A. C. BURT.

Indian Mission.

MR. EDITOR: We want to buy some land for the Choctaw Indians in Mississippi. They are scattered about over several counties, and hence very hard to reach, or to get enough in one community to get up a good church or school; and, as a general thing, they have no homes, and are very anxious for us to help them to settle where they can live in a colony and have church and school. So we want to buy some land and settle them in communities, and there is a tract of land nicely located right where we want it, that can be bought very low now, and we already have a church right near it, and had a school taught by Bro. Cammack last Spring, which was a success.

Now, we are very anxious to purchase the land at once. They will be satisfied with from fifteen to twenty-five acres per family, according to size, and so, with two or three hundred acres, we can settle several families convenient to church and school. Surely we ought to be willing and anxious to do this for them, as this country once belonged to them, but we took it, or bought it from them, and now they are poor and homeless heathen, and have been greatly neglected.

Now, I want to ask all the Methodists, and others, in Mississippi and elsewhere, but especially in Mississippi, to observe the week preceding and embracing the second Sunday in August as a week of prayer and self-denial for the Indian Mission in Mississippi, amount realized to be divided equally, one-half to go toward paying missionaries, and the other to help buy the land needed. We need, at least, one thousand dollars, and surely the eighty thousand Methodists of the two Mississippi Conferences can easily save that much in one week, and then we will make the mission a success.

Brethren and sisters, we ought not to have to write another article on this subject. The whole amount ought to be raised at once. So I will ask the preachers of the two Conferences to please announce to all their congregations to please observe the time appointed, and deny themselves of some of the luxuries and, if need be, the necessaries of life for this important work, and then please get it together and send to me at Oak Ridge, Warren county, Miss. Send check or money order on Vicksburg or Jackson. The ladies can sell chickens, eggs and butter, and the brethren can deny themselves of cigars and some other things, and the whole amount needed can be raised.

At our last session of the Mississippi Conference, Dr. J. M. Weems moved, and there was a subscription of nearly four hundred dollars raised, to send Simpson J. Tubby to Millsaps College. I thought at the time, and think yet, that he was not ready for college yet, and that we could not very well spare him from the mission work just at this time. I also think that he could learn about as much for the present in a good country school, and, at the same time, do a great deal of missionary work, and then the amount that it would take to send him to college will educate him, and help many others up where they live.

Now, what say you, Dr. Weems and brethren that subscribed for that purpose? Do you not think it will do more good to buy land and get them together where Bro. Cammack, or some one else, may teach all of them that will attend free of charge? It may be that other young men among them are anxious to get an education, and some of them would soon be preaching.

Brethren, it seems to me this is the best thing to do. I would like to hear from Dr. Weems and others on the subject.

And now, in conclusion, let me beg you to remember the week of prayer and self-denial, and in the meantime continue to send on any amount you can. We are much behind on salary of missionaries. Please send it on.

And now let me report the following amounts received since the last report for salary of missionaries: Rev. P. A. Johnston and Woodville District Conference, $27; Matthew Howes, $1; Lizzie Howes, $1; Anna Howes, $1; Mrs. Oldham, $3; Rev. W. W. Hopper and wife, $2.50.

To help buy land: Children of Logtown Sunday-school, by Rev. R. B. Dowrer, $8.

Now, who will be the next? I wait patiently. Yours in good earnest for the salvation of the Indians,

A. D. MILLER.

Oak Ridge, Miss., June 22, 1893.

FROM THE WORK.

Rev. C. T. Munholland, Athens, La., July 5: "Please announce through the columns of the ADVOCATE that a subscriber and reader of the ADVOCATE sent me two dollars to aid the people or my work who suffered from the hail storm of May 29. It was given to the widow of a local preacher, who received it with many thanks and tears, and a prayer for the giver."

Rev. W. T. Currie, P. C., Ponchatoula, La., July 1: "I have just closed another meeting at Killian Chapel. Results: Church revived, ten accessions, and quite a number professed full salvation. On Wednesday night fifty voices were heard thanking God for what he had done for them. Bros. Woodward, Boyer, Ransaw helped us. To God be all the praise."

Rev. H. P. Lewis, P. C., Caseyville, Miss., July 7: "Our District Conference was a success in more respects than one. We all regretted the absence of our beloved presiding elder, Bro. Woodward, who was at home sick. Terry, where our Conference was held, is a beautiful and growing town. The good people know how to entertain a District Conference. Bro. Griffin is in favor with his people. He is doing a good work. He has built a house for the Lord in Terry—the first church-house ever built in the place. Bro. Griffin has a good wife, daughter of a Methodist preacher, who helps him in his work. God bless them and their charge. My charge, Caseyville circuit, is moving on quietly. Our people, most of them, are kind to the preacher and his family. God bless them, and give us a gracious revival."

Miss Nettie Coker, Marion charge, June 27: "Although Coker's Chapel has never asked a space in your valuable paper, we believe we have something now worthy of publication. Our 'Children's Day' was a grand success. The 'welcome' by the infant class was good. The 'Little Lights' of the programme shone forth in much splendor in the persons of Lida Coker, Virgie Coker, and Cynthia Maggard. 'Speak Gently' was well rendered by Miss Zula Maggard. Miss Octavia Coker won fresh laurels in reciting 'The Angel in the Stone.' The curse of 'Empty Hands' was rendered impressively by Miss Minnie Coker. Miss Rosa Raney held the audience spellbound while she recited 'The Master Calls for Thee.' 'Over the River' was well rendered by Miss Jenoie McInnis. The exercises were interspersed with excellent music under the able management of Mrs. Dr. Brewster and Miss Nettie Coker. But the crowning event of the occasion was the Bible presentation by Miss Villa Coker in fitting words, and a beautiful book-mark made by Miss Nettie Coker, bearing the inscription, 'Presented to Rev. Geo. Bancroft (our pastor) by Coker's Chapel Sunday-school.' His response will not soon be forgotten."

Treasures in the Bible.

A whole Bible makes a whole Christian. I have never met with a vigorous, healthy Christian among those who are all the time doubting passages here and there in the Bible. There are Christians who are good in spots, because they are living on a few passages in the Bible and neglecting the rest.

There is yet a good deal of unexplored country in the Bible. The great American desert in the United States was thought to be, for many years, a worthless tract of country. But there were untold treasures there; hundreds of million of dollars' worth of silver lying under its surface all the while. Just so with some portions of Scripture.

Twelve months spent in searching the Bible, with regard to twelve leading doctrines, one month to each doctrine, would be well spent.

The right place for a ship is in the water; but it is a bad lookout if the water gets into the ship. So the right place for the disciple is in the world, but it is a bad thing when the world gets into the disciple. There is no power without separation. Billy Bray was once asked "how the world was getting on." He replied that he did not know, as he had not been in it for twelve years. If you want a joyful life, you must be out-and-out.—*Moody.*

A BALLAD OF TREES AND THE MASTER.

BY SIDNEY LANIER.

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him;
The little gray leaves were kind to him,
The thorn tree had a mind to him
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo him—last
From under the trees they drew him fast;
'Twas on a tree they slew him—last
When out of the woods he came.

Vicksburg District Conference.

The Vicksburg District Conference convened in the little village of Hermanville, Miss., June 22, 1893; Rev. D. A. Little, P. E., in the chair. Each session of the Conference was opened with either an experience meeting or a prayer service, lasting fifteen minutes. Preaching each day at eleven A. M. and 8:15 P. M. Much interest was manifested in these services, and the pastor, hopeful that they would result in a revival, secured the assistance of two of the brethren to continue the meeting after the adjournment of Conference.

An immense crowd assembled Sunday to hear the preaching of the Word. Bro. Little conducted the service at eleven A. M., and his sermon was pronounced one of the most able discourses he was ever known to deliver. One person professed conversion at this service, and, no doubt, many others were pricked to the heart. Bro. Little understands the use of the sword of the Spirit, and is loved and honored by all the preachers on his district.

The first evening of the Conference was devoted to Sunday-school work, and according to previous arrangement the following subjects were discussed:

First. "Music in the Sunday-school." Rev. H. M. Ellis opened the discussion. He urged the importance of good singing and favored the use of Sunday-school song books in preference to our standard hymn book. A number of the brethren took issue with him on this point, advocating the use of the Methodist hymn book on the ground that pure Methodist doctrine is found in our book, while such is not the case with other song books, and then it familiarizes the children with Methodist hymns, thus facilitating their singing in the regular church service.

Second. "The hope of the church in the Sunday-school, based on the responsibility of the church; including Christian officers and teachers, the holding of the boys and young men, and doctrinal teaching." W. A. Gunning opened the discussion. He and all others who spoke urged the necessity of having none but Christian teachers in the Sunday-school. It was also suggested that the best way to hold the boys and young men in the Sabbath-school is to get them converted before they are old enough to want to quit, and then they will have no desire to leave.

Third. "The Bible in the Sunday-school." Rev. I. B. Robertson opened the discussion. It was urged that each pupil should have their own Bible, and the present opportunity afforded by the Sunday-school Board to supply the Bible was referred to.

Rev. D. A. Little, the presiding elder, made pertinent and forceful remarks at the close of these discussions, which were much enjoyed by the Conference. By order of the Conference the report on education is sent for publication.

Your Committee on Education submit the following as their report:

Port Gibson Female College is the only institution of learning within the bounds of this district, under the supervision of the Methodist Church. We have heard with pleasure of the success it has enjoyed during the session just closed, under the presidency of Rev. B. F. Jones.

This college is located in the town of Port Gibson, Miss. It is an established institution, with an honorable record, and richly deserves the undivided support of this entire district. As it is the property of the M. E. Church, South, it is but natural that it should look to the Methodists for substantial aid in the way of patronage. The existence of this institution in our territory is not accidental. We owe it to ourselves to perpetuate it and its elevating influence for the weal of our church in this part of our Conference territory. The trustees do not propose any backward movement. Under the blessing of God and with the hearty co-operation of the Methodists in the Vicksburg district, they propose to furnish the best facilities for the education of the daughters in this part of our beloved State. The next session opens in September.

We note with pleasure the presence and helpful influence of Rev. Jno. W. Chambers, agent of Millsaps College.

C. A. POWELL,
Chairman of Committee.

The Conference adopted the following resolutions:

Resolved, That we have heard with regret that the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE has been compelled to retire from the paper on account of the failure of subscribers to pay their accounts.

Resolved, That, recognizing the necessity of a Conference organ, we will rally to the Publishing Committee in their effort to put the paper on a better financial basis.

W. B. LEWIS.
C. A. POWELL.

Resolved, That we, as a District Conference, extend our sympathy and prayers to Sister Benj. Jones in her deep bereavement, and that we send her a copy of this resolution.

C. A. POWELL,
P. H. HOWSE.

A few visiting brethren honored us with their presence and added much to the interest of the Conference—namely: Rev. Jno. W. Chambers, agent Millsaps College; Rev. P. A. Johnston, presiding elder of the Woodville district; Rev. J. W. McLaurin, agent American Bible Society; Rev. W. D. Dominick, Conference colporter.

The following were elected delegates to the Annual Conference: W. A. Gunning, T. A. Holloman, C. W. Campbell, T. W. Sullivan. Alternates: W. O. Watkins, I. O. Lloyd.

Harriston will entertain the Conference next year.

W. H. LEWIS, Secretary.

An Evil under the Sun.

It must be apparent to every lover of the church that this is not the time for giving expression to carping criticism, but for a calm and intelligent discussion of those things that more directly relate to the life and the effectiveness of the body of Christ. We are now passing through a period of distrust and of unrest in both Church and State. And it is the most dangerous period of history because it is the period most favorable for small men and for smaller enterprises. For the most part, the formative period is a comparatively safe one; for in such times there is a breadth of apprehension and a depth of devotion that more than compensates for the mistakes made. But it is when we reach the narrows, where the current seems swift and deep, with projecting dangers on either side and rising from beneath, that cool heads and consecrated hearts are needed. As Bishop Galloway so aptly put it in discussing another line of thought at the dedication of Millsaps College: The need of the church is followers, not leaders; followers, not of men, but of principles. In such times the man with a grievance in his heart or a bee in his bonnet are alike to be distrusted; for the revenge of the one is not more patent in forming opinions and in directing his conduct than is the ambition of the other. And in each case it is always the individual good sought at the expense of the multitude.

Let us, therefore, spend much time in prayer, with the fullest faith in these words of our blessed Lord: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." As these words were spoken for the church at a time when our Lord had said her trials would be great, so are they for us at this time, when we feel that a mistake will hurt us for many a day to come. Will we not accept the offered help?

Then, too, we must bring the body of the church into closer and less expensive contact with the great heart-throb of her life—I mean her literature. As the matter now stands none but the rich, or, at the least, the well-to-do can afford the expense necessary to keep posted and to work intelligently with the church. Do you know what it costs to bring up a family in the Southern Methodist Church, posted in, and, therefore, loyal to the administration of the church, in periodical literature alone? Just $9.90! This does not include any but connectional literature save the Conference organ, and does not include the expense of remittance, etc., which will sum the expense up to about $11 per annum.

Is it wise—aye, is it just—to put the cost of living and knowing, and intelligent doing, so high as to be out of the reach of nineteen-twentieths of our people? To assume that it is, is also to affirm that either the conditions that make the necessity are wrong, or else that the mission of the church to by far the largest number of those worshiping at her altars is at an end. And yet each year witnesses an increase of the number of these periodicals, or in the price of those already in existence. Where, and when, and how will it end? This fact has well nigh driven the sale of books out of the experience of the pastor, and, at the same time, has placed a burden upon him greater than he can bear. Let our next General Conference put an end to these things, and give the men who are called to the ministry some time to preach the gospel and to devote to private prayer and the study of the Word.

J. M. WEEMS.

Brookhaven, Miss.

Mansfield College Appeal.

It having become a matter of absolute necessity to raise funds to purchase and enlarge the equipment of this college, the Board of Managers, with the consent of the Bishop of the Conference, appointed the president of the college to secure the much needed funds.

Under the present management the college has been prospering and fulfilling the great mission for which it was founded; but during the last year the financial condition of the country has been so greatly depressed that it becomes necessary to change the arrangement, to purchase the equipment in order to carry on the affairs of the institution more successfully. In this age more extensive appliances, apparatus and conveniences are needed than formerly to carry an institution to its highest success. Then to place this institution in the highest rank to compete fully with rival and State institutions, the church to which it belongs ought to show larger liberality toward it and advance with all needed aid its great interest.

No institution that belongs to the Methodist Church ought to suffer. This college is exceedingly valuable to the Conference. It is situated in the healthiest portion of the State and has a location unsurpassed for beauty and adaptation for its work. It needs the aid and fostering care of the Conference and the help and sympathy of every Methodist in the State. All that is necessary is to arouse a widespread interest and attract attention to the work done here, of which none need be ashamed if only the high excellence attained could be extensively known. Although a portion of the State has been devastated by the flood, still the greater part is intact, and with the promise of returning prosperity, much can be done, and this institution can be handsomely sustained.

Whatever you contribute here will be safely invested and secured to the institution. Let every reader of this article make an immediate contribution, as he or she loves the church and desires to see her institutions prosper. If any of the preachers will allow a personal appeal to his congregation, the writer will greatly appreciate it. A new auditorium is in contemplation, and contributions for the same will be gladly received. This is the first appeal that has been made for this college in years; therefore, on account of the great necessity, it ought to be gladly responded to. The fathers built the institution, let us sustain it.

Any contribution sent to A. F. Jackson, secretary of the Board, or to the undersigned will be promptly acknowledged.

A. D. McVOY.

Mansfield, La.

The Ultimate Test of Faith.

There are many false standards by which the faith of a disciple is tested. Some prove their faith only by their professions; but this has been compared by Christ to one who built his house on the sand, and the spiritual storm made a great ruin—it collapsed. The states of joy, of peace, of calm contentment, of rapturous love—each have been quoted as the tests, each has its advocates, and all are the states which are the accompaniment of strong faith wielded by a true Christian. But faith that is subjective in its states must be also objective in its end. It centers upon a person, it is the highest devotion to a person, it is the grasp upon another; so it must manifest itself in other forms than a mere subjectivity that begins and ends in self, and every state. All emotions end in this subjectivity. So Christ puts the ultimate test of faith not in love that begins and ends in a single heart, or peace that is imbedded in a single conscience, or joy that thrills one lone heart, but in that faithfulness that goes forth to minister love, peace, joy to the neighbor's heart. Faithfulness is the test of our faith. He that is to be blessed is not to be blest in hearing, nor believing the Word of Life; but James says to be blest in the doing the Word. The highest belief is in doing the Word. Faith that seizes the atonement in its power is full of the single purpose of serving him by faithfulness day by day. "He that is faithful in that which is least, is faithful also in much." Where Christ makes the test of the faithful use of riches a test of the higher riches—joy, peace, love, forgiveness—so in the avenues of life the final test is how faithful are you in the ten thousand services—small, insignificant, it may seem, but all pointing to that faith in Jesus by which your soul lives. In what consists devotion to a person? Why, in the acts of love more than the words or praises of their nobility, their magnificent character. Then faith which comprises the highest trust is only to be fully evinced by this unseen fidelity to one absent; one not seen, but loved; one adored and honored above all other persons in the universe. What has he committed to thee? His love, joy, peace. Let them be known by the man you meet, by a daily life of devotion to him. What have you done to prove your love to him? Where have you sought to let your adoration be seen? Only in the days of worship; only on the set days before men. Let it be seen in the daily toils. Faithful to him in the marts of commerce, in the lonely field, in the commotion of the whirling train, in all the avenues of life. He is the man of faith who thus proves himself by his faithfulness in every grade of experience. The most genuine shout ever heard was from a servant of God who stopped at the end of a row, and, while resting on the plow alone in the hot corn field, sung a stanza of a blessed hymn, then shouted praises to God. Soon brushing the tears from his eyes, he turned into the alternate row, and went on plowing. Here was the combination of faith and faithfulness. He plowed to the glory of God, praising and toiling. Faith is to see Jesus as a personal Savior, and then it is to see him throughout the universe as the object to whom we are to be ever faithful. The states are blessed in so far as they make us more faithful to him. There is to be blessed experience of being "becalmed in peace," for that will produce stagnation. There is no lofty plane of holy atmosphere where love reigns supreme, where the tests to fidelity and usefulness have passed. There is no wide expanse when God brings out into a large place, and we are to live in perpetual flow of joy uninterrupted, where faithfulness is no longer the rule. It is the test here, the basis of reward hereafter. "Because thou hast been faithful in a very little, have thou authority over ten cities."

LYSIAS.

From Our Missionary to Japan.

Will you please give the following few lines to your readers? Many of them I know and love, and many of them feel a deep interest in my welfare and my work. "Thus far the Lord hath led me on; thus far his power prolongs my days," and every day gives some additional evidence of his care for me.

During the last six weeks I have seen much, and, oh! how I would like to tell the young people of many things in particular, but must content myself with mention of a few. I have seen young life—fresh, vigorous, buoyant—stimulated by hope and sustained by grace through faith.

Those whom I have seen of the Salvation Army are courageous and energetic. They use many Scripture quotations, sing and play spiritual songs to lively tunes calculated to arouse the feelings and inspire with the spirit of aggression.

I heard Mr. Moody and John McNeil. They preach the gospel without addition or varnish, and it tells. That thousands attend their preaching is evidence that the people want the gospel of Jesus Christ. On June 11, at Chicago, not less than ten thousand in one congregation listened to the sweet story of Jesus seeking the lost.

Oh, dear young people, let me beseech you, in the name of Jesus, "Fear God and keep his commandments!" Do not try to explain them away as if they meant nothing, but do them. The Lord will help you. If you have tried, try again. If you have failed a thousand times, Jesus knows it, but he loves you still. And it is written: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." He hath made me "free," and given me the happy privilege of going with his precious Word to the dying sons and daughters of men. Some of you had the offer, and wisely accepted it as a privilege to send the good Book to those in darkness.

The time for the ship to sail is now up, and in a few moments, "if the Lord will," I shall be on the wide ocean steaming toward a land of idols, to give them the revelation of the true God. Many whose names are on the register of subscribers to this Japanese Bible work will read this. Remember, much depends upon your fervent special prayers, that the Holy Ghost may guide and help me in placing the books, and help those who receive them into their hands to receive the words into their hearts, and become useful Christians. The number of subscribers is now 927, with money to pay for nearly 2,000 copies of the Scriptures. Names and money were sent to Belle Buckle, Nashville, and Vancouver. From the city of New Orleans the Rayne Memorial Sunday-school, by the kindness of Miss Susie May, sends twenty-three subscriptions with the money, received not more than two hours since away here in Vancouver. See what can be done when one tries.

But I fear this letter is already so long that the good Doctor will shake his head, and poke it in the waste-basket. I hear bells ringing and pulleys rolling, as if they were loosing the vessel from her anchorage. God be with you!

BENJAMIN S. RAYNER.

A Chicago contemporary complains that $60 000 was spent on a recent New York wedding, "and it lasted only fifteen minutes." But Chicago's local experience is not safely applicable to events in New York. Weddings are always expected to last much longer here than in Chicago, and, indeed, a single one has often been known to serve for a whole lifetime.—*Life.*

A Reminiscence of Rev Benj. Jones by a Former Pupil.

How true that "to the sentinel that hour is regal when he mounts on guard!"

On June 30, 1859, the spacious Odd Fellows' Hall in Port Gibson, Miss., was garlanded, was fragrant, was occupied to the utmost extent by the beauty and chivalry of aristocratic Claiborne county, and presented a scene of loveliness which was indelibly impressed upon the minds of the six young girls who read their graduating essays and received their degree that night. Thirty-four years ago to-night! What we have experienced, what changes have been wrought, can never be fully told. The muttering thunder of war was then heard in the distance by gray-haired patriots; yet they felt no fear concerning the result. They rather hailed the oncoming contest with pleasure, feeling confident that the struggle would be short, that vexed questions would be decided, and our lovely Southland would make for herself a glorious place among the nations. We heard nothing but strains of sweetest music, felt nothing but poetry. If our faces could have been photographed, and our feelings and aspirations phonographed that night, how startling the contrast would appear between the then and the now! Five of "the girls" are actively engaged in the battle of life, at times some of us being consoled only by the thought that "we'll soon be at home over there," where the peerless one went to meet her reward in 1878.

Rev. Benjamin Jones, who, three years before, had succeeded the gifted, genial Dr. Thomas H. Capers, was our honored president. He and his cultured wife, Raphaella Wisnor Bangs, daughter of the distinguished Dr. Bangs, of Brooklyn, N. Y., after ten years of faithful school work at Jackson, La., had infused new life into the "Port Gibson Collegiate Academy."

Mr. Jones' faith was strong, his language chaste, his life pure. The telegram from Long Beach on June 20, "To-day Rev. Benjamin Jones sweetly fell on sleep," describes the beautiful departure of one of God's noble workmen.

May the seed sown by his faithful hand yield an abundant harvest, and may the stars in his crown of rejoicing be many!

ONE OF THE SIX.

Commencement at East Mississippi Female College.

As I have seen no mention of our commencement, Mr. Editor, and as competent judges have pronounced it the most attractive in the history of the institution, I venture to offer a brief account.

At eleven o'clock, Sunday, June 4, the commencement sermon was preached by Rev. Henry E. Partridge, of Seashore district. The large audience gave the preacher profound attention throughout his entire discourse. He accepted the occasion as an opportunity to present the pure Word. His hearers were deeply interested, instructed and edified. The music was rendered by the college choir, accompanied by Mr. C. W. Laubin's fine orchestra. Bro. Partridge preached another grand sermon to a large audience at night.

Eight and a half o'clock, Monday night, was the time set for the elocution entertainment and art levee. Although the rain began to fall at five o'clock and continued steadily until ten, quite a number of people assembled at College Hall. While waiting for belated students, the audience were invited to inspect the art display, which was the most elaborate and interesting that the college had ever presented. Most of the resident students were unable to be present, and only a few selections from the regular programme were given, but the address of Rev. B. F. Lewis made full amends for all other disappointments and failures as to programme. The speaker chose "Art" as his subject. He compressed a wonderful array of interesting facts and beautiful fancies into the space of twenty minutes, and when he suddenly closed his address the general disappointment was relieved by the general verdict that the speech was "a perfect gem," but entirely too brief. After the close of the address most of the audience remained to examine the art display again.

On Tuesday morning the school assembled to receive final reports and certificates. The Board of Trustees held their annual meeting in the college office. At 8:30 P. M. the annual concert was given. The College Hall was packed to its full capacity. Each number of the programme was well executed, and good musicians pronounced the music superb. The elocution and calisthenic features were also much applauded.

At half-past ten o'clock, June 7, commencement exercises were opened with prayer by Rev. J. W. Bozeman, D. D. After several numbers of music and recitation, Rev. Charles F. Evans, D. D., addressed the graduating class. "The True Theory of Education" was his theme. The address was replete with profound research, apt and impressive illustration, broad and comprehensive views and incisive, practical thought. The fine audience evidently enjoyed it throughout. After Dr. Evans' address, the president presented the diplomas. The degree of M. E. L. was conferred on Miss Bessie W. Barber and Miss Ida D. Curtis. Miss Grace Hyer received a diploma in mathematics.

In view of the resignation of the president, which had been offered some months previous to take effect at close of session, L. P. Brown, president of the Board of Trustees, then rose and read the following resolution:

Resolved, By the Board of Trustees of East Mississippi Female College, of Meridian, Miss., that we do most cordially commend Prof. C. W. Anderson, who for three years has been president of this college, as a competent teacher, an honorable man and consecrated Christian. We do also most cordially commend his excellent wife and family to any community where their future home may be made, and upon them we invoke the blessings of our heavenly Father.

Mr. Brown stated that the Board were much pleased with the high standard of the work done in the college during the recent administration, and that every effort would be made to secure a president who would maintain and, if possible, advance the same. The retiring president endeavored to express his appreciation of the many kindnesses shown by the Board and the patrons of the school during his residence in Meridian, but stated that circumstances seemed to indicate that his own welfare, and, perhaps, that of the school, demanded a change, and that his resignation had been offered after mature deliberation.

Rev. T. L. Mellen pronounced the benediction. Owing to the illness of the vocal teacher, the cantata "Lily Bell" was postponed to Thursday night. A fine audience was present. The most perfect quiet and the closest attention to every detail of programme indicated the high appreciation with which the entire performance was received. Everything connected with it passed off as nicely as the most solicitous could have wished. The commencement could not have had a more appropriate and pleasant termination.

C. W. ANDERSON.

Lisbon Academy.

The Lisbon Academy has just closed a very successful session under the careful training of Profs. Meadows, Eichelberger, and Miss Vaughan. The faculty were solid Christians, and their influence will tell for time to come. Prof. Eichelberger goes to Ruston to take charge of their college, and carries with him the love and prayers of our people.

My circuit is in good condition.

R. M. BLOCKER.

Lisbon, La., June 26, 1893.

"The Duties of Stewards."

In the last issue of the ADVOCATE Bro. J. P. Drake refers to the paper by Dr. C. H. Jones, on "The Duties of Stewards." This paper was read at the recent session of the Greenville District Conference, and published by request of that body. It can be obtained at 30 cents per dozen, by addressing Rev. W. H. Sanders, Hill House, Miss.

JOSEPH S. OAKLEY.

Be Definite.

Carvosso had seen all his children converted but one. Borne down with anxiety for her, he sought counsel of his class leader Sunday night after coming from class. "Why don't you take a promise on the Lord?" asked the leader. "I don't understand you." "Well, the Book is full of promises bearing right on your case. Take one of these and throw all your weight on it until God feels your confidence in heaven." "I'll do it," said the dear old man. They parted. In a moment the promise swept down like a cloud before him, "The gift shall not leave a hoof behind thee." He recognized it all its breadth and meaning. He seized it and a living clean loose from earth and earthly doubts. God crucified him it would be all right. For ten days he saw no change. On the tenth day he was plowing near his house when a runner came from his wife: "Do come at once; it seems our daughter will die." But he understood it. "What's the matter, daughter?" he said, as he reached her room. "Oh, father, pray for me. I do believe I am lost." In a little while she was converted. "Now, daughter, tell me all about it." "I don't know anything about it, save that Sunday night, a few days ago, just before you came from class meeting, something got hold of my heart that I could not shake off. I read off or sleep off. I have been miserable ever since." "I know all about it. That night I claimed with all my heart the promise made to Israel; that is what has moved you." When Carvosso quit doubting, God began working.—*Tongues of Fire.*

A mechanical marvel lately exhibited in St. Petersburg is a musical watch which was made by a Russian peasant in the reign of Catharine. It is about the size of a hen's egg, and contains a representation of the tomb of Christ with the Roman sentinels. On pressing a spring the stone rolls from the tomb, the sentinels fall down, the angels appear, and the holy women enter the sepulcher, and the same chorus which is sung in the Greek Church on Easter eve is actually performed.

SUNDAY-SCHOOL LESSON.—July 16, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Athens.

(Acts xvii, 22-31.)

GOLDEN TEXT.—"God is a Spirit: and they that worship him, must worship him in spirit and in truth." (John iv, 24.)

TOPICAL OUTLINE.—I. The Unknown God (vs. 22 and 23). II. God Declared (vs. 24-28). III. Our Duty to God (vs. 29-31).

CENTRAL THOUGHT.—Seeking after God.

HOME READINGS.

Sunday (July 9)—Paul at Thessalonica. (Acts xvii, 1-9.)

Monday—The Journey toward Athens. (Acts xvii 10-21.)

Tuesday—Paul at Athens. (Acts xvii, 22-34.)

Wednesday—God the Creator. (Gen. i, 1-31.)

Thursday—God's Greatness (Isa. xl, 25-31.)

Friday—Worship in Spirit. (John iv, 19-26.)

Saturday—The Judgment. (Matt. xxv, 31-41.)

INTRODUCTORY.

At the close of our last lesson Paul and Silas, released from the rigors of confinement in their stocks and the dungeon of their Philippian jail, were receiving the grateful attention of the converted jailer. We can imagine with what joy their now-devoted friend announced to them the decision of the magistrates that they might be released from their imprisonment, and with what surprise and respect he heard the words of Paul: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out." This dignified and self-respecting course of the apostle was not taken, we may be sure, in order that due honor might be done them as Roman citizens (though such a motive would have been entirely justifiable), but that the cause which they represented might be advanced by the publin respect thus shown its representatives, and this result, doubtless, followed. After strengthening the infant church by their exhortations and prayers, and leaving Luke to watch over their interests and confirm them in their faith, the three friends depart, going toward the southwest by the great Egnatian road, one of that marvelous system of thoroughfares built by the Roman government to connect the imperial city with the distant provinces. They seem to have traveled from thirty to thirty-seven miles a day, stopping first at Amphipolis, then at Apollonia, and reaching at the end of the third day's journey Thessalonica, the largest and most influential city in Macedonia. From this city, after a stay of indefinite length and the work which resulted in the founding of a strong Christian church, Paul and Silas are forced, by the hostility of the unbelieving Jews, to take a hurried departure, Timothy apparently being left, as was Luke at Philippi, to establish and strengthen the newly founded church. A long and severe journey of forty-five miles brings the missionaries to Berea, where, first among the noble-minded Jews, and then among the Greeks, they continued for some time to preach the kingdom of God. Their work here prospered until the influence of the hostile Jews of Thessalonica forced Paul to abandon the field, leaving Silas and Timothy who seem to have now joined them, to continue the work for a time, and then join him, as soon as possible, at Athens, whither he had now gone. The little band of four devoted men, who, a few weeks and months ago, crossed the narrow Hellespont in answer to the call of the man of Macedonia, had been reduced to one, who wandered lonely, but undaunted, through the streets of Athens, or engaged in conversation the philosophic idlers who sauntered among the trees of the Agora, the common meeting-place of the curiosity-seeking people of the city. Here there was no lack of listeners, curious and cultured, and soon there had gathered about the apostle a crowd of hearers, who, with idle and complacent inquisitiveness, listened to his words, until, becoming more interested, they took him to Mars Hill, where he delivered the masterly address which forms our present lesson.

EXPLANATORY.

I.—THE UNKNOWN GOD.

Ver. 22. With the Parthenon, surmounted by the ivory statue of Minerva, on the heights before him; the Agora, crowded with its statues and altars in the valley behind him, and all about him at his feet the beautiful city, whose streets were lined with images of gods and the great men of her history, the apostle delivers his first and only sermon to cultured and wicked Athens. His opening sentence showed his wisdom and his eloquence; his courteous recognition of their religious reverence was calculated to impress his listeners pleasantly, and his expression, "Ye men of Athens," might have reminded them of the "Athenian men of Demosthenes." The term "superstitious" faulty, and the expression in the R - sed Version, "religious," is not much better; the one seems to convey the idea of censure; the other concedes rather too much. The just and noncommittal idea of the original may be seen in the expression, "deity reverencing."

Ver. 23. "As I passed by." Referring to his walks through the city. "Devotions." Not so much their acts of worship, nor the objects of their worship, as the apparatus of worship, the temples, altars, etc. "To the unknown God." There are said to have been several altars in Athens bearing this significant expression. It may have been a confession of ignorance and a blind groping after a God who would satisfy the religious instincts of the soul. Or it may have been that this deity-loving people, wishing to win the favor of all the gods, and fearing that there might be others than those whose names were known to them, erected an altar to "the" or "an" unknown God. The charge of ignorance was a hold one to make in such a place; but the charge was courteously made and their ignorance was self-confessed. He would show them that it was not enough to "worship;" they must worship God.

II.—GOD DECLARED.

Ver. 24. Starting from a point that was common to both speaker and listeners, the apostle moves upward a divergent line as he unfolds the truth. "God that made the world and all things therein." This was a novel and startling declaration to men who believed in the eternity of matter and the endless multiplicity of gods. "Dwelleth not in temples made with hands." These are the words of the proto-martyr, Stephen. (See Acts vii, 48.) The Holy Ghost seems to have used the words of the dying Stephen in the conversion of the zealot Saul. Paul was the fruit of that truth of which Stephen was the flower. Paul's theology in all its fulness is but the development of the speech of this man, "full of faith and of the Holy Ghost."

Ver. 25. "Neither is worshiped with men's hands as though he needeth anything." Not in the sense they believed, which degrades men, but in a higher sense which ennobles men. God is worshiped with men's hands. "Seeing he giveth to all life and breath and all things." He needs not to be cared for by men, for he created and sustains all things by his power. All things are dependent upon his providence and all men owe to him reverence and obedience.

Ver. 26. "And hath made of one blood all nations." Paul's speech scarcely contains a more important speech than that of the common brotherhood of men, nor one more strikingly antagonistic to the theory of his auditors. The unity of the origin of the races could scarcely be held in common with the multiplicity of the gods. "And hath determined the times. . . . and the bounds." The truth of the immanence of God and his personal providence over his creatures is here declared. He has predetermined "the periods of time and the boundaries of space" for the races.

Ver. 27. "That they should see the Lord." The end for which this providence is exercised and this predetermination employed is a benevolent one. The providential design setting of "metes and bounds" is that they might know and glorify God, who has not left himself without witness in that he has done good and given rain and fruitful seasons and filled men's hearts with food and gladness. (See Acts xiv, 17.) "Not far from anyone of us." Who can tell how near God has been to the heathen in his blind groping, how much he has entered into the thought and life of their wisest and best men, how much he has been present in their governments, their customs, their philosophies. Jew and Christian can claim no monopoly of God's providence; can they of his inspiration? Thank God, he is "not far from any one of us."

Ver. 28. This verse seems to contain the reason for the declaration with which the preceding verse closes. How near he is to every one of us is shown by the fact that life, not merely the higher, the spiritual life, but existence, society, being, are the blessings of his constant and immediate providence. "Certain also of your own poets." Aratus, a Cecilian poet of the third century B. C., or Cleanthes, a cotemporary of Aratus and a native of Mysia, was the author whom Paul quotes. The original reference was doubtless to Zeus, but the passage contains "a recognition of the fact that men are the offspring of deity, and to this Paul appeals." (*Sunday-School Times.*)

III.—OUR DUTY TO GOD.

Ver. 29. The revelation of God's nature and the relation that men sustain to him carries with it the thought of our duty to him. The Creator of rational beings can not be like a stock or a stone carved or engraved by the hands of men. Intelligent, personal, supreme, provident, spiritual, he is higher than our highest thought and worthy of our deepest reverence.

Ver. 30. "And the times of this ignorance God winked at." The term "winked at" is unfortunate. The original does not involve the idea that at any time God has failed to hold men responsible for their actions; but rather that he passed over or overlooked the times of their ignorance, not sending a messenger of vengeance nor proclaiming the necessity of repentance. In mercy he stayed his hand and waited for the fullness of time. "But now commandeth all men everywhere to repent." But now the hour has come; the edict has been issued, and I, Paul, am one of its promulgators. "All men everywhere"—in priestly Jerusalem, in cultured Athens, in imperial Rome, in licentious Corinth, in the wilds of the desert, and the forest, in the islands of the sea—are "commanded to repent."

Ver. 31. "Because he hath appointed a day in which he will judge the world in righteousness." The necessity for repentance is enforced in view of the coming judgment. The command to repent is world-wide, because the judgment is to be universal; the repentence is for sin, because the judgment is in righteousness. "By the man whom he hath ordained." "Crowning the scheme of human history is this judgment day, at which man, the image and offspring of God, is by man to be judged." (Whedon.) "Whereof he hath given assurance unto all men in that he hath raised him from the dead." Public assurance is given of this coming judgment by the resurrection from the dead of him who declared it and by whom it is to be held. "As, therefore, God has given assurance by Christ's resurrection that what he taught was true, we should prepare for the future by repenting now." (Cambridge Bible.)

PRACTICAL THOUGHTS.

1. Paul was courageous, but courteous. Some men seem to think that courage is but another name for rudeness. (Verse 22.)

2. Many a man "says his prayers" to a God who is personally and practically "unknown" to him. (Verse 23.)

3. God commands our service, not because he needs serving, but because we need to serve. (Verse 25.)

4. There is one brotherhood, because there is one Fatherhood. (Verse 26.)

5. God is nearer to a conscientious Hottentot than to a cultivated, but immoral American. (Verse 27.)

6. The command to repent does not throw an obstacle in the way of human happiness, but rather opens the door to a higher, a holier, a happier life. (Verse 30.)

Experience of Madame Guyon.

Madame Guyon's correspondence with Father La Combe, which was kept up at intervals for many years, commenced early in the year 1680. About the middle of July of that year she wrote to him a second time. In this letter she made the particular request that if he received it before the 22d of July, a day memorable in her religious history, he would make her the subject of special supplication. The letter arrived, although the place of its destination was quite distant, the day before the time specified. And the person to whom it was addressed had too much piety and too deep a sense of his obligations to the author of it, to let a request, offered in such an humble and sorrowing spirit, pass unheeded.—It was a day of prayer both with him and with her.

It was a day, also, of the hearing of prayer. The King was on his throne. The scepter of mercy was extended. On that favored day, after nearly seven years of inward and outward desolation, the cloud which had rested so dark and deeply passed away, and the light of eternal glory settled upon her soul.

She was led for the first time to see under the intimations of the Holy Spirit that all things were just the reverse of what she had supposed them to be—that affliction is mercy in disguise; that we possess by first being deprived; that death precedes life; that destruction in the spiritual experience turns to renovation; that out of the sorrows and silence of inward crucifixion, and from no other source, must grow the jubilees of everlasting bliss. God was given back; and all things with him. All sights and sounds, all beauties of heaven and of earth, the trees and flowers below, and the stars of heaven in their places, and social pleasures and earthly friendships, whatever the intellect could perceive or the heart could relish—she could receive and enjoy them all, in their appropriate place and degree, because, in her victory over self she was enabled to place and appreciate them in their true and divine relations—all in God, and God in all. It was thus that the Lord turned her captivity, as he did that of his servant Job, and made the end better and more glorious than the beginning.

"It was on the 22d of July, that happy day," she says, "the 22d of July, 1680, that my soul was delivered from all its pains. On that memorable day, in thee, O my God, I found all, and more than all! The peace which I now possessed was all holy, heavenly, inexpressible. What I had possessed some years before, in the period of my spiritual enjoyment, was consolation, peace—the gift of God rather than the giver; but now I was brought into such harmony with the will of God, whether that will was consoling or otherwise, that I might now be said to possess not merely consolation, but the God of consolation; not merely peace, but the God of peace."

It was at this time, and not at any earlier period, that she began to speak of the life of nature as fully slain within her. "My intellect," she says, "free from those disturbing influences which originate in selfishness, was unperplexed and clear in its action. My wandering imagination, which had formerly flitted about from object to object, was now at rest; so far at least that its action, easily regulated in accordance with the divine will and providences, ceased to trouble me. That heart, where I had formerly detected in their secret places so many evil motives, was now, so far as I was enabled to perceive, made pure. I did all sorts of good, as it were, by a new and imperative law, written in my heart; naturally; easily, without premeditation, as it was without selfishness. I no longer felt myself obliged to say that 'when I would do good evil was present with me.' Doing good was now my nature. The principle of action did not seem to be from motives applied without; but rather to be involved in a life springing up and operative within. All was done in God and for God; and it was done quietly, freely, naturally, continually."—*Northwestern Christian Advocate.*

Mrs. Sutherland.

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Rev. J. M. BEARD, D. D., Editor and Publisher.

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Thursday, July 13, 1893.

Extraordinary Offer.

We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

BRIEFS

To help the prayer meeting, get on praying ground; pray in the closet, pray in the family, pray in the street—at the desk. A congregation of prayerless people may be a success in some other line, but is a failure as a prayer meeting.

Rev. T. Masao lectured to the Methodists of New Orleans at the Carondolet Street Church, Sunday night, on Japanese Customs and Southern Methodist Missionary Operations in that empire. Bro. Masao, who hails from Vanderbilt University, is educated and well informed, and easily held the attention of the large audience. While Bro. M. speaks eloquently, he is himself a missionary object-lesson that ought to be worth a great deal to the good cause.

The question of evangelist or no evangelist lags superfluous on the stage of newspaper controversy. Candidly, it seems to us that the Lord settled that question in the Bethany days. First, by his example, then by his command, afterward by the great commission, and last, of all, by an ordinance in use in apostolic times. Paul was an evangelist as well as an apostle, if not much more the former than the latter. Luther was an evangelist, so was Wesley, and so also was Asbury and the whole American contingent for a quarter of a century. And what the Lord blesses, oh, vain man, shalt thou reprobate? But let the church appoint the evangelist, if it is not too late to legislate concerning the matter, and let the evangelist by all means be a man above the suspicion of greed.

The Church Extension Board has resolved, under the lead of that wise general, Dr. Morton, to raise a jubilee fund for church building during this year, which is the semi-centenary of the Plan of Separation, ratified June 8, 1844. An era of prayer and thanksgiving ought to add largely to the scanty revenues of the Board. We learn from Bro. Wimberly and others who have labored in the West that the M. E. Church pours out tribute in the way of church building to its emigrant populations, while our own church is scarcely known at all as a benefactor in such enterprise. In this way the great West was measurably lost to us, and now the Southwest, with its prevalent type of Southern and even Southern Methodist settler, is trembling in the balance. Let us mix a little church pride with our pretended zeal for home missions, and with the best offering that we can eke out of our riches or poverty go to the rescue of that imperilled interest. Can not every individual, family and church do something?

The Lord Reigns.

A great many people are in trouble about this. They can believe anything but the Lord's sovereignty. To their mind everything in the creed has the substance of divinity but the statement with which this article is captioned. They believe that the Pope reigns, or Dr. Briggs and the Hebraists, or the Chicago directors, or King Anarchy, but not the Lord Jesus Christ. They think of him as lying with nailed palms and fractured side and cold dead features on the marble floor of Joseph's tomb, and can not at all associate him with the epiphany and its triumphs. Their Christ reigns, if at all, as a mask of death and not as the giver of life. The throne of omnipotence is in shadow, and weak faith can not make it out; the form that has "put down all rule and all authority and all power" reclines or stoops, but is scarcely regnant; a movement as of posing or gesturing sovereignity shakes the sky, indeed, but it is scarcely to be identified with the sweep of that sceptre that "dashes the nations to pieces as a potter's vessel."

Yet, despite of all human misdoubting, "the Lord God omnipotent reigns" in heaven and earth, over life and death, and from everlasting to everlasting. He reigns over the great concerns of the universe, as subjects with which he is most familiar, and by general providences as requiring but slight interference, because so intimately connected with the machinery of the universe, and he rules the smallest concerns because of the greater need of that which is remote and dependont, and because of that cry out of despair with which they address themselves to his infinite functions of pity and skill. That the King of kings reigns over the important affairs of men and worlds is generally conceded, indeed, but it seems more difficult for the ordinary mind to grasp him in the mighty details and sub-details of his arch-sovereignty. That he should care for "oxen," "sparrows" and the "grass which to-day is and to-morrow is cast into the oven" is an impossible exploit for the mind; but the heart, more skilled, can follow him even through such labyrinths, and see in every favor bestowed upon the feeble creature the instinct of that mother love that hearkens to the slightest wail of infancy, while indifferent, it may be, to the cries and beseechings of youth or age. "He that is faithful in that which is greatest is faithful also in that which is least" applies to the Creator as well as to the creature, and whatever we may say of the claims of parenthood, or the master passion that sways God in heaven and men on earth; if the Creator had left himself out of that great remote of the creation where, it is not saying too much to declare, he is needed most, every creature of his would have been justified in filing a protest against his sovereignity. It is true also, we may add, that while Christ's reign is paternal in the sense that the Father has given all things into his hands, as he who hath begotten them again from the dead; that he has moreover by virtue of the terms of his atonement an extraordinary feature of identity with all the subjects of government in that they partake of his nature and drink of the same Spirit, and that while he rules over them, he also reigns in them, the Lord of every impulse. But however gracious such reflections, it was his power as a great king reigning over both friends and foes, and over the kingdoms both of mind and sense, that we set out to briefly illustrate, rather than demonstrate, in this article. Above all things, his miracles were intended to show us his power not over nature in her ordinary, but in her extraordinary moods. They teach us that men, "evil angels," the elements, diseases, death, life, Satan, the forces of nature and the powers of the world to come are all in subjection to him and obey his voice as a sovereign whom they unitedly fear and reverence. The Lord reigns, indeed, and in such guise of sovereignity that they who are the most insecure and helpless have the greatest assurance of blessing. "What fearest thou, man," said Cæsar to the terrified boatman when the waves of the Mediterranean dashed madly against his little bark; "thy boat carries Cæsar and his fortunes." But we are embarked with a greater king than the Roman Julius, and one who with the lower tones of his voice hushes the tumult of the raging winds and unquiet seas, as a mother composes her babe with a lullaby.

Measure for Measure.

Love has two great characteristics which even the ordinary reasoner can appreciate; it is whole-hearted and it is open-handed. It never reasons in the realm of the philosopher, and in the realm of the tradesman it never takes stock. And Christianity is heart exercise; it is love thinking, speaking, doing. It represents heroism on the human side, and miracle working on the divine side. Nothing but death can measure its devotion, and only that by opening a passage for it into eternity. Our Lord's sacrifice was an eternal offering, and he died in time, to be blazoned on the wider sphere of eternity as the crucified. Love bled to death on the cross; but what an empire of love it secured by that oblation of itself!

From the human side love, albeit a borrowed function, gives all that it has and gets all that God has. It gives itself and gets not the creation, but the Creator. It gives by one offering, and gets by one offering; it gives now and it gets now.

The element of spontaneity, moreover, answers to the divine. When a man goes out of himself in self-abandon Christ comes into him by a movement just as abrupt. No note of time is taken because an impulse can not be measured by anything but heart throbs, and because of that quality of immanence involved in the exchange of time for eternity.

"The Lord shall come suddenly to his temple," his human temple, is prophecy; the Lord did come suddenly to his temple is prophecy with the seal of history on it. As a rushing mighty wind he took possession, and as a rushing mighty wind he takes possession. It is the work of Him of whom the electrical beams of day and the swift stars are emblems, and, therefore, it is as sudden as perfect. It was on the anniversary of bringing "gifts into the temple that the unspeakable gift" fell. The disciples brought all the possessions they had—even a man covetous like Ananias pledged himself to such an offering—and threw them into the heap of commonality, and the Author of all blessing, equally prompt and equally generous, opened the windows of heaven and poured them out a blessing which they were not able to contain. When a man has done his best, he is not required to wait; the Lord is not that sort of a paymaster. There needed to have been no tarrying at Jerusalem, if the disciples had been ready with their cash and valuables. The disciples were not waiting for the Lord, but the Lord for the disciples. When their prayers took the form of offerings the heavens could be restrained no longer. Not that their prayers were heeded less, but more. Waiting on the Lord, in the Old Testament, did not mean waiting for him, but attending on him, or calling to him. When a man is really waiting for the Lord, he is very near to a cloud-burst. When Mary broke the alabaster the perfume filled the house, and when the precious vessel it symbolized, freighted with odors of eternity, burst with grief and importunity on the cross, the world was saved.

The reason that many people are not saved at once is because they make terms with the Lord. They propose to him conversion and its obligations now and sanctification and its obligations a little later, not remembering that the blessing is in the giving, and that the flower of salvation is concealed in the bud of sacrifice. To be crucified with Christ is to live with Christ. To die as many deaths as he died, is to have the life "more abundantly" which he brought from the upper spheres. Give and it shall be given to you in overflow measure. Bring thine imperfect gifts into the storehouse and find perfection of blessing.

The Religious Newspaper.

A religious newspaper is indispensable to the home. It flies in like a visitor from the upper world and broods white-winged over those dearest interests of man's being, that crouch humbly at his hearthstone or linger on doorstep and threshold. It conjures down the spirit of the world as by the power of magic, and lets loose the odors of a rich alabaster in the void thus created. With a whip of small cords it drives out cards and the dance, and with a hand strong as that of the Master it overturns the tables of selfish greed and sends the small coin of avarice flying. It brings in bright dreams to sleepless eyes, and spreads the repast of a king to the eye and palate of those to whom it supplies the relish of a peasant. It preaches in all kinds of weather and under all skies, at a pittance so small, and with doctrine so varied and learned, as to create the illusion of a free gospel. It finds a man in moral dishabille, and when no eye but God's sees, and delivers all its thunders upon his naked soul. Or it discovers him in the stillness and deep solemnity of heart-searching and puts an immaculate probe in his hand and invests him with a prophet's vision. It slays error on the doorstep, and with unerring aim shoots folly to death ere it has had time to compose its luxurious members on cushion or couch. It is school teacher, cook, doctor, preacher, neighborhood oracle, purchasing agent, and book of reference, all in one. It sets the tune in politics and leads the measure in religious worship.

For the man who has not time to review the evidence it decides the Briggs' case, and brings in a verdict which it will not do to question on Sabbath opening, Home Rule, foreign and domestic, and papal infallibility. It has the cream of the news, skimming for the busy tradesman and farmer, and furnishes the gleanings of statistics in Church and State, winnowing for the laboring and professional man who has no taste for or skill in figures.

In the true sense, it "weeps with those who weep, and rejoices with those who rejoice." In one hand it holds a bridal wreath to crown the brow of youth and point the way to life's victories; in the other it bears rosemary for grief and bows itself at the tomb of the departed. What a friend in need and friend indeed is this constant patron of home pleasures and warm advocate of every domestic tie and interest! What is home without the gospel gazetteer—with news from all lands, information for all people and balm for all aches and woes!

Home Rule.

Home rule—not Irish, but American—is what we plead for. The ancient sovereignty of age over youth and of wisdom over indiscretion which we inherited from our revolutionary great-grandparents is rapidly passing away from us, and that, too, with no voice to utter a protest. Youth, alas! is no longer in subjection, and parenthood is rapidly moving to the position which the former quits; wisdom no longer holds the tiller rope, but ignorance and inexperience point the prow of domestic argosies. The old man and the old woman who can protest no longer, who are, indeed, out of breath protesting, smirk into reluctant places on the back seat and young hopeful seizes the reins of authority and lashes the ancestral steeds to a furious pace. How the heads of the old people swim, as they are warned to keep them inside for fear of obstructions, and how the village breaks into cheering as young Ben Hur thunders down the home stretch and heads straight for the other fellow's chariot! The catastrophe comes of course—and out of the cloud of flying splinters Ben Hur only is saved as a shining proof of that verity known as the doctrine of "the survival of the fittest."

So far the fiction monger. The real history records that the fittest did not survive, but that his body was trampled by the flying steeds into the small dust of the goal. The man of imagination may see his hero saved by the millionth chance, but his fate is really that of Phœbus and the colts of the morning, wrecked along with the wreckage he has made, and knocked out by the blow with which he shivered another's hopes of immortality.

Foreigners who come to our shores have a single observation to make upon our domestic affairs, and that single observation is the monosyllable, fast! Young men and young women who are grown in short clothes are fast, certainly. Children's parties, as though children had to be helped to fun like grown people, are so speedy as to give the unsensational looker-on a sensation of whirligig. Fast young men who join the club for instruction in scientific gambling, and for first lessons in libertinism from their elders, and fast young women who receive at twelve and give card parties at thirteen, certainly impart the element of swiftness to our domestic progress as a nation. Parents are back numbers along with everything else which does not give zest to youthful nerves, and homes are domestic establishments, lodging houses, to be sought unto when club life palls. Indeed, with the third generation in the lead, society moves as though it were whistled along by trolley action. With hot heads substituted for gray beards all along the line, and the grade growing steeper at every bound of the flying machine, what will become of us? The remedy is in home rule.

Short Sermons.

Short sermons sometimes result *from* shortage, but they much oftener result *in* this condition. A long text will often help a short preacher, and he ought to reform somehow. Not much but excuses for sinners can be said in twenty-five minutes. An old politician will harangue for hours to a delighted multitude upon such dry themes as tariff and the silver act. The reason is that his heart is on fire with his message, and fire always catches when there is tinder or explosive material about. Comparing the two ministries, for it takes time to be in earnest as well as to win victories, one would suppose that we had exchanged spheres with the stump advocate, his subject of address pertaining to eternity and ours to time. As preachers of the gospel we have a divine theme, but often we give to it a sadly human expression; we have both the plane and sphere of lofty oratory, but yet we dawdle in sermonettes. In this matter of determining both the length and depth of a sermon, while consulting standards and studying models, we should not forget that "where the Spirit of the Lord is there is liberty."

NOTES.

The devil loves a shining mark.

Thou hast nothing to do with the future.

Let not thy prejudices slay thine aspirations.

It is expected of a leader that he be found brave.

If you fight holiness, it is not because you are holy.

More religion is the remedy for the evil, whatever it is.

While we are getting out of the ruts let us cling to the road-bed.

The devil rejoices in the ministry of some preachers of the gospel.

If you are afraid to denounce sin in your own person, send for an evangelist.

There are no patriots quite so intense as those who came by the last ship.

Dancing, card-playing, theatre-going and beer-drinking Methodists are in the wrong church.

If you begin to suspect that you are a coward, suppose that you practice with some stray shots at the enemy.

The difference between obstructionists and constructionists is the difference between some people and others.

If Southern Methodism can build churches fast enough, it can take the continent for the doctrines of Wesley and the Bible.

"Preach sanctification directly and indirectly in every sermon. Preach it, whether they will hear or forbear."—*Francis Asbury.*

If you get an angry letter, embalm it with tears and perfume it with prayers and thanksgiving, and put it away for future reference.

If we would confine ourselves to plain churches and plain religion, we would rejoice in greater possessions of both kinds of treasure.

The genus Methodist, it has been happily said, is susceptible of division into two great species or classes, viz.: (1) Mission. (2) Omission.

"The more explicitly and strongly you press all believers to aspire after full salvation by simple faith, the more the work of God will prosper."—*John Wesley.*

The amount of indorsement that a man or measure obtains from the heavenly powers is usually, if not always, in inverse ratio to that which he or it receives from men.

The whisky trade is omnivorous, consuming the money, corn industry and manhood of the land. The preacher of the gospel who don't fight it is politic, if he is not a politician.

It has been suggested that the glorious Fourth is celebrated with less fervor in extreme Southern latitudes because of our sun-burned atmosphere and other out-door phenomena of the season.

A former editor of the ADVOCATE made it a rule never to publish original poetry, and if occasionally we let something meritorious in this line pass, it must be credited to our devotion to precedent.

The best remedy for drowsiness is sneezing, and for ennui is constant hard work, and for obesity, anti-fat; and yet there are people otherwise intelligent who go about with the old saw of "like cures like" on their tongues.

There is nothing which is so perilous in the councils of Church or State as the sectional feeling. It is as warm in the average breast as to consume all conflicting views and interests, even though they were those of patriotism and religion.

Beware of first impressions when they have not come to thee as the answers to prayer. Nothing is more misleading than impulse, and nothing is more dangerous. It is a favorite steed, quick and fiery, upon which the devil rides to more victories over the human heart than any other.

Every great religious reform obtained its inspiration from some particular doctrine of Scripture, and culminated in its earthly apotheosis; that of Paul and the early apostles had its center and goal the resurrection of Christ; that of Wyclif, Huss and Jerome, the universality of the Word as teacher and Savior; that of Luther justification by faith only; that of Wesley and the eighteenth century sanctification as a present attainment by faith in the merits of Christ.

PERSONAL AND OTHERWISE.

e ADVOCATE in olubs of ten from nntil Jan. 1, 1894, at fifty certs. h must accompany names.

ay as you pray. The Lord will do part, if you will do yours.

he demagogue rides under whip spur, hut he rides a side issue.

answer to a oorrespondent, the ient editor of the ADVOCATE was n and reared in North Mississippi, he claims the whole State.

Four District Conferences were in sion on Mississippi soil last week. was suhjeot of regret to the writer d he ooald not aooept invitations to end some of them.

Rev. J. G. Galloway, the popular tor at Clinton, La., and his aooomshed wife oalled at the ADVOCATE ice on Wednesday last. They were *route* to the sea ooast.

The Bihlioal Institute will hold its st session at Seashore Camp Gronnd, ly 26 to Aug. 9, inclusive. A proamme has been prepared whioh will announoed in due time.

Bro. Van Valkenburgh has gone to w Iberia to assist in a meeting. We ould infer from the frequency of his sits to that quarter that he likes hem or is liked hy them, or both.

Bishop Keener, from Ocean Springs, Miss., where himself and family are pending the Summer, visited the ADVOCATE offioe on last Thursday, and found the writer of editorials absent, much to the latter's regret. He is reported as looking well.

Our Frenoh fellow-citizens oelebrate the fall of the Bastile, that towering eighteenth oentury figure-head of despotism—and the rise of republioanism in their oountry, on July 14, at the Fair Grounds. The ADVOCATE returns thanks for an invitation to attend this festival.

Rev. Thomas Carter, 'our Tom,' has been winning not only golden opinions, but sinn medals and prizes, at Vanderhilt University. One was in the department of Hebrew; the other, if our recollection serves, in that of ohurch history. Our readers are often refreshed with oorrespondenoe from his graceful nen.

Bro. Johns, who volunteered to assist us in the task of overhauling the suhscriptinn lists, reports that so far he has disoovered indehtedness to the ADVOCATE hy delinquent suhsoribers of over $3,000, and he has not yet completed one-fourth of the lists. This shows a deht of more than ten thonsand dollars for suhsoribers only. Look at your labels and please pay up!

The following has heen sent from the Mission Rooms at Nashville to all the pastors of the ohurch. It is significant, if not startling. Receipts for April and May, 1892, as oomparad with these months in 1893:

	1892.	*1893.*
April	$15 547.42	$8,725.11
May	8,202.34	5,292.37
	$23,749.76	$14,117,37

Decrease, $9,732.39.

A large oompany of devoted friends and admirars attended the marriage of Mr. Daniel B. Darton and Miss Jemima Davenport at Felioity Street Churoh, on Wednesday, June 28. Mr. Darton is a valued employee of Macready, Stanffer & Co., of many years standing, and his hride belongs to an old and esteemed family of this oity. The ADVOCATE wishes them long life and muoh happiness.

As we go to press the Seashore Camp Meeting holds its opening exercises. That the Holy Spirit may he present in his saving and sanotifying offices is the prayer of many Christian hearts. We have heard two oomplaints preferred against former camp meetings held on this historio ground. One was the large number of *professing Christians*, and the other the small number of *possessing* Christians in attendance. The way out of the difficulty is to make the former a recruiting field for the latter.

From a St. Louis paper we olip these head-lines of a quarter-column notice of Bro. Carradine and his flock: "Methodist Salvation. Dr. Carradine's flock inaugurate open-air services! Three hands of workers without uniforms! Hold street corner meetings!"

This would seem to be an object-lesson in that part of modern evangelism known as the stooping exercise. Or it might otherwise he denominated "the way to reach the masses made easy." But soldiers of the cross nowadays are merely home guards and reserves.

The reports that *The California Illustrated Magazine* has heen affected by the financial panic that has swept over the country, are without foundation. The July and August issues speak for themselves, and the publishers propose to increase the attractions of the magazine with every issue. Among the descriptive illustrated papers are: The Land of the White Elephant; A Modern Hesperides (the Orange); Spirit Photographs; the Making of a Navajo Blanket; Climbing Shasta, by Mark Sibley Severance; Trout Fishing; Among the Wild Grasses; Delightful Summer Articles; Artemus Ward, etc.

Fore and Aft.

MR. EDITOR: The announcement in the last ADVOCATE of Bro. Mitchel's withdrawal from the management of the ADVOCATE caused me a pang at heart. Faithfully and earnestly has he worked to upbold this great interest of the church and to provide for the welfare of his loved ones. May our God support, uphold, and guide him!

The church is fortunate in having one brave enough, and with faith strong enough, to lay hold and boldly undertake the responsible positions of both publisher and editor at this critical juncture. May you have a double portion of the Spirit to enable you to meet this great responsibility to the glory of our Lord and the upbuilding of his church upon her most holy faith. When I was appointed colporter, I wrote a letter for the ADVOCATE, in which I urged all of the preachers to write me a long letter full of good advice. Nearly every request I have ever made of my brethren has been granted but this one. Lest the brethren should fail you in this respect, and thus place you in danger of being exalted above measure by a feeling of your own sufficiency for the editorial position, I have concluded to close this letter with a few words of good advice. Give us short, pointed editorials. Chip in with pungent paragraphs. Hit error and sin, wherever seen, hard blows, straight from the shoulder. Avoid cutting, unkind hits at the brethren. Stand firm and be clear for the truth as taught by our grand old Methodist theologians, especially along the line of entire sanctification, or holiness! The time has past when God can honor so-called Methodists who have only gibes or jeers for those who "follow after holiness" as the grand depositum of Methodism. Be kind to all the brethren. Be yourself. Be true to your own convictions of right and duty.

"Be strong and of a good courage!" (Joshua i; Esther iv, 14) And last, but not altogether least, be courteous to the colporters and book peddlers! (Read I. Cor. i, 26-28.) And may our God "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

F. D. VAN VALKENBURGH.

New Iberia, La., June 23, 1893.

I have laid my hand in his;
I have left the life that is,
And the life that is to be,
To the Leader leading me.

I have put my trust in him,
And my faith is never dim;
For I know that he is just
In whose hand I put my trust.

I have never any fear
From the meads and mountains here,
Or hereafter's hills and meads,
Whitherward my Leader leads.

For his hands, I understand,
Hold the deeps of sea and land,
And whatever height there is
In the universe is his.

—*Tucker W. Taylor, in Western Christian Advocate.*

Conference Fund.

$500. ATTENTION. $500.

Brethren, we need $500 to finish paying our claimants. Do not withhold this money. Let your people pay. We do not wish to be any more personal in our appeal. The information lodged with your Executive Committee of the Joint Board of Finance guarantees them in saying that there will be suffering in many homes if we fail to pay our quarterly allowance. Let this thought move you to action, "that you yourself are suffering because your people have failed to pay what they owe." Will you fail to collect and forward the amount necessary to pay over every claimant in full?

Let us hear from you. If you don't like the work of the Joint Board, say so, either by private letter or through the columns of the ADVOCATE. Send us the money and send it at once, that these needy men and women and these helpless children may have food to eat and raiment to wear.

JOHN W. CHAMBERS,
Chair'n Joint Board, Miss. Conf.

Jackson, Miss., July 5, 1893.

Louisiana Chautauqua.

Special to The Times-Democrat.

Ruston, July 6.—An audience estimated at 2,000 persons participated in the exercises of the Louisiana State Chautauqua to-day. In the morning a programme consisting of lectures by Profs. Hines, Fortier and Brumbaugh, interspersed with music and recitations contributed by talented visitors, was followed at 12 o'clock by Rev. Sam Jones. To-night there is to be given a lecture upon Victor Hugo by Prof. Fortier and a concert by the Ruston Choral Class. The Louisiana State Chautauqua is an unquestioned and brilliant success.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Halman's Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Apply at once.

LAIRD & DOMINICK,
Jackson, Miss.

Grenada Collegiate Institute.

The commencement exercises of this most excellent institution were held June 4-7, 1893. The sermons were preached by Rev. W. G. Miller, pastor of First Methodist Church, Memphis, Tenn., at 11 A. M., and this scribe at 7 P. M., in the spacious Methodist Church in Grenada, Miss. The sermon in the morning was a masterpiece on the subject of love; the congregation was large and appreciative.

The examinations are conducted in writing, and the papers were placed in the hands of the committee for examination, which we did very carefully on those in Latin, mathematics and book-keeping; but the French and German we passed over as all right, as we had made very little attempt at the study of these. The work done in the several departments that we overlooked was as fine as we have seen in any school that it has been our privilege to visit. And they certainly reflect great credit on President Newell and his able corps of teachers. The grade of scholarship is as high and the work as thorough as any female school within our knowledge.

The health of the school has been exceptionally good ever since it has been in the hands of the North Mississippi Conference, and no one would be surprised at this who had seen the location. It is beautifully located on the high plateau just at the base of a range of high pine hills in the extreme southern part of the city of Grenada, one of the best towns in all this fair Southland. The building is one of the best for a boarding school that I have ever seen; most of the rooms are for the accommodation of two pupils—only, it is of brick with metal roof—in the centre of ample grounds. The catalogue well says, "It is substantial, commodious and convenient, furnishing ample room for all the departments of the school and necessities of the family."

We take pleasure in recommending this school to the patronage of our people. J. RITCHEY, for Com.

Missionary Debt—Mississippi Conference.

SEASHORE DISTRICT.

Augusta circuit, Miss Etta Bradford.$1
(Thanks to Miss Etta! Let others follow!)

MERIDIAN DISTRICT.

Leakesville circuit, W. J. Dawson, P. C.. .....$2 75

"Little drops of water,
Little grains of sand"—

says the old Sunday-school hymn, and by the nickels and the dimes "our share" of the debt is to be paid.

From the solicitor of the Vicksburg district comes a wail of despair. From the Brookhaven, the Brandon, the Meridian and the Jackson—silence! And even the solicitor for the Woodville district is quiet.

Brethren, can you not take advantage of the protracted meetings and get contributions enough to pay off the debt assigned to us?

T. L. MELLEN,
Solicitor for Miss. Conf.

A Delicious Drink,

Horsford's Acid Phosphate.

For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice water and sugar.

Notice.

To the Ministers and Lay Delegates to Jackson District Conference:

Edwards extends a cordial welcome to you all, and emphasizes the modest request of our presiding elder, that all remain over Sabbath. It was with the hope of securing this great desire that our Conference was appointed so as to embrace a fifth Sunday.

Now, brethren, let us continue with one accord to pray for the power of the Holy Ghost to rest upon us throughout the session.

J. P. DRAKE.

Edwards, Miss., July 7, 1893.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

BIBLE CORNER.

PRIESTS AND LEVITES—THE DIFFERENCE.

Any person wishing to have the distinction between these two orders fixed in his mind can do so by reading Num. xviii, 1-10. The Levites served from twenty-five to fifty years of age. (See Num. viii, 24, 25.) The priests served from thirty to fifty years of age. (See Num. iv, 3.) C. McD.

LIGHT ON THE COMMENTARY.

President Reed, of Dickinson College, in a sermon at Ocean Grove, on a late Sabbath, referred to an old lady in Maine who was an ardent lover of the Bible, who had read it through quite a number of times. Some one presented her with a Commentary by a distinguished author. The giver asked her some time afterward how she liked it. She replied, "She liked it very well, and she thought *the Old Book* threw a good deal of light upon the Commentary."

Ah, how true it is, "God is his own interpreter, and the Bible, his own precious Book, is its own interpreter. Comparing Scripture with Scripture is the surest way to obtain light, the light of salvation."—*Christian Standard.*

A Well-Known House Sends its Representative East.

A. Bittenghring, buyer for Heath, Schwartz & Co., Limited, left on the steamer *New Orleans*, Wednesday, to visit the Eastern market and to look about for novelties for the coming season. His house has for years been famous for its exclusive and handsome designs in wall paper, matting and upholstering goods, and the probability is that its reputation will only be enhanced by the selections which its able young representative will make while East.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 23, 1889.

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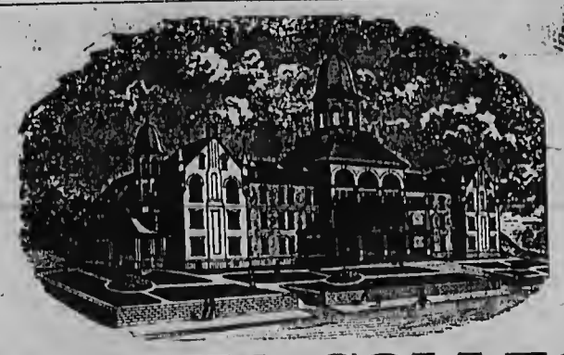

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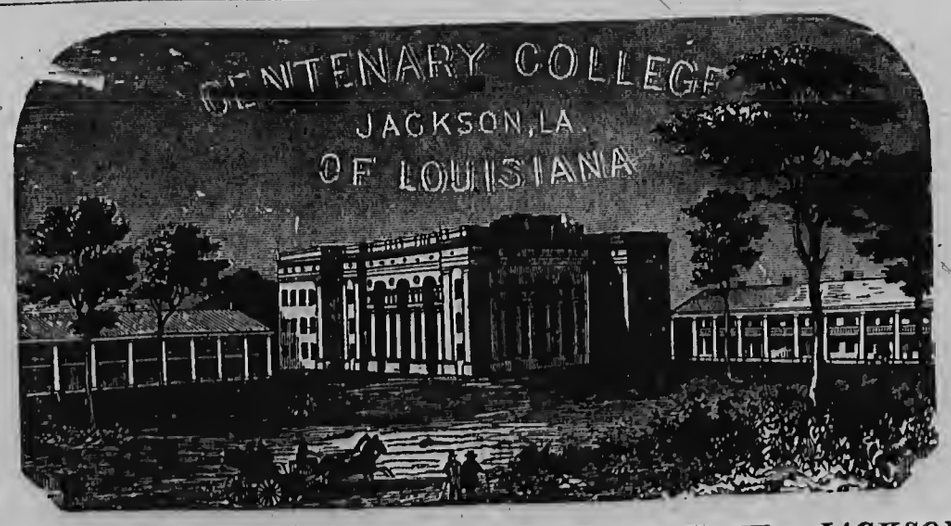

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HOME CIRCLE.

MOTHER SONG.

BY HARRIET PRESCOTT SPOFFORD.

Soft sleeps the earth in moonlight bleat;
Soft sleeps the bough above the nest;
O'er lonely depths the whippoorwill
Breathes one faint note and all is still.
Sleep, little darling; night is long—
Sleep while I sing thy cradle song.

Above thy dreams the drooping flower
Blows her sweet breath from hour to hour,
And while the great moon spreads her wings,
While low, while far, the dear earth swings,
Sleep, little darling; all night long
The wind shall sing thy slumber song.

Powers of the earth and of the air
Shall have thee in their mother care,
And hosts of heaven, together prest,
Bend over thee, their last, their best.
Hush, little darling; from the deep
Some mighty wing shall fan thy sleep.

For the Scoffer of Missions to Think About.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet ten miles square, where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled, and unpolluted—a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of faith in that Savior who alone has given to men that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom. —*James Russell Lowell.*

A Touching Incident.

Rev. Dr. O. K. Marshall was preaching at the penitentiary, many years ago, and among other things told the convicts that they must not think that they had placed themselves beyond the pale of human sympathy and love. "Remember," he said, "that, however sinful you may be, however low you may have fallen, Charlie Marshall loves you." The remark had a strong effect upon one man in particular, who sought Mr. Marshall out after the exercises were concluded, and received from him a little pocket Bible which he promised to keep and read.

Years after, a soldier came back from the Mexican war, and having sought out Dr. Marshall, presented him with the same Bible, now soiled with the dust of many a weary march and stained with the blood of him to whom Marshall had given it years before. The bearer said: "Do you remember this Bible and the man to whom you gave it in the penitentiary some years ago? He told me to find Charlie Marshall and give it to him, and tell him he died a Christian because of that Bible and the love that went with it."—*Christian Herald.*

Evidence of God's Love.

You think that God is angry with you. Did it never occur to you that God is not spiteful? And did it never occur to you that the best of God's children have had a great deal more trouble than he has ever permitted you to have? And did it never occur to you that God might have something else in view than an exhibition of his ill-feeling against you? Now open your Bible at the third of Revelation and the nineteenth verse, and see what he himself says about it. "As many as I *love* I chasten!" What a contrast! He chastens you, not because he is angry with you, but because he loves you. Read, and blush, and pray!—*Bible Reader.*

The Baptism of Fire.

Rev. William Arthur gives the following striking illustrations: "Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, how? They point to the cannon ball. Well, there is no power in that; it is heavy, but not more than a half a hundred weight; if all the army hurled it against the fort they would make no impression. They would say, 'No; but look at the cannon.' Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is but a machine, and nothing more. 'But look at the powder.' Well, there is no power in that; a child may spill it. Yet this powerless powder and powerless ball are put into the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lighting and that ball a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery at this day. We have all the instruments necessary for pulling down strongholds. But, O for the baptism of fire!"

Talmage on Dreams.

I will give you a recipe for pleasant dreams: Fill your days with elevated thought and unselfish action, and your dreams will be set to music. If all day you are gouging and grasping and avaricious, in your dreams you will see gold that you can not clutch and bargains in which you were outshylocked. If during the day you are irascible and pugnacious and gunpowdery of disposition, you will at night have battle with enemies in which they will get the best of you. If you are all day long in a hurry, at night you will dream of rail trains that you want to catch while you can not move one inch toward the depot.

Dr. Parker, of London, thus expresses himself regarding a fad of our times: "Christian institutions are now being dragged through the mire with a vengeance. What with magic lanterns instead of sermons, gymnasia in place of pulpits and alphabetic letters instead of plain title, I am simply bewildered. A new lingo makes me feel myself a stranger on the earth and an alien in the church. The new lingo sounds to me like this: The P. I. G. movement is being sustained very ably by the F. O. G. bands, and they in their turn are powerful rivals of the D. O. G. brigades, and if a G. A. S. club could be set up in every hamlet we should hear less of the H. O. P. scheme and secure a larger circulation for the P. O. P. magazine."

What is the cruel, insatiable monster whisky doing for humanity? It makes a pauper with every tick of the clock, disqualifies 78 men for business every minute of time, causes 1,000 deaths every day, 300 cases of insanity, 13,000 fights, beats 1,200 wives and 1,700 children, causes 1,000 divorces, utters 800,000 oaths, revels in vulgarisms, keeps up the brothel and traffics heavily in virtue. This is the work it gets in daily, seven days in the week and 365 days in the year, and does double duty on holidays. At the end of the year add to the category of crime the murder in cold blood of 3,000 wives a year by drunken, brutal husbands. Votes alone can put a stop to this carnival of tragedy and crime.—*Westerly Tribune.*

The immortality of the soul is a subject in which we all are so deeply and intimately concerned, that it argues the most stupid insensibility not to make it the constant object of our reflections. All our actions and all our thoughts must take such different directions, according as we cherish or reject the hope of eternity, that it is impossible to act or determine rightly, unless we regulate our conduct and decisions by a continual reference to this main and primary question.—*Pascal.*

OUR YOUNG PEOPLE.

A LEGEND OF THE BELL.

BY ALBERT DEVON.

Long years ago there lived a king,
A mighty man and bold,
Who had two sons, named Dong and Ling,
Of whom this tale is told.

Prince Ling was clear of voice and tall,
A prince in every line;
Prince Dong, his voice was very small;
And he but four feet nine.

Now both these sons were very dear
To Bell, the mighty king.
They always hastened to appear
When he for them would ring.

Ding never failed the first to be,
But Dong, he followed well,
And at the second summons he
Responded to King Bell.

This promptness of each royal prince
Is all of them we know,
Except that all their kindred since
Have done exactly so.

And if you chance to know a king
Like this one of the song,
Just listen once—and there is Ling;
Again—and there is Dong.

—*Harper's Young People.*

In Japan.

The following is an uncorrected composition written by a Japanese student:

CHINA.

China is largest country in the world, and it has broad tithe of the world in land. The country is divided into five, which are nsmed, China Honbu, Manstru, Mongola, Irea, Chibett. There are two large rivers in north and south of the country. The numbers of people in China are one-fourth of the numbers of all peoples in the world. Many things are produced from the country, and coal is most well known. China-peoples generally are not intelligent men, therefore civilization of the country is very slow. But we necessarily can not look down upon the country. France, which is known in the world as powerful country, engaged in battle with China some years ago. In this time French thought that China is very weak, therefore he will beat hollow immediately. But China, after many fierce and doubtful struggles with French, never yield to an enemy. Some people gave a criticism to China, which is, "China is sleeping now, but he will be the terror of all nations if he wake up from sleep." Also I have heard that most Great Gengiskan in China, who resounded the world within thirteen century, is Yoshitsune Minamoto, Japanese great man. Yoshitsune Minamoto is young brother of Yoritomo Minamoto. Yoshitsune frequently battled and conquered in civil war in the cause Yoritomo. But Yoritomo disliked this brave and illustrious brother, therefore Yoshitsune went to China and did so greatness.

HENRY G. HAWKINS.
Matsuyama, Japan.

The following clipping made from a private letter received last Winter from a fellow-worker will give an insight into the existing state of things in many parts of Japan, though the opposition is not often so open. "During the Summer the Buddhists of nearly all the districts of this province had a meeting, in which they threatened to withdraw their patronage and support from this school, and boycott the business men of this place, if a stop was not put to the progress of Christianity here. The son of the director had been living with me, and the director himself had offered no opposition to Christianity. Now he refuses to let his son live with me, and he has prohibited the scholars from attending religious meetings, and from studying the Bible. One day he angrily demanded of his son that he give up Christianity, but the boy said he could never do that. There is an organization among the business men to oppose us. They have succeeded in getting our meeting-place from us, and they are making it difficult for the preacher to get a suitable place in which to live. A desperate effort is being made to crush out Christianity, but it will be seen that it can't be crushed out. I believe that the opposition will serve to make our cause stronger and brighter in the end."

HENRY G. HAWKINS.
Matsuyama, Japan.

BIRTHDAYS.

The child that is born on the Sabbath day
Is blithe and bonny and good and gay;
Monday's child is fair of face;
Tuesday's child is full of grace;
Wednesday's child is merry and glad,
Thursday's child is sour and sad;
Friday's child is loving and giving,
And Saturday's child must work for his living.
—*Old Rhyme.*

GROWN-UP LAND.

Good-morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

O this way and that way—never stop,
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's tronbles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the pence,
'Tis loving and smiling, forgetting to frown;
O that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray;
Manhood Town lies where—can you tell the way?

O by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down;
O this is the way to Manhood Town.

And the lad and the maid ran hand-in-hand
To their fair estates in the grown-up land.
—*Selected.*

"Now I Lay Me Down to Sleep."

In his volume of sermons just published, the late Dr. Stafford draws the following contrast between the eighty volumes of the witty Frenchman, Voltaire, and the four lines of this little bairn's hymn, "Now I lay me down to sleep"

Voltaire did his utmost to mould the thought of Europe to skeptical forms, and to fill the heart of humanity with a more intense hatred against God and Christ. He wrote many volumes, in not one of which did he lose sight of this bad ambition. He is dead, and most of his writings are silent in the grave of forgetfulness. Few authors so voluminous have gone out under so general an eclipse, perhaps none in so short a time; but some one—his name is not now known—some kind father, or, more likely, some tender, loving mother, looked upon the face of her little child, whose flaxen curls were fast drooping over her arm, as the head sank in weary sleep, and she thought out a sweet evening prayer for the lisping child. There were only four lines, for the child was weary, and they were natural and easily remembered:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Compare these few words with Voltaire's volumes. There is scarcely a child, over all the world where our language is spoken, but feels a gladdening influence in his heart when he repeats those lines, and as the mother, with dewy eyes, hears them, bending over the lowly form, she turns away, feeling, like Mary of old, that she has something inconceivably precious to hide in her heart.—*Onward*

The Gospel.

The gospel was intended to be a conflagration. Every true preacher is an incendiary. Every Christian should be a fire-brand. A cold Christianity is a contradiction. Only that religion which has heat in it, which is full of zeal, is of the sort that Jesus founded. The torrid, not the frigid, zone is the clime where genuine Christians live. As soon as the Savior's love for dying men gets well shed abroad in a human heart, that heart gets hot.

It is impossible to be really cold in the presence of the cross. That professor of religion who has no fervor is in danger, and should take steps at once to remedy the defect lest, if suffered to go on, it prove fatal. It is far better even to have a little fanaticism than to be frozen to death; although, of course, for downright fanaticism there is never any excuse. Our religion should always be reasonable; there is no occasion to divorce it from common sense.—*Zion's Herald.*

The Human Hand.

The human hand is the most wonderful tool in any workshop. It is a profound study. No instrument devised by man compares with it for complication. It is a hammer, a vise, a forceps, a hook, a spring, a weight; it pushes, it draws in; and the fingers alone contain elements of chisels, gouges, and all the tools a sculptor requires in modeling. From the elbow to the digital extremities its movements are produced by nearly fifty muscles. So complicated is the cordage of a human hand that expert anatomists can hardly keep in remembrance its intricate mechanism. With it all the emotions of the mind may be both manifested and intensified. How could a Frenchman talk with his hands tied? The hand is the prime minister of the brain. It is the soul's agent in the accomplishment of its designs. It is a wonder of wonders.—*Churchman's Magazine.*

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Said the **Owl**

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

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Christian Education.

[By resolution of Arcadia District Conference, requested to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.]

The more the world advances in intelligence the higher the estimate it places upon education. The spirit of education is catching. There was a time when the average intelligence of our people was lower than it is now, and when the average ambition for an education was correspondingly lower. There are places now where this ambition is painfully lacking, because there is no spirit of learning in the environment to provoke it. What we need is to diffuse more generally the light of intelligence, that this general average of ambition may be raised.

There is not only an increasing interest in the subject of education, but there are juster views as to the meaning of education. The conventional theory is exploded, and men are not counted educated because they have gone through college and have compassed a course in Latin, Greek and mathematics. The same educational course can no more suit every mind than the same dress will fit everybody. The one thing that all need alike is drill, but the drill itself must be suited to the mental aptitude of the pupil. We are counting that man educated who has learned to think, to use the faculties of his mind wisely and justly. In short, an education means the making of a man.

Education means in man precisely what culture means in the plant and animal life. All the richest and choicest flowers that bloom in our gardens and all the finest and most luscious fruits that ripen in our orchards have been developed by culture from some original interior types. The best strains in our domestic animals have been trained into them by methods of culture. The methods and results in human education are analogous to those in plant and animal development. In the one substance the purpose is to reach the highest possibilities in plant and animal life; in the other, the aim is to reach the highest possibilities in human life.

In the light of this definition, it goes without saying that the ideal education for man is what we call Christian education. Christian education means training one to live according to the Christian ideal of life. It is, according to the wise man, to train one up "in the way he should go" and, as St. Paul has it, to bring one up "in the nurture and admonition of the Lord."

How shall we best compass the end of Christian education? This is a vital question with every reflecting parent. I will try to answer it in the plainest and simplest manner.

To give our children Christian education we must begin with them at the beginning. There is where we begin with the plant and with the animal. We must begin in the home and with the tenderest years of the child.

"'Tis education forms the common mind,
As the twig is bent, the tree's inclined."

An eminent authority has said that within the first five years of the child's life the greater part of all that can be done for him has been done. A greater authority than this has said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Those parents who neglect the religious and moral welfare of their children, expecting that the damage will be repaired in after life, will hardly realize their hopes. One has said: "He who does not help us at the needful moment never helps; he who does not counsel at the needful moment never counsels." The needful moment for help and counsel in the education of a child is the earliest moment of the awakening intelligence. No education in the home is wrong education, and the hardest thing to do is to unlearn the errors of the earliest life. The earliest impressions, true or false, are the most ineradicable.

To insure Christian education we need a generation of Christian parents. Some years ago there was held a convention of Christian mothers to discuss the question of the training of children. The question arose as to how early in life the training ought to begin. One said one age, another said another, till finally an elderly mother arose and said she thought the time to commence training a child was twenty years before it was born. When God has a great work to do he begins early and lays the foundation deep and strong. We need a better foundation in parenthood. We need a deeper sense of parental responsibility, broader views of the possibilities of life, a higher conception of the value of the soul. Beginning in the home, Christian education must be completed in the school. And only second to the question of the character of the home is that of the character of the school. Most of our children must finish their educational course in the common school. And many of them will be dependent entirely upon such education as the State may furnish. But the school need not be less Christian and less moral because it is an institution of the State. While our government does not uphold any particular form of religion, it is not, therefore, irreligious. God and the Bible are recognized by all the departments of our government. This government is administered by its Christian citizenship, and this same Christian citizenship should see to it that our public schools are fit places in which to train not only the minds, but the manners and morals of our children. We need not insist upon the presence of the Bible in the school, nor any special forms of religious service, nor the teaching of the tenets of any particular religious sect; but we should insist upon the sound moral character of teachers and the inculcation of the principles of Christian morals.

Methodism, from its beginning, has been the friend of education. It was born in a great university, and its celebrated Kingswood College was the forerunner of the great educational system fostered by Methodism with increasing success ever since. Now its institutions of learning are numbered by the thousand. Thus it is able not only to educate its ministry, but to furnish to many others seeking the higher callings in life ample facilities with a superior moral environment. The period at which young people enter college is the most critical one in life. It is at this formative stage of the character that the church is endeavoring, through its educational institutions, to furnish along with intellectual training such moral training and equipment as will ensure the very best and noblest ends in life.

If it is the function of the State to educate, it is no less the duty of the church to provide as far as possible for the education of those on whom the perpetuation of its influence must devolve. The church must not give up its educational work. Rather, it must increase it. The State itself is the beneficiary of the educational work done by the church. Out from its schools come the best types of moral manhood and those most capable of filling the places of an honorable citizenship. It is a patriotic duty as well as a Christian duty to sustain our church schools. Keeping in view the fact that education means the making of the whole man—morally as well as intellectually—and that intellectual without moral endowment is a dangerous gift, the question is paramount as to the moral character of our educational institutions. As Christians, let us see to it that the educational work of our homes and firesides is not undone by the un-Christian influences of the school. As Methodists, let us take an increasing interest in our church schools, sustaining them by our patronage and prayers, and by liberal donations from our earnings for their perpetual endowment. J. W. MEHLOCK.

THE TONGUE.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue—an early death."

Or sometimes take this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Though the feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue, doth keep his soul."

—*Selected.*

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Take Care of the Minutes.

A writer says: "There is a good moral in Jane Taylor's story of *the discontented pendulum*, which began one gloomy day to calculate how many times it would have to swing backwards and forwards in an hour, and then in a day, then in a week, then in a month, and then in a year, and then in ten years. How was it possible to do so much, or to work at all any given moment, with the dark prospect of so much work before it? So the pendulum stopped. Nor could it be induced to start again, till it was reminded that though it would have so many times to tick in the whole year, it had the year to do it in, and was only required to do the hour's work in the hour. The anxiety which men heap upon themselves arises greatly from forgetting this, and trying to provide for to-morrow's work to-day. But leave to-morrow till it comes—take care of the minutes, and the hours will take care of themselves."

A minute at a time, and each swing of the pendulum for God, that should be the rule of life.—*Christian Standard.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

MARRIAGES.

SMITH—BARKER.—At the M. E. Church, South, Indianola, Miss., June 21, 1893, by Rev. O. L. Savage, Mr. Edmond H. Smith and Miss Mabel C. Barker, both of Indianola, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

DUBOSE—Mrs. E. A. DUBOSE (*nee* Hawkins) was born in Pike county, Ala., Jan. 5, 1832; married to H. DuBose, May, 1845, and died at Marlin, Texas, Jan. 21, 1893. She was the mother of twelve children—six sons and six daughters—and lived to see them all grown since which time one has died. One of her sons—Rev. H. M. DuBose, D. D.—is a prominent minister in the M. E. Church, South, and is now editor of the *Pacific Methodist*, in San Francisco, Cal.

Sister DuBose was religious from childhood, and joined the Methodist Church at her earliest opportunity. She loved her Bible and read it much and studiously; was ever faithful and always ready to depart and be with Christ. She lived a useful, Christian life through nearly half a century, and died as she lived. Thus has passed from earth to heaven one of the best women in the world, as those who knew her long are wont to say.

The lonely and venerable partner of her life's toils has only a few more steps in the way he is going to meet her again, and her loved and loving children have only to follow in her footsteps, and they shall join her in that world of joy where death and parting are forever unknown. A. E. GOODWIN.

SCHWING—Died, on Jan. 24, CHARLEY K. SCHWING, aged ten years, son of Mr. and Mrs. S. C. Schwing, of Jackson, La. The deceased accidentally shot himself on Wednesday in the abdomen with a rifle while out hunting some miles from town. He was driven home about an hour after the accident happened, still conscious, and having taken nothing to ease or relieve the pain. Some hours after an operation was performed, and it was found the ball had perforated the intestines in thirteen places and lodged in his hip. Charley was conscious up to the last few hours, and such was his wonderful nerve that no expression of pain or even impatience passed his lips. Such an exhibition of courage and endurance has seldom been witnessed.

Little Charley was loved by all who knew him, and such was his sunny and kind disposition that his associates concur in saying they seldom heard a word of impatience or unkindness from him. All concur in saying he was a perfect gentleman. He was a member of our church and Sunday-school. In his home he was almost an idol, having not only their best love, but was trusted and loved by all.

Even in the midst of his suffering he remembered to say his prayers, and at the close of family prayers, held by his bedside, he heard what was said, entered into the spirit of the service, and spoke of his little friend, Richard Holcomb, who died some months ago.

No event has moved the whole community with greater sorrow, and the bereaved family has the sympathy of all in their great affliction. God comforts them, and will make good come from apparent evil. H. R. SINGLETON.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mni-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

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Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

For Catalogue and other information address,
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Standard Guano and Chemical Man'f'g Co.,

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

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AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

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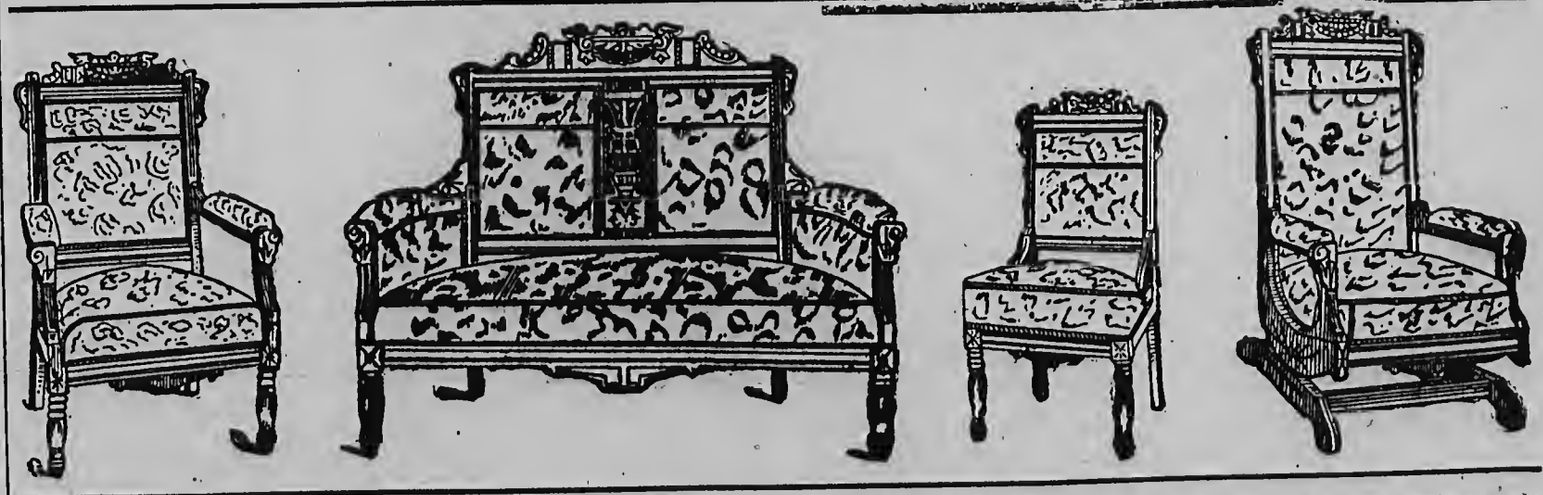
WE WANT RIGHT AWAY Reliable men in every section of America to represent us, advertise and keep our show cards tacked up in towns, on trees and fences along public roads. Steady work in your own county. $75 A MONTH. SALARY AND EXPENSES PAID EVERY TWO WEEKS WHEN STARTED. J. H. SCHAAF & CO., CINCINNATI, O.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The three Spanish caravels arrived at Chicago on July 6, and received a royal greeting.

The cold storage warehouse at the Chicago Exposition was burned to the ground on July 10. About twenty firemen were killed and many were injured.

Old liquor dealers in South Carolina are much encouraged by Judge Hudson's decision at Darlington, that the dispensary act is unconstitutional for the reason that by taking business away from individuals the State has created a monopoly for itself.

Secretary Hoke Smith and Postmaster-General Bissell left Washington, on July 8, on their vacation trip. In the course of his trip West Secretary Smith expects to acquaint himself in the actual workings of the land and Indian branches of his department, and obtain from observation some idea of the needs and requirements of the people over whose interests he presides.

The attendance at the World's Fair last Sunday was very light, so light as to raise doubt in some minds as to whether the open Sundays are to prove the financial boon to the Fair that was expected. While the exposition officials express satisfaction over the attendance, it is no secret that concessionaires are generally greatly disappointed at the lack of the hustling multitudes that were fondly anticipated for this period of the fair.

Mr. Cleveland is slowly recovering from the rheumatism which has caused him so much trouble, and which has been used as the basis for alarming rumors concerning his health. Dr. Bryant, who is still in attendance at Gray Gables, and Colonel Lamont, who acts as Mr. Cleveland's mouthpiece, both say that there is nothing the matter with the president except rheumatism, and that it is yielding to the rest and quiet which Mr. Cleveland is now enjoying.

Chicago was visited, on July 9, by the most terrific storm it has experienced for several years. The wind blew almost a hurricane, and the rain fell in torrents. The storm gathered in the north and west with marvelous quickness; nobody was looking for it. All at once it came and the next moment it was sweeping over the city, leveling trees and spreading death and destruction among the many pleasure boats which were out upon Lake Michigan.

There are seventy-four people dead, at least five more are likely to die, and over 100 injured as a result of the cyclone that started at Quimby, south of Cherokee, and ended with awful results at Pomeroy, Iowa, on July 6. At Pomeroy forty-two are known to be dead, and nearly 100 injured. Five blocks of residences have been completely wiped off the face of the earth—not more than kindling wood being left of them, and 200 families are homeless, having lost their all. The business blocks were badly damaged, and the postoffice block and a drug store completely wrecked, and seven churches, all there was, wiped out of existence.

FOREIGN.

A cabinet meeting was held in Paris on July 9. Wide differences of opinion as to the proper policy towards the mobs in Paris became apparent at once, and a general ministerial crisis is imminent.

Herr Krupp, the German gun and iron manufacturer, with a party of twenty friends, sailed for America on July 8. They will go first to Pittsburg, where preparations are being made to give them a reception.

The socialists in Vienna made a public demonstration, on July 9, in favor of universal suffrage. More than 10,000 of them attended the in-door meeting. As many more listened to speeches in the City Hall Square.

The Infanta Eulalie arrived in Madrid, on July 7. She and Prince Antonio were met at the station by the Queen Regent and the Infanta Isabella. She expressed herself at greatly pleased with the cordiality of her reception in the United States.

Emperor William received, on July 9, Herr Von Levetzow, president of the Reichstag, and the two vice-presidents. He expressed satisfaction with the progress of the army bill, adding that a good majority for it on the decisive vote would greatly impress other nations. The probability that the bill will be passed by a large majority has greatly increased.

When the new Reichstag met, on July 7, for the first time for the consideration of regular parliamentary business, nearly all the 397 members were in their places, for it was known that the government would at once introduce the amended army bill and general interest was felt as to the concessions, if any, that the government had made on the original bill. Chancellor Von Caprivi introduced the amended army bill, which is a compromise, and which asks that the peace effective should be increased by 50,000 men at once, and in the course of the next three years should be raised gradually until 70,000 men, practically the full number demanded, should be added to the standing army.

A Battle for Blood

Is what Hood's Sarsaparilla vigorously fights and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health.

Hood's Pills cure all liver ills. 25c.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

During the reception of the Colombian minister, on July 8, the Pope said that America would soon have a patron saint, as Columbus would be beatified shortly.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inaugurated a new service of magnificent vestibuled trains and sleeping cars through to Chicago, without change, from all principal points in the South.

A solid vestibuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11:40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping cars from Savannah and Jacksonville via S. F. and W. and E. T., V. and G. railways pass through Macon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H. and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11:10 A. M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P. M., and arrives Cincinnati 6:30 A. M., running through to Chicago, via the Big Four, arriving Chicago 4:35 P. M. This train is joined at Chattanooga by a sleeper coming from Birmingham, which runs through to Chicago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4.15 P. M., and Knoxville 8:00 P. M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8.00 P. M., arrives Louisville 7:59 A. M.

Sleeper leaves Shreveport 8:30 A. M., and Vicksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A. M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M. and 6:00 P. M. for Cincinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7:20 P. M.

This increased service will make it possible to reach Cincinnati, Louisville, Chicago, or any other point in the North, East or West more rapidly and more comfortably than ever before.

Buy your tickets via the Queen and Cresoent Route. For tickets, schedules, etc., address

D. G. EDWARDS, G. P. A.,
Cincinnati, O.

To Whom It May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church
Manufactured by F. A. Dicks, Natchez, Miss.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meetings.

A camp meeting on the Bethel Camp Ground will begin on Thursday, July 27, and continue one week.

A large tabernacle has just been constructed, and an ample hotel is in process of construction; thus providing amply for a large attendance.

The preachers in the Woodville district and such others as can do so are cordially invited to attend. Provisions for their entertainment will be ample.

The camp ground lies ten miles east of Woodville, and twelve miles west of Centreville.

J. J. SMYLIE, P. C.

H. WALTER FEATHERSTUN,
Sec. of Ass'n.

BEECHAM'S PILLS are faithful friends.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Seashore	July 12
Bethel	July 27
Scottsville	Aug. 8
Topisaw	Aug. 11
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Henington	Aug. 24
Leaf River	Aug. 30
Palmer	Sept. 30

The Spanish steamer *Don Juan*, which has before been reported afire and abandoned at sea off Unlou, has been towed to Manila and beached. One hundred and forty-five Chinese passengers were lost. The vessel was gutted by the flames.

Hollins Institute.

This high school for young ladies, though bearing the name of "Institute," is really superior to many with the more imposing title of College or University. It has a fine equipment, in a most beautiful and salubrious country. Its faculty of eight gentlemen and twenty ladies are of the highest literary, scientific and artistic accomplishments, and personal character. During the past half century the school has done a great and noble work. Its graduates are all over this and other lands. Many hold elevated social and professional situations.

Its semi-centennial was celebrated on the 7th of June, in the presence of pupils and patrons from twenty States, and looks forward into the next half century with the highest prospects of success. Further information may be had by addressing Chas. L. Cooke, Supt., Hollins, Va.

Edward McGehee College.

Some stir has been occasioned recently by the efforts of the East Mississippi College, located at Meridian, to secure Dr. H. Walter Featherstun for its president. His success here has made him sought for elsewhere; and very flattering offers were made by this Meridian school, one of the first in the State. The Board of Trustees of Edward McGehee College voted, however, that they could not spare Dr Featherstun, and accordingly he is to remain with our college. The Board met and took this action Thursday morning; and also, in addition to this, determined to make extensive improvements on the college buildings and grounds. Some $2 000 are to be expended.—*Woodville Republican.*

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Purvis circuit, at Popiarville	July 8, 9
E. Pearl mis., at Orvisburg (2nd round)	8, 9
Seashore Camp Meeting	12-30
Hattiesburg, at Enon	22, 23
Columbia circuit, at Thomsou's Chapel	29, 30
Mt. Carmel circuit, at Bethel	30, 31
Moss Point	Aug. 5, 6
Americus circuit, at X Roads*	5-6
Whittington circuit, at Whittington*	11-12
Biloxi	12, 13
Williamsburg circuit, at Oakohays	19, 20
Ellisville circuit, at Sandersville	26, 27
Eastabuchie circuit, at L River C. G.	30, Sept. 3
Heidelberg circuit, at Paulding	2, 10
Augusta cir., at Boone's Ch'l. (Th., Fri.)	14, 15
Vancleave circuit, at N. Prospect C. G.	16, 17
Ocean Springs, at O. Springs (Wed.)	30
Tallahalk circuit, at St. Tammany C. G.	30-23
Covington circuit	(Wed.) 27
Bay St. Louis, at Handsborough	29, 30
Whitlington c. (4th round), Palmer C. G.	30 to Oct. 6
Pearlington, at Log Town	7, 8
E. Pearl miss., at Byrd's Ch'l.	(Tues.) 10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

JACKSON DIST.—THIRD ROUND.

Yazoo City	July 15, 16
Flora, at Brownsville	22, 23
Edwards	29, 30
Benton, at New Hope	Aug. 5, 6
Sharon, at Forest Grove	(Tues.) 6
Jackson—First Church	12, 13
Jackson—Capitol Street	12, 13
Madison, at Madisonville	19, 20
Silver Creek, at B. Lake	(Wed.) 23
Lake City, at Lodi	26, 27
Yazoo circuit, at Anding	(Tues.) 23
Camden, at Thomastown	Sept. 2, 3
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove	(Tues.) 12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	July — 16
Beauregard, at Martinsville	15, 16
Magnolia, at Muddy Springs	22, 23
Summit, at Johnson	24
Caseyville, at Bethesda	29, 30
McComb City	Aug. 4
Adams, at Pisgah	5, 6
Lebanon, at Mispah	9
Wesson	10
Holmesville and Topisaw, at Topisaw	12, 13
Bowerton, at Pleasant Valley	19, 20
Pleasant Grove, at Monticello	Sept. 2, 3
China Grove, at Waterholes	5
Brookhaven circuit, at New Hope	8, 10
Terry circuit	16
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at New Providence	July 15, 16
Carthage and W. G., at Walnut Grove	22, 23
Decatur, at Union	26
Neshoba, at Philadelphia	29, 30
Walnut Grove, at White Plains	Aug. 1
Clarksburg, at Holly Bush	5, 6
Lake, at High Hill	9
Shiloh, at Bethany	12, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville	9, 10
Homewood	15
Trenton, at Gasque	16, 17
Montrosa, at Mt. Zion	23, 24

C. MCDONALD, P. E.

MERIDIAN DIST.—THIRD ROUND.

W. and State Line, at W'boro. (Thurs.)	July 18
East End and S. Side, at South Side	18, 19
West End	(Wed. night) 18
Shuhuta circuit, at Shuhuta. (Thurs.)	20
Waynesboro circuit, at Enon	22, 23
Clarke circuit, at Scott. (Fri. and W.)	25, 26
Vossburgh circuit, at McGowan	29, 30
Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Senie. (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	13, 20
North Kemper, at Blair	26, 27
Chunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	3, 10
Why Not circuit	16, 17
Meridian—Central	(Wed. night) 20
Lauderdale circuit	(Thurs.) 21
Binnsville circuit	23, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 15 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. D. MELLEN, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayon Sara, at New Hope	July 15, 16
Zacherie, at Zacherie	22, 23
North Wilkinson	27
Wilkinson, at Bethel	29, 30
East Baton Rouge, at Antioch	Aug. 3
Live Oak, at Dupont	4
Port Vincent, at Bayou Barbary	5, 6
Amite City, at Amite City	12, 13
Springfield, at Ponchatoula	13, 14
St. Helena, at Camp Ground	19, 20
East Feliciana, at Camp Ground	19, 20
Franklinton, at Tally's Chapel	26, 27

P. A. JOHNSTON, P. E

VICKSBURG DIST.—THIRD ROUND.

Roxie, at Wesley Chapel	July 15, 16
Utica station	22, 23
Washington, at Locust Grove	29, 30
Learned, at Reeves Chapel	Aug. 5, 6
Martin, at Rodney	12, 13
Sunflower, at Bethel	(Sat.) 19
Rolling Fork, at Cary	(Sun.) 20
Fayette, at Ebenezer	26, 27
Meadville, at New Providence	(Tues.) 30
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	3, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville	(Thur.) 23

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Sidon	July 15, 16
Indianola	22, 23
Brookiyn and Duhlin	29, 30
West	Aug. 5, 6
Carrollton circuit	12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Vaiden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	July 15, 16
Fulton and Nettleton circuit	22, 23
Shannon	29, 30
Prairie	Aug. 1
Aberdeen station	3
Amory and Smithville	5, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	22
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Stoneville	July 18
Greenville	19
Cleveland	22
Clarksdale	(morn.) 30
Lyon	(eve.) 30
New Salem	Aug. 6
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Chapel Hill	July 15, 16
Toccopola	22, 23
Pittsboro	29, 30
Oxford station	Aug. 5, 6
Cherry Hill	12, 13
Atlanta	13, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Poplar Creek circuit, at Wesley Ch'l	July 15, 16
Kosciusko circuit, at Smyrna	21
Ethel circuit, at Liberty Chapel	22, 23
Belzona circuit, at Four Mile	29, 30
Stewart circuit, at South Union	Aug. 5, 6
Wier circuit, at Liberty Hill	19, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch circuit	July 15, 16
Byhalia circuit	22, 23
Holly Springs and Early Grove	30, 31
Red Banks circuit	Aug. 5, 6
Ashland circuit	12, 13
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

SARDIS DIST.—THIRD ROUND.

Pleasant Grove, at Shiloh	July 15, 16
Nesbits, at Eudora	22, 23
Pleasant Hill, at Bakers Chapel	25
Mt. Vernon, at Fredonia	29, 30
Wall Hill	(Wed.) Aug. 3
Cockrum	5, 6
Arkabutla, at Sullivan's	12, 13
Panola, at Mt. Olivet	19, 20
Morgansville mission	(Thes.) 22

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee	(Fri.) July 14
Crawford	15, 16
Starkville circuit	22, 23
Pheba	(Fri.) 28
Columbus circuit	29, 30
Sparta	Aug. 5, 6
Sturges	12, 13
Hebron	19, 20
Brooksville	(Mon.) 21
Mashulaville	22, 27
Shuqualak	(Wed.) 30
Macon	Sept. 2, 3

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Oak Ridge, at Good Hope	July 15, 16
Bastrop, at Island	21, 23
Delhi, at Delhi	22, 30
La Pine	Aug. 2
Winsboro, at Prairie	5, 6
Lingrove, at Jones	12, 13
Calhoun, at 1. Village	15
Harrisonburg, at Harrisonburg	19, 20
Oakley	22
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. C. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayon, at Indian Bayon	July 15, 16
Franklin and Jeanerette, at F. (Thur.)	20
Patterson and M. City, at P	22, 23
Crowley	23, 30
New Iberia	Aug. 3, 3
Lake Charles, at B. Street	12, 13
Grand Chenier, at Johnson's Bayon	13, 20
S. Mine, at Calcasieu	(Tu., Wed.) 22, 23
Jackson Street and W. Lake, at J. St.	26, 27
Lake Arthur	(Wed., Thurs.) 30, 31

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	(morn.) July 23
Gretna	(eve.) 23
Felicity	(morn.) 30
Parker Chapel	(eve.) 30
Reyna	(morn.) Aug. 3
Louisiana Ave	(eve.) 3
Baton Rouge	13
Carondelet	(morn.) 30
Moreau	(eve.) 30
Gross Tete, at Rosedale	27
Dryades	(morn.) Sept. 3
Craps	(eve.) 3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

O. W. CARTER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Centerville, at T. O.	July 15, 16
Alexandria	22, 24
Lecompte and Evergreen, at L'compte	22, 30
Montgomery, at St. Maurice	Aug. 5, 6
Dry Creak, at D. O.	12, 13
Colfax and Spring C., at Rapides C. G.	19, 20
Vidalia, at Vidalia	13, 30
Chicot, at Elm Bayon	26, 27
Melville, at Big Cane	Sept. 3, 3
Simsport	9, 10

The District Conference will convene at Lecompte on Thursday, July 27. The preachers will please bring the Quarterly Conference Records for inspection.

S. J. DAVIES, P. E.

ARCADIA DIST.—THIRD ROUND.

Tulip, at Mount Moriah	July 15, 16
Minden, at Pine Grove	22, 23
Ringgold, at Brushwood	29, 30
Sparta, at Bear Creek	Aug. 3
Arcadia, at Pains Chapel	3, 9
Summerfield, at Harmony Chapel	12, 13
Haynesville, at Flat Lick	18, 13
Valley, at Blockers Chapel	21, 23
Vernon, at Wesley Chapel	26, 27
Gansville	Sept. 2, 3
Vienna, at Pina Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Red River, at Ash Point	July 15, 16
Mooringsport, at Mooringsport	22, 23
DeSoto, at Woodside	29, 30
North Bossier, at Walkers Chapel	Aug. 1, 2
Coushatta, at Brownsville	5, 6
Wesley, at Davis' Springs	1
West Natchitoches, at Shiloh	13
Anacoco and S'th Vernon, at P. Island	12, 13
Grand Cane, at Cypress C. G.	13
Victoria mission, at Oak Grove	13
Cane River, at Ragans Chapel	20
Natchitoches station. (Sun. night, Mon.)	20, 21
Many, at Negreet	26, 30
Fort Jessup, at Rocky Mount	27, 28

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SEASHORE CAMP GROUND.

ON THE BEACH.

The twenty-second annual camp meeting will be opened on Wednesday evening, July 12, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 5, and remain on the grounds until the twenty sixth. Holders of camp meeting railroad tickets desiring to attend the session of the Biblical Institute and Summer School for Christian Workers, which opens its first annual session on July 26, can get their railroad tickets extended until August 31. All trains stop at the grounds during the meeting. Express trains Nos. 5 and 6 will stop on signal from June 1 to Oct. 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade-trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the rush at the opening of the camp meeting should address communications to W. B. Thomson, chairman Tent and Cot Committee, 68 South Rampart St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Cot Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* towards defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

W. J. HEARIN, President, Mobile, Ala.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
J. P. CARTER, Hattiesburg, Miss.,
W. B. THOMSON, New Orleans, La.,
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Christian Advocate.

VOL. 40.—NO. 29. NEW ORLEANS, THURSDAY, JULY 20, 1893. WHOLE NO. 1926.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

JUST BE GLAD.

BY JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour,
We have known,
When the tears fell with the shower,
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad:
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

Brookhaven District Conference.

The Brookhaven District Conference met at Terry, June 29, 1893. Our presiding elder, Rev. R. S. Woodward, being absent (from sickness), Rev. J. M. Weems presided. The attendance was very good, only one preacher being absent.

The reports of the preachers and laymen were extremely encouraging; and while there is yet plenty of work to do, it seems as if we are marching on to a certain victory. All, both preachers and laymen, seem very much encouraged, and are looking forward to this year as one of the grandest yet that has been spent for the Master in their experience and efforts.

The Conference was a spiritual one—that is, we seemed to transact our business under the direction of the Holy Spirit, and, borne up and directed by that power, it was a pleasure to do the will of him who had "counted us worthy" thus to labor.

Particular attention was given to the preaching of the Word, for which purpose we assembled at 11 A. M. and 8:30 P. M. Revs. M. L. Burton, W. W. Hurst, M. J. Miller and T. B. Holloman preached during the Conference with their usual fervor and earnestness the sweet truths of the gospel to the strengthening and edification of all.

The following is the report of the Committee on Church Literature, which we hope the readers of the ADVOCATE will carefully peruse.

"To the Brookhaven District Conference:

"*Dear Brethren:* We, your committee appointed on Religious Literature, beg leave to submit the following report:

"It is a well-established fact that the literature a man reads shapes and moulds his opinions, and governs largely, if not wholly, his life and conduct. We, therefore, recommend that our people read only the best books and papers, and especially the Holy Bible, which is now in reach of every person, however poor. A Testament for five cents and a Bible for ten cents is as cheap as we could desire, and everyone can possess a copy of the 'Words of eternal life.'

"But especially would we call the attention of the Conference to the NEW ORLEANS CHRISTIAN ADVOCATE, our Conference organ, which has through fire and war lived for more than forty years as a dispenser of gospel truth, and we trust may continue to live and bless the church, and send out weekly the message of light and love to its thousands of readers.

"Having undergone recently a very severe financial strain, resulting in the retirement of Dr. Carter as editor and Bro. D. L. Mitchel as publisher, we deem it our duty to give expression of feeling and sympathy to this paper, which has been our friend so long. We have tried in the past to keep the paper going on, whereasing and resolving, complimenting the editorial and business management, pledging support and hearty co-operation, etc. Under this kind of support the paper failed. Resolutions are good, but will not buy paper and ink; compliments are pleasant, but will not feed and clothe the laborers who set the type and print the paper. Pledges stand for no more nor less than the market value of each, which is current in no country on the face of the wide earth, unless backed by either a faithful heart or negotiable paper. We think it possibly not best to append a series of resolutions to this report, but would recommend that we return to our charges and by precept and example teach our people that it is nothing but honest and right to pay what we justly owe the ADVOCATE. If the 7,000 subscribers will only keep their accounts straight, there will be no danger but that the paper which has withstood so many storms will soon emerge from beneath the present cloud into noonday brightness; and to this end we call upon all delinquent subscribers, *especially* in the Brookhaven district, to make haste to settle their accounts in full.

"We trust that the Publishing Committee will be successful in carrying on the work, and that Dr. Beard, who now has charge as editor and publisher, may receive hearty support from all the other patronizing Conferences."

J. W. THOMPSON,
W. W. HURST,
M. L. BURTON.

As a whole, the status of the district is good, both spiritually and financially. Some reporting spirituality at high tide mark, and others finances in excess of last year up to date. Sunday-schools in very good condition.

The Conference was heartily received by the good people of Terry, and nobly cared for. The last session closed at 10:30 Saturday morning, and the most of us bade farewell to those kind people and boarded the 12 o'clock train for our respective fields of labor to work for the Master's cause in this life, to pay the debt we justly owe, that "the inheritance may be ours" in the future, "even a crown of righteousness that fadeth not away."

T. A. LUSTER, Ass't Sec.

Holmesville, Miss.

The Bible.

Three years ago our Mississippi Conference Sunday-school Board offered to assist needy Sunday-schools in procuring libraries, and requests poured in so rapidly that by the end of the year the treasury was almost empty. Last year the offer was withdrawn, and, instead, a proposal to help provide Bibles for Sunday-school scholars was made. The Board knew from observation that hundreds of scholars had no Bibles of their own; that the *Magazines*, *Quarterlies* and lesson papers were all that ever found the way to scores of Sabbath-schools within our bounds. They knew that the Bible was being neglected; they knew that it was needed; they thought the pastors and Sunday-school superintendents knew its importance and appreciated its presence; but, if "by their fruits ye shall know them," the Board's confidence has been sadly misplaced. Requests for libraries continued to come in long after that proposition was withdrawn, and when, in response, we sent blank applications for Bibles, these schools have been, almost universally, conspicuous only for their silence. Many that had ten dollars, and more, for libraries have not had ten cents for Bibles. Are these schools supplied with Bibles? Not a bit better than others. "Why do they not secure them?" Because they do not want them. The reason they do not want them is because they do not appreciate them, and their lack of appreciation can only be explained by ignorance or neglect. Ignorance is excuseless; neglect is criminal.

Magazines, *Quarterlies* and other lesson helps are good, but only good when in their place. They can no more take the place of the Bible than the dictionary can displace grammar and history. The records of missionary efforts prove that the Bible is essential to permanent success. Those missionaries who have scattered the Word of God over the fields of their labor have looked out of heavenly rapture upon a constantly increasing harvest of salvation and glory which their efforts began, while he who has thought it sufficient to burden only his mind and tongue, and not his hands, with the gospel, has seen the unhallowed tramp of infidel and pagan feet over his almost forgotten grave. The devil and his allies are seeking to suppress the Word of God, and neither ignorance nor negligence will excuse us for stacking arms on his territory and resting in his tents.

We repeat our offer: For Sunday-schools that wish to give each child a Bible we furnish Nonpareil Bibles, 12 mo, 5¼x7, without references, cloth, at 15 cents each, and Agate Bibles, 24 mo, 4x5½, without references, cloth, at 10 cents each. If the Sunday-school is too poor to pay these prices, if they will pay what they are able, we will send the Bibles. If you can collect but a dime, send that. If you are too poor to pay anything, apply for Bibles anyway. But in no case will we help a Sabbath-school that has not made an honest effort to raise what it can.

Presiding elders, pastors, superintendents and teachers in the bounds of the Mississippi Conference, will you not enter into your closets, shut the door and kneel down, and ask the Divine Giver of the blessed Book what you shall do about this matter, and what blood will be upon your hands if you neglect it? God bless you, beloved, and make your successes larger than your life. H. M. ELLIS,

Sec. Miss. Conf. S. S. Board.

Natchez, Miss.

Giving of Tithes.

"Will a man rob God?" This awful question was propounded to Israel through the inspired prophet, Malachi, and, to the shame of the Israelitish nation, was answered in the affirmative by the inspired author above mentioned. God tells the Israelites plainly that they have robbed him "in tithes and offerings." After thus bringing the matter straight home to the people, they are told that a curse is resting upon their whole nation by reason of withholding what rightfully belonged to God. Following the question and answer comes the challenge of the Almighty: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi iii, 10.) How does this momentous question of ancient date, propounded to another nation, apply to us who live in the boasted light of the nineteenth century? Are we robbing God? Do we give a tenth of our earnings each year toward the support and spread of the gospel? What is the answer of our conscience? If we are withholding what rightfully belongs to God, we are under the curse. Are we bringing all the tithes into the storehouse, or are we hoarding them up for our own selfish purposes? Were the writer to answer for the people of the present day, he would be, in conscience bound, compelled to plead guilty. If the tithes that rightfully belong to God were brought in, the worry and anxiety about supporting our ministers and churches would be at an end. When all the tithes are brought in, the vexatious financial question will be solved, and we will be the happy recipients of the promised blessings. Let the people ponder.

D. K. HUNT.

Vidalia, La.

THE SWEETEST LIVES.

BY MRS. BROWNING.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

Holly Springs District Conference.

The twenty-third session of the Holly Springs District Conference was held at Hickory Flat, Miss., July 6-8, 1893; Rev. J. W. Honnoll, P. E., in the chair. T. W. Lewis served as secretary.

All the pastors save one were present. There was lay representation from every charge save one. Thirty laymen responded to roll-call. The reports of the preachers showed a large increase of interest in the Sunday-school work of the district. There is less worldliness than formerly. With the exception of two small towns in Benton county, there are no licensed liquor houses in the bounds of the district. There are more family altars, a few more church papers, and a better state spiritually than formerly.

The financial condition of the country is depressing; but a few charges are in advance of what they were at this time last year.

Dr. G. E. Kelsey, Judge J. T. Fant, Hon. M. J. McKinney and Rev. W. W. Bott were elected delegates to the Annual Conference, and M. C. Pegues and Dr. W. R. Montgomery, alternates.

The Sunday-school Conference occupied Saturday morning. Hon. M. C. Pegues presided, and J. E. Simpson served as secretary. The reports from the Sunday-schools showed an increased interest.

Hickory Flat entertained us royally. Next Conference at Waterford.

We were honored by the presence of Rev. T. J. Newell and Rev. J. W. Chambers; the former representing Grenada Collegiate Institute, and the latter Millsaps College. Bro. Newell represented our Conference college as in a prosperous condition, and Bro. Chambers did not fail to take a collection to assist in furnishing the rooms at Millsaps College.

The preaching was done by J. C. Lowe, J. W. Poston, J. W. Shumaker, J. J. Brooks, J. L. Bowling, G. H. Jacobs, J. W. Chambers, J. W. Honnoll, and T. W. Lewis.

The love-feast, Sunday morning, was a great occasion. A great number, from the little girl just entering her teens to the old man of seventy, testified to the goodness and love of God. The leader called mourners, and six came forward. Ten persons were converted at the last two services.

T. W. LEWIS.

Corinth District Conference.

The Corinth District Conference met at New Albany, Miss., July 6, 1893; Rev. W. S. Lagrone, P. E., in the chair.

The first day was devoted to Sunday-school interests. Careful enquiries elicited the gratifying facts that a larger per cent. of our children are attending Sabbath-schools, using our own literature, and producing better results than in any previous year. It was also developed that a large per cent. of the scholars have been converted and brought into the church.

All of the pastors in the district but two were present, and fifty-five laymen answered to roll-call. It was pre-eminently a spiritual District Conference. The Holy Spirit was present from beginning to the end. A deep, religious fervor permeated the whole Conference and manifested itself in every sermon and discussion. Bros. Smith, Buck, Jacobs, Harris, Babb and Phillips did most excellent preaching. Rev. J. W. Chambers, agent of Millsaps College, preached a sermon of great power, and we had a "time of refreshing from the presence of the Lord." Rev. T. J. Newell, president of Grenada Collegiate Institute, gave us a superb sermon on Christian Education. The institution over which he presides is doing a great work for our girls. Not only are they thoroughly educated down there, but their souls are saved. Rev. J. M. Wyatt represented the Educational Loan Fund Association, and organized an auxiliary for Corinth district. The presiding elder is the president, *ex-officio*, and the writer was elected vice-president, and G. P. Hammerly, of Iuka, secretary and treasurer. Rev. G. W. Bachman, our Conference colporter, was present selling books and taking subscriptions to our church papers. Special emphasis was given the NEW ORLEANS CHRISTIAN ADVOCATE, a good list of subscribers was obtained under the recently published club rates, with more to follow from every charge in the district. Rev. T. Masao, of the Japan Mission, was with us one day. His lecture on Japan and her needs, and what the gospel has already done, made a profound impression on the Conference, and an influence has gone out that will tell on the collections in the Fall.

New Albany dispensed a hearty and generous hospitality, and our good Bro. Bell excelled as a Conference host.

This is the last year of our beloved presiding elder on this district. His brethren love him for his work's sake and for his own personal worthiness. He has glorified God by magnifying his office and making full proof of his ministry.

Jno. E. Young, Dr. Jas. A. Green, L. P., Wm. H. Reese and H. A. Dean were elected lay delegates to the Annual Conference, with Dr. S. A. Gassaway and E. M. Coker as alternates.

Next Conference goes to Booneville.

We welcome you, Mr. Editor, to the tripod, and gladly say that if the beginning is prophetic of the future, you will make us an admirable paper. We regretted that you could not be with us. T. Y. RAMSEY, Sec.

July 11, 1893.

The Evidence of Experience.

No kind of evidence stands higher than that of experience. It is the very kind of evidence demanded by the scientific spirit of the times. To believe in the Bible on the ground of outward authority is something; even a traditional faith is not to be despised; but no one seeking an intelligent basis for certainty ought to rest satisfied until he can say with Thomas Erskine: "I do not believe the things contained in the Bible because I believe it to be inspired, but I believe in its inspiration because I have found the truth of the great things recorded in it." The best commentary upon the Bible is our own experience. The outward evidence in the Word is nothing to us without this reinforcement of proof. Truth written in a book is good, but truth written in the soul is better. The outward revelation in the Word is "a lamp shining in a dark place until the day-dawn and the day-star arise in our hearts." The lamp in the hand is good; the star in the heart is better.

Experience is a doorway leading into the inner court of the temple of faith. In the first inception of faith there is always an element of venture; sometimes an element of doubt. It is not exactly a step in the dark; it is rather a step in the gray light of the breaking day. As the journey proceeds the path of faith "shineth more and more unto the perfect day." What was at first taken upon trust is confirmed by experience. "I know what I have believed" is the declaration of the happy soul who has made trial of God's truth. There is deep significance in the hackneyed phrase, "Experiencing religion." Not until it is experienced is religion a reality to anyone. The truths of the Bible may be assented to, or accepted in a general way, before their power is felt; but they become real and vital only when they have been translated into life. To the young convert the Bible is a new book; in it he finds new interest; in it he sees new meaning, because he has found a new light—the light of a new experience—by which to read it. An aged Christian had the margin of his well-thumbed Bible marked with the letters "T" and "P." When asked what these letters meant he replied: "They mean *tried* and *proved;* all these promises thus marked have been tried and proved in my own experience." It would be folly to attempt to argue such a man out of his confidence in the Word of God.—*Rev. J. G. Campbell.*

The Baptism of the Holy Ghost.

We must recur here to a case which came under our observation years ago "among the annals of the poor." A woman in poor health, poor in this world's goods, pressed down with the care of a large family, with the merest "name to live" in the church, and, when moving about amid her domestic cares, had these specific reflections one day pass with wonderful impressiveness through her mind: "I shall die soon and stand in the presence of God. I do not desire to meet my God there on a short or slight acquaintance. I desire to know him fully by that time. From this moment it shall be my supreme object to know God, understand his way, and find grace in his sight."

Without relaxation of fidelity to family duty, she set her whole heart upon knowing and walking with God. When about her daily cares she would have her Bible open upon a shelf, so that as she passed around she could stop a moment and read a passage, and then make it the subject of meditation and prayer. With the same diligence she read the most spiritual works that she could obtain, the Oberlin *Evangelist* especially. In prayer her importunity would admit of no denial. In a short time the baptism came, and visions of God filled her whole being. She beheld "with open face the glory of the Lord," and truly her "fellowship was with the Father, and with his Son, Jesus Christ." As a consequence her character became mildly and gloriously radiant through that whole community. Even infidels—and there were numbers of them in the place—confessed that there was Christian character in its genuineness and perfection of beauty. In the revival of religion which followed none had such power with the people as she. The sisters of the church came together and did up her Fall and Winter sewing, that she might visit from house to house. All the cavils of infidels, Universalists and worldlings were silenced under the divine radiance of her character.—*Dr. Mahan.*

A Little Errand for God.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her, and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park and see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere," and she held up the small basket.

Her father smiled, and asked, "Who is the errand for, dear?"

"For my own self, papa; but—oh, no; I guess not—It's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange, that I saved from dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes as well as the poor sick folks, papa?"

"Yes, my dear; and I think we too often forget them until sickness or starvation. You are right; this is a little errand of God. Get into the buggy, and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five-dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and, perhaps, this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the bill on the orange.—*Domestic Journal.*

FROM THE WORK.

Rev. W. G. Backus, P. C., Eastabuchie, Miss., July 13: "Our first protracted meeting has just closed at Morriston. Fifteen accessions, two infants and seven adults baptized. The Lord was with us, and the church at Morriston greatly strengthened. Bros. M. L. White and A. C. Burt rendered faithful and efficient service."

Rev. G. W. Gordon, Coffeeville, Miss., July 12: "The third Quarterly Conference for this (Coffeeville) charge met July 7. On the same day we had a Sunday-school mass meeting at the place where Quarterly Conference was held. It was indeed a good day. The reports from the different Sunday-schools showed that the interest in that line of church work was greater than formerly. The attendance was fine, and the Quarterly Conference was one of interest. Bro. Burroughs, our young and efficient presiding elder, did some excellent work. Finances very well up, considering the hard times."

Rev. J. P. Haney, Live Oak, La., July 7: "We have held three protracted meetings at Friendship, Palmetto, and Live Oak. Bro. N. J. Roberts assisted us at Friendship. We had a good meeting, and, in addition to this, collected enough in good subscription to build a new church at that place, which was sadly needed. Bro. J. S. Hodges was with us at Palmetto. The results were very gratifying. Much good was done in many ways. At Live Oak we had Bros. Hodges, Linfield, and Anders. We had a gracious revival; some say as good, and others the best ever held at this place. We have had about fifty accessions, and quite a number of conversions. We are under many obligations to Bros. White, Turner, Kelley, Hart, and Lee, L. P., for valuable services in the meetings. We are trying to build three churches on this charge. Pray for us."

REVIVAL ITEMS FROM MERIDIAN DISTRICT.

Leakesville cir., Adamsville Church, W. J. Dawson, P. C., assisted by Rev. J. L. Grace, of Alabama Conference, and the presiding elder: Accessions—4 on profession of faith and 3 by certificate; 7 or 8 conversions, and 3 family altars, and much good otherwise done. The new church is a certainty.

Waynesboro circuit, Buckatunna Church, A. T. Bell, P. C., assisted by W. J. Ferguson: About 20 professed conversion, 8 led in prayer for first time, and several family altars.

On the recommendation of the Eucutta Church Conference, and by authority of the Eucutta circuit Quarterly Conference, at Spring Hill Church, Wayne county, Miss., July 8, I signed a license authorizing Ransom J. Jones, son of the Rev. K. A. Jones, of North Mississippi Conference, and nephew of Rev. R. J. Jones, of Mississippi Conference, to preach the gospel according to the rules and regulations of the M. E. Church, South. He will make his mark. T. L. MELLEN, P. E.

CLIMBING TO REST.

BY LUCY LARCOM.

Still must I climb, if I would rest;
The bird soars upward to his nest;
The young leaf on the treetop high
Cradles itself within the sky.

The streams, that seem to hasten down,
Return in clouds, the hills to crown;
The plant arises from her root,
To rock aloft her flowers and fruit.

I can not in the valley stay;
The great horizons stretch away!
The very cliffs that wall me round
Are ladders unto higher ground.

To work - to rest - for each a time;
I toil, but I must also climb;
What soul was ever quite at ease
Shut in by earthly boundaries?

I am not glad till I have known
Like that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning towards the Best—
I climb to thee, my God, for rest.

Expiring June.

BY JOSEPH B. COTTRELL, D. D.

I've been resisting the impulse to write, in communication with friends of the days of the years of my early ministerial life, through the NEW ORLEANS CHRISTIAN ADVOCATE, from the early dawn of this last day of the month of June till the middle of the afternoon. My reason for resisting has been that sentiment and emotion have been too dominant.

The announcement through the *Advocates* of the death of Dr. O. R. Blue, at Greensboro, Ala., on the sixth of this month, is occasion of reminiscential ruminations, cumulative in pathos, for he was a unique, individualized personality, remembered the more vividly because of contrasts.

Jefferson Hamilton, Thos. O. Summers, P. P. Neely, Edward Wadsworth, C. C. Callaway, J. J. Hutchinson, James L. Cotten, F. G. Ferguson—these, collectively, and each of them, individually, come up in potency derived from the solemn associations of hallowing death—of caskets and tombs! They, and scores of others of the old Alabama Conference, through the decades from 1850 to 1870, and later, are remembered as at once the comrades and confederates of Blue, and marked off from him in as thorough contrast of personal manifestation as is possible to nature, in her interminable production of unities constituted of extremest varieties. Indeed, Blue seemed set over in such individual, personal contrast with each and with all of those with whom he was accordant, in endeavor on behalf of the cause of humanity, that to the superficial his pronounced individuality in manner and appearance was occasion, at times, of illegitimate subtraction from the full credit due him as sympathetic with the sentiment of the brotherhood. There was a forcefulness—a solidarity and precision—in his style of presenting a case, that effected much in the issues that engaged him, whether personal or topical; and in preaching it seemed ever his endeavor to voice, distinctly and precisely, the divine Oracle whom he reported. Dr. Garland, who sat under his ministry through two consecutive years, in Tuscaloosa, had often made criticism, in conversation with me, of Blue's exceptional gift in this regard. It was in the month of June his countenance was changed and he sent away—the queen month! The poets have seemed foiled in endeavor to mirror in measures of verbal expression the charms of the month which is as full blossoming of time—the flowering of the year! Whitcomb Riley touches the circle as at a tangent:

"The zephyr throws
The shifting shuttle of the Summer's loom
And weaves a damask work of gleam and gloom
Before thy listless feet. The lily blows
A bugle call of fragrance o'er the glade,
And wheeling into ranks with plume and spear
The harvest armies gather on parade;
While faint and far away, yet pure and clear,
A voice calls out of alien lands of shade,
'All hail! the peerless goddess of the year.'"

Coleridge, in "The Ancient Mariner," has spoken as beautifully:

"A noise like a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune."

It was on the fifteenth of June, 1882, my boy, at Bowling Green, Ky., got out from under the shadow of the cloud that darkened his day! The poignancy of the pain he endured! On the twenty-seventh of June, 1889, it was, that the mother of that boy went to sleep at the night fall! "It is all over now, papa!" so spake her son, Henry, as he took her wrist in hand, after we had been talking—three of us, Henry, Jennings and I—in the dim light of the room for two hours.

Yesterday, four years ago, under moss-draped trees, at Yalaha, on Lake Harris, Fla., Henry and Jennings and Joseph and Susan stood with me at the open grave. Carrie and Charles were up here in Kentucky. John was sixteen when he died. He was born in March; so was the mother. Each died in June. So this month in which Blue died owes to other and else than its flowers and fruits and flush firmamental glow in declaration of the benevolence of Nature, her occupancy of my thought.

It was Blue, on the evening of the twelfth of January, 1854, at the altar of our church in Montgomery, Ala., who pronounced the marital covenant terms that made a unit, domestic, of those I've named; and as I sit here in the elegant new home of my son—the artist—Charles, in Russellville, Ky., listening to the voice of his little two-year-old daughter, whilst the gentle rain comes down upon the roof, and the firmament-compassing cloud seems as mourning drapery of the day, it is surely not a delusion, this confidence I feel, that there has been a greeting in the realm whereof light itself is but shadow! Would that the sky of every-one were clear!—that all were ample in the faith and hope and love of the covenant uniting us! Magnanimity! A forgiveness from out the depths of our every heart for all we've deemed adverse to brotherliness! There is so much that is transcendantly glorious available to us, to be had for the asking!—that is Immanent!

June 30, 1893.

The Literature Most Helpful to Christian Growth and Development.

BY REV. G. W. BACHMAN.

[Read before the Grenada District Conference at Coffeeville, Miss., June 30, 1893, and published by request of that body.]

This is a subject of no little importance to us who live in this age abounding with printing presses and in a land that is literally flooded with reading matter which caters to all mental tastes and is put within the reach of all classes. The reading of books and papers impresses the mind, affects the heart and moulds the character as surely as does personal companionship. Therefore, as the company one keeps will influence his thought and life, so will the literature that he reads. "A bad book poisons the soul just as truly as the talk of a bad man. A silly book lowers the tone just as truly as does the society of a silly person." ("Christian Growth." Page 49.)

"Books make life and books make death. Every book which is read as a good book ought to be read enters into the reader's heart-blood for weal or for woe. It may mingle with the flowing current as a life-destroying poison, as a deadly narcotic or as the very river of the waters of life. . . . Many a man would give all his gold to rid his mind of the false or impure thoughts which his early reading has made abiding guests in his brain." (Editorial in *Sunday-School Times.*)

From these general propositions we proceed to consider more particularly the subject assigned us: The Literature Most Helpful to Christian Growth and Development. We assume as a fundamental principle of our Christianity the privilege and duty of every Christian believer to advance in religious knowledge, experience and practice. When a man is spiritually regenerated he is—though a new creature—but a babe in Christ. "He has as little acquaintance with and experience in the things of God as the new-born infant has in the things of the world." The physical child is not designed to remain in a state of infantile size and weakness, but by due use of means afforded it is to grow into the stature and strength of manhood. So it is contemplated in the divine plan of salvation that the spiritual child shall "grow in grace and in the knowledge of our Lord and Savior Jesus Christ—unto a perfect man, unto the measure of the stature of the fullness of Christ." The converted man is, therefore, to aim "to stand perfect and complete in all the will of God," which means thorough acquaintance with the doctrines, full possession of the graces and constant practice of the duties of Christianity. Bishop Fitzgerald, in "Christian Growth," truly says: "Being born into the Christian life the child of God has but one thing before him henceforth and forever, and that is growth." . . . "This being regarded as the great end of life, all things should be accepted or rejected as they help or hinder it." . . . "Soul health is of more importance than that of the body. Therefore, what you read is of more consequence than what you eat or drink." As the growth, health and vigor of the body are affected by the quality of the food used, so are spiritual life and prosperity by the nature of the mental pabulum taken.

The reading matter indulged in with relish will promote or hinder Christian growth, according to its character. Thought, desire and purpose are influenced by reading; hence sensational, light and frivolous literature will beget silly ideas, evil desires and reckless, if not wicked, habits, which will ever retard religious development. But that literature that is truthful in statement and chaste in expression will excite wholesome thought and holy aspirations, which will promote Christian growth. What is read not only instructs and entertains the mind, but it influences the judgment, will and affections; consequently the spiritual life will either be strengthened and expanded or weakened and dwarfed by it. Therefore, whatever is calculated to enliven and increase faith, hope and love should be read, and whatever is liable to weaken or diminish these graces in the soul should be avoided.

We come now to note some classes of literature and a few special books that we heartily recommend as most helpful to such as would be real and growing Christians.

1. That which is to be commended as of supreme importance is the Holy Bible, which is to be accepted as a revelation from God to man, the words of which are "spirit and life." It is to be used as a lamp to the feet and a light to the path of life to solve all doubts and difficulties and to comfort in all fears and sorrows. Aknowledge of its letter and experience of its life-giving power qualifies the child of God with proper information, right principles and suitable ability for the varied duties and trials of life.

"To slight God's Word is to slight its Author. The unopened, dusty Bible tells the secret of many a barren life and joyless experience. The morocco-bound, gilt-edged volume, that lies as an ornament on the center table, or the velvet-bound smaller volume in the bed chamber are silent witnesses against their negligent owners." ("Christian Growth," Page 42.)

A systematic and devout study of this blessed book is a means of grace that can not be neglected without vital loss to the soul. Therefore, the Scriptures should be searched with the use of all reliable helps at hand and with earnest prayer for the interpreting influence of the Holy Spirit. Thus the mind of God in his own written Word will be obtained and will prove to be food for the soul by which it will be nourished unto eternal life.

2. We would recommend the study of Christian hymnology as a serviceable means to spiritual development. These sacred songs and hymns that are so rich in Scripture sentiment and religious experience, and that emanated from hearts all aglow with divine love and life, can not but animate and cheer the Christian amid life's cares, toils and sorrows. "Thousands have been encouraged and strengthened in the Christian warfare by these blessed hymns and have died singing in their glowing words their final triumph."

We concur with Dr. Tillet, who says: "Few volumes are equal to a modern hymnal as a book of devotion for the closet and for hours of religious meditation. There is no phase of Christian experience that does not find most faithful and helpful expression therein." We fear that but few people who use a hymn book appreciate its true value as an aid to devotion and a motor in life's services and conflicts. We specially commend to our people the steady use of our own church hymn book in their homes and private studies as well as in the public services of the church, and that they study it according to arrangement and topics.

3. We could enumerate a great many books of various classes, the reading of which would promote Christian growth. Suffice it to say that Christian biography and works of religious devotion and experience as well as on the evidences and doctrines of Christianity should be carefully read. "Christian biography is a form of literature which is peculiarly helpful in the promotion of experimental religion. The thrilling stories of the conversion and life struggles of saintly men and women, and of their comfort in trials, afflictions and death, have inspired many with enthusiasm and courage, and nerved many a faltering one in noble resolve and daring action."

Of this class we would make special mention of the biographies of such worthy characters as Mr. and Mrs. Fletcher, Wm. Carvasso, Hester Ann Rogers, The Dalrymau's Daughter, and a host of other men and women whose records of piety and consecration abide as holy ointment poured forth. There are numerous books of devotion and religious experience that may be used with profit by those whose souls are yearning for nearness to God and growth in grace, such as "The Golden Censer," "Aid and Guide to Family Worship," "the Ritual in our Discipline," "Christian Secret of a Happy Life," "Stepping Heavenward," and "Christian Growth." The reading of these and kindred literature has cheered thousands of Christian pilgrims on earth in their journey to the "better country."

4. The last, but not least, species of literature that we note and commend as helpful to Christian development is the religious newspaper. It is a regular weekly visitant that keeps its readers in constant touch with the current religious thought and activities of the world. It is a vehicle of intercourse between millions of souls belonging to one spiritual family, engaged in one common cause and partakers of one hope of eternal blessedness. Such communications as it affords can not but be inspiring to one who is seeking for all the fullness of God in Christ Jesus and for a home with the glorified in heaven.

Finally, to be an intelligent and useful church member and a live and progressive Christian, one must be a regular student of the Holy Scriptures and of religious books and papers to keep himself in fellowship with God and with his works and people on earth.

Notes from the Japan Mission.

Mrs. J. W. Lambuth, after a continuous service of ten years, returned to the United States by the last steamer for a much-needed rest. She has been in missionary work in the East for thirty-nine years, having come out to China with her husband in 1854. Her labors here have been very abundant, and she has literally worn herself out in zealous work for her Master. "This woman was full of good works and alms-deeds which she did." Her "praise is in all the churches," and her memory is enshrined in the hearts of her brethren and sisters, and her record is on high with her Master. She goes home to rest, but her heart and hands are full of plans for the Master's cause in this land, and the church will hear from her. "Receive her in the Lord as becometh the saints, and assist her in whatever business she hath need of you: for she has been a succorer of many." Her departure has created a great vacancy in the work here—one that will be impossible to fill. We can only hope and pray that it can be so arranged that she will be able to return to Japan in the near future. Her going home was peculiarly sad and lonely, for, although accompanied by Doctor and Mrs. Park and their child (her son-in-law, daughter and grandchild) from China, yet he whose labors for the Master she had shared for nearly forty years did not go with them, for he sleeps in his quiet home in the Kobe Cemetery, bard by the sea. Loving hands here will tend most carefully this "hillock of immortality," and will count it a sacred privilege to do so, while our prayers will ever follow the wife of our departed brother, that journeying mercies may be granted her wherever she may go, and that at last she may find safe anchorage in the harbor of eternal rest.

Two years ago the Japan Mission numbered thirty-one foreign members, all told; but by death and other causes the number has now been reduced to twenty-two. And yet, over a year ago, the dying message of heroic Lambuth, "We are doing a great work; send more men," fell from his lips. We are not of those who would bring a railing accusation against our beloved Zion, but we can not resist the impression that if we continue to press our mission work in Japan "at this poor dying rate," this land will never be won for Christ. Others will take our crown, and God will relegate us to the rear. May each of us do our duty!

Miss N. B. Gaines, principal of our girls' school at Hiroshima, leaves in a few days for her home in America. She has been in Japan for nearly six years, and returns for a much-needed rest. She has filled one of our most important and difficult places, and has shown a rare genius for her work. Her labors, wrought in a climate hostile to most foreigners, together with the severe strain of a midnight conflagration, consuming the school and nearly all her personal property, have told upon her physically; and yet, while she goes to rest, she also intends to take a course of study that will better fit her for her work on her return. We rejoice in the opportunity that this earnest worker has, and trust that in due time she will be able to return to the work she loves so much.

Our mission in Japan has just witnessed an interesting and happy event in the nuptials of two of its members, Rev. W. A. Davis, of Fayette, Mo., stationed at Uwajima, Japan, and Miss Mary F. Bloe, of Healdsburg, Cal., recently teacher in our Bible Woman's Training-school at Hiroshima. The marriage occurred at the house of the writer of this, and he, assisted by Rev. J. C. C. Newton, performed the ceremony. The United States consul attended as witness—in accordance with United States consular law—and about fifty friends, chiefly missionaries, with a few of the prominent native Christians, were present. The happy couple were the recipients of many beautiful and useful presents, accompanied with the heartfelt benedictions of their many friends. May the Master lead them ever in paths of blessed and happy service, and may their united lives be greatly used to his glory!

Mrs. J. C. C. Newton and her daughter Ruth will leave for the United States in about ten days. Bro. Newton will remain at his post at the head of the theological department of the Kwansei Gakuin. Miss Ruth will enter Dr. Price's College at Nashville, where she will probably remain several years. Sister Newton intends returning in a year or two. This breaking up of family life is a frequent occurrence in the missionary field, and is peculiarly sad and trying. It is crucifying to the flesh; it is dying with Christ daily. To deliberately allow ten thousand miles to come between a man and all that is dear to him by the ties of blood, and to do this for years, betokens a heroism and a devotion to the Master's cause born of the Holy Spirit. May the Lord watch between our brother and his family while they are absent the one from the other!

The printers and editors of our church papers have been making some ludicrous errors recently in handling Japanese proper names. Here is one: A correspondent wrote Prof. Yoshioka, and the festive types had it Prof. Gosuika. But, perhaps, the most ludicrous of all are the ways in which they publish our school name, and if this note enables, at least, one of the home papers to publish it correctly only once, it will not have been in vain. The name is KWANSEI GAKUIN, and means "Literary Institution of the Western Division." Here are two or three results on the part of the home papers after wrestling with the name: Kwansei Sakuin, Kwaisei Sakain, and Kewansea Garden. We think too much of our flourishing school out here to have it misrepresented in any such way without a protest, and hence this note.

There were three accessions to Kobe Church last Sunday, making six during the month. There is also a good class of probationers on hand, with the prospect of a number of accessions in the near future. W. E. TOWSON.

Kobe, Japan, June 8, 1893.

Secret Prayer.

It is inconceivable that a conscious hypocrite can or will pray in secret. He does not believe in prayer, he does not want anything that can be obtained by prayer. He knows himself too well, and he knows that God knows him too well to venture upon secret prayer.

All who have an average experience of life and of themselves realize that they have many various and pressing wants—wants that only God can relieve. Wants, material and temporal—our health, business, our families and our fortunes. We have wants, spiritual; deliverance out of temptation, support in trials, and strength for duties. This is a form of prayer that all can practice. Some have no family; some possess, it may be, but little gift to edify in the public congregation; but they can commune with God in secret, can confess their errors past, can return thanks for life's unnumbered, unceasing and unmerited mercies, and can pour forth supplications for all men in the unseen place where none but God can see and hear. This is a form of prayer that does not depend on the concurrence of others; it needs not that even "two or three shall meet in the Master's name." Our Father sees in secret, and rewards in public, such as in silence and solitude seek his face. No burning heat, no freezing cold, nor falling floods can keep us from secret communion with God.

Secret prayer should be a daily and permanent habit. It would be well, if it might be, that the hours and the place should be well and permanently established when and where we specially draw nigh to God. When morning light dispels the shades of night, when birds pour forth their early songs, and flowers breathe forth their dewy odors, it seems a fitting time to join in with nature's universal expression of praise. Thick as the dewdrops sparkle on leaf and flower, the mercies of God lie all around and invite to prayer and praise. What may not a single day bring forth? What temptations to tongue and temper? What dangers to the body; what perils to the soul? What losses, what sufferings, what bereavements? Such experiences have thousands every passing day—it is possible they may be ours. As the laborer fortifies his strength with food and the soldier goes into the fight with armor girded on, so let us by secret communion with God renew our strength and be clad with all the panoply of God. We can live but a day at a time; each day's work must each day be done; we can never live a day over again. How much wisdom, zeal and strength we daily need? The secret morning prayer can secure it all.

Each evening how proper and how needful secret prayer! Many and bright as the stars above us have been the mercies of God. Through what perils we have passed, what blessings have we shared? How much, alas! may be, to be forgiven? How many things on which to ask a blessing? Sleep, in its darkness, silence and helplessness, is so like death that we should never venture upon it without commending ourselves to the gracious and sleepless Providence that giveth the beloved sleep.

Secret prayer is promotive of the development of some of the most precious graces of spiritual life. It cultivates humility. Surely no sane mortal can or would dare be proud in solitary and personal communion with God, who knows so well our littleness, our dependence and our unworthiness. When we remember we are alone under the all-seeing eye of the August and Infinite One, who reigns in supreme authority over all beings and all worlds, can we be otherwise than humbled under his mighty hand?

Secret prayer is the place to cultivate absolute sincerity and transparency. All things are open and naked to the eyes of him with whom we have to do; all desires are known, and from him no secrets can be hid.

Secret prayer is the only place where we can properly make all our wants and wishes known. Our business life, our domestic life, our private personal life may not be spread before the eyes of men; only before him, to whom all things seem as they are. But with absolute fullness of confidence we can tell him our fears, our cares as we can not to men. We bring before him our home life, our companions, our children; we plead for them by name, and mention all their peculiar needs and perils. We tell out the secret guilt and secret woes and burdens that cast us down. The deep and intense longing of our hearts cry out in fullest confidence, Our Father; oh, our Father!

J. B. WALKER.

The Present Prospects of Centenary.

Education is ever a question of interest to all, and to parents it can never cease to be a matter of paramount importance. Doubtless, the greatest work that we of the present are doing is in moulding the characters of those who are to come after us.

Centenary College proposes to be a factor in the great work of Christian education. For more than half a century she has maintained an honorable place among colleges, and her thousands of students and her three hundred graduates have been a blessing, especially to Mississippi and Louisiana. I am asked why I do not publish more about Centenary. One reason is, I think Centenary speaks a good deal for herself, and another is a reluctance to seeming to commend myself. By her recent abolition of tuition fees Centenary does not propose to lower her grade, which has been too high for the popular demand, but to enlarge her usefulness. The charges for tuition have for years been less than half the actual outlay for maintaining the college, and have, therefore, been a real delusion to those who thought they were paying in tuition fees the cost of instruction. With the present small admission fee the charges at Centenary are as low as they can reasonably be anywhere, as low, indeed, as they really should be, since to make all the expenses of education a gratuity would be an advantage to but few and an injury to many. What costs a man nothing is very apt to be valued by him at nothing.

For desirable facilities and surroundings Centenary may safely challenge comparison with the most favored colleges. She looks chiefly to Mississippi and Louisiana for patronage and endowment. Mississippi can not relinquish her hold nor lose her interest in Centenary. Judge McGehee, a Mississippian, invested—yes, that is the word, and I doubt whether he ever made a better investment—$75,000 of his money in Centenary, and its commodious buildings are a monument to his beneficence. Other Mississippians, too, have given and are giving liberally toward its support.

Of her endowment—now about $30,000—ten thousand is cash invested by the trustees, and the remainder in notes bearing six per cent. interest. These notes constitute an endorsement as safe as the fortunes and as lasting as the lives of our people, and are guaranteed by the honor of the givers and the constancy of their love for Christian education.

To expect any other than a useful, prosperous and protracted career for Centenary would be to suppose our people to forget her history, throw away her costly foundation and valuable equipments and prove themselves recreant to their sacred trust as educators. It would be to accuse the founders of folly and convict all who should be its present supporters of the blindest ingratitude.

I am not prepared to expect other than good for an institution founded and fostered by the faithful works and prayers of our fathers, and resting upon the hearts and consciences of thousands who do not intend to waste nor forfeit the inheritance, but to transmit it to posterity better than they received it.

Four men now pay interest on thirty-five thousand of endowment, and one family has within a few years given six thousand dollars in cash to the endowment. God will, I believe, yet move the hearts of some to endow scholarships and professorships in this college, thus honoring themselves in blessing others. Who will immortalize a name by giving it to an endowed professorship in Centenary? And how many will give smaller notes to help? What a happy discovery to find where one can do lasting good with money!

Let her friends pray and plan and talk and write and give for the making of Centenary what God and his people intend her to be—a nursery of piety and a school to equip young men with all the armor of God that they may go forth with fearless courage and not be ashamed of the enemy in the gates. I mean what I say, and am trying to be ready to do my part in working and in giving. W. L. C. HUMMICUTT.

SUNDAY-SCHOOL LESSON.—July 23, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Corinth.

(Acts xviii, 1-11.)

GOLDEN TEXT.—"The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." (1. Cor. i, 18.)

TOPICAL OUTLINE.—I. To the Jews First (vs. 1-5). II. Then to the Greeks (vs. 6-11).

CENTRAL THOUGHT.— The Ministry of the Word.

HOME READINGS.

Sunday (July 16)—Paul at Corinth. (Acts xviii, 1-11.)
Monday—Paul before Gallio. (Acts xviii, 12-18.)
Tuesday—Departure from Europe. (Acts xviii, 19-28.)
Wednesday—Paul's Generosity. (I. Cor. ix, 1-18)
Thursday—Paul's Consecration. (I. Cor. ix, 19-27.)
Friday—The Model Preacher. (I. Cor. ii, 1-10.)
Saturday—"Fear Not." (Joshua i, 1-9.)

INTRODUCTORY.

Paul's stay at Athens was very brief, not exceeding, probably, a few weeks. At the end of this time he turns away from Athens, the center of Greek culture and philosophy, and departs, probably by sea, for Corinth, the center of Greek commerce and profligacy. Disheartened by his failure he may have been, but his faith in the power of the gospel to save the world was unshaken It may be that he felt that he had made a mistake in the indirect and conciliatory manner of his preaching at Athens; certainly he approached Corinth "with fear and trembling" and a determination to know nothing but Christ crucified. The frenzy of the heathen mob at Philippi, the cruelty of the Jewish persecution at Thessalonica had left him undaunted; but this cold indifference, this contemptuous neglect was harder to bear. It chilled his spirit, it weakened his courage. Timothy seems to have been with him for a little while at Athens, but to have hurried back to Thessalonica, and when Paul embarked for Corinth he was alone. Loneliness was always oppressive to Paul, and it may be that this circumstance added to the feelings of weakness and fear with which he approached Corinth. That his faith in the gospel as the power of God unto salvation was unwavering is seen in the spirit and determination with which he entered upon his work in this most wicked and depraved city. Paul's labors here, lasting more than a year and a half, met with the usual Jewish hostility, and for a while seemed hopeless, but resulted finally in the establishment of a strong Christian church, to which he wrote two of the epistles preserved to us in the sacred canon.

EXPLANATORY.

I.—TO THE JEWS FIRST.

Ver. 1. Corinth, situated upon a narrow isthmus between the Ægean Sea on the east, and the Ionian Sea on the west, was the seat of the pro-consular government of the province of Achaia, and was at once the center of the political and commercial interests of the southern half of Greece. It was famous for its wealth and wickedness and for being the scene of the celebration of the Isthmian games, which were held here every two years and included gymnastic, equestrian and musical contests.

Ver. 2. At Corinth Paul found Aquila, a Jewish Christian from Pontus (a province of Asia Minor, fronting on the Black Sea), who with his wife, Priscilla, had been recently compelled to leave the city of Rome by the edict of the Emperor Claudius, banishing all the Jews from the imperial city. This edict had been issued only a short while before Paul's first visit to Philippi, and its influence may have added to the severity of the treatment with which the missionaries met in that city. It does not seem to have continued in force very long; for Aquila and his wife are not long after found in Rome (Rom. xvi, 3), and when Paul reached that city there were many Jews there (Acts xxviii, 15-17.)

Ver. 3. The fact of their being fellow-Christians and fellow-tent-makers easily explains their intimate association. In his native city of Tarsus Paul had been taught the trade of tent-making, an industry largely carried on in the province, where the materials were abundantly supplied by the flocks of long-haired goats that grazed upon the mountain-slopes. It was a wise rule among the Jews that every man, even the young rabbi, should learn a trade. Here, as in many other places, Paul was able to preach the gospel without being a burden to the church.

Ver. 4. All the week Paul labored at his trade (and that he was an expert and faithful workman who can doubt?), but on the Sabbath he sought out the synagogue and there reasoned with the assembled Jews and Greek converts, persuading them from the law and prophets that Jesus, crucified indeed, but risen from the dead, was their glorious Messiah. In Corinth, as elsewhere, Paul first carried his message to his own people, and in this case, as elsewhere, when men would listen, his hearers were convinced; a favorable impression, at least, was made.

Ver. 5. Silas and Timothy, it will be remembered, had been left at Berea. (Acts xvii, 14.) The latter had hurried on to Athens in response to Paul's message (Acts xvii, 15), and had been dispatched to Thessalonica (I. Thes. iii, 1) to establish the church there. Now the two join Paul at Corinth, and are, relieved, by the contributions of the Macedonian Christians, from the necessity of working at his trade, and encouraged by the arrival of his co-laborers, throws himself more unreservedly into his work, "testifying to the Jews that Jesus was Christ." "He gave in all its fullness his solemn testimony confirmed from Scripture, and his own miraculous conversion, that this Jesus whom he had formerly persecuted was the Messiah the Jews had so long expected." (Cambridge Bible.)

II.—THEN TO THE GREEKS.

Ver. 6. The strong and earnest testimony of the apostle aroused the hostility of his Jewish hearers, and they arrayed themselves in blasphemous and organized opposition against the salvation that he came to proclaim. Paul had no time to waste in useless words, and giving expression to his horror, and indignation at their blasphemies, he pronounced upon them the doom of the obdurate sinner, and turns to those from among whom "many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." (Matt. viii, 11.)

Ver. 7. Many times had Paul been compelled to flee from his infuriated countrymen, but now he leaves them, compelled by their hardness of heart, a hostility more inveterate than their wildest fury. Justus, or, as the Revised Version has it, Titus Justus, a Gentile, and probably one of Paul's converts, offers him the use of his house, and here, "hard by the synagogue," Paul continues his missionary labors. The use of this house, so near the synagogue, would doubtless exasperate the hostile Jews; but it would also offer to any who would an opportunity to hear the Word of God, while at the same time the Gentiles would more readily attend preaching here than in the synagogue.

Ver. 8. Paul's boldness not only secured the attention and attendance of the Gentiles, but produced an impression also on the more liberal-minded of the Jews, and Crispus, the ruler of the synagogue, was converted, and many Greek and Roman residents of Corinth, having declared their faith in Christ, were received into the church. Crispus was one of the few of Paul's converts who was baptized by his own hand. (I. Cor. i, 14); most of them were baptized by his assistants, while he gave himself unremittingly to the greater work of preaching the gospel. (I. Cor. i, 17).

Vers. 9, 10. Almost alone in the midst of the wicked city, spurned by his countrymen, and depending upon the hospitality of a converted heathen, Paul needed encouragement, and it came. In a vision by night the Lord, who had appeared to him on the way to Damascus, and again in the court of the temple in Jerusalem, came to him and said: "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." The vision relieved Paul of the apprehension that he might well have felt for his own safety; gave the divine sanction to his work and assured him of the ultimate success of his labors. The Lord in the vision does not tell Paul that he had *appointed* many in Corinth to be saved. "They were not *appointed* to become Christians any more than all the Corinthians. In all was the same power of acceptance and of all the same appointment to accept. Yet divine prescience foresaw who would exercise the power to accept, and styles that class, more or less by anticipation, the Lord's people." (Whedon.)

Ver. 11. We can imagine the burning zeal, the calm assurance, with which he continued "there a year and six months, teaching the Word of God among them."

PRACTICAL THOUGHTS.

1. Godless culture is sometimes more insensible of religious impressions than a dissolute and abandoned life. Cultured Athens resisted Paul while wicked Corinth yielded. "From Athens to Corinth" many a preacher has had to go. (Verse 1.)

2. The fact that the Savior of the world was a carpenter, and Paul, the great apostle to the Gentiles, was a tent-maker, has glorified and ennobled manual labor. (Verse 3.)

3. No idler has time to work for God. Only the man who has business of his own, and attends to it, ever attends to the Lord's work. (Verse 4.)

4. To labor with some people is a waste of time. We ought to be slow to give anybody up; but our Savior has taught us that we should not cast pearls before swine. (Verse 6.)

5. The thought that even Paul had hours of dependency and temptation ought to strengthen us when passing through similar experiences. (Verse 10.)

6. Paul's experience was a fulfilment of the promise of Jesus to his disciples, recorded in Matt. xxviii, 20. There he promises to be with them; here he declares his abiding presence. (Verse 10.)

7. What joy, what confidence, what strength to have Christ say: "I am with *thee*." Will he not say it to everyone of us? (Verse 10.)

Apostasy generally begins at the closet door; secret prayer is at first carelessly performed, then frequently omitted; after a while, wholly cast off; then farewell God and Christ, and all religion.—*Heros.*

Pontotoc, North Mississippi Conference.

MR. EDITOR: Doubtless your readers, and especially the many preachers who have in former years served the Pontotoc charge, will rejoice with us to hear of the gracious revival there. Our ten days' meeting embraced the second and third Sundays in June, and among the numerous good results we report fifty conversions, forty-one accessions to the various churches, many family altars established and re-established. Almost all in the town who had formerly indulged in card playing or dancing promised not to participate in or allow it in their homes. Many of the old hardened sinners were happily converted, and entered at once, as workers into the Lord's vineyard. One old man of seventy-two years, an avowed infidel, was powerfully converted at the altar and went home and read his Bible and prayed in his family, and the next Sunday joined our church and went to work in the Sunday-school. Our "jailer and all his" house were saved: the sheriff of the county and a prominent lawyer—the only one that was out of the church.

The entire town was in the meeting; all business houses and offices were voluntarily closed every day for preaching, from the first. All denominations of the town, with their pastors, were so closely united in the meeting that you could not have noticed any difference

Dear Bro. W. M. McIntosh, of the North Alabama Conference, and his efficient co-worker were with us from the beginning; the one preaching the gospel, and the other singing it with power and demonstration of the Spirit. These men of God heard the Macedonian cry, "Come over and help us," and came, and we feel that they were sent of God in answer to our prayers. Therefore we thank God who, through these faithful men, hath so graciously revived this work in Pontotoc.

All former pastors are requested to join this pastor in praying that the good work of this meeting may be lasting, and that all may be faithful unto death and so receive a crown of life.

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July 8, 1893.

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Attention.

I desire to say to preachers everywhere, who need assistance in their protracted meetings, that Bro. C. H. Ellis, of New Iberia, La., is a most excellent Christian gentleman and gospel preacher. His methods are perfectly Methodistic, and his doctrines in perfect harmony with the Word of God as interpreted by Methodists. I speak these things advisedly, as I had Bro. Ellis with me in a successful meeting for ten days. I heartily commend him to any who desire assistance from a man of God in every sense qualified for the work. THOS. J. UPTON.

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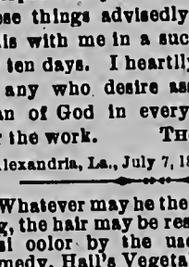

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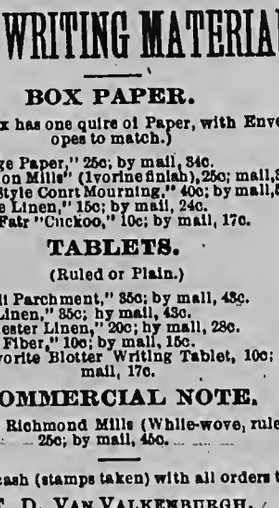

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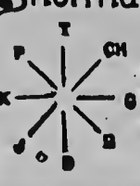

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The Christianity of our time and of our part of the world is too much playing at soldiering. It is militarism on a splendid scale, and not war. It is not taking up the march to the enemy's camp and it is not seizing a sword and employing it with lightning agility for coigne of vantage or homo thrust. Dress parado soldiers are many, brilliantly buttoned and opaulotted and marching under flowing plumes and to the stirring strains of drum and cornet. They prefer flowery beds of ease and mere counterfeit triumph, to bloody seas, albeit contributed by the bodies of slain foes and to victory plucked from the enemy's crest or the cannon's mouth. Like many of the establishments of our neighboring hemisphere, they are standing armies in time of peace and flying armies in time of war. Let the recruiting drum shift the tune from throb to sob, and from many more of the same sort "good Lord, deliver us."

We have received the first number of the *Methodist Review of Missions*, published by order of the Board of Missions of the M. E. Church, South. Editors, I. G. John and W. R. Lambuth, Missionary Secretaries. It is issued from the Publishing House at Nashville, and the subscription price is one dollar to ministers and laymen. The bill-of-fare for the July number is not only all that a literateur could desire, but it will also satisfy the popular demand and taste. It gives information of a most interesting and varied kind from all parts of the missionary world, and that, too, in excellent form and by the best writers. The first article is from the pen of Bishop J. C. Keener, and, being in the author's best vein, is quite worthy to stand at the head. When we had finished reading it, we felt a prompting to go back and repeat the exercise.

A sketch of Samuel Norvell Lapsley, Presbyterian missionary to the headquarters of the Congo, and a martyr to that severe climate, from the pen of Dr. D. C. Rankin, follows, and is of excellent character. Among many other subjects of interest there is cheering revival news from several of the mission stations occupied by our church in China, and notably at Shanghai and Nanzing. This should stimulate interest in that neglected quarter, and is, perhaps, another proof of the statement that the Lord usually begins to work at the point where human faith weakens or breaks down. The *Review* is issued in magazine form, has a neat manilla cover, and contains sixty pages of reading matter. We need scarcely add that it is a marvel of cheapness.

The Great Overflowed.

A CALL FOR A CONVENTION.

The ADVOCATE has received copies of an "Address to the people of Louisiana, Arkansas and Mississippi subject to overflow, and who desire immediate relief." It is issued by the planters and citizens of Adams county in Mississippi and Concordia parish in Louisiana, assembled at Natchez on the first day of July, 1893. The address concludes with a call for a convention of the communities first above mentioned, to be held at Natchez, Miss., on the second day of August, 1893, and urges the people to assemble in the various county and parish sites on or before July 25, and elect delegates to said convention, to be duly certified as such by the officers of the primary meetings.

Let this convention be held by all means, and let there be delegates from every parish and county in the vast Mississippi wilderness. We say wilderness advisedly, and we say it when speaking of the richest body of lands on the continent of America. For many years this valley, so rich in resources, has been untenantable because of abounding floods, and there is scarcely a foot of it which for this reason has not passed away from riparian proprietorship. The merchants and bankers of New Orleans and not the farmers of the country own and administer the rich lands of the Delta. Indeed, it would not be possible for anybody to own it who did not have resources sufficient to compel it to yield a fortune in off years, or who was not so situated as to unload it on the market occasionally as watered assets. The world can not produce anything within a thousand miles of equal propinquity to the centre of civilization that will at all compare with our "howling wilderness." We occasionally weep for Africa and the Congo, but have we no claims to commiseration, and when will the inhabitant of Mashonaland drop a tear or two into the murky and turbid sea that triennially, when it does not biennially, slay our hopes both of subsistence and keeping afloat? The government under which we live, and which is said to be the grandest that the sun shines on, with fine obtundity of moral sense, gives as much to the Chicago anachronism as it does to the redemption of the lower Mississippi. It is generous to Sabbath-hating Chicago, which can not be improved by World's Fair exhibitions; but it does not even provide a booth for the mouth of the Arkansas or the Red at that bazaar of the wretchedness of all nations—the Midway Plaisance. The absence of the native of our submerged tenth, and raccoon and hollow log, are a discount on that melodrama that ought to find recognition in the entrance fee. One hundred and sixty millions per annum our government pays for pension tribute, the most of it forced and fraudulent it is publicly and repeatedly declared by those who are in a position to know; but it does not contribute one-tenth part of that amount per centurium for that sort of self-preservation which would be represented in a gift of one-third this sum to dam the waters of the mightiest flood that ever threatened the peace and prosperity of a nation. To show how much it is dominated by sense as opposed to sentiment, it gives as much to Northern creeks and inland harbors as it does to fence the destroying march of the king of floods. Let us cease complimenting our talented young congressmen until by words or works they give some indication, tho' ever so faint, of having grasped the hyperbolic situation. Let them amend, and both specify and speechify at the dull moral sense of our leading legislative body until it is minded both to repent and to do the first works over. And let everybody, great and small, official and unofficial, do all that they can to remove this frown, this horrible grimace from the face of our Western civilization.

A Christian.

Some one has said in the mood of epigram, "It is a nice thing to be a Christian." It is so, indeed, as everybody who has tried will readily concede. It is so unusual a thing to human nature, and it is so uncongenial a thing to world nature. It is so inclusive in one sense, and it is so exclusive in another. It embraces so much of the internal from one standpoint, turning everything into metaphysics; and on the other it comprehends so much of the external, departing from theory to practice,—and leaving subjective moods for deedful exploits and fields of conquest. And there is so much of profession and possession, and of loss and gain, and of defeat and victory, and of life and death, in a very mild statement of it that it quite stuns the ordinary thought to contemplate it. But to go back to the sentiment itself, which we have traced in dim lines through this evolution, how often do we find people who have apparently accepted the kingdom of heaven, not for its own sake, or for Christ's sake, or even the world's sake, but for their own profit. They are themselves happy and blest in it, and that is everything. Yes, everything. Having found the golden egg, they set to work to incubate it with visions of golden eggs to be put on the market at so much a dozen. Like the doctors and nurses of the war hospitals, who appropriated to their own palates the delicacies which had been sent to the sick soldiers, they forget the public weal in a minute survey of their own good fortune and happiness. Alas! that almost the very best kind of people should attempt to defraud or rob the Giver of good gifts in this way and even sometimes should actually succeed in their undertaking.

We have often thought of the sheep and goat characters in our Lord's judgment scene, that the sheep were not always sheep nor the goats always goats; that there was a time when the former was but that character known to political economy as a producer, and the latter but his counterfeit or even *bete noir*, a consumer.

Again, many people fail in the very beginning of a Christian life because they give duty a higher place in their vocabulary than loyalty, and exalt fidelity as an ideal possession above love as a real possession. The latter is a very common error, and a very natural one, too, for it is certainly human nature to grasp at shadows, but it is not on either of these or on any account the less fatal. We feel perfectly justified in saying also that the absence of care does not make Christianity on the one hand, and on the other that no amount or degree of toils and woes will constitute even a fair counterfeit of the noble subject. Some people erroneously imagine that Christianity is conquering bad habits, but it is no such thing. It is slaying them and building on their ruins. Growing in grace does not mean growing in a human propensity, or even in a grouping of propensities, but in a divine quality or gift. And that growth does not mean growth upward or downward or outward, but it means all these in one, and successively.

Christianity is not morality, as some people who ought to be better informed conceive, and not because it is less, but because it is infinitely more. Yet we risk very little in saying that morality is as necessary to Christianity as Christianity is to morality. But when, on the other hand, we put the Christian above mere morality, even though of the most Spartan type, we are but saying that while he is under obligation to be as pure as the stars, he is just as much compelled to imitate their radiance, their fidelity to orbital function, and their activity as messengers of God.

Christianity is not all faith, and it is not all works, it is not all repentance, and it is not all conversion, it is not all sanctification, and it is not all glorification, nor is it even a judicious blending of them; but it is the whole of which they are the parts; it is the sphere of which they are the geographical divisions. It is not all in obligations growing out of one's relation to the first Person of the Trinity, or to the second Person, or to the third Person, but it is what is involved both of moral obligation and spiritual exercise in intimate relation to all three. The Christian is as great a miracle as Christ was, if not greater. This is a conclusion most unavoidable from two signal statements of the final period of his ministry, viz.: "The miracles that ye see me do shall ye do, and greater miracles than these shall ye do," and, "If any man believe on me, out of his body shall flow rivers of living water." Such declarations, setting forth the ideal life of the disciple, mean first of all that on the human side there must not only be sacrifice, but an infinite succession of sacrifices, and that on the divine side there must not only be the unspeakable gift, but an infinite series of good and perfect gifts, a whole era of spiritual ministries. This was the teaching of our Savior, uniform, steady, climacteric, as he rose toward that tragic sunset of Calvary, and this was the import of the spiritualized benefits of Christ's Word, doctrines and works, fulfilled in the miracle of Pentecost and the gospel of the Third person of the Trinity. This is the Christianity that Paul and the apostles experienced, expounded, defended and bore with them through bloody seas of persecution and excruciating fires of martydom out of the world. A Christianity supernatural in its origin, substance, and end. A Christianity divine as love—yea, as perfect love; the measure at once of God's power and of man's need.

Some Stewards.

A steward represents both pastors and congregations, for while he ministers to the needs of the former, he administers the beneficence of the latter; or to express it a little differently, while he keeps the former from starving and penury, he keeps the latter from surfeiting and luxury. It is as much his business, indeed, to keep the latter poor as it is to keep the former alive and out of the poorhouse. A church that has stewards and gets rich should discharge the old Board and elect a new, for while they may have provided for the preacher they have neglected the people. A great multitude will rise up in that day and hand in their excuses for plethoric money bags and other similar shortcomings in the words, "The steward never called on me." If the Lord never intended the preachers should get rich, it is equally true that he never intended the people should get rich. If he said to the former, "Take neither scrip nor purse," he said to the latter, "Lay not up for yourselves treasures in heaven." If he called the rich cleric a knave, he called the rich layman a fool. And yet to this day the latter eyes the former as a poor relation, or exults over him as a plutocrat "might, could, would or should" over some wretch not only poor, but sworn to poverty.

It will sometimes happen that the Methodist steward will be a rich man—it will happen, let us repeat, for some are kept poor by their contributions to clericus, and if so, what relish can he have for fighting hungry wolves from the doors of hungrier Methodist preachers. Think of Judas gripping the coin sack tighter at the bare mention of ointment for the tired feet and fainting brow of the Son of Man, or of Demas investing the living that he owed to St. Paul in a gold mine, and then think what another man might do with better opportunities and a trifle more cash. A rich preacher is hardly acceptable to the people in some localities in this age, and a rich steward who has not a good excuse should, in most cases, be tried and turned out of office. Yet the ordinary steward—and not the honorable one, for there are many exceptions, and the exceptional sort will take no objection to anything that is written here—has sixteen or more prerogatives to one duty, and devotes one hour in the month to scrapping for the preacher on other people's estates, while he devotes four weeks and a few days over in every similar period to laying up treasure for his grandchildren and numerous relatives in remote collateral branches. The watch dog who should guard the sleeping poor of the church becomes by the most simple kind of metamorphosis the bull dog of church finances pledged to a policy of retrenchment and dying for popular rights as they are supposed to be embodied in an economical administration. And a double crime is committed, we repeat, for that which injures the beneficiary injures the benefice, and that which evil affects the body of the one brings ruin upon the soul of the other.

The hardest trial of a preacher on short rations, and we are personally acquainted with very few to whom this description will not apply, we have often thought was to see the man who is pledged to be the benefactor of himself and his little ones—nay, who had received a commission from God and his fellow-men to this effect, and who occupied the room of others who would gladly perform the office of rescue, if permitted, deliberately thrusting his hands in his pockets and walking off in glee or melancholy while this sacred, if not divine interest, was suffered to go by default.

We have written these things, not because we wanted to do it, or had any feeling in the matter, but because our conviction of duty was stronger, if possible, than our sympathy for the almost common offender. "It is expected of stewards that a man be found faithful."

The Seashore Camp Ground is beautiful for situation. There is no lovelier spot on our Southern coast. Sylvan glories and ocean prospect combine to make a picture that is universally admired by visitors. The writer spent Sunday there, and enjoyed it as few of the hardest workers do the briefest holidays. The day was ideally beautiful and moderate for the season, clouds and breezes, uniting both to temper the heat, and to glorify the azure vast, above and beneath. The crowds took advantage of it, and swarmed up from New Orleans and down from Biloxi until the grounds were comfortably full. It reminded one of old times, and brought rejoicing to all who have the welfare of the great Southern camp meeting at heart.

Among the preachers who were preaching with power and effectiveness at the time of our visit were Bishop Keener, Dr. J. C. Morris, of Birmingham, and Bros. Shoaff, of Mobile, and Carey, of Atlanta. In spite of the World's Fair and the financial panic the attendance has been a little better than the average of recent years, and for spiritual results there was a decidedly good prospect on Sunday night. We regret that owing to unforeseen causes our space barely admits this brief mention.

NOTES.

The country is safe if the patriot can be kept down.

Sanctification is to perfection as the curriculum is to the goal.

Love acts on its conviction, while faith but prompts another to act.

A man's religion is much or little according to the value he puts on it.

Relax that miser's grip on the perishing, or thou shalt perish with it.

The Lord expects no more of us than we can conveniently perform, and no less.

Pride is the hoof-mark which Satan leaves on the heart of a worldly Christian.

If prayer will not take thee to heaven, thou mayst distrust other methods of getting thither.

If Christianity is what the Lord does for a man, he ought not to object to either the quality or the quantity.

Love is not in words or deeds, which are but its forms of expression, but in motive or impulse, which is its substance.

There are lots of people who mix their religion with business, but forget to stir it up well. As a result the business invariably rises to the top.—*Texas Siftings.*

How many people did the wit of Artemus Ward, Showman, plagiarize in the sentiment, "I have a mind that balances in any direction which the public requires."

The devil has what the newspaper reporters call a clinch on beer. And on a beer boom he floats whisky into popularity and elevates drunkenness, if not to a fine art, at least to an honorable calling.

The arrearages of Methodist preachers' salaries for the past half-century would set up and munificently endow a great Methodist university in each of the several hundred Annual Conferences of the nation.

Sanctificationists believe not more in the holiness of God than in the depravity of man, and if the former belief should make them to seem proud, the latter should abundantly exculpate them from this charge.

An unused function or gift will perish. The fish of the Mammoth Cave and of "the dark unfathomed caves of ocean" have no eyes, and the birds of the barnyard have renounced the companionship of clouds and stars.

The new editor returns thanks to his brethren of the tripod for their many kind words concerning the paper, Dr. Carter and himself. This is etiquette perhaps, but a valuable article is not less appreciated because enclosed in a silk wrapper.

"Save me from my friends, and I will take care of my enemies," Old Hickory said. Perhaps the incident in the courts of New Orleans subsequent to the victory of Chalmette was on the old hero's heart, and that he uttered the words with deep emotion.

We are quite overflowed with lengthy communications, reports read at District Conferences, and a great variety of articles on topics of general, but hardly of current interest. If anybody's communication is rejected, let them be consoled by the reflection that it goes into a full waste-basket.

The subscription list of the ADVOCATE grows not only steadily, but rapidly. Several hundred names with the cash have been sent in to the new publisher. There is a prospect of increasing the circulation of the CHRISTIAN ADVOCATE by at least one thousand during the Summer months. Let everybody help.

We are glad to be able to report to the friends of the ADVOCATE that its cash subscription list is increasing daily, and there seems to be no longer any danger of a fatal issue from its financial troubles. With the many evidences of appreciation that reach the new management from both expected and unexpected quarters, we hope to make a good paper.

The congratulations are more than the subscriptions as the shower than the sprinkle, but both are quite numerous, and the new editor feels that he can not be thankful enough for such unexpected manifestations of both kinds. As the weeks go on, he hopes to merit something of the esteem of the many readers of the ADVOCATE who seem to have taken him upon trust.

The camp meeting at Seashore Camp Ground opened under favorable auspices July 12. There were at least four hundred people on the ground, which is perhaps more than the usual number at the time of beginning, and of these more than two hundred assembled to hear the opening sermon preached by Rev. Henry E. Partridge, the presiding elder of Seashore district. Bro. Partridge announced his text from Psalms xxv, 14: "The secret of the Lord is with them that fear him, and he will show them his covenant." The sermon which followed was able and fervent, and produced a profound impression. Let us hope that the key-note was struck at this service, and that the Lord will show his covenant to a multitude ere the meeting closes.

PERSONAL AND OTHERWISE.

The ADVOCATE in clubs of ten from now until Jan. 1, 1894, at fifty cents. Cash must accompany names.

Bro. H. S. Johns has gone to Port Eads to help Bro. Roy. These are men with a missionary purpose, and that is a mission field. There ought to be good results.

Col. David Zable has charge of the restaurant at Seashore this year, succeeding Bro. Rayne. We wish him success, and hope that he will feed the grumblers out of countenance.

Rev. S. H. Whatley reports a great revival at Pelican, La., which increases in interest. This is the latest of a series, and it only took him three lines to furnish us with the information.

A valuable addition to the Seashore Board of Trustees is Mr. W. W. Sutcliffe, of New Orleans. He is thoroughly capable both of giving good advice and assigning cogent reasons therefor.

Miss Mary Werlein has charge of the organ in the big tabernacle at the Seashore Camp Ground, which is assurance both that the devil will be kept out and that the Lord will get his dues in this part of the public worship.

Rev. H. E. Partridge, presiding elder of the Seashore district, paid the ADVOCATE a pleasant call last week *en route* to the camp ground. He has in him that rare blending of rare qualities, competent leadership and faithful service.

The people who profess sanctification are reprobated not more because they make lofty claims for themselves as the heirs of salvation, than because they deprecate the feeble attainments of many others, and insist upon the "exceeding sinfulness of sin."

The ADVOCATE is pained to learn by a letter from his brother, that Rev. G. E. Greene, pastor of Big Cane circuit, is dangerously ill with typhoid fever. Bro. Greene is one of our most able and efficient young men. Let the whole church pray for his recovery.

Rev. T. B. Holloman, the popular pastor of the church at Wesson, and for a long time prominent in the Mississippi Conference, has been elected to the presidency of the East Mississippi Female College. This will no doubt prove a fortunate arrangement, and we congratulate all the parties concerned upon its consummation.

We regret to learn that Rev. J. B. Stone, of Verona, Miss., the popular presiding elder of the Aberdeen district, has been recently quite ill, and that he was unable to attend the late session of the District Conference at Tupelo. Latest advices, however, report that Bro. Stone is recovering and that he will soon be able to resume his work.

"Woodville Methodism" is the title of a neat pamphlet by Rev. H. W. Featheratun, D. D., president of Edward McGehee College. Subject and author and narrative are all first-class of their kind. We barely peeped under its covers, and were compelled to devote a busy half-hour to it. We suppose that copies can be secured by addressing Dr. Featheratun.

The editor preached at the Resone Mission on Thursday night, and there were several conversions. The devil's outcasts hear the gospel there in some form or other every night in the week, and the New Orleans man or woman who does not help that work in some way will have to render a better excuse than many will be provided with in the great day of accounts.

Rev. H. H. Ahrens, the popular pastor of Craps Street and Gretna, having recently moved into the Craps Street parsonage, was stormed by his grateful parishioners on Tuesday night, last. While the wind blew strongest in the vicinity of store-room and pantry, ice cream and other good things were swept in by the zephyr refrain. "It is an ill wind that blows nobody good."

A pleasant call from Rev. Hesiep R. Tucker and Bro. M. C. Shell, a layman of his charge, both from Houston, Miss., was an incident of the past week. They express the utmost confidence as to the future of the NEW ORLEANS CHRISTIAN ADVOCATE in Northern Mississippi. Bro. Tucker preached at Seashore Camp Ground on last Thursday night, when there was much interest.

Our dear brother, Rev. J. D. Parker, wife and sister-in-law, Mrs. Scott, left on Tuesday last, for Abingdon, Va., where they will spend several months seeking health and comfort in that higher latitude. Bro. Parker, who has several sons in the gospel and one in the ministry in far California, is known as the patriarch of more than one New Orleans church, and is a living illustration of "old Virginia never tire" in doing the Lord's work. He came to us from Virginia in his fresh and vigorous young manhood, nearly fifty years ago, and we trust that she will generously give him back to us in the Fall, if not fully restored to youthful vigor, at least with the fires of rejuvanation kindled in eye and cheek. Meantime he carries a blessing back with him.

If there has been any neglect of book and magazine notices during the present month, it must be attributed to the fresh hand in charge, and to confusion resulting from a change of management. We shall hope to do justice to all in the not distant future.

Rev. D. W. Carter, long connected with our mission in Mexico, and now presiding elder of San Antonio district, Border Mission Conference, paid the ADVOCATE a pleasant visit last Tuesday. He had been to visit relatives in Tennessee, and was returning to his home at San Antonio. We thought that we could see that blending of grit and grace, which is said to be the missionary prerequisite, in the facial expression of our brother.

The program of the Bible Institute and Summer School for Christian Workers has been laid on our desk. The Institute will be held at Seashore Camp Ground, July 26 to Aug. 9, and there ought to be much of entertainment and instruction derived to the occasion from the truly formidable array of names and subjects which appear on the program. Among what we should take to be attractions to New Orleans people are Bishop Galloway, Rev. T. Masao, Dr. H. W. Featheratun, and Rev. J. W. Shoaff. J. W. Pearce, Ph. D., will deliver a fine lecture on the History of the English People, and several of the New Orleans pastors will appear. We wish the institute much success.

What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood.

Purely vegetable—Hood's Pills—25 cents.

The Church at Jonesville.

The following persons have sent the amounts opposite to their names in response to the call for help to the overflowed church at Jonesville, La.:

Mr. and Mrs. A. D. Dean	$2 50
B. C. Dean	1 25
Dr. S. S. White	1 25
T. B. Dean	1 25
Mr. and Mrs. J. H. McNeeley	2 00
Dr. P. Goode	1 00
G. H. McKnight	1 00
Anna McKnight	1 00
J. B. Williams, Jr	1 00

The sister who wrote to the editor from Jonesville will please forward her name and address to this office, as they have been mislaid.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Haiman's Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Apply at once.

LAIRD & DOMINICK,
Jackson, Miss.

Is your blood poor? Take BEECHAM'S PILLS.

BIBLE CORNER.

SEVEN CROWNS.

Crown of life for martyrs, for tempted and tried. (Revelation ii, 10; James i, 12.)

Crown of righteousness, to those who love his appearing. (II. Timothy iv, 8.)

Crown incorruptible, for those who run the heavenly race. (I. Corinthians ix, 25.)

Crown of rejoicing, saved ones by our labor. (I. Thessalonians ii, 10.)

Crown of thorns, fellowship in his sufferings. (Philippians iii, 34.)

Crown for warriors, disentangled, enduring hardness. (II. Timothy ii, 34.)

Crown of glory, only for those who feed the flock. (Peter v, 4.)

Crowns are for those who win them. (Revelations iv, 4)

Crowning day—at resurrection of the just. (Luke xiv, 14.)—*William C. Carr, in Young Men's Era.*

THE BIBLE AND BIBLE SOCIETIES.

The British Bible Society during the last year circulated 4,049,756 copies of the Bible. The total issues by the society since its formation have been 135,894,552. In Madagascar a Bible Society has been formed among the natives under a missionary. The Bible has been translated into over 300 languages. The auxiliaries in India, Canada, Australia, South Africa, and elsewhere, are in full vigor, and a demand for the Holy Book is increasing in every direction. In Europe there are ten agencies under charge of men of high position and character, each agent having his little army of colporters. In Germany the native society in 1881 circulated only about 170,000 copies, but in 1892 the circulation was 326 000. Roman Catholic Europe still calls for the Book. Austria took 160 000 copies, Italy 160,000, Spain 60,000 or 70 000, and Belgium 20,000. France took 40,000 more than last year, the total number reaching the large figure of 107 000. Four thousand copies of the Gospel of John were sent to the Congo. Some thought that Luther's Bible would do very little for Germany; but it created the Reformation and all its results. Some thought that Tyndall's Bible and the Authorized Version would do little for England, but it created Protestantism and Puritanism and the liberality and progress that marks the English race and that imperial position that England has among the nations of the world. What Luther's Bible and Tyndall's Testament have done for these Western lands the Bible in China is going to do for China and the Bible in Japan for Japan.—*Zion's Herald.*

Entertainment of General Conference.

The Committee on Entertainment of the next General Conference and defraying its expenses deem it proper and important to submit the following statement:

The plan makes it the duty of the Book Agents, during the year 1891, to apportion a sum, not less than $27,000, among the several Annual Conferences upon the basis of the assessment for the Bishop's Fund, and the amounts thus assigned are required to be apportioned by the Joint Board of Finance among the several presiding elders' districts for collection in the same manner as the other regular collections of the Conference, and the same paid to the treasurer of the Joint Board of Finance and remitted by him with proper statement to the Book Agents.

The apportionment among the Conferences was duly made by the Book Agents in the year 1891, and due notice thereof given of the same. Upon inquiry we find that only twenty-two of the forty-seven Conferences took the action required by the plan and made assessments upon the districts. For the most part it was done only in the smaller Conferences, and the aggregate of collections reported to the Book Agents to date is only $4,964.65. In all the Conferences, except one, from which returns have been received, the collections have fallen short of the assessments from about fifty to seventy-five per cent. The other Conferences, we are informed, preferred to postpone action on the plan till their sessions in 1892.

Upon the foregoing state of facts the committee begs leave to make respectfully the following suggestions and appeal in which the Book Agents join:

1. The requirement in the plan of making the apportionments upon the Conferences and districts as early as in the year 1891, was intended, as we understand it, to afford opportunity to provide for any deficit in the collections by reapportionment. Let this be done in any case where it has been overlooked. In the returns made at this date the deficit amounts to $6,347.15.

2. In the case of Conferences which have deferred collections, the assessments aggregate $16,344.60. It is obvious, therefore, how indispensable that collections in full of assessments shall be had in those Conferences in order to preclude deficit in the fund for defraying the expenses of the General Conference.

3. It is provided that the cost of entertainment shall be paid first, and next the actual traveling expenses of the delegates; "in case any Conference should fail to pay the full amount apportioned to it the deficit shall be deducted from any amount remaining for the payment of the traveling expenses of its delegates." We can not suppose that with the knowledge of this provision of the plan any Conference will subject its delegates to such disadvantage. It is needless to say, also, that inadequacy in the fund will be disreputable to the church and cause much confusion and embarassment, which will be irremediable.

We, therefore, most earnestly request that all diligence be used in making collections, and especially that presiding elders shall see that they are taken and the assessments in full are secured.

E. W. COLE, Ch'n.
T. M. FINNEY, Sec.

Earnest Call.

Will all of the brethren and friends kindly help me out in the present financial strait by sending all they can on their accounts, or by sending me a cash order for something in the book or stationery line? Even a small amount from each one will bring relief.

F. D. VAN VALKENBURGH.

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Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship. Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.

Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.

H. S. CHENET, A. M., Principal.
LYMAN C. REED, A. M., Assistant.
G. W. HARMON, Prin. Com. Dep't.

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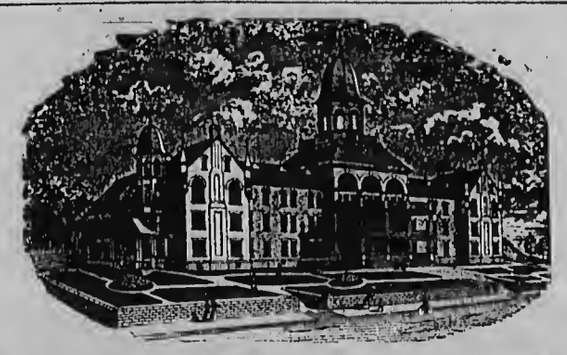

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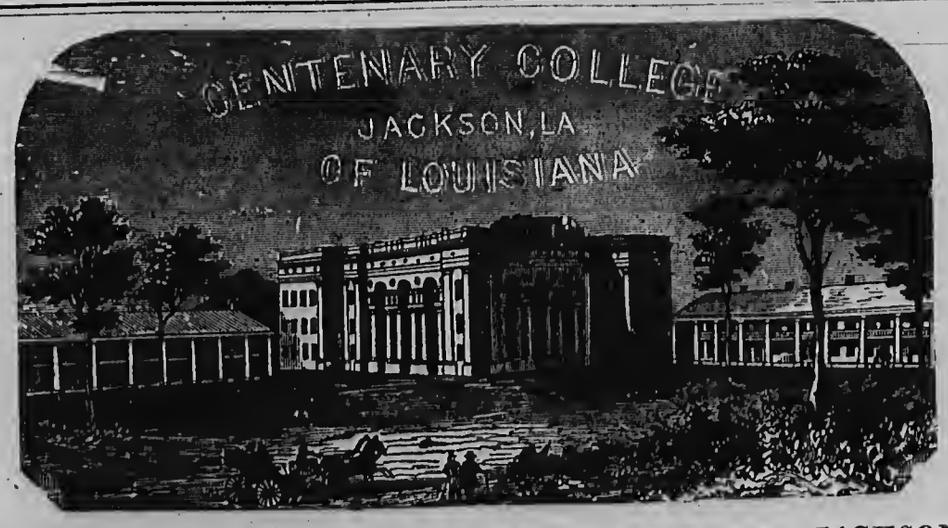

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HOME CIRCLE.

ASLEEP BIM

BY W. LAWTON.

The old clock ticking, by the way,
Was nearly on their slumber day;

A little girl climbed to him there
And slyly came to wonder his hair.

"You are so tired," crooned the child,
"I see," he whispered, "will you minded"
—Godey's.

Prince Bismarck.

Smalley makes Prince Bismarck, whom he has recently seen, the subject of a very interesting and sketchy letter to the New York *Tribune*. He says:

"He was now in black from head to foot; black double-breasted frock coat, buttoned to the throat across the chest, relieved by no order or decoration or any touch of color, except that he wore round his neck a yellow, pale yellow, or perhaps cream colored, soft silk neckcloth, something like the cravat which prevailed in England in the earlier part of the century, but less voluminous, and tied carelessly. He wore no collar. He wore his coat, as I said, like a uniform. It set off the breadth of the shoulders, the depth of the chest, and the whole huge framework and vast body which of itself seemed to fill the room, whether he stood or sat. He towered far above everybody.

"The face and head which rose out of the black coat and soft pale yellow neckcloth are known to everybody by pictures and photographs, and also by description, and yet they are not known. I have tried before now to describe them. Like others, I thought I knew them well. But every view is a new view. The power of the head and face is what it was. Age has altered, not impaired it. The firmness of outline remains. The muscles of the neck have not lost their elasticity, the head rises aloft and alert; in the carriage of it something haughty, something almost defiant and victorious, as of one who all his life long has had enemies to deal with, and the habit of overcoming them."

What a Student Needs.

A friend of Emerson relates the following interesting circumstances, which will carry a good lesson to our youth: "I was standing with him once at a college exhibition, where a young man had easily taken the most brilliant honors—a young man in whom we were both interested. It was the first time that I had ever addressed Mr. Emerson. I congratulated him, and congratulated myself, upon the success of my young friend, and he said: 'Yes; I did not know he was so fine a fellow; and now if only something will fall out amiss—if he should be unpopular with his class, or if his father should fail in business, or if some other misfortune should befall him—all will be well.' I was green enough and boy enough to be inwardly indignant; but I did not then know that when Emerson was but eight years old his father had died, and that to the penury of those early days, to his mother's determination that the boy should be bred at Harvard College, to the careful struggles by which each penny was made to work the miracle of the broken bread by the Sea of Galilee, he owed, or he thought he owed, much of the vigor, the rigor, and the manhood of his life. 'Good is a good doctor,' he said, 'but bad is sometimes a better.'"

A Dream and Its Interpretation.

The punctuality which reigned over the domestic regulations of Dr. Chalmers was sometimes not a little inconvenient to his guests. The Rev. Dr. Hanna says that his aunt, while living in the house, appearing one morning too late for breakfast, and well knowing what awaited her if she did not "take the first word o' flyting," thus diverted the expected storm: "Oh, Mr. Chalmers!" she exclaimed, as she entered the room, "I had such a strange dream last night; I dreamt that you were dead!" "Indeed, aunt," said the doctor, quite arrested by an announcement which bore so directly on his own future history. "And I dreamt," she continued, "that the funeral day was named, and the hour was fixed, and the cards were written, and the day came, and the folk came, and the hour came. But what do you think happened? Why, the clock had scarce done chapping twelve when a lond knocking was heard within the coffin, and a voice gey peremptory and ill-pleased-like came out of it, saying, "Twelve's chappit, and ye're no lifting." The doctor was too fond of a joke not to relish this one, and in the hearty langh which followed the ingenious culprit escaped.

Humorous Thoughts and Points of Wisdom.

After preaching on the occasion of the reopening of a restored church, the Bishop thanked the churchwarden, an old farmer, for his share in the good work. "And I must thank your lordship for your sermon," was the reply. "But I conld not help thinking, as you talked about sin, that your lordship must have been a little wildish yourself when you were a young man."

Just as well to be correct.—"Yes, brethren," says the clergyman who is preaching the funeral sermon, "our deceased brother was cut down in a single night—torn from the arms of his loving wife, who is thus left a disconsolate widow at the early age of twenty-four years." "Twenty-two, if you please," sobs the widow in the front pew, emerging from her handkerchief for an instant.—Boston *Globe*.

"We are going to have pie for dinner," said Bobby to the minister. "Indeed," laughed the clergyman, amused at the little boy's artlessness; "and what kind of pie, Bobby?" "It's a new kind. Ma was talking this morning about pa bringing you to dinner so often, and pa said he didn't care what she thought, and ma said she'd make him eat humble pie before the day was over; and I suppose we're goin' to have it for dinner."—San Francisco *Wasp*.

"Do away, Dod; do away! Don't bodder me now," a small boy was overheard saying as he besieged an apple tree. And then he threw another stick. That one failed to bring down an apple. As he raised his hand and took aim again, he said: "Do away, I say! Tan't 'oo wait a minute?" His mother called him to her, and said: "Baby, to whom were you talking?" "Dod," he replied, in the most matter-of-fact tone. "God?" said the shocked mother. "Why, my child, where was he?" "He was whispering to me." "What did he say?" "He said, 'Baby! baby! don't frow stones; 'ou will hit the poor little birdies.'" The mother had nothing to say. Faith and conscience were taking care of the little soul, and teaching their lessons better than it was possible for her to do.—The Chicago *Inter-Ocean*.

OUR YOUNG PEOPLE.

LULLABIES FROM ALL LANDS.

DANISH.

Sleep, sleep, little mouse!
The field your father ploughs;
Your mother feeds the pigs in the sty,
She'll come and slap you when you cry.

CHINESE.

Snail, snail, come out and be fed!
Put out your horns and then your head;
And thy mammy will give thee mutton,
For thou art doubly dear to me.

SPANISH.

The moon shines bright,
And the snake darts swift and light;
I see five baby bullocks
And a calf young and white.

ARABIC.

Sleep, my baby, sleep!
Steep a slumber hale,
Sweetly rest till morning light,
My little farmer boy so bright.

ZULU.

Hush, thee, my baby!
Thy mother's over the mountain gone,
There she will dig the little garden patch,
And water she'll fetch from the river.

NORWEGIAN.

Row, row, to Baltnarock,
How many fish is caught in the net?
One for father, and one for mother,
One for sister, and one for brother.

SWEDISH.

Hush, hush, baby mine!
Pussy climbs the big green pine,
Mother turns the millstone,
Father to kill the pigs has gone.

GERMAN.

Sleep, baby, sleep!
Thy father guards the sheep,
Thy mother shakes the dreamland tree,
And from it fall sweet dreams for thee;
Sleep, baby, sleep!

Sightless, Yet Seeing.

The trees in the Boston Public Garden were in their Spring dresses of soft greens and the flower beds were bright with tulips and pansies.

"Grandpa, see! What is over there?" the boy asked. His voice was clear and sweet. He pulled at the old man's hand.

"Why, over there is a great round bed of tulips, Leon, and down among the tulips the pansies are growing thick."

"What is it smells so sweet? It is there." The little boy pointed.

"There is a small bed of hyacinths over there. They are all colors, purple and white and pink."

"And here? What is on this side, right by us?"

"Right by us and over your head is a cherry tree covered with buds and a few blossoms. The blossoms that are out are quite double, like little roses. One more warm day and the tree will be white."

The child looked up.

"Oh, it is so lovely! I think I can see it just as plain as anything. Don't laugh, grandpa, I can see it!"

"I did not laugh, my boy. Did you think I would laugh at you?"

"Well, of course it is silly, for I see only dark, really, but sometimes I pretend I can see through the dark, you know."

The child heard a step and turned his head and smiled toward the passer-by. It was a dear little face. His eyes were dark and soft and beautiful. They were eyes that would always look through the dark at all lovely objects.—Boston *Transcript*.

How to Become Great.

A young artist once called upon Mr. Audubon, the great student of birds, to show him some drawings and paintings. Audubon was much interested, and after examining the work of the artist, said:

"I like it very much, but it is a little deficient in details. You have painted the legs of this bird nicely, except in one respect. The scales are exact in shape and color, but you have not arranged them correctly as to numbers."

"I never thought of that," said the young artist.

"Quite likely," said Audubon. "Now, upon this upper ridge of the partridge's leg, there are just so many scales. You have too many. Nature does her work perfectly. Examine the legs of a thousand partridges, and you will see that the scales are the same in number. All partridges are made alike."

The lesson show how Audubon became great—by patient study in small things.—*Selected*.

The celebrated Dr. Dumoulin, being surrounded in his last moments by many of his fellow-physicians who deplored their loss, said to them: "Gentlemen, I leave behind me three great physicians." Every one thinking himself to be one of the three, pressed him to name them, upon which he replied, "Cleanliness, exercise, and moderation in eating."

The Twofold Bible.

Our Creator has given us a twofold Bible—an unwritten Bible, or the Bible of nature, and a written Bible, or the Bible of Scripture. Do not imagine that there are two Gods—the God of nature and the God of Scripture—the latter God being on the whole the diviner. There is but one God, speaking to us in his twofold Bible of nature and of Scripture. Neither is the Bible of Scripture supplemental, much less antithetic, to the Bible of nature; rather it is complemental. Had the church more freely admitted this, there had been less infidelity in the academy. Had the academy more freely admitted this, there had been less bigotry in the church. How much nobler to search for concord than for discord in this twofold Bible of the Creator-Redeemer, the Redeemer-Creator! Unfortunately many persons are content with the first half of God's Bible—his volume of nature; many other persons are content with the last half of God's Bible—his volume of Scripture; whereas God's Bible is but one work consisting of nature and Scripture bound in two volumes. As John Keble puts it:

"Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven and earth within
Plain as the sea and sky.

"Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out thee,
And read thee everywhere."

—*George Dana Boardman, D. D.*

An Undervalued Sister.

A boy of five or six years, according to a story in the Chicago *Herald*, was made happy by the arrival of a baby sister. He had been the only child in the family, and, being a good and obedient boy, had been humored till he was perhaps in some danger of being spoiled. Before the new sister was many weeks old, however, Master Fred began to feel that his own position was sadly altered. The stranger had supplanted him. Father, mother and servants were all the time talking about the baby. There was no mistake; Fred was no longer king. The boy began to be unhappy, and just then he remembered a placard which his father had put up in a conspicuous point on the premises some months before: "Ashes to give away. Inquire within." Fred had taken great interest in this notice, and had inquired minutely into its meaning. He remembered now that very soon afterward a man called and carried away the ashes. He had been to the kindergarten, and could spell and print after a fashion. So with such helps and hints as he was able to get slyly from the servants, he managed to concoct the following sign, which his astonished father one day found posted in a sightly position as he came home to dinner:

A BaBy tO give awaY.
INquire of FrED.

"Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

Boston Baby Babble.

It may be just as well for strangers, before engaging in conversation with babies, to find out whence they hail.

Visitor (picking up the baby): "So this is the baby, is it? Bless his little tootsiewootsie! Kchee-e-e! Watch me poke um's ribs!"

The Boston Baby: "Mother, will you kindly inform me whether the deplorable condition of this person is due to permanent dementia or spasmodic and intermittent insanity?"

THE CHILD'S IDEA OF THUNDER.—A little girl who had been told that when it was thundering it was God talking, was out on the lawn one day not long ago playing with her dolls. Her mother, seeing a storm coming up, called to little Alice to hurry and come in. She began picking up her playthings, but before she got them all it thundered, when she exclaimed: "O, Dod, don't raise such a fuss and scold so. I'm hurrying fas' as I can."

There is many a good divine that can not learn his own teaching. It is easier to say, this do, than to do it. When, therefore, I see good doctrine with an evil life, I may pity the one, but I will practice only the other. The good sayings belong to all, the evil actions only to their authors.—*Warwick*.

ONE PURE BAKING POWDER, AND THAT IS

Dr. Price's Cream Baking Powder

Surpassing all others in its quick and perfect work.

Where good, pure, wholesome food is required, ...

Dr. Price's Cream Baking Powder

Should be used. No other does such perfect work.

DR. PRICE'S is The Only Pure Cream of Tartar Baking Powder.

Others contain Ammonia, Alum, Lime or other hurtful ingredients.

THERE Never was a better fit—Vacuum Leather Oil for all black leather; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

Dr. King's Royal Germetner

Is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. Here are three of them:

1. It is as pleasant to take as lemonade.
2. It is harmless always—may be safely given to a babe one day old.
3. IT CURES WHEN ALL ELSE FAILS.

REV. SAM P. JONES SAYS:

"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetner. Her health is perfect. In three weeks two of my children were cured completely of nasal catarrh. IT IS TRULY A GREAT REMEDY."

GENERAL LONGSTREET SAYS:

"I have suffered for months past from insomnia and indigestion, and failing of relief, was induced by a friend to try Dr. King's Royal Germetner. I am now relieved, and I hope permanently so."

TESTED AND PROVED FOR YEARS.

TERRY, MISS., April 21, 1890.

We have been using Dr. King's Royal Germetner for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as I have tried, and I regard it as the best medicine we have ever had in our family.

Mrs. J. J. HALBERT.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle, 6 for $5.

Any Time is the right time for everybody to drink Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
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MARRIAGES.

DAVIS–BICE. At the residence of Rev. W. E. Towson, in Kobe, Japan, on May 30, 1893, Rev. William A. Davis, of Fayette, Mo., and Miss Mary F Bice, of Healdsburg, Cal.; Rev. W. E. Towsoc officiating.

Both parties are members of the Japan Mission of the M. E. Church, South.

McDONALD – O'DONNELL. – At the residence of Dr. John O'Donnell, Waynesboro, Miss., June 15, 1893, by Rev. J. V. Penn, Mr. James McDonald, of St. Louis, Mo., to Miss Ella O'Donnell, of Waynesboro, Miss.

COLE MARTIN.–In the Methodist Church, Bockatunna, Miss., June 21, 1893, by Rev. J. V. Penn, Mr. Charles H. Cole, of Waynesboro, Miss., to Miss Weedie Z. Martin, of Bockatnnna.

TERRELL–BRINSON.–At the home of the bride's father (Mr. Adam Brinson), at Mt. Carmel, Miss., July 5, 1893, by Rev. M. L. White, Mr. L. D. Tarrell to Miss Ella M. Brinson.

FLOWERREE-JOHNSON.–In the city of Alexandria, La., July 6, 1893, by Rev. Thos. J. Upton, Mr. B. M. Flowerree and Miss R. E. Johnson, both of Pollock, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

WALLIS–S. RASIN WALLIS was born in Terrebonne parish, La., Dec. 22, 1843, and died in great peace at his residence, near Lafayette, La., June 27, 1893.

Bro. Wallis was happily united in marriage with Miss Josephine Dyer, Dec. 23, 1868, and Sister Wallis and a very promising son and daughter survive the husband and father.

The custom is too prevalent, we think, to heap extravagant eulogies upon the name of almost anynce after death; but too much could not well be said in praise of the deceased. He was a most affectionate husband and father, and a model citizen in every respect. In all of his intercourse and business transactions with his fellow-men his name was above suspicion and without a blot. "The noblest work of God, an honest man," can truthfully be inscribed upon his tombstone. In addition to these noble characteristics, he was a most exemplary Christian. Not as noisy and demonstrative as some others; but his pure life and noble deeds afforded without variation a steady light which sent conviction to many hearts. He was our recording steward, and as long as he was able to sit up the book was not neglected. Consumption, that great human destroyer, had been gnawing at his vitals for a year or more, and finally frail nature fell dead under its withering power.

The writer questioned him relative to his Christian experience before he became confined to his house and bed, and again when approaching the end, and when only able to talk in a whisper, and he said first and last he was perfectly resigned to the divine will, and that there was not a cloud between him and heaven. He talked and sent back words of cheer from the brink of the last river. Happy, most happy! Our brother is forever beyond the reach of the hectic cough and blighting disease of time. Safe with Jesus, and forever at home! H. ARMSTRONG, P. C.

JONES–SEABORN JONES was born in Edgefield District, S. C., Nov. 12, 1812, and departed this life in Lincoln parish, La., on June 9, 1893. In early life Bro. Jones was an orphan, but was kindly cared for by his brother, the Rev. Dr. Simpson Jones.

Soon after the decease of his parents he became a cripple and remained helpless for some forty years. When about twenty-three years of age young Jones was restored to health and vigorously began life's battles. At the age of twenty-seven he was happily married to Miss Jane Warren, who, after becoming the mother of eight children, passed triumphantly from this world of sorrow to the land of eternal life. Beginning life poor, but rich in the faith of the gospel, he soon became the happy owner of a large fortune. The late war found him a prosperous merchant. Patriotic and true, he gave three sons to his country's call, and devoted much of his earnings to the wants of the soldiers in camps.

Though the war broke him up, soon he gained another fortune as the result of his faithful and cautious habits in business life. Six motherless children never had a more loving, true, tender father. He lived and labored for them.

Bro. Jones was a member of the Methodist Church more than fifty years, and lived constantly in the faith and liberally supported the gospel. He was "diligent in business, fervent in spirit, serving the Lord." He owed no man anything but to love him.

Six of his dear ones, besides many relatives and friends, mourn for him. Among the members of his family that attended his last honors was his son, Rev. L. S. Jones, of the Mississippi Conference. His church—Salem—will greatly miss him. A man, a great worth to his country and his church, is gone! Only a little while, bro. Jones, and we will join you in heaven.

R. M. BLOCKER.

HARRIS–MRS. JOHN A. HARRIS (*nee* May Trimchurn) died, after a brief illness, June 30, 1893.

Her many noble qualities of mind and heart endeared her to all who came within the circle of her acquaintance. She possessed a remarkably bright disposition, allowing no burdens or trials to seriously disturb the serenity and happiness of her mind; and thus it happened that her acts and words often brought cheer and help to others. She was unselfish to a degree very rarely observed. The interpretation that she seemed to place upon life was that it is given as a ministry to others, and in the practical following out of this interpretation she found much happiness and joy.

The writer was privileged to be personally acquainted with her for several months preceding her death, living during this time in her home, and he was the recipient of much kindness at her hand, for which he will ever hold her in affectionate remembrance. She never united with any branch of the church; but her life exhibited many traits of true Christian character.

She leaves a large number of relatives and friends to mourn what seems to them an untimely death, for she was stricken down in the prime of young womanhood; but God sees not as man sees. R. H. WYNN.

PARTEE–On Wednesday evening, July 5, the angel of death kissed away the spirit of "Little BEATA," infant daughter of Mr. and Mrs. C. F. Partee.

She was a sweet babe of only eight months, and was greatly loved by all the family, especially by little Sue, who often stole a kiss while sister was asleep. It was so hard to give her up, but Jesus claimed and took her to live with Him. By and by she will welcome papa, mama, sisters and auntie to their eternal home, where there will be no more parting.

HERVIE MELLARD.

Palmetto Home.

BOWIE–AQUILLA BOWIE, SR., was born in the State of Maryland, Dec. 25, 1812; joined the church at about eighteen years of age; was married to Miss Margaret A. Hammett, June 1t, 1840; moved to Mississippi and settled at Vicksburg, 1841, where he united with the Methodist Church, and helped to build Crawford Street Church. Thence to Phœnix, Yazoo county, Miss., in the year 1869, and finally moved and settled near Bovina, Warren county, Miss., 1882, where he died of paralysis, May 30, 1893.

It was the privilege of the writer to meet Bro. Bowie only a few times. He was eighty years five months and five days old, and had been paralysed for some years, and was, therefore, very feeble. He had only attended church once or twice during my short pastorate of five months; but it was my pleasure to stay with him two or three nights, and he seemed to enjoy the visits of his pastor very much, and especially the prayers and reading of the Word of Life. He and his dear aged companion, who is left to mourn her lost, seemed to be as much devoted as any two old people I have ever met. She seemed to attend him as tenderly as an infant. He loved his family and his church. He was a devoted husband, a loving father, a good neighbor, and, we trust, a good Christian.

Farewell, Bro. Bowie, for the present; but we hope to meet you again. May God's richest blessings rest upon his aged and greatly bereaved companion and children, and may they all so live as to get to heaven! is the prayer of their pastor, A. D. MILLER.

Oak Ridge, Miss.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Jubilee of Southern Methodism.

At a called meeting of the Board of Church Extension, held at its office, on May 30, 1893, the following action was had:

"*Whereas*, The year beginning June 8, 1893, and ending June 8, 1894, will be the fiftieth year since the adoption of 'The Plan of Separation,' in pursuance of the provisions of which the Methodist Episcopal Church, South, became a separate ecclesiastical jurisdiction; be it

"*Resolved*, First, That this Board affectionately and earnestly invite all the ministers, members and friends of the Methodist Episcopal Church, South, to unite in observing and celebrating the year ending June 8, 1894, as the Jubilee Year of Southern Methodism.

"Second. That the Board will undertake to raise during the year, as a thank-offering to our God who has dealt so bountifully with us, loan funds for use in the work of church extension to the amount of one hundred thousand dollars; and that we will use our utmost endeavors to stimulate the preachers in charge of our circuits and stations to raise in full their assessments for church extension for the year now current, amounting to one hundred thousand dollars, that they may so report them at the next sessions of their respective Annual Conferences.

"Third. That we earnestly solicit the endorsement and co-operation of all the Annual Conferences and preachers in this work, and we respectfully suggest, as a proper division of the work to be done in raising the loan funds, that those Conferences that have already undertaken to raise such funds, but which have not yet collected the amounts determined upon, address themselves to the completion of these tasks heretofore undertaken, and to the founding of such other loan funds as may to them seem advisable; and we kindly urge those Conferences that have not as yet undertaken to raise such funds to take prompt steps to do so.

"Fourth. That we will undertake to raise a fund to be designated as the 'Thank-offering Loan Fund,' to be composed entirely of contributions from congregations which have received aid by way of either donation or loan from the General and Conference Boards of Church Extension, asking to this fund contributions of not less than five dollars nor more than one hundred dollars, the sums to be graduated according to the amount of help received and the present indebtedness of the churches.

"Fifth. That we earnestly request the preachers in charge of the stations and circuits throughout the church to take up the collections in full upon the assessments now in hand and send them promptly to their respective Conference Board treasurers, and that we request said treasurers in remitting the collections to the general secretary to state separately the charges from which they were received and whether assessments were paid in full, so that due honor may be given.

"Sixth. That we specially and urgently beg the co-operation with the pastors of congregations of the presiding elders throughout the church and of the officers and members of the several Conference Boards of Church Extension.

"Seventh. That the Bishops be and they are hereby respectfully requested to bring this matter to the attention of the Annual and District Conferences over which they may preside, and of the congregations which they may meet, and urge them to prompt and large liberality in the same.

"Eighth. That the secretary and his assistant be and they are hereby specially empowered to perfect such further details as may be necessary for the carrying out of the plans above provided for."

Attest: DAVID MORTON, Cor. Sec.

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Shall chant its own beatitudes,
After its own life-working. A child's kiss
Set on thy sighing lips, shall make thee glad;
A poor man, served by thee, shall make thee rich;
A sick man, helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—*E. B. Browning.*

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mni-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

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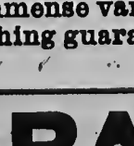
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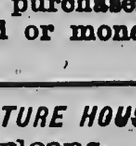

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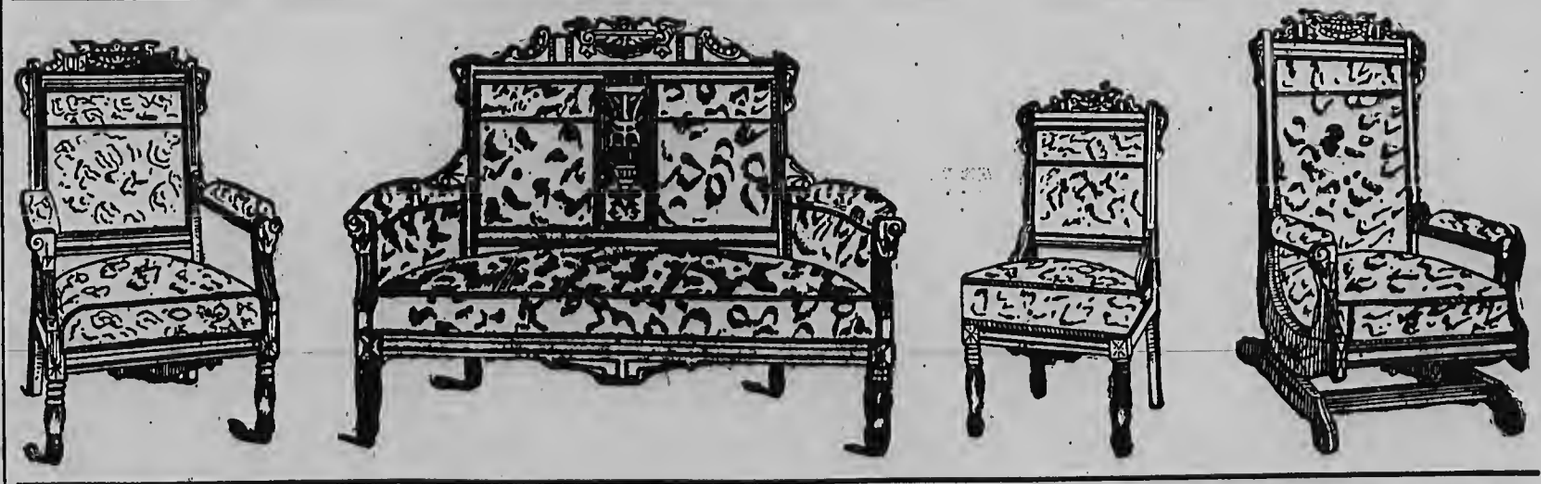
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NEWS OF THE WEEK.

DOMESTIC.

A meeting of prominent silver men of California was held in San Francisco, on July 15, and resolutions adopted favoring the restoration of silver to the position it occupied as a money metal previous to the demonetization of 1873. Another meeting will be held next week for the purpose of electing delegates to the silver convention at Chicago.

It was learned at the Pension Office, on July 14, that 2,560 pensioners have been suspended to date under Secretary Smith's ruling, requiring beneficiaries of the act of June 28, 1890, to prove total disability where they are drawing pensions of $12 per month. The suspensions are not confined to any particular locality, but are well distributed throughout the country.

The French national fete, commemorative of the fall of the Bastile, was celebrated on July 14 at the Fair Grounds, in this city, in the usual brilliant and elaborate manner. The occasion has become a red-letter day in the history of New Orleans, and the people of the city turn out *en masse* to participate with their French fellow-citizens in honoring the memorable event.

The World's Fair is to be closed on Sunday, and after July 16 it will not be open to the public on the first day of the week. The admissions of last Sunday have been donated for the relief of the families of the firemen who lost their lives in the recent fire on the grounds. The vote of the local directory rescinding its former action was overwhelmingly in favor of closing, standing 24 to 4.

The New York Board of Trade and Transportation has sent the 1,100 commercial bodies in all sections of the United States copies of the resolutions recently adopted by the board urging the repeal of the compulsory silver purchasing sections of the Sherman law, and requesting each organization to forward a report of such action as it may take upon the question for presentation to Congress at the approaching extra session.

The Mississippi River Commission has recommended to the Secretary of War that no more money be expended in the improvement of the harbor of Vicksburg for the present. This is in consequence of the fact that nearly two-thirds of the excavations have been filled up by the action of the current, and it seems almost an impossibility to keep the channel clear. Nearly 300,000 yards of earth have been excavated, but the river has filled with mud 300,000 yards of this.

Notwithstanding it was advertised far and wide that the proceeds of ticket sales at the World's Fair on July 16 were to be donated to the families of the firemen who lost their lives in the awful fire last Monday, the attendance was usually small. It was announced as "Heroes' Day," and the total admissions for the day, according to the estimate of the bureau of admissions, will scarcely reach 35,000. Midway Plaisance had a deserted and somber Sabbath-like air. There was no music in any of the pavilions.

FOREIGN.

Two German anarchists have been expelled from Switzerland by order of the government.

The German Army Bill was passed in the Reichstag, on July 15, by a majority of sixteen.

A syndicate of Mexican capitalists has agreed to loan the Mexican government $5,000,000 to tide over the present financial crisis.

It is customary on the anniversary of the fall of the Bastile for the President of France to extend clemency to certain prisoners. In accordance with this onstom, President Carnot pardoned 319 convicts.

The corn crop in the valley of Mexico and throughout all the southern States of the republic is the most abundant yield known for several years, and the price of grain has already taken a big decline.

All arrangements are now completed for the work of construction to begin on the proposed railroad between the City of Guadalajara, Mexico, and Chamala, a port on the Pacific coast. The road will pass through a splendid agricultural and mining country.

A dispatch from Bangkok, capital of Siam, states that twenty Siamese were killed and fourteen wounded last week during the exchange of fires between the forts at the mouth of the Meinam river and the French gunboats *Comete* and *Inconstante*, which forced the passage of the bar in the face of orders from the Siamese government prohibiting their entry into the river. The Siamese government has been informed by the French minister that the French vessels had no instructions to ascend the river, and did so contrary to orders.

Their Name Is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla.

Do not allow high-sounding advertisements or other devises to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?

A fair trial guarantees a complete cure.

The Memphis Confsrence Female Institute.

We have just received a catalogue of this famous old Methodist school, which for fifty years has been doing valiant service for God and the church. The catalogue is a thing of beauty. It has rarely been our pleasure to see so artistic a piece of workmanship. Our readers will find a notice of this institution in our columns this week. It is with pleasure that we commend this college of the church to our Methodist parents. Send to the president for a catalogue. Note particularly the course of study which is equal to that of most male colleges. The faculty is large and composed of the finest teachers in the land. Several of them have spent years in Europe, and all of them are from leading colleges.

The buildings are being thoroughly renovated at a cost of several thousand dollars. The roof of the main building is being replaced by a handsome dome. In this there will be a splendidly equipped gymnasium, and the art studio. A number of new pianos have been ordered from the manufacturers. These, with many interior comforts for the boarders, will be added before the Fall session opens.

We wish to congratulate all lovers of music, both vocal and instrumental, elocution and art upon the superior advantages provided at this institution for perfecting themselves in their various accomplishments.

If solid instruction is wanted, it is here provided; if ornamental training is sought, let Methodist parents consider well the claims of the Memphis Conference Female Institute.

The religious culture of your daughters will not be neglected at this Christian school. They will return to your homes with intensified desires for usefulness in the church.

Let every Methodist parent look well to the religious environment of children when removed from the hallowing influence of a Christian home.

We commend this school of the church as safe on all of these lines.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church
Manufactured by F. A. Dicks, Natchez, Miss.

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REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

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JOHN W. CHAMBERS, Agt.
Jackson, Miss.

A widower married a second time, and his choice was a wealthy lady about fifty years of age. When the bride and bridegroom returned home from the wedding, the husband, introducing his wife to his children, said: "My dear children, kiss this lady. She is the new mama I promised to bring you." After taking a steady look at the "new mama," little Charlie exclaimed: "Papa, you have been cheated! She isn't new at all!"

For Jackson District Conference at Edwards, Miss., July 27-30.

We have secured from the authorities of A. and V. railroad instructions to sell "round-trip" tickets to our Conference at four cents per mile. This is same rate as usual, but secured by buying "round-trip" in coming. Certificate plan will not work this time for want of sufficient number to attend. No response from agent of I. C. road. We can accommodate a few brethren with horses within short ride from town. Welcome all.

J. P. DRAKE, P. C.

Alexandria W. C. T. U.

The ladies of the Alexandria W. C. T. U. celebrated the Fourth of July by giving a temperance picnic in the court-house and grounds, to which the public was cordially invited. In response to this invitation about three hundred people of every Christian denomination met and occupied the comfortable seats under the sheltering arms of the oaks, until invited upstairs to the temperance meeting, which was opened with prayer by Rev. Mr. Brown, of the Baptist Church. The choir then sang a hymn, and the address of welcome was made by Mr. R. H. McGimpsey, who was to have been followed by Hon. E. G. Hunter in a temperance lecture; but sickness in his family detained him, and the meeting was adjourned without further talk.

This is the first public Christian celebration of the Fourth of July ever held in this community, and was such a success that the writer is carried away with joy of it. The dinner was every way fitted to the circumstances of the case, and everyone did ample justice to it. The most remarkable feature of this novel entertainment was its simplicity. No brass bands, flags or decorations made the grounds conspicuous; but in Christian peace and harmony these friends of temperance spent this happy birthday of the great American nation. This union is the largest and most enthusiastic in the fourth district, and as Alexandria is very centrally located and easy of access, it is hoped by its members that the District Convention will be held here in the Fall.

MRS. JAMES ANDREWS.

Camp Meetings.

There will be a camp meeting for the conversion of sinners and sanctification of believers held at Longtown, Pleasant Grove circuit, Sardis district, North Mississippi Conference, beginning Aug. 25 and running over the first Sunday in September. Rev. B. A. Cundiff, of the Louisville Conference, a man full of faith and the Holy Ghost, author of "Scriptural Holiness," will do most of the preaching.

Longtown is ten miles west of Como. Como is on the M. and T. Division of the I. C. R. R., 45 miles south of Memphis and 55 miles north of Grenada. A dining hall and livery stable on the grounds for the accommodation of visitors who will be entertained at the lowest possible cost. Preachers of all denominations entertained free of charge, and are cordially invited to attend.

REV. W. H. ECKLES, President,
Pleasant Grove.

J. A. FREEMAN, Secretary,
Longtown.

The St. Tammany Camp Meeting will begin Sept. 22. We are seven miles from Covington, La., our nearest railroad station. There will be hacks to meet all trains during the week. We have secured the help of an effective evangelist, with our presiding elder and other brethren, who will urge the necessity of scriptural holiness, and the possibility of attaining the experience instantaneously. We will spend much time and money enlarging and beautifying the grounds, and we are expecting a great ingathering of souls. All ministers and lay workers are invited to come and help us in the good work.

D. C. RAWLS, P. C.

The Mt. Zion Camp Meeting, in Claiborne parish, 7 miles north of Homer, will begin on Thursday night before the fourth Sunday in September and continue about seven days. A special invitation is extended to ministers of the gospel and other workers.

R. M. BLOCKER, P. C.
Lisbon, La.

Camp meeting at Sam Jones Camp Ground, on the L., N. O. and T. R. R., near Glosier, Miss., begins Friday, Aug. 18, to continue ten days. All passenger and local freight trains stop at camp ground during continuance of meeting. A cordial and general invitation given to ministers and people.

J. A. B. JONES, Pres.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Bethel	July 27
Scottsville	Aug. 8
Topisaw	Aug. 11
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Sam Jones	Aug. 18
Heulington	Aug. 24
Longtown	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30

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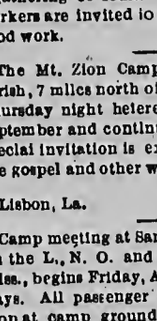

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Meeting	July 19-20
Hattiesburg, at Enon	22, 23
Columbia circuit, at Thomson's Chapel	29, 30
Mt. Carmel circuit, at Bethel	30, 31
Moss Point	Aug. 5, 6
Americus circuit, at X Roads*	6-8
Whittington circuit, at Whittington*	11-13
Biloxi	12, 13
Williamsburg circuit, at Oakohay	19, 20
Ellisville circuit, at Sandersville	26, 27
Eastahuchie circuit, at L. River C. G.	30, Sept. 6
Heidelberg circuit, at Paulding	9, 10
Augusta cir., at Boone's Ch'l. (Th., Fri.)	14, 15
Vancleave circuit, at N. Prospect C. G.	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Talisheak circuit, at St. Tammany C. G.	22-28
Covington circuit (Wed.)	27
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer C. G.	30 to Oct. 6
Pearlington, at Log Town	7, 8
E. Pearl mis., at Byrd's Ch'l. (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.
Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia, at Muddy Springs	July 22, 23
Summit, at Johnson	24
Caseyville, at Bethesda	29, 30
McComb City	Aug. 4
Adams, at Pisgah	5, 6
Lebanon, at Mizpah	8
Wesson	10
Holmesville and Topisaw, at Topisaw	12, 13
Bowerton, at Pleasant Valley	19, 20
Pleasant Grove, at Monticello	Sept. 2, 3
China Grove, at Waterboles	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit	15
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	22
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta circuit, at Shubuta. (Thurs.)	July 20
Waynesboro circuit, at Enon	22, 23
Clarke circuit, at Scott. (Fri. and W.)	25, 26
Vossburgh circuit, at McGowan	29, 30
Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Soule. (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	19, 20
North Kemper, at Blair	26, 27
Chunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Lauderdale circuit (Thurs.)	21
Binnsville circuit	23, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 13 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Indianola	July 22, 23
Brooklyn and Dublin	29, 30
West	Aug. 5, 6
Carrollton circuit	12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Vaiden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Fulton and Nettleton circuit	July 22, 23
Shannon	29, 30
Prairie	Aug. 1
Aberdeen station	2
Amory and Smithville	5, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	23
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers (morn.)	July 26
Gretna (eve.)	28
Felicity (morn.)	30
Parker Chapel (eve.)	30
Rayne (morn.)	Aug. 6
Louisiana Ave (eve.)	6
Baton Rouge	16
Carondelet (morn.)	20
Moreau (eve.)	20
Gross Tete, at Rosedale	27
Dryades (morn.)	Sept. 3
Craps (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Minden, at Pine Grove	July 22, 23
Ringgold, at Brushwood	29, 30
Sparta, at Bear Creek	Aug. 5
Arcadia, at Pains Chapel	5, 6
Summerfield, at Harmony Chapel	12, 13
Haynesville, at Flat Lick	19, 20
Valley, at Blockers Chapel	22, 23
Vernon, at Wesley Chapel	26, 27
Gansville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Mooringsport	July 22, 23
DeSoto, at Woodside	29, 30
North Bossier, at Walkers Chapel	Aug. 1, 2
Conshatta, at Brownsville	5, 6
Wesley, at Davis' Springs	7
West Natchitoches, at Shiloh	16
Anacoco and S'th Vernon, at F. Island	12, 13
Grand Cane, at Cypress C. G.	15
Victoria mission, at Oak Grove	19
Cane River, at Ragans Chapel	20
Natchitoches station. (Sun. night, Mon.)	20, 21
Many, at Negreet	25, 26
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.

Address: 629 Hope St., Shreveport.

In this issue of the ADVOCATE appears the advertisement of the Classical and Commercial Institute, No. 7 Prytania street, and presided over by Messrs. Chenet, Reid and Harmon. These are all gentlemen of ripe scholarship, the two former having been connected with Tulane University and High School, if we are not mistaken, and the latter, Prof. G. W. Harmon, long a successful instructor at Soule's College. The former are spoken of in the highest terms; but Prof. Harmon we can commend from personal acquaintance. He is the man for the place, and in it will undoubtedly win laurels for the institution. The professor is a skilled penman, is thoroughly acquainted with book-keeping in all its branches, and, moreover, is devoted to his calling. But all the branches of a classical education, including ancient, modern languages, mathematics, English, etc., are taught. We wish the institute much success.

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49 Session will begin Sept. 20, 1893.

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College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

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WILS WILLIAMS, Secretary.

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W. W. ROBERTSON, President, Staunton, Virginia.

Christian Advocate.

VOL. 40.—NO. 30. NEW ORLEANS, THURSDAY, JULY 27, 1893. WHOLE NO. 1927.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HUMILITY.

e bird that soars on highest wing
Builds on the ground her lowly nest;
nd she that doth most sweetly sing
Sings in the shade when all things rest;
lark and nightingale we see
hat honor hath humility.

hen Mary chose the better part,
She meekly sat at Jesus' feet;
nd Lydia's gently-opened heart
Was made for God's own temple meet;
airest and best adorned is she
hose clothing is humility.

he saint that wears heaven's brightest crown
In deepest adoration bends;
he weight of glory bows him down
The most, when most his soul ascends;
earest the throne itself must be
he footstool of humility.

—*Exchange.*

Koi Nobori, or Carp Flag.

Japan is a land of many curious and teresting customs, and I want to tell oo of one in this letter.

If you could stand on the second-ory porch of the house in which we ve in Kobe, and look over the city, u would see, in all directions, hun-reds of fish swimming in the air, just you would if you were to look rough the side of a glass aquarium the fish and turtles moving about in e water. In some places we see only e fish, but in others there are four or ve together, and even more. Some of em are very large, larger than any ving fish you have ever seen, unless, rhaps, you have seen a whale, such swallowed Jonah. Just to the orth of our house we can see a great g fellow swimming in the air by him-lf. He is about twenty feet long, hile immediately in front are four or ve together, the smallest one being ot two feet long. If you would look osely, you would notice that the fish, though they seem to be moving all e time, remain in about the same po-ion. There they are, all day and all ght long, swimming about in the air, t making no progress, and the rea-on is that they are tied to the top of a gh pole, just like a flag. Of course, ese fish are not alive, for you know at if they were, they would die just soon as they were taken out of the ter. They are of paper, and are ade to resemble the fresh water fish lled "oarp," or "koi" in Japanese. ey have large mouths that are open l the time, and the wind, blowing to them, keeps them inflated, so that ey look very much like a living fish. ut the most curious thing about this range custom is, that they are used to lebrate the birth of a boy baby in the ouse, over which they float. On the ineteenth of every June, if a little boy as come into the family during the ear, the father and mother purchase ne of these paper fish, and tie it to a ng pole and let it float in the air. In is way they announce to the commu-ity that they have had a son. If there re more than one koi, or carp, then ey have been presented to the family y friends or by relatives.

There are two reasons why the carp used instead of some other kind of h. First, it is a very strong fish, be-g able to go far up the rivers, into e mountains, and over the rapids; nd, secondly, the Japanese people ink very highly of it. I have been ld that the Chinese consider it a cred fish, and so, when the fathers nd mothers hang out the koi nobori, carp flag, they not only announce at they are the happy possessors of a y baby, but they also express the ish that this little boy may grow rong and be preserved to them, and lso that he may be a good and obedi-nt son.

There is a very pretty custom that is ed in celebrating the birth of girl abies in Japan, but, as I have written ou a long letter to-night, I will have tell you of that some other time.

W. E. TOWSON.

Kobe, Japan, June 21, 1893.

Perfect Love.

On the tenth of August, 1819, the ev. Wilbur Fisk attended a camp eeting at Wellfleet, Cape Cod, Mass. his meeting was signalized by re-arkable displays of divine power in the awakening of sinners and sanctifi-cation of believers. He had many ex-ercises of mind on the subject of per-fect love, but was not, when he went to the meeting, under any special con-cern about it. But while there his at-tention became strongly interested in the subject, especially under a sermon by the Rev. Timothy Merritt, on the baptism of the Holy Ghost. He be-came fully sensible of his want of a full conformity to the Christian stand-ard of experience. He sought earnest-ly through the blood of the atoning sacrifice, and in the course of the meeting obtained that perfect love that "casteth out fear." His religious emo-tions now acquired a wonderful inten-sity and elevation. One who was pres-ent at the time says: "His language and whole appearance had something in them more than human, most mani-festly indicating that his soul then glowed with ardors of love nearly al-lied to those of angels. The next morning he preached on 'Growth in Grace,' when the impression made upon the audience was deep and glori-ous. His beautiful, classic style, vivi-fied with fire from heaven, never ap-peared to better advantage. Some ef-fects of these exercises of mind are not unworthy of notice. His views of the Divine Being, and especially of the power, glory, and fullness of Christ, were almost overwhelming. He felt such a horror of sin, and had so great an apprehension of the divine law, that, to use his own strong language, he 'almost feared to set his foot on the ground, lest he should do wrong.' Familiarity with these views would necessarily abate somewhat the inten-sity of his feeling, but other effects be-came permanent. Previously to this he had often doubted not only his in-terest in Christ, but in the truth of the Christian religion; afterward never. Prior to this he was often subject to desponding, gloomy seasons. We heard him say long afterward 'that he knew no gloomy hours; his mind was always serene and happy.'" To his sister he wrote: "Most willingly do I devote all to God, and rejoice in the service of such a Master." To a minister he wrote: "I thank God that I ever saw this day. Let holiness of heart be the motto, my dear brother. Will you preach it in the desk, in the class, and from house to house?"

Talent and learning should never be despised, but be diligently sought; and yet this perfect love is necessary to ministerial usefulness as nothing else may be called necessary.

Church organization is never to be despised. Yet this is not as essential to the best church life as is perfect love.

There is not a single characteristic of this love that will not add immense-ly to our efficiency in Christ's service. "Now unto Him that is able to do ex-ceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages. . . . Amen."—*Exchange.*

Sunday-School Convention, Meridian District.

The Sunday-school Convention for the southern part of Meridian district was held at Quitman, July 11 and 12, J. F. Boydston presiding. The program, as given out by our presiding elder, was taken up, and discussions entered into on the various questions.

1. "The Best Way in Which to Open a Sunday-school Session." Led by J C. Cavitt, who gave his method of opening and conducting the Sunday-school, enforcing his remarks by black-board illustration.

2. "The Bible in the Sunday-school, and Its Importance," was brought out in the remarks made by J. F. Boydston, and the discussion revealed the fact that the Bible is not used to the extent it should be in the Sunday-schools by teachers. Too many confine their study to the lesson helps.

At 11 A. M., first day, the convention listened to a sermon by Rev. R. Brad-ley, of Vossburg circuit. Subject: "Duty of Parents in the Religious Ed-ucation of Children." Text: Part of the fortieth verse of the twentieth chapter of II. Kings, showing that all were intrusted with a trust, and the advantages of the Sunday-school as a field to educate the young; also the duty of teachers and parents.

Afternoon devotional exercises con-ducted by Rev. J. N. Weir; song 852, hymn book; scriptural lesson, Psalm xci.

1. "How to Study the Sunday-school Lesson." On this point we had sev-eral suggestions, all centering on the plan of using all the helps, and thor-ough study in the spirit of prayer.

2. "How to Get Parents Interested in the Sunday-school." Discussion led by Rev. A. T. Bell, who thought the best method he knew would be to draw the parent through the child by impressing the child with the fact you loved him, thereby drawing the par-ent's heart to the teacher or superin-tendent. Thought that meetings for song, inviting the children and their parents, a good method.

"How to Teach in the Sunday-school," "How to Get Children Inter-ested in the Church," "How to Interest the Sunday-school in Mission Work," etc., were questions discussed at the convention with more or less interest, which we hope will benefit Sunday-school workers that were present.

I would like to say, in conclusion, that there was not the interest mani-fested in the convention that should have been by those appointed to take part in its proceedings. The Sunday-school is the most important factor of our church. There is no pastor or community that the Sunday-school question does not materially affect. There are many Sunday-schools that are dragging out a miserable existence because the superintendents do not know how to move up on a higher plane. There are hundreds of teachers to-day that want light to aid them in the work of teaching. There is no bet-ter place to get this knowledge than from men of experience. If we do not go to the convention, how are we to meet those men? If those men who have been selected by the Sunday-schools and the presiding elder fail to do their part, and our Sunday-school interest drag, where does the blame belong?

R. M. CAMERON.

BE BRIEF.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill an eight-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil it down until it simmers;
Polish it until it glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

—*Texas White Ribbon.*

Notice.

To the Pastors of the North Mississippi Confer-ence, and Whom It May Concern—

Dear Brothers: At the last meeting of the Parsonage and Home Mission Soci-ety I was elected treasurer, and by those means have come into a more perfect knowledge of its workings, and the end it is destined to accomplish. My heart has always been in the work since its organization, but my zeal was latent until I saw the great demand for the workers and the means it would take to carry out one of the greatest works of our dear old Methodist Church. Not mentioning the other workings of our society, I will say that when each circuit and station is fur-nished with a good home and every-thing to make it comfortable, just that moment is one of the greatest hugbears (?) of the itinerancy removed, not only in the way of the preacher's wife knowing she is going to a home, but the preacher's mind is relieved of the worry of providing a place with a small pocketbook for his family, and he goes with the good of his "flock" bearing upon his heart and mind, to work and pray and plan for their in-terest. To us, the women of the church, is left the sweet privilege of providing a home for his loved ones.

I know from experience there are many good women—and men, too—who are not zealous in this work be-cause they are not aroused to the im-portance of it. The "pick is not ap-plied often enough to the rock," and lethargy embraces us. Now, to each of you I appeal to tell to each of your churches the plan and workings of this society, where there is no organization as well as where there is one, and let the women know of it.

When I look over my last quarter's report and see only $47, and know the great need there is for help, my heart aches, and is only palliated by the re-membrances, "He had not where to lay his head," and the women that minis-tered unto Him of their substance.

I see from the NEW ORLEANS ADVO-CATE, the much-loved organ of our Conference, that it comparatively reaches a very few of our members; therefore, our president's notice, tell-ing who is treasurer and urging prompt remittances of dues, has fallen under the eyes of not many of the grand women of North Mississippi. I have recently received letters asking if the dues must be sent to me, they not knowing whether or not I was treas-urer. I wrote to every district secre-tary in May, asking them to inform their auxiliaries. For many reasons I can not write to each church, for all should know. So, brethren, I turn to you, asking that you see to it that I re-ceive no more letters of that character, and that you remember Paul's injunc-tion, "Help those women which la-bored with me in the gospel."

Yours in Christian love,

MRS. ROWAN THAYER.

Greenwood, Miss.

Revival.

I have been made to understand and to realize that "it is a good thing to wait upon the Lord." For five days we have been going to the house of God to inquire in his holy temple, and for those days the power of God, through his gospel, has been doing its work.

Our meeting began at Plattsburg, Sunday, July 9. Bro. J. C. Long, of the Mississippi Conference, was with us from first to last, and did all the preaching. He is a man of God, and preaches with power and demonstra-tion of the Spirit.

From the first there seemed to be a powerful influence at work. A mighty undercurrent that at times would sway the congregation, but yet remained under the surface; but Wednesday night the preacher took for his text, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." For one hour the Spirit preached through him to the hearts of men and women; the Spirit came and the mighty deep was broken up. Twenty or more presented them-selves at the altar for prayer. At the close of the services five presented themselves as candidates for member-ship!

Thursday the Spirit came again in power, and men and women rejoiced together, and with one accord praised God.

We were indeed sorry to break the meeting so early, but Bro. Long had engagements elsewhere and could not remain. God only knows the result of the meeting. The work was powerful and deep. One Baptist brother said to me, "Every soul in this town has been benefited." There were seven acces-sions to the Methodist Church, and others said they expected to join other churches. Such profound silence and attention I have never seen. Saint and sinner alike sat in anxiety to catch every word as it fell from the lips of the man of God.

This being our first year in the work, and this our first revival, our heart is made to rejoice and cry out: Surely in the midst of our youth God is blessing our days.

S. B. MEYERS.

Rural Hill, Miss., July 14, 1893.

Woman's Missionary Convention, Auxiliary to Louisiana Conference.

This body met in Grand Cane, July 7. Only a few delegates were present, largely due, we suppose, to the scarci-ty of money. We had a very pleas-ant session—that is, the proceedings were harmonious, but the weather was extremely hot. The corresponding secretary reported only 18 adult socie-ties, numbering 447 members, and 9 juvenile societies, numbering 164 mem-bers. These are all that have reported to her this year, but the treasurer's re-port shows others. We hope the time will come when all the societies will report promptly and through the right channel. The treasurer's report also showed a falling off, which we deeply deplore. She reported only $1,046.17, which is about $160 less than last year's report. We hope to report an increase next year if our State organizer, Mrs. B. F. Alexander, is able to travel this year in the interest of missions. The same Executive Board was elected, with a change in State organizer, and some of the district secretaries.

Rev. F. S. Parker preached for us most acceptably on Sunday, at 11 A. M. and 8 P. M.

Bro. Reid and Bro. Scott were kind and helpful throughout all our meet-ings.

Grand Cane was profuse in hospitali-ties. Each hostess had the best dele-gates, and each delegate the best home in the city.

It was decided to hold our next con-vention at Lecompte, to embrace the first Sunday in October, 1894. July is usually so warm it was thought best to change the time.

Now, as recording secretary, please let me add a word for myself. My dear sisters, you will greatly alleviate the labors of your officers if you will re-port promptly in a definite form, and send up the State treasurer's receipts to the annual conventions. It will save a great deal of trouble and secure greater accuracy than can be hoped for otherwise.

L. PAXSON, Rec. Sec.

Keachi, La.

Greasing the Wheels.

I have but just returned from the railroad station, where everyone I saw seemed to have ardor in his heart and hurry in his eye. If we were half as much in earnest in preparing for heaven as we are for jaunts of pleas-ure, and our journeys of business, it would be something! What a bustle pervaded the whole station—loading and unloading, running backward and forward, some going into carriages, and others coming out, while the rat-tling vehicles set off and arrived by turns.

In the midst of all this hustle I no-ticed a man walking coolly along with a tin pan in his hand, greasing the wheels of the carriages. He took no notice of the fine folk or hustle; who-ever and whatever the people might be, did not appear at all to trouble his head; whither they came or went, was not his business; on he went with his employment; it was his duty to grease the wheels, and grease the wheels he did.

Thinks I to myself: "Here's a lesson for me. This man is but a picture of what I should be." Oh, that I had humility and godly integrity enough in my breast to go straight on with my work! "greasing the wheels," if needs be! patiently and cheerfully occupying the lowest station assigned me by duty, until it should be said unto me, "Friend, go up higher."—*Selected.*

Malone College.

The Malone College is located in the city of Holly Springs, which is ele-vated 623 feet above the level of the sea, the highest point in Mississippi. Its health is unsurpassed. It is at the junction of the I. C. and K. C., M. and B. railways.

This college is under the auspices of the M. E. Church, South, at Holly Springs. The property is owned by a stock company, who have repaired the building and furnished it throughout with new furniture. The property is not owned by the Methodist Church, but does the same work that those col-leges do which do belong to the church, making the same reductions to preachers' daughters that they make, will duplicate their offers, and is purely a Methodist school. Every teacher in the college, except one, is a staunch Methodist, and she, the art teacher, is a consistent member of the Presbyterian Church. Not one of our teachers will play cards, pass the wine glass, or attend any kind of a dance. Girls who come here will live in the house with the family, and eat at the same table of just such food as the family and teachers eat. Three of the teachers, who will be in the house and with the girls all of the time, are women of more than twenty years' ex-perience in church work and the school-room.

We are not expecting to make money, but to do good; hence put board and tuition at what we think will just pay expenses. We will give board, in-cluding washing, lights and everything, for $12 per month. Tuition in literary department from $2 to $4 per month. Music, instruction on piano, guitar, violin, violincello or voice culture at $3 per month, art from $2 to $3, and there are no extra charges for use of piano, guitar, etc.

Girls who attend the Malone College will be under the auspices of one of the best churches and Sunday-schools in the State of Mississippi.

Any traveling preacher of the M. E. Church, South, may send his daughter here free of any charge, except for board, $12 per month, and may send as many as two orphan girls from his charge who are not able to pay tuition, free of charge, except for board.

J. W. HONNOLL.

Holly Springs, Miss., July 20, 1893.

Notice.

To Pastors and Sunday-school Superintendents:

Brethren: We have arranged with our Publishing House to do the busi-ness of our Conference. So we ask you to make your Sunday-school or-ders for the year and, if convenient, to remit in full when you make the order. Send your order for the year and make your remittances quarterly. This will save confusion and loss of time. Fraternally,

W. D. DOMINICK,
General Colporter for Miss. Conference.

Biblical Institute.

The first annual session of the Bibli-cal Institute and Summer School for Christian Workers opened on the Sea-shore Camp Ground, Wednesday even-ing, the twenty-sixth instant, and will continue for two weeks. A choice programme has been prepared, and a large attendance is expected.

The L. and N. R. R. Co. have made a one and a one-third fare rate for the round trip, on the certificate plan, good to return on as late as Aug. 31.

Be sure to make use of this oppor-tunity to take in the feast for body, mind and soul at the Seashore.

The Modern Buddhist's Creed.

Modern Buddhists are inclined to-wards atheism. They neither assert or deny a future life, saying they will not speak definitely of that which they can not clearly see nor understand. The words of an educated Siamese prince may enable us to understand some-thing of their convictions: "When you go and travel in the desert, you must always take a bottle of water with you. If you find water in the desert, all very well; if you find none, you have your bottle of water. So it is with our creed. We should do our best. If there is no future, we have in this case, in the life, the conviction of having done no harm, and if there is a future, the good we have done will follow us in the next life. There is no creed which we attack or condemn. I can believe in Christ—I even confess that I am a great admirer of Christ. I am a great admirer of the moral principles which he inculcated. Love your ene-mies. Sacrifice your life for truth. Be gentle and tender. Avoid everything that may lead to vice. Reverence old age. Provide food and shelter for the poor and aged. Despise no man's reli-gion. Persecute no man."—E. S. Car-rington, in August *Californian.*

A splendid Family Bible containing old and new versions, and selling at retail by publishers for $10, free for ten subscribers with the cash.

FROM THE WORK.

Rev. H. J. Boltz, Pelican, La., July 15: "Our meeting at Pelican closed last night after being continued two weeks. Bros. Whatley and Clark were with me most of the time, and did good, faithful work for the Lord. The people were well pleased with their preaching, and the Lord was with us in great power. The meeting resulted in fifteen accessions to the church, and the church greatly revived. We are hoping and praying that the good Lord may give us a complete victory throughout the entire work."

Our agent in the field sends us this note:

G. A. R. Lawrence, Franklinton, La., July 13: "I have been here for several days, and find the people of all denom-inations kind, hospitable, and in hearty sympathy with the ADVOCATE. Bro. W. M. Sullivan, the Franklinton pastor, has been carrying on a protracted meeting at Fisher's Creek since Satur-day, the eighth instant, with great suc-cess, and which it was my privilege to attend. In the preaching he has been assisted by Bro. Wallace, of Coving-ton, La., and Bro. Brown, of Amite City, who made full proof of their ministry. The meeting was one of great power, and the result to date, many conversions and twenty-eight accessions. Your correspondent wit-nessed for the first time the immersion of several persons according to the Methodist rite, Bro. Sullivan being the administrator."

Rev. W. T. Griffin, P. C., Terry, Miss., July 20: "From our District Conference we protracted the meeting for three weeks, and have had such a revival as Terry never experienced be-fore. The Holy Ghost took charge in the beginning, and continued with us until the close, and at times such power was manifested that many shouts went up to God as in 'old times.' Terry has never enjoyed as much religion before in its history. Church revived, back-sliders reclaimed, family altars estab-lished, many converted, nineteen ac-cessions. Enough raised in cash and subscription to complete the church and paint it, and a parsonage will soon be built. We are indebted to Bros. Chambers, Cammack, Berben and Peebles, who did the preaching, the latter three remaining during the meeting. Bro. Chambers was with us two days, and started the people to giving, in which service he seems to take a de-light. We rejoice to hear many mem-bers say that 'Methodism is coming back to the old paths.'"

SAVED.

What is the soul He would save?
The being with all its powers;
The root, with the leaves and flowers;
All possible good we can crave
To this God-given life of ours.

From what would He save the soul?
From contented selfishness,
And from bleak unlovingness;
From the lower aim's control,
From the downward passion's stress.

From the hell of an exile choice,
When our eyes on his presence close;
From an earth-clogged ear that knows
No tone of His tender voice;
From a void heart's waste of woes.

He saveth thee, soul, for what?
To be born anew, as a child,
In the clear and open thought;
In the love that enrieth not;
The desires all undefiled.

To enrich thee with every gift
That His fatherly thought can plan;
From belittling sins to lift
Thee up to the angel swift,
And the stature of a man!

He saveth thee, soul, to be
As the cleansing salt and the leaven;
His mind and His will to see;
To be faithful and strong and free
In the truth, which alone is heaven.

Not to wait for the far-away,
Wrapped in Eden-dreams—but now
To become a warmth, a ray,
O Christ, of thy deathless day!
For the life of our life art thou!

About the Advocate.

From a supernumerary preacher, away off here in Kentucky, any word volunteered through the ADVOCATE respecting the straits into which it has come, financially, may be regarded as superluminous; but with strict sincerity is there the declaration that it is not to make light of a matter so important to the successors of old-time itinerant comrades that there is this offering. You will perceive the terms of this statement have been chosen, considerately; "important" is used rather than essential, for it may hardly be affirmed that any one of the journalistic enterprises of the church, that it is essential. And then, successors of "old-time itinerant comrades," rather than such as were, themselves, comrades.

The NEW ORLEANS CHRISTIAN ADVOCATE was, in the days of Hamilton, Dorman, Neely, C. C. Calla way, Hutchinson, Ferguson, Ross, and their confederates, the accepted organ of the Alabama Conference, and it was in the days of the zeal of the younger of the Conference brotherhood that the lists of new subscribers, with accompanying subscription fees, passed in from Grace, Harris, Lawrence Wilson, Brandon, Shores, Tom Abernethy, Jr., Dowling, Motley, and others whose images are bright before the imagination now of the comrade of these, who is prompted, by what he reads of the statement of the reduction of price of subscription, to say: Yes! Just that is such a new departure of a practical kind as will bring the ADVOCATE, at every point, into coincidence (coincidence is preferred to co-ordination) with ministrations of the gospel, as verbally given.

McTyeire, Gillespie, Keener, Parker, Galloway and Carter! Successively these have radiated from the city, central and focal, on line of boundary to the dear old South, along the Gulf; and the fruits that have been gathered of the nurturing and ripening beams of the light thus shot forth have not turned to ashes on the lips of Zion. Let all be imagined that might be elaborated in specific statement commendatory of the men who have editorially contributed to the force whence there has been the solidarity and unblanched persistence of Southern Methodism, through the varying tribulation of her history, as she has met the severities of outward trial and inward temptation, obedient to an exceptionally singular vocation.

The NEW ORLEANS CHRISTIAN ADVOCATE has gleamed, in literary distinctness, through variations of sixfold editorial unity, ornamenting the robe of the queen who has swayed the scepter of gospel affranchisement over a people every otherwise despoiled and disfranchised.

Now, let there be a rally of every individual agent in enterprise of securing to each home the weekly visit of the evangel whose wings will sparkle with rarest jewels of enriching thought, and whose entire plumage will be a-gleam with sentiment of chastening, soul-inspiring hope and helpfulness. Of course, there may be expected a painstaking putting forth of effort through the columns of the paper on the part of the brethren who allow themselves to think out for their own nurture, and relish what alone brings muscle and nerve commensurate with the task each, individually, in his turn, has appointed to him. Truth, whilst one and unifying, is, through personal phenomena, differentiated interminably; and the daring requisite to each, in witnessing on behalf of what operates wholeness and symmetry in his personal testimony to that which exacts to the ultimate, is identical with that of Him who trod the wine-press alone. The counterpart of this chivalry which meets each requirement of individuality in voicing the one wisdom, is the generousness, the humility, the genuine brotherliness which grants to each and to all others identical liberty, for where there is autocratic imperiousness, perpendicular or oblique, operative through measures of official decision or assignment, or in deploy of critical discount, verbally, or in aloofness, socially, there is, on the part of him so assuming, shortage in the matter of ingenuous coalescence with the genius of the kingdom in which servitude is the only royalty, and whereof humility comes through realization of heirship to all honor and excellence. A great deal of commendation accrues to him whose native force of intellectual and temperamental manhood is felt in defense of somewhat with which he is identified by hereditary alliance, and through partisanship for which he has signalized himself as pertinacious and pugnacious. A complacency that sublimates itself under delusion of its being assurance of faith and spirit-witness, reaches crystallization, and whilst there is a celluloid-like toughness and imperviousness in the ideal of moral manhood thus produced, excluding all misgiving as to the weaknesses which call for reprehensive pity and sympathy toward the average human endeavorer, there will creep in upon the mind, in estimate of the one so self-assured and insulate, recollection of the language of Him who is to say to a certain type of us, "I never knew you!" But verily, in compass of time, such have their reward.

A genuinely alive paper, through the columns of which there may be conference, in reciprocity of freest expression of tentative views along all speculative lines of religions and theological inquiry, as also criticism of modes and measures, prudential, in furthering the cause of the kingdom that is "in righteousness" and in ever-unfolding surprise of consistency and promised fulfilment, is a centre around which there can be a pleasing rally of the intelligent and courteous—the studious and benevolently purposeful—of the Annual Conferences engaged for its circulation; and this expression of interest for the consummation of the enlightened endeavor is prompted by both confidence and solicitude.

Does inquiry arise concerning the probable or possible benefit to the world of mind of just such special expression of apprehension and experience as differentiate the circle centred by the ADVOCATE from other circles centred by journals adapted to exigencies and ventures peculiar to them? The answer is ready: It is of the varieties which harmonize in syllabling the one word of life and liberty to those whose angle of vision is broadening to a view of the providential unity which seeming contradictions blend in the articulation of, that a genuine human fellowship, above the partisan and local, is evolved. Differences are occasion of a courtesy and kindliness that sameness would stifle, and each varying of the confession of the one human faith qualifies to nearer approximation to its perpendicular utterance those antedating it. There is a perpetual round of repetition in production of the cereals of the soil to the view of the superficial observer; yet is it true that the differentiating finger-touch of the power whence all have form and coloring is foil to monotony? Parallel with this marvel of the phenomenal is there requisite a variety in reproduction of the ever the-same, never-the-same word of law and life and liberty and love which patriarchs and prophets, poets and philosophers have been born of along the centuries, thereby empowered to yield treasures, continuously cumulative, in enrichment and empowerment, as also in unification of humanity. There is palpably in place such distinctive varying of the expression of the thought of our Zion, as arises from the environment of those in the extremest south range of our rehabilitating Southland.

JOSEPH B. COTTRELL.

Cloverport, Ky.

Administration of Discipline.

WHO IS TO BLAME?

Much has been written of late in our Conference organs in reference to the lax administration of discipline in our church. All agree that the church suffers on account of it; but there is division as to where or upon whom the blame should rest. I am not anxious that my name should appear in the papers. But the question is now prominently before our people, anonymous articles are not in order; so it has occurred to me to write an outline of my experience as a pastor, and let the readers judge whether or not I am justified in believing that the pastor who administers discipline according to past usage signs his own death warrant as a preacher.

Before I became a minister I believed in the doctrines and discipline of Methodism and loved the church with all my heart. Before I took upon me the vows of the ministry I tried to inform myself in reference to my duties. I shrank from the prospective duty of administering discipline more than anything else. My presiding elder and the brethren of the ministry with whom I was associated gave me their views, which seemed then to be according to the plain wording of the law and the teaching of the Bible. My course till about five years ago was shaped by the conviction that Methodists should live according to the principles stated in the "Sermon on the Mount" and incorporated in the Discipline, and that offenders should be either reformed or removed. I had observed outbreaking sinners who had been permitted to remain in the church, but never knew a case which did not prove disastrous to the cause of Christ in that community.

On my first circuit I found some dancers and tipplers. I persuaded all to repent and ask the forgiveness of God and the church except two young ladies who, led on by their worldly mother, forced themselves to be expelled. That trial was the beginning of a revival of religion on the circuit, and before the year closed eighty-five persons were received into the church. My presiding elder encouraged me in my course, as did all the good men and women of the church, together with the offenders, who reformed rather than be expelled.

At the next Conference I was removed to another circuit in the same district. My presiding elder informed me that he had me removed because he wanted me to deal with some refractory members who were disturbing the peace of Zion. On that circuit I found dancers, drunkards, and one who, later, was tried and found guilty of stealing. If I remember correctly, all asked forgiveness and promised reform, except two drunkards and the man accused of petty theft, who were expelled. The trials did not destroy the spirituality of the church. There was a revival at every appointment, and eighty-six were received into the church.

On my next charge I found many of the best men and women—some of the dearest friends I ever had; but, unfortunately, I also found among the membership some persons who were guilty of the grossest immorality. Here I met my first real difficulty. I appointed committee after committee of investigation; but, as several of the accused had made sundry wicked threats, my committees were afraid to act. I soon saw it was necessary for me to use all the liberty the law gave me. No charge had been filed against any of them, so I visited each one myself and persuaded them to withdraw from the church. But there were two "smart Alecks" who thought I would act like the committee I had appointed. One told me he was guilty of the charges, but for me to prove them if I could. After much loud talk on his part, he told me to take his name off the list if I wanted it off. The other told me I could do as I pleased about his name. He told all his neighbors that he told me I could do as I —— pleased. I took them both and all the others at their word and announced before the congregation on Sunday that they had withdrawn from the church. I stated particularly that this was done to save us the hard feelings that would accompany and grow out of a trial on charges they would not attempt to deny. Soon the change for good was apparent, the good people joined the presiding elder in approval of my course; but I am sorry to say one of my brethren in the ministry began to meddle, and though I explained to him, and though he knew the true state of affairs, he persisted in using the version of the wrong-doers and "Mrs. Grundys," and actually went so far as to ride around among the members and endeavored to generate dissatisfaction.

At the first Quarterly Conference the presiding elder stated that the circuit made a better showing, after the pruning, both spiritually and financially, than it ever had done since he knew anything about it. He is still alive, and will say it again if it becomes necessary.

At the close of my second year on that charge I was ordained elder, and located to continue my studies. While I was local a company of young preachers and preachers' sons of my acquaintance visited a neighboring Annual Conference. They related in my presence the following incident which occurred there:

A presiding elder was making his report. He stated, with evident satisfaction, that there was a disposition among the preachers of his district to use the pruning knife—that several unworthy members had been expelled—that the church had been benefited by such expulsion, etc. These statements displeased the Bishop, and he expressed himself rather forcibly. In his talk he said a member should never be expelled from the church, or words to that effect. The question naturally arises, What can a preacher hope for from that Bishop if in doing his duty he should incur the displeasure of a rake who should report him for maladministration, the specification being that he, the rake, had been expelled from the church?

I rejoined the Conference a year after I located, received a new appointment, and was under (to me) a new presiding elder. Among the membership of that charge I found one saloon keeper. He was a reasonable man and frankly admitted that he was wrong, but that he would not quit the business till he had made more money. I visited his family as long as I remained on the charge, but he remained in the church only a few days after I became acquainted with him. That was the only case I had on the charge; but every one knew my sentiments. I did not bring persons before a church court for fun, but I did not take upon me the vows of the ministry for fun either.

A Bishop presided at our District Conference, which was held late in the Spring. Somebody misinformed him in reference to my observance of discipline on the noted charge more than two years previous. Without trying to inform himself as to my methods or the characters I had to deal with, he began the delivery of a philippic. Had I been tried and found guilty of maladministration, he could not have reprimanded me more severely. He denounced me in the most caustic terms for having such a misconception of the Discipline as to believe it authorized me to (I quote his words) "expel a little girl because she persisted in shaking her foot a little." As soon as he had exhausted his vocabulary and breath I tried to tell him that he was mistaken; that very few dancers had been driven out; that the majority had been guilty of lewdness and drunkenness. Most of the preachers present were acquainted with the facts in the case, and one, in an undertone, encouraged me to stand my ground. The Bishop saw and heard, and quickly admitted if the people had been guilty of such crimes I should not have done otherwise than as I had done. He spoke the words rapidly without emphasis, and without an expression of regret for his unkind speech. He deprived me of the privilege of making a full defense by calling for the report of another preacher. Soon afterwards I was convinced that a part of the powers that be were determined to teach the people that had moral character would not disqualify anyone for membership in the M. E. Church, South. The two "smart Alecks" I have mentioned were received back into the church without reassuming the vows and without even being present when their names were proposed. The pastor, in cold blood, announced to the congregation that the men were illegally deprived of membership by me, and had his men picked to move and second, etc., that they be received back into the church. That was done on the same charge where seven Quarterly Conferences were held during my pastorate after these men had withdrawn, and they never once denied that they gave me the privilege of announcing them withdrawn from the church. It was done in the very building where another presiding elder, during my pastorate two or three years before, announced to the congregation that he sustained me and that the entire District Conference approved my course. He made that statement because he heard there was an impression that he did not sustain me. He, therefore, carefully corrected the impression. What intensified the moral turpitude of the act was the fact that that preacher's presiding elder was in the building at the time looking on. I was informed that he advised the pastor to do the iniquity, and, of course, reported, "Nothing against him, Bishop," at the next Annual Conference. That caused me to decide to hold no more church trials, to enforce no more discipline till I knew the Bishop and presiding elders are so much in favor of enforcing the law, as it is written in the Discipline that they will sustain the man who faithfully performs that very unpleasant work, instead of treating him as if he were a criminal.

For some months our papers have contained articles on this subject. Some saying the faithful preacher was punished for his pains; others vigorously denying it.

The foregoing is a brief outline of my experience. I could have stated many interesting particulars. I can prove everything I have written and much more. I have used no names, but can do so should it become necessary.

If a Bishop reprimands a preacher for administering discipline, using among a torrent of words such as "crank," "hobby-rider," etc., and the presiding elder follows up the preacher and advises the re-instatement, regardless of their moral character, of those expelled, or otherwise gotten rid of, is it surprising that the administration of discipline is neglected?

JAMES HEALEY.

Santa Ana, Cal., July 4.

Our Indian Mission.

I have read with interest the communication of Bro. Miller on this subject; and while I have no authority to say the money subscribed to send Bro. Tubby to Millsaps College shall be applied as he suggests, I am perfectly willing that my own subscription shall go that way, and sincerely hope the other subscribers will also consent. After some experience and a more extended observation in mission work, it is not my opinion that the best interest is conserved by educating native helpers away from their own people and the work they are expected to do. It is an easy matter to educate them so far above their own people, and of the self-sacrificing labors they must perform and endure, as to drive them out of the work and into a more remunerative place.

Then, too, I like that colonization idea. I was profoundly convinced while in Mexico that this was the surest way to final and permanent success in that country, and was preparing to present my plans to the Board of Missions when, by overwork, my health gave way, and I had to quit the field. And as the existing conditions of the poor people of Mexico are very much the same as those of the Choctaws of Mississippi, I can see no reason why the plan should not be a good one for them. In my opinion it is an easy and satisfactory solution of the questions of stability and of self-support in their church relations.

As to the week of self-denial, I do not know so much about that. Fact is, every dollar I put into the treasury of the Lord is the piece of some self-denial, and somehow giving never helps me much until I have given until it hurts me to give. One of my stewards said to me after Conference, "If you will not pay so much this year, I will increase my own subscriptions to the collections ordered by the Conference." I told him I would be glad to see him increase his subscription, but that neither he nor any other person should take from me my crown. I wish I had the money to buy that land and give it to the church for the Choctaws. The resurrection morning would be made brighter and more glorious to me as I watched the bodies of the blood-washed Indians coming up out of the land my money had purchased and given to the Lord as a means of their salvation. As I can not give it all, I will do what I can, and give my ten dollars. Who next?

J. M. WEEMS.

Brookhaven, Miss.

Reduce the Price to $1.

In the ADVOCATE, of July 6, there is "an open letter to the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE," by Bro. L. Carley, which impressed this scribe as well as others in his charge. There is just one point I desire to call attention to in Bro. Carley's letter, and then will give my experience in soliciting subscriptions to the ADVOCATE.

Bro. Carley truthfully states that the ADVOCATE is not reaching the great masses of the people for whom it is designed, and that no smaller number than thirty-five or forty thousand copies will do this. He then asks the question, "Can the ADVOCATE be made a success?" and adds, "I believe it can. How? By putting the price down to $1 a year."

That these statements are true no one dares to deny. I agree with Bro. Carley that the ADVOCATE would reach numbers of people at $1 per annum whom it does not and never will reach at $2. For people will not pay $2 for the ADVOCATE when they can get secular papers just as large for $1—that is, a goodly number of people will not do so. But every question has two sides to it, and it is the other side I propose to call attention to.

Now, I have in my charge about one hundred members, and only four (I believe) ADVOCATES (i. e., N. O.) taken, and only two of my stewards take it. I have insisted on them to subscribe, but have failed so far. Like Bro. Carley, "I may not be a good agent. The most serious hindrance in my way is the price." But "the two-dollar men" on my charge have not all subscribed, and won't do it. One I have in mind just now does not take a religious paper of any kind, and yet there are three weeklies and two monthly secular papers that come into his house regularly. Such cases as this brethren show the inconsistency that is in some of our people. Very frequently where we find a church member who is too poor to pay $2 for his ADVOCATE, you will learn (by inquiring of him what papers he takes) that there are two or three weekly or monthly secular papers come to his office in his name.

The day has come, and now is, when our people must be willing to pay as much or more for their religion as for other things. With some of our people it doesn't matter how high coffee or tobacco goes, they are going to have it; but, oh, why don't they reduce the price of the ADVOCATE? some will say when you ask them to subscribe. Brethren, let us be careful that we do not practice inconsistency by paying more for tobacco and coffee, etc., than we do for the cause of Christ in circulating religious literature and otherwise. Yes, my people, too, perish for lack of knowledge which the ADVOCATE could supply, and I need its help in many ways. I shall not say how much I have received for my support this year. Glad to know, however, that Bro. Carley is not in the same financial situation I am in. The ADVOCATE could supply the knowledge which my people need; but so many will not take it at $1 even. I have tried this plan.

While Bro. Mitchel had charge of the publishing department of the ADVOCATE, he wrote to me in regard to getting those subscribers on my charge whose subscriptions had expired to renew, and if I found anyone among my people who were really too poor to pay $2 for the paper, he would send it to such for $1. I tried this among the poor class of my people, but, to use the expression, "It would not work worth a cent." Some say they can't pay a dollar for it, and one good sister, to whom I made the offer, said her folks didn't want it; they would never read if they would take it, but I must come around and tell them the news. She was so sorry to hear of Bro. T. Y. Armstrong's death, and he had been dead a month then. But if she had been taking the ADVOCATE, and would read it, she would have heard about it before I told her.

Yes, my people perish for lack of knowledge, and they are to blame to a great extent; and if they go on as they have since I have had charge of this circuit, it will only be a question of time when it will be said of them as the Savior said of Jerusalem, "How oft would I have gathered thy children . . . but ye would not," etc. They have had the opportunities offered them, but they will not accept.

Now, I am in favor of reducing the price of the ADVOCATE to one dollar per year; but I am also in favor of people being consistent in religious matters as well as in worldly matters. "Consistency, thou art, indeed, a jewel." F. B. ORMOND.

Why Not, Miss.

Holly Springs District.

REPORT OF COMMITTEE ON PERIODICALS.

Your committee beg leave to report on the circulation of our church periodicals in a general way, as follows:

We recognize as a self-evident fact that the religious welfare of every Methodist family depends largely upon the character of literature it receives and reads. And particularly must it be supplied more abundantly with religious than secular literature. As the interest of every professing Christian in the institutions of the church is measured by the church periodicals he reads. The plea of hard times works the greatest hardships upon our church literature.

In this district there is about one CHRISTIAN ADVOCATE taken to every fourteen church members. These fourteen members represent about five families. We then have an ADVOCATE to every fifth family. Of course, we hear a lamentable cry from almost every charge of the lack of information on church institutions, especially on mission work. Our people in the rural districts know almost nothing of our foreign mission work. We have gone one-half the way towards meeting the responsibilities of giving our people the necessary information in order to utilizing and developing the talents and strength of the church and maintaining its integrity and loyalty to its original missionary spirit. Our rural districts are as strong financially as our towns and cities; but for the lack of information and training in systematic giving, contribute only about one-half as much proportionately to their ability. Only eight copies of the *Missionary Reporter* are taken in the district. Three charges do and nine do not distribute the tracts and leaflets sent out by the Board of Missions.

Our humble judgment is, that our periodicals must be made cheaper. The reasonable claim by the publishers that they are worth their cost will neither answer the cry for cheaper literature or put a paper into the hands of all our people. Our secular papers are cheap, within reach of almost every family, and the people having them will not pay more in getting a religious paper. Some will not, the majority can not. In view of these considerations, and pledging our every effort to introduce our church papers and missionary literature into every Methodist family, we submit the following:

We respectfully request our Annual Conference to memorialize the General Conference:

First. To authorize the Book Committee to publish the *Nashville Christian Advocate* at one dollar per annum to all subscribers, giving no commission to agents.

Second. To order all subscriptions of the *Advocate* to run out with the end of the year.

Third. To authorize the establishment of an *Advocate* endowment fund for putting the paper into every appreciative family in the church not otherwise provided for.

Fourth. To authorize the Board of Missions to publish the missionary literature free, to be distributed through the pastors to every family of the church, either as the *Reporter* or as a supplement to the *Nashville Christian Advocate*.

Resolutions were passed endorsing and commending the NEW ORLEANS CHRISTIAN ADVOCATE, and also the *Memphis Christian Advocate*.

J. H. SHUMAKER,
O. N. KOON,
PRYOR CASEY,
Committee.

SUNDAY-SCHOOL LESSON.—July 30, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Ephesus.

(Acts xix, 1-12.)

GOLDEN TEXT.—"When he, the Spirit of truth, is come, he will guide you into all truth." (John xvi, 13.)

TOPICAL OUTLINE.—I. The Holy Ghost Declared (vs. 1-5). II. The Descent of the Holy Ghost (vs. 6 and 7). III. Disputing and Persuading (vs. 8-10). IV. Miraculous Gifts (vs. 11 and 12).

CENTRAL THOUGHT.—The Holy Ghost.

HOME READINGS.

Sunday (July 23)—Paul at Ephesus. (Acts xix, 1-12.)
Monday—Jewish Exorcists. (Acts xix, 13-20.)
Tuesday—Paul Persecuted. (Acts xix, 21-29.)
Wednesday—Paul Preserved. (Acts xix, 30-41.)
Thursday—The Baptism of John. (Mark i, 1-8.)
Friday—The Spirit of Christ. (John xiv, 15-26.)
Saturday—The Gifts of the Spirit. (I. Cor. xii, 1-11.)

INTRODUCTORY.

After a year and a half of quiet, but faithful and successful work, Paul is made to feel again the hostility of his countrymen by being brought before Gallio, the newly arrived Roman deputy, on the charge of interfering with their religious customs. The pro-consul contemptuously drove them from the judgment-seat, and even allowed the Gentile spectators, who reproved, to show their hatred for the Jews by beating the ruler of the synagogue before the judgment-seat. The conduct of the pro-consul secured the missionaries from further interruption, and "for yet a good while" Paul continued his labors in Corinth, where, in addition to his public ministry, he wrote his first and second Epistles to the Thessalonians. Upon leaving Corinth, Paul, accompanied by Aquila and Priscilla, sailed across the Ægean Sea to Ephesus, the principal city of Lydia. Here, staying only long enough to preach, he set sail again for Cæsarea, and after a hurried visit to Jerusalem returned to Antioch after an absence of two years. Not long did he remain there, however, for his restless spirit hurried him away upon his third missionary journey. Attended by four or five companions, he visited Galatia and Pamphilia, and "having passed through the upper coasts," came again to Ephesus, as he had promised. (Acts xix, 22.) Here, in the meanwhile, had been laboring Apollos, an eloquent Alexandrian Jew, who, after zealously and effectually preaching the truth as far as he knew it, had gone to Corinth, bearing letters of introduction from the Ephesian brethren. The fact that Apollos had been instructed by Aquila and Priscilla made him in a certain sense a disciple of Paul, and renders probable the idea that there was any rivalry between him and the great apostle to the Gentiles. Whatever the spirit of faction that manifested itself under the cover of his name, it seems to have found no favor from him, and in fact there seems to have been a loyal recognition of the authority of Paul, while Paul, on his part, seems to look upon Apollos as a beloved fellow-laborer.

EXPLANATORY.

I.—THE HOLY GHOST DECLARED.

Ver. 1. Upon resuming his work in Ephesus, Paul finds "certain disciples" whom he probably noticed the lack of those characteristics which evidence the presence of the Holy Ghost in the heart of the true believer in Christ. We are not to infer that these half-taught disciples were the only Christians in Ephesus; but simply that from some cause or other these had not been fully instructed in the faith. It is significant that these brethren are described as having about the same degree of spiritual enlightenment as the eloquent and zealous Apollos; but it does not necessarily follow that they were his converts. On the contrary, they would, in that case, probably share with him the enlightenment which he received from Aquila and Priscilla. They were probably contacted by other disciples of John the Baptist, who could teach them no more than they themselves knew.

Ver. 2. The question of the apostle implies that the reception of the Holy Ghost is the privilege and uniform experience of all who by faith accept Christ, and the absence of the distinctively Christian character and life in these disciples excites wonder and causes the question. Their answer does not indicate that they were ignorant of the existence of the Holy Ghost, for, as disciples of the Baptist, they must have known this truth. Their thought is that they did not know that this promise of the Father had been fulfilled and that the Holy Ghost had been bestowed on believers. They knew only repentance for sin and a promise of the Spirit.

Ver. 3. Their answer increases the astonishment of the apostle. They were disciples, and had evidently been baptized, yet they were untaught. Hence the question: "Unto what then were you baptized?" The reply to this question explains the difficulty, and the apostle is able to supply that which was lacking in their spiritual understanding.

Ver. 4. This verse contains the synopsis of his instruction to them. John's cry was: "Repent, for the kingdom of heaven is at hand." The burden of John's preaching was repentance toward God and faith in a Savior who was about to be revealed. This Savior has been revealed in Jesus, and all men are to accept him, and in accepting him to be baptized with the Holy Ghost.

Ver. 5. The former baptism was preparatory; it was not Christian baptism; but under Paul's instruction, which they willingly and candidly received, they were baptized again, this time "in" or "into" "the name of the Lord Jesus."

II.—THE DESCENT OF THE HOLY GHOST.

Ver. 6. Under such influences—the broadening of their knowledge, the deepening of their faith, the quickening of their love—they were prepared for their new experience, and as Paul laid his hands upon them the Holy Ghost came upon them, and witnessing his presence were the spiritual gifts, which were needed and given in that period of the church's history. They needed not now to be told that the Holy Ghost had been given, for he was in their hearts his own witness.

Ver. 7. No significance is to be attached to the number of these disciples. The text says, "about twelve." "Luke did not know, had not been told or did not remember the precise number." (Lindsey). The fanciful ideas that clustered around the number—twelve—have no value.

III.—DISPUTING AND PERSUADING.

Ver. 8. The Revised Version has "reasoning" and persuading. It was not a rancorous dispute with individuals, but an argumentative discourse, a marshalling of the facts of prophecy and history to prove the Messiahship of Jesus, and the effect was to persuade them that these things were so. To the synagogue Paul always went first of all, and to his countrymen "boldly spake" "concerning the kingdom of God." In some respects it required more boldness to preach Christ to the Jew than to the Greek; to the latter it was indeed foolishness, but to the former it was peculiarly offensive, and Paul's love for his countrymen is shown by his always preaching to the Jew first.

Ver. 9. Unbelief had checked the Master's work at Nazareth, and now it interposes an effectual barrier to the work of the apostle at Ephesus. That it was wilful and culpable is evident. Unbelief comes from disobedience, and its moral element is found in the unwillingness to yield to the conditions of salvation. The hostility of the unbelieving Jews is seen in their speaking evil of "the way." The gospel points the path for us to tread. It is not a body of truth merely, but it is a guide for practice. "Discipleship is manifested in conduct. The gospel points the way through the wilderness to Zion and to rest." (Alexander McLaren.) Paul's life was at the service of those who would hear his message; but he had not one moment to waste upon the incorrigibly wicked. Accordingly, he separates his "persuaded" ones from the obdurate, and now, not upon the Sabbath days only, but daily he pleads the cause of his Master in the school of Tyrannus. This Tyrannus, we may suppose, was a Gentile and a teacher of rhetoric or philosophy, and had become a convert to Christianity.

Ver. 10. These two years were in addition to the three months of verse 8. What time may have elapsed before verse 8 and what followed after this verse we can not tell; but it was probably considerable, for Paul speaks (in Acts xx, 31) of having labored among them three years. The word "Asia" in this verse is to be understood to mean the western part of Asia Minor—the proconsular district of Asia—of which Ephesus was the capital and principal city.

IV.—MIRACULOUS GIFTS.

Ver. 11. Ephesus was not more famous for its wealth than for the extent to which magic and witchcraft were practiced, and, doubtless, the special, extraordinary miracles worked by the hands of Paul were intended to impress this wonder-loving people. These "powers" were exercised by God through his servant without the immediate presence of Paul, and possibly without knowledge. Their character is indicated in the next verse, and reminds us of the mysterious virtue that went out of Jesus when the woman touched the hem of his garment. In this case the miracle followed the exercise of faith upon the part of the sufferer without the direct agency of the apostle.

Ver. 12. The handkerchiefs and aprons was such as had been used by Paul, and had been in contact with his body. The distinction between "diseases" and evil spirits is made here, as elsewhere, and is not to be overlooked, though both were subject to the mysterious power given by God to the apostle.

PRACTICAL SUGGESTIONS.

1. The baptism of the Holy Ghost and his continual presence and power are promised to every true believer in Christ. (Verse 2).

2. Sincere repentance and unfeigned faith are acceptable to God, even though mixed with ignorance. (Verse 2).

3. Many a church member stops short of a personal faith in Christ Jesus. (Verse 3).

4. It is as necessary to enlighten and develop believers as to induce them to join the church. (Verse 4).

5. A willingness to learn is the condition of spiritual enlightenment. (Verse 5).

6. Christianity admits of logical statement. It stands argument. The more carefully and rationally people discuss it the more likely are they to become convinced of its truth. (Ver. 8.)

7. A man is responsible not only for acting in accordance with his belief, but also for not believing as he ought. The basis of unbelief is a rebellious will, and hence it is culpable. (Verse 9.)

8. Special powers are given as they are needed. A complete equipment is promised to every Christian. We need no more and our faith should claim no less. (Verse 11).

9. Personal influence exerts its power without the presence, and even without the knowledge, of him from whom it emanates. (Verse 12).

The Price of Subscription.

The letter of Bro. L. Carley, in ADVOCATE of the sixth instant, provokes this communication. Bro. Carley says: "Recent occurrences in connection with the ADVOCATE have saddened many hearts." "The publisher failed, and the editor, after working most of this year for nothing, resigned."

Now, I ask this question. Why has Bro. Mitchel failed, and why has Dr. Carter resigned? I will answer: Back of all this is a failure that should "sadden many hearts." It saddens my poor heart, for I love the ADVOCATE and I love the ex-editor and publisher. I speak of the failure of the ministry of the Louisiana and the two Mississippi Conferences to do their duty as agents for their Conference organ. Two years ago we had it in our power to put our paper on "a solid financial basis;" but we failed to do our duty, and now many hearts are saddened. I shall not prophesy as to the success or failure of the present management. You have my prayers and best wishes. And if I can be of any advantage, you may always command me; but there is one thing I want to protest against, and that is a reduction of the price of the ADVOCATE. Keep the price at $2; but give us a two-dollar paper. Seven thousand subscribers at $2 is equal to 14,000 at $1; and then you have to pay extra for 7 000 of the paper and the mechanical labor of printing the 7 000 additional copies.

No, Bro. Beard; you may put the paper down to fifty cents a year, and I will admit that there will be a spasmodic effort on the part of some who have not done their duty before, but only a spasmodic effort, unless by some means or other you might rivet conviction on their mind and conscience, that they are to blame in great measure for the present condition of affairs, and that the success or failure of the paper in the future depends largely on their efforts, not only to extend the circulation, but to see that there be no delinquents in the bounds of their respective charges. I think you did right in putting down the price to 50 cents for the next six months, and I signed a resolution at our recent District Conference to that effect; but do not, I beseech, lower the price permanently. I think just at this time it would be in order for all who are responsible for "saddening" so "many hearts" to make an honest confession, and to say (not in word, but in deed) the paper shall be sustained. I wish to say just here in closing I have no confession to make.

B. F. PHILLIPS.

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Slaughter, La., July 17, 1893.

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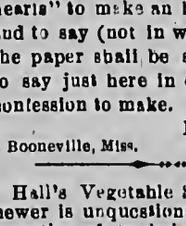

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Extraordinary Offer.

We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

BRIEFS.

The Baton Rouge *Advocate* has a timely editorial on the resolution of the directors of that institution to close the World's Fair on Sunday, taking the position that the nation is built on a foundation of morality. Even so, and by this time even Chicago and even the newspaper reporters have found it out. The CHRISTIAN ADVOCATE commends the brave and consistent course of its secular contemporary in this matter.

There is much truth in the old adage that fine clothes do not make a fine man. Even the snake crawls from the slime to don a new and variegated suit in the Spring, the chameleon has more brilliant changes than the lady of fashion, and the common grub sprouts from his uncomeliness a radiancy of attire that altogether eclipses "Solomon in all his glory." Let us stick to plain clothes and be in the succession of Dr. Johnson, Carlisle, Horace Greely, Cromwell, Socrates the great, and the world's Redeemer.

That the different orders of people in the world are illustrated or parodied in the various biological species there seems little room to doubt; among animals as lions, tigers, wolves, foxes, lambs and the various domestic tribes; among fowls from eagles to buzzards in one parallel, and from the peacock and bird of paradise to the sparrow in another; among insects from the bee and the ant to the vegetable destroyer and common worm, from the bounding tarantula of the prairies to the jumping spider of the boudoir, and from lightning bug or candle fly, inhabiting night and darkness, to moth and mote frequenting sunbeam and artificial glare. He who rejects the Bible of Revelation should study closely the Bible of nature.

The *Southern Churchman* publishes several columns of extracts from Wesley's journal to prove that he never left the church. Indeed! and neither did he leave his wife, but there can be little doubt but that both his church and his wife left him. Wesley often spoke and wrote of the invisible body which is the true church of Christ when not having the least reference to the bald ecclesiasticism that by a fine exhibition of the exceedingly animal quality of peacock sovereignity always considers itself addressed when the word "church" is used. He loved the church as all of her true sons, and prayed and wrought and died for it, whether represented in the Anglican or Non-Conformist establishments; but the form of godliness, whether in the shape of a church or a man, he heartily disliked. "What makes a state" is a topic which won immortality for one poet; there remains to us and to the poet of the future the greater theme, "What makes a church?"

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As by Fire.

During a somewhat extended pastorate the author of these lines has known a multitude saved by the office of affliction, and comparatively the fewest number brought to Christ without some such prompting as worldly losses or crosses. It seems necessary to destroy human confidence in that quality which in the absence of a better word we will call selfhood. It is passing strange how the feeling of omnipotence is innate in the weakest sort of people, and that every man when off his guard is to be found bowing down at the shrine or throne of self-sovereignity. I, me, and myself, is an anti-religious league in the human breast that "dies, but never surrenders." If pride or self-sufficiency, and we know not how to distinguish the two things, appears to be a muscular and well-conditioned beast of prey in the outer deportment, it is a whole jungle of man-eaters within, which nothing but starvation or pestilence will subdue. The Lord of universal sovereignity knowing this acts accordingly. He does not employ rat bane upon tigers. Understanding their savage natures he does not try to tame them, and being thoroughly conversant with their perverse natures he does not seek to educate them. Rather he calls for the east wind and sends it in upon the retreat of monsters, or he summons famine out of the north and sends its lank form into the wilderness where they seek the prey, to consume their means of subsistence.

It is a pitiful sight to see that creature whom God made in his own image, but now antipathetic to him and his gracious reign, with its physical defenses removed, its walls of sense broken down—yea, demolished—and brought for the first time face to face with the Being whom not only "winds and waves," but worlds and devils obey. But yet Hercules, faint and starved and gasping for a little breath beyond the dark boundary of convalescence, is the way the Lord will have him, and in that forlorn position he shakes him with rigors, and burns him with consuming fervors, until he gets a confession from him; for while there are some men quite courageous, there are very few who are brave far into the shadows of death. This is the philosophy of what we started out to say; and the sentiment of it is, that there is an affinitive relation between divine and human sorrow; and where the exemplary sufferer, the man of sorrow, suffers with groanings which can not be uttered, the sorrowing of all ages draw nigh transfixed by a pathos which no words can describe, and which only the form of the cross can feebly image to the thought.

A Sur-Review.

The *Southern Quarterly Review* is on our desk. It is an excellent number, containing the following articles: Albert Taylor Bledsoe, by W. F. Tillett; Moravian Missions, by E. R. Hendrix; Marriage and the Home, by S. W. Cope; Modern Science, by A. C. M.; The Presbyterian Church Case, by J. R. G.; Elihu Embree, Abolitionist, by E. L. Hoss; A Campaign of Education, by A. G. Haygood; An Adventure in Venice, by Traveller; Barnabas, the Son of Consolation, by Mrs. C. B. Howard; The Law of Sanctification, by W. M. Leftwich.

All these we have read with interest because all are able articles on subjects worthy to be *Reviewer's* themes, but the latter with close attention as being the production of an able and logical mind upon the foremost topic of the age and church. But, alas! we found it to be only special pleading which dismisses both the gospel and the Holy Ghost from all involvement in that higher work of redemption which our Lord Jesus Christ accomplishes for the souls he saves. According to Dr. Leftwich, sanctification is altogether a ceremony, and a human ceremony at that. Instead of being the life of a doctrinal system, as we had fondly conceived it to be, with fine imaginative essay he makes it out to be its bare, unoiled machinery. Ignorance of all this, rather than scorn of it, he charges upon the poor, demented creatures, who, under the lead of John Wesley, blundered into bogs of experimental truth, and sloughs of subjective theology to their utter undoing. The whole trouble with this deluded community who are credited with nothing but experience of "the truth as it is in Jesus," is that they have not discovered the Doctor's discovery. Sanctification he argues finally, and when he can escape from the dry bones of Jewish ceremonials, is the death of Christ, and that death, too, as seemingly hopeless an one as any infidel creed could suggest, and without any hint of resurrection joys to relieve its despair, or of holy dove ministries to cancel its gloom. Sanctification is all right according to the learned reviewer, who, however, makes no distinction between consecration and sanctification in a text of Scripture where our Lord does; but experience is all wrong. But yet the Bible stresses experience more than all, and Wesley, Clark and Watson, the greatest theologians of modern times, insist that experience is the principal thing. Ye must not witness, says the Doctor; but Christ says, witness. If you are so unfortunate as to have an experience, do not relate it, he counsels; but the Holy Ghost, who teacheth not according to man's teaching, declares that there are not languages enough to contain its rapture, and confers other tongues upon the disciples to aid them in giving it expression. The Doctor is a great revivalist, and writer and scholar, too; but if we are to take this article as a sample, he is a poor reviewer. But we counsel everybody to buy the *Review* and possess themselves of this article as a curious instance of the failure of mere intellectuality, under the most favorable conditions, to compass the most simple teachings of divine revelation.

Rich and Poor.

There is only one democracy, and that is a kingdom. This may seem a paradox, but instead it is an every-day, russet clad truism. "Greater is he that serveth than he that ruleth," is the first term of the constitution of this monarcheial democracy, and the effect of it is to make slaves the partners of kings. But in a less minute survey, the substance of its chart of sovereignity, which was not wrested by force from an earthly tyrant, but freely given from heaven by its loving Monarch, is, "the law of love." There is no such creator of caste as fear, because it must ascend a throne before it can be obeyed, and there is no such leveller as love, because by the very terms of its being it must not only be a servant, but a worshipper. Fear, creating a subterfuge out of its own impotence, esteems itself better than others; love, because omnipotent in subjection, sits meekly at the footstool of inferiors. So much for the theory. A practical application of the theory is what our times demand. The rich minority have gotten so far away from the poor majority that it avers its inability to reach them. Not only can it not reach the poor without, it can not reach the poor within. Dives and Lazarus, like the castes of another age, have no dealings with each other. Dives is purse proud and Lazarus is poverty proud, and there is a "great gulf between them." Two aristocracies of earth, then, threaten our divine democracy; they are those of riches and poverty. Next to reconciling man to God the most difficult task that our Savior has to perform is to reconcile proud poverty with unrelenting riches. Unless their hearts can be melted together with the fire of the Holy Ghost, that great minister of God's love, it is a forlorn hope, if not an improbable miracle.

Sanctification.

The editor of the ADVOCATE has been interpellated from various esteemed sources concerning the doctrine of sanctification, both pure and simple, and as related to what has been called the second blessing. In replying he will state only such convictions as have been impressed upon his heart by a divine signet, and as seem to him to be wholly irrefutable from both metaphysical and biblical standpoints of controversy.

First of all, sanctification is indispensable to the Christian character, and is as necessary to it as flavor to a peach or perfume to a rose. It is its sweetness, its leading charm, its perfection, and just as much that which gives relish to it as unctuous flavors and odors to the "brightest things beneath the sky."

Where the flavors of the choicest fruits come from we do not know; it is, indeed, not essential that we should know, but it is beyond all question a suggestion both of perfectibility and divinity. Whence came the odors of the rose we can not declare either, but we are quite sure that the chemistry of its own nature or of the plant that bore it had far less to do with it than the laboratory of sunshine and atmospheres and wooing winds. Whatever glory may belong to it from adventitious causes, its beauty and its redolence came from above as a special baptism. It was when the sun was looking upon it, and the breezes were blowing upon it, that it came to the birth, and both smiled and sent a love throb into its environment. The fruit and the flower do not ripen, but are ripened. Yet green fruit does not proceed immediately to a state of perfection, and a green or sour Christian does not attain at once to the bloom of sanctification. It is a remarkable fact in connection with pentecostal meetings that the most pious people among the unsanctified are those who make professions of sanctification.

Secondly, sanctification as "a second blessing," as it was happily termed by Mr. Wesley, is offered to all upon the condition of faith only. A growth in the grace of sanctification we heartily concede, but a growth towards it we have never been able to verify from scriptural teaching. The regenerated man without this blessing remains an infant and a weakling like the Ephesus converts. He has so many shortcomings, like the beetle who crawls, though provided with flying apparatus, and backslidings, like the frog in the fable, he gets nowhere in a lifetime or a century. He is a Christian, indeed, but is one who excels both in mental dwarfishness and spiritual limitation. "Jesus Christ is of God made unto us sanctification," not because we are wise or worthy, but believing. Grace in any stage of it does not contemplate human perfection as its basis, but, quite on the contrary, its absence, which is equivalent to saying that grace is grace. Where sin abounded, grace abounds; where sin reigned, grace reigns. There is no greater manifestation of earthly pride than that which proposes to grow divine fruit on a human tree, or to enter the divine by more human steppings. Sanctification may be coming to God in one sense, but in another and superior, it is putting both our hands into his and suffering a shock to the immoral sensibilities that slays them. To show that God is no respecter of persons in the administration of "this grace wherein we stand," Saul of Tarsus, Jacob and David were conspicuous examples of its power. To show that it is by faith only, read the second chapter of Hebrews and many similar passages, and examine the whole philosophy of human redemption as set forth in divine perfection and human imperfection representing gifts and graces as the unfailing concomitant of the former, and only degrees of faith as the characteristics of the latter.

Thirdly, it is an instantaneous work. Because it is an effect of the Holy Spirit's ministry, all whose offices to souls are quick as omniscience. It electrifies rather than transmogrifies. It is the great minister of that Being, the first law of whose being is motion. It brings to man tidings of that swift-moving universe where the motion of the flying spheres of our lower firmanent would be mere snail creeping, and the pace of a sun ray through our heavy atmospheres would represent dynamics on the lowest scale. And because it is the gift of an Almighty Being who does not require centuries for a moment's task, and because power in the sphere which he inhabits represents alertness, and because he will not make a promise, one or many, to the ear that he will break to the heart. And because not only does he employ an agent quick and powerful to secure such a wonderful result, but he has always communicated this superior grace in this way, as on the day of Pentecost and at the revival of Samaria; and at Peniel; and at Damascus (in the interview with Ananias); and as with Cornelius; the twelve Ephesians; Apollos, etc. And because sanctification is always the beginning of a growth in grace, and beginningness is as essential a quality of suddenness as suddennness of beginningness. We can not conceive of either without the other. Yet we hear of people growing in grace who have not been sanctified. Such growth is phantasy or is growth in human grace as antithetically related to the divine. It is astonishing how many Christian people there are in the world who are growing—growing rapidly some of them—very Jack and the bean-stalk prodigies of growth—and growing all the time all of them, and not a grown disciple among them all. We challenge anybody to produce a well-accredited case of anybody in America or Europe who even professes to have grown into sanctification. The exertion of growing seems to disqualify them for the harvest stage of being as well as to predestinate them to everlasting toils of expansion through a perpetual horizon of childhood. But the professor of sanctification does not depend upon the folly of opposing theories for the vindication of his own belief, nor altogether upon the cumulative testimony of Holy Scripture, setting forth the subject as a most distinct, and the most distinguished work of grace which the Creator works for and in the souls of his creatures, but rather upon the signs infallible which he treasures up in his own heart. Whatever may be the views of professors or non-professors, or whatever may be the sum of human and divine knowledge bearing on the subject, he, at least, can say, "For me to live is Christ, and for me to die is gain."

We have written this not in the spirit of polemics, or to awaken controversy, but for the instruction of persons who, in letters addressed to the editor profess anxiety about their spiritual state, and all of whom sustain the relation of doubters or infidels to the "grand depositum of the people called Methodists."

NOTES.

"'Tis life whereof our nerves are scant;
More life and fuller, that we want."

***

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***

It is hard, if not the hardest to be religious without religion.

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Power against us is granted to Satan in two ways; either for our punishment, when we yield to temptation, or for our glory, when we stand the test.—*St. Cyprian.*

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There are many people in the world who get cursed for doing their duty, a great sacrifice; but that, if nothing else, exalts them to fellowship with their loving Lord.

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Preaching should be condensed, but the condensation should be in the heart and not on the tongue. It is the boiler that furnishes power to the engine, and not the safety valve.

***

The first copy of the *Church Extension Bulletin*, edited by Dr. Morton, D. D., and Wilbur F. Barclay, has reached us. Like all of Dr. Morton's enterprises, it will be a success.

***

It is a sacred humanity and one upon which the fires of eternity have passed, to which Christ refers when he declares, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

***

Of our distinguished young friend Dr. J. W. Lee made a telling speech before the Christian Endeavor Convention held in Montreal, Canada; and Dr. W. DuBose, of San Francisco, at the Epworth League Convention, which met at Cleveland, Ohio.

***

A young Christian, or old one either, longing for usefulness, can secure the end more successfully by obtaining a club of subscribers to the ADVOCATE under our offer to send it to ten persons at 50 cents until Jan. 1. Go to work at once.

***

The proverb which says that "a young dog learns tricks, the old dog learns nothing," is offset by another which reads, "The young dog learns everything and knows nothing, and the old dog learns nothing and knows everything." So much for a proverb.

***

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PERSONAL AND OTHERWISE.

News of the death of Rev. George E. Greene, of Big Cane circuit, Louisiana Conference, reaches us as we go to press. Bro. Greene was an alumnus of Centenary College, and one of our brightest young men. We will be glad to furnish the readers of the ADVOCATE with a further account.

The camp meeting closed on Wednesday night with the best service of the series.

Send us a club and expect great things in return. The Lord is a diligent rewarder.

Rev. Josiah Banoroft's preaching at Seashore Camp Ground was the subject of favorable comment.

Rev. H. S. Partridge called at the ADVOCATE *en route* from Seashore to his home at Hattiesburg.

If you do not want your name dropped from the ADVOCATE list, send in your renewal with arrearages.

Anybody of good standing in their church or neighborhood, is authorized to send us a club with the money.

The increased attendance at Seashore Camp Ground this year, in spite of side attractions, and the financial dearth, is significant.

The ADVOCATE subscription list continues to grow, and we are now thinking of a ten thousand limit in the not distant future.

What preacher in all our bounds is willing to have it said that he did nothing for the paper in its time of distress. Awake, thou that sleepest.

The ADVOCATE is glad to hear, through a note from Dr. McVoy, that his son Arthur is slowly recovering from his late dangerous illness.

Let two things prompt everybody to subscribe for the ADVOCATE; first, that they are making a good bargain for the Lord, and second, that they are making a good bargain for themselves.

The Bible Institute is set for July 26 at Seashore Camp Ground, and will continue to Aug. 5. It will be a celebration not without the important element of celebrities. But by all means let the God of the Bible preside.

Sam Jones told the Dallas people of a little Georgia girl who prefaced her last prayer on her native heath with the words, "Good-by, God; I'm going to Texas," and then generously added, "Texas is a whale in politics, but a minnow in religion."

Rev. C. H. Ellis writes that he is with the pastor, Bro. Porter, at Plaquemine Brulee, and that though there are many discouragements, the prospects for a good meeting are excellent. The crowds are large, and there have been already some conversions.

The ADVOCATE had a pleasant call from that rising young college president, Dr. W. B. Murrah, of Millsaps, during Seashore week. He speaks confidently of the future of the institution of learning over which he presides; well endowed and beautiful for situation. We wish both abundant success.

We strayed into Bro. Van Valkenburgh's book store and picked up a book with the shocking title, "From the Ball Room to Hell." We read a few pages and were shocked some more. Indeed, that hall-room business is a shocking subject, and all the more so when, as in this case, handled by an ex-dancing master.

Our friends who send us either correspondence or reports of public meetings will do us and the ADVOCATE public a great favor by passing their communications through the important processes of concentration and condensation. The ordinary man wants but little of certain kinds of literature, nor wants that little long.

Dr. J. B. A Ahrens and daughter Elise left on Wednesday last per steamer *City of Monroe* for St. Louis, where he will tarry for a short while, and then proceed to Chicago, taking in the Columbian Exposition and its glories. He has promised some correspondence for the ADVOCATE, and we can say in advance that it will be as breezy as the metropolis he visits.

To Advocate Delinquents.

Dear Brethren: I am coming to see you on my first round for the ADVOCATE. Please be ready with whatever amount you can spare, or with your whole indebtedness to the paper, unless you see fit to remit before I reach you. I have undertaken an arduous work, and hope that our brethren will endeavor to lighten it by being ready to settle up on my first call, thereby greatly benefiting their church organ and adding to their store another means of grace.

Fraternally yours,

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Carbonic Acid.....Not yet determined.
The specific gravity of the water is 1.0070.

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9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

16. Mrs. Eliza Austin, Caddo parish, La., says: "The water is curing everything it is used for. Deaf, blind, lame, halt, I believe it will cure anything curable. One says, 'It's worth to me $500;' another: 'It is worth to me one thousand dollars.' 'It is worth its weight in gold.' I wish I could tell half the good it has done."

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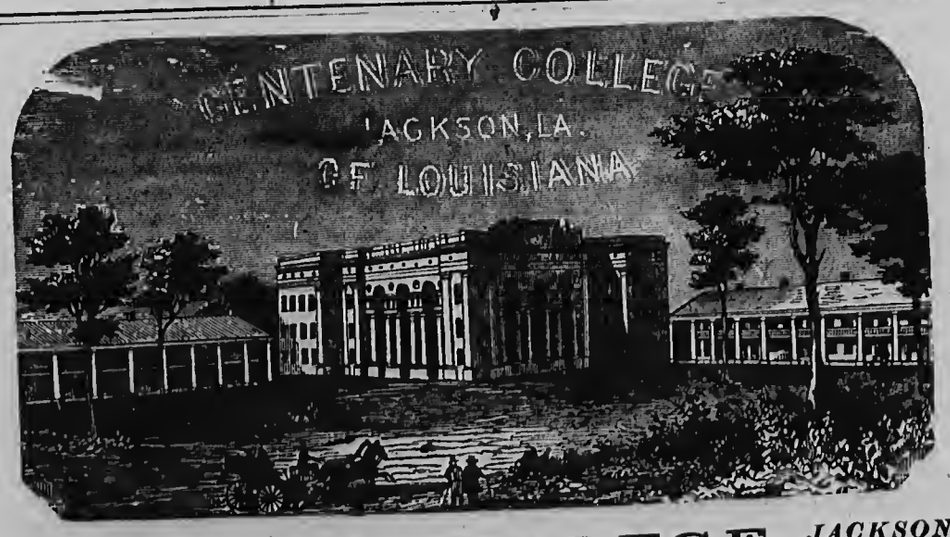

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HOME CIRCLE.

HEREAFTER.

BY GEORGE COOPER.

Not from the flowers of earth,
Not from the stars,
Not from the voicing sea
May we
The secret wrest which bars
Our knowledge here
Of all we hope and all that we may fear
Hereafter.

We watch beside our graves,
Yet meet no sign
Of where our dear ones dwell.
Ah! well,
Even now your dead and mine
May long to speak
Of raptures it were wiser we should seek
Hereafter.

O, hearts we fondly love!
O, pallid lips
That bore our farewell kiss
From this
To yonder world's eclipse!
Do ye, safe home,
Smile at our earthly doubts of what would come
Hereafter.

Grand birthright of the soul,
Naught may despoil!
O precious, healing balm,
To calm
Our lives in pain and toil!
God's boon that we
Or soon or late shall know what is to be
Hereafter.

Recollections of Carlyle.

Rev. Gerald Blunt, rector of Chelsea, has been giving some personal recollections of Thomas Carlyle, from which the following is taken: "On one occasion Mr. Blunt walked to Hyde Park corner with Carlyle, when he told him about his boyhood days and his early life; of the hardships he had to undergo from poverty, and the work that he had to perform. Carlyle told him of his life in the village of Ecclefechan, and stated how his father took him to the Scotch kirk, where there was a man, a true disciple of Knox, whose character, stern and inflexible, left an impression on the whole village in which he labored. This minister seemed to have been a remarkable man; so great was his influence that bodies of men using bad language in the street would desist when he came in view and until he had passed them. To this Scotch kirk Carlyle had seen shepherds come for miles and miles across the plains; often walking eight and ten miles through the rain, and hanging up their plaids on the church walls, from which streamed small pools of water—quite content to sit there, not through one, but two services, to listen, sing and go home again. The effect of this was manifest through the whole of Carlyle's life. He (the rector) remembered Carlyle telling him one evening at the rectory, after dinner, of another incident about his early youth. When a boy, Carlyle said his father and mother had gone to market and left him alone in the cottage. A poor beggar, wretched and miserable, came and asked for something to buy food with. On the mantelpiece the lad had a small china money box, which he got at once and handed the contents to the beggar. Carlyle added, 'I never knew what heaven was like before.' This deed was one of the most beautiful actions of Carlyle's life.

"A born peasant, Carlyle remained a peasant, though magnificently gifted, to the end of his days. Much had been written about Carlyle's irritability of temper, but it should not be forgotten that he suffered all his life. This, the speaker maintained, was brought about through the want and poverty from which he had suffered in early childhood. Carlyle once remarked to his friend, 'I have had forty years of dyspepsia.' Further, until almost a few years before his death, Carlyle was a poor man; a statement which was absolutely and literally the truth. Previous to the issuing of cheap editions of his works, he was often in want of money, and was anxious at times how to pay his way in the world. After Carlyle's return from a great public funeral at Westminster Abbey, Mr. Blunt asked him what he thought of the occasion. His reply was that it was a very imposing ceremony, but he thought the Abbey would require a gaol-delivery before an honest man could lie there in peace. Mr. Blunt told the story of Carlyle's introduction to the Queen. He asked Carlyle what he thought of her, and he replied: 'I was very much struck with the Queen's presence. No one could doubt she was a queen when she swam into the room, and that she was the greatest lady in the land.' She praised the Scotch to him, and Carlyle said, 'Well, ma'am, I suppose they are just like other folk, no better and no worse.' Carlyle did not care all the time to stand in the Queen's presence, and said: 'Excuse me, ma'am, I am an old man, and would like to sit down.' The Queen allowed him to do so. The rector believed that the Queen was a little annoyed at Carlyle's manner, and that his strong independence and rugged nature did not please her."

Crying Out after God.

One of the most pathetic instances of the yearning of the human being for the Divine is that related by Bishop Whipple, of Minnesota: "Some years ago," he says, "an Indian stood at my door; and as I opened the door he knelt at my feet. Of course, I bade him not to kneel. He said: 'My father, I knelt only because my heart is warm to a man who pitied the red men. I am a wild man. My home is five hundred miles from here. I know that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk to him.' Then he said so sadly as he looked in my face: 'You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.' That man sat as a child and heard the story of the love of Jesus. And when we met again, he said, as he laid his hand on his heart, 'It is not dark; it laughs all the while.'"

How Mr. Edison Invents.

His genius comes near to justifying that definition of the word which makes it an infinite capacity for taking pains. "Are your discoveries often brilliant intuitions? Do they come to you while you are 'lying awake nights?'" I asked him.

"I never did anything worth doing by accident," he replied, "nor did any of my inventions come indirectly through accident, except the phonograph. No, when I have fully decided that a result is worth getting, I go ahead on it and make trial after trial until it comes."

"I have always kept," continued Mr. Edison, "strictly within the lines of commercially useful inventions. I have never had any time to put on electrical wonders, valuable simply as novelties to catch the popular fancy." And he named in distinction some noted electricians who had made their reputations through the pyrotechnics of the profession.

In the July number of the *Review of Reviews*, Mr. Lanier says:

I asked Mr. Edison what, in his opinion, was the practical speed limit on the horizon of electrical locomotion, and he answered: "Perhaps one hundred and fifty miles an hour." He made at Menlo Park one of the first important experiments in electrical railways, exhibiting one in 1882 that carried cars forty miles per hour. But before we come to moving heavy trains by electricity, to which there are serious, though not insuperable, obstacles, he believes that we shall shoot our mail through the country by some electrical device, or telpherage construction, possibly.

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OUR YOUNG PEOPLE.

FIDO.

BY ANNIE A. PRESTON.

"Our Fido must be a Christian dog,"
Said little Fred one day;
"I'll tell you why. He never snaps,
Not even when at play.

"He carries letters to the mail;
I ride upon his back;
He fetches parcels from the store,
And eats with pussy-cat.

"He drives the hens out of the yard,
The cosset lamb he loves;
They play together by the hens,
As sweetly as two doves.

"He always does as he is bid;
That's more than I can say,
For I am cross and selfish oft,
And sometimes disobey.

"Mama says Christians may not be
Naughty, even in fun;
And Fido does the best he knows;
That's why I think he's one."

Ragged Tom.

One Sabbath afternoon a big boy stood at the door of the Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said: "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home. He will be ruined if you do not take him back."

"We could take him back, if we could secure his good behavior. I will see," replied the superintendent.

So he stepped back into the school, and rang his bell for silence. All listened while he said: "That boy wants to come into the school again, but we can not take him back without making sure his good behavior. Will anyone be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The other boys did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice saying, "If you please, sir, I will, sir."

"*You*, Tom, a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for it."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked: "I know I am a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—never!" And, true to his word, he became one of the best boys in the school.

Jesus did what Tom promised to do. He stood surety for sinners.—*Selected.*

Little Peter.

This is the real name of the petrel, a bird that lives on the sea. The harder it storms the better he likes it, and the more noise the sea makes the louder he cries.

The sailors, who are all so jolly, never like to meet a petrel. They are so dismal in their coal-black coats, and seamen think they bring them ill luck too.

You could not guess how the petrel sleeps. He first makes of himself a feather ball and sits on the water, just as your canary does on his perch.

Why doesn't he sink? Because his feathers are so oily he can't.

These birds grow so fat that, to the poor islanders, in very cold countries, they are invaluable. After they are dead a wick is drawn through their bodies and set on fire, and you can hardly believe how well this queer kind of lamp lights up their simple huts.

The petrel never goes on shore except to build her nest, which is hidden snugly away between rocks or in the sand. There she lays her one egg and brings up her baby. All day the petrel lives on the water, but she never forgets at night to feed it.

Sometimes they are called "Mother Carey's chickens." If you ever go across the water, you may see them some day.—*Our Little Ones.*

THE LITTLE BIRD.

A little bird with feathers brown
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small;
And with a modest dark-brown coat
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird
And try to do what good she can,
Not to be seen or heard.

"So live, my child, all through your life,
That he it short or long,
Though others may forget your looks,
They'll not forget your song."

—*Selected.*

Children and Sleep.

Children, until they are twelve or thirteen years old, should have at least ten hours' sleep, eleven is better; until eighteen or nineteen, nine hours is none too much. In this country our children inherit nervous temperaments. No hygienic measure soothes, quiets, and strengthens the nerves like plenty of sleep. Children should never be wakened in the morning. Yet the demands of household convenience and the claims of school make it necessary that they should be out of bed at a certain hour, usually not later than seven. To make this possible, and to give them their fair share of sleep, so that they will be ready to waken of their own accord, they must be in bed between eight and ten, according to their ages. If bed-time is made pleasant to them, as mother-love can make it, with a story, a little talk over the events of the day, with loving words and ministrations, the hardship of banishment to bed will be robbed of most of its bitterness.

What is the road to Slumberland? and when
does the baby go?
The road lies straight through mother's arms,
when the sun is sinking low,
He goes to the drowsy "land of nod" to the
music of "lullaby,"
When all wee lambs are safe in the fold, under
the evening sky.
A soft little night-gown, clean and white; a
face washed sweet and fair;
A mother brushing the tangles out of the silken,
golden hair;
A little round head which nestles at last close
to the mother's breast,
And then the lullaby, soft and low, singing the
song of rest;
And closer and closer the blue-veined lids are
hiding the baby eyes,
As over the road to Slumberland the dear little traveler flies.
For this is the way, through mother's arms, all
little babies go
To the beautiful city of Slumberland, when the
sun is sinking low.

—*Scottish Reformer.*

Fire-Works in the Ocean.

The ocean, too, has its living lanterns, or phosphorescent animals, and among these the jelly-fish and sea-anemone are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow, and lilac rays. Many luminous sea creatures are very small, not larger than a spark, but these gather in such masses that in the Indian Ocean the water often looks like a great sea of molten metal; and a naturalist who bathed among them in the Pacific said that he found himself illuminated for hours afterward, while the sands on which the insects were stranded at low tide gleamed like grains of gold. The bottom of the ocean is magnificent with its star-fish and sea-pads, some in rich purple, and shedding a soft golden-green light, while others send out silver flashes, and the lamp-fish carries on its head at night a golden light. Another fish seems to be decorated with pearls, and it is evidently the fashion there to be brilliant in some way. Even crabs, in hot climates, seem to set themselves on fire, and, when captured and teased, they blaze all over with indignation. A species of shark, too, is intensely brilliant at night, and one that was drawn up shone like a splendid lamp for some hours after it was dead. Naturalists have long been at work on this curious subject, and the source of the illuminating power is supposed to be contained in the little sacs or cells in the body of the animal.
—*Harper's Young People.*

SAIDIE'S FLOWERS.

Every morning through the summer,
From her little garden spot,
Saidie brings me pretty clusters
Of the flower forget-me-not.

But the name seems hard to Saidie,
Or does not her fancy please,
For she always says: "Good morning!
Here are some *remember me's*."

—*St. Nicholas.*

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"I have suffered for months past from insomnia and indigestion, and failing of relief, was induced by a friend to try Dr. King's Royal Germetuer. I am now relieved, and I hope permanently so."

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TARAY, MISS., April 21, 1893.

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Mrs. J. J. HALBERT.

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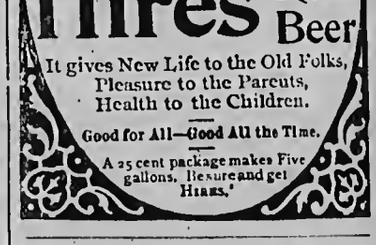
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MARRIAGES.

SALES—McELWEE.—At the residence of the bride's father, about seven miles from Homer, La., June 1, 1893, by Rev. Robt. P. Howell, Mr. Wm. P. Sales to Miss Minnie Lee McElwee, both of Claiborne parish, La.

JARRELL—GILBERT.—At the residence of the bride's parents, near McNair, Miss., June 7, 1893 by Rev. J. A. B. Jones, Mr. Monroe Jarrell, of Columbia, La., and Miss Pearl Q. Gilbert, of Jefferson, Miss.

COOLEY—DOWNER.—In the Methodist Church, Pearlington, Miss., July 11, 1893, by Rev. Robt. B. Downer, Mr. Augustus Cooley, of Hillsville, Miss., to Miss Susie V. Downer.

What if the morning dies
And twilight's feet
Climb up the evening hills? The sunset skies
Are sweet.
What if the wings of life
Fold up and rest?
The bird is happiest, far from care and strife,
Within its nest.

—*W. H. Field.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

IN MEMORIAM.

CHARLES H. DISQUE.

After an honored life did the solemn notes of the last curfew ring out his day of life; peacefully and willingly did his pure and spotless soul cross that shadowy river which lies between the shores of earth and eternity.

He was a native of New Orleans, and his friends were as numerous as his acquaintances. His life was one raised far above the commonplace by that conscientious devotion to the duty of the hour, whether that duty was the quiet, unostentatious following of the pursuits of daily life or on the battlefield where he gave four of the brightest years of his youth to the service of the Lost Cause. He left New Orleans as a member of the Louisiana Guards, Co. C, Crescent Regiment, and participated in the battles of Shiloh, Mansfield, and many others. He was ever a loyal adherent of the Lost Cause from the firing of the first gun to the day when its flag was furled and its gallant leaders laid down their arms.

In his religious life he had the faith and trust of a little child. His daily life in its simplicity, unvarying honor and integrity was proof of how every act and thought was guided and shaped by honesty and unselfishness, so as to be ready for the Master's eye.

He leaves a widow and three children to mourn his absence and the lost treasures of his love and companionship. He was visited during his last illness by his brother, Judge J. H. Disque, of Alabama; but was prevented from seeing his only daughter by the illness of her child.

He was a member of the Rayne Memorial Church. His funeral was attended by Rev. Frank Parker and Rev. Dr. Markham, who performed the last sad offices of friendship as well as of religion and ministerial duty for the lamented dead. The Association Army of Tennessee, of which he was a member, laid him to rest under a pall of fairest flowers out in the flowery fields of the Metairie. His family circle, the loving wife and affectionate children, have his life as their comfort, his love for them as their sweet, mournful memory, a meeting with him as their hope, and a knowledge of how ready and prepared he was as their great consolation. At peace with the world, with hope and trust in the Savior and in the heaven he had lived to gain, his soul gently passed away. "Blessed are the pure in heart, for they shall see God." A FRIEND.

In addition to what is written above, the editor of the ADVOCATE desires to say, as facts within his own knowledge, that Bro. Disque was for many years a foremost church and Sunday-school worker in New Orleans; that he was one of the most trusted leaders and faithful workers of the Y. M. C. A. during the last yellow fever plague in this city; and that he had been an employee of the establishment of Messrs. Rice, Born & Co. for a period of twenty-three years, and was by them held in the highest esteem. May the blessing of the Lord he served abide with his loved ones!

TAGGART—Mrs. MARY TAGGART, daughter of Orlas and Serena Taylor, was born in Georgia, March 28, 1819; married, in 1835, to Dr. Patterson, who died in 1851; married, in 1863, to Mr. John Taggart, and died at her home, near Richland, Miss., March 14, 1893.

She joined the M. E. Church in early life, lived a consistent member, and, though greatly afflicted, attended the ministrations of the sanctuary whenever she was able. She faithfully performed her duties as wife, mother and friend, and her memory will be cherished ever and fondly by her loving aged husband, her only surviving child, Thomas Patterson, her relatives and friends, who hope to meet her in a purer, happier world than this.

A loving friend, MRS. E. Y. PEPPER.

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep—had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

The *Lutheran World* says: "Prof. Huxley, now that he has become an old man looking eternity in the face, is not quite so sure of his materialistic theories as he once was. He is inclined to think that, perhaps, 'it is not all of death to die.' He has certainly read these lines of Tennyson's death song:

"'For I shall see my Pilot face to face
When I have crossed the bar,'

and now he admits he, too, may need a pilot when he has 'crossed the bar' into an unknown ocean. May he find him."

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

In Japan.

Here is another composition by a student, corrected by me. A class named Eta were lower than Chugen, and not considered among the people. A merchant or a farmer had to bow as a knight passed, but an Eta needed not, being as a lower animal.

CHUGEN.

There was a time when the society was under the ordinance of feudal system in our country—thirty years ago. At that time the classes of the people were very evident, and the distinction between noble and common people was very great.

Chugen was one of the lowest class of the people. He was servant of a feudal lord or military man who formerly wore two swords. It was his duty to clean the lot of ground on which his master's house stood, boil the water in a wooden bath-tub, attend and carry the sedan chair, the spear and many other things for his master and master's family. He wore the coarse cloth always with the sign which showed his master's name on his back. He was not allowed to put on the beautiful cloth such as silk. He must walk with bare feet unless he put on the straw sandals. Although the day is rainy, he cannot put on his feet the wooden clogs, which are Japanese shoes in rainy weather, and he had no right and could carry only one sword, worn in the belt. His salary was very little, so that he could nourish his family scarcely, and his house was very poor, also belonging to his master, or rarely to himself; and there were many houses on the same place in which many Chugens were living. Thus Chugen was a very poor and sorrowful man; but the great man was known from Chugen very often.

The following is a sample of stories current among Japanese students:

SHIBA ONKO.

In a Chinese city there was a temple and a large jar near by filled with water. Many boys were playing on the jar's side. After a little one cried, "Oh, Ling is not here!" Every boy was astonished, and asked for him. "There," said one, looking into the jar, "he is drowning!" They gathered disturbed and dismayed; but no one did anything to save him. Then Onko took a large stone and broke the jar. The water ran out and the life was saved.

The priest, having heard it, became angry, and said: "Why did you break my jar? You must indemnity it!" Then Onko answered: "Yes, I will indemnity it; but hear, my priest! Which is more valuable, a boy or a jar? A boy becomes a man and does any act." The priest, moved, said: "You are a wise boy. Forgive my rudeness." Onko said, "I thank you," and returned home with great fame.

The following is a partial copy of a note received from a young man, and tells its own story:

My father is — years old, his name is ——, his proper work is ——. His health is very good now, and his nature is very honest. He is very kind to me and others. He likes to bestow upon a poor person. But he dislikes confidence in Christ. He thinks always that if we believe Christ we will become eccentric. Therefore my father does not permit me to believe Christ. I am very unlucky. If my father allowed it, I would go to church. O, you, think of me!

H. G. HAWKINS.

Matsuyama, Japan, June 4.

P. S.—Sister J. W. Lambuth sailed for America, May 31, per Canadian line, and on the night of May 30 Rev. W. A. Davis and Miss M. F. Bice, both members of the Mission, were happily married in Kobe. H. G. H.

Big Pecan Island.

I have just returned from my second trip to Big Pecan Island. It derives its name because of the wild groves of pecan trees on it. And it bears the name of an island, not that it is surrounded by water, but by water and mud; and I have found more of the latter than of the former.

It is twelve miles from the east end of Grand Chenier Island to the Big Pecan, and eight miles of this distance is marsh inhabited by snakes and alligators, but no large alligators, as their skins are too valuable for them to show themselves. But I find where they have been when my horse gets into one of their bottomless holes that they dug out before their skins came into market.

There are twenty-four families on the island. Half of these are Roman Catholics. Bro. Joe Burwick, a local elder, who came over from the Baptist ranks to our church about three years ago, was the first man who had grace and grit enough to go and preach the gospel to those people. He organized a church with twenty members about two years ago. They had no preaching until about three months ago I visited them, and the good Lord was with us, and we had a good revival, with two accessions, some conversions, and baptized seven infants. This time we had one accession, organized a Sunday-school with thirty-five members, and out of eight heads of families six have erected family altars. They have had a weekly prayer meeting since my first visit. We are thankful to God for the good that is being accomplished on Last Island. F. N. SWEENAY, L. D.

Rome Shows Her Teeth at Montreal.

Last week Montreal, as the seat of the International Christian Endeavor Convention, was the object of special attention. All Christian denominations were represented, and the proceedings were of unusual interest. A large tent for overflow meetings were pitched in Champ de Mars. At a meeting there, last Friday night, a native Hindoo missionary, Karmarthar, is reported to have exhibited specimen idols, before whom the natives bow down, and to have said: "There is a remarkable similarity between Romish worship and Hindoo worship. Romanism is but a new label on the old bottle of paganism, containing the deadly poison of idolatry. Often the Hindoos ask, when seeing the Romish worship, What is the difference between Christianity and Hindooism? In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism."

Such an utterance would have excited no particular comment in any city of the United States, and is of the nature of a fact to which the Hindoos had a right to bear witness. It is alleged, also, that a Colorado Endeavorer declaimed publicly against the mother of Christ as a woman of ill repute. This may be set down as absolutely false; for no Endeavorer could hold any such views. Somebody wearing an Endeavor badge may have said it. If so, he said it as an enemy to the organization, and with the definite purpose to bring on trouble. Probably the same persons who decorated a drunken loafer with Endeavor badges and the California colors, were responsible for this blasphemous speech, if it was made.

The Romanists of the city waxed furious over the Hindoo's speech, and Friday night the nucleus of a mob formed, and threw rocks and cut some of the guy ropes of the tent. Saturday morning the papers took up the alleged insult, and the Romanists became uncontrollable. Saturday night, as the Convention was approaching its adjournment, notwithstanding the disavowal by the Convention of any responsibility for the offensive utterances, and of any hostility to the Catholic Church, an immense mob gathered, and undertook to break up the Convention, and was not finally dispersed by the police until midnight, and not without the most obstinate fighting for seven hours. At one time the attempt of a body of local militia to go to the rescue of the imperiled Endeavorers threatened to involve the city in a general and bloody struggle, and the police fought them and the mob indiscriminately. There seem to have been no weapons used but maces and clubs, and the result is cracked skulls rather than cords of dead men.

With great self-control, encouraged by assurance of police protection, the Convention carried out its Sunday program. The scenes at adjournment, as given in the press dispatches, were memorable.—*Western Christian Advocate.*

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York. 27

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The Celebrated
CHOCOLAT MENIER
Annual Sales Exceed 33 MILLION Lbs.
Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Marble, Slate and Hardwood Mantels.
TILES for Fire-places and Floors. GRATES of all kinds.
SLATE HEARTHS. BUILDING MATERIAL.
GEO. M. LEAHY,
No. 112 CAMP STREET, NEW ORLEANS.
Designs and prices furnished on application.

Liverpool and London and Globe Insurance Company.
Losses Paid by Chicago Fire, 1871, $3,236,091.
Losses Paid by Boston Fire, 1872, $1,429,729.
All Losses Paid in Cash without Discount, as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.
DIRECTORS IN NEW ORLEANS.
GUSTAF R. WESTFELDT, Chairman. L. C. FALLON. LUCAS E. MOORE. C. M. SORIA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business
Liberal Settlements and Prompt Payments.
Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y
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W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. JOHN E. WHITING, Secretary
Crescent Insurance Com'y
Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.
Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

—THE—
Great Southern Music House of
Philip Werlein
Is Prepared to Suit All Comers.
Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
Send for Catalogues and Prices.
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SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y
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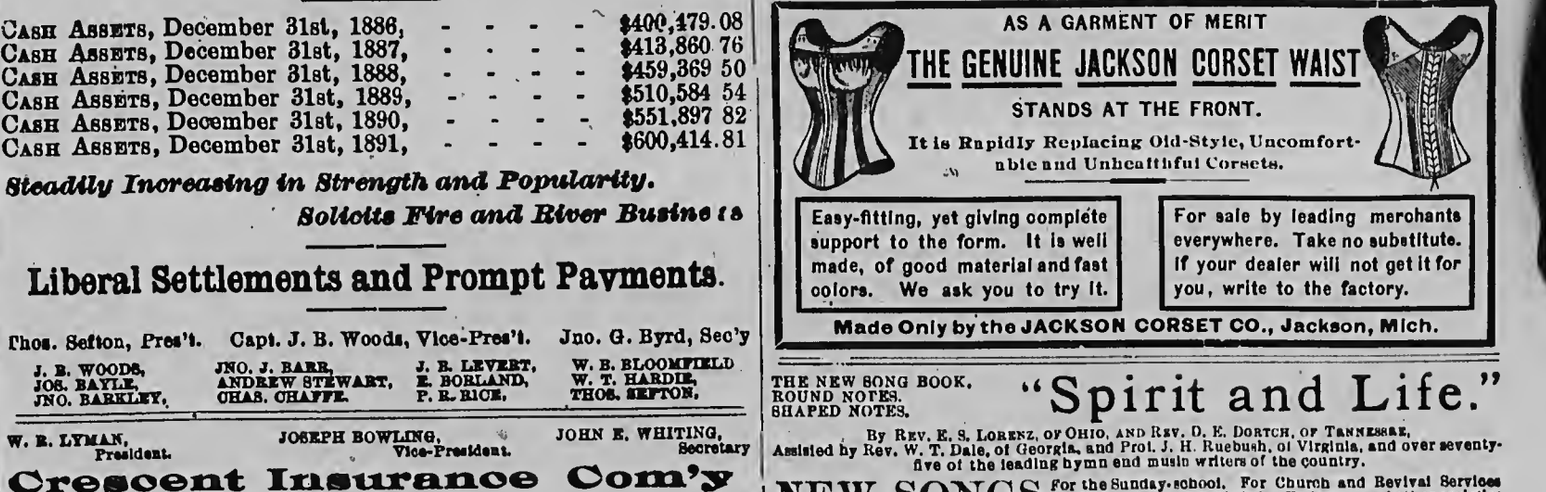
MANUFACTURERS OF HIGH GRADE Bone Fertilizers, SUCH AS GROUND BONE ACID PHOSPHATE, KAINIT, Etc.
Write for Agricultural Hand-Book. *Buyers of Cotton Seed.*

H. Dudley Coleman Machinery Co., Lim'd,
New Orleans, La.
STEAM ENGINES, BOILERS, MILLS AND MACHINERY.
Pumps, Pipe, Presses, Pulleys, Shafting,
Saw, Sugar and Corn Mills,
Cotton Gins, Feeders and Condensers.
Examine Our Stock. Our Prices Are Very Low.
FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Ereto Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St. New Orleans, La.
If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
H. DUDLEY COLEMAN MACHINERY CO., LIMITED. New Orleans, La.

Office Telephone, 82. Yard Telephone, 331.
Pennsylvania Coal Company,
Office, 67 Carondelet Street.
PITTSBURGH COAL.
WHOLESALE AND RETAIL.
L. S. WIDNEY, Manager.
Cotton Presses, Factories, and the Family trade supplied at Lowest Market Rates.
CITY YARDS: Foot of Robin Street, Foot of Desire Street, Corner Short and St. Charles Avenue.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
Made Only by the JACKSON CORSET CO., Jackson, Mich.

THE NEW SONG BOOK. ROUND NOTES. SHAPED NOTES.
"Spirit and Life."
By REV. E. S. LORENZ, OF OHIO, AND REV. D. E. DORTCH, OF TENNESSEE, Assisted by Rev. W. T. Dale, of Georgia, and Prof. J. H. Ruebush, of Virginia, and over seventy-five of the leading hymn and music writers of the country.
NEW SONGS For the Sunday-school. For Church and Revival Services For Epworth Leagues, Christian Endeavor, and other societies
One of the grandest books ever issued. The hymns are eminently devout and evangelical; full of the spirit and life of Christ. The music is bright and fresh, easy and catching.
BEAUTIFULLY PRINTED. SUBSTANTIALLY BOUND. HANDSOME LITHOGRAPHED COVER.
PRICES: 35 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity.
Be sure to see Children's Day Programs, "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.
BARBEE & SMITH, Publishing House M.E. Church, South, NASHVILLE, TENN. OR LORENZ & CO., Publishers, DAYTON, OHIO.

Latest Styles -- Lowest Prices!

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.
CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | J. G. GRANT, | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The World's Fair was closed last Sunday.

A destructive fire occurred on Canal street, in this city, on July 22. Keiffer Bros.' wholesale shoe store was completely destroyed by fire, entailing a loss of about $300,000. One fireman was killed.

A company of militia and a gang of outlaws met in Wise county, Va., last week, and a fight ensued in which four soldiers were killed and six mortally wounded. One of the outlaws was fatally shot.

On last Saturday, with appropriate ceremonial, amid a houseful of the friends of the enterprise, the Waif's Home, under the care of the Society for the Prevention of Cruelty to Children, was dedicated to the beneficent uses for which it was intended.

There was a splendid attendance at the convention of Levee Boards of Louisiana, Arkansas and Mississippi which convened in Baton Rouge, July 20, pursuant to the call of Gov. M. J. Foster. An address was issued. Congress will be urged to make liberal appropriations for levees, also to authorize the Mississippi River Commission to assume charge of the Arkansas river.

A special train of ten coaches left Birmingham, July 23 over the Kansas City, Memphis and Birmingham railroad for Pittsburg, Kan., having on board 500 negro miners, who are going to take the places of strikers in Southern Kansas. The train was made of cars of the Atchison, Topeka and Santa Fe road, which were sent there especially for that purpose. This is the first party of a series of several parties of negro miners that will go to Kansas during the next two weeks.

It is said President Cleveland has made, by one of the most competent officers of the government, a thorough canvass of both houses of Congress on the silver question. The conclusions reached by the President's canvass point to a long and exciting and bitter contest in both branches of Congress. The eventual repeal of the bill may be brought about, but not promptly. The extra session will doubtless run into the regular session without an agreement on this disturbing question.

The foreign exhibitors at the World's Fair held a meeting the other day and decided to bring claims against the government to the amount of $400,000. They assert that they have lost that much and more in exhibits ruined by snow, rain and sunshine. They make their claim against the government because, they say, the Fair is a government enterprise, and assert that a precedent has been established by the government's paying damages to the amount of $300,000 at the New Orleans Exposition. Congress has already passed a bill disclaiming any responsibility for damages incurred by the Chicago directory.

Congressmen who were most interested in defeating the passage of the Force bill, it is reported, may aid their Western colleagues in opposing the unconditional repeal of the Sherman Silver bill. This state of affairs is represented to have been brought about by correspondence between Western silver senators and many Southern senators. It is said that at the time the Force bill was before the House the Western silver senators bolted their party caucus to aid their Southern friends and resisted to the bitter end all efforts to "whip them into line;" that it was through their efforts, united with those of the solid Democratic minority, led by Senator Gorman, that the fight against the Force bill was successful.

FOREIGN.

Siam's reply to France's demands is deemed unsatisfactory, and Admiral Humanne has been ordered to institute the blockade.

Sixty thousand Italian women, led by the flower of aristocracy of Rome, are petitioning the Chamber against divorce. They consider it a religious offense.

All the clerks employed in the department of promotion in Mexico have donated part of their salaries to the government. The soldiers stationed at Matamoras have done the same thing, and it is certain that all the government employees throughout the republic will contribute toward aiding the government over the present financial crisis.

Emperor William's departure on a yachting cruise, during which he will visit several points in Sweden, and the adjournment of the Reichstag marked the beginning of the dead season in Berlin, which is in great contrast to the lively period of ferment caused by the Army bill. The respite, however, will be brief, since the government will soon be busy considering the Army bill budget.

It is said Russia will assist France in the difficulty with Siam, and China is expected to protect Siam. Siam has for many years paid tribute to China, but only as a matter of usage and convenience, and it is now apparent that China is determined to assist the Siamese against French encroachments upon their territory. The present and future position of Great Britain in Siam depends on the action that shall be taken by the French.

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two.

Hood's Pills cure constipation. 25 cents.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Important Changes in Educational Institutions.

Staunton Vindicator, June 9, 1893.

Prof. W. W. Robertson, who for seven years has made one of the *very best School Superintendents*, not only that Staunton has had, but the State has had, has been elected President of the Wesleyan Female Institute for a term of five years. He is a young man, fully abreast with the most modern and complete system of education, and full of enthusiasm. He has declined positions in the capital of the State, and other States, to take this one, and there is little possibility that he will not, with proper backing, make it a success beyond even the highest expectations of the Baltimore Conference, under whose auspices it will be conducted.

Roanoke College.

Roanoke College, which has just celebrated its 40th Anniversary, offers at small cost many superior advantages, including a new gymnasium. The College draws its students from many States, Indian Territory, and Mexico, and has graduates in 33 States and 5 foreign countries. Its location in the attractive town of Salem in the beautiful Roanoke Valley is unsurpassed. The Annual Catalogue of 56 pages, with eight views of the College and vicinity, and the June number of the *Roanoke Collegian* will be sent free on application to Dr. Julius D. Dreher, President, Salem, Va.

An Educated Lady

Has undoubted advantages in Society, at home or—if called on by reason of misfortune in business or death—to provide for herself, has unfailing resources in her educational training which will enable her to gain a livelihood in the School, Concert room or Counting-room. For this reason we urge everyone to secure an education for their daughters as an unfailing bank account, as well as for the pleasure and profit which are to be derived from a liberal education. And among the very best Colleges to be found is LaGrange Female College, LaGrange, Ga.

For the past two years Wall & Mooney's School has sent to Vanderbilt University larger classes than any other school. Their record is unsurpassed, as shown by the following statistics taken from the honor roll of Vanderbilt University: In the Freshman Class, in Greek, only eight were on the honor roll, and two of the eight were from Wall & Mooney's school; in Freshman mathematics, three of eleven; in Sophomore Latin, three of eight; in Sophomore Greek, three of ten; in Sophomore English, five of sixteen; in Suphomore Mathematics, two of four; in Junior Mechanics of Engineering, the only man on the honor roll was from Wall & Mooney's school; also in Mechanics of Materials. The only pupil in the Freshman class who gained the honor roll in Latin, Greek, History, English and Mathematics was from Wall & Mooney's school.

Harvest Excursions, via Queen and Crescent Route.

AUGUST 2 AND 3, 1893.

Excursion tickets will be used from points in Tennessee, Alabama, Mississippi, Georgia and Louisiana, August 2 and 3, good to return 30 days from date of sale to points in Texas and the West. At one fare for the round trip, good to return 30 days from date of sale, and permitting stop overs at any point west of the Mississippi river.

For further particulars apply to any Q. & C. Agent, or to E. T. Charlton, D. P. A., Chattanooga, Tenn.; C. A. Baird, T. P. A., Chattanooga, Tenn.; J. R. McGregor, T. P. A., Birmingham, Ala.; J. S. Leith, T. P. A., Birmingham, Ala.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Camp Meetings.

The Rapides Camp Meeting begins Aug. 19. The "camp" is situated in the edge of the rugged pine hills, on a brooklet, some eight miles nearly due south of Boyce. The Board of Trust have made ample provisions for the coming meeting, and it is thought this will be the best meeting ever held here. All ministers are invited. This is the place where visitors take hacks for the camping ground.

JAS. E. RINDLE.

Boyce, La.

The Cypress Camp Meeting will begin on Aug. 11. The camp ground is situated three miles from Stonewall, about eighteen miles south of Shreveport. There will be conveyance to and from the camp ground upon the arrival of each train. There will be board and other conveniences on the ground for the public. All are invited to attend. We extend a hearty invitation to the preachers who may wish to attend.

L. A. REED,
ROBERT RANDLE,
W. F. HENDERSON,
Preachers in charge.

Keachie, La.

When Weary and Languid

Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Bethel	July 27
Scottsville	Aug. 8
Topisaw	Aug. 11
Cypress	Aug. 11
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Sam Jones	Aug. 18
Rapides	Aug. 19
Henington	Aug. 24
Longlown	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Columbia circuit, at Thomson's Chapel	July 29, 30
Moss Point	Aug. 5, 6
Americus circuit, at X Roads*	5-6
Whittington circuit, at Whittington*	11-13
Biloxi	12, 13
Williamsburg circuit, at Oakohays	19, 20
Ellisville circuit, at Sandersville	26, 27
Eastabuchie circuit, at L. River O. G.	30, Sept. 3
Heidelberg circuit, at Paniding	9, 10
Augusta cir. at Boone's Ch'l. (Th., Fri.)	14, 15
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Talisheak circuit, at St. Tammany O. G.	23-10
Covington cir., at St. Tam'y O. G. (Mon.)	25
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer O. G.	30 to Oct. 3
E. Pearl miss., at Pine Grove. (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville, at Bethesda	July 29, 30
McComb City	Aug. 4
Adams, at Pisgah	5, 6
Lebanon, at Mizpah	8
Wesson	10
Holmesville and Topisaw, at Topisaw	12, 13
Bowerton, at Pleasant Valley	19, 20
Pleasant Grove, at Monticello	Sept. 2, 3
Ohina Grove, at Waterholes	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit	15
Gadman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburgh circuit, at McGowan	July 29, 30
Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Soule. (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	12, 20
North Kemper, at Blair	26, 27
Ohunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Lauderdale circuit (Thurs.)	21
Rinnsville circuit	23, 24

Attention is called to Questions 14 and 15. Registers and Records should be presented. Question 13 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Decatur, at Union	July 28
Neshoba, at Philadelphia	29, 30
Walnut Grove, at White Plains	Aug. 1
Clarksburg, at Holly Bush	5, 6
Lake, at High Hill	9
Shiloh, at Bethany	12, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville	9, 10
Homewood	16
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

O. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Washington, at Locust Grove	July 29, 30
Learned, at Reeves Chapel	Aug. 5, 6
Martin, at Rodney	13, 19
Sunflower, at Bethel (Sat.)	19
Rolling Fork, at Cary (Sun.)	20
Fayette, at Ebenezer	26, 27
Meadville, at New Providence (Tues.)	29
Warren, at Wesley Chapel	Sept. 3, 3
Port Gibson	9, 10
Rocky Springs	13, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	28

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

North Wilkinson	July 27
Wilkinson, at Bethel	29, 30
East Baton Rouge, at Antioch	Aug. 3
Live Oak, at Dupont	4
Port Vincent, at Bayou Barbary	5, 6
Amite City, at Amita City	13, 19
Springfield, at Ponchatoula	13, 14
St. Helena, at Camp Ground	19, 20
East Feliciana, at Camp Ground	19, 26
Franklinton, at Tally's Chapel	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Edwards	July 29, 30
Renton, at New Hope	Aug. 5, 6
Sharon, at Forest Grove (Tues.)	6
Jackson—First Church	12, 13
Jackson—Capitol Street	13, 13
Madison, at Madisonville	19, 20
Silver Creek, at R. Lake (Wed.)	24
Lake City, at Ledi	26, 27
Yazoo circuit, at Anding (Tues.)	23
Camden, at Thomastown	Sept. 2, 3
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Brooklyn and Duhlin	July 29, 30
West	Aug. 5, 6
Carrollton circuit	12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Walden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon	July 29, 30
Prairie	Aug. 1
Aberdeen station	3
Amory and Smithville	5, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	22
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Mt. Vernon, at Fredonia	July 29, 30
Wall Hill (Wed.)	Aug. 2
Cockrum	5, 6
Arkabutla, at Sullivan's	12, 13
Pauola, at Mt. Olivet	19, 20
Morgansville mission (Tues.)	22

H. O. MORSHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Phebe (Fri.)	July 28
Columbus circuit	29, 30
Sparta	Aug. 5, 6
Sturges	12, 13
Hebron	19, 20
Brooksville (Mon.)	21
Mashulaville	23, 27
Shuqualak (Wed.)	30
Macon	Sept. 3, 3

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Belzoni circuit, at Four Mile	July 29, 30
Stewart circuit, at South Union	Aug. 5, 6
Wier circuit, at Liberty Hill	19, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Eupora circuit, at Sapa	Sept. 3, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs and Early Grove	July 30, 31
Red Banks circuit	Aug. 5, 6
Ashland circuit	12, 13
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Clarksdale (morn.)	July 30
Lynn (eve.)	30
New Salem	Aug. 6
Friar's Point	13
Selen	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Pittsboro	July 29, 30
Oxford station	Aug. 5, 6
Oberry Hill	12, 13
Atlanta	19, 20
Abbeville	26, 27
Sanner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity (morn.)	July 30
Parker Chapel (eve.)	30
Rayne (morn.)	Aug. 6
Louisiana Ave (eve.)	6
Baton Rouge	13
Carondelet (morn.)	20
Moreau (eve.)	20
Gross Tete, at Bosedale	27
Dryades (morn.)	Sept. 3
Craps (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Ringgold, at Brushwood	July 29, 30
Sparta, at Bear Creek	Aug. 3
Arcadia at Palms Chapel	5, 6
Summerfield, at Harmony Chapel	12, 13
Haynesville, at Flat Lick	19, 20
Valley, at Blockers Chapel	22, 23
Vernon at Wesley Chapel	26, 27
Gansville	Sept 2, 3
Vienna, at Pine Grove	9
Bnston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Woodside	July 29, 30
North Bossier, at Walkers Chapel	Aug. 1, 2
Coushatta, at Brownsville	5, 6
Wesley, at Davis' Springs	7
West Natchitoches, at Shiloh	12
Anacoco and 3'th Vernon, at P. Island	12, 13
Grand Cane, at Cypress C. G.	15
Victoria mission, at Oak Grove	19
Cane River, at Ragans Chapel	20
Natchitoches station (Sun. night, Mon.)	20, 21
Many, at Negreet	25, 26
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.

Address: 629 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Delhi, at Delhi	July 29, 30
La Pine	Aug. 2
Winnsboro, at Prairie	3, 6
Lingrove, at Jones	12, 13
Calhoun, at L. Village	18
Harrisonburg, at Harrisonburg	19, 20
Oakley	22
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Crowley	July 29, 30
New Iberia	Aug. 5, 6
Lake Charles, at B. Street	12, 13
Grand Chenier, at Johnson's Bayou	19, 20
S. Mine, at Calcasieu (Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St.	26, 27
Lake Arthur (Wed., Thurs.)	30, 31

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte and Evergreen, at L'compte	July 29, 30
Montgomery, at St. Maurice	Aug. 5, 6
Dry Creek, at D. C.	12, 13
Colfax and Sprug O., at Rapides C. G.	19, 20
Vidalia, at Vidalia	19, 20
Ohicot, at Elm Bayou	26, 27
Mellville, at Big Cane	Sept. 3, 3
Simsport	9, 10

The District Conference will convene at Lecompte on Thursday, July 27. The preachers will please bring the Quarterly Conference Records for inspection.

S. J. DAVIES, P. E.

If out of order, use BEECHAM'S PILLS.

See our splendid club offer at the head of "Personal" column.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Department, as well as the professional schools of Law and Engineering, open Sept. 14.

Before selecting a school for your boys, you had better write for catalogue to Chas. S. Roller, Principal of Augusta Military Academy, Ft. Defiance, Va. (near Staunton). See advertisement in another column.

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JULIUS D. DREHER, Pres't, Salem, Va.

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Location—Elevated, healthful, retired.

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49 Session will begin Sept. 20, 1893.

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LEXINGTON, VA.

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GEN. SCOTT SHIPP, Superintendent.

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CHARLOTTESVILLE, VA.

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Jackson, Miss.

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College Fees, Only $30 for the Entire Session.

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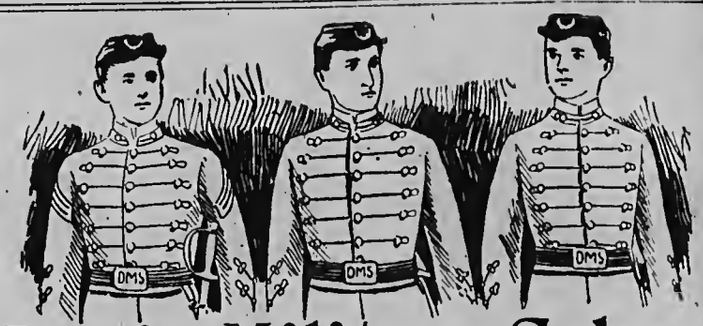
For Catalogue and other information address

W. B. MURRAH, PRESIDENT.



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Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street church.

H. S. CUENET, A. M., Principal.
G. W. HARMAN, Prin. Com. Dep't. LYMAN C. REED, A. M., Assistant.

WESLEYAN FEMALE INSTITUTE Opens Sept. 6th, 1893.

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W. W. ROBERTSON, President, Staunton, Virginia.

Christian Advocate.

VOL. 40.—NO. 31. NEW ORLEANS, THURSDAY, AUGUST 3, 1893. WHOLE NO. 1928.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WITH OTHER EYES.

What soul was his when from the naked top
Of some bold head-land he beheld the sun
Rise up and bathe the world in light. He looked—
Ocean and earth, the solid frame of earth
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touched,
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle; sensation, soul and form
All melted into him. They swallowed up
His animal being. In them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired;
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love.
—*Wordsworth.*

What God Hath Wrought; or, a Few Facts about First Church, of St. Louis.

As the time approaches for my entrance upon the work of an evangelist, I feel that a few words about First Church, my present appointment, is due that congregation, and may also prove interesting to my brethren of the Conference. There are many things we would like to speak of in connection with the church work, altar scenes, remarkable conversions, etc., but we have concluded to mention a few facts, and leave them with the reader.

In the first place, we would like to state that in the last twenty-one months we have had over 700 accessions. About half of these joined on profession of faith. Deducting the annual losses by death, withdrawal, and other causes, the present membership is now about 850. The congregations are large, and fill the building. For quite awhile we have had to line the aisles with chairs.

The activities of the church are numerous. There are three Sunday-schools, five class meetings, six regular prayer meetings, one or two weekly cottage prayer meetings, a Young People's Epworth League, a Dorcas Sewing Society for the Poor, a Parsonage and Home Mission Society, three Foreign Missionary Societies (Woman's, Young Ladies' and Children's), two female missionaries, a down-town mission, with preaching every night; a Rescue Home for fallen girls, and several bands of open-air workers, who sing, pray, testify and preach on the streets every Sabbath afternoon.

The finances of the church are equally remarkable. In the twenty-one months past there has been a steady advance from $3,700 to about $10,000. This is a clear lift of $5,000 or $6,000. Most of the money has come from new quarters. It is evident to anyone who will study the statistics of the past Conference that First Church has not obtained its wonderful increase of members and money from her sister churches. After deducting 150 members, and $1,200 said to have come to us from one church, yet there is still given an advance of $4,800, and an increase of over 550 members.

The works and enterprises of First Church are such that it takes a good amount of money to run them. Besides the regular church expenses, always heavy in a city, there are the salaries of the pastor, assistant pastor, two female missionaries, and the support needed for the "down-town mission," and the "Rescue Home." The monthly salary of the pastor is over $[illegible], the assistant $50, the female workers $30, the mission about $70, while the Rescue Home for over a year has secured from $50 to $75 a month. And yet God has so blessed this congregation, and so given the people a spirit of giving, that last month the receipts were $75 ahead of the expenditures. When it is remembered that there is not a rich man in the congregation, this exhibit becomes all the more remarkable.

The last thing we mention is the salvation feature. For twenty-one months First Church has been in a revival phase. We have often four altar services a week. It is a mistake to suppose that a revival should die out of a church; her one chief business is the saving of souls, and that all the time; and to do this, she must be in spiritual travail or revival power all the time.

It has been thoroughly demonstrated in First Church that a revival can last twenty-one months; and if twenty-one months, why not twenty-one years, and, indeed, so long as the church stands?

The faith of the people are constantly kept keyed up to expect God's saving power, and behold present results. Their trust is not disappointed. Many times has the Holy Spirit fallen upon the people during the regular service, while at the altar salvation has repeatedly rolled like a mighty tide. Two weeks ago there was such a remarkable outpouring of the Spirit upon the audience one night that scores of people in the neighborhood, attracted by the shouts and praises, ran to the church, filling the windows with their faces and forms to see what was the matter. They gazed upon another Pentecost.

Every Sunday night service has sufficient power to remind one of a camp meeting at high tide. We precede the night service with a prayer meeting in the church parlor. Forty or fifty of the members meet with their pastor and remain on their knees nearly an hour, praying for the outpouring of the Holy Ghost. And blessed be God! he does descend. Every Sabbath night we have conversions, reclamations and sanctifications. Between the mission and the church, it would be difficult to estimate how many souls have been converted and sanctified in the last twenty-one months.

There are over one hundred members—children, young people and adults—who will pray in public, while in the testimony meetings we have often five and six on the floor at once, ready and anxious to speak for Christ. Christian visitors from distant cities and States tell me that they have never seen anything like it.

As a crowning fact, I would mention that First Church has now two evangelists in the field, and next Fall will have several more. Besides this, she has ten boys and young men called of God to preach, and who, sooner or later, will knock at the door of the Annual Conference for admission.

We conclude with the question, If this is not spiritual prosperity, what, then, is it? Truly, every candid reader, as he glances over the facts stated in this communication—and they are facts well known in St. Louis—such a reader must admit that God is graciously and remarkably with the people of First Church.

B. CARRADINE.

A Notable Event.

A notable occasion at the Vanderbilt commencement was the valedictory of the venerable Dr. Garland, long chancellor of the university, and the installation of his successor, Dr. Kirkland. The following is a report of Bishop Keener's remarks on the occasion:

Dr. Kirkland, as the senior member of the college of Bishops, and as the official representative of one ministry, membership and people at this first instant of your inauguration, I most heartily greet you as the second chancellor of the Vanderbilt University of the M. E. Church, South.

Those noble persons whose full-length portraits now look upon this assembly, in the spirit of a great patriotism and a high estimate of Christian civilization laid the princely foundation of this institution, and committed it to the care of the Conferences and godly men who constitute the Board of Trust. This Board has, by due election, placed you at its head, charged with the responsibility of its many duties and vast possibilities.

The past administration of this trust has been eminently successful, guided by your venerable predecessor and others who have passed to their reward. The events of this day are the harbinger of an equal success in the future. The horizon of such a university is as wide as the fortunes of our common humanity. The lines of it go forth into all the earth. No language or people are hid from its light. Every barbarous shore will echo its voice in ceaseless murmurs of love and gratitude to God, who has committed to its care both the ministry and the word of reconciliation for the good of the nations, and for the glory of his name. Our own country will find in it a bulwark of truth and law. Built, as our American republic is, upon the sacredness of a Christian oath, it must look to denominational schools for its support in the departments of justice, of legislation, and of executive power. Only men who fear God and dare not violate the solemnity of a duly administered oath can be safely trusted with the lives and fortunes of the people who constitute these United States. The sanction and terror of that "blessed and only potentate, the King of kings and the Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting." This only is the adequate security for our liberties, our persons, and our property.

But, of necessity, behind the value of an oath, as a religious act, there must be taken for granted a whole series of religious ideas, which must be steadily inculcated in the minds of the people by primary teachings and by the most advanced methods of instruction.

A uniformity of moral sentiment can only be secured by the teaching of one and the same standard of divine truth—the Sacred Scriptures. And this not occasionally, but everywhere and always. A reverence for the Word of God taught in the house of God as well as in the homes of the people, is the one secure foundation of our Christian civilization.

Other institutions of learning may regard only the mercantile, the agricultural, or the political welfare of the nation; but this institution, and all others like it of the several denominations which cover this broad and happy republic, counsel and teach that godliness which is profitable for all things, for the life that now is as well as that which is to come.

May the blessing of God be upon you, my dear Doctor, as the chancellor of this university, and may he consummate and perfect in you those gracious qualities of heart and mind which, in the judgment of the Board of Trust, pre-eminently fit you for this high office!

Woman's Missionary Society, Mississippi Conference.

The destructive fire at Newton, the place chosen for the fourteenth annual meeting of the Mississippi Conference Woman's Missionary Society, necessitated a change. The Canton Auxiliary kindly came to the rescue, and we were hospitably entertained by the good people of that place from June 30 to the morning of July 4, which found the entire Conference, with but very few exceptions, on board the train homeward bound, happier and better from having been there. The urgent invitation to come again, and other tokens, justify the statement that our friends were richly repaid. With Rev. L. S. Jones and his estimable wife to aid in entertaining and helping in business, we may safely expect a good time.

Each session was opened with a half-hour's devotional service, which left its impress. Adamantine the heart that received not the baptism of the Holy Spirit at this meeting, which was pleasant and harmonious throughout. A goodly number of officers and delegates responded at roll-call, despite the sickness, and change of place at a late hour. Some splendid reports were read, Miss Smylie's district (Meridian) equaling, in the number of auxiliaries, all of the others combined. Jackson district was deprived of the district secretary last December by removal. Ill health of the district secretary of the Vicksburg district, and the late appointment of another, hindered the work on that district.

The address of welcome by Mrs. Coleman, of Canton, and response by Mrs. J. S. Parker, district secretary of the Seashore district, were most fitting and so highly appreciated that request was made for publication in the Minutes. The president, Miss A. V. Marshall, followed these with her well-prepared annual address.

We were favored with the presence of several of the brethren in the ministry, and the brethren of the Canton churches enjoyed being with us. We are indebted to Bro. J. P. Drake for presence and assistance during the meeting, and especially for the excellent sermon on Sunday, who enjoyed with us the delightful reception given by the auxiliary at the lovely home of Mrs. Smith, rendered charming to us by being so cordially received by her and her family. We were pleased to see that Bro. Drake was honored as one of the "big bugs." Some of us did not need the badge, and wore other souvenirs.

The Spanish girl whom Rev. Walter Featherstun, D. D., has given two years' board and instruction in McGehee College, preparatory for work in Mexico, was with us, and won many admirers and friends. We enjoyed her Spanish songs, her sweet voice giving pathos to her broken English in her pleadings for her country. The Canton Auxiliary most cheerfully pledged one month's expenses ($12.50), and the church two months. Rev. P. A. Johnston secured pledges at the Vicksburg District Conference, completing one year's expenses, Bro. W. A. Gunning, of Natchez, promising one-half. He has given one hundred dollars for the furnishing of a room in the Scarritt Training-school in honor of his sainted wife, who was one of our beloved members.

The Conference pledged two hundred dollars for the education of Miss McNemar, of Edwards, Miss., in the training-school, who offers her services to the Woman's Board of Missions. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Mrs. White, of Lumberton, who offered her services to the Parent Board, touched our hearts by telling us her sad, but beautiful, experience, which ripened into a noble and Christ-like submission to our heavenly Father's will. Her fidelity to the mother was not without its reward.

Among the resolutions passed was one of thanks to Dr. Carter for kindly giving space to the editor of items in the NEW ORLEANS ADVOCATE.

At the request of the Conference agent, Bro. L. S. Jones presented the claims and advantages of the *Woman's Missionary Advocate* and *The Little Worker*, and in such a forcible manner that ten of the Canton sisters subscribed to the *Advocate*. We wish the editor could have heard him. He said no delegate should be sent to the annual meeting who did not take the paper.

We were forcibly reminded on Sunday afternoon, at the missionary experience meeting, that we are always safe, though "the night is dark," while following the leadings of the Holy Spirit.

We were nicely entertained by the children of the Sabbath-school on Sunday night. The choir who so kindly led us in singing during the meeting inspired us with sweet music. A paper prepared and read by Miss Agnes Chrisman was too good not to be shared with others. The editor of the NEW ORLEANS ADVOCATE will be requested to publish it. Also one by Miss Smylie (read on Monday) on the "Duties of District Secretaries." True to his Methodist loyalty, Bro. Jones took a collection.

Our hearts were gladdened on Monday morning by the visit of a fraternal delegate from our twin sister, the North Mississippi Conference. We appreciate and will return the visit (D. V.).

Several invitations were presented for the next annual meeting, but we deemed it fit that we go to Newton.

The sacrament of the Lord's Supper, administered at the close of the meeting, served a grand purpose. "Meet and remember me."

Statistics: Adult Auxiliaries, 65; Young People's and Juveniles, 14; total, 79. Members: Adults, 1,600; Young People's and Juveniles, 200; life members, 31; total, 1,831. Subscribers to the *Woman's Missionary Advocate*, 400; to *Little Worker*, 100.

We have seasons for concert of prayer, but how often do we have the prayer meeting of one for the spiritual anointing of ourselves for the work in hand? We learn of Chinese Gordon that during his first visit to London, "a handkerchief always lay outside his tent for half an hour each morning, and no foot dared enter the tent so guarded. Everyone knew that God and Gordon were alone in there together." As our Savior realized the need, and "departed into a solitary place and prayed," shall not we often put the handkerchief on guard duty, and be alone with God? The ever-watchful eye was a witness to our profession at the annual meeting, and demands a sacred remembrance.

MRS. E. D. JONES,
Editor W. M. Society, Miss. Conf.

Aberdeen District Conference.

The Conference of the Aberdeen district convened in the live and prosperous town of Tupelo, Miss., July 6, 1893. The first day was spent in the Sunday-school work. Bro. M. C. Snell, of Houston, was elected president, and he did his work well. About fifty Sunday-school workers were present to enter into and profit by the discussions. Seven topics—practical in their nature, upon the proper solution of which depends the continuity and vitality of the Sunday-school—furnished a broad foundation for the investigation of this important work. The discussions were practical and pointed, interspersed with prayer, and in some instances accompanied by manifestations of divine power.

On the following morning the District Conference organized for its work. The illness of our beloved presiding elder, Rev. J. B. Stone, left the Conference without a leader. The body exhibited its wisdom by electing Bro. G. J. Leftwich, of Aberdeen, chairman. He is a devoted Christian, a splendid presiding officer.

Every session was opened with devotional exercises, and the whole Conference was spiritual. The work of the Conference was facilitated by the use of written reports. Thus was given more time for the discussion of important questions.

Bro. Bachman was with us, magnifying his office by advertising and placing in the hands of the people the best literature the world affords.

Bro. J. W. Chambers, agent of Millsaps College, was present. The Conference was rejoiced to hear of the marvelous prosperity of this, our own school for boys.

Rev. T. J. Newell, president of Grenada Collegiate Institute, was there to represent our own school for girls. He reports a year of success far beyond his most sanguine anticipations. This institution deserves success. It should receive the daughters of the Methodists of our Conference.

Bros. Lagrone, presiding elder of Corinth district, and B. F. Phillips, of Booneville and Baldwyn charge, *en route* to their District Conference, spent an hour with us.

Rev. T. Masao, of Japan, was in the Conference. He delighted all with his lecture on Japan life, and, doubtless, augmented the missionary zeal of all Christians who heard him.

Bro. J. H. Mitchell, of Macon, was also with us. We enjoyed the presence and help of these brethren.

Bros. B. B. Sullivan, H. R. Tucker, J. W. Chambers, J. A. Bowen, W. W. Mitchell, Jno. H. Mitchell, M. E. Tumlin, T. J. Newell and J. C. Park did the preaching.

One young man was converted and joined the church during the session.

The next session will be held at Shannon, Miss.

Delegates elected to Annual Conference: M. C. Snell, G. J. Leftwich, S. T. Harkey, and A. T. Boggan. Alternates: J. H. Long and J. W. Miller.

The entertainment at Tupelo was such as to cause us to favor a return to this little city.

J. C. PARK, Sec.
Houston, Miss.

Notice.

WEEK OF PRAYER AND SELF-DENIAL.

MR. EDITOR: I want to re-announce the Week of Prayer and Self-Denial for the Indian Mission in Mississippi—Aug. 7 to 13. Will all the preachers announce, and all the preachers and people observe, the above time in interest of the poor heathen Indians? We need one thousand dollars, and how easy it will be to raise the whole amount in one week if the Mississippi and North Mississippi Conferences, and any others that will, will only deny themselves for Christ's sake of a small amount of earthly things! Oh, brethren and sisters, if we love Christ and desire the salvation of these greatly neglected people, let us remember and not forget to observe this special time for this special work! We may have all the money we need for this work in one week if our people will observe this time. Brethren and sisters, help me this one time.

Now, a great many of our people do not take the ADVOCATE. Let those that do hand them around, and also beg the people to keep this time, and then get amounts together and send to me by postoffice order on Vicksburg or Jackson, or registered letter to me at Oak Ridge, Warren county, Miss., and let us honor God in the salvation of the Indian in Mississippi.

Now, sisters, can't you spare me a few chickens or eggs?—and, brethren, can't you do without a few cigars, or something else, and send me the amount? I shall confidently wait, watch and pray for the means to make the mission a success. Shall I be disappointed? God forbid. And you that have subscribed, please send it on. Remember, amounts raised during Week of Prayer and Self-Denial are to be divided equally—to pay salary of missionaries and buy land for them; so let it come.

Your brother in Christ,

A. D. MILLER.
Oak Ridge, Miss., July 25, 1893.

A splendid Family Bible containing old and new versions, and selling at retail by publishers for $10, free for ten subscribers with the cash.

FROM THE WORK.

Rev. P. M. Brown, P. C.: "The work of God in this part of his vineyard moves on slowly, but we think steadily and surely. We closed recently a meeting of great power in Amite City. Bro. F. N. Parker was with us five days in the 'fullness of the Spirit.' Every service, from beginning to end, was one of marked spiritual power. Never have we seen the Spirit more forcibly at work in his convicting, converting and sanctifying power. To God be all the praise. More anon."

Rev. M. L. White, Mt. Carmel, Miss., July 22: "Just closed meeting at Bethel Church. Lasted seven days. Twenty accessions to church, fourteen children baptized, membership revived. Thanks to Bros. J. H. Evans and L. J. Jones for their services. All praise to our God."

Rev. J. F. Wynn, Pineville, La., July 25: "Am thankful to report glorious meetings at Fellowship and Holloway. About thirty conversions, and quite a number of sanctifications; fifteen added to the church. Bro. Manly was with me in the Spirit of the Master, and every sermon was owned of the Lord."

Rev. J. N. Tucker, Learned circuit, Mississippi Conference, July 21: "Yesterday evening we closed a protracted meeting at Roaves' Chapel. Visible results: Four infant and twelve adult baptisms, fifteen accessions to the church, several conversions, one family altar erected, the church generally revived, and eleven subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE on the club rate. Thanks to Bro. J. P. Drake, of Edwards, Miss., for valuable service rendered, and to God be all the praise."

Rev. W. W. Hopper, Meridian, Miss.: "On July 18 I closed a meeting of five days at Lockhart, Miss., with Rev. Geo. Bancroft, pastor. It was good from the first. Great power rested on the people, for there were many in the church who enjoyed religion and maintain a steady piety; but, praise the Lord! seven of this number entered gloriously into the experience of entire sanctification. Accessions five, and about one dozen conversions. Come-out-ism has injured the cause some in that community; but the people were ready for the preaching of sanctification when they knew it did not mean come-out-ism."

Rev. W. A. Bowlin, P. C., Water Valley circuit, July 22: "We have just closed our first protracted meeting, assisted by Rev. L. G. Boggan, and the Lord did manifest himself to us in great power to the driving of sin and Satan from our church. Brothers and sisters in the church who have been living a lie, in that they were not in love and on speaking terms with each other, buried the hatchet, and promised love to one another and loyalty to God. We had nine accessions to the church, and we are praying and expecting others to follow. We will begin another meeting to-morrow at Palestine. To God be all the praise."

Rev. L. T. Sargent, P. C., Nettleton and Fulton circuit, Aberdeen district, North Mississippi Conference, July 10: "Perhaps some of the anxious friends would like to know how we are getting on. I want to say, first, something about our Children's Day at Old Carolina Church the fourth Sabbath in June. Notwithstanding the extremely warm day, we had quite a crowd, and a nice and profitable time. The little folks performed their parts extremely well. Prof. Miller, of Smithville, was with us, and performed his part well as organist. The singing also by the choir was splendid. The speeches delivered by Messrs. Francis and Wygul were good and to the point. Prof. Miller also gave us a splendid lecture in the afternoon. It was a day long to be remembered by all. Our third Quarterly Conference will convene at Pine Grove the twenty-second and twenty-third of this month. We anticipate a good time. It is always a treat to the people of this country to hear the familiar voice of our beloved presiding elder, Rev. J. B. Stone. We have a Sabbath-school at every appointment on this part of the work. Our protracted meetings will soon commence. We are looking forward and praying for a grand revival all over the work."

LOWER COAST—PORT EADS.

Bro. Roy, the regular pastor of Lower Coast Mission, and your correspondent began a meeting at Port Eads the sixteenth instant, and ran it till the following Thursday, the twentieth. Four persons were received in the church on trial—*i. e.*, they had their names put down as candidates. This was their request. The time spent there was varied with sailing, boating, fishing (we caught thirty-seven flounders one night after church), and sea-riding. It was our good fortune to go out to sea twice—once seven miles, and again five miles—with the bar pilots. To them we extend thanks. The sea was calm. Our work on the Lower Coast Mission is gradually becoming stronger. At the Jump and Port Eads no preacher has ever held service except Methodist preachers. Bro. Roy has the work well in hand, and the people love and respect him.

H. S. JOHNS.
Algiers, La., July 25, 1893.

IN THE DARK.

BY LUCY LARCOM.

O Thou who art my only light,
Thee do I follow through the night;
Though home and hope are out of sight,
Firm trust in Thee my spirit hath;
Thou knowest my path!

Although I can not see Thy face,
I feel the warmth of Thy embrace.
Enfold me in the dangerous place
Where sin lies waiting to betray;
Thou knowest my way.

O Thou who seest me through and through—
The thoughts I think, the deeds I do—
Thou knowest I would to Thee be true!
O draw me closer to Thy side,
My Lord, my guide.

Thou knewest me, lovedst me in the past,
Even when the tempter held me fast;
Thy wanderer has come home at last,
Never again from Thee to stray—
From Thee, my way.

I know not what may yet unfold
Beyond the mourning's gates of gold,
This is my heaven, Thy hand to hold,
Thy steps to follow through the night—
My life, my light.

Our Young People.

Back of the question of worldliness in the church, and of that of discipline, is one of far more serious import. If it was only a question of getting worldly members out of the church, we could soon solve that by expelling them, and letting them seek refuge in some other church; or if they are too hardened to amend, let them drift into perdition, where they will cease to vex and to trouble the righteous. But the difficulty does not end here; the influence that wrought the first evil will continue to work disaffection until we have disciplined ourselves out of a membership, and the world will be no better by our action.

The question is: How are we to so employ and direct our young people as to keep the world out of them, and through them out of the church, and, at the same time, establish them in the faith and in their church relations? It does not answer this question to say, "Get them soundly converted," any more than is the question of a living answered by teaching a man a trade. The regenerate soul can no more live and grow upon the fact of this single experience than the skilled workman can make a living and grow rich without applying what he has learned. Or as James so aptly puts it: "Even so faith, if it hath not works, is dead, being alone." So long as we get people into the church, as men catch wild animals—merely to cage them—will we have trouble, for people are not going to be caged in idleness merely to make a show. If the church does not provide the means for giving expression to the fact and the joy of religious life, the world will provide another class of pleasures, and they will be accepted.

For a number of years I have tried to discover the lack in the church that made the modern evangelist a necessity, and how he so supplied the demand as to make himself a success. I do not believe either is found in their abuse of the people or in the slang so many seem so eager to imitate. I believe they would be more successful if both these were omitted; for while there is almost universal condemnation of both these evils, there is an apologetic sufferance of them in the presence of the great good done. But I believe that the whole matter is explained in the fact that they make it possible for the people to give expression to religious zeal and feeling. Southern Methodism is starving to death at the very point where once she fed and grew strong. The time was when our people did not quench the life-giving power of the Holy Ghost out of their hearts; when conversion meant more than segregation from the world and worldliness; when it included the great joy of salvation in the heart, and earnest devotion to Christ in the life.

But we have lived out these days, and have lost the hallowed experience of our fathers. We get excited and make all sorts of demonstrations on all other occasions, while we sit stoical as stones under the strongest appeals of the Holy Ghost. That is a shoddy refinement and is born of the devil that scoffs at religious excitement, and gives way under the influence of all others. The church realizes this fact, and hence the man who can, by all sorts of pulpit ledgerdemain, create the possibility for giving expression to religious zeal and feeling is, and will be, in demand, though the cost in dollars be great, and though he be opposed by every preacher and Bishop in the land. Did ever any class of men since the days of St. Paul live and succeed in the face of such strong and combined opposition as have these evangelists? They are stronger today, and their work is more deeply rooted in the heart of the church than they have ever been, and if any man can give another and better reason for this fact than I have, I will be only too glad to hear from him.

Another fact, along this same line of thought, has most profoundly impressed me. For years past we preachers have, by word, and more especially by our conduct, persistently fought the camp meeting. We determined to count them out, and at one time I felt that success was assured. Yet in spite of the great expense, the sacrifice and the discouragement, the church has held to them, and is more determined to hold to them than ever before. Why is this? How are we to account for it? Does not the same fact that makes the evangelist a necessity also demand the camp meeting? May it not be after all that they are to prove to be the salvation of Southern Methodism from this great flood tide of worldliness? I find our very best people going to them, and giving as a reason for so doing that they need that liberty of religious expression that the camp meeting alone affords. And I also find that those churches and families that take the greatest interest in the camp meeting give their pastors the least trouble in worldliness.

If any wish to criticise these thoughts, let them do so freely. They can not more severely arraign me than I have arraigned myself. I freely confess these conclusions have been forced on me in spite of my will and of my prayers. But who am I that I should fight God's chosen methods? Are not his ways above my ways? Let us, my brethren, take hold of this mighty arm of power to the church in the past, and see what it is to her today. And let our Bishops cut loose from all local entanglements and take their places at the head of the column and lead the church back to Christ. We need more straw and dust and fewer gala days.

J. M. WEEMS.

Brookhaven, Miss.

Why Subscribe for the Advocate?

I send some extracts from an essay read at the Brandon District Conference on the Importance of the Church's Literature. There wasn't any resolution passed requesting its publication, though some of my friends intimated that I ought to have a part of it published in the ADVOCATE. I send these extracts, hoping they will be of service to the ADVOCATE and its readers.

"I wrote to the publisher the first of the year that if I were able I'd send the paper to half of my members for six months. Why? Because I believed it would be of great benefit to them. Because I recognized it as a great educator in Christian work and life. Because I was convinced it would be money profitably spent. I am satisfied when our people are convinced of the benefits and importance of the paper, they will continue to take and read it. What advantage is it to the preacher? The same that text-books are to the school teacher. The same that printed rules and regulations are to the president of any organization. Our ADVOCATE when read saves the preacher, at least, one-half of his preaching. Then it is so often better than we country preachers can do.

"When our people don't take the ADVOCATE, the preacher has to tell them who this preacher and presiding elder are; where each of the preachers was sent; when and where the Quarterly and District Conferences met; what they must do if they should happen to go; what each of these many collections are for, and through how many hands they pass. He has to tell them how to receive their next preacher. It's too late, if he dared, to tell them how their present one should have been received. He has to tell them the methods our stewards are using in collecting quarterage, and best methods for raising Conference collections. Has to tell the stewards what they ought to do; what other stewards are doing on other works, and how they are succeeding. All of which, and more, too, has been published in the ADVOCATE. And all of which it is necessary for them to know. If every member would read the ADVOCATE, it would save them from begging the information they ought to have gotten for themselves, besides supply them with enough energizing fire and spiritual food to keep them moving and growing from one sermon to the next. And also prepares them to partake of the gospel feast prepared for them by their preacher. Then they become well-disciplined soldiers. Not only so, but the younger members of the family who read the ADVOCATE, instead of being experts in wielding the yellow-back, paper-bound weapons of the devil, become familiar with all the Methodist tactics. Also with the failures, successes and all the movements of our grand old army. So when they enlist they are ready to labor anywhere and do efficient work. Instead of having to be hauled in the gospel wagon they gather hold and pull steady and strong. If you hitch them in without this training, they will sometimes be in the traces and sometimes out; sometimes pulling forward and sometimes backward. Just like some horses I have seen, called 'mustangs.' Yes, and many of the wild colts we catch out of the Methodist pastures, or families, are as hard to break to Christian work or harness as the mustang. For after you have seoured him with the church vows, and begin to approach him with the saddle of prayer, he begins to snort and go backward, and if you should happen to get it on him, he is liable to 'buck' it off before you can get it securely fastened. If you attempt to put on the collar of liberality, he will paw at you as if he were mad. If the traces of Christian work, by which he may aid in pulling the gospel wagon, when you go up to the right side he will turn the wrong, when you approach in front you will find yourself behind. But if by skillful management you succeed, he is so frightened that he stands there all trembling, too weak to pull anything. But when you put the breaching of holiness on him to keep the wagon from running down hill into worldly amusements and sins he begins to kick and continues till the elements are filled with particles of the Christian harness, till the preacher will not be able to decide whether he is in the midst of a modern cyclone or approaching the portals of perdition.

"All this may be obviated by circulating our church literature. What are some of the obstacles that lie in our way?

"First, Avarice. "The love of money is the root of all evil." Some of our members love money and gain more than they do knowledge, equipments, efficiency, or God. Those members read only that that aids them in making money.

"Second, Covetousness. Some are so selfish as to want to use all on themselves. They would not deprive themselves of one pair of shoes during the year for the privilege of having the ADVOCATE the whole year. It isn't because people are poor that they don't take our paper, as some suppose. There is not a Methodist family within the bounds of this district that can not take the paper, for I will venture the assertion that the poorest family uses two dollars' worth of tobacco a year. Now, why don't they give the two dollars for the ADVOCATE instead of the tobacco? Because they love the tobacco more. I don't think their physical being would be impaired as much for the want of the tobacco as their spiritual being for want of the paper. Which is more important, physical or spiritual food? Christ says, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' There is not a family that can not raise chickens enough to pay for tobacco for the father, snuff for the mother, a few cigarettes for the boys, and the ADVOCATE for the girls.

"Third, Prejudice. Some because they think the paper is making big money, and the church thus speculating, which they don't think is the right thing for a Christian church to do. Some because it has advertisements in it. All these and many other difficulties confront an earnest worker for our paper. But let us not be daunted; but let us work the harder.

"About the hardest thing a preacher has to do is to pull the gospel wagon with a majority of the members pulling the other way. So the first thing to do, if possible, is to get all the members to pull in the same direction. When a preacher succeeds in doing this, he has virtually removed every obstacle in his way to success. The easiest and most successful way to do this is to get them to read the ADVOCATE.

"Then, brethren, let us talk up our ADVOCATE and other literature like a real estate man does his town lot. Then you will see Methodism build up."

W. M. WILLIAMS.

Decatur, Miss.

North Mississippi Conference Notes.

The District Conferences—nine—have all been held, and this scribe had the opportunity of attending seven of them. Only one was honored with the presence of a Bishop. In one case—Aberdeen district—the presiding elder, Rev. J. B. Stone, could not be present by reason of personal sickness, and a layman, Hon. G. J. Leftwich, was chosen to preside, which he did creditably and satisfactorily.

In connection with nearly every District Conference a Sunday-school Conference has been held with interest and profit. These meetings, where preachers and people take counsel together for Christian work, can not be otherwise than beneficial. We ought to have more of them in every district and pastoral charge.

The writer is just home off a three and a half weeks' tour, during which he visited the Woman's Missionary Conference at Water Valley, District Conferences at Coffeeville, New Albany and Tupelo; aided in a meeting at Fulton, and made several other calls.

Fulton is the county seat of Itawamba county, and is populated by clever people. Here the Methodists have a neat church-house—the only one in town—and a good membership. Rev. J. W. Hargrove, L. P., is the pastor this year. By his invitation it was my privilege to help in a meeting there one week, which was a season of spiritual refreshing to our souls. We held three services each day, which were well attended and heartily participated in by men, women and children. Three joined the church, and nearly all the membership were revived in "the old-time religion." Revs. Davenport, Sargent and Raper were present a portion of the time, rendering valuable service and partaking of the joys. It will afford me great pleasure to see Fulton again and mingle with its kind and appreciative people.

We are expecting a general revival in our bounds this year. The flame is already burning in many places. Protracted and camp meetings will be the order for the next two months. Let us use the means to make them each and all occasions of great spiritual power.

G. W. BACHMAN.

Kosciusko, Miss.

Woman's Missionary Society of North Mississippi Conference.

On Saturday night, June 24, the women of the North Mississippi Conference Missionary Society met for the annual praise and preparation service in the Methodist Church in Water Valley. The Spirit of the Lord was present in this, our first meeting, and it was, indeed, a preparation for the communion of saints that was ours throughout the Conference. The annual sermon preached on Sunday, at 11 A. M., by Rev. T. B. Malone, of Grenada, from Acts 1, 8, was an inspiring missionary effort, urging us not only to witness faithfully to the uttermost parts of the earth, but also faithfully in "Jerusalem and Judea."

On Sunday afternoon a children's service was held, and our young Japanese Bro. Masao, from Vanderbilt University, who was with us, gave the children an interesting and touching address. Sister Hargrove followed him in a brief, but impressive, talk, and Bro. Malone also added a few words of warning, vividly illustrated. Little Lou Taylor sang so sweetly, "Scatter Sunshine."

On Sunday evening, at 8:30 o'clock, the address of welcome from Water Valley was delivered by Mrs. Binford, and responded to by Mrs. Dean, of Iuka. The annual address of the president, strong and wise, reviewing the work, discussing its present needs, and giving as the motto for the coming year, "Enlarge Thy Borders," was then delivered. Music and recitations added to the pleasure of the evening.

At 8:30 A. M., Monday, the business of the Conference was commenced. After the devotional exercises the president took the chair, assumed her official manner and tone, and called the meeting to order. Sixty-six delegates and officers responded to the roll—the largest number we have had. The business sessions were delightful. Matters were not always despatched with the desired speed, and one more morning was consumed by business than has been our custom; but the intercourse of the Conference room was very pleasant and harmonious, not that there were no differences of opinion—among what thinking body of women are there not?—but these were the occasion of no unsisterly wrangling, but were discussed with loving candor, and settled to the apparent satisfaction of all. Doubtless, there were those in the condition of the "woman convinced against her will;" but they gave no signs of dissatisfaction or harbored resentment.

The mornings and afternoons of Monday and Tuesday and the morning of Wednesday were given strictly to business. Reports of officers, delegates, committees; discussions of the needs and best methods of work, occupied the time profitably and well. The past year has not brought the increased forces that we had desired, but auxiliary reports show faithful work among our ranks. Our treasurer's report shows that the depression in money matters has affected our receipts for the past year about $500. We were sorry to know this, and trust it will never be so again.

The committee on nomination of Conference officers brought in the following report, which was adopted by the Conference: For president, Mrs. Nannie B. Fant; vice-president, Mrs. S. M. Thames; corresponding secretary, Mrs. T. B. Hargrove; treasurer, Miss Mollie Clark; recording secretary, Miss Carrie Gillespie; auditor, Mrs. J. F. Evans.

We regretted that Sister Stone found it necessary to resign her position as corresponding secretary, which she has held for fifteen years. We fully appreciate that what we are as a Conference society, and what we have done for our Master in foreign fields, is largely due to her untiring efforts, and we give her up very reluctantly. The room in the Bible and Training-school for which we appropriated money is to be called the M. Koger Stone room, as a little tribute which we delight to offer to her loving devotion to the work.

On Monday night the reports of secretary and treasurer were re-read, that the public might be posted concerning our work for the past year; also the report of our delegate to the Woman's Board of Missions, and letters from Mrs. Addie Gordon Burke, of China, and Lelia Lipscomb Waters, of Japan.

On Tuesday night Bro. Masao made an interesting and impressive lecture on the work in Japan. His presence added interest to our meeting, and his words were an inspiration to us to labor more faithfully for the spread of the gospel, that our heathen sisters everywhere may know the liberty wherewith Christ has made us free.

Never before has it been the sad pleasure of the North Mississippi Conference Missionary Society to honor its dead; but on Tuesday afternoon we gathered to offer a loving tribute to the memory of our honorary life member, Rev. Geo. S. Inge. Many testified to his devotion to the Master's cause and his yearning love for the souls of men. As we mingled our tears we rejoiced in his joy, and gathered strength to press on.

Water Valley has made herself famous in the annals of the Woman's Missionary Society by her generous hospitality and cordial entertainment of delegates and visitors. On Monday evening the ladies of the town entertained the society at a tea in the church-yard, and there under the trees seated in groups we chatted, drank ice tea, and ate—well, never mind what or how much; suffice it to say, all voted it charming. Many grateful remembrances are stored to the credit of Water Valley in the hearts of North Mississippi women.

Kosciusko was chosen as the place for the next meeting.

This is the record of such things as can be recorded; but who can tell of the vows to more faithful service, the heart yearnings after a closer walk with God, the deepened love for each other, recorded only in the record book on high, which filled our hearts as we, woman-like, kissed each other and turned our faces homeward?

MRS. GEO. H. LIPSCOMB.

Cyclones and Pits.

In and near districts that have been visited recently by cyclones the principal talk, especially during threatening weather, is about cyclones and pits. So much has been said that even the little children are scared by the appearance of nearly every cloud. We are heartily mortified at professing Christians of the different churches. They act as if the devil was turned loose upon the earth, and that God had given it up to him, and left it entirely to his control. Some claim that the devil causes the cyclone. This, we are sorry to say, is the teaching of some of the ministers of our Mississippi Conference. How anybody that has read the Bible, much less studied it at all, can believe such stuff, I am unable to say. No one knows how demoralized many people—children, young people, old people—whether members of the church or not, and even ministers of the gospel of Christ, have become in and near cyclone districts but him who has had an opportunity to take knowledge of matters during signs of stormy weather in such districts. People—young, old, and of all ages—are running in holes in the ground like rats and snakes at the appearance of every angry-looking cloud. Old people who are old and helpless insist on being carried into these holes to share protection with the rest of their inmates. People have been known to stay all night in them, however damp or muddy, being afraid to come out. What a comment on the faith of believers! What a comment on the faith of those who profess to be the children of the God of heaven! I had rather that my blessed Lord would kill me outright by the cyclone, and take me on to heaven, than to be branded with such distrust and cowardice as to leave my house and, like a cowardly rat, run in a hole in the ground. What can we hope for our children in the matter of trusting God as their Father by running in the ground from every cloud, or any cloud at all? We can not hope for anything for their good. We will bring up children full of distrust and slavish fear. Why, there are people who will not go to church if the weather is little threatening, because they are afraid a cyclone will catch them away from their pit or hiding-hole in the ground. Is it not awful that such a state of things exists? It is. But, before we close, let us see if the Bible teaches that God controls the cyclone. It is true the word cyclone does not occur in the Bible, because it is of recent application to wind, but the words "storm," "wind" and "whirlwind," which express the same thing, do. David, in speaking of God, said: "He did fly upon the wings of the wind." (Psa. xviii, 10.) "Who walketh upon the wings of the wind." (Psa. civ, 3.) "For he commandeth and raiseth the stormy wind." (Psa. cvii, 25.) "Stormy wind fulfilling his word." (Psa. cxlviii, 8.) In Jonah it is said: "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea." (Jonah i, 4.) "Then the Lord answered Job out of the whirlwind." (Job xxxviii, 1.) "The whirlwind of the Lord goeth forth with fury." (Jer. xxx, 23.) "The Lord hath his way in the whirlwind and in the storm." (Nahum i, 3.) "The Lord God . . . shall go with whirlwinds of the south." (Zech. ix, 14.) God is said to "bring forth the wind out of his treasures." (Jer. x, 13.) If God sends the wind as a chastisement, the people should not run. If they do, they will be like a disobedient child running from its parent, who is going to punish him, and, therefore, would deserve double, or more than he purposed to give him. If God does not send them as a chastisement, then why should his children fear? "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psa. xxxiv, 7.)

ISAAC L. PEEBLES.

In Memoriam.

On Thursday, July 20, 1893, Rev. George E. Greene passed from life into life eternal. One of our most cultured and promising young men has been called away. I had known him from a boy and always admired his untiring industry and modest demeanor. Under that quiet, unostentatious appearance was hidden the mind of a scholar and the heart of a true disciple of Christ. While a student at Centenary College he won the scholarship medal for proficiency in Greek, and was more familiar with Livy and Tacitus than some I have seen holding a professor's chair as teachers of ancient languages. But why tell of mere worldly wisdom when he lies sleeping awaiting the resurrection of the just? Because in this as in many things he was an example unto us. Still with a brighter lustre glow the graces of the loyal, earnest, devoted minister of Jesus Christ. He was deeply pious, and his piety was grounded upon the sure conclusions he had arrived at from earnest, careful thought. Careful and painstaking in his work, there was no important item in connection with his church and pastoral work that could not be given on short notice. His reports were models of accuracy and neatness. His ministry yielded the fruits of righteousness and peace among the people. Though not eloquent in the ordinary sense of the term, there was in his preaching a deep strain of earnestness and thought that carried conviction to the mind of his hearer.

None of us can know or tell why God called him hence. He seemed just ready to do his best work for the Master and his kingdom. Perhaps, we never shall know, while in this mysterious life this side the grave, with its strange lights and shadows. But God knows—yes, he knows. On the further shore the light will break, but it's dark on this now. May the God of Israel give grace and consolation to the desolate widow and care for the fatherless child!

S. J. DAVIS.

East Mississippi Female College, Meridian, Miss.

This institution of learning has just closed with great eclat one of its most prosperous sessions. There have been years when there was a larger number of boarders, but probably none in which there was better health, more interest and success in study, a higher mark in recitations, or a more brilliant exhibition of pedagogic skill and scholarly devotion to class work. The retiring president, C. W. Anderson, takes leave of the trustees, teachers, pupils and their parents with assurances of universal good-will.

Rev. T. B. Holloman, who has been pastor of the large congregation at Wesson, and who is said by some to be the most popular member of the Mississippi Conference, has been elected president for the incoming year. He is a graduate of Emory and Henry College, a fine preacher, an urbane Christian gentleman, a genial, consecrated and diligent man of God, and comes to us because we sought him.

The outlook is encouraging for both local and distant patronage. The imposing and beautiful buildings furnish ample accommodations for 250 girls, and every attention is being paid to the health, comfort and application of the crowd we are confidently expecting at the opening of the next term. Large plans—financial and moral, as well as educational—are being discussed, and it would not surprise me if our liberal and enterprising trustees did not bring the institution up to the level of the foremost schools in the South for girls.

Now that every prospect pleases, let the friends of this institution rally to its support, and send their daughters here from all East Mississippi.

CHAS. F. EVANS.

Meridian, Miss.

Notice.

To the Pastors and Sunday-school Superintendents of North Mississippi Conference—

Dear Brethren: Will you please send at once the full amount of Children's Day collections to the treasurer, Rev. O. L. Savage, Indianola, Miss., or to myself. We send the ten per cent. to treasurer at Nashville. The fund on hand is about exhausted, and applications are coming in for help, as appropriated by the Board. So your prompt action will be appreciated and will enable us to do much good during the Summer.

It is a misappropriation and illegitimate for the money raised on Children's Day to be applied locally, or otherwise than as directed in the Discipline, page 142, paragraph 245. Read also Sunday-school Report in Conference Minutes (1892), page 29.

G. W. BACHMAN,
Sunday-School Agent.

Kosciusko, Miss.

SUNDAY-SCHOOL LESSON.—Aug. 6, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Miletus.

(Acts xx, 22-35)

GOLDEN TEXT.—"Remember them which have the rule over you, who have spoken unto you the word of God." (Heb. xiii, 7.)

TOPICAL OUTLINE.—I. His Unknown Future (vs. 22-27). II. Parting Counsels (vs. 28-31). III. Commended to God (vs. 32-35).

CENTRAL THOUGHT.—Consecration.

HOME READINGS.

Sunday (July 30)—Paul at Troas. (Acts xx, 1-12.)
Monday—Paul at Miletus. (Acts xx, 13-21.)
Tuesday—Paul at Miletus. (Acts xx, 22-38.)
Wednesday—Christian Duties. (Rom. xii, 1-9.)
Thursday—Christian Devotedness. (Rom xii, 10-21.)
Friday—Faithful Ministry. (II. Cor. iv, 1-10.)
Saturday—Retrospect and Prospect. (II. Tim. iv, 1-8.)

INTRODUCTORY.

TIME.—April, A. D. 58 or 59. (Pelonbet says April 23, A. D. 58.) Ten months after our last lesson.

PLACE.—Miletus, a celebrated city of Caria, in Asia Minor. It was situated at the mouth of the river Meander, and was thirty miles south of Ephesus.

PERSONS.—1. Paul, 2. Luke, 3. The Ephesian Elders.

CONNECTING LINKS.—After three years spent in successful missionary labor in Ephesus, Paul is made again to feel the enmity of both Jew and Greek. The religious zeal of the latter is worked upon by a cunning artisan, and they are made to resent a seeming insult to their goddess Artemis. The former, of course, care nothing for injury done to the heathen goddess, their inveterate hatred to the apostle causing them to be always ready to make war upon him. This conflict probably hastened the carrying out of a purpose formed some time before of visiting the Macedonian churches. He had already sent Timothy and Erastus into Macedonia (see chapter xix, 22), and thither he now goes. After passing hurriedly through the northern provinces, he again visits Corinth, where he spends three months. Keeping in mind his purpose to reach Jerusalem by the day of Pentecost, he was about to sail for Syria, when he discovered a plot formed by the Corinthian Jews to put him to death, and to avoid their snare he returned through Macedonia. At Philippi, where he was joined by Luke and others, he observed the feast of unleavened bread, and then sailed for Asia, reaching Troas after a protracted journey of five days. From Troas to Assos, from Assos to Mitylene, thence to Samos, thence to Trogyllium, and thence to Miletus, he sailed hurrying to Jerusalem, "bound in the Spirit." Unwilling to tarry at Ephesus, lest he should fail to carry out his purpose to spend the day of Pentecost in Jerusalem, he sends for the elders of the church to meet him at Miletus, where he delivers to them the address, from which our lesson is taken.

EXPLANATORY.

I.—HIS UNKNOWN FUTURE.

Ver. 22. "Bound in Spirit." Paul felt an inward compulsion to go to Jerusalem. The Holy Spirit, moving upon his own spirit, led him by a conviction of duty. "Not known." Paul's prophetic gifts did not enable him to read his own future. He did not care to know. It was enough for him to know that he was under the guidance of his Lord.

Ver. 23. He did not know his future; but in every city prophetic declarations had been uttered by his brethren, and in his own heart the Spirit's testimony had been felt that bonds and afflictions awaited him.

Ver. 24. This was no idle boast. In intensest pain and extremest perils his composure was unmoved, his faith never wavered, his courage was undaunted. These words were not uttered by one who theorized upon suffering, or one whose philosophy caused him to despise life; but by one who had tasted suffering, and whose religion placed the highest estimate upon the nobility of life. It is not a stoical resignation to the inevitable that finds expression here, but a heroic subordination of all things to the carrying out of a noble purpose. Ease, pleasure, safety, life, were all counted as nothing; the completion of his ministry was everything to him.

Ver. 25. In order that his words might be more deeply impressive he expresses the strong conviction that they would never see his face again. Whether or not he ever visited Ephesus is uncertain, though it is probable that he did; whether he did or not, it makes no difference. Paul was not omniscient; he states that the future is unknown to him. He simply feels that his work in Asia is done, and that he will never again see his Ephesian brethren.

Ver. 26. In view of the fact that he does not expect to see them again, he calls them to hear testimony to the faithfulness of his ministry among them. If any had perished, they had perished through no fault of his. (See Ezekiel iii, 17-21.)

Ver. 27. For he had not through fear or favor hesitated to declare the whole plan of redemption, involving as it did the necessity of repentance and faith—a turning from sin and a turning to God.

II.—PARTING COUNSELS.

Ver. 28. After reminding them of his own courage and fidelity, as though their testimony to these things would give additional emphasis to his words of exhortation, he warns them, in view of the perils and temptations that would come, to take heed to their own lives first of all, and then to carefully tend the flock over which the Holy Ghost had made them shepherds. These elders were "*episcopoi*," or Bishops; made so by the Holy Ghost through the imposition of Paul's hands, and their office was to "feed the church of God, purchased with his own blood." The divinity of Jesus is strongly taught in this verse.

Ver. 29. Paul's knowledge of the future trials and divisions of the church was probably not a direct revelation from heaven, but a firm conviction based upon observation and experience. It may be that he had seen indications of the fact that only his presence has prevented the coming of these evils up to that time. These false teachers, seeking their own selfish interests, would divide the church and corrupt the faith and life of its members.

Ver. 30. Not only from without would false teachers come, but from among themselves would arise turbulent and schismatic disciples who would pervert and corrupt the truth and draw away the believers from the purity of the gospel and the unity of their Christian brotherhood. For the realization of these apprehensions see II. Timothy ii, 17, and Rev. ii, 2-7.

Ver. 31. In view of these things I exhort you to be on your guard, and remember not only the warning I give you now, but also that for three years I warned you day and night with tears. "This was watching indeed! Who copies after this example?" (John Wesley.)

III.—COMMENDED TO GOD.

Ver. 32. His labors among them, he is sure are ended, and now his words of counsel and warning must close. He could only commend them to God as the author and finisher of their faith, and to the word of his grace as the means by which this work is to be accomplished. The inheritance among the sanctified is evidently a figurative allusion to the apportionment of the promised land to the tribes, applied in this case to spiritual blessings.

Ver. 33. Paul, in this wise, refers them again to his unselfish and disinterested labors among them as an example to his followers. The mention of "apparel" is explained by the fact that much of the wealth of Oriental people consists in their costly clothing, and the Ephesians are said to have been celebrated for their luxurious apparel. (See II. Cor. xii, 14, where Paul says: "I ask not yours, but you.")

Ver. 34. "These hands." Luke says nothing about Paul having worked at his trade in Ephesus; but his appeal here is to those who know what he uttered was true. The language is very striking. It is as if he had raised his hands, rough and callonsed with toil, as he spoke to them. It is probable that the manual labor of this heroic man not only supported him, but his fellow-missionaries as well.

Ver. 35. Paul could justly point them to himself as their example, and did so; but, as if ever mindful of him who was and is the Great Exemplar, he refers to the words of his Lord. It was only as he followed Christ that he could say, "Be ye followers of me." The "weak" ones in the text are those who were poor and needy, not the spiritually "weak" This quotation from the words of the Lord is not found in the writings of the evangelists, but we may well believe that the Christians in Paul's day held in sacred remembrance many of the utterances of our Savior which were not written in the Gospels. The one before us is Christly in form and spirit, and may well have been uttered by the Great Teacher.

PRACTICAL SUGGESTIONS.

1. It is well that we do not know what will befall us, lest our courage fail us. It is enough to know that we are where our Lord would have us and that he is with us. (Verse 22.)

2. The difference between a failure and success in life is to be found in importance of *life* and *duty* as they stand related to each other. (Verse 24.)

3. The words of the last farewell ought to be wise and serious words. But every farewell may be final—every word may be the last. How wise and helpful every word should be! (Verse 25.)

4. Blessed is the Christian who can say, "I am pure from the blood of all men." (Verse 26.)

5. Fidelity to the whole counsel of God is the condition of purity from the blood of all men. (Verse 27.)

6. We love most that which costs us most. How dear then to the Lord is the church bought with his own blood! (Verse 28.)

7. A traitor within is more dangerous than an armed foe without. (Verse 30.)

8. Not every Christian can be wise in counsel as was Paul; but everyone can do that which Paul esteemed the most important thing that he could do for the Ephesian elders. What was that? Find it in verse 32.

9. In Paul's judgment "*these hands*" were as much the Lord's property as this voice, this brain, this heart. (Verse 34.)

10. We would rather enjoy helping the strong; but alas! it is only the weak who need our help! (Verse 35.)

To play the orator in prayer is a solemn mockery. No one should seek to make a prayer that will attract attention or provoke remark by its singular beauty. When the rhetoric of the prayer is so conspicuous as to cause its spirit to remain unnoticed and unfelt, it is not well done.—*New York Christian Advocate.*

Notice.

To All Whom It May Concern:

James Harvey came to my town (Newton) in March, passed himself as a preacher, raised about $18. I met him at Gallman yesterday, and he acknowledged that he was a fraud in the presence of Rev. W. W. Morse, Mr. C. R. Henington, Mr. J. S. Francis, and Mr. Crawford. He is a black-hearted hypocrite. He has a certificate given him by Bro. Richey, of the North Mississippi Conference. I warn all preachers and people against him. He will likely try to operate in South Mississippi and Louisiana. I read the clipping from the *Nashville Advocate*, and he said it was correct. He told me that he had raised several hundred dollars, and he is still working in that direction. Please publish clipping with this note.

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[We omit the lengthy clipping, which is a corroboration from other quarters of what is written here.—EDITOR.]

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

The ADVOCATE has received from the McDonald and Gill Company a volume entitled a "Representation of the Heart of Man," which sets forth the depravity of man's nature and the effect of God's Spirit upon it, and which is a reprint of a former popular work bearing this title. It is illustrated and written in excellent style. It is sent out in the interest of the higher life. And also a work entitled "John Wesley and His Doctrine," by Rev. W. McDonald. In this little book there is a large amount of curious information about Wesley and his times and preaching, and much information calculated to set him right on the subject of his relation to that second blessing of which he was the great modern apostle. The volumes are 12 mo, of 150 pages, neatly bound in cloth, and can be had of the publishers, 36 Bromfield street, Boston, Mass.

COMMON FOLKS' RELIGION. By Lonis Albert Banks, D. D., Author of "White Slaves," "The People's Christ," "The Revival Quiver," "Our Brother in Yellow," etc. Lee & Shepard, publishers, Boston. Price, $1.50. Can be bought of G. F. Wharton & Bro.

In nothing is the spirit of the new age more clearly revealed than in the recent discourses of clergymen. Here is Dr. Banks' book which Lee & Shepard have just published: "Common Folks' Religion." If the reader looks in it for an old-fashioned sermon, with its nine or ten divisions and its "improvements," he will be happily disappointed. The texts appears in stand as mottoes or suggestions. The topic to be treated is presented in the first sentence. The statement and comments are clear, incisive and always to the point. If it is not the religion of common folks, it is, at least, put in a way for common folks to understand and profit by it.

REVELATION BY CHARACTER, ILLUSTRATED FROM OLD TESTAMENT LIVES. By the Rev. Robert Tuck, B. A. It is printed on good paper, tastefully bound in cloth, contains over 308 pages, and the retail price is $2. Wilbur B. Ketcham, 2 Cooper Union, New York, is the publisher.

The plan of this work is novel and interesting. The leading idea in the studies is that every man has his own marked individuality, and his precise mission to his generation in that individuality. The object of the author is to illustrate that God has been pleased to give many invaluable moral lessons to the human race, through the characters of the men whom he has sent forth. He writes clearly and exhibits the candid temper of the true scholar, but does not lack positiveness of conviction, taking up and discussing in a fair, candid and intelligent way, which leaves little to be denied. The twenty-four chapters of the volume treat of many Bible characters, the author having selected most suggestive titles. Among them we note the following: Righteous Abel, Meek Moses, Self-Satisfied Solomon, Fretful Jonah, and Hopeful Isaiah.

PERIODICALS.

From Wharton's the *North American Review* has been placed on our desk. Among subjects of interest discussed are The Future of Presbyterianism in the United States, by the Rev. Charles H. Briggs, D. D.; Should the Chinese be Excluded—I. Col. R. G. Ingersoll; II. Hon. T. J. Geary; The Family of Columbus, by the Duke of Veragua.

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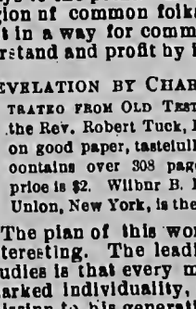

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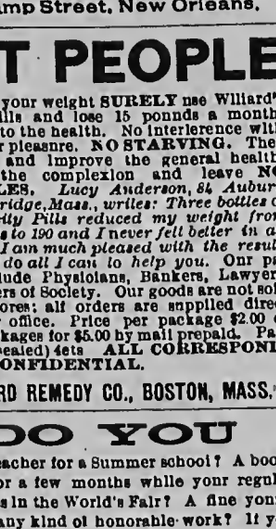

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Rev. J. M. BEARD, D. D., Editor and Publisher.

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Thursday, August 3, 1893.

Extraordinary Offer.

We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

Does he circulate the paper? is a question the Bishop asks about the preacher before he renews the episcopal stamp, and gives him a wider circulation.

The people who had oceans of theology, and not a drop of living water or grace, were the people who in a mad campaign against fanatics and a miracle-working gospel, crucified the Lord of glory. Judging from much that we witness in our own day, the quantity of their descendants is only equalled by the quality of their record. Fortunate is that disciple, who, if not of such sterner stuff as the making of a martyr, yet does not like Paul (upon principle) object to crucifixion.

Two principal criticisms have been hurled at the young editor—one calling in question his punctuation, which he habitually leaves to the printer; the other deprecating his extra profundity as beyond the capacity of the ordinary reader. Verily, it is but a step from the ridiculous to the sublime, and only about the same distance from the misunderstandable to the incomprehensible. Begging pardon of our critics, we deduce this moral for young writers: "To avoid being despised sometimes affect cloudland."

"The World in the Church," by the Rev. J. T. Sawyer, is having a marvellous circulation, because the church has just awaked up to the fact that the world is not only in its parlor, but has nonchalantly crossed its legs, lit its cigar, and is proceeding to make a hat rack of the empty and cheerless grate, and a spittoon of the center table. We sympathize with the church, and wish Bro. Sawyer all the money and fame that he can realize from his well-written booklet and the lugubrious situation. The age of martyrs, however, is quite past, and we fear that the latter is too serious and advanced to be cured by the shedding of any quantity of the best writing fluid. Nothing but a miracle can work health to consumpted and wasted Zionne, and in default of that we shall expect at no distant day a gorgeous death-bed scene, in the midst of which the pillow-propped and bejewelled patient will make her exit with a great waving of tearless adieux from perfumed silk handkerchiefs, and a floral display to astonish even a New Orleans funeral director in flower time. The autopsy, of course, will reveal heart failure.

We are requested to announce again that Wilhites Church, about sixteen miles northwest of Monroe, and on the Downsville work, Rev. R. A. Davis, pastor, will be dedicated Sunday, Aug. 6, Rev. J. M. Beard officiating.

Camp Meetings.

Camp meetings have had much to do with the moral development and religious history of our country, especially in the West and Southwest. Until very recently houses of worship were small, and worshipping neighborhoods quite contracted, and for great results in evangelism this necessitated both concentration of forces and open-air meetings. Solomon's familiar proverb, "Iron sharpeneth iron, so a man the countenance of his friend," and the rustic tastes of the people, will explain much of the fictitious interest that belonged to the occasion; and as far back as the writer's memory goes, which is a period somewhat antedating the war, the religious morale of these meetings was hardly better or worse than now. The people of wealth, culture, and what is called style, were nearly all Methodists at this period; Episcopalianism, Presbyterianism, and other isms having had their rise in an age that was not so distinctively pioneer; and all the worldliness that the country contained flowed to the camp meeting as a diverting and corrupting element. But notwithstanding this, there was much more of simplicity in the camp life and social interchange, and the preaching and altar service was, in the main, after the most primitive style. Whatever of evil leaven may have been contributed by its mere presence, and however active in other ways as an opposing force, the great world was quite overshadowed by a popular gathering where the leaders of fashion knelt to pray, where congressmen and judges were at home as if to the manor born, and where the head of the nation himself was sometimes content to find an obscure seat; and behaved itself accordingly. The preachers preached with great vehemence to sympathetic audiences, and at the close, so popular was the theme and honorable the calling which it depicted, there was often a popular response quite thrilling to behold. Sometimes as many as an hundred people were converted at one service, and that, too, not by a show of hands, unless we mean by that a show of the clapping of hands, and not by a confession of Christ, unless we mean by that loud acclamations of thanksgiving and praises.

During the year 1855, the writer, then a mere child, and accompanying his father, who was the agent of an educational institution, attended as many as five or six of these meetings in a single season, and the impressions made upon his mind are quite indelible. The emotional in all the exercises was much more prominent than now, and there were sometimes trances and other manifestations bordering on hysteria, if not partaking of it.

One scene quite vividly before his thought is that which occurred at the close of an impassioned discourse—and seemingly the fittest tribute that could have been offered to inspired speech—of a whole congregation throwing itself forward as by an irresistible impulse to greet and embrace the speaker as he descended from the pulpit into the altar. Heaven came down, indeed, to "crown with glory that mercy seat," and though there was no calling of penitents, there must have been hundreds of conversions. Preaching was not so doctrinal or even scriptural then as now, but anecdotal and hortatory to a great extent, if the writer's memory serves him correctly, and a much smaller percentage of the people either understood or practiced the tenets of the Christian religion. Its very popularity hindered it, and what it gained in respectability it lost in force and genuineness. The Holy Ghost in his offices was not much understood or preached, and sanctification was seemingly a lost doctrine and experience. The fervor was, therefore, less genuine, and the effects, especially as to the quality of endurance, far less to be dependod on.

Indeed, in a summing up of the interest in the way both of fruits and the reform of methods after a long probationary period, we may reasonably conclude, as those who have fallen heir to the estate, that if we have not gained much in the last two decades, we have lost little.

Finally, we may say that the camp meeting is distinctively Methodistic in its aims and influence as well as in its origin; it suits the genius of both the Wesleyan people and doctrine, and we risk little in adding also that we are to look to the future for its greatest triumphs and for the approximate perfection of its system.

Who Is on the Lord's Side?

A great many people are on no side, morally, socially and religiously. They are on the fence, and, being on the fence, are almost sure to come down on the wrong side, as Bishop Duncan is credited with having said. The wire-barb that is coming into fashion for fencing purposes in both material and moral spheres may have something to do with this, however, and to the embarrassed man on the fence it may be that a *decensus averno* will be better than no descent at all. Whether that be true or not, it is not a lonesome perch. The fences, both political and ecclesiastical, that are staked and ridered with ponderous and pondering humanity are almost as numerous as quarter section lines and as interminable as the enclosures of a Western cattle farm. Riding the fence are multitudes, as though the fence were a real worm and not a counterfeit, and could wriggle them into fame and riches, or a steed who would bear them to some longed-for goal of prosperity. How they ride it day and night, to find, like the boy on the hobby-horse, that the most industrious equestrianism, is the least satisfactory kind. A double-minded man is unstable in all his ways, and in nothing is his duplicity so absurdly manifest as in his purpose to observe a strict neutrality between issues that do not admit of a compromise, and between contestants who give no quarter to foes who oppose their resolution to destroy each other.

Circumstances, too, whatever they may be, are against the man who is on neither side, and whose independence is that of a slave. He can raise no crops in the air, and he is in a much more favorable position to stop bullets than if on a level with common people. He is the friend of nobody and nobody's friend. No States were raided like the neutral States in our late war. Both parties delighted to revenge themselves upon a false friend, and sometimes they would go round a fair foe to do it. At that vortex of war all industries withered, and shot and shell plowed neutral ground as no other soil was plowed. Indeed, by a nice mathematical calculation, we might establish that he who stands between embattled lines is exposed to just twice as many chances of destruction as each of the combatants, and yet there are those who seek the intermediate of the fiercest conflicts as places of safety. Bullets fly faster and wound deeper, too, at the mean than at the extremes of battle. Thus Poland fell under the steady fire of contending Russ and German, while Switzerland, the weak, has not only survived, but grown great by shouldering a musket in all wars but her own.

A neutral is always whipped in anticipation as a non-combatant. He is anybody's captive who will go after him, and as he is anybody's friend he is everybody's spy, and, therefore, obnoxious to hanging by all.

The conflict between the Lord and his enemies is about the most real that the universe supports, and the chances of fatality—and such a fatality—are correspondingly great. The issue of controversy involves temperance, the Sabbath, the Ten Commandments, the inspiration of Holy Scripture, the divinity of Christ, the personality of the devil, and such like, and he who denies any of these and affects to be a belligerent will find that his trust will be more in flight than fight when the battle is joined. The Lord has no more mercy on people who halt between two opinions than Elijah had on the priests of Baal. There is no manhood to be spared in such a contest, and why spare it, and of the rest it can be said in any event that it is only serviceable for a holocaust.

There will be no neutral ground in the judgment; it will be well done or ill done, sheep or goats, the right or the left, at that assize. And meantime, let us bear in mind that even on this side the judgment the man who is on the Lord's side of sin is on the Canaan side of Jordan.

Society.

Society is the great world of which you and I are an infinitesimal part, gone to seed. If we consider the former a vegetable, the latter would be its bloom in decay. Dissatisfied with itself, it proposes an artificial heaven out of the best material that it can collect at random, and betakes itself to illuminated retreats and gaudy festal chambers to enjoy its repast. But before it can enter upon the latter, it has a grave task to perform which is nothing less than the construction of angels out of ordinary flesh and blood, of joys out of the froth of the wine cup, and of treasure from such hypothetical assets as the produce of the card table and gambler's art, all of which are, of course, impossible things.

The ideal heaven we may conjecture to be composed of three things: Life, love and liberty; and, therefore, the counterfeit heaven that is called society must substitute life, a spiritual essence, with mere excess of the animal function; and love with the gross passions which attract the sexes to each other; and liberty, with common license, at least, so far as the law of God is involved. An element of the heavenly life is joy, and that must be obtained from brain and nerve stimulants, and exploitation along the boundaries of the world of chance, and the delirium of lusty embrace in the charming exercise of "hugging made easy," and of waving limbs in frenzied motion to voluptuous airs. Heaven is pure, and society must affect a virtue of this kind which turns out to be either the nondescript subject called honor, or the empty boast termed conventionality. Heaven is an aristocracy of learning, and society, the parvenue, must don green spectacles and reap culture from light literature and small pedagogy. Heaven is beautiful, and to compass the ideally beautiful society smirks and simpers, and paints, and adorns with precious gems, and squeezes its body and limbs into artist robes, and poses and pouts, and displays its upper and nether of statuesqueness with *ad nauseam* abandon. Heaven is a glorious assemblage of the true nobility, and society gets itself gartered, titled, decorated, ennobled, escutcheoned and whatsoever else of extravaganza our poor debased humanity can be trusted to essay, in the effort to exalt itself to heaven.

But in vain. It is a Babel builder, and can not push its flaunting columns beyond the horizon of sense. It is mere drama and staginess falling as far short of the model it affects as the real in any sort of comparison does of the ideal. It may sound like a truism to declare that when the world is trying hardest to deceive that it is falsest; but whether it does or not, this unadorned statement will establish the force and justness of all that we have felt constrained to write here on this exceedingly flimsy and hollow subject. It is not so much that society people have one heaven, and do not seek for another, that they and their fabric society are to be judged; but it is that they have built a false fabric, on a false foundation, out of fraudulent materials. It is that that makes the prancing and painted and bouncing jade that we call society look ridiculous to practiced eyes. But she is worse than ridiculous and false, qualities which would forfeit our love to any other lovely object. Added to all this and much more of the same kind, she is heartless. With the nonchalance of flying feet pursuing a rhythmic measure, she dances off the head of John the Baptist, and with a show of teeth in smile or frown, or amorous toss of the head, she disposes of the life of an inconvenient husband, and in all ages reigns queen of the duello. Verily, she is hardened even to the supple throng who pay court to her, and heartless to her own offspring. Heavenly they may be to her enchanted suitors, the buzz flies that dash themselves against her radiance, but there are daggers in her soft glances and drawn swords in her sylph tones. But even her modesty is impudence in disguise, and her innocence the ill-concealed art of a prude. There are just four hundred society angels in New York; but that must seem a large average if we consider how many accomplishments must be reckoned to each. But whether there are few or many, the latest almanac conundrum should be amended to read, "Why is the best society composed of the worst people?"

How!

He who gets sanctified must "tumble to it," if we may be pardoned that slang, and really it is very expressive. It is by a sudden motion, fall or leap, going over the precipice of exalted self to be caught in the arms of the loving Savior. No one will ever walk or grow or soar into the experience, for that is not only making too much of flesh and blood, but it is minifying too much the gift of God. There are two pourings out, so to speak; one of the Holy Spirit, and that which constitutes his true inwardness, and the other that of the individual to be blessed, and his selfhood; and to expect one without the other is to anticipate more than is pledged.

The mountain of sin can not be removed by fine-spun biblical theories with only a sinner behind them for motor attachment, and the tree of sin can not be plucked up by the roots and transported to a sea of oblivion for instant burial, by a plan of salvation which is mainly plan, and with only a spectroscopic residuum of salvation. "Teeth pulled gently," is a dentist sign that we pass daily returning from our editorial task, and as often as we gaze upon it we think of prevailing theological methods, and inwardly resolve never to visit that dentist shop.

We can not remember that the Savior dealt gently with the mobs of gainsayers who thronged his steps as he walked in Jewry, or wrought miracles by the sea; or that he cleansed lepers or expelled demons or imparted revival to the dead, by a patent process warranted not to shock delicate nerves. Let a man leap from the fifth story of the house of death, like both the chief of the publicans and the chief of sinners, if he would experience eternal life in contact with the bosom of his Lord; or let him go from home with a pledge never to return, if he would have the Spirit of burning to go through him, and the trinity of love, joy and peace to dwell in him.

NOTES.

Pay your preacher.

***

Take your collection.

***

A miser and his money are late parted.

***

Suspicion is foul and false, too; put it away.

***

"Love one another" is the ever new commandment.

***

Do not get riches, for it is forbidden but get love, which is a royal substitute.

***

Love is a piano in the house, a harmonica in the pocket, and a whole opera in the heart.

***

A man's happiness is within his own resources. "It is more blessed to give than to receive."

***

Deportment must consist with experience. If we live in the Spirit, let us also walk in the Spirit.

***

Take the Lord into partnership by transferring a part of your capital to his account and be sure to have witnesses.

***

It has been well said by a giver that "giving is living, and he that gives lives, and to be always giving is to be always living."

***

If anything in these columns seems to strike you, it will have been the effect of a stray shot. The servant of the public can not deal in personalities.

***

We are debtors both to the Chinese and the Japanese, not to mention the Anamese, the Burmese, and the Siamese. And yet we are at ease in Zion.

***

The grip of the miser may be relaxed by misfortune or death, but that of the yellow metal on his hard heart, never. Pinto, alas! in the lower regions is both king and captive.

***

In addition to the $12.50 received for the overflowed church at Jonesville and reported in a late issue of the ADVOCATE, fifty cents should be added as the contribution of a Mississippi friend.

***

The man who is not in thorough sympathy with foreign missions, and who does not count his fortune as a part of the Lord's assets, to be used for the redemption of the nations of the earth, has not the mind of the Spirit.

***

We had fifty new subscribers during one day last week, and will certainly pass the thousand mark during hot weather. But if we were to publish the names of all who are not helping, it would cause a blush on the facial horizon almost as wide as two States and reaching from the southern border of Tennessee to the Gulf.

***

The camp meeting season is on. Don't forget to pray, sing, shout, roll in the saw-dust, warm up the Amen corner, and let the people know that you are at home with the Lord. It is a good place to show your colors and become a fool in glorying. We have attended some camp meetings that were chilly, others that were cold, and a few that were frozen a foot thick.

***

Our readers will notice that our reading space has been in cramped quarters for a few weeks. This has been caused by the midsummer advertising of popular colleges and schools, all of which must have space to relate the particulars in which they are unsurpassed, as well as to call attention to those which speak for themselves as purely original and phenomenal. But this can not last always.

***

The Rescue Mission has survived the fate to which it was consigned equally by false prophets and false friends, and is proceeding upon a career of great usefulness. The large rent bill has been regularly paid, the grocery bills have been met, and the house has been furnished from top to bottom, while the debts are comparatively few. The meetings every night are numerously attended, and reach a class which only meetings on this plane and at this place could reach. It is truly an oasis in that great Sahara. If you want to help the mission, you can send to the editor of this paper, who will publish your name and contribution, or you can send to Rescue Mission, 43 Basin St.

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PERSONAL AND OTHERWISE.

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Rev. Albert Lutz, pastor of West Lake Charles, La., called at the ADVOCATE office last week *en route* to the Biblical Institute, Seashore. He had cheering news from his work, and seems in love with the ministry.

Rev. E. T. Denson, of Abbeville, gave us an appreciated call on last Wednesday *en route* to Topisaw and other Mississippi camp meetings. He is another Louisiana-Mississippian, who in his fondness for his new wife can not forget his old mother.

We had a pleasant call last week from Rev. J. W. Hensch, the pastor of our German Church in Houston, Texas, and who began his ministry in New Orleans a few years ago. Bro. Hensch, who is looking much improved himself, reports that our churches in Houston are quite prosperous.

Our Japanese brother, Rev. T. Masao, who is just now doing Mississippi and the Southwest, gave us a cheerful call on his way to the camp ground and Biblical Institute, where he had an engagement to lecture. He will return and visit other points in Mississippi, and may touch at New Orleans again before his tour concludes.

The death of two talented ministers in their prime of usefulness is a serious blow to the Louisiana Conference, which so abounds in work, and where there is such a scarcity of workers; but it is not irreparable if we have faith in him who hurles the tired workmen with one hand and with the other carries on their allotted task. There was a time but comparatively ancient when the whole world did not contain as many preachers of the gospel as are to be found in this small territory; but, my! how they did shake it up.

The Biblical Institute has been holding a very creditable session at the Seashore Camp Ground, the crowds being small, but the interest good. The young workers in the line of practical instruction have exhibited considerable skill as well as learning. Among these we have heard Bros. Godat, Parker, Masao and others receive distinguished mention. Of those who occur to our recollection as having a place on the program this week are Rev. C. W. Carter, D. D., and Prof. J. W. Pearce, Ph.D., and during next week Bishop Galloway to appear on Monday night, and Dr. J. B. Walker to deliver the concluding address on Wednesday night.

By a telegraphic dispatch from Bro. J. M. Davies, dated Minden, July 26, the ADVOCATE has received the sad intelligence of the death of Rev. J. W. Medlock, one of the best and most useful ministers of the Louisiana Conference. A good man and true has been lost from the community, the church, the home. Bro. Medlock had been for many years secretary of the Conference Board of Church Extension—indeed, was quite prominent in all the committee work of that body; had filled some of the best stations in the Conference; and in all relations was both loved as a comrade and trusted as a leader. In a late issue of the ADVOCATE an able article from Bro. Medlock on the subject of Sunday-schools appeared. But while we have tears for our dear brother and will sadly miss him, we mourn not as those who have no hope.

A Veterans' Loan Fund.

John L. Wheat, Esq., of Louisville, Ky., himself a "veteran" member of the Board of Church Extension, has proposed a Veterans' Loan Fund, to be made of contributions from persons who have been members of the Methodist Episcopal Church, South, over since its organization. The idea is a capital and a taking one, and we heartily adopt it.

In 1845 our first church census was taken, and the number of communicants reported, lay and ministerial, was 459,569. Of this great army, how many are yet alive? There should be not less then ten thousand of them. We desire to take and preserve a list of these veterans, and request every one of them to send us a contribution, however small, with the donor's name, age, and address, to the "Veterans' Loan Fund," to aid in the work of building Methodist Churches. All remittances received for this Fund will be promptly acknowledged through the church papers, and we hope to make up a large and interesting list. Send all contributions on this call to David Morton, Corresponding Secretary, 705 W. Chestnut street, Louisville, Ky.

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	Grains.		Grains
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Ferric Oxide	86.532	Ammonic	8.640
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Calcic Oxide	24.527	Sodium Oxide	4.091
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Carbonic Acid	Not yet determined.		

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From Prof. Henry Leffman, M. D., Analytical Chemist and Expert, Hygienist and Food Inspector to the Pennsylvania State Board of Agriculture, and Professor of Chemistry in the Woman's Medical College of Pennsylvania:

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As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

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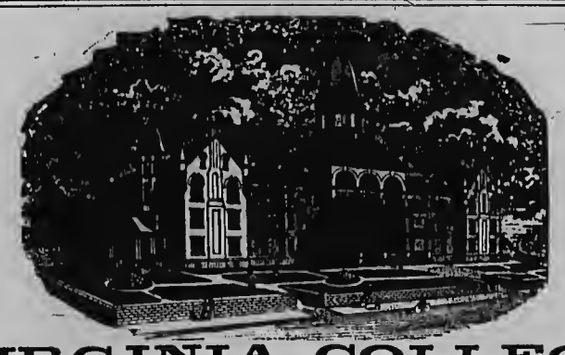

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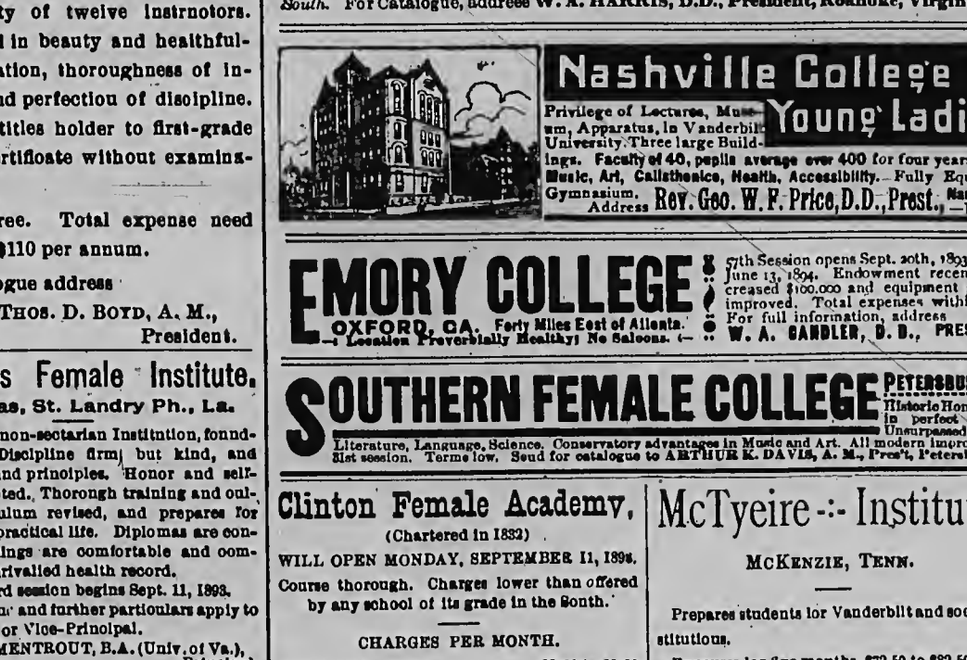

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HOME CIRCLE.

THE WATCHES OF THE NIGHT.

BY JAMES WHITCOMB RILEY.

Oh, the waiting in the watches of the night!
In the darkness, desolation, and contrition, and affright;
The awful hush that holds us shut away from all delight;
The ever weary fancy that forever weary goes
Recounting ever over every aching loss it knows—
The ever weary eyelids gasping ever for repose—
In the dreary, weary watches of the night.

Dark—stifling dark—the watches of the night!
With tingling nerves at tension, how the blackness flashes white
With spectral visitations smitten past the inner sight!
What shuddering sense of wrongs we've wrought that may not be redressed—
Of tears we did not brush away—of lips we left unpressed,
And hands that we let fall, with all their loyalty unguessed!
Ah! the empty, empty watches of the night!

One leads us through the watches of the night—
By the ceaseless intercession of our loved ones lost to sight,
He is with us through all trials, his mercy as his might;
With our mothers there about him, all our sorrow disappears,
Till the silence of our sobbing is the prayer the Master hears,
And his hand is laid upon us with the tenderness of tears
In the waning of the watches of the night.

A Sister's Influence.

A girl in the house, to my mind, can wield a wonderful influence. I can not conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love, or the memory of a sister's holy affection, have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything else fails. She raises his opinion of a woman by her actions towards him.

A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.

Perfect, more perfect, most perfect. Is such comparison allowable? We suppose not, in accordance with the strict use of language. Yet who that really loves the Lord as he deserves to be loved can fail to feel a special fitness in some such words as these, a call for some form of expression like this that shall indicate his dissatisfaction with present attainments no matter how high, and his aspiration for the closest imaginable walk with God. He wants to be better. He sees so much room for improvement before he can be absolutely like the model, that he is prone to minimize the achievements already gained. There is a little danger that he will not sufficiently praise God for what has been done so deeply conscious is he that more needs to be done. There is just one thing on which he had set his heart, one thing about which his mind is fully made up—he must and will have the most perfect life that is attainable, and honor the Master in the highest degree.—*Zion's Herald.*

A Safe Knowledge.

A passenger who had been looking with great interest at the "man at the wheel" as he was directing the course of a steamboat through the windings of an intricate channel, said to him: "I suppose, sir, you are the pilot of this boat?"

"Yes," replied the man at the wheel, "I have been a pilot on these waters for over thirty years."

"Indeed!" continued the inquirer; "you must then, by this time, know every rock and bar, and shoal on the whole coast!"

"No, I don't, not by a long ways," said the pilot.

"You don't!" responded the passenger, in great surprise; "what, then, do you know?"

"I know," answered the pilot, with strong emphasis, "*I know where the deep water is.*"

Character Will Show.

Character will show itself in the outer man. If the character be deteriorating, it will gradually give signs of this in the expression and features. If the character be making progress Christward, it will steadily suffuse the face, and glow in the very form and bearing. A man may deceive himself as to the direction of his moral movement, but God has so ordered nature that a man can not permanently deceive his fellows on that point. The light or the shade of his inner character will, sooner or later, be manifest in a man's exterior.—*Sunday-School Times.*

If every Christian who trims his lamp and keeps the oil of grace up to its full supply is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light burn low or go out entirely! A traveler who once visited a lighthouse in the British Channel said to the keeper: "But what if one of your lights should go out at night?" "Never," said the keeper, "never—impossible! Sir, yonder are ships sailing to all parts of the world. If to-night my burner were out, in a few days I might hear, from France or Spain, or from Scotland or America, that on such a night the lighthouse in the Channel gave no warning, and some vessel had been wrecked. Ah, sir, I sometimes feel, when I look at my lights, as if the eyes of the whole world were fixed on me. Go out!—burn dim!—*never, sir, never!*"—*Theodore L. Cuyler, D. D.*

A recent investigation in Louisiana, says the New York *Evening Post*, brings out the fact that the same text-book on physiology that is furnished in the Ohio public schools for seventy-five cents is sold in Virginia for $1, and in Louisiana for $1.25, "and this ratio seems to hold good all through the list." This is an example of what is called by railroad men "charging what the traffic will bear." In Ohio people can afford to pay $1.25, but compel their school boards to act as purchasing agents, and get the book for seventy-five cents. In Louisiana the people can not afford to pay seventy-five cents, but allow the State to make long term contracts with particular dealers, and are charged $1.25. Verily, the destruction of the poor is their poverty.—*Southern Churchman.*

A girl, rummaging through her mother's trunk, said: "Mama, I found your religion in your trunk." She had discovered her mother's church letter. About all the "religion" some mothers have left.

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OUR YOUNG PEOPLE.

THE GRUMBLIES AND THE SMILIES.

Oh, there never was yet
Such a hard-used set!
They have to study, or have to sew,
When everyone knows they hate it so,
And mama is always a-saying "no;"
While grandmama is getting the dreadfullest way
Of asking for something most every day!
At dinner there's nothing that's fit to eat;
And somebody else has the brownest meat—
Or the soup's too hot, or the bread's too dry;
And they never did like that kind of pie.
So they're grumbly and growly,
And sulkily and scowly,
Till everyone thinks we could get on without them.
Poor Grumblies! I feel so sorry about them!

But who can be glum
When the Smilies come?
They are always polite; and errands, they say,
Are never too hard or too far away.
And whether they work, or whether they play,
Their faces are bright as a new-coined dime,
And they have just the jolliest kind of a time.
And everyone's happy to have them nigh;
For if ever a bit of a cloud comes by,
They are whisking it inside out in a minute,
And finding the silvery lining that's in it,
They're funny, and sunny,
And sweeter than honey,
And always a scattering sunshine about them.
Dear smilies! Why, how could we live without them?

—*Our Little Men and Women.*

The Mother of Oliver Cromwell.

In the life of Oliver Cromwell, by Dr. George H. Clark, just published by D. Lothrop Co., there is a charming chapter on his later domestic life, from which we make the following extract:

"There was one inmate of Whitehall who calls for a page in this narrative—Oliver's old mother, who is said to have given him some of his best traits of character. She was now ninety-four years old, but her mental faculties were little obscured. Every day, it is related, her kind, affectionate son visited her in her room. Every day she wished to see his face and to hear his voice. To her he was not the great captain of Dunbar, nor the invincible conqueror whom all the sovereigns of Europe feared; he was her Oliver, her boy, her only one, the pet of the old Huntingdon home. He sits and talks with her, but not a word he said of war or Parliament; the talk is of the far past.

"Memories sweet and dear are gone over again and again, and never seem to lose their interest; the kind father long ago gone, who took his boy to Cambridge; the old house; the brook running near it; the Winter evenings when Dr. Beard and others came in for a little talk; Cousin Hampden, yes, with tears and tender voice, good Uncle Oliver, godfather Oliver, and the pleasant walks to Hinchinbrook. All the past, little of the present is gone over.

"At last came a scene worth the vision of an angel. Oliver for the last time is by her side, and she is passing to the other life. She looks up and says: 'My dear son, I leave my heart with thee; good night!' and dies. Tenderly through nearly forty years of widowhood, this mother had been watched over and cared for by the most dutiful of sons, and now he lays her body in Westminster Abbey. She was a noble woman. Even Royalists spoke kindly of her. Her picture is a pleasant one to look at. Her memory will be kept alive, for she was the mother of a hero."

Aim High.

Boys and girls, aim high. Do not say, "I will be pretty good," but endeavor to be perfect.

A great artist was once highly praised for a beautiful painting which he had just completed. "Ah, do not praise me," he said, sadly. "It may be very beautiful, but I aimed at perfection."

I once put the following question to a little ragged newsboy, "What are you going to be when you are a man?" The little fellow met my half-quizzical glance with a look of determination in his bright eyes; then he replied, "President of the United States, sir." That lad may not become President, but he will not remain a newsboy.

George Eliot, in writing the last words of one of her most powerful novels, exclaims, "It is so much less than what I hoped for; I am dissatisfied."

Bear this in mind, "If we aim at the ground, we shall never reach the sky."—*The Lutheran.*

It is said that Gen. Booth has "passed over" his son, Lieut.-Gen. Bramwell Booth, and nominated his daughter, Le Marechale Booth-Clibborn, to succeed him as the head of the Salvation Army, explaining his course with the remark that "women are the best rulers."

True Courage.

During a terrible naval battle between the English and the Dutch, the English flagship, commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were soon shot away, and the mainmast fell with a fearful crash upon the deck. Admiral Narborough saw that all was lost, unless he could bring up his ships from the right. Hastily scrawling an order, he called for volunteers to swim across the boiling water under the hail of shot and shell. A dozen sailors at once offered their services, and among them a cabin boy. "Why," said the admiral, "what can you do, my fearless lad?" "I can swim, sir," the boy replied. "And if I be sunk can be easier spared than anyone else." Narborough hesitated, his men were few, and his position was desperate. The boy plunged into the sea amid the cheers of the sailors, and was soon lost to sight. The battle raged fiercer, and as the time went on defeat seemed inevitable. But just as hope was fading a thundering cannonade was heard from the right, and the reserve was seen bearing down upon the enemy. By sunset the Dutch fleet was scattered far and wide, and the cabin-boy, the hero of the hour, was called to receive the honor due him. His modesty and bearing so won the heart of the old admiral that he exclaimed: "I shall live to see you have a flagship of your own." The prediction was fulfilled when the cabin-boy, having become Admiral Cloudesley Shovel, was knighted by the king.—*Selected.*

Macaulay's Mother.

"Children," wrote Lord Macaulay, the great essayist and historian, "look in those eyes; listen to that dear voice; notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother bestows. Often do I sigh, in my struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet kiss of peace given at night. Years have passed away since we laid her beside my father in the old church-yard! yet still her eye watches over me as I visit spots long since hallowed to her memory."—*Selected.*

Boys, read this fact and see how whisky does its work:

One of the best Greek scholars in New York is a guard on the Sixth Avenue Elevated Road. Not long ago a famous professor in one of our leading universities published a volume on certain features of the ancient Grecian dialects, of interest only to scholars. The "L" guard referred to above, wrote to a New York newspaper, pointing out several errors made by the professor in his book. He signed himself "Sixth Avenue Elevated Guard, No.—." For a month, writes the Pittsburg *Despatch's* New York corre-pondent, I watched the badges of the guards on that road as I made my daily trips back and forth. One morning I was rewarded by finding the learned man I sought. "How does it happen," I asked, showing him my card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at me sadly, and his red face grew more flushed than usual: "I was the best Hellenist of my year at Dublin," he said. "My Greek is still what it used to be, but my career has been mined by—whisky."—*Selected.*

Mrs. Uppercrust—"You go abroad a great deal lately, do you not, Mrs. Newmonie?" Mrs. Newmonie—"La, yes, my dear. Why, we're in Paris so much lately that I call us reg'ler Parisites!"—Pittsburg *Dispatch.*

The world is dying because there are not more people getting religion so that those who live in the same house with them can see it.—*Ram's Horn.*

MAKES Leather soft and strong and durable—Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-... swoh and book—How to Take Care of Leather—both free at the store.

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Is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. Here are three of them:

1. It is as pleasant to take as lemonade.
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3. IT CURES WHEN ALL ELSE FAILS.

REV. SAM P. JONES SAYS:

"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of catarrh. IT IS TRULY A GREAT REMEDY."

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We have been using Dr. King's Royal Germetuer for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as far as tried, and I regard it as the best medicine we have ever had in our family.

Mrs. J. J. HALBERT.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Inability.

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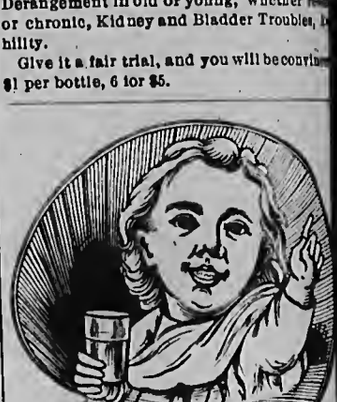

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HIRES' Root Beer

This great Temperance drink; ... is as healthful, as it ... pleasant. Try it.

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CATARRH

Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren Pa.

MARRIAGES.

LOWTHER—VAN HOOK.—At the residence of the bride's father, Mr. M. A. Van Hook, June 20, 1893, by Rev. A. F. Watkins, Mr. J. T. Lowther and Miss Fannie Van Hook, both of Jackson, Miss.

RATLIFF—REDFIELD.—In the Methodist Church, Edwards, Miss., July 12, 1893, by Rev. E. H. Meunger, Dr. W. A. Ratliff and Miss Nora E. Redfield.

SMITH—SIMPSON.—At the residence of Mr. W. T. Dallas, New Iberia, June 28, by Rev. Fitzgerald Sale Parker, Miss Ida P. Simpson to Mr. Charles E. Smith.

BOGARRY—BOAS.—At the residence of the bride's father, New Iberia, March 30, by Rev. Fitzgerald Sale Parker, Miss Mamie E. Boas to Mr. Leon P. Bugarry.

DUSON—PHARR.—At the residence of Capt. E. A. Pharr, New Iberia, July 20, by Rev. Fitzgerald Sale Parker, Miss Eunice Pharr to Mr. C. C. Duson, of Opelousas.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

DEAL—BALUS EARL DEAL died at his beautiful home, in Noxubee county, Miss., June 21, 1893. He was born in Tuscaloosa county, Ala., Sept. 26, 1828. While quite a child his parents moved to the place where he afterward lived and died. Many of the preachers of both the North Mississippi and North Alabama Conferences will remember Bro. Deal's hospitality with much pleasure, for his house was made the headquarters for many of the preachers, and their families, who have traveled the Hatron or Memphis circuits. Being one of the oldest citizens of this part, and a member of our church for many years, he will be greatly missed, but by none so much as by his bereft companion, and only daughter (Mrs. Maggie Lee Skinner).

It would be hard to find a husband more affectionate and kind to his wife, or a better provider for his household. As a father he was indulgent, giving largely of his means for the culture and well-being of his children.

His last sickness lasted nearly seven weeks—all of which time he was patient, not murmuring. However, he was in a comatose state most of the time; hence he said nothing of the future. May his loved ones meet him "in the sweet by-and-by." D. W. BABB.

Stone, Ala.

HUDSON—Mrs. MARY P. HUDSON was born June 14, 1815, and died July 2, 1893, at the residence of her son-in-law, Mr. C. B. Austin. She became a member of the M. E. Church, South, when sixteen years old, of which church she remained a faithful member until called to the church triumphant. She was married to Mr. Henry Hudson. This marriage was blessed by nine children. All except one have preceded her to the other world. Her beloved husband passed away in the prime of life, leaving her alone to rear her little ones, which she did through many difficulties. God spared her to raise several grandchildren, all of whom are now grown. Her greatest delight was to minister to the sick and needy.

She leaves one daughter, many grandchildren and great-grandchildren, relatives and friends to mourn her loss; but we mourn not as they who have no hope, for we know our loss is her eternal gain. May God help us to so live that we may meet her around the great white throne, where pain and death and parting will be felt and feared no more!

A GRANDDAUGHTER.

SHARP—Mrs. MARY J. SHARP (*nee* Medlin) was born in 1852, and died July, 1893. In early life she gave her heart to God, and never from the hour of her conscious conversion and assumption of church vows was there a withdrawal of her heart's affections off the altar whereon she laid them. Sister Mary was always the same consistent Christian woman. At home, in the social circle, at church, ever exhibiting the same beautiful, Christly life.

Her marriage with our Bro. Frank Sharp was a happy one. Her husband could trust her with every interest; and the home circle will miss its greatest attraction. Sister Sharp's last illness was protracted, and for the past two years her suffering at times was great. Yet she bore it all without a murmur or complaint. Our dear friend was ready to go to her home above. No dread of the chill of death's cold flood. Her work is done, and she rests well. The husband and two daughters have the prayers and sympathy of a host of friends. May a gracious God bless them in this, their great sorrow! T. W. DYE.

ADAIR—B. F. ADAIR was born in Jefferson county, Miss., Jan. 31, 1842; died April 29, 1893. At the age of fifteen he joined the M. E. Church, South, and was happily converted, and ever afterward lived a consistent Christian life. He was quite modest and retiring in his disposition. Duty was his polar guide in all the relations of life; hence true and faithful as son, husband, father, citizen and church member. Consequently death had no terrors to him; but when told by his physician that he had but a short time in which to arrange any unsettled matters, he answered calmly, "My spiritual affairs are all arranged." His wife and two children preceded him to the better world. He left five children and many relatives and friends; but their loss is his eternal gain.

Yes, the Christian's course is run,
Ended is the glorious strife;
Fought the fight, the work is done,
Death is swallowed up of life.

IRA B. ROBERTSON.

Vicksburg, Miss.

SHARP—MARY J. SHARP was born in Morgan county, Ala., Jan. 13, 1833; died in Wall Hill, Miss., July 1, 1893.

Miss Mary had been from early youth a child of affliction, which she bore with the patience born of faith in God. It was not hers to look upon the beauties of nature nor into the faces of the loved ones who so tenderly ministered to her wants since the time when that dread disease, typhoid fever, closed the windows of the soul at about ten years of age.

The eye is lustrous now, and is permitted to sweep over the fields of unfallen beauty. In answer to the question of her brother and physician, our Dr. J. W. Sharp, "How do you feel as to the future?" "All is well. I'm not afraid to go." Religion was all and in all to her in life and in death. She sleeps well. Asleep in Jesus. T. W. DYE.

HAVENS—JEFFERSON STEWART, infant son of Rev. Jefferson H. and Mrs. Mary J. Havens, was born April 6, 1893, and died July 6, 1893.

This sweet little boy was a real jewel in the family. But the fatal hand of death came and snatched the precious bud from earth; but the hand divine has transplanted it in heaven. Oes crossed over the river before. Five more, with father and mother, remain in hope of a blissful reunion in heaven. N. B. YOUNG.

HOLMES—WILLIE LUSK, son and only child of John W. and Sallie M. Holmes, was born Jan. 13, 1892, and died July 7, 1893. Eighteen fleeting months was the space of time granted this sweet little babe by him who doeth all things well, and said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

He was a sprightly, lovable child, and his death has saddened our hearts and made home desolate. His short, sweet life was a continual diffusion of sunshine into the lives of those to whom he was nearest and dearest.

To the bereft parents we would say: Trust in God, for this trial may index a better understanding of his goodness and wisdom. Little Willie is standing just within the jasper gates "waiting and watching" for and beckoning to mama, papa and other loved ones. May theirs at last be a reunion where sickness, sorrow, pain and death are felt and feared no more! GEO. S. HOLMES.

GREENE—*Whereas*, It has pleased Almighty God, in his all-wise providence, to remove from our midst our beloved pastor, G. E. GREENE, of the Melville and Big Cane circuit, we truly and most humbly bow ourselves and submit to the bereavement wherein we have been subjected to the loss of one of the most tender and loving spiritual advisers, a strict disciplinarian, a pure Christian, and a true friend, not only to the membership of the church at Melville, but to every individual citizen of this place; one of the most devoted Sabbath-school advocates and attendants, and a willing worker in the Woman's Christian Temperance Union; therefore, be it

Resolved, That we pray God that we may all be made to realize that whilst he is to us no more on earth, never to return, that his memory may be always with us, that his example, teachings and unflinching church government be a continual incentive to our devotion to our God, to the church of Christ, with all her ordinances and duties, so that his influence may still live and work out the salvation of many souls.

Resolved, That we, the members of Melville Church, extend to Mrs G. E. Greene our heartfelt sympathy and condolence in her bereavement, that while God has taken away from her a helpmate, yet He is able still to care for her, far better than mortal man can; that all we can do is to extend to her this assurance of our earnest regard and reverence to Bro. Greene's memory, and that we can only commit her to her Creator and Father in heaven until such time as they meet again above.

Resolved, That a copy of these resolutions shall be filed away with the church papers, and that a copy be sent to Sister Josephine Greene, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. E. CHURCH, Steward,
P. PAYTON, Steward,
S. K. BUTLER, Stew'd and Ch. Sec.

TEMPTED AND TRIED.

"Tempted and tried!
O the terrible tide
May be raging and deep, may be
Wrathful and wide!
Yet its fury is vain,
For the Lord shall restrain;
And forever and ever Jehovah shall reign."
—*Havergal.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold as rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

A Conversation with Monkeys.

In 1857 Jules Richard had occasion to visit a sick friend in a hospital, where he made the acquaintance of an old official of the institution from the south of France, who was exceedingly fond of animals, his love of them being equaled only by his hatred of priests; he claimed also to be perfectly familiar with the languages of cats and dogs, and to speak the language of apes even better than the apes themselves. Jules Richard received this statement with an incredulous smile, whereupon the old man—his pride was evidently touched by such skepticism—invited him to come the next morning to the zoological garden. "I met him at the appointed time and place," says Mr. Richard, "and we went together to the monkeys' cage, where he leaned on the outer railing and began to utter a succession of guttural sounds, which alphabetical signs are scarcely adequate to represent—'Kirrun, kirrikiu, knruki, kirikiu'—repeated with slight variations and differences of accentuation. In a few minutes the whole company of monkeys, a dozen in number, assembled and sat in rows before him with their hands crossed in their laps or resting on their knees, laughing, gesticulating, and answering." The conversation continued for a full quarter of an hour, to the intense delight of monkeys, who took a lively part in it. As their interlocutor was about to go away, they all become intensely excited, climbing up on the balustrade and uttering cries of lamentation; when he finally departed and disappeared more and more from their view, they ran up to the top of the cage and clinging to the frieze made motions as if they were bidding him good-by. "It seemed," adds Mr. Richard, as though they wished to say, "We are sorry to part and hope to meet again, and if you can't come, do drop us a line!"—From Studies of Animal Speech, by Prof. E. P. Evans, in *The Popular Science Monthly*.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

An American who has lived for several years in China has this to say about our national extravagance: "What an American family throws away would keep an European family from starving, and would feed a Chinese or Japanese family. It is not merely food that we waste, it is fuel. Look at this," and he produced a cylinder of bronze as large as a "plug" hat. "Here is a Chinese stove or oven. With four or five pieces of charcoal a Mongolian will make tea and cook rice and eggs over that, while an American domestic would use up at least a hod of coal in the same operation."—*Times-Democrat.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

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Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 27

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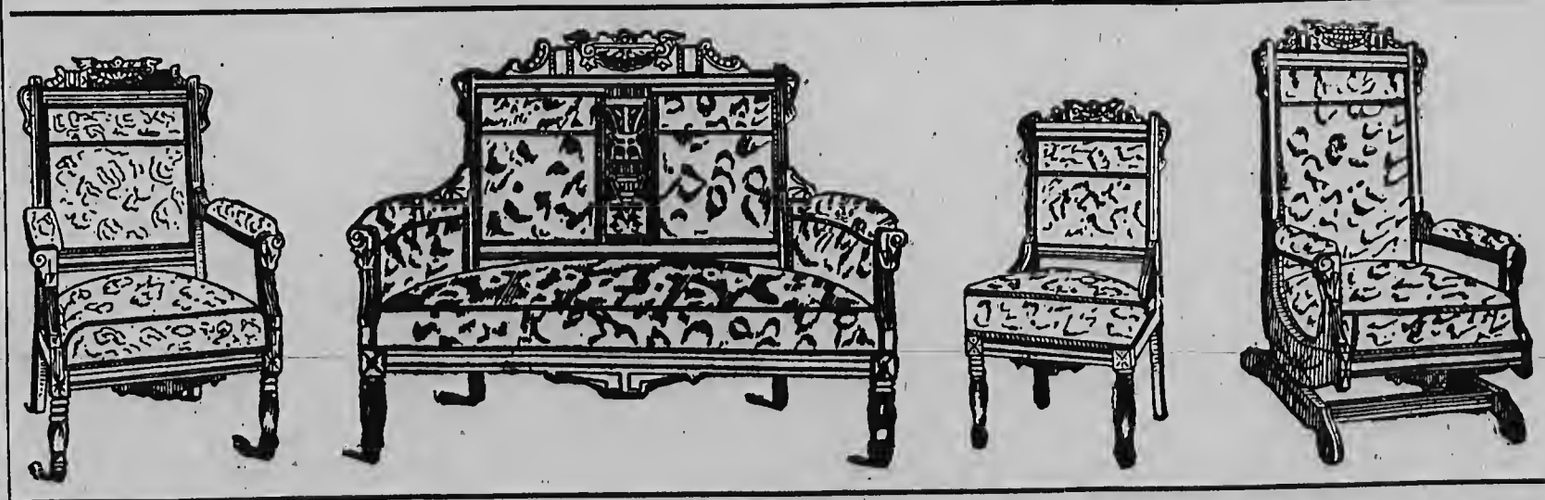

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The army officers are about to test the Frankfurt smokeless powder made in California.

The First Baptist Church, in this city, whose house of worship was destroyed by fire, have purchased the Garden District Theatre for $18,000, and are remodeling it for church purposes.

The United States gunboat *Bennington* sailed on July 31 for the Mediterranean. Her mission abroad is to enable her commander to investigate charges relating to persecution of American missionaries in Asia Minor. Upon leaving Europe, the *Bennington* will sail for Montevideo in the South Atlantic.

There is fear that the Seminole Indians in South Florida may again go on the war path, after over forty years peace. "Little Tiger," a chief of that portion of the scattered tribes which has its village on the edge of the Everglades, not far west of Biscayne Bay, is now on his way to Tallahassee to seek an official interview with Gov. Mitchell.

Eighteen Russian horses have been imported for the Russian exhibit at Chicago. These horses come from the private stud farm of the Czar of Russia, and are said to be exceptionally fine types of the Russian horse. At the close of the Fair it is the intention of the Czar to exchange these for American trotting horses and carry the trotters to Russia.

The Chino (Cal.) beet sugar factory, the largest in the United States, with a maximum producing capacity of 740 tons of beets per day, starts on July 31. The industry gives direct employment to 2,000 men in Chino and 700 in Anaheim. The crop of the Chino ranches is estimated at 50,000 tons. The factory will run day and night during the season.

The World's Fair was open to the public on last Sunday. The attendance was the lightest of the season. Midway Plaisance and all were practically deserted. The total attendance up to 8 o'clock, including the employees and concessionaires, was scarcely 10,000, and the officials at the bureau of admission do not think the total for the entire day and evening would run over 12,000, if that many.

Mr. Crisp will organize the House in harmony with the wishes of the administration. This is not due necessarily to any agreement he has made, but because he desires to carry into effect Democratic policy, and Democratic policy, he believes, is that which has been determined upon as best by the administration. Whether Mr. Bland goes to the head of the Coinage Committee or not, that committee will favor the unconditional repeal of the Sherman act.

FOREIGN.

Striking miners rioted in Gran, Hungary, on July 28, until dispersed by the police. Many were wounded. Ten were arrested.

It is said that England has given France to understand that the blockade of Siamese ports must not apply to English ships, and that the seizure of English ships will be regarded by England as an act of hostility.

The editors of an opposition newspaper, started in the City of Mexico, a few days ago, have been arrested and locked up in Belem prison. They published articles of an unfavorable nature against the government.

In accordance with the decision of the Miners' Federation the great strike of the English coal miners was inaugurated, July 28, at a majority of the pits. No disorder has been reported from any quarter. Something like 350,000 men are directly affected by the strike.

Dr. Haffkine has inoculated over 200 persons at Simla for cholera, including many medical men, high officials and ladies. Several native Indian States have taken up his system of inoculation, and it is used at Agra, Delhi, and Lucknow. In one British regiment over 400 men have been inoculated.

In view of the Siamese concession of all the demands made by the French, notice of which reached Paris, July 30, it is expected that France will withdraw the notice of blockade. It is also expected that France will accept Siam's acceptance of her ultimatum. It is understood that the provinces on the upper Mekong that were ceded to Siam by Great Britain will form the subject of further negotiations between France and England.

It is generally held that the tariff war that has been started between Russia and Germany is more likely to cause damage to the former country than the latter. It seems that Russia, in applying her maximum tariff on German products, was mainly influenced by the unfavorable early reports regarding the harvest prospects in Germany. These reports, it is said, led Russia to believe that Germany desiring Russian grain, etc., would not retaliate for the imposition by Russia of the highest tariff on imported German products. In this belief, however, she was disappointed.

Are You Nervous,

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla which gives nerve and bodily strength.

Hood's Pills are easy in action.

New Service on Queen and Crescent Route.

On May 28, 1893, the QUEEN AND CRESCENT ROUTE inaugurated a new service of magnificent vestibuled trains and sleeping cars through to Chicago, without change, from all principal points in the South.

A solid vestibuled train leaves New Orleans 7:50 P. M., Birmingham 7:00 A. M., Chattanooga 11:40 A. M., carrying sleeping car through to Chicago, via C. H. and D. and Monon Route from Cincinnati, arriving Cincinnati 10:40 P. M. and Chicago ——. Through sleeping cars from Savannah and Jacksonville via S. F. and W. and E. T., V. and G. railways pass through Macon and Atlanta, joining this train at Chattanooga, and run through to Chicago, via C. H. and D. and Monon, leaving Savannah 8:10 P. M., Jacksonville 6:20 P. M., and Atlanta 6:35 A. M.

Additional train service is afforded by the "Chicago Limited," a solid vestibuled train, which leaves Macon 11:10 A. M., via E. T., V. and G. railway, Atlanta 2:10 P. M., Chattanooga 7:25 P. M., and arrives Cincinnati 6:30 A. M., running through to Chicago, via the Big Four, arriving Chicago 4:35 P. M. This train is joined at Chattanooga by a sleeper coming from Birmingham, which runs through to Chicago. The Asheville and Knoxville sleeper to Cincinnati, leaving Asheville 4.15 P. M., and Knoxville 8:00 P. M., is also attached to this train at Oakdale. Sleeping car leaves Chattanooga 7:25 P. M. for Louisville, arriving Louisville 8:00 A. M. Sleeper leaving Asheville 4:15 P. M., and Knoxville 8.00 P. M., arrives Louisville 7:59 A. M.

Sleeper leaves Shreveport 8:30 A. M., and Vicksburg 4:50 P. M., for Chattanooga. Sleeper leaves New Orleans 7:50 P. M., and arrives New York 2:00 P. M. Train leaves New Orleans 11:20 A. M., arriving Cincinnati 7:20 P. M. Trains leave Chattanooga 11:40 A. M., 6:10 A. M., 7:25 P. M. and 6:00 P. M. for Cincinnati, arriving there 10:40 P. M., 7:20 P. M., 6:30 P. M. and 7:20 P. M.

This increased service will make it possible to reach Cincinnati, Louisville, Chicago, or any other point in the North, East or West more rapidly and more comfortably than ever before.

Buy your tickets via the Queen and Crescent Route. For tickets, schedules, etc., address

D. G. EDWARDS, G. P. A.,
Cincinnati, O.

To Whom It May Concern.

Macon, Ga., March 18, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36.75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

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To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

The ADVOCATE in clubs of ten from now until Jan. 1, 1894, at fifty cents. Cash must accompany names.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Scottsville	Aug. 8
Topisaw	Aug. 11
Cypress	Aug. 11
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Sam Jones	Aug. 18
Rapides	Aug. 19
Henington	Aug. 24
Longtown	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30

Delightfully Cool and Refreshing

Horsford's Acid Phosphate,
with ice-water and sugar.

It is Worth $10,000 to Me.

For the past seven or eight years I have been a victim of Nervous Dyspepsia in its worst form. I have spent thousands of dollars, and have kept poor paying for medicine and doctors' bills. Up to the time I began the use of Wilkinson's Matchless Mineral Water, every kind of food caused me untold misery that none but God and myself knew. After having tried everything that I read or heard of, I must confess that I had no faith or hope whatever that the water would do me any good. But "like a drowning man grasping at a straw," I bought from Mr. Wilkinson one quart of his mineral water and began to take one dessertspoonful after each meal and at bedtime. Contrary to my expectations and to my very great joy and surprise, in three or four days I began to improve, continued to do so steadily until I was entirely well. It cured me in spite of myself. I could hardly realize the truth. Now I can and do eat anything I want, at any time, without it disagreeing with me in the least. My digestion is perfect, my heart trouble is all gone, I sleep well, and my general health is all I could wish. All of which, I am happy to say, was brought about by one quart of Wilkinson's Matchless Mineral Water in the space of six weeks. Will say in addition that I have every reason to know that as a constitutional nerve tonic and restorative it is unsurpassed. For $10,000 I would not be put back where I was when I began the use of the water and not be able to get any more of it.

Anyone suffering as I did can, if they choose, write to me and I will cheerfully answer.

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106 Camp St., - - - - - - - New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Moss Point	Aug. 5, 6
Americus circuit, at X Roads*	8–9
Whittington circuit, at Whittington*	11–12
Biloxi	12, 13
Williamsburg circuit, at Oakohaye	19, 20
Ellisville circuit, at Sandersville	26, 27
Eastabuchie circuit, at L. River C. G.	30, Sept. 3
Heidelberg circuit, at Paulding	9, 10
Augusta cir., at Boone's Ch'l. (Th., Fri.)	14, 15
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs. (Wed.)	20
Talisheek circuit, at St. Tammany C. G.	22–24
Covington cir., at St. Tam'y C. G. (Mon.)	25
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer C. G.	30 to Oct. 3
E. Pearl miss., at Pine Grove. (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.
Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

McComb City	Aug. 4
Adams, at Pisgah	5, 6
Lebanon, at Mispah	8
Wesson	19
Holmesville and Topisaw, at Topisaw	12, 13
Bowerton, at Pleasant Valley	19, 20
Pleasant Grove, at Monticello	Sept. 2, 3
China Grove, at Waterholes	6
Brookhaven circuit, at New Hope	9, 10
Terry circuit	13
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and S., at Mayerhoff	Aug. 5, 6
Daleville circuit, at Scuie. (Thurs.)	10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	19, 20
North Kemper, at Blair	25, 27
Chunkey circuit	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Landerdale circuit. (Thurs.)	21
Binnsville circuit	23, 24

Attention is called to Questions 14 and 18. Registers and Records should be presented. Question 18 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Clarksburg, at Holly Bush	Aug. 5, 6
Lake, at High Hill	9
Shiloh, at Bethany	19, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	9, 3
Raleigh, at Trinity	7
Westville	9, 10
Homewood	15
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

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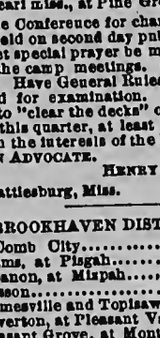

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Sold by Grocers everywhere.

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VICKSBURG DIST.—THIRD ROUND.

Learned, at Reeves Chapel	Aug. 5, 6
Martin, at Reduey	12, 13
Sunflower, at Bethel. (Sat.)	19
Rolling Fork, at Cary. (Sun.)	20
Fayette, at Ebenezer	26, 27
Meadville, at New Providence. (Tues.)	29
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	9, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville. (Thur.)	28

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

East Baton Rouge, at Antioch	Aug. 3
Live Oak, at Dupont	4
Port Vincent, at Bayou Barbary	5, 6
Amite City, at Amite City	12, 13
Springfield, at Ponchatoula	15, 14
St. Haleus, at Camp Ground	19, 20
East Feliciana, at Camp Ground	19, 26
Franklinton, at Tally's Chapel	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Benton, at New Hope	Aug. 5, 6
Sharon, at Forest Grove. (Tues.)	8
Jackson—First Church	12, 13
Jackson—Capitol Street	17, 18
Madison, at Madisonville	19, 20
Silver Creek, at B. Lake. (Wed.)	23
Lake City, at Lodi	26, 27
Yazoo circuit, at Anding. (Tues.)	29
Camden, at Thomastown	Sept. 2, 3
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove. (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

West	Aug. 5, 6
Carrollton circuit	12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Valden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Amory and Smithville	Aug. 5, 6
Saltillo	12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	26
Okolona	26, 27
Tremont	Sept. 2, 3
Baena Vista	9, 10

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum	Aug. 5, 6
Arkabutla, at Sullivan's	12, 13
Pauola, at Mt. Olivet	19, 20
Morgansville mission. (Tues.)	22

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Sparta	Aug. 5, 6
Sturges	12, 13
Hebron	19, 20
Brooksville. (Mon.)	21
Mashulaville	26, 27
Shuqualak. (Wed.)	28
Macon	Sept. 2, 3

T. C. WEBB, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Stewart circuit, at South Union	Aug. 5, 6
Wier circuit, at Liberty Hill	12, 13
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks circuit	Aug. 5, 6
Ashland circuit	12, 13
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

GREENVILLE DIST.—THIRD ROUND.

New Salem	Aug. 5
Friar's Point	13
Belen	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Oxford station	Aug. 5, 6
Cherry Hill	12, 13
Atlanta	19, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne. (morn.)	Aug. 6
Louisiana Ave. (eve.)	8
Baton Rouge	13
Carondelet. (morn.)	20
Morgan. (eve.)	20
Gross Tete, at Rosedale	27
Dryades. (morn.)	Sept. 3
Craps. (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Fort Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Sparta, at Bear Creek	Aug. 5
Arcadia, at Pains Chapel	5, 6
Summerfield, at Harmony Chapel	12, 13
Haynesville, at Flat Lick	19, 20
Valley, at Blockers Chapel	22, 23
Vernon, at Wesley Chapel	26, 27
Gansville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Coushatta, at Brownsville	Aug. 5, 6
Wesley, at Davis' Springs	7
West Natchitoches, at Shiloh	10
Anacoco and 8th Vernon, at P. Island	12, 13
Grand Cane, at Cypress C. G.	13
Victoria mission, at Oak Grove	19
Cane River, at Ragans Chapel	20
Natchitoches station. (Sun. night, Mon.)	20, 21
Many, at Negreet	25, 26
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.
Address: 829 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Winsboro, at Prairie	Aug. 5, 6
Lisgrove, at Jones	12, 13
Calhoun, at I. Village	13
Harrisonburg, at Harrisonburg	19, 20
Oakley	22
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. C. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	Aug. 5, 6
Lake Charles, at B. Street	12, 13
Grand Chenier, at Johnson's Bayou	19, 20
S. Mine, at Calcasieu. (Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St.	26, 27
Lake Arthur. (Wed., Thurs.)	29, 31

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Montgomery, at St. Maurice	Aug. 5, 6
Dry Creek, at D. C.	12, 13
Colfax and Spring C., at Rapides C. G.	19, 20
Vidalia, at Vidalia	19, 20
Chicot, at Elm Bayou	26, 27
Mailville, at Big Cane	Sept. 2, 3
Simsport	9, 10

S. J. DAVIES, P. E.

See our splendid club offer at the head of "Personal" column.

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BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

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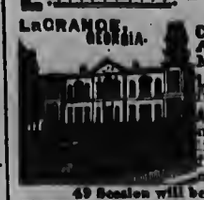

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49 Session will begin Sept. 20, 1893.
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55th Year. State Military. Scientific and Technical School. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degrees of Bachelor of Science and Civil Engineer in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $336.50 per month, as an average for the four years, exclusive of outfit.

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Through Cars to Chicago. Quick Time. Finest Trains in the South. Be sure to take the Queen & Crescent Route.

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Jackson, Miss.

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W. B. MURRAH, PRESIDENT.

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For Young Ladies.

HOLLY SPRINGS, MISSISSIPPI.

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A HOME SCHOOL for pupils under Christian influences.
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FRANKLIN, TENNESSEE.

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Fits Boys for College or Business.

Our Students Enter Vanderbilt on Certificate, Without Examination. Positive Engagement Necessary to Secure Admission.

Fall term will open August 29, 1893.

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Christian Advocate.

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Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOPE OF VICTORY.

I hear it singing, singing sweetly,
Softly in an undertone,
Singing as if God had taught it—
"It is better farther on."

Night and day unceasing sings it;
Sings it while I sit alone,
Sings it so the heart can hear it,
"It is better farther on."

Sits upon the grave and sings it—
Sings it when the heart would groan,
Sings it when the shadows darken,
"It is better farther on."

Farther on? Then how much farther?
Count the milestones one by one?
No—no counting—only trusting
"It is better farther on."

—*Selected.*

"Labor and Capital."

MR. EDITOR: Under the above caption an article appeared in the ADVOCATE, of July 6, 1893, and by your permission, Mr. Editor, I would like to make a few comments.

Your correspondent, "Layman," takes a good text, because it is found in the good Book, and spoken by a good author. In his article he stated many truths; but there are some things that he said, being a plain farmer, that I can not agree to. He assumes in his first paragraph that his text is wrong, and that some are privileged to live by the sweat of some other man's face, and also that what is, is right; that those who possess wealth have the privilege to command the less fortunate to sweat for them. It is assumed that all such men obtained their wealth by just means, and are entitled to their riches and all it secures for them, even the labor of others, and that they ought not to complain at their lot of servitude and want, as they were placed in that condition by the indolence and ignorance of their ancestors. Observation has taught this old farmer that while riches have sometimes come down by entailment, or otherwise, from ancestors, which were the result of honest toil, but such cases are rare, few and far between, while thousands have come through chicanery, oppression and fraud, which Bro. "Layman" seems to construe as superior business sense or his way of getting riches, but not by right, for the Apostle James calls it the keeping back of the hire of those who reap down your fields.

The present state of society—and "Layman," too—that he that is poor ought to be kept poor, because they always will be poor in the world; and, further, he says it is the law of God and man that there should be poor and rich in the world. Whether it is the unalterable law of God, or not, it is the case. But is the want of business sense the cause?

I look with deep concern upon the condition of the laboring classes of this country, and looking, I behold a condition of affairs that should give every lover of his country the heartache. Thirty years ago eighty per cent. of the wealth of this nation belonged to the farmer and other laboring classes; now only about twenty per cent. belong to them, and heavy mortgages of indebtedness hanging over most. At present it seems only a question of a short time when all wealth will be in the hands of a few, and the balance of the people will be their tenants, and, as it were, aliens in their own native land. This being the case, what will they do? Well, they must not complain, for it will be the fruit of their success in trade and superior business sense, and we must not deprive them of the wealth, or the engagement of it, for it would begin at once and strike down and destroy the title to honest possessions, and to disorganize the very fabric of society. Oh, how strange that anyone should be dissatisfied with such a state of affairs!

There can not be any effect without a cause, and it becomes every philanthropist to search out the cause of the depression of labor as it exists. Is it for the want of industry that the world's markets are glutted? One doctor says that "overproduction" is the cause. Strange, strange, that people grow poor by making too much. No one man, who does not want to deceive, will preach such doctrine. Another doctor says it is because we don't diversify our crops. Well, every product I know of is supplied; it does not fall the cost of production. Others say you are lazy. Well, that all may be so, but the gorged markets do not say so, and hence there must be some other cause than the above, and my humble opinion is that it is largely the fault of the law which has made it possible for the rich trusts and combines to lay tribute on the people, and by their "superior business (?) sense" to grow rich at the expense of honest toil. The oil trusts, to illustrate, that makes the seamstress pay more than is just and right for light to make shirts at seventy cents per dozen, which is not sufficient to keep soul and body together, until health and strength are gone, sinking down at last to a premature grave, while the president's name is trumpeted forth as a great founder of universal charity! Not only does the law make all that I have said possible, but also in the burdens of government it discriminates against labor and in favor of capital. I can not, in this article, point out all the wrongs, but will say that while the laboring element owns about twenty per cent. of the capital of the country, it pays about eighty per cent. of the taxes.

"Layman" gave a description of villenage tenure as it was at one time in England, and how it was abolished, and also how the villein was blessed by that act of the government, but that it only served to make him arrogant and more miserable, because, having gotten that much, he wanted more, and was miserable because he could not get it. Now, if this argues anything, it is that law and statute to liberate slaves are failures, and liberty is a curse instead of a blessing, and that they must now try in some other direction, for after all that has been said and done, the laborer still flaunts the red flag, and the cry is: "Anarchy! Ungrateful wretches!"

I might have supposed that "Layman" had reference solely to the English villein, if he had not have said that (with emphasis) this was the natural outcome of the agitation of the labor question. Now, I do not claim to be a labor agitator, but the labor question is up, and will stay up until the government takes hold and settles it justly and correctly. Labor does not only embrace miners, railroad employees, factory hands, etc., but embraces also farmers, and to say because they complain and agitate that it is the cry of the politician and demagogue, is wrong. I think that a Christian, though he be a layman, and writing in a religious journal, should not resort to such charges, since many of his brethren are laboring men, and think and talk the labor question. My brother, do not call your brother an "anarchist."

I have a few more remarks to make, and then I am done. "Layman" says that it may be true that many, at times, have undue rights in the legislative halls. It may be true. Well, can you admit that much? It may be. I do not wish to be uncharitable or sentential; but do you not, Mr. "Layman," think you ought to have left off the "may be" when you know, or you should before posing before the public as a molder of public opinion, that the rich hood-holdor has his thousands, and yet pays no taxes whatever, while the poor widow has to pay tax on the tin pan in which she washes her hands, the salt she uses in her corn-bread, and the blanket under which she sleeps? Please don't say "may be" any more. But how strange is the next sentence, which says that our laws are impartial! Please tell us how you reconcile the two statements, "Layman."

"Layman" makes the illustration of the poor man, who, by hard labor, supports his family, and his rich employer driving by him in his coach and four, which presents a great (?) contrast. That poor man knows that the "coach and four" are the product of his own sweat and toil, but he must remember that he is poor, and another has the right to the sweat of his face, and if he complains, he will be branded as an "agitator" and an "anarchist."

I am made to feel, while reading the article under review, that it was written in the interest of the money lords of this nation, and had it not have appeared in the columns of a religious journal, I would have certainly supposed that it was written for some bankers' journal. There is none of that spirit in it which teaches us to do unto others as we would have them do unto us. What I have written has not been, I hope, written in an unkind spirit.

FARMER.

A splendid Family Bible containing old and new versions, and selling at retail by publishers for $10, free for ten subscribers with the cash.

Paul at Athens, and the Sunday-School Lesson.

MR. EDITOR: I notice in the introduction of our Sunday-school lesson, of July 23, prepared by Rev. A. F. Watkins, and published in our ADVOCATE, a statement, though in the subjunctive mood, referring to St. Paul's visit to Athens, the propriety of which I question, more especially as the same thought has been expressed heretofore, and that, too, through religious journals, to wit: "It may be that he felt that he had made a mistake in the indirect and conciliatory manner of his preaching at Athens. Certainly he approached Corinth 'with fear and trembling,' and a determination to know nothing but Christ crucified."

While the above quotation is expressed as possible, the closing sentence rather confirms it as probable, thereby recommending this view of the subject to the Christian world.

The objections which present themselves to my mind against the probability referred to are the following:

1. To admit that the Apostle Paul was capable of making a mistake in the subject matter of his preaching at any time or place after his conversion, is to question seriously his inspiration.

2. To say that he could and did write inspired epistles to the churches, and then to question his inspiration when preaching, is somewhat contradictory, more especially when we recall the words of our Lord where he says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (St. John xvi, 13.)

3. The result of Paul's preaching at Athens does not justify us in entertaining the thought of the probability of his having made a mistake, especially when we consider the fact that he was "all things to all men, that by all means he might win some." This he carried out to the letter at Athens. Beginning at Acts xvii, 16, we read: "Now, while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews and with the devout persons. Then certain philosophers of the Epicureans and of the Stoics encountered him, . . . because he preached unto them Jesus and the resurrection."

Thus we learn that when Paul entered Athens he disputed with the Jews and devout persons by preaching "Jesus and the resurrection," they being already believers in the existence of the true God. But it happened there were some in his audience who were idolators, who did not believe in the spirituality of God; hence to preach Christ the Son to them who did not believe in God the Father would have been the height of folly. Therefore Paul addressed those heathen philosophers with the following words of matchless beauty and divine compassion: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom, therefore, ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us: for in him we live, and move, and have our being; as certain also of your poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the time of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Paul, having thus laid the foundation of the superstructure of Christianity by preaching the doctrine of the fatherhood of God, he brought his sermon to a close by declaring the sonship of Christ, attested by his resurrection from the dead, the result of which was the conversion of Dionysius, one of the judges of the great court, and Damaris, probably his wife, "and others with them."

In this instance, as in others, the wisdom of Paul's discourse was justified by the children God gave him.

Respectfully, J. N. TUCKER.

Learned, Miss.

"What is the Luminiferous Ether?"

MEETING OF THE VICTORIA INSTITUTE, THE HON. T. F. BAYARD PRESENT.

A few days ago Sir Gabriel Stokes, Bart., F. R. S., who now occupies Sir Isaac Newton's Professorial Chair at Cambridge University, gave the results of his investigations on this subject, which he, as a man of science, has made his specialty. The occasion chosen was the annual meeting of the Victoria Institute (at London, England), of which he is president. Sir Gabriel Stokes was supported by His Excellency the United States ambassador to England, and a large number of home, foreign, and colonial members. Although the hall was densely crowded in every part; yet many letters of regret at not being able to be present were read from others, among these the Dukes of Argyll, Westminster, Fife, and special communications were also received from Lord Salisbury, vice-president, and Lord Kelvin, the president of the Royal Society. The report for the year was read by Captain F. Petrie, the honorary secretary, and showed that the home, colonial, and American members now numbered 1,450. The society's scientific work had tended to bring about a truer appreciation of the results of scientific inquiry, and to show that there is an absence of real opposition between science and revelation. Sir Gabriel then described the luminiferous ether, which had been termed a medium whose vibrations are supposed to cause light, pervades all space, is imponderable and infinitely elastic. He explained the results of the investigations of home and foreign men of science into the nature of that substance, and said that it was quite conceivable that further great discoveries might be made as regards it. What its nature was we could only assume. For instance: the results of modern astronomical calculation had shown that light traveling at the rate of 186,000 miles a second would take four years, say, to go from the nearest star to the earth. Now, as we saw the fixed stars, there must be some link of connection between us and them. There were two theories of light. According to one, light was a substance darted forth from the luminous body; according to the other, it was a state of change taking place, propagated by a medium intervening between that body and the observer. Sir Isaac Newton held that there must be such a medium, either material or immaterial; but the question arose, How far did it extend; was it infinite like space? Science could give no answer. If it were limited, what was outside it? Was there another system subject to the same or different laws? If there be such, then, according to phenomena open to our investigation, there can be no communication therewith. But the properties of ether are no less remarkable than its extent. The question whether it gravitates toward ponderable matter science can not answer; but if it be connected with gravitation, it can not be imponderable. Sir Gabriel then referred to the undulatory theory of sound, and to his own suggestion to Faraday, forty years ago, in regard to the possibility of the electricity having an undulatory motion somewhat similar to that of light. Since then Clark Maxwell had shown that the velocity of light agrees with that of electricity, and Hertz had shown that the one exhibits some phenomena of the other.

At the conclusion of the address His Excellency the Hon. T. F. Bayard, the United States ambassador to England, as a member of the Institute, moved, and Sir Henry Barkly, G. C. M. G., K. C. B., F. R. S., seconded a vote of thanks for the address. Canon Girdlestone and Admiral Grant, C. B., moved and seconded a vote of thanks to the chair, and the Summer list of home and colonial applicants for enrollment as supporters was begun, after which the members and associates held a conversazione in the museum, where refreshments were served.

Victoria Institute, 8 Adelphi Terrace, London.

In the Spirit.

In speaking of a minister of the gospel we frequently hear the question, Is he a revivalist? Would it not be more proper to ask, Does he preach and pray in the Spirit? There is no power short of the power of the Holy Ghost that can send conviction to the hearts of sinners. The sermon or prayer wherein the mind of the human author alone is exercised can only furnish food for the intellectual portion of our being. "God is a Spirit, and they that worship him must worship him in spirit and in truth." Our Savior recognized the unqualified state of his apostles when he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." It was necessary that they should be "baptized with the Holy Ghost" before entering upon their mission of saving souls. No wonder that preachers sometimes complain of a lack of success in their labors, and become discouraged at the coldness and indifference of their hearers. To such we would, in kindness, say: You have lost your connection with the current of spirituality which emanates from the throne of God, and are besieging the enemy in your own strength. "The wires are down," and you are powerless to transmit the life-giving current until connection is restored. Sincere and importunate prayer is the remedy, and the only remedy, in all such cases. Get in direct and constant communication with God if you would make the Felixes tremble with fear and the Agrippas cry out, "Almost thou persuadest me to be a Christian." D. K. HUNT.

Vidalia, La.

Epworth Leagues of the New Orleans District.

On Friday, Aug. 4, 1893, at eight o'clock P. M., at the Louisiana Avenue Church, pursuant to a call from the Louisiana Avenue Epworth League, delegates from the several Leagues of the city met to discuss the advisability of the organization of a Union Epworth League in this city. After many encouraging remarks, it was unanimously decided that Monday, Aug. 14, 1893, at 7:45 o'clock P. M., be set aside as a most convenient evening upon which a permanent organization might be entered into.

Resolved, That a copy of the above be published in the next issue of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That the editor of the NEW ORLEANS CHRISTIAN ADVOCATE be requested by this committee to write an editorial pertaining to this forthcoming organization.

(Signed) JULIA STEIN,
MORRIS B. DEPASS,
A. S. MCKNIGHT,
HATTIE HOLLEY,
Committee on Resolutions.

New Orleans, La., Aug. 5, 1893.

In Livingston Parish.

Last Monday, with my little daughter, Bessie, I took the steamer *Alice* at Magnolia Bridge, New Basin, for Bayou Barbary. Out into and across Lake Pontchartrain we reached Pass Manchac. Going up the river we crossed Lake Maurepas, and, entering the Amite river, passed on to the mouth of Bayou Barbary, where at Gun Boat Bluff we landed at about midnight. Len Gowers and Otto were there with a skiff waiting for us. Comfortably seated in the stern of the boat, the young brethren bent to their oars, and we were before long safely landed and well housed in the hospitable home of Mr. L. Z. Gowers.

The meeting had been in progress since Thursday, the Rev. Ed. T. Denson having done the preaching from the start. So we found everything in good condition for a fine meeting, both Bro. Denson and the pastor, Rev. W. T. Woodward, being encouraged to look for the best results. The people along the bayou came to church in skiffs and flats, and it was, indeed, a novel sight after service to see them moving off for home over the placid waters and around the serpentine windings of the bayou. The attendance at all the services, in the day as at night, was large, and the spiritual interest very great. The altar was crowded all along with earnest seekers, and we feel sure that much good was done. Bro. Denson, from whom we heard a most powerful and practical sermon at a morning service, remained after we left, and Bro. Pinckney A. Johnston, presiding elder of the Woodville district, was expected to be on hand on Sunday.

We are under great obligations for kindly attentions to Bro. Gowers and family, and to Bro. Clenncay and wife, at whose home on the Amite river we spent a night waiting for a boat. We arrived in the city late on Saturday, and so were in our pulpit on Sunday. We enjoyed the trip, and were benefited in both body and spirit. May God abundantly bless the Bayou Barbary brethren and their live young pastor!

JNO. T. SAWYER.

FROM THE WORK.

Rev. J. S. Sanders, Rocky Mount, La., July 28: "We are having a glorious revival at Hughes Spur, North Bossier circuit. Twelve or fifteen conversions, a number reclaimed, and several bright sanctifications. Several old men have been happily converted, and we received a class of thirteen in the church last night. We hope to build a church at this point before Conference. Rev. S. H. Whatley, from Pleasant Hill, is with me."

Rev. H. J. Boltz, Pelican, La., July 28: "Our second protracted meeting, which was held at Bethel, closed yesterday, after having continued seven days. We had no ministerial help, but the Lord was with us in great power. The meeting resulted in twenty-five accessions to the church, and a glorious revival throughout the church. The two meetings have resulted in forty accessions to the church. The good Lord has done great things for us, whereof we are glad."

Rev. Heslep R. Tucker, Houston and Wesley, North Mississippi Conference, Aug. 1: "We closed Sunday, July 30, a successful meeting at Wesley Chapel. The church was greatly revived, and much good done in reclaiming and in strengthening the members. Three joined the church, two of which were men advanced in life. Nearly all the people of the community are now in the church. We were assisted by Rev. N. G. Augustus, who did excellent work."

Rev. W. G. Backus, P. C., Eastabuchie, Miss., Aug. 3: "We have just closed our protracted meeting at Bay Springs with good results—thirteen accessions, three infants baptized and one adult. We are glad to state that this church is moving up every way. We expect in the near future a fine church to be built, and Methodism to take root in that neglected part of the country. Bro. B. H. Rawls did most of the preaching, and it was good and greatly enjoyed."

Rev. C. F. Staples, Winnsboro, La., July 31: "We began a meeting at Magnolia Church on July 23. Bro. Singletary was with me the first part of the week, and Bro. Reames came in later. Both did efficient work. The Holy Ghost took charge in the beginning, and continued with us until the close. The meeting resulted in twenty-one accessions, and the church graciously revived, with the entire neighborhood moved toward God and a better life. We also got ten new subscribers to the ADVOCATE on your fifty cents proposition. To God be all the glory."

Rev. Lewis A. Reed, Grand Cane, La., July 31: "We closed a meeting at Bethel yesterday, which had been in progress for ten days, resulting in the baptizing of five subjects, and registering the same on the church roll as members of the church. There were other candidates, who will be attended to at some future time. The Lord be praised for his goodness. Our camp meeting at Cypress Camp Ground will commence on Friday, Aug. 11. We are praying for and looking forward to a time of refreshing from the presence of the Lord. Please pray for us."

Rev. W. G. Backus, P. C., Eastabuchie, Miss., Aug. 1: "We have just closed our last protracted meeting on Eastabuchie circuit. At Soule Chapel the church was greatly revived; several conversions and eight accessions. At Hebron backsliders were reclaimed, sinners converted, old feuds adjusted, and a gracious revival in the church. We received seven on profession of faith and nine by certificate; one baptized, and twelve promised to erect family altars. Bro. J. C. Long did most of the preaching, and it was good and greatly enjoyed."

Rev. D. P. Bradford, P. C., Shuhuta, Miss., July 31: "Last Thursday week we held our third Quarterly Conference. Finances from this and Quitman Churches up in full. DeSoto does not adhere to the monthly assessment plan; hence this church is behind. But we believe all our assessments will be paid in full. Shuhuta has employed Prof. C. W. Anderson, late of East Mississippi Female College, and Mrs. R. M. Hand to preside over her educational interests for the term of 1893-94. This guarantees a fine school. We have about $100 on hand to repaint our parsonage. There has been no friction yet, but all is moving on pleasantly. We have had twenty-five accessions to the church since January. Two of our oldest members (Dr. Shannon and wife) are passing under a dark cloud. In addition to other sorrows, they buried last week their youngest son—James—who died of typhoid fever in Meridian. May their spiritual vision be made brighter by this sad visitation!"

Continued on Seventh Page.

THE BLESSED WILL OF GOD.

BY MARIANNE FARNINGHAM.

Thy will is to bring the Summer
Into the hearts of men—
The singing of birds in the morning hours,
The noontide glory of myriad flowers,
The healing beams, and the rippling streams,
And the Eden life again.

Thy will is to make men holy
With the gift of Christ to all—
Is to banish sin from the weeping earth,
And fill the cities with sweet, true mirth,
And make Love king till the world shall sing
In the joyous festival.

Thy will is to make men happy
Through the loss of a load of care—
Is to make the lives of the children glad,
While even the aged are not sad,
And to lift Hope's light through the darkest night,
And to bring joy everywhere.

Thy will is to make men wealthy
With riches—a store untold—
With love and gentleness, joy and peace,
And a plenteous harvest that shall not cease,
Of the true heart's good, and the daily food
Of love that is more than gold.

Thy will is the world's redemption—
The world to its Savior given.
Oh, Father! soon may the morning break!
And the prayer be answered for Jesus' sake,
Thy kingdom come, and Thy will be done
On earth as it is in heaven.

The Old and New Testament.

It seems to me that the trend of what is called the "Higher Criticism," is to lower, if not to deny the claim of the Old Testament to be an inspired book, and to assert that the Jewish Church and the Christian Church have been all wrong all these centuries in ascribing inspiration to "Moses and the prophets." It seems to me that anch of those critics as claim to be Christians are putting themselves in a hard position. Bagster's English Bible inserts a list of over eight hundred quotations from the Old Testament by Christ and the inspired New Testament writers. Now if, as some of these writers affirm, "the ideas of God held by most of the writers of the Old Testament were faulty and false irreconcilable with the idea of God presented in the New Testament," of what value are these quotations? and of what value are the statements of the New Testament writers, if they were not inspired enough to know that these quotations were "faulty and false" in their presentation of the character of God. This position would not be embarrassing to Ingersoll and men of his ilk who deny inspiration to both Old and New Testament writers; but to men who "profess and call themselves Christians," the position seems to be embarrassing, if not untenable. It looks to me as if they were digging away the foundation on which they claim to be standing. At the period of Christ's visible sojourn among men there were no Holy Scriptures accepted as such among the Jews but the list of books from Moses to Malachi that now make up the Old Testament Scriptures. Christ said to the people, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Did Christ rest his claim to be divine upon these Scriptures, knowing them to be "false and faulty" in the presentation of himself, for he "was God?" Did he say to the people, "The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." If he indorsed Moses, can we as Christians, followers of Christ, allow that Moses was "faulty and false in his presentation of the divine character?" Can we allow that Christ, in his discourse to the two disciples—"beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"—did so, knowing these writings to be untrustworthy? Such an admission must place a professed Christian on most untenable ground.

Let us see what Moses declares God proclaimed himself to be. He says: "And the Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will, by no means, clear the guilty, visiting the iniquity of the fathers upon the children, and upon children's children unto the third and fourth generation" (as it reads in this same book) "of them that hate me." I must confess I have not sufficient mental acumen to see any appreciable difference between this presentation of the character of God and the presentation of him in the Lord Christ. It is true the death of Christ on the cross for us sinful men was an unspeakable display of our Father's love, but at the same time it was a more awful and solemn protest against sin than all the flames, thunders and denunciation of Sinai.

It would seem from what we read, more than seven hundred years after the giving of the law, that the teachings of "Moses and the prophets" had not given any harsh conception of God as cruel and implacable. Some eight hundred and sixty years before Christ, Jonah, by divine command, proclaimed the threatened doom of Nineveh. The people, from beggar to king, believed the message; but they believed that God was merciful, and would mercifully regard the cry of sincere penitents. God did compassionately regard them, and the threatened doom was averted. "It displeased Jonah exceedingly." His precious reputation as a prophet was at stake, and he "prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my own country? Therefore, I fled unto Tarshish, for I knew that thou art a gracious God, merciful and slow to anger, and of great kindness, and repentest thee of the evil." Jonah knew from what he had read in the Scriptures, and had heard in the traditions of his people, that God was gracious, merciful, and of great kindness, so that if he proclaimed the doom of Nineveh, and the people should repent, the Lord would not destroy them, and his dear character as a prophet would suffer. Now, if Jonah was at all a representative man, the character of God among the Jews was not harsh and repulsive, but quite the reverse.

Infidels and semi-infidels dwell much upon the harshness and severity of God as his character is set forth in the Old Testament, especially in the matter of the destruction of the Canaanitish nations. The Book tells us of their extreme wickedness, that "the land spued them out." These Jews were the simple executioners of the divine purpose, and what took place is nothing more remarkable or cruel than what is now constantly taking place in some part of the earth, in epidemics, storms, and earthquakes.

The denunciations against sin and incorrigible sinners in the New Testament are equal in severity and strength of statement to anything in the Old Testament. Christ says that he came not to "destroy the law, or the prophets, but fulfil." He says those that blaspheme the Holy Ghost shall never be forgiven. He says Capernaum, that had been exalted to heaven, should be cast down to hell. He says the rich man who had his good things in this world, made a God of the world, died, and in hell he lifted his eyes, being in torments. He says "except sinners repent they shall perish," that they that believe not shall be damned—that they that "believe not are condemned," or damned already. He says the wicked shall go away into everlasting punishment.

We might quote largely from the New Testament writers to show that God's attitude towards sin and sinners, under all dispensations and in all ages, has been the same—always abhoring sin. O. T.: "The soul that sinneth shall die." N. T.: "The wages of sin is death." O. T.: "Ho every one that thirsteth come ye to the waters." N. T.: "Whosoever will let him take the water of life freely."

J. B. WALKER.

Rev. J. H. Brooks.

Joseph Howard Brooks, son of Thomas and Rebecca Brooks, was born in Shelby county, Ky., March 24, 1815; was converted July 25, 1838, at Carter's Camp Ground, Carroll county, Tenn.; licensed to preach Oct. 31, 1840; joined the Memphis Conference at its organization in Jackson, Tenn., Nov. 4, 1840.

A prince in our Israel has fallen. To record his worth in part—for only in part can it be done—is a mournful pleasure. My first presiding elder and spiritual adviser, Bro. Brooks took a strong hold on my confidence and admiration in the youth-time of my ministry.

In 1870, at the organization of the North Mississippi Conference in Water Valley, I first found myself in touch with this noble man of God. His personal presence was commanding—conspicuously so, even in the company of so many noble men who made up that—to me—famous Conference group. His voice, clear and rich in its tones, was the blending of distinct harmonies—making music. In the social circle he was easily first, when he would, and the children where he visited smiled when he came, and ran to kiss "Uncle Joe." Bro. Brooks was as gentle as a woman in the mercy extended to fallen humanity, but firm as justice on the throne in administering discipline as a corrective of evil deeds. He could and did both rebuke and exhort.

He was proud, but not haughty. Yes, proud of his work—it was well done; proud of his name—it was an honored one; proud of his place and record as a Methodist preacher—'twas his peculiar glory; proud of his church and her glorious history—the divine approval is the seal to their worth and honor; proud of his loved home circle, for God had given them—wife and children and all—as a gift to be prized. He was selfish, but never a miser. Those heaven-born intuitions of the subjective self must find their correspondence in the objective world. This is natural, and because it is natural it is right. Bro. Brooks, in harmony with this law and all fairly balanced minds, sought and obtained a splendid home, where he could entertain, and made money to spend and to spare for "sweet charity." Money by him was sought, not as an end, but as a means, and so he used it. His family, his friends, his preacher-comrades and the worthy poor will attest this as truth. One instance needs suffice for the illustration of this fact in the life of our beloved father in Israel:

A representative of one of the wealthiest corporations in this country sought the influence of his name to extend the interest of his company. "Mr. Brooks, allow us the use of your name in our business, and we will pay you eighteen hundred dollars per annum." "No," was the gentle, yet firm response; "I am a Methodist preacher, and can not turn aside from my one work to make money; nor can I afford to take any position that might, in the exigencies of your business, compromise myself, and so bring discredit to the church of God." He was aware of his great and growing popularity with the people, and was too noble to use it in any way save in the furtherance of the gospel and in building up his beloved church. In his pride and selfishness we see the force of the law of grace refining, spiritualizing the law of nature's true self. He lived for others.

The first three years of his itinerancy were spent in Jackson, Trenton and Wesley circuits. From 1843 to 1847 we find him in Trenton, Paducah, Grenada, Jackson and Sommerville stations. In 1848 to 1852 on Paducah district. In 1852 Asbury Chapel, Memphis, is the scene of his labors. In 1853 to 1857 on the Aberdeen district. From 1857 to 1861 on the Holly Springs district. In 1861 on the Holly Springs circuit. In 1862 Byhalia circuit is his work. In 1863 and '64 he is in Holly Springs station. In 1865, '6, '7, '8 and '9 we find him on the Holly Springs district. In 1870 he was appointed to Hernando district. For four years his work on the district was greatly blessed. In 1875, '6, '7, '8 on the Grenada district. In 1879 Byhalia circuit. In 1880 and 1881 on Chulahoma circuit. From 1882 to 1885 on Cookrum circuit. In 1885 and '86 on Emory circuit. In 1887 he was granted a superannuated relation. What a record of work—these years of his itinerancy. From 1848 to 1878 he was presiding elder, except the one year in the city of Memphis, and four years during the war, when every work was more or less disorganized, and it was best for him to remain near his home. In 1869 the Holly Springs district was divided, and such the esteem in which he was held by preachers and people, that on petition of these friends Bishop Kavanaugh appointed him to the district again, making his stay on that district five years. And had not Bishop Doggett's decision in 1870 declaring his ineligibility, he would have presented the anomaly of a Methodist preacher appointed to the same charge nine years in succession. Such was his popularity as preacher and presiding elder that no one thought of this irregularity.

As a preacher, he was strikingly original. He was clear in his statement; unique in exegesis; forceful in appeal and practical in the application of truth to the conscience. You were made to feel—to weep, to rejoice, to repent, to vow; according to the mood of the preacher and his theme the hearer responded. Bible history, with its charming picture gallery of patriarch, prophet, priest and king "in full survey," was his chosen field of exploration. His audience, and he always had audience, was charmed with the discovery of great truths in this supposed barren field. The New Testament themes were familiar ones to him, and, at times, he discoursed grandly on the New Birth, the Resurrection, the Incarnation, and miracles of our Lord. When in full voice and health I have seen the vast multitude at quarterly and camp meetings cry out in shouts of praise to Elijah's God as Bro. Brooks would lead them on to behold the "King in his beauty" and glory. He had no equal as an artist in painting the historical characters of the Old Testament times. They stood out in bold relief, not simply heroes, but a hero "enthused"—God in him. Bro. Brooks was a true and loyal Methodist preacher. The *doctrines* and *polity* of Episcopal Methodism suited him, for he felt it to be the very best—the *one* to teach the people, the *other* to reach the people. Bro. Brooks was a close student of God's Word. He was so well acquainted with its every part, that frequently a quotation from the Bible was all he need speak to silence his startled opponent, who never dreamed of such a writing being in existence. No part of God's Word was obscure to him, or neglected by him.

Bro. Brooks was a judicious and safe counselor. No young preacher ever went to him for advice but he was sure to get the best the young preacher's friend could give. He was anxious for his "boys," as he called the preachers he had brought up to Conference for admission, to succeed. "God bless you!" was his parting word, and the cordial greeting was tonic in its effects on the heart of a timid young man coming to Conference his first time.

Bro. Brooks was loyal to his church and creed; but no prejudice narrowed his view of others. He had reverence for our standard authors. He was satisfied with the witness of the Spirit with his own that he was a child of God. No phylacteries were worn by him. He never hastened to report himself in advance of his church and brethren by flaunting the sanctimonies of his religion in your face. He could never forget the time and place of his conscious salvation. "Thy faith hath made thee whole" was enough for him. The hour of his conversion to God was cherished as the blissful hour when the Spirit bore witness to his salvation. "The same Spirit, and the same experience, I am happy in it," was often on his lips. During his last days, leaning on my arm, he walked about his home. "I am dying, brother;" but, then, calm and buoyant with hope, he smiled, and pointing upward, said: "The home up there is far better than this." His heirship to the inheritance of his heavenly home had not been forfeited. He was happy as a child going home. What a vision!

In the year 1846 Bro. Brooks was happily married to Miss Callie Berry, of Grenada, Miss. This was a most fortunate step for him and for her. The one was the complement of the other.

How touchingly beautiful the closing scene in the death chamber of our sainted brother. Everything had been put in readiness for this last event—the coffin, shroud, attendants, funeral sermon and service all provided for by him. "Nothing to do now but to wait the Master's call." Walking about his room, leaning on his staff, in low and musical tones he would call his children by name, the living and the dead. Sallie, Lula, Tate and Howard he would soon see over the river. Four of the living were with him. The other was on his work—the preacher boy, our Bro. J. J. Brooks. He would like to see him and bestow a father's blessing, but he is at work, and all is well. Then, feeling that the end was near, he tenderly kissed the cheek of his beloved wife as if starting on his journey, and in words of loving tenderness bade all good-night. On Sunday morning, bright and beautiful, the fourth day of June, the tired and worn, old soldier walked to the door of his room. "I'm going now;" was assisted to his chair, and in a few moments "fell on sleep."

What a privilege to visit him! What a joy to see him so happy! Honored by his Conference in being sent to the General Conference, confided in by the Bishops; loved by his brethren, and reverenced by the people, our glorified friend was ready to go and get the honors of the other world. "Our central light has gone out," sadly did Sister Brooks say; but it burns a living flame in the beyond. We miss him now, but we shall meet again.

T. W. DYE.

Among the Mississippians.

I was delighted with Millsaps College. It has a beautiful location, about a mile north of the capital at Jackson, Miss. The campus comprises about seventy acres of ground, which in time will rival any in the land in beauty. The college building is on the crest of a ridge commanding a wide view, and is substantial, commodious, and admirably designed. The success of the first year has been phenomenal, the roll showing 149 matriculates. Dr. Murrah, the president, seems to be just the man to manage this great enterprise—scholarly, wise, and far-seeing. He has a superior faculty, an able Board of Trustees, a wise counsellor in Bishop Galloway, and a strong friend and supporter in Mr. Millsaps. They are fixing the moral type of the college after the highest order, and henceforth every move the devil makes in Mississippi he will have to reckon with the influence of Millsaps College. Let it be speedily and largely endowed. I am opposed to the multiplication of church schools. Better one strong, well-endowed college, capable of doing the best work, than half a dozen rival schools that succeed only in defeating each other. But the success of Millsaps College, and all the circumstances attending the birth of this new enterprise, seem to justify the movement. Whether there is room for Centenary and Millsaps is no longer an open question. Both are in the field, both have big backers, and, it may be, they will provoke each other to good works. Perhaps the General Conference will create a Board of Education and set about the gigantic, and yet necessary, task of correlating our various schools, colleges and universities, so as to secure co-operation of effort and greater results. However, that is a big question, and has two sides to it. It is too warm now to discuss it.

One of the most enjoyable things about my visit to Mississippi was meeting beloved brethren of the ministry, with whom I was formerly in Conference association. I am a transfer! I defy anybody, anywhere, who has any regard for truth, to say that I ever button-holed a Bishop, or coddled a presiding elder, or intrigued with a Board of Stewards, to influence my appointments. But on no motion of my own, and simply in obedience to ecclesiastical authority, I have been transferred from one Conference to another, until I have vital relations to none. I do not care so much for the criticism of transfers, but I do miss that sense of comradeship with my brethren, which is possible only between those who remain long enough in one Conference for attachments to be formed, and which is one of the most valued compensations of a Methodist preacher's life. We ought to have more transfers. It might break up the *farming* business. I know from experience that a man can not accumulate much if he moves as I have done, at the beck and call of the Bishops. And yet that is what I, and every other man in the "traveling connection," promised to do. As it is, men are transferred only for important appointments, and are received and treated as "guests," and sometimes made to feel that they are uninvited and unwelcome guests. The Mississippi preachers know me, and know that I have simply obeyed orders. They are generous, big-hearted fellows down there. A royal fellow is Newell, now president of Grenada Female Institute, an old Emory and Henry chum. His den was on Smoky Row, near Peebles and Lambuth and Tom Holloman—all honored ministers now. Cameron is sturdy as a Scotch crag; takes life easy, divides his time between his garden and his library, thinks. He shared with me the honor of this first commencement Sunday at Millsaps. Thames was there, square-shouldered, with the jolly good humor which age can not stall; the lisp and stock of "old sermons." Murrah, the president, is solid, substantial, brainy, built on the model of Grant, and bound to "get there," too. And Standefer! Standefer wears immense Burnsides. You might take him for an Austrian count, but hardly a Methodist parson. They tell a good joke on him about those whiskers. In one of his charges the dear sisters were greatly scandalized by the unministerial style of his beard, and "took it to the Lord in prayer." Their faith, however, was unequal to the task. It might remove mountains, but not Standefer's beard. The hirsute implety still flaunts in the face of the saints, and Standefer, as he brushes the ashes from his cigar, says with a wicked wink, "It has roots." I met also a number of brethren of the Mississippi Conference, among them the courtly Dr. Evans and Dr. Mellen, who said he "had been first an exhauster, then a locust preacher, then a circus rider, and is now a sliding elder." What humor in it all; what sparkling chat over Mrs. Murrah's teacups; what healthful mirth, tickling the ribs of care until it forgot that hanks are breaking and times are hard; what reckless impudence of fun sometimes ventured even to pinch the beard of a Bishop in the *abandon* of its rollicking freedom! And why not? Who can tell more stories, or laugh with a more hearty and orthodox cheerfulness, than Galloway? Such society is a sovereign remedy for the blues. A day or two in such an atmosphere revitalizes a man.

I have alluded, in a former article, to the permanence of the old Southern type of life in Mississippi. I am happy to add that it is not a fossilized type. Those Mississippi men are not a set of old fogies, mouthing about the long ago, quarreling with Providence over the march of events, gloomy pessimists, stolid conservatives opposing the issues of this mighty age. They are alert, aggressive, on the front line, and fully abreast of the times. Listen to those young men on the rostrum of Millsaps College. Ben Hill, Grady and Lamar are the magic names that ring out their inspiring challenge to the youth of Mississippi like a bugle call on the eve of battle. Listen to those preachers discussing the questions of the day, and they are independent, fresh, and in the foremost file of thinkers. I did not hear bolder opinions advanced at a luncheon in Boston, where living topics were discussed, than I heard among these Ruperts of the pulpit in Mississippi. Look at Galloway. He was just in when I got there from a hand-to-hand fight with the saloon, the crozier of the Bishop serving as the sword of the crusader in the battle of right against wrong. These are pointers. Straws, it may be, but sufficient to show the current of public sentiment; evidence of a powerful and healthy spirit in the people of Mississippi, out of which will come, in the due order of Providence, "nobler modes of life, with sweeter manners, purer laws." There is undoubtedly a haughty and stubborn conservatism in that South country that clings with a desperate seriousness to the old order of things, but the spirit of the age is telling upon it. Like the current of a mighty river, it is cutting the ground from under it. I rejoice at this. It is this progressive, free and wider spirit that must mould the future of Mississippi.

However it may be with others, I have settled it in my creed that "God sitteth on the throne and ruleth all things well." What was true in the old order can not die, and what is true in the new can not live. Truth is one, and out of the fiery discord of the past there shall come a blessed harmony at last. It ought to be our joy to help on this great work of progress. If we oppose it, it will grind us to powder. "The centuries," says Victor Hugo, "are the phases of civilization. What she says here, she does not repeat there. But these mysterious phases are linked together, logic—the logic which is within them, and their series constitute progress. In all these phases, in all expressions of a simple thought, we are slowly deciphering the word fraternity." I admire the conservatism that refuses to give up what is good because it is old; but I repudiate the conservatism that says only the old is true, and refuses to accept the new. For

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast with truth."

Mississippi is all right. Her brave, generous people are not behind any in this Union in the qualities of American citizenship. I am a Mississippian!

S. A. STREET.

—*St. Louis Christian Advocate.*

Opelousas, La.

We closed last Sunday night one of the most successful and glorious meetings held in this place (Opelousas) in many years. The meeting commenced the first Sunday in this month and continued through to the close of the fourth Sunday. God was with us in great power. We had many bright conversions.

Bro. E. T. Denson, of Abbeville, was with us most of the time during the meeting, and did most of the preaching while here. His preaching was with power and in demonstration of the Holy Spirit. We had fine congregations from the first to the close, the house running over at times. Rev. Mr. Drake, of Crowley, and Bro. Montgomery, of Washington, were with us several days, and did us good service. May God bless these dear brethren.

Results: The church greatly revived, backsliders reclaimed, three or four conversions, and twenty-one accessions. Our oldest son was gloriously converted and called of God to the ministry, and expects to join our Conference next December.

During our meeting at Belieview our son Robert was powerfully converted and called to the ministry, and was licensed at our last Quarterly Conference. Praise the Lord for his goodness to the children of men! To his name be all the praise and glory for the great work accomplished here.

J. S. RANDLE.

P. and H. M. Society, North Mississippi Conference.

A special meeting of the Executive Committee of the Parsonage and Home Mission Society of the North Mississippi Conference was called to meet in the Methodist Church at Water Valley June 28, for the purpose of receiving the resignation of our president, Mrs. Robert Somerville, and electing some one to fill the unexpired term.

Our hearts were filled with sadness when we learned that ill health had forced our dear president to give up this department of our work. How much we regret the loss of such a faithful and efficient officer, who since the organization of this society has labored ably and untiringly to promote every interest of the work! Much of our success is due to her wisdom, energy and devotion, and we wish to express our appreciation and gratitude for the valuable service she has rendered, and to pray God's blessings upon her, that she may be restored in health and yet do valiant service for him.

Mrs. H. W. Foote, an earnest Christian worker, who served us faithfully and efficiently as corresponding secretary last year, was elected president, and has accepted the office. Hereafter all business communications for the president must be addressed to Mrs. H. W. Foote, Macon, Miss.

MRS. S. M. THAMES, Rec. Sec.

An Interesting Case.

Rev. Tokichi Masao, our Japanese student of Vanderbilt, has been preaching at our District Conference in Edwards. His lecture on customs and religions, and his discourse on the missionary work and progress in Japan were brimful of thrilling interest to the many hearers. He is a young man of uncommon intelligence and bright mind. Our expectations were met and surpassed. Any pastor securing his services to a people will be conferring a blessing in many ways. His time is already engaged till after Aug. 8. From that date letters addressed to care of Rev. T. L. Mellen, at Meridian (or as advertised Quarterly Conference plan) may secure the service of this talented able man.

J. P. DRAKE.

Edwards, Miss., July 31, 1893.

Some One Is to Blame.

James Healey states, in his article, that administration of discipline, that the church prospered the years he enforced discipline. I would like to ask him, How have the churches under his care prospered since he ceased to enforce discipline?

S. S. COX.

Paulding, Miss., July 31, 1893.

SUNDAY-SCHOOL LESSON.—Aug. 13, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Jerusalem.

(Acts xxi, 27-39.)

GOLDEN TEXT.—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i, 29.)

TOPICAL OUTLINE.—I. Attacked by the Jews (vs. 27-30). II. Rescued by the Romans (vs. 31-36). III. Speaking for Himself (vs. 37-39).

CENTRAL THOUGHT.—Jewish Prejudice.

HOME READINGS.

Sunday (Aug. 6)—Paul at Cæsarea. (Acts xxi, 1-9.)
Monday—Persecutions Foretold. (Acts xxi, 10-17.)
Tuesday—Paul among the Brethren. (Acts xxi, 18-26.)
Wednesday—Persecuted and Imprisoned. (Acts xxi, 27-40.)
Thursday—Paul's Defense. (Acts xxii, 1-16.)
Friday—Paul's Defense, and the Result. (Acts xxii, 17-30.)
Saturday—Rejoicing in Persecution. (Rom. viii, 31-39.)

INTRODUCTORY.

TIME.—April, A. D. 58 or 59. According to Doubel, Tuesday, May 23, 58 A. D.

PLACES.—1. The Temple in Jerusalem, 2. The stairway leading from the Temple up to the tower of Antonia.

PERSONS.—1. Paul, 2. Trophimus, a Gentile convert to Christianity, 3. The Jewish mob, 4. The chief captain and the Roman soldiers.

CONNECTING LINKS.—After the sad farewell at Miletus, Paul and his companions sailed down the coast of Asia Minor, stopping first at Coos, then at Rhodes, and disembarking the third day at Patara, in Pamphilia. Here they boarded a Syrian ship, and passing to the south of Cyprus, they reached Tyre. After a delay of several days they re-embarked, and sailing down the Syrian coast, they came to Ptolemais, and then to Cæsarea, where they found lodging at the home of Philip, the evangelist. At Tyre Paul had been urged not to go to Jerusalem, but now at Cæsarea the prophetic voice again warns him of the persecutions that await him at the holy city; but Paul is "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Accordingly they went up to Jerusalem, where the brethren gladly received them, and rejoiced in the work they had accomplished. The prudential measure suggested by the elders, and willingly adopted by Paul, were calculated to remove any reasonable doubt of Paul's willingness to conform strictly to the law of the Jews; but their prejudice was so blind and intolerant that Paul's very effort to conciliate his brethren served to precipitate the outbreak that he sought to avoid.

EXPLANATORY.

I.—ATTACKED BY THE JEWS.

Ver. 27. At the suggestion of James, Paul had associated himself with the four Nazarites, assuming all the necessary expense, hoping thereby to remove any prejudice that may have existed against him on account of his supposed disregard of the temple service. During these seven days Paul and his associated Nazarites had remained in the temple or daily visited it, and now near the close of the period certain Jews of Asia Minor, probably from Ephesus, where Paul had so effectually aroused their anger by his successful preaching of the gospel, saw him and stirred the ory of Jewish prejudice against him.

Ver. 28. No people were more excitable than the Jews, no subject was more calculated to excite them than the profaning of their temple, no place existed in which this passion would be more easily aroused than in the temple enclosure, and there was no time in their history at which they were more zealous for the preserving of their religious customs than now, when all else that marked them as an independent people had been taken from them. No wonder that the ory, "Men of Israel, help," was enough to cause a tumult. The charge was a serious one, but untrue in every particular.

Ver. 29. They may have recognized Trophimus as a fellow-citizen, since he was from Ephesus. On the strength of a *supposition*, they were ready to commit murder.

Ver. 30. The Revised Version indicates the violence of their manner. They laid hold on Paul and dragged him out of the temple." A wild mob, acting its murderous action on the supposition of a few unknown Jews from Asia Minor. As the crowd poured out, dragging with them their unresisting victim, the "beautiful gate" of the temple were closed by the ministering Levites, lest blood should be shed within the sacred precincts of the temple.

II.—RESCUED BY THE ROMANS.

Vers. 31, 32. As they were dragging him out, intending to kill him in the outer court, and beating him as they carried him along, they were overseen by the Roman guard who had watched from the castle of Antonia, where they were stationed in readiness for just such an uprising of this turbulent and exoitable people. Upon the approach of the soldiers they ceased beating Paul. The lawlessness of their action, even upon the supposition of the justice of their charges against Paul, is seen in the fact that Trophimus, and not Paul, would have been guilty of profaning the temple.

Ver. 33. As the baffled mob fell back the chief captain approached the centurals and bleeding man, and, putting his hand upon him to indicate that he arrested, or that he would protect the prisoner, he commanded that two chains be put upon him. The Roman officer did not know the prisoner or his crime; but the natural inference was that he was a desperate criminal. In any event punishment ought to follow investigation, not precede it. An unexcited pagan is more just than any angry Jew.

Ver. 34. Most of this excited mob were ignorant of the name and crime of their prisoner, much more of the evidence supporting the charge against him. A mob, whether Jewish or Gentile, whether ancient or modern, has no brains nor heart; it has only feet and hands. The dictates of prudence, justice and mercy were obeyed in carrying the prisoner into the castle.

Vers. 35, 36. The crowd, seeing that the soldiers were content to rescue their victim and showed no disposition to attack the rioters, now became more bold and, cowards as they were, pressed so closely upon the heels of the retreating guard that when they came to the stairs leading up into the tower, the prisoner had to be borne upon the shoulders of the guards and hurried away while the multitude followed shouting, "Away with him." In this trying experience Paul may have thought of the same mob, shouting the same words upon the day of the crucifixion; he may have thought of the wild mob yelling around the martyr Stephen, and these thoughts may have helped him to bear more heroically his own sufferings.

III.—SPEAKING FOR HIMSELF.

Vers. 37, 38. The surprise of the chief captain at Paul's being able to speak Greek is explainable only on the supposition that he was the Egyptian robber; for many of the Jews of Paul's time could speak that language. The second question seems in our text to imply an affirmative answer; but we are told that the question really implies a negative reply, being equivalent to "Thou art not then that Egyptian," etc. Paul, on the stairway leading up to the tower of Antonia, is greater than Paul at Mars Hill. His perfect composure, his complete mastery of himself, his intense love for his countrymen, and his all-subduing desire to preach the gospel of his Lord, showed the marvelous grandeur of his character.

Ver. 39. Paul's answer is equivalent to a denial of the implied charge of the chief captain. He declares with commendable pride, first, that he is a Jew, and of this he was never ashamed, and, secondly, that he is a Roman citizen of no insignificant and unknown city.

PRACTICAL SUGGESTIONS.

1. The true Christian should be considerate of honest differences of opinion and conciliatory toward those who differ from him.

2. Many a *supposed* wrong has led to greater *real* wrongs. *Be sure* you have been wronged before you resent it.

3. A mob is essentially lawless. It commits a hundred wrongs in attempting to correct one.

4. A mob is essentially unreasonable and dangerous; a few men, often obscure and generally depraved, do the thinking for the great crowd of frenzied followers.

5. A soul controlled by God's Spirit finds no difficulty in self-control.

THE POETS.

BY W. J. HENDERSON.

There's never a robin that pipes of spring,
Nor a stream that runs and leaps,
Nor a bee that dreams on drowsy wing
O'er a perfumed petal's deeps,
But has it rhymes and runes,
Its subtle tunes,
Whose rhythm in silence sleeps.

There's never a star that spins in space,
Nor a leaf that falls to earth,
Nor a billow that wrinkles the ocean's face,
Nor a raindrop brought to birth,
But has its rhymes and runes,
Its mystic tunes
Of sweet unfathomed worth.

There's many a soul that throbs in time
With the robin, the leaf, or star,
That may not voice the silent rhyme;
But some can hear afar;
And they, yes, they have rhymes and runes,
And they can sing the mystic tunes,
For they the poets are.

—*Harper's Weekly.*

Gov. Tillman, of South Carolina, has received a letter from Dr. Joseph Allard, pastor of the French Congregational Church of Fall River, Mass., asking what inducements would be offered to French Canadians and "a large number of Roman Catholics who are ready to follow their example" to settle in South Carolina. The Doctor states that he was selected to make inquiries at a meeting of French Congregational ministers. He says that they are worried over the question as to how they could best free themselves from "the increasing persecutions" of their Roman Catholic compatriots because they had the courage to "break away from the superstition and tyranny of Romanism to accept evangelical Protestantism and become devoted citizens of this Republic." He states that the first colony will consist of fifty families, after which 500 more will come. South Carolina has been specially recommended to them as a place where they would "find sympathy and encouragement greater than in any other Southern State." Dr. Allard says that his people are greatly alarmed at the constantly invading progress of the Roman Catholic Church in New England. He says that Lafayette's prediction, "if ever the liberty of the American Republic is destroyed, it will be the work of Roman Catholic priests," will be realized if "things go on as they have been going."—*Mid-Continent.*

Light Wanted.

In a late treatise, "Which Day to Keep," the writer takes the ground that we are not under the law of the old covenant at all, not even the tables of stone, or Ten Commandments, but under that law as amplified, spiritualized and given out by Moses, but by Christ, where hate is murder, and impure thoughts adultery; that the whole of that law was designed for the Israelites alone, and we are not under any part of it except as brought forward and merged into the new covenant, and that as it is well known all of those statutes are brought forward and re-enacted in the New Testament but the seventh-day Sabbath, which is changed to the Lord's day, or the first day of the week; that it is improper under our dispensation to keep any other day but Sunday, or the Lord's day.

Now, this cuts up seventh-day Sabbaths by the root, for it is well known no Jewish Sabbath, or circumcision even, which came before Moses was ever engrafted by the apostles on any Gentile church, and this fact alone, it seems to us, ought to satisfy all doubt respecting the propriety of keeping our New Testament Sabbath; but as long as we contend for keeping the law of the tables in which that old Sabbath was enjoined on Jews alone, some minds can not rest satisfied with the day enjoined by the New Testament; hence as the Jews troubled the Galatian Church with desiring it to take on circumcision, so to the Colossians they tried to engraft on their church abstinence of swine's flesh and keeping the seventh-day Sabbath, which occasioned the apostle, in his epistle to Colossians, second chapter, to write: "Let no man judge you in meat or in drink, or in new moon and Sabbath days, which are a shadow of things to come, but the body is of Christ." Here these Judaizing teachers tried to get this church to give up their pork and keep a Jewish Sabbath, and the apostle declares they shall not be judged in their departures in these things from not following the old law of Jewish covenant.

But while this settles "which day to keep," it takes from us the law of Moses in the Ten Commandments; and have not all been taught to keep the law of Moses, especially that part of it written on stone, which our theologians tell us denotes perpetuity, though God's Word don't say so, and that part may have been engraved on rock because its principles are eternal, and is thus put because it is the gist and substance of the whole law? But whatever the form of that Mosaic law, the apostle, this writer says, compares it to Hagar, a slave, engendered to bondage, and to show he means the Ten Commandments he says Hagar symbolizes "Mount Sinai," whence the tables came, and declares, "We are not under it," and that it is passed, or now (that is, in the apostle's day) "is ready to vanish away."

St. Paul argues also the abolition of the Mosaic law by the change of the priesthood, saying it was the changing of the covenant or law that necessitated "a change in the priesthood also." And to show that when speaking of the law he meant the tables, he quotes directly from them, saying, "Thou shalt not covet."

Now, for one, I desire light on this subject. Are we under the Mosaic law or under any part of it? If under any part of the law of Moses, is not our new covenant incomplete? Can not the new covenant alone save the Gentiles, without any guidance or keeping the precepts of the old covenant? Or are we under the new and still a bond-slave like Hagar to the old? A little light on this point will oblige an

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A Veteran's Story

Jos. Hemmerich.

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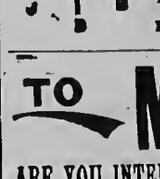

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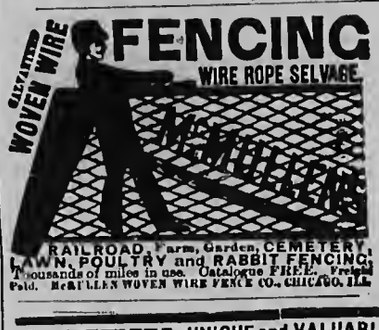

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Thursday, August 10, 1893.

Extraordinary Offer.

We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

The two young brethren whose names are signed to the Alexandria District Conference resolntions, asking for a change in the management of the ADVOCATE, are members of the Alexandria district by sufferance or, to literally express it, as squatter sovereigns. The former was appointed by the Bishop to another district, and the latter to another Conference, but with singular coincidence of the reasoning faculty they both resolved on a change of management, and had themselves appointed to the Lecompte station and the Washington circuit, respectively. Verily, they are given to *change*, committed to the policy, as well as sold under the habit; and if they deal thus with a Bishop and an Annual Conference, what may not a *de-functo* paper and a *de-facto* editor expect?

Who could read the resolutions of the Alexandria District Conference, which occur in another column, and suspect that there was to be found in them even an allusion to the doctrine of sanctification? They advance upon the subject with as much deliberation as if it were an electric wire fully charged, and when they have reached it they step back and forth over it with as much care as an independent newspaper of party lines. Just to think that a departure from sonnd words npon the part of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE should mean a virnlent attack upon the doctrine of Wesley and Methodism by its excited foes. Not since the days of Socrates has anybody been executed for a departure "from sound words;" bnt the people who use some such phrase as that when they mean sanctification, should throw no stones and pass no hemlock.

A well-written sketch of the life of Robt. A. Barnes, the St. Louis millionaire, who, in addition to many other bequests of smaller snms, lately gave a million dollars to the M. E. Chnrch, South, to endow a Methodist hospital in St. Louis, and which was prepared by Rev. T. M. Finney and Bishop Hendrix, has been received by the ADVOCATE. Mr. Barnes was an Episcopalian, and was married to a Catholic lady, but he had observed that while the Methodists were both nnmerous and poor, and, therefore, scarcely able to take care of themselves financially, that yet they did more for the poor than any other church, and concluded in consequence that they were the providential means for the administration and distribution of his large fortune and charities. It is a little remarkable that in a land of millionaires, others in the same category with reference to this world's goods, and under the same obligation to make the best possible use of them, have not made the same discovery. We obtain two important lessons from the incident: 1. That a man must stoop to give as well as to pray and preach; and 2. That those who profess most ove to God, practice most love to men.

A notice of the dedication of the Wilhelte Church will occur in our next.

Prohibition Extraordinary.

The following was adopted by the Alexandria District Conference at its recent session held at Lecompte, and by resolution of the Conference a copy was ordered sent to the ADVOCATE for publication:

No more important subject could be presented for our consideration than the subject of literature in general, and Christian literature in particular. To know what our people are reading, and to see to it that that reading is of the highest grade and purest quality, is without question the duty of everyone who has the responsibilities of the pastorate upon him.

We think it is safe to assert that the reading matter of our membership at large is not of snch a quality as to warrant us in expecting or looking for favorable spiritual results. In many instances reading matter is entirely wanting or meagerly supplied, and this meager supply consists not of literatnre of that quality that would impart needed information or insure Christian growth.

We are keenly alive to the great need of a live church paper in our midst, one that would be the official organ of our chnrch and a faithful exponent of our doctrines.

With these introdnctory remarks, we offer the following preamble and resolutions:

Whereas, We consider that the NEW ORLEANS CHRISTIAN ADVOCATE, under its present late management, has departed from the "form of sound words," and is teaching doctrines that are erroneous and harmful in their tendency; therefore, be it

Resolved, By the Alexandria District Conference, in regular session convened, that we do not endorse the present management of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That we sincerely hope that the Publishing Committee will take steps at their earliest opportunity to have the management changed.

J. I. HOFFPAUIR,
J. E. DENSON.

This is rare reading, and we much regret that it was too late for the last issue of the ADVOCATE. Such an endorsement as an arraignment for heresy by these youths, for most of whom we performed the office of wet nurse at the door of the Annual Conference, and all whom are indebted to us for most of their original ideas, if not sermons, mnst mean something for a paper, if it does not speak volnmes for an editor. In a church that we had a great deal more to do in building than Solomon in the erection of his temple, and in a community whose infant feet we taught the way to the house of God, these rare and racy resolutions were concocted with haste, read with breathless stillness, and railroaded with T. and P. dispatch, into the marvelous papal bull that forms a preface to this article. Off goes onr head into the very same waste-basket that we have long devoted as a sacred receptacle for the contributions of these diligent patrons of our literary department. Verily, like another, whom we too little resemble in many important particulars, we have been wounded in the "honse of our friends," if not poniarded by the sword of our familiar. One of our first and warmest greetings when we came to the unwelcome tripod was from the talented young presiding elder of the Alexandria district, and we never remember to have received as pressing an invitation to go anywhere as to the session of this Conference by him (especially) and others. Was it the same good providence that for many years has never suffered us to be tempted above that which we were able to bear, that kept us away from the released menagerie that raged in the church at Lecompte on last Saturday?

As to the resolutions themselves, which have not yet reached us from an official source, bnt were kindly taken down and forwarded to us by a friend, we must, as chairman of the Pnblishing Committee, decline to receive them as being wanting in respect to that functionary; but, as editor of the paper, we can not refrain from sharing onr medltations with the public on this interesting occasion; and how conld we do so without the very words of the text?

In conclusion of this friendly bout, let us say, with a smile, which is heartfelt, that if our friends of the Alexandria District Conference and district, too, in which the paper has next to no patronage, do not feel interest enough in the CHRISTIAN ADVOCATE to subscribe for it or read it, that consistency and conscience, too, should induce them to abstain with care from denunciatory invectives against its editorial management. And let ns take time to say also, in justice to these dear brethren, whom we love as mnch as we ever did, and whom none could love more, that they have nothing against the editor or the paper, but are only mad, senselessly mad, against the red banner he waves. The edition of the ADVOCATE which was laid on their secretary's desk had two mild reviews of the doctrine of sanctification on its editorial page, and a few notes and extracts from other papers calling attention to the subject; and this circumstance qnite turned the heads, if not the stomachs, of the members of the august body. That was quite too unmentionable an offense against decent orthodoxy, and so they hastily improvised a rude cross and on it crucified the Lord afresh in the person of one of his weakest members, and in the substance of his most divine doctrine. If the devil and sanctification had been mentioned in the same breath before that excited body, there can be little doubt that the former wonld have stood most in the following of compliment and have been imprecated least on the subject of a change of management. So far as we are personally concerned—and we thought we had more friends in the Alexandria district than anywhere in the world—we thank our brethren for this fresh opportunity of dying with our Lord, and we ought certainly to be satisfied with the prospect of popnlar support when we obtained fifty new subscribers from the same mail that contained this welcome bull of excommnnication. And then, too, we have an experience of being hung up, riddled with explosives, drenched with hemlock, drawn and quartered, and sat down upon with a gravity of *odium theologicum* representing many tons weight, which in the natnre of things can never come to the anthors of these resolutions; to say nothing of another experience and a still rarer one of that peace that passeth understanding, which may and we trust shall speedily come to all of them.

Bnt yet this District Conference, slimly attended and largely composed of youths who, like the two signers of the resolutions, have just graduated into the ministry—though yet fated to become historic in the annals of Southern Methodism—no more represents the Alexandria district, than red faction anywhere can be taken to represent liberty, tolerance and truth.

Serpent and Dove.

Wisdom is the serpent quality; the more gall the more intuition, the more understanding of mysteries the more devotion to the black art. Not that every wise man is in league with Satan, but that Satan seeks an alliance with scholarship, and desires with the most human instruments that he can select to make the "worse appear the better canse." He does not eschew material haunts and forego witchcrafts indeed, but only depends for the greatest victories of both in the sphere of the intellect rather than that of the body. The witches of the ignorant classes in another era were poor, vnlgar things that were quite helpless when put on trial for their lives, and blnndered to the gallows in troops, and so instead of winning converts influenced the masses with contempt for their cause; but the more majestic intellectual types as the English Shelley, the German Strauss, and the Frenchmen Rosseau and Voltaire, defied the ministers of justice, both human and divine, and duped millions by the same specions art which triumphed over the first man. A witch-ridden brain is a great potency for evil in the moral nniverse, and it is putting it mildly to say that the anthor of all evil "seeketh such to serve him." Engene Aram, who stands at the head of the English criminal type, was a great scholar, but not accidentally, and a great murderer, bnt not incidentally. Dr. Webster, the American representative mnrderer, was a scholar, and a gentleman, and it was by a mere fortuity that he made a Faust bargain with Satan for his soul.

But intellectuality does not produce heartlessness by dwarfing it as a snperior growth supported from the same stem or root; the latter is rather one of its numerous contingencies or derivatives. It is not that the man has more intellect, and is of necessity less emotional and affectional, but that he has more capacity for exploit and is nnder foreign influence. The arch-deceiver, the father of lies, is himself sole sovereign and undivided ruler of the realm of sortilege, and he bewitches the sorcerers with superior sorcery. The Savior had many devils to cast out of the bodies of the poor, and he conld send out a whole "clattering legion" with a monosyllable; bnt there was another sort which infected the higher natnre that "came forth only by fasting and prayer," and which utterly baffled what might be called the second-hand incantation of the disciples. The devil went out of Simon Magns, one of the latter class, with a mental reservation, and he departed from Elymas, the sorcerer, perhaps, only until St. Paul's back was tnrned. The Witch of Tudor conld have raised the devil as easily as she did the connterfeit of the prophet; for he serves those who serve him, and in the realm of magic is always at home to callers if they manifest a reasonable regard for favors bestowed.

In the first place, firstly, to quote a back-woodsism, and in order both of time and discussion, he managed to excite Eve's cnriosity abont the fruit, and she was on fire with prnrient desire to get a taste. She was not apple-struck nor hunger-bitten, but curiosity-ridden. It was not that it was "fair to the eye" or "sweet to the taste," but that it was the frnit of the tree of knowledge and "desirable to make one wise," that caused her to lust. And lastly, in the last place, it was as a theosophist that he appeared again, and as one having not much more interest in that branch of the subject called telepathy than in the other of witchcraft. To eclipse omniscience as a revealer of hidden trnth has always been his lofty purpose, and in pursnance of it there are, perhaps, few things in this lower sphere that represent him as trnly as what is known as modern spiritnalism. That 'ism' of all others is in the same category of bewitched and bewitching as the first tempted, and furnishes what the arch-deceiver has long desired—a medinm for direct communication with the sonls he would destroy. It is medinmistic in the highest sense. And if we consider who is the principal designer of that Penelope web which hangs between it and the dnped public, the marvel is not that spiritnalistic manifestations and seance spectacles are unaccounted for in some particulars of deception, but that they are accounted for in any.

The knowing ones of this world, alas! who are they, and where are they in the mighty conflict between good and evil that is world-wide and age-endnring. "Now the serpent was wiser than all the beasts of the field," and the most venomous. Indeed, the contents of his poison bag is but cerebral overflow, and, therefore, a highly concentrated statement of what has been called the "wisdom of the wise." "Be ye as wise as serpents," the Savior said to his disciples, "but as harmless as doves," and we have always held that the emphasis should rest on the refrain of the sentence. The faculty of ingenuous reasoning or snperculture in the realm of metaphysics, if drawn out to its last limit, is but qualification for harm-doing on the largest scale. In one sense it is chicane; and in another, bnt one remove from demonology. Mere brain power is a savage fnnction, and can amuse itself with tortnring flies, or vivisecting animals, or tearing the heart tendons of rock-bound Promethens; or it can find entertainment in watching wild beasts mangle their human prey, or gloat with ecstasy over the spectacle of war or famine marching to the conquest of nations. On a Rnssian battle-field, to one who deplored the carnage, Bonaparte said, in leaden tones and with a glance which is said to have resembled a scowl, "It is impossible to have an omelet without breaking a few eggs;" and in that sentence there was electrotyped for us and for all ages the heart of a despot.

Love is the balance wheel of wisdom, and will not suffer it to perform cruelties or to shed blood, and it is the foil of the arch-enemy, both checking and overcoming his malign rule with gospel benignities.

Satan invades the intellect of man, and with it as an ally proposes world conqnest; but Jesus comes into our humanity by the door of the heart, and, opposing to him greater strength and skill, hurls him down from that eminence. Satan wonld be content to have his throne in the intellect, and with the sceptre of genins win victories and keep the nations in subjection. Jesus is content to reign over the heart, if that will result in the destruction of opposing sovereignties, and bring the whole life—the thoughts of the heart, and mind, too—in subjection to himself. Wisdom is a thing only to be desired or enjoyed when coupled with an infinite philanthropy. It will take a large wisdom and a boundless charity to get us through the world with credit as the disciples of Jesus. Anyone who chooses to do so can see in this counsel of onr Lord last qnoted not only the highest kind of wisdom, but the most exemplary kind of love, and in the serpent the emblem of Satan, or the evil spirit for a type of the former in nature; and in the dove the emblem of the Holy Ghost or Divine Spirit in natnre, a striking symbol to set forth the latter.

The editor during last week enjoyed all the pleasures and trials of a midsummer outing in two States, but finds upon returning that there will not be space enough in this issne to tell about it. Next week he hopes to furnish a correspondence on the snbject.

The Alexandria District Conference has at length become famous, and in a way quite nnexpected. But it took help and that, too, from a quarter where revivals are about as numerons and copious as rains in Sahara. The most amusing part of the contretemps is, however, found in the fact that the editor of the ADVOCATE, like the Frenchman in the anecdote, has been kicked up stairs by mistake. Our first snbscriptions and remittances from that quarter came after the smoke of the great deliverance elsewhere aforesaid; and still they come.

NOTES.

Renew. Renew. Renew.

Anything done in anger is do wrong.

Bricks in the air indicate circulati if not life.

The Alexandria resolutions sm of tobacco smoke.

Let the professor of sanctificati take heed lest he fall.

Now we know what it is to be bo cotted by the black list.

Thon mayst say it if thy motive love, and thy purpose as unselfish.

The devils believe and tremble; it yours and mine to tremble and b lieve.

Preachers who have much time spare, like other people, will get i mischief.

Perhaps the ADVOCATE subscripti list never increased faster than duri the past four weeks.

A sound Christian orthodoxy i volves belief in two things—viz, G in man, and man in Satan.

Oh! that men's prejudices did get in the way of their interest, their hates destroy their loves.

A mother must sometimes use verity towards her child, but from circumstance she does not love it less, bnt the more.

A country subscriber, paying up two years, writes that he "can not along without the ADVOCATE, does not intend to try."

The preacher who fights sanctifi tion (after the manner of the w beasts who clawed St. Paul at Ep sus) has not had a revival on his w for years.

We hear of no conversions at compte, the session of the late Al andria District Conference. All t lightning seems to have been reser for the green tree of sanctification.

Et tu Brute, Sam Jones says h one that howls, when hit; but w known them to raise their voice lamentation, and speed round the ner in response to an animated gest

The preacher's wife is not the sla in-law of the church, but the pre er's better half. An invitation to former to dine, or to ride out, o spend the evening should always olnde the latter.

The great revivalists of the sec age of Methodism were Bram Caughey and Carvosso, all whom, cording to the pert critics of sanc fication, had departed from the "f of sound words."

If you would acquire courage, first qualification of a soldier of Cross, be much with Christ in sec "When they saw the boldness of disciples they took knowledge of th that they had been with Jesus."

Methodist preachers are paid l than those of other denominations cause they are more in the power those who both draw and best checks. Worldly honor and Christ obligation, to say nothing of grace, mand a speedy and wide-spread form in this matter.

While these written sentences being turned to printed matter writer is being caught away to Sabb duties in Northern Louisiana, where will find hearts as warm and true those he leaves behind. Everywh love finds a motive in the wounds the All Savior, and everywhere an ject in the persons of those for wh he died. And Love will crown u last.

A note from Bro. Upton informs that the noble people of Minden w pay Bro. Medlock's salary in full to widow, and perhaps purchase a ho for his family. This would be ki generous and just. Sister Medlo besides being a noble woman, is ir in the Methodist succession, as b the daughter and the wife of preache Thus Lake Charles in a former c generously provided for Sister Bradl and earned the good-will of Method and good people everywhere.

When we said in a former note t the paper would refrain from pers allties, of course we did not mean t there would be no reference to pers in its columns, but only that we wo carefully avoid that offensive and ec ardly habit indulged by some of or cising people when their backs turned, or of taking revenge upon foe by way of innuendo address both against him and the pub We hope that we have no occasi even as we [illegible] no heart; for a thing of this

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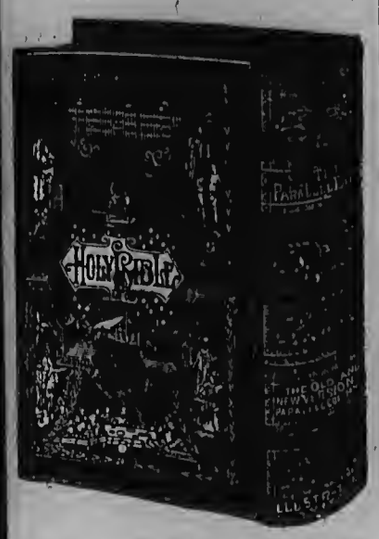

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PERSUNAL AND DTHERWISE.

A friend, writing from Crystal Springs, Miss., says that the price of the ADVOCATE must be kept at two dollars, and adds that "it is the best paper anywhere."

One of our Mississippi correspondents, the honored head of an educational institution, in a note to the editor says that the ADVOCATE must be sustained, and adds these strong words, "The friends of Christianity, of civilization should rally to its support."

There have been many complaints by our city patrons of failure to receive the paper. We earnestly request that all complaints be put in writing and addressed to this office, where they will receive prompt attention. This is most desirable for all concerned, and often necessary to rectify errors.

Our young friend, Rev. Herman Knickerbooker, the pastor of Bastrop, has been visiting his home in the city, and the seashore at the camp ground, in search of health. We suspect that the Washita headwaters are too malarious for him. He preached with much acceptability during the session of the Biblical Institute.

Rev. J. V. Penn, of Waynesboro and State Line charge, Mississippi Conference, paid us a pleasant call last Thursday. Bro. Penn's annual salary is nearly all paid, and his work is to be credited with more than one hundred dollars on the missionary debt. One of the first questions propounded to each other by preachers when they meet is, "How much have you received on your salary?" and in 999 instances of 1,000 the answer is embarrassing to the answerer.

The ADVOCATE has received a copy of "High Steeple, and Its Official Staff," and will notice it at more leisure. It is written by Bishop Haygood, skilled in book-making, and issued from our Publishing House at five cents, about the cost of the material. Also a sermon entitled "The Golden City," by Rev. W. V. Tudor, D.D. It is in Dr. Tudor's best vein, published by the stewards of his church, and can be had free, on application to W. F. Richardson, Richmond, Va.

The ADVOCATE acknowledges the receipt of an address delivered by Col. Wm. Preston Johnston before the convention of parish superintendents at Lake Charles, June 28. It is good and useful reading. The Tulane University, over which Col. Johnston presides with commanding ability, is in a flourishing condition and bids fair to take high rank among the young universities of the country. Vanderbilt, Leland Stanford, Tulane and a few others prove that money and brains are often a good substitute for age and experience in promoting the higher education.

Among the excellent magazine publications that come to this office are the Century, Harper's, Review of Reviews, California, Scribner's, Cosmopolitan, McClure's, the last two being marvels of cheapness; the Quiver, Cassells, Godey's, Art Journal, Wide Awake, Harper's Young People, the Southern States, Household, Preachers' Magazine, Homletic Monthly, Southern Home Companion, and many others, all of them being excellent, and some of them super-excellent in their own department. How they can be published at the prices offered is one of the remarkable things connected with this book-making age.

Capt. D. C. McCan, an old and very wealthy citizen of New Orleans, died on last Thursday, and was buried from his palatial mansion in the Fourth District on the following day, a large concourse of leading business and professional men attending the obsequies. Capt. McCan was a man of great force of character, and had many traits that gave him standing and popularity with the outside world, and many others that endeared him to the family and home circle. During two years, the greater portion of which time he was visited by the writer as a friend and minister, he suffered from progressive paralysis, and this season was doubtless the providential means of his conversion. As the weeks passed, dragging their slow lengths by, he gave many signs of true penitence, and seemed more and more to welcome the hour of prayer and Christian interview. This will be cheering news to Bro. Mathews, Werlein, and former pastors of New Orleans, who were much attached to him and whom he fondly remembered to the last. His devoted wife, a member of the Felicity Street charge, will have the sympathy and prayers of the church in her great bereavement.

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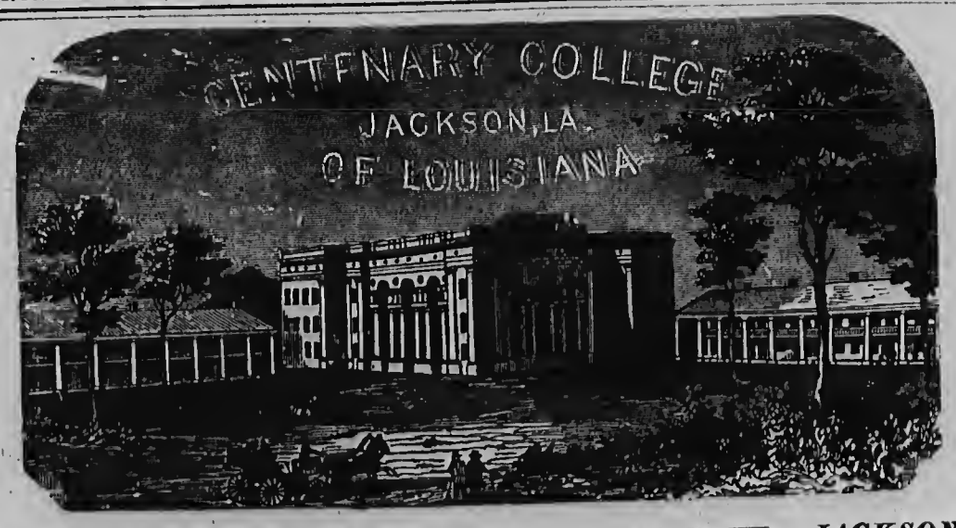

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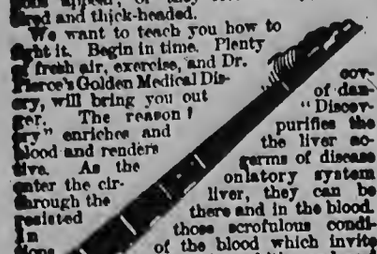
A LONG TRAIN

of diseases follows bad blood and inactive liver. Every one knows when their blood is impure and liver sluggish; pimples and boils appear, or they feel drowsy, weak, tired and thick-headed.



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HOME CIRCLE.

AN OLD FOGY.

BY S. W. FOSS.

I sit upon my ox team, calm,
Beneath the lazy sky,
And crawl contented through the land
And let the world go by.
The thoughtful ox has learned to wait
And nervous impulse smother,
And ponder long before he puts
One foot before the other.

And men with spanking teams pass by
And dash upon their way,
As if it were their hope to find
The world's end in a day.
And men dash by in palace cars,
On me dark frowns they cast,
As the lightning-driven Present frowns
Upon the slow old Past.

What do they chase, these men of steam,
Their smoke-flags white unfurled,
Pulled by the roaring fire-fiend
That shakes the reeling world?
What do you seek, ye men of steam,
So wild and mad you press?
Is this, is this the railroad line
That leads to happiness?

And when you've swept across the day
And dashed across the night,
Is there some station through the hills
Where men can find delight?
Ah, toward the Depot of Content,
Where no red signals stream,
I go by ox team just as quick
As you can go by steam.

—*Yankee Blade.*

Testing Consecration.

A good illustration of entire consecration is that of tapping the car wheels. Many a time, as I have been traveling on a sleeping car, I have been awakened in the night by the hammer of the wheel tester. At some principal station, where the engines are exchanged, a man will pass along the train with a flaming torch in one hand and a hammer in the other; with the light he first examines the wheels and axles under the cars, then with the hammer gives a sharp rap on the wheels. If there is a single crack, ever so small in a wheel, it will be indicated by the defective ring. That crack in a single wheel will stop the progress of that coach, it must be sent to the shop for repairs; and when every wheel gives a clear ring it can be sent on its journey at express speed. So in seasons of revival, at camp meetings or conventions, or with many a soul in retired life, God comes to examine the inner wheels of our mortal being. With the torch of his Spirit he searches underneath, in the recesses of our hearts, the axle-tree of our will, the wheels of our motives and propensities, and with the hammer of his Word he taps on every wheel. If there be a defect in our consecration it will be indicated by a crack in some wheel which will fail to ring our clearly, "Thy will be done." This will stop the progress of the soul, the great Master Mechanic will order us into the repair shop of grace, and when every wheel in us responds affirmatively to the stroke of his Word we are then sent on our journey to the celestial city on schedule time.

Some may ask, "How can I know when my consecration is entire?" The best answer is, "You will know it." There is a tremendous inner sense of giving up, of letting go, of getting through with your trying, of cutting the last shore line. There is an inward feeling that you have rolled yourself over on the Lord, and instead of trying to give up, you find yourself looking for something more to yield, and wondering at the littleness of what you have given. At the point where consecration is entire, perfect trust is spontaneous, easy, and natural.—*Rev. G. D Watson.*

The man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I must let Christ lead, and have him so close to us also that it will be but a short way to behold him. Sometimes young Christians say to me, "I am afraid to make a public profession of Christ; I may not hold out." They have nothing to do with holding *out*, it is simply their duty to hold *on*.—*Theodore L. Cuyler, D. D.*

A Scotch Doctor.

A hot-headed, warm-hearted physician was Dr. Dougal, who practiced in Scotland in the latter part of the eighteenth century. He was of a contradictory nature, and would not allow the unlearned to express an opinion in regard to their own state of health.

One day a man, in a agony of pain, came into his drug shop and asked to have his tooth drawn.

"Man, you're no needing a tooth drawn," said the doctor. "Gae awa' hame and pit a poultice to it."

An argument ensued, during which the sufferer, driven to desperation, cried out:

"I dinna suppose ye can draw teeth!"

At this the doctor seized his forceps and jumped over the counter. "I'll draw every tooth in your heid!" he shouted, and started in pursuit of his patient, who rushed through the market square of Keith vainly shrieking for aid.

He was finally outrun by the doctor, who got him down on his back and triumphantly took out two of his teeth on the spot.

The remarks of the doctor were always short and sharp, and yet they contained a deal of homely wisdom.

"I've a deal to suffer with my een, doctor," said a patient.

"Better suffer with them than without them!" replied the doctor.

"Sic an awfu' heid as I've got, doctor!" said another. "Can ye do naething for't?"

"Weel, weel, lassie," said he, "it's nae muckle o' a heid, but ye'll hae to be doing wi't, for it's just a' ye hae for't ye ken."—*N. W. Christian Advocate.*

Lunatics Do Not Shed Tears.

One of the most curious facts connected with madness is the utter absence of tears amid the insane. Whatever the form of the madness, tears are conspicuous by their absence, as much in the depression of melancholy or excitement of mania as in the utter apathy of dementia.

If a patient in a lunatic asylum be discovered in tears, it will be found that it is one beginning to recover or an emotional outbreak in an epileptic who is scarcely truly insane; while actual insane persons appear to have lost the power of weeping, it is only returning reason which can once more unloose the fountains of their tears.

Even when a lunatic is telling one in fervid language how she had been deprived of her children, or the outrages that have been perpetrated on herself, her eye is never even moist. The ready gush of tears which accompanies the plaint of the sane woman contrasts strangely with the dry-eyed appeal of the talkative lunatic. It would indeed seem that tears give relief to feelings which, when pent up, lead to madness. It is one of the privileges of reason to be able to weep. Amid all the misery of the insane they find no relief in tears.—*Exchange.*

Obstacles.

As a diamond when turned about shines brightly forth with new beauties and lights before hidden, so a truth turned around brings out new virtues, and gives added forces to the man who perceives it.

"We acquire the strength of the obstacles we overcome." When we overcome them we acquire their strength. If we allow them to overcome us, they take away ours. Therefore our mission, our destiny, is to overcome them.

So obstacles were not intended to stop us, to make us give up or faint or turn back. Ah, no! They were meant solely for us to overcome, and the power to do it waits only upon our will.

Seen in this light, the obstacle which seemed formidable to me yesterday possesses no terrors to-day. "You are nothing but a thing for me to overcome," cries my will, and its shout of triumph is but the forerunner of its victory.—*Harper's Bazar.*

OUR YOUNG PEOPLE.

A SONG OF YOUTH.

BY HORATIUS BONAR, D. D.

Early seeking, early finding,
Happy, happy, we!
Looking up in life's sweet morning,
Looking up to thee!
We begin our children's days,
Lord of glory, with thy praise.

Early asking, early getting,
Happy, happy, we!
We would daily, blessed Jesus,
Find our all in thee.
In thy fullness is the store
Of the life for evermore.

Early knocking, early opening,
Happy, happy, we!
By the holy gate we enter,
Lord, to dwell with thee,
In the city of the blest,
In the home of heavenly rest.

Early loving, early trusting,
Happy, happy, we!
Looking upward, pressing onward,
Day by day to thee!
Leaving this poor world behind,
All, in thee, O Christ, to find!

A Night with Christ.

Fergus would have given all he possessed to have had that said of him—but he had lost the opportunity! Night settled down in darkness and stillness that could be felt, over that lonely isle in the sea. Fergus slept, for a while, the sleep of the weary, on the lowly pallet; and Jessie looked like a picture of the "Sleeping Beauty," on the rude bench, with the golden glow of the dying embers falling on her face.

Every now and then they would both be startled by the voice of one in the loft, who seemed never to be sleeping: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Verily I say unto you, inasmuch as ye ha' done it unto one o' the least o' these, ye ha' done it unto me." "Blessed are the merciful, for they shall obtain mercy." "Whosoever shall give ye a cup o' water to drink in my name, shall na lose his reward."

"We're ha'in' a night wi' Christ, faither," whispered Jessie, as she heard the strong shepherd sighing and turning restlessly on his hard pallet. "I canna sleep while sic a guest is in the poor hut!"

The next evening the "blae'-berry laddies" came and took away their poor neighbor. Fergus and Jessie accompanied her to the shore, the former bearing her sack of wool on his shoulder, and saying, as he grasped her hand at parting, "I'll speak to the laird o' this matter, and mak' it a' right for ye to come again. The lovin' Master go wi' ye."

When "the grazing" was over on the island, and Fergus and Jessie returned, they were met, on entering the cottage, by this strange salute from the wife and mother: "Welcome hame! but what has coom o'er ye baith? Ye look like new creatur's, there's sic a shine on yer faces and sic a glad light in yer eyes!"

Fergus made no reply, but Jessie said, "Oh, mither, dear, we've been where the Lord was, and he suffered us to minister to ane o' his little ones, and so to minister to himsel'. We had a whole night wi' Christ."

And from that hour Fergus Macdonald talked in a new spirit, and was filled with gentleness, forbearance, and love towards all men.—*Christian Age.*

We were once amused and impressed with a reply we heard Sam Jones make to a butcher, who said to him: "Bro. Jones, what do you think of this sanctification movement?" Jones said, "Well, now, let me tell you, wherever I find sanctification I find agitation, and agitation means salvation. But where there is no sanctification there is almost sure to be stagnation, and stagnation is the last station on the road to damnation. You may get off of the train at stagnation station and jump the rest of the way to perdition."—*Kentucky Methodist.*

A little girl had sent back her plate for turkey two or three times and had been helped bountifully to all the other good things that go to make a grand dinner. Finally she was observed looking rather disconsolately at her unfinished dish of plum pudding.

"What's the matter, Ethel?" asked Uncle John; "you look mournful."

"That's the trouble," said Ethel; "I'm more'n full."

And then she wondered why everybody laughed.—*The Interior.*

BRINGING HOME THE COWS.

BY CHAS. G. D. ROBERTS.

When potatoes were in blossom,
When the new hay filled the mows,
Sweet the paths we trod together,
Bringing home the cows.

What a purple kissed the pasture,
Kissed and blessed the alder boughs,
As we wandered slow at sundown,
Bringing home the cows!

How the far-off hills were gilded
With the light that dream allows,
As we built our hopes beyond them,
Bringing home the cows!

How our eyes were thronged with visions,
What a meaning wreathed our brows,
As we watched the orange and lingered,
Bringing home the cows!

Past the years and through the distance
Throbs the memory of our vows.
O, that we again were children,
Bringing home the cows!

—*Lippincott's.*

Nettie's Mistake.

"That child really must be vaccinated this week or she can not go to school," mama said; and Nettie on the veranda outside of the open window listened eagerly.

"Yes, I will call and tell the doctor to come up at once," answered papa, as he went out.

"Vaccinated! That's something awful, for Nellie White told me her arm almost ached itself off. And 'that child' means me. Well, what if I'm not at home when the doctor comes?" mused Nettie, guiltily.

She watched the road to the village, and soon saw a buggy coming.

It was the doctor's she was sure, and soon the veranda was empty, and a hurried child was running across the fields toward the woods which skirted the pond.

What a hunt there was for Nettie when the buggy stopped before the gate! But she was not to be found.

It was more than two hours before she appeared, and, as soon as she was within doors, another buggy stopped before the house.

"The doctor! I'm very glad, for I was afraid he wouldn't come, and you can not go to school until you are vaccinated," said mama.

Nettie was silent.

She did not speak until the doctor had gone. Then she said slowly, with a deep flush upon her face:

"I thought the doctor was here a long while ago, mama."

"Oh, no; Uncle Will came for you to ride out with him, but we could not find you," answered mama, and there was a roguish gleam in her eyes. Did she know?

"O-h-h-h!" cried the dismayed Nettie; "Uncle Will's rides are just splendid. O mama, I ran away and got lost in the woods, and almost fell into the pond. I missed that nice time, when vaccinating don't hurt a bit. Oh, dear me!"

"Remember it, deary," said mama, significantly. "Never run away from a duty, no matter how hard it seems, for it sometimes brings an unexpected reward."

"I guess you are right, mama," smiled Nettie with tears in her eyes.—*Our Little Ones.*

A Secret for Boys and Girls.

As soon as you see this, without waiting a moment, and without saying much about it to any one, look about you, and see if you can find something to do for somebody else. To your surprise you will probably have a chance inside of two minutes. No matter what it is, or how trifling or unpleasant it may be, do it. Keep this up until bedtime, and you will find that you have had the pleasantest day of your life.—*Christian Advocate.*

A FOUR-FOOTED ELECTRICIAN.—The underground system of electric wires in London owes much of its success to "Strip, the electrician." Strip is not a man, but a tiny fox terrier, who has been trained to crawl through the street conduits, dragging a wire, the end of which is attached to her collar. She has done an immense amount of work that could not have been accomplished as well by any other agency.—*Exchange.*

The other day the *Pall Mall Gazette* gave some amusing blunders in cataloguing, but indexing can furnishing odd entries. An instance is now given from a volume of "Law Reports:" "The lord chief-justice, his great mind." Turning to the page indicated is this: "The lord chief justice said he had a great mind to commit the prisoner for contempt of court." Only that—and nothing more!

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

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Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

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This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle, 6 for $5.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

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A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

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FROM THE WORK.

Continued from First Page.

Molly Ford, Haughton, La.: "I have become so delighted with your paper I will say a few words to you about our trust in Christ. We say we love him and serve him, but do we do this with a pure heart? No, our hearts are full of evil thoughts, without his pure love. Let us love him more and serve him better. Let us bow in secret prayer day after day, and ask him for a pure heart. He will do this if we will only trust him. We say we do all of this; but how can we when we have not interest enough to pray to him every day? If our hearts are full of his holy love, we will not fail to pray to him daily."

Rev. A. D. Miller, Oak Ridge, Miss., July 31: "We have just closed a glorious revival at Bradley Chapel, Warren circuit, Mississippi Conference. The meeting lasted seven days, and the church was wonderfully stirred. Several conversions and twenty-eight accessions. We had a good meeting. I was assisted by my cousin, Rev. T. J. Miller, of Chapman P. O., Rankin county, Miss., and I will say now, any one wanting good, faithful and successful work in a meeting will do well to secure his services. We are now engaged in a meeting at Flower Hill. Good prospects. Many at the altar, and three accessions to date. We hope and pray for a gracious revival. Pray for us."

Rev. J. H. Evans, Williamsburg, Miss., July 14: "My first protracted meeting was held at Bethel Church, commencing July 8, and continued until July 13, which resulted in great good; fourteen conversions and twelve accessions to the church—eleven on profession of faith and one by letter—and the church graciously revived. We were assisted by Rev. G. W. Brown and E. J. Taylor, local. Bro. Brown did the most of the preaching, and he did his work well. Bro. Taylor preached but one time, but it was a feast to all present. We are thanking to the brothers for their help, but we give God the glory. We baptized nine children at the Winsburg Church on the first Sunday in this month. We are rounding the corners of our four years' service, and praying the God of heaven to bless our efforts. Pray for us."

Rev. G. D. Anders, East Felioiana circuit, Mississippi Conference: "We have just closed one of the finest revivals at Olive Branch that I ever witnessed. Every service from beginning to end was a grand success. We had fifteen accessions and some very bright conversions. All agree that the meeting was the best that they have had for ten years. Bros. W. E. Linfield, Dr. J. B. Whittington and R. W. Tucker assisted me in the meeting. They came to me in first-class condition, and the Lord gave each of them souls for their hire. The prospects for a sweeping revival are flattering. Our camp ground is ten miles southeast of Clinton, La., and our meeting will begin on Friday before the third Sunday in August. Bro. Joe Jones will be with us the entire meeting. All ministers are invited, and will be cared for free of charge."

Rev. George Jackson, P. C., Nugent, La., July 12: "Since I took charge of this (Nugent) circuit I have been well satisfied and very successful in all my undertakings, especially so at Nugent, and before many weeks elapse I hope to have a neat church-building erected. Mr. J. Monroe Nugent donated one-half an acre of land, and the firm of Nugent, Hardtner & Co., Limited, through the instrumentality of their junior member, Mr. Henry E. Hardtner, donated all the lumber necessary for the building of same. A subscription list has been started, and a neat little sum already subscribed. I have four appointments on the work. My congregations average from 30 to 150. I am well pleased with the work and am delighted with the people. We have made no effort yet at protracted meeting, but expect to commence on Saturday morning, Aug. 5. My health is good. I have not been so well for years. I took charge of the work in February; preached my first sermon the fourth Sunday in February. I have preached fifty-two sermons up to this time. I have organized one Sabbath-school on the Methodist plan. As soon as I get my church built at Nugent's I shall organize there. We expect to have it ready by the fourth Sunday in September. I have organized a W. C. T. U. at Pollock's. I am working and praying for a great revival and the salvation of souls."

Rev. C. W. Perkins, Shuqualak, Miss., July 29: "I have just closed a meeting at Eudora. Sixteen conversions (not reformations) and thirteen added to our church. But the crowning service was at four o'clock, Sunday evening. Two brethren who have not spoken to each other for ten years mutually agreed to bury their differences as deep as the bottomless pit, from whence it came, never to be resurrected again, and both mutually agreed never to suffer anyone to bring up the subject to them again. Glory to God for religion! It is the only thing in the world that will settle these troubles; and if religion does not cause a person to forgive his brother his trespasses, then it is not what we need. But, thank God, it will do it! The victory is ours through our Lord Jesus Christ. Bro. N. C. Terry and his good wife rendered us good service in the meeting. I love these saintly people of God. It is such a blessing to have them with us. I know sometimes that older people feel that they are in the way; but if they only knew how much we younger ones need their advice and instruction, and what a blessing and benediction they are to us, they would not feel thus. God bless Bro. and Sister Terry! Our beloved presiding elder reached us Saturday, and held third quarterly meeting. Bro. H. C. Morehead gave us three good, strong spiritual sermons. He is a man of God and of power, and is personally interested in and attentive to his preachers. God bless him more and more in his work! I suppose from what Bro. Morehead said that our finances are about on an average with the other appointments in this district. We have a great deal of sickness here now, probably owing to the continued dry weather. The corn crop has been cut off fully half; cotton looks well. I will try to get a club of ten subscribers under your last proposition. I want to put your paper in every home, if I can, on my work. May God bless you in your new work! Amen."

THE LOWEST PLACE.

Give me the lowest place, not that I dare
Ask for that lowest place, but thou hast died,
That I might live and share
Thy glory by thy side.

Give me the lowest place; or if for me
That lowest place too high, make one more low,
Where I may sit and see
My God, and love thee so.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

MARRIAGES.

ARMENTROUT—RICHARDSON.—At the M. E. Church, at Delhi, July 10, 1893, by Rev. H. O. White, Prof. J. T. Armentrout, principal of Opelousas Female Institute, to Miss Minnie L. Richardson, of Delhi, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

STONE—SALLIE ELENOR LOVELACE STONE. The excellent woman whose name heads this notice was the daughter of G. L. Lovelace and Elenor Harding. She was born on Sicily Island, La., July 23, 1843. In her girlhood she professed religion under the ministry of Rev. L. A. Reed, of the Louisiana Conference, and, connecting herself with the M. E. Church, South, she sustained an irreproachable Christian character to the end.

For a short time she was the welcome inmate of the writer's household, and acquaintance ripened into an intimacy which revealed the steady, unbroken current of a consecrated Christian life.

On Dec. 24, 1876, she married Rev. Joseph H. Stone, of the Louisiana Conference, taking the place of a deceased sister, who had died some five years previously. Assuming the care of two small boys and the household cares of an itinerant home, her prayerfulness and her good judgment bore her up to an almost faultless acquital of all accompanying responsibilities. Carefulness, industry, economy and an abiding faith in God kept the affairs of that home above the breakers and sustained her husband in his great work when otherwise he must have failed. Besides this consecration to the interests of her home—wherever it might chance to be—she was equally consecrated to the work of the church along such lines as women usually labor, bestowing especial interest upon the Sabbath-school.

Sister Stone's illness was of short duration, but of a painful nature; yet she murmured not nor lost consciousness even at the last moment. She was taken sick on Sunday morning, July 15, and died of congestion, Monday evening, the sixteenth, at her home at Athens, La.

The facility with which she adapted herself to the conditions existing after the war affords a demonstration of the power of grace to support one in such a transition as hers was—from affluence to poverty.

Her last words were a message to her children—one farming in Texas, and the other practicing medicine in Louisville, Ky.—to meet her in heaven, reciting the fact that all the family who had died had died in the faith. Jesus, whom he has preached, will sustain our brother.

J. A. PARKER.

PRICE—THOM. H. PRICE, son of Rev. Thomas Price and wife, Mrs. G. E. Price, of the Mississippi Conference, was born in Chinton, La., Aug. 31, 1846, and died at Lake Charles, La., July 15, 1893, of typhoid-pneumonia.

He was at a very early age the subject of religious impressions, and was converted and joined the M. E. Church, South, and lived a consistent Christian to the time of his call to come up higher. He was married to Miss Ada Wheelis, Dec. 22, 1870. Seven intelligent children and the devoted wife are left for a short while, but not without strong hope and consoling assurance of meeting again.

Bro. Price was noted for his purity of heart. He loved his family as no one but a Christian can love, and has left them a bequest far more valuable than silver and gold. His purity of character and spotless life is a legacy invaluable. He was ready when the message came. A good fight had been fought and the faith kept, and to him a crown of life was given. He endeavored to join his pastor in singing a song of Zion only a few hours before he left us. We expect to meet again. May the God of all grace bless and comfort the family!

H. W. MAY.

HARVEY—Mrs. MARTHA ISORA HARVEY, youngest daughter of Col. Samuel Wells, was born in Franklin county, Miss., Nov. 11, 1832; died at Rolling Fork, Miss., July 29, 1893. Her parents moved to this section of the Delta in her childhood. She married E. Jones Harvey, Nov. 13, 1851, and joined the Methodist Church the next year.

Her life was full of trouble, but her trust was in God. The mother of eight children, she saw them one by one depart this life till only two remained, who now mourn her departure. She was left a widow in 1876. One of her severest afflictions was the death of her only son at the age of twenty-one. God was with her in the midst of her afflictions, and she was never known to murmur. Her death was unexpected to her family. But only a few days before the summons came she seemed to feel that her life was near its close, and remarked she was ready to go. Her trials are over and she is at rest. May God comfort the two daughters left behind, with the sorrowing loved ones!

W. H. LAWIS.

HARRIS—Mrs. BETTIE CHILDS HARRIS, daughter of Jas. M. and Sarah Childs, was born in Terry, Hinds county, Miss., April 17, 1856. Her parents being Christians, she was early led to Christ. She was happily married to Dr. Henry H. Harris, of Hinds county, Miss., Feb. 15, 1877, and remained in same State until January, 1893, when she, together with her husband and family, moved to Acadia parish, La., and located near Crowley, where, after ten days' suffering from a complication of diseases, she died suddenly from heart failure, July 5, 1893.

She was the mother of four children, two of whom preceded her to the better land. She leaves a devoted husband, two little girls and many relatives and friends to mourn her loss, to whom we commend the God she served.

W. J. PORTER.

I, A. C. Hafledinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

The furrow which time is even now turning runs through the everlasting, and in that must we plant, or nowhere.—*Lowell.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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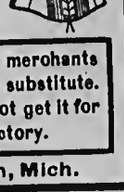

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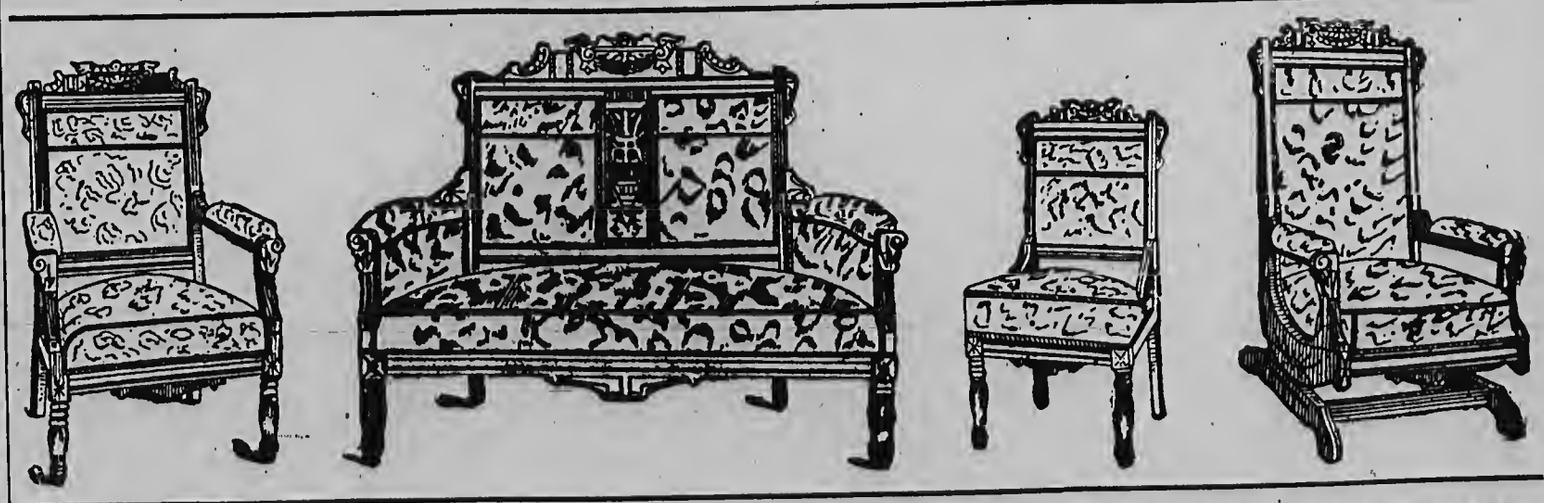

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NEWS OF THE WEEK.

DOMESTIC.

The Farmers' Alliance and Industrial Union met at Lake Charles, La., last week, and after an unusually harmonious session of four days' duration adjourned. Resolutions were adopted urging the remonetization of silver.

Farmers in Indiana have begun to feed their new wheat to hogs. They claim that with corn at 50 cents a bushel it is cheaper to fatten swine on the wheat, which is worth less, taking the chances of a possible advance in wheat in the future.

New York is converting its famous old battery into a great aquarium. The Legislature appropriated $150,000 for the purpose. This old site was first a fortification, then a place of amusement with the name of Castle Garden, and then an immigration depot.

Although the Supreme Court of the United States has decided that the Geary law is constitutional, Judge Ross, of the United States District Court of Los Angeles, declares that the clause of it, which provides for the imprisonment at hard labor of its violators prior to deportation, is clearly unconstitutional.

The great reservoir of the Portland (Me.) Water Company, on the eastern promenade, burst on Aug. 6, letting loose 20,000,000 gallons of water in a short space of about fifteen minutes. The immense mass of water thus suddenly loosened dashed with mighty power upon two houses. Four persons were drowned.

As soon as Congress meets, and as soon as it becomes practicable, Mr. Bland, the leader of the silver forces in the House, will introduce a bill embodying the views of the silver men. It will provide for the repeal of the Sherman purchasing act, and substitute therefor the free coinage of silver at the present ratio of 16 to 1.

It is reported that the President will send a special message to Congress at its extra session in regard to the Hawaiian question. Mr. Blount's voluminous report, including his latest and most voluminous of all, are being carefully prepared at the State Department in the form of abstracts and extracts for the President's perusal.

The Osage Indians have refused to treat with the government commission for the cession of their reservation of nearly 2,000,000 acres, and which lies across the eastern end of the Cherokee strip, to the government, and the commissioners will return to Washington in a few days. These Indians are worth $15,000 in cash and over 1,000 acres of land for every man, woman and child in the tribe, and do not care to be crowded by white people.

The extra session of Congress began on Aug. 7. Convened for a single specific object—the repeal or modification of what is popularly known as the Sherman act—it will not be restricted to that bare programme, but will have, in connection, to legislate upon the whole subject of finance, including, probably, a thorough revision of the tariff. Those two subjects, distinct and yet connected, will supply material enough to occupy the attention of Congress for many months to come.

FOREIGN.

The government is closing all schools in south Russia on account of cholera. Twenty doctors have gone to the Caucasus, fourteen to Kieff and ten to Pudotia.

The steamship *Straits of Gibraltar* has been lost in the straits of Belle Isle by a collision with icebergs. She is a total wreck, and her cargo of coal has been entirely lost. Value, $100,000. No lives lost.

Lord Randolph Churchill has gone to France, accompanied by his wife. It is said that he is seriously ill, and it will be long before he will be seen in England in public again. An intimate friend of the family said that Lord Churchill's nervous system is shattered.

A Rome correspondent says: "Since the outbreak of cholera in Naples more than 100,000 residents have fled from the city. The official reports greatly understate the facts. The report for Sunday, July 29, said that there were nineteen new cases and nine deaths. Reliable private dispatches declare that there were 52 new cases and 28 deaths on the day."

According to the *Lancet*, the well-known English medical weekly, cholera has been epidemic in Marseilles for the last three months. The local officials, it is asserted, have carried their policy of deception to such length that even the government has been led astray in regard to the real state of affairs. There have been 601 deaths from cholera in Marseilles since the middle of May. On several days twenty deaths were recorded. During the last four weeks there have been 286 deaths from cholera throughout France.

Investigation Invited.

Of course it is proper to inquire about what any man says, is it true?

The most rigid investigation is invited into the testimonials published in behalf of Hood's Sarsaparilla. Special attention is called to the high character of the persons whose testimonials are published by the proprietors of this medicine, as evidenced by their occupations or endorsements. In fact, no matter where a testimonial in behalf of Hood's Sarsaparilla may be from, it is reliable and as worthy of confidence as if it came from your most trusted neighbor.

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Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

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BEECHAM'S PILLS will save doctor's bills.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
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It Is Worth $10,000 to Me.

For the past seven or eight years I have been a victim of Nervous Dyspepsia in its worst form. I have spent thousands of dollars, and have kept poor paying for medicine and doctors' bills. Up to the time I began the use of Wilkinson's Matchless Mineral Water, every kind of food caused me untold misery that none but God and myself knew. After having tried everything that I read or heard of, I must confess that I had no faith or hope whatever that the water would do me any good. But "like a drowning man grasping at a straw," I bought from Mr. Wilkinson one quart of his mineral water and began to take one dessertspoonful after each meal and at bedtime. Contrary to my expectations and to my very great joy and surprise, in three or four days I began to improve, continued to do so steadily until I was entirely well. It cured me in spite of myself. I could hardly realize the truth. Now I can and do eat anything I want, at any time, without it disagreeing with me in the least. My digestion is perfect, my heart trouble is all gone, I sleep well, and my general health is all I could wish. All of which, I am happy to say, was brought about by one quart of Wilkinson's Matchless Mineral Water in the space of six weeks. Will say in addition that I have every reason to know that as a constitutional nerve tonic and restorative it is unsurpassed. For $10,000 I would not be put back where I was when I began the use of the water and not be able to get any more of it.

Anyone suffering as I did can, if they choose, write to me and I will cheerfully answer.

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Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH,
106 Camp St., - - - - - - - New Orleans.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Topisaw	Aug. 11
Cypress	Aug. 11
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Sam Jones	Aug. 18
Rapidos	Aug. 19
Henington	Aug. 24
Longtown	Aug. 25
Lake	Aug. 25
Water Valley	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30

Camp Meetings.

The Water Valley Camp Meeting, near Water Valley, Miss., will begin on Friday before the fourth Sabbath in August. J. W. PRICE.

Lake Camp Meeting will commence Friday night, Aug. 25, 1893. Eminent preachers have been secured to conduct the religious services. The large hotel will be open for the accommodation of visitors, also refreshment stands. Tents may be had by applying to the undersigned, free of charge. A line of hacks will be run from the grounds to Lake, meeting all trains. The A. & V. R. R. will sell round-trip tickets for one and one-third fare. Gate fee of 10 cents will be charged for the meeting. Everybody invited to come. W. M. THORNTON,
Chairman Executive Committee.

July 25, 1893.

Don't forget the camp meeting at the Sam Jones Camp Ground. It will commence Aug. 18, 1893, and will continue for ten days. The excursion rates on railroads will be one fare for the round trip from the following places to camp grounds, inclusive: from Clinton and Baton Rouge, La., Woodville, Natchez, Port Gibson and Hermonville, Miss. Hotel and sleeping departments will be run by the Camp Ground Committee in the interest of the grounds. Meals, thirty-five cents; reduction made for board by the week. Gate system kept up. Twenty-five cents for season ticket for all over ten years of age. Everybody invited. Preachers entertained free. We will have some strong men of God to preach the gospel of Christ. We are expecting, believing and praying for one of the greatest meetings ever held at the Sam Jones Camp Ground. Come up, Mr. Editor, and see us in this meeting.

JNO. F. CASSELS,
Sec. S. J. C. G. Association.

Notice.

I have the best thing in the way of a Teacher's Bible for an agent to handle ever published. Write for full descriptive circulars at once.

F. D. VAN VALKENBURGH,
106 Camp St., - - - - - - - New Orleans.

In this issue of the ADVOCATE appears the advertisement of the Classical and Commercial Institute, No. 7 Prytania street, and presided over by Messrs. Chenet, Reid and Harman. These are all gentleman of ripe scholarship, the two former having been connected with Tulane University and High School, if we are not mistaken, and the latter, Prof. G. W. Harman, long a successful instructor at Soule's College. The former are spoken of in the highest terms; but Prof. Harman we can commend from personal acquaintance. He is the man for the place, and in it will undoubtedly win laurels for the institution. The professor is a skilled penman, is thoroughly acquainted with book-keeping in all its branches, and, moreover, is devoted to his calling. But all the branches of a classical education, including ancient and modern languages, mathematics, English, etc., are taught. We wish the institute much success.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Whittington circuit, at Whittington	Aug. 11-13
Biloxi	12, 13
Williamsburg circuit, at Oakohays	12, 20
Ellisville circuit, at Sandersville	26, 27
Eastabuchie circuit, at L. River O. G.	30, Sept. 6
Heidelberg circuit, at Paulding	2, 10
Augusta cir., at Boone's Ch't. (Th., Fri.)	14, 16
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Tallahoek circuit, at St. Tammany O. G.	22-26
Covington cir., at St. Tam'y C. G. (Mon.)	26
Bay St. Louis, at Handsborough	29, 30
Whitlington c. (4th round), Palmer C. G.	30 to Oct. 6
E. Pearl mission, at Pine Grove (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Wesson	Aug. 10
Holmesville and Topisaw, at Topisaw	12, 13
Bowerton, at Pleasant Valley	19, 20
Pleasant Grove, at Pleasant Grove	Sept. 2, 9
China Grove, at Waterholes	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit, at Byram	15
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	22
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Daleville circuit, at Senie (Thurs.)	Aug. 10
Linwood circuit, at Linwood	12, 13
DeKalb circuit, at Marvin	19, 20
North Kemper, at Blair	26, 27
Chunkey circuit	Sept. 2, 9
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit	16, 17
Meridian—Central (Wed. night)	20
Lauderdale circuit (Thurs.)	21
Binnsville circuit	23, 24

Attention is called to Questions 14 and 16. Registers and Records should be presented. Question 13 will be called where not properly answered on second round. Brethren, let us keep our vows to "recommend fasting or abstinence, both by precept and example," and let us continue to pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Bethany	Aug. 12, 13
Brandon station	20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville	9, 10
Homewood	15
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

O. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Martin, at Rodney	Aug. 12, 13
Sunflower, at Bethel (Sat.)	19
Boiling Fork, at Cary (Sun.)	20
Fayette, at Ebenezer	26, 27
Meadville, at New Providence (Tues)	29
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	3, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	23

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite City, at Amite City	Aug. 12, 13
Springfield, at Conchatoula	13, 14
St. Helena, at Camp Ground	19, 20
East Feliciana, at Camp Ground	19, 20
Franklinton, at Tally's Chapel	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson—First Church	Aug. 12, 13
Jackson—Capitol Street	13, 16
Madison, at Madisonville	19, 20
Silver Creek, at B. Lake (Wed.)	23
Lake City, at Lodi	26, 27
Yazoo circuit, at Anding (Tues.)	29
Camden, at Thomastown	Sept. 2, 6
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Carrollton circuit	Aug. 12, 13
Black Hawk	19, 20
Winona circuit	26, 27
Valden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Saltillo	Aug. 12, 13
Pontotoc	17
Houston and Wesley	19, 20
Athens	23
Okolona	26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Arkabutla, at Sullivan's	Aug. 12, 13
Panola, at Mt. Olivet	19, 20
Morgansville mission (Tues.)	22

H. O. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Sturges	Aug. 12, 13
Hebron	19, 20
Brooksville (Mon.)	21
Mashulaville	26, 27
Shuqualak (Wed.)	30
Macon	Sept. 2, 3

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Wier circuit, at Liberty Hill	Aug. 12, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	26, 27
Eupora circuit, at Sapa	Sept. 2, 6
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Ashland circuit	Aug. 12, 16
Mt. Pleasant circuit	19, 20
East Holly Springs circuit	26, 27
Shelby Creek mission	Sept. 2, 3

J. W. HONNOLL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friar's Point	Aug. 13
Belen	20

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Cherry Hill	Aug. 12, 13
Atlanta	19, 20
Abbeville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Baton Rouge	Aug. 13
Carondelet (morn.)	20
Moreau (eve.)	20
Gross Tete, at Rosedale	27
Dryades (morn.)	Sept. 3
Craps (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Harmony Chapel	Aug. 12, 13
Haynesville, at Flat Lick	19, 20
Valley, at Blockers Chapel	27, 28
Vernon, at Wesley Chapel	26, 27
Gansville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

West Natchitoches, at Shiloh	Aug. 10
Anacoco and 8th Vernon, at P. Island	12, 13
Grand Cane, at Cypress C. G.	13
Victoria mission, at Oak Grove	19
Cane River, at Ragans Chapel	20
Natchitoches station (Sab. night, Mon.)	20, 21
Many, at Negreet	25, 26
Fort Jesup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.

Address: 629 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Lingrove, at Jones	Aug. 12, 13
Calhoun, at L. Village	16
Harrisonburg, at Harrisonburg	19, 20
Oakley	22
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. C. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles, at B. Street	Aug. 12, 13
Grand Chenier, at Johnson's Bayou	19, 20
S. Mtue, at Calcasieu (Tu., Wed.)	22, 23
Jackson Street and W. Lake, at J. St.	26, 27
Lake Arthur (Wed., Thurs.)	30, 31

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Dry Creek, at D. C.	Aug. 12, 13
Colfax and Spring C., at Rapides O. G.	19, 20
Vidalia, at Vidalia	19, 20
Chicot, at Elm Bayou	26, 27
Mellville, at Big Cane	Sept. 2, 3
Simsport	9, 10

S. J. DAVIES, P. E.

MILLWOOD

Female Institute.

This Institute is located near Jackson, La., and is as remarkable for its delightful environments as its healthy location.

Special teachers in each Department.

Charges lower than any school which offers the same advantages.

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Miss M. McCALMONT,
Principal.

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T. W. DYER, - - Principal.

The Eleventh Session begins Oct. 2 with a full corps of teachers. The location is perfect. The surroundings are attractive. The grounds are large (quarter of a square), with separate yard and accommodations for smaller boys. A few boarding pupils can be accommodated. References: The clergy of New Orleans and the faculty of Tulane University.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

POTTER DRUG AND CHEM. CORP., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

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LaGRANGE, GEORGIA.

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Location—Elevated, healthful, retired.

Advantages—Uniform, gymnasium, baths, electric lights. Pupils board with faculty. Industries, harmony, Sight-singing taught.

49 Session will begin Sept. 20, 1893.

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LAW SCHOOL

WASHINGTON AND LEE UNIVERSITY,
LEXINGTON, VIRGINIA.

Opens Sept. 14. For catalogue address
JOHN RANDOLPH TUCKER, Dean.

VIRGINIA MILITARY INSTITUTE,

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55th Year. State Military, Scientific and Technical School. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degrees of Bachelor of Science and Civil Engineer in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $336.50 per month, as an average for the four years, exclusive of outfit.

New Cadets report Sept. 1st.

GEN. SCOTT SHIPP, Superintendent.

AUGUSTA MILITARY ACADEMY. Location, in the healthful Shenandoah Valley, near Staunton, Virginia. English, Classical and Business courses with Military Training. For catalogue apply to Chas. S. Roller, Prin., Port Republic, Va.

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BOTETOURT SPRINGS, Va.

For Young Ladies. 51st session opens September 13th, 1893. Eclectic courses in all Languages and Sciences, Music, Art, and Elocution. Eight male professors and twenty ladies. Beautifully situated in Valley of Virginia, on N. & W. R. R. near Roanoke Mountain scenery. Mineral waters. Climate unexcelled. Write for illustrated catalogue to

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IN

WORLD'S FAIR RATES

BY THE Queen & Crescent Route

Beginning July 23rd, in addition to the regular World's Fair Excursion rates, the Queen & Crescent will sell first class excursion tickets, good fifteen days from date of sale for return, at $5.00 less than the regular World's Fair rate. These tickets are via either Cincinnati or via Louisville, going and returning same route.

Through Cars to Chicago. Quick Time. Finest Trains in the South. Be sure to take the Queen & Crescent Route.

For rates, schedules, sleeping car reservations, etc., call on any agent of the E. T. V. & G. R'y, Queen & Crescent Route or Louisville Southern R. R., or D. G. EDWARDS, G. P. A., - Cincinnati, O.

MALONE COLLEGE

For Young Ladies.

HOLLY SPRINGS, MISSISSIPPI.

The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
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WALL & MOONEY'S SCHOOL,

FRANKLIN, TENNESSEE.

S. V. WALL. W. D. MOONEY, A. M.

Fits Boys for College or Business.

Our Students Enter Vanderbilt on Certificate, Without Examination. Positive Engagement Necessary to Secure Admission.

Fall term will open August 29, 1893.

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Classical and Commercial Institute,

7 PRYTANIA STREET, NEW ORLEANS.

Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship. Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.

Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.

H. S. CHENET, A. M., Principal.
G. W. HARMAN, Prin. Com. Dep't. LYMAN C. REED, A. M., Assistant.

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Entire expenses for three months: Course, $90, including board, tuition, etc.

Ladies received in this department.

WESLEYAN FEMALE INSTITUTE Opens Sept. 6th, 1893.

STAUNTON, VIRGINIA. Climate and surroundings exceptional. Handsome buildings, now being remodeled, thoroughly renovated, repainted inside and outside, and refurnished with new pianos, carpets, &c. Steam heat, gas light, bath rooms on every floor. New Laboratory thoroughly equipped. Excellent Faculty of Experienced Teachers. Advanced courses in English, Latin, German, French, &c. Special advantages in Art. Conservatory Course in Music. One hundred and forty-one boarding pupils from eighteen States. Terms moderate. For Catalogues of this celebrated old Virginia school, address

W. W. ROBERTSON, President, Staunton, Virginia.

Christian Advocate.

VOL. 40.—NO. 33. NEW ORLEANS, THURSDAY, AUGUST 17, 1893. WHOLE NO. 1930.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUTSIDE THE GATE.

Outside the gate are grief and sin;
Joy, peace and harmony within,
An angel chorus sinks and swells
Like silvery chimes of sweet-toned bells;
Forlorn and lone I humbly wait
Outside the gate.

How long, O blessed Lord, how long
Must I still hear that seraph song,
Yet be denied that peace to gain
That washes out sin's ebon stain?
How long, dear Savior, must I wait
Outside the gate?

In saving grace reach forth thy hand,
And draw me to that happy band,
Lead me, and bid my soul rejoice
Within the magic of thy voice.
Forgive, nor let me longer wait
Outside the gate.

The paths of sin my feet have found,
The tempter's snares my soul hath bound,
Lord, let thy power their strength dispel
And bring me safe with thee to dwell;
Leave me not thus importunate
Outside the gate.

O let those heavenly portals wide
No longer be to me denied!
One single beam of light divine,
Will rescue this faint soul of mine.
Then I may sing thy praise, nor wail
Outside the gate.

—*New York Observer.*

Rev. Joseph William Medlock.

Rev. Joseph William Medlock has been transferred from the ranks of the militant church to the communion of the triumphant hosts of heaven.

He was born in the State of Georgia, Jan. 30, 1847, but reared from an infant year, and received his education in Minden, La., where he joined the church early in life. He lost his connection with the church during the war, but at the close of the war he returned to Minden and renewed his vows, put on the whole armor of God, and girded himself for the conflicts of the Christian warfare, and was a valiant soldier in the army of his God to his death, which occurred in Minden, La., July 26, 1893.

Bro. Medlock was licensed to preach by the Minden Quarterly Conference in 1869, and admitted on trial into the Louisiana Conference the same year. He was married to Miss Fannie Upton, daughter of Rev. T. J. Upton, of the Louisiana Conference, in January, 1870.

He passed rapidly through the course of study prescribed by his church, preparing himself with care for his examinations, passing an approved examination on two years of the course, at the close of his first year. He quickly took high rank in his Conference, which he sustained admirably through his useful life, filling important stations, circuits, and positions on committees and Boards, often acting as secretary of District Conferences, always meriting the highest encomiums for faithfulness and efficiency in performing the duties involved in the various positions that he was called to fill.

Bro. Medlock had many noble traits of character. Among them was sincerity. He could not be induced to express that which he did not feel, nor claim that which he did not realize; hence there was little of the blarney and gush about him; yet he was affable and pleasant in his intercourse with men. He was true—true to his convictions of right, true in every relationship of life; a true and faithful husband, a true and affectionate father, a true friend, a true minister of the grace of God, and a true and devoted son of the church, never forgetting for a moment the vows assumed at her altar. He was studious, constantly employed in storing his mind with useful knowledge. He knew how to study; read and studied much with pencil in hand, reading, marking and inwardly digesting what he read; hence he was exceedingly accurate in facts and statistics. He was modest to a fault. It was not in his nature to push his way forward, or take the uppermost seat anywhere. He was meek and humble, and as teachable as a child, willing to sit at the feet of the humblest of God's servants to learn of the deep things of God. I never knew a more charitable man; charitable in the light of the thirteenth chapter of First Corinthians. I can not call to mind a single instance in which he used an unkind word in reference to a brother. He made friends slowly, but he made them sure—and held them firmly to the end.

In the beginning of his ministry, at one of the prominent appointments in the Conference, he said in substance to the people: "I know you did not desire my appointment as your pastor, and I assure you I did not choose you as my work; but in the providence of God we are thrown together. Now, let us mutually agree to make the best of this arrangement for the year, and then we can peaceably separate." At their earnest request he was returned year after year, until the limit was reached.

His last appointment was Minden circuit, which he was serving his fourth year, and I do not hesitate to say that no preacher ever had a deeper hold on the affections of the people of Minden than did our sainted brother.

He preached his last sermon at Athens, one of the appointments of his circuit; came home sick, took his bed, and continued to have fever for more than two weeks, but was not considered dangerously ill until congestion seized him, from which he sank rapidly until he quietly and peacefully fell on sleep.

We buried him in Minden from the new church built under his ministry, and dedicated by Bishop Galloway last year. Every business house in the town of Minden was closed, and almost the entire populace followed his remains to their last resting-place.

"Servant of God, well done!
Rest from thy loved employ."

J. L. P. SHEPPARD.

Ministerial Education.

To those who are indebted to the Ministerial Aid Association of the Mississippi Conference we again appeal. We are nearing the time for the opening of the Fall terms of our colleges, and have before us the applications of five young ministers for aid in procuring an education. These young brethren are dependent upon us, in whole or in part, to pursue their courses. Our treasury is empty, yet we have in good promises a sufficient amount to meet all the demands upon us. If those who have given their notes will meet them at once, we can proceed safely; if not, we must refuse to them, whom God has called, the aid which they so much need in fitting themselves for the work of the pulpit. We recognize the scarcity of hard times as being evidently true; but can we, as an educated and educating people, withhold our support to such an important work as this?

We need, at least, $300 to begin the session with, and only one month in which to work. Brethren, please arrange in some way to meet your notes, now past due, that we may know how to proceed. We would be glad of help from any source. A small amount from every charge would relieve us greatly. An average of five dollars from every charge in our Conference would meet the demands upon us. Can not every charge send us this small sum? In after years you will reap the reward in a more cultured and better educated ministry.

Brethren of the church, all the benefits are to you and your children. Selfish motives should prompt you to action, if no higher incentive. We need the money now. You will need the preachers in the years to come. We hope that all who see this will try to help us some, and thereby relieve the necessities of your worthy young preachers. Fraternally,

T. B. HOLLOMAN, Pres. Ass'n.

The General Conference Delegates.

At our next Annual Conference delegates to the General Conference will have to be elected. These delegates, of course, will be ministers and laymen. The ministers will be elected by the ministers, and the laymen by the laymen, one of whom may be a local preacher. In this election we must have an eye to the good of our beloved Zion, and in order to this, we must endeavor to elect men who love our church and the cause of God so well that they will do nothing but for the glory of God and the good of the church, irrespective of all influences that may be exerted to the contrary. The ministers should be men of solid piety, of thorough acquaintance with the doctrines and usages of our church, and not only believers in discipline and its righteous enforcement, but men who both enforce it and encourage its enforcement. A church without discipline and its righteous enforcement is lawless, and unlike God, and, therefore, the great necessity of electing men to make laws for us, who are lovers of law and order, and, at the same time, are willing, and even do what they can to accomplish such a condition of things. How inconsistent it is to believe in law and order, and then elect men to our law-making body who are not even in sympathy with such a state of things! The laymen should elect from their number men of solid piety, of thorough acquaintance with the doctrines and usages of our church, and who are not only solidly in favor of discipline and its enforcement, but who do aid and do encourage its existence and its enforcement. They should avoid the mistake our sister Conference made when she sent a prominent delegate to the General Conference that interpreted a rule as being opposed to theaters, etc., and then shortly afterwards paid for a seat in a theater for himself and family. Is it not awful to think that a man would so stab his conscience as to do such a thing? It is; and may God save us from such delegates! It is sad that such a case escaped without a single rebuke. May God quicken to life and to great sensitiveness the conscience of our church!

ISAAC L. PEEBLES.

Joint Board of Finance, Mississippi Conference.

TREASURER'S REPORT.

I have received for Conference claimants, second quarter, as follows from the

MERIDIAN DISTRICT.

Reported first quarter	$191 20
Daleville	22 00
Chunkey	11 60
Marion	16 00
Waynesboro circuit	20 00
Why Not	5 00
Vossburg	31 82
Enterprise and Stonewall	30 00
West End	6 50
Clark	10 00
Binnsville	6 50
Waynesboro and State Line	30 00
Lauderdale	15 00
Shubuta	10 00
Total	$405 02

VICKSBURG DISTRICT.

Reported first quarter	$251 10
Rolling Fork	61 50
Sunflower	17 00
Meadville	10 40
Port Gibson	20 00
Rocky Springs	45 00
Hermanville	7 20
Total	$312 60

JACKSON DISTRICT.

Reported first quarter	$193 60
Mt. Olivet	28 50
Bolton	24 00
Canton	65 00
Total	$310 50

SEASHORE DISTRICT.

Reported first quarter	$136 00
Ellisville	3 00
Vancleave	15 00
Biloxi	7 00
Williamsburg	15 00
Mt. Carmel	30 00
Bay St. Louis	10 15
Moss Point	25 00
Total	$246 15

WOODVILLE DISTRICT.

Reported first quarter	$ 69 05
Franklinton	15 00
Jackson, La	22 00
Clinton	25 00
Covington	8 00
Springfield	5 00
Gloster and Centerville	20 00
North Wilkinson	7 00
Total	$181 05

BRANDON DISTRICT.

Reported first quarter	$151 30
Neshoba	15 00
Homewood	5 00
Brandon	35 00
Fannin	5 00
Carthage and Walnut Grove	10 00
Lake	10 00
Total	$231 30

BROOKHAVEN DISTRICT.

Reported first quarter	$176 85
Wesson	7 00
Brookhaven circuit	5 75
McComb City	15 05
Brookhaven	56 00
China Grove	20 00
Total	$280 65

I have paid as follows to claimants:

Mrs. Fannie M. Stewart	$37 50
Rev. D. Merchant	31 25
Mrs. Wm. Finn	25 00
Mrs. V. H. Johnston	25 00
Mrs. A. M. Barrington	25 00
Mrs. D. W. Ditchey	37 50
Mrs. T. Y. Armstrong	25 00
Mrs. Wm. Wardsworth	25 00
Mrs. J. N. Williams	25 00
Mrs. Jos. Nicholson	31 25
Mrs. S. Dawson	31 25
Mrs. Matt. Calhoun	31 25
Mrs. H. H. Montgomery	37 50
Mrs. E. R. Strickland	31 25
John Calhoun	12 50
Mrs. J. M. Gilmore	25 00
Mrs. H. D. Berry	25 00
Mrs. D. M. Wiggans	31 25
Mrs. J. J. Smylie	25 00
Mrs. J. A. Godfrey	25 00
Rev. Thos. Price	50 00
Mrs. W. G. Millsaps	12 50
Mrs. J. C. Brogan	37 50
Mrs. J. L. Forsythe	31 25
Mrs. J. A. Newsom	6 25
Rev. A. B. Nicholson	37 50
Mrs. L. R. Wood	25 00
Rev. E. A. Flowers	12 50
Rev. Wm. B. Hines	31 25
Mrs. H. F. Johnson	62 50
Mrs. J. M. Gann	6 25
Mrs. G. Hawkins	18 75
Mrs. J. D. Hays	12 50
Rev. W. E. Ballard	50 00
Mrs. Ben Jones	25 00
Rev. H. J. Harris	12 50
Rev. J. T. Nicholson	50 00
Rev. J. W. Harmon	25 00
Rev. R. S. Gale	37 50
Otis Calhoun	6 25
Mrs. T. H. Napier	25 00
Mrs. J. A. Ellis	12 50

For the want of quarterly report draft has not been sent to Mrs. C. C. Watkins. W. M. THORNTON, Treas. J. B. F.

Let the preachers engage the new converts to get clubs for the ADVOCATE.

John Wesley and Entire Sanctification.

In a letter dated London, June 19, 1771, Wesley writes:

"Many years ago I saw that without holiness no man shall see God. I began following after it, and inciting all I had any intercourse with to do the same. Ten years after God gave me a clearer view than I had before of the way, how to attain this, namely: by faith in the Son of God. And immediately I declared to all we are saved from sin; we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm the word of his grace."—Ibid.

The last version of Wesley's Plain Account of Christian Perfection was made by him in 1777, in which he says:

"This is the doctrine which we have preached from the beginning, and which we preach at this day." And at the end of which he says: "I have done what I proposed; I have given a plain and simple account of the manner wherein I first received this doctrine of perfection, and the sense wherein I received and wherein I doctrinate and teach it to this day."—Wesley's Works, Vol. VI., pages 495 and 529.

In a letter to Miss Hester Anna Roe, afterwards Mrs. Rogers, written in 1782, Wesley says, "You should always have in readiness that little tract, The Plain Account of Christian Perfection." There is nothing that would so effectively stop the mouths of those who call this a new doctrine (Ibid, Vol. VII., page 105). And Wesley might have added, "To stop the mouths of those who will reject this doctrine an hundred years hence."

In a letter written by Mr. Wesley to Miss Richie, afterwards Mrs. Mortimer, he says: "That point—entire salvation from inbred sin—can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Encourage honest Isaac Brown, who firmly believes this doctrine:

"1st. To preach Christian perfection constantly, strongly, and explicitly.

"2nd. To explicitly assert and prove that it may be received now.

"3rd. That it is to be received by simple faith."—Wesley's Works, Vol. VII., page 181.

In a letter written by Wesley to Garretson, in 1785, he writes: "The more explicit and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole work of God will prosper."

To R. C. Brackenberry, Wesley wrote, not six months before his death, saying: "I am glad Bro. D. has more light in regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodist, and for the sake of propagating this chiefly, he appears to have raised us up."

Hear the conclusion of the whole matter. Not four months before Mr. Wesley's death, he wrote to Adam Clarke as follows (See Ibid, p. 206):

"If we can prove that any of our preachers or leaders speak directly or indirectly against this doctrine, let him be local preacher or leader no longer. I doubt whether he should continue in the society, because he that could speak thus in our congregations can not be an honest man."

Wesley wrote not three months before his death to Mr. E. Lewby: "A man that is not a thorough friend to Christian perfection will easily puzzle others and thereby weaken, if not destroy, any select society."—Ibid, p. 253.

Millsaps College Entrance Examinations.

The faculty of Millsaps College offers a prize of $10 in cash for the best examination papers from a student applying for admission into the Freshman Class. Some worthy young man will have an opportunity of making the money to buy his college textbooks. Let everyone who intends to enter Millsaps College this Fall consult a catalogue and prepare himself for the examinations. All candidates for admission should be in Jackson, Sept. 18 and 19, so as to be classified in time for the opening, Sept. 20. For catalogue or other information address Dr. Murrah.

W. B. MURRAH, D. D., Pres.
W. L. WEBER, Sec.

Mansfield College Reduction.

To meet the money stringency of the times, I will offer the same reduction as last year. Upon the advanced payment of $25 in lieu of tuition, I will take pupils for $13.50 per month in monthly payments if desired, pupils entering Sept. 13. In cases when it is impossible to make this payment upon this date, two or three weeks' time will be given. This affords an opportunity for a large number to enter. It is better to secure rooms now, for a limited number of boarders will be taken. A. D. MCVOY, Pres.

Send us clubs from every protracted and camp meeting.

FROM THE WORK.

Rev. F. M. Grace, Hiwassee College, Tenn., Aug. 2: "After spending a pleasant vacation at Birmingham, Ala., I have returned to Hiwassee College, which will open Aug. 29. Please note this for benefit of correspondents."

Rev. J. I. Hoffpauir, P. C., Lecompte, La., Aug. 7: "The Lord was with us at Lecompte in our late session of the District Conference. The preaching was spiritual. The services were protracted for several days. A number of bright conversions; twelve added to the church. During the year we have had twenty-three accessions. Work improving."

Rev. M. L. White, Mt. Carmel, Miss., Aug. 4: "Just closed meeting at Blountville; was what we expected—a success. Preaching by Bros. Moore and Brown was deep; hence the revival was deep—nothing shoddy about it. Seven joined the church, several conversions. Noble lot of young men and ladies at this church. House just ceiled, well lighted; will paint it in a few weeks."

Rev. R. M. Blocker, Lisbon, La., Aug. 3: "We have had a good revival at Arizona. Fine results. Rev. J. A. Parker assisted. We are now holding revival services at Lisbon. Good success. Rev. J. B. Williams has been with us, and Rev. J. O. Bennett is now with us. That these three men are fine preachers goes without saying. Now we want the power. May the Lord send it!"

Rev. S. H. Whatley, Pleasant Hill, La., Aug. 11: "I thank God for the change in editorial matter in the NEW ORLEANS ADVOCATE, and pray that it may take its rightful place among our good people instead of 'Witnesses and Ways' that are circulated within its territory; and that such as be of the late resolution of the Alexandria District Conference may read II. Timothy iii, 4, 5. I have been present when 101 have enlisted in the army this year. Many more were converted, many sanctified. The Lord is with us; glory to his name."

Chas. W. Scott, Fayette, Miss., July 27: "The Fayette circuit will, doubtless, make cheering reports ere long. The protracted meeting season is at hand, and this charge, under the strong and eloquent leadership of the Rev. C. A. Powell, anticipates many and heroic accomplishments. The gospel—the power of God unto salvation—is preached in its purity and power to the spiritual impression and edification of the church, and Bro. Powell's deep solicitude for his flock is truly refreshing to behold. May the church stay up his hands as he holds forth the Word of Life! Former pastors will remember us with their prayers."

Rev. W. L. Hamil, P. C., Bellevue, La., Aug. 2 (Valley work): "We closed another meeting at Sapp's Church yesterday; no minister with us. Bro. Wilkerson and his good wife, of Pleasant Valley, came to our assistance. Such 'fathers and mothers in Israel' are a benediction during a revival. Eleven accessions, six children baptized—eighteen in all at that church this year; all good, solid material. Among those who joined we venture to make special mention of Capt. J. M. Only, sixty years old—twenty years' experience as steamboat captain—who says he is ready to serve God as faithfully as he has served the devil. God did the work."

Rev. J. H. Evans, Williamsburg, Miss., Aug. 3: "I will give you a few dots about my meeting at this place. We had a gracious revival here. Nearly everybody that attended the meeting was blessed, and we received 20 in the M. E. Church, South, and there were a great many seekers of religion, and there were many found Christ precious to their souls. Backsliders were reclaimed, and the church stirred up to the point of duty, and are ready to work for the Master. Bro. Brown and Bro. White did the most of the preaching, and they did their work well, and we give God all the glory. We are trying to get all the old subscribers to renew, and we are getting some to promise that they will take the paper next year. I think I will get several new subscribers by Conference; but money is out of the question up here at this time. Pray for us."

Rev. T. W. Lewis: "Just closed a grand meeting at Howard Chapel, two miles and a half north of Holly Springs. Had eight or ten conversions, and eight accessions. Had a praise service one morning, and every member of the church but two or three stood up to witness for Christ. Mr. Editor, do you mean to say that a regenerated man does not really grow in grace? Your article on sanctification implies as much. Is not a saved man sanctified? Is all sin forgiven in regeneration? Where is the Scripture that says that we must have a 'second cleansing?' Point it out, please. What does John mean in I. John i, 7; and i, 9? Does not the pardon and cleansing come together?"

MERIDIAN DISTRICT.

I have just completed my third round of Quarterly Conferences through Greene, Wayne and Clarke counties. The crops are the very best that I have seen during my four years on the district. Even in the paths of the tornadoes some of the farms are yielding bountiful harvests. Of course, I heard some complaints of "hard times," just as I did when cotton was fifty cents a pound. But the people are learning to live at home. Many not only make their own corn and meat and molasses, but wheat and sugar, as well as oats and potatoes in the greatest abundance. The preacher who fails to bring up his collections in full, or to get his own salary in full from the lower part of the Meridian district, will be in a sorry plight at Conference. Dawson, Bradley, Bradford, Penn and Moore have now church buildings under way. Penn has built the handsomest parsonage in the district.

T. L. MELLEN, P. E.

FROM WESSON.

To my many friends, who may be anxious to hear from me, I will say that I am now at Wesson trying to finish the year's work begun by Bro. Holloman. I am very pleasantly situated, having all the neat little parsonage, which is now being enlarged by the addition of two rooms, to myself. I have from the first felt very sensibly my youthfulness and weakness in taking such a heavy charge, and, but for the fact that I felt supported by the "everlasting arms," I would never have taken it; but, having reached my work and found myself supported by a Board of Stewards, all of whom are men seeking the salvation of the lost and the glory of God, I feel hopeful, indeed. The people of Wesson are exceptionally pleasant, kind and good people. As far as I have been able to learn, for a town of its size, Wesson is unsurpassed for pious, church-going people. At present there is a considerable starvation panic, caused by the shutting down of the mills; but I think this will not last long, and may be a blessing to us in the end. We are trusting in God, and expecting great things. E. T. BRELAND.

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Lauderdale circuit, W. T. Browning, supply, assisted by Bros. Burton and Huff, local preachers from over the Alabama line: Mt. Hebron Church and Burton Chapel—20 accessions to our church, 2 to other denominations; more than 40 conversions; 7 new family altars erected; a number led for the first time in family prayer.

Vossburg circuit, McGowan Chapel, R. Bradley, P. C., assisted by the presiding elder: Several conversions, several led for the first time in public prayer, and the whole church much revived and strengthened. A neat frame building will soon take the place of the Chapel Hill log-house demolished by the tornado of April 19.

Marion circuit, Lockhart Church, Geo. Bancroft, P. C., assisted by W. W. Hopper: 4 accessions, several conversions, and 7 professed sanctification.

Clarke circuit, New Home Church: A meeting conducted by J. N. Broadway, A. Trotter and R. C. Gavin—all local preachers—resulted in 8 conversions and 6 accessions, and great good otherwise done. There are no idle local preachers in the Meridian district.

DeKalb circuit, Pleasant Ridge Church, R. A. Breland, P. C., assisted by W. W. Hopper: 7 accessions, and church greatly revived. Prospects good for a new house of worship. At DeKalb, following the Sunday-school Convention, Bro. Breland was assisted by W. J. Ferguson and E. T. Breland in a meeting which resulted in 3 accessions to our church and 1 to the Baptist Church.

Why Not circuit, Energy Schoolhouse, F. B. Ormond, P. C., assisted by a faithful exhorter, L. B. Moore: "A spiritual meeting," but no accessions. Seven new family altars. "Beginning to talk about a new church there." T. L. MELLEN, P. E.

DON'T LOOK FOR THE FLAWS.

Don't look for the flaws, as you go on through life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course,
And think to alter its motion;
Don't waste a curse on the universe—
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle;
The wisest man shapes into God's plan
As the water shapes into a vessel.

—*Selected.*

Going To and Fro in the Land.

To be lounging and yawning at a so-called watering place begets unrest. Diversion ensures recreation, and, hence, true rest. A trip on one of the elegant steamers of the Anchor Line from your city to St. Louis was, indeed, a rare treat. Pleasant and unpleasant reminiscences were awakened. At the mouth of the Arkansas river I was vividly reminded of the battle of Arkansas Post, where after much carnage our entire division, under Gen. Garland, was captured. As chaplain of the Twenty-fourth Texas cavalry, I would have been liberated had I desired. But I preferred to accompany the wounded officers and soldiers to the place of our destination. The Father of Waters became the burial place of many of our boys. Thirty of those on my steamer died while on the way to St. Louis. From this point we were shipped to Camp Chase, near Columbus, O. After five weeks' detainment, on account of pneumonia, I was sent *via* Baltimore, Fortress Monroe to James river and allowed to reenter the lines of the desolated Confederacy. But enough of that.

St. Louis is a beautiful city. It excels in charming parks and fine drives. It abounds in large churches. On Sunday morning I visited one of them. Knew its pastor; wished to hear him. But he was absent. A "supply" filled the pulpit. He had a good text, and preached a tolerably good sermon. But imagine a preacher in the pulpit of one of the leading churches in that city, during the delivery of his sermon, saying forty-three times: "As sure as you live!" Besides, his countenance wearing a patent grin, a species of celluloid expression. Besides this, habitually clinching his fist, whirling it fiercely through the atmosphere, as if threatening the audience, even though he would say at the time something very encouraging. Among the announcements, at the close of the services, a holiness meeting was given out for Tuesday evening. Prayer meeting on Wednesday evening. Tell me, in what can these two meetings differ? Can the prayer meeting, possibly, be held for unholy purposes?

After a four days' abode in St. Louis, an eight hours' ride on the Wabash railroad brought me to Chicago. Had engaged rooms at the residence of a presiding elder. Elegant room, comfortable bed and good breakfast for $1 per day. Rapid locomotion in every direction. Allow me here to correct two mistakes: The charges for meals on the Exposition Grounds are not at all exorbitant. Again, there is no lack of comfortable chairs and benches at all suitable places of the vast grounds.

The vastness of the buildings and exhibits bewilders. The intellect, like the stomach, can digest only a certain quantity. Excess gives nausea. I have learned to beware of excess. Made a cursory tour through all the buildings. To-day I shall commence special inspection, devoting three to six hours to every building.

Editors are admitted to the Exposition free of charge. I hope that you, Mr. Editor, will find time to attend. All leaders of public opinion should not fail to spend here a few days.

J. B. A. AHRENS.

Chicago, August 4, 1893.

Rev. John A. Ellis.

We offer the following as a tribute of respect to the memory of our deceased friend and brother, Rev. Jno. A. Ellis, and of love and sympathy for his grief-stricken wife and children:

All who knew Bro. Ellis knew him as one of the truest and most conservative servants of the church—his heart burning with zeal for the cause of his Lord, yearning for the salvation of immortal souls, wisely devising plans for the furtherance of Christ's kingdom. He was considered by all of his brethren "as wise as a serpent and harmless as a dove," and his sympathy and love for those under him was manifested in a degree pleasing and helpful to all concerned.

It is the verdict of the preachers of the Seashore district, who knew Bro. Ellis, that in his death we lost a friend and sympathizer whom we will miss as we continue in the march of battle till we shall have reached the golden strand just across the river.

In view of his hold upon the entire district, whose interests he supervised only one year, and his many years of untiring effort in the Mississippi Conference, and of the fact that he passed into the life beyond as one of us in the pastorate, we offer the following resolutions:

Resolved, In the death of Bro. Ellis the Mississippi Conference has lost the personality of one of her strongest men in the furtherance of the kingdom of grace and in council with his brethren—one whose voice we shall miss upon the Conference floor and in our annual reunions.

Resolved, That the Seashore district, in whose bounds, as pastor of Moss Point, he spent the last six weeks of his noble and pure life, has lost a friend whose life was very probably shortened by the over-exertion in his efforts to successfully present the message of truth and salvation.

Resolved, That we, as a District Conference, in session at Pearlington, Miss., tender his devoted and affectionate, now lonely and sad, widow, whom we much love for her Christian character, our deepest sympathy in her bereavement, praying God's richest blessings upon the remaining years of her life.

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."

We request, as a committee, that the above preamble and resolutions be forwarded to Sister Ellis, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ROBT. SELBY,
Chair'n of Committee.

Pearlington, Miss., May 18, 1893.

[The above should have been published immediately succeeding the adjournment of our District Conference, but the secretary was compelled to defer it on account of continued sickness in his family from his arrival home from the session of the District Conference till a few days ago. While we regret exceedingly not being able to furnish the above for publication, it was unavoidable.]

Evangelists and Their Work.

Evangelists are not parasites; they are workers. Their proper work entitles them to a living, and to the respect and love of the church. The most virulent opponent of evangelism, as it is now known among us, has never dared call them parasites. Neither are they unhealthy excrescences upon the body of the church, but a natural growth. Their call is of God. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv, 11, 12.) The Word of God gives them a place in the church. They certainly are God-ordained vessels for special work in the evangelization of the world. Trouble, however, seems to exist between pastors and evangelists—both classes ordained of God for special work. What is the explanation? The misunderstanding which exists has no reference to the call of the evangelists. No preacher—at least, no Methodist preacher—has ever been so prejudiced as to say they were not called of God. The disturbance lies mainly in regard to the work the evangelist shall do. In the early church the work of the evangelist was purely missionary. He was the first in the field. He labored, and other men entered into his labors. He organized, and others were left in charge of the organization to instruct and teach. The modern church has reversed the order. Now the pastor is the first in the field. He does more missionary work than the evangelist. The pastor labors and organizes, and the modern evangelist enters into his labors. He comes as a reaper—simply a reaper. The evangelists' failure to heed the cry of poor and weak churches, to go into untried fields, to do missionary work, has caused prejudice against them in the church, and, in a measure, destroyed their usefulness. Failure at these points destroys the main reason for their existence.

Rev. M. W. Knapp, in his book, "Revival Tornadoes," enumerates five providential openings for evangelists:

1. Destitute places where there are no churches established. This he gives as the main reason.

2. Where churches are already organized, but have become cold, formal and lifeless.

3. Where a man is called to be a pastor, yet has not evangelistic gifts.

4. Where the pastor is not physically strong enough to bear the burdens of his charge, and, at the same time, conduct a revival.

5. Where the powers of darkness are so strongly entrenched that the combined effort of both pastor and evangelist are required to dislodge them.

However we may differ from Mr. Knapp in regard to the four latter reasons, yet concerning the first we are all agreed. The main field for evangelistic efforts are places where there are no organized churches; places destitute of the gospel. There is not a pastor in Methodism to-day who could not make out a list of appointments of such places which would engage the time and labors of an evangelist for weeks and months.

Are the evangelists meeting this want? Are they giving the gospel to destitute places and helping weak churches? They certainly are not. Already this year the writer has preached the gospel in four destitute places, for which he did not receive one cent of money; ground which has never yet been pressed by the foot of an evangelist. One passed over it on wheels going to the Seashore Camp Ground, where he was liberally paid.

Did you ever hear of such a place being worked by an evangelist?

No, sir! They go to big cities, where all the pastors and churches unite to make the meeting a grand success. They go to big towns, where they can reap a good harvest of silver dollars. The Macedonian cry in their ears is drowned by the shouts of enthusiasm from big meetings in rich churches, and by the chink of the silver dollars of the rich. Destitute places can not give them the reputation they make in large cities. Oh, but they are not seeking reputation! They are after souls. No, but they want the reputation all the same. Destitute places and weak churches can not pay like rich churches, and in a two weeks' meeting they can not get an amount equal to a pastor's yearly salary. They are not after the money—souls they want. No, but they want the money, too.

No sane man opposes a brother making a reputation through evangelism, or receiving sufficient compensation for the work done; but many oppose—and strenuously, too—their refusal to use the abundance which has been given in rich churches to help hard-worked pastors give the gospel to the poor. Nor is there one word of opposition to evangelists going to large cities to declare against formality and worldliness; but when they give themselves up entirely to this work, to the neglect of the main work for which they were raised up of God—viz., to preach and organize in destitute places and help poor churches—then some voice must be heard crying in rebuke. How can they expect God to bless their labors among the rich when the cry of the poor is unheeded? They spend their God-given talents helping the strong churches, while the weak are left to struggle on in their weakness. Do you wonder that some of the weak begin to question the motives of these men? I am not a seer, nor the son of a seer; but one thing I can foretell. Let the evangelists go into destitute places and preach and organize, and let them do their duty to poor churches, and the trouble will vanish like mists before the rising sun.

NOTA BENE.

Brief Autobiography of Rev. Benjamin Jones.

In looking through some old papers a few days ago, I came across the following autobiography of our Bro. Benjamin Jones, who died recently at his home on the coast. It is the introduction to his semi-centennial sermon preached before the Mississippi Annual Conference, held in Brookhaven, December, 1891. I reproduce it because it gives an insight into the life and spirit of a good and useful man, and because it also contains some interesting items in our church history. Only a few changes are made in the manuscript now in my possession, and they are of a verbal character.

"My brethren of the Mississippi Conference, I appear before you tonight with a degree of anxiety—with feelings that approach trepidation. I am a plain man of humble pretensions. My opportunities for education and self-culture have never been good. I am not, therefore, sanguine of results. I have thought a good deal on the matter of preaching to you, and will now give you the result of my meditations. I have thought it easier to prophesy to than preach to you, though my prophecy will not be inspired. I find it easier also to pray for than to teach you. I have, therefore, chosen words of prophecy and of prayer for my text. First, however, a few words about myself. I desire to speak, not as an egotist; not in self-glorification; but simply as one of the patriarchs of your body.

"I united with the Mississippi Conference, or was admitted as a probationer, at Woodville, Miss., in 1835, fifty-six years ago. Four years of this time I was a local preacher, engaged in teaching. My location was caused by an expressed desire of some of the members of our Conference that every itinerant among us should be without a home, and that no member of the Conference should engage in teaching. When the General Conference met in 1854, a committee was appointed to inquire into the usefulness of teachers as ministers. Their report was to the effect that teachers had been the means of bringing as many souls to Christ as those in the regular work. I then applied for, and was readmitted. During the time I was teaching I did not slack my efforts as a preacher. Part of the time I was employed by the presiding elder. Living in Jackson, La., I secured letters of introduction to the wealthy sugar planters of West Feliciana parish and preached to them and their negroes. I organized a church in the Barrow neighborhood, and received several of the Barrow family into the church.

"My first appointment was to the Alexandria circuit. I swam creeks, bayous, and rivers, suffered from cold, rain and snow, and preached to some of its scattered inhabitants nearly every day. My next appointment was to Ouachita. Here again I found streams to cross without bridges or ferries, yet it was a pleasant year to me and a prosperous one for the church. My third appointment was to Little Rock, Arkansas. My fourth to Opelousas. I have filled successively the following charges: Woodville, Wilkinson circuit, Brandon circuit, Natchez, agent for Centenary College, Clinton and Jackson, La.; Feliciana Female Institute, Port Gibson Collegiate Academy, Fayette district, Wesson and Beauregard, Port Gibson Academy again, Summit and Magnolia, East Pascagoula, Walnut Grove, Crystal Springs, Raymond, Woodville again, Amite City, Pearlington and Bay St. Louis, Seashore, Handsboro and Biloxi, Scranton, Clinton, La. (At the close of his pastorate at Clinton, La., he asked for, and was granted, a superannuated relation. This was December, 1891.—B. F. L.) I have given within the bounds of the States of Mississippi, Louisiana and Arkansas—yet all within the bounds of the Mississippi Conference—fifty-six years of work for the church. Sixteen years of this time I had charge of schools. During these fifty-six years I have failed to preach, by reason of sickness, not more than five or six times. I have never been inefficient by reason of feeble health. Nearly every charge I have served has prospered.

"During the time I was engaged in teaching scores of my pupils were converted. I procured a charter and built up a school at Jackson, La.—the first female school ever chartered in the State—and conferred the first degrees upon women. Hundreds of girls and young ladies were taught at this school, most of whom became members of the church, and some of them became wives of itinerant preachers. I was the means of securing to our Conference the deeds of Port Gibson Academy, Whitworth Female College, and McGehee College. So I have been teacher, agent and trustee of schools, as well as preacher for our Conference. I had the honor of being elected reserve delegate to the convention that organized the M. E. Church, South. Once I was elected to preside over our Conference; once a fraternal messenger to the Protestant Methodist Church of Mississippi, and once I was a member of the General Conference."

Here the manuscript stops. But this is sufficient to show us the man. The church to-day will never, for it now can never, know how much it owes to the pioneers throughout this section. We sometimes think we have hard times. What did they endure?

B. F. LEWIS.

Meridian, Miss.

Both Pleasant and Profitable.

Many people look on the District Conference as tedious and profitless. Sometimes it does drag along weary wastes. The Jackson District Conference, lately held at Edwards, made quite a different impression on us all. Part of our delight may have grown out of its being held right here among us, thus giving us the joy of exercising hospitality. But aside from this, other factors entered into this pleasant product. Our presiding elder, Rev. E. H. Mounger, had planned far enough ahead to secure the thoughtful preparation of essays and addresses by competent brethren on all the leading topics pertaining to a District Conference. Sunday-school work, missionary work, finances and spiritual interests each received attention in turn. Meanwhile reports were being given by the brethren of their own works. Special effort was made to draw out the laymen, and with good measure of success. Though few in number, this class made themselves felt for good. Our president was always in place—mild in manner, but firm to direct and propel things to an issue in due time. Nothing was slouched or hurried through. Though we met Thursday morning and finished business Saturday evening, several preachers staying over till Monday, there was not a dull or wearisome hour. Most of the day from 8:30 A. M. was taken up with the regular work and preaching.

As visiting brethren, adding much to the interest of the occasion, we had Dr. C. G. Andrews, who so preached and talked as to show that he loved the souls of men fervently, and held the honor of God's church very dear. Bros. Chambers and Holloman represented their institutions of learning (Millsaps and East Mississippi) with characteristic vim and fervor. May God's choice blessings rest on both men and institutions! They are worthy of all confidence.

On Saturday and Sunday we had the presence of Rev. Tokichi Masao, our Japanese student at Vanderbilt. His talks and lectures highly delighted the large audiences that assembled to hear. The parsonage family and others felt it a high privilege to entertain this Christian gentleman. He is as refined and cultured as any could wish to meet. To associate with and hear the sprightly sallies and thoughtful statements of this trophy of the cross made our hearts to warm strangely toward him and the great missionary cause. We are glad he is to travel through our State for a few weeks, serving the church, and receiving enough, we trust, to complete his course in Vanderbilt. If spared (and he appears very vigorous), we anticipate for him a career of great usefulness among his own people. As presiding elders often say, and with less foundation, "He is a good case, Bishop."

J. P. DRAKE.

Edwards, Miss.

Alexandria District Conference.

The Alexandria District Conference convened in the town of Leocompte, La., July 27, 1893. This is the third District Conference held here since 1887. The young presiding elder, Rev. S. J. Davies, presided to the satisfaction of all. Sickness throughout the bounds of the district and elsewhere prevented a full attendance of the preachers. The session was harmonious from start to finish. The business was transacted in a spirit of love, and every detail of church work and its needs prayerfully considered and fully brought out in the different reports.

Rev. A. D. McVoy, always welcome, was present in the interest of our college at Mansfield. Bro. Robert Rundall, president of Board of Missions, was with us, and gave us a strong talk on that important subject, which has already resulted in good, and will continue to bear fruit in that direction. Rev. F. D. Van Valkenburgh, our Conference book-man, was with us magnifying his office, doing good work for the Master, selling hymn books, Bibles, and religious books generally.

The business of the Conference closed on Sunday afternoon, July 30, with an appropriate and touching memorial service in memory of our dear deceased brother, Rev. George E. Greene.

The following were elected delegates to the Annual Conference: J. B. Pickels, A. A. Dean, Dr. S. P. Ward, Rev. Fred White.

Colfax was selected as the place for holding the next session of the Conference.

J. I. HOFFPAUIR, Sec.

Grenada District Conference.

The session of this body was held at Coffeeville, June 29 to July 2, 1893. Rev. R. A. Burroughs, presiding elder of the district, was the bishop of the assembly. Rev. J. W. Luter was elected secretary. All the interests of the church were inquired into and matters of the deepest concern were discussed earnestly, patiently, ably. Bro. Burroughs made wise preparation for the Conference in advance. I would especially invite the attention of presiding elders to one feature of these preliminary arrangements. He selected a number of important subjects and speakers to briefly present them. The following is his list of subjects and speakers:

1. Responsibility of Official Relation in the Church of God—Rev. T. J. Newell, Prof. R. W. Jones.

2. The Mission of the Church in the World—Rev. J. E. Thomas, Rev. James Porter, J. L. Collins.

3. Worldliness in the Church; Remedy—Rev. E. P. Craddock, M. D. L. Stephens, Rev. A. J. Foster.

4. Doctrinal Fidelity and Identity of Methodism—Rev. J. W. Price, Rev. T. J. Newell.

5. Religious Literature—Rev. G. W. Bachman, Rev. J. W. Anderson.

6. Comfortable Church-Houses a Means of Grace—Rev. W. J. O. Bryant, Rev. J. M. Massey, Prof. J. W. Johnson.

7. Duty of Pastor in Caring for Parsonage—Rev. J. W. Luter, Rev. C. C. Grisham.

These discussions were deeply interesting and profitable; the Spirit of the Master was in them. I have attended many District Conferences. I never was in one that seemed altogether to be better than this. The main defect of this Conference was the failure to give to Sunday-schools the prominence due to that part of church work. The Discipline accords to this interest great importance, and requires of the pastor of each charge a written report at each Quarterly Conference; and yet our Sunday-school statistics are meager and inaccurate. We have not half as many scholars in our Sunday-schools as church members on our registers. It is not my purpose now to try to account for this; but I simply wish to call attention to the fact, and to declare that it is not creditable to us as a church. In this matter we are not doing the Lord's work as we should do, and it is an immense loss to our church and to the cause of Christ every year. The church of the future must live in the childhood of the present. I wish I had time to write fully of the work for Sunday-schools, as it has been done on the Weir Valley circuit, by Rev. W. A. Bowl[illegible]. He is a young man of very limited experience as a minister, and yet [illegible] has put new life and new moveme[illegible] into the Sunday-school work of [illegible] charge, and he shows by this what [illegible] be done in other charges. An excu[illegible] for not doing is not equal to doing [illegible] work. The Conference, through [illegible] careful committee, found that [illegible] charges which acted on the financ[illegible] plan of the Discipline paid be[illegible] Note that.

I heard excellent sermons by R[illegible] J. W. Luter, C. C. Grisham, T. [illegible] Malone. Dr. Murrah made a solid [illegible] dress in behalf of Millsaps Colle[illegible] and many spoke most highly of [illegible] Grenada Collegiate Institute, its wo[illegible] its management, its sweet, home-l[illegible] influences. Both these colleges w[illegible] unreservedly commended. The Co[illegible] ference organized an Auxiliary 'Lo[illegible] Fund Association to assist to educat[illegible] young ministers at Millsaps College.

The following were elected delega[illegible] to the Annual Conference: R. [illegible] Jones, L. Lake, J. L. Collins, J. [illegible] Hemphill.

The next Conference will be held [illegible] Abbeville. If we have the same p[illegible] siding elder, we may feel assured t[illegible] all preparatory arrangements will [illegible] made for a profitable session.

I have written from memory.

R. W. JONES.

University of Mississippi.

The Jubilee Fund.

IT CAN BE DONE.

Do not imagine that the Board fa[illegible] to consider deliberately and mainl[illegible] the financial condition of the cou[illegible] before it resolved to call upon [illegible] church for an extra effort this y[illegible] No phase of the situation was o[illegible] looked, and the business distress [illegible] allowed to have its full effect as a [illegible] tor in determining the question a[illegible] what the church should be asked [illegible] give. The conclusion was that by [illegible] of assessment no more should be a[illegible] than is asked every year, and that [illegible] simply that the regular assessment [illegible] paid in full. The total assessme[illegible] $100,000, just what it has been for [illegible] eral years past, and the total mem[illegible] ship is 1 305,715. The *per capita* a[illegible] for is 7 6-10 cents, or less than the [illegible] of a saucer of ice cream from each m[illegible] ber. Is it extravagant to expect [illegible] church to raise that amount upon [illegible] regular collections before the fall C[illegible] ferences convene? That is what we [illegible] and when it is remembered that, with [illegible] special stress, the average payme[illegible] 60 *per centum* of the assessment, or [illegible] 4 6-10 cents per member, we are [illegible] year insisting upon an advance of [illegible] three cents for each member, su[illegible] the "financial distress" should no[illegible] considered an insuperable obstacle.

Will not every pastor in the Meth[illegible] ist Episcopal Church, South, tak[illegible] upon himself to bring up his chu[illegible] extension collection in full for the [illegible] rent year? If this is done, it will b[illegible] into our treasury $40 000 more tha[illegible] usually collected, and will enable u[illegible] give to 200 churches sorely in need [illegible] aid in the average amount of $200 e[illegible] Can we not, will we not, do this?

Not Self, But Christ.

There is more pulp than pluck [illegible] great deal of what passes for piety. [illegible] is an audacious attempt to get a [illegible] ride to heaven in a drawing-room [illegible] with plenty of select company a[illegible] good fare on the road.

"Will Dr. A. be in the pulpit to-[illegible] Will the music be up to the mark? [illegible] it likely to clear off? Then I'll tr[illegible] go to church to-day." With suc[illegible] soliloquy on Sabbath morning, [illegible] much grace is there likely to be [illegible] for the wear and tear of the week?

The piety that Christ smiles upo[illegible] a piety that will stand a plouh and [illegible] a storm; that would rather eat so[illegible] eat crust than fare sumptuously on [illegible] holy gains; that gladly gives up [illegible] couch of ease to sally on its mi[illegible] among the outcasts; that sets its f[illegible] tan face like a flint against fashion[illegible] sins. We talk glibly about "taking [illegible] a cross;" but a cross is intended [illegible] somebody's crucifixion. On Calv[illegible] cross we know full well who bled [illegible] his precious life. On our cross [illegible] to be the victim. Paul, the heroic, [illegible] emphasizing this fact when he c[illegible] manded Christians to mortify [illegible] members which are upon the e[illegible] The American revision of the [illegible] Testament hits the sense of this [illegible] sage more accurately, "Put to d[illegible] your own members," etc. Loyalty [illegible] Christ often demands the plucking [illegible] of the right eye and the amputation [illegible] the right arm. The sublime glory [illegible] Abraham's offering really was that [illegible] was willing to thrust the knife thro[illegible] the very heart of self. Oh, it is [illegible] the taking up, it is the giving up, [illegible] makes a strong, athletic, heroic Ch[illegible] tian.—*Dr. Theodore L. Cuyler.*

Reading.

If young people only knew the v[illegible] of their youth! A half-hour each [illegible] steadily given to the vanquishing [illegible] some real books in history, science, [illegible] erature, is three hours a week, is [illegible] than twelve hours a month, is [illegible] than twelve solid days, of twenty-[illegible] hours each, a year. What can not [illegible] busiest man accomplish by such [illegible] ure of the fragments of his time? [illegible] if the young people only knew [illegible] culture possible for them by such [illegible] ple means! And forevermore it is [illegible] man who knows who gets to be [illegible] man who does, and to whom [illegible] chance for doing comes. Merely [illegible] tering newspaper and novel reading [illegible] a youth-hood devoted only to [illegible] how pitiably sad! No ship drifts [illegible] harbor. No young person drifts [illegible] an achieving manhood or woman[illegible] —*The Evangel.*

SUNDAY-SCHOOL LESSON.—Aug. 20, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul before Felix.

(Acts xxiv, 10-25.)

GOLDEN TEXT.—"Watch ye, stand fast in the faith, quit you like men, be strong." (I. Cor. xvi, 13.)

TOPICAL OUTLINE.—I. Paul's Defense (verses 10-21). II. Judgment Postponed (vs. 22 and 23). III. The Judge Arraigned (vs. 24 and 25).

CENTRAL THOUGHT.—The Power of Truth.

HOME READINGS.

Sunday (Aug. 13)—Paul on the Castle Stairs. (Acts xxii, 1-21.)

Monday—Imprisoned in the Tower. (Acts xxii, 22-30.)

Tuesday—Paul before the Council. (Acts xxiii, 1-11.)

Wednesday—The Conspiracy. (Acts xxiii, 12-22.)

Thursday—Sent to Cæsarea. (Acts xxiii, 23-35.)

Friday—Arraigned before Felix. (Acts xxiv, 1-9.)

Saturday—Paul's Defense. (Acts xxiv, 10-27.)

INTRODUCTORY.

TIME.—The time is generally thought to be A. D. 59 or 60. Pelouhet says May 30, A. D. 58.

PLACE.—The governor's palace in Cæsarea, this city was on the Mediterranean Sea, about sixty-seven miles from Jerusalem; built by Herod the Great, and named in honor of Augustus Cæsar. It was here that Cornelius, the centurion, was converted, and here that Philip, the evangelist, lived.

PERSONS.—1. Paul, 2. Felix, the Roman governor; 3. Drusilla, a daughter of Herod Agrippa, and the wife of Felix; 4. Claudius Lysias, the chief captain of the Roman guard at Jerusalem.

CONNECTING LINES.—After Paul's address to the people, and his imprisonment in the tower, he was brought by the Roman authorities into the presence of the Jewish Council. Here his skillful defense saved him from condemnation, and caused such a division among the members of the Sanhedrim, and raised such a tumult, that the chief captain, to save him from violence, conveyed him again into the castle. Despairing of convicting him, the Jews formed a conspiracy to put him to death by assassination. But their plot was discovered, and the chief captain, in order to remove him from the danger that threatened, sent him under guard to Cæsarea, where he might be tried by the Roman governor, Felix, at the same time commanding the Jewish authorities to bring their charges before the tribunal. Accordingly, after five days the high priest and elders, accompanied by Tertullus, a Roman advocate, proceeded to Cæsarea and instituted proceedings against Paul. The speech of Tertullus is shrewdly and skillfully framed, but is marked by flattery to the governor, gross injustice to the prisoner, misrepresentation of the facts relating to the arrest, trial and rescue of Paul at Jerusalem. At this point our lesson begins.

EXPLANATORY.

I.—PAUL'S DEFENSE.

Ver. 10. Paul's quiet dignity forms a striking contrast with the fulsome flattery of Tertullus. He simply expresses his satisfaction at being able to make his defense before one who by long residence among the Jews had become well acquainted with their customs and laws, and could judge intelligently the charge and the defense. Felix had been for six or seven years governor of Judea, and was, therefore, able to judge the case. The fact that Paul mentions the only complimentary thing that could have truthfully been said of Felix, shows the simply courteousness that is equally removed from servile flattery on the one hand and boorish rudeness on the other. Paul was a manly man and a gentle man.

Ver. 11. Another consideration that would tend to a more perfect understanding of the case is the fact that it was now only twelve days since he went up to Jerusalem. That this was so could be easily proved, and that the purpose of his visit was to worship could be made evident by inquiry as to the manner of life during this interval. Tertullus had better look well to his case; for this logician is making a strong defense.

Vers. 12 and 13. Upon his accusers rested the burden of proof, and accordingly Paul simply denied the first charge, but confessed the second. He was a believer in the "way" which they considered heresy, but it was a way which inculcated faith in all that the law required or the prophets taught. His defense was that the Jews were divided into sects, all of which taught the worship of the God of their fathers, and were alike under the protection of the Roman authority. Hence, though a disciple of the Nazarene, he was not an apostle of a new and alien faith.

Ver. 15. And not only in the forms of worship, and in the faith inculcated by the law and the prophets, was he in harmony with his accusers, but also in the great hope and expectation which they cherished of the resurrection of the just and the unjust. This "way" in which he worshiped the God of their fathers was then no heresy, but simply the development of the faith which dwelt as a germ in the doctrines held in common by the accusers and the accused.

Ver. 16. And not only did this doctrine find theoretical acceptance with him, but it also directed his life, for under its influence he exercised himself to live that he might have always a clear conscious sense of having exemplified his faith and done his duty to God and his fellow-men.

Ver. 17. The first and second charges have now been answered, and Paul turned to the third charge—that of profaning the temple. After an absence of several years (It had been many years since Paul last visited the Holy City) he had come bringing contributions which, with great zeal and pains, he had collected among the churches of Macedonia and Achaia. He doubtless hoped that by thus ministering to the necessities of his people he might refute the slanderous charges that had been made against him. The "offerings" that he brought were the ceremonial offerings made at Pentecost, according to the law.

Ver. 18. The purposes of his coming, he has shown, were devotional and charitable, and his conduct while attending the feast was equally free from blame. They had found him in the temple purified according to the law and engaged in making the offerings for which he had come. Nor was there multitude or tumult; for with the four Nazarites he was quietly taking part in the temple worship.

Vers. 19 and 21. Those who had raised the tumult did not appear as witnesses against him, and their failure to do so was evidence that they had no proof of their charges against him. Those who were present to prosecute him could testify only as to what occurred while he was before the council, and them he challenged to show that for the disturbance raised in their presence he was at all responsible. The only thing that could be construed as "evil doing" was his explicit declaration of faith in the resurrection of the dead, and this they dared not call a crime. Never was a defense more ably made, never was vindication more complete. That Felix should have hesitated to discharge his prisoner is surprising. The accusers were silenced and could only acquiesce in the deferred judgment.

II.—JUDGMENT POSTPONED.

Ver. 22. Felix had been too long the governor of Judea and a resident of Cæsarea to be ignorant of the teachings and lives of the disciples of Christ, or of the hostility of the Jewish authorities toward the "way." He could not convict Paul upon the evidence presented; he was unwilling to offend the Jews by acquitting him. He decided to defer his verdict. Lysias never came down; was probably not expected. Felix had simply made up his mind to continue the case.

Ver. 23. Felix seems to have been kindly disposed toward his prisoner. He ordered a centurion to keep him safely, but to give him the greatest possible liberty. He was not chained nor kept in close confinement, but simply guarded, and his friends were allowed freely to visit him and minister to his wants.

III.—THE JUDGE ARRAIGNED.

Ver. 24. Whether Paul was sent for to gratify the desire of Drusilla to see and hear him, or because Felix himself wished to hear him again, can not be determined. Whatever the motive, an opportunity was given this ambassador in bonds to preach an unbound word, and the opportunity was improved.

Ver. 25. If Felix expected Paul to discuss the theory of Christianity, or to give an account of the wonderful life and miracles of his Lord, he was mistaken. The practical duties taught by the gospel was the preacher's theme, and his listener made the application and was troubled. The necessity of righteousness toward God and man and of self-control, enforced by the sanctions of a judgment to come, was a truth sufficiently terrible to cause the despotic and licentious Felix to tremble. He dismissed the preacher and again postponed his decision. Felix was a time-server; he lacked decision of character; he forgot that the present is the time for action and that a more convenient time will never come.

PRACTICAL SUGGESTIONS.

1. The true Christian is courteous as well as courageous. (Verse 10.)

2. The reputation of Christianity has been committed to the keeping of every Christian. All manner of evil may be said of us. Let us see to it that it be said falsely. (Verse 13.)

3. Innocence is sometimes as completely vindicated by confession as by denial. (Verse 14.)

4. The resurrection of the dead is the pivotal point of the world's hope. (Verse 16.)

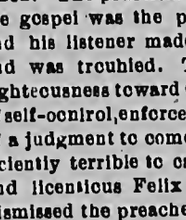
5. The enlightened Christian conscience has reference to man as well as God. (Verse 16.)

6. The marks of true discipleship are two—works and worship, aims and offerings. (Verse 17.)

7. The spirit that says, "Go thy way for this time," has in it the elements of final impenitence. (Verse 25.)

That Tired Feeling

The great benefit which people overcome by That Tired Feeling derive from Hood's Sarsaparilla proves that this medicine "makes the weak strong." J. B. Emerton, a well known merchant of Auburn, Me., says: "About 5 years ago I began to suffer with very severe **pain in my Stomach**, gradually growing worse. I took Hood's Sarsaparilla, being convinced that I was troubled with **Dyspepsia** and **Liver and Kidney** troubles. I improved at once and am very much better and feel more like working.



Mr. J. B. Emerton.

Hood's Sarsaparilla

always gives relief and great comfort. It is a **God-send** to any one suffering as I did."

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WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

CHEMICAL LABORATORY OF THE UNIVERSITY OF ALABAMA.

Analysis of W. W. Wilkinson's Matchless Mineral Water, by E. A. Smith, Professor Chemistry and Geology, and J. B. Little.

The amount of water taken was one gallon, wine measure, and was found to contain:

Grains.		Grains.	
Sulphuric Acid	814.094	Potassic Oxide	1.115
Ferric Oxide	86.532	Alumnio	3.640
Ferrous Oxide	81.381	Silica	5.036
Calcic Oxide	24.527	Sodium Oxide	4.091
Magnetic Oxide	22.711	Chlorine	2.472
Carbonic Acid	Not yet determined.		

The specific gravity of the water is 1.0070.

From Prof. Henry Leffmann, M. D., Analytical Chemist and Expert, Hygienist and Food Inspector to the Pennsylvania State Board of Agriculture, and Professor of Chemistry in the Woman's Medical College of Pennsylvania:

W. W. Wilkinson—I have examined a sample of your Matchless Mineral Water, and find it possesses the properties specified in the above statement of analysis by Profs. Smith and Little; but the water you are now furnishing is much stronger in the active mineral ingredients.

HENRY LEFFMAN.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

Will keep full strength for any length of time in any climate. Never dilute except as used.

Wilkinson's Matchless Mineral Iron Tonic.

I am seeking to *protect* all against many diseases and cure all who are sick by such diseases as may be cured by this, nature's wonderful remedy,

WILKINSON'S MATCHLESS MINERAL IRON TONIC.

It cures Dyspepsia in its worst form, Chronic Diarrhœa, and Acute; cures Flux, all Diseases of the Bowels and Stomach, Skin Diseases, Piles, Sore or Granulated Eyelids, Ulcerated Sore Throat, Blood Diseases, Rheumatism; Debility, Physical and Mental; Liver Complaint, Female Complaints, Cholera Morbus, Cholera, Biliousness, Bruises, Cuts and Scald-head, Eczema, Sick-headache, Colic.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

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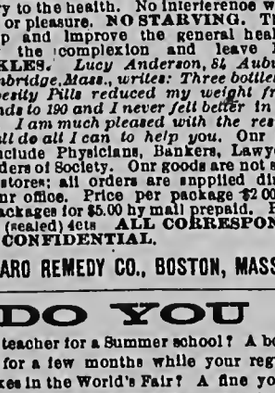

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Extraordinary Offer.

We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

Questions Answered.

Rev. T. W. Lewis, of Holly Springs, asks us whether our anguage in a late article might be construed to mean that regenerated persons did not grow in grace. By no means. What we intended to say was that regenerated persons did not grow in grace without becoming sanctified. The one grace represents the conferring of life, the other its disciplining into perfection. The one is life merely, or the beginning of an era; the other is the life of love, or the culmination of divinity in the soul of the believer. The common notion of growth in regeneration, leaving scriptural terms out of the discussion, is that of latent development, or growth in size or age without reference to character. The term "grace," in the phrase "grow in grace," refers, of course, to the grace of sanctification; otherwise we should be compelled to view life as growing by a development of its own inner being into a higher state or sphere, which is inconceivable. But the phrase, "grow in grace," as the sanctifying process in Christianity, signifies less of growth and more of grace. It is not growth abounding, but grace abounding. Regeneration is the plant, and sanctification is sunshine and showers and dews and winds assimilated by it. Sanctification is not the bugaboo that many of our brethren conceive it to be; it is but the nature of the supernatural, and a beautiful garment, which the new creature puts on, to fit it for better society than that of earth. In the seventh of I. John, which we are asked to construe in harmony with our view, the phrase "doeth righteousness," does not mean "doeth righteousness" in the sense of keeping all the commandments, like the vain young man who came to Christ; but "liveth righteousness," which includes thoughts and words as well as actions, or the whole deportment of a sanctified person. And the ninth verse of the same chapter, which reads, "He that is born of God doth not commit sin," means that he has not a predelection for sin, as one who had never been born. The noun in the clause represents the thing; the verb, the tendency of the thing. Or in other words, there is a propensity for God, but not a character of God. Sin remains in him, but he does not remain in sin—that is, if he enters upon the sanctified life. Thus Burkitt and the best commentators explain it.

To the question, Is not a saved man sanctified? we reply, not necessarily, but that a sanctified man is saved. To that, Is all sin forgiven in regeneration? we answer that nothing is forgiven in regeneration, but that something is given. Pardon stands for justification; life for regeneration, and cleansing, as represented by the intermediary symbols of blood, and fire, for sanctification. To the question, Where is the Scripture that says, We must have a second cleansing? we cite our interlocutor to a few passages that occur to us at the moment: Zech. xiii, 1; Mal. iii, 2, 3; Matt. iii, 11; John xvii, 17; Id., xiv, 16, 17; Id. xv, 2; Eph. i, 13; Heb. ix, 13, 14; Titus iii, 5; Acts ii, 18; I. John i, 7-9. Figurative teaching—second cleansing of the temple—Matt. xxi, 12.

The Age of Witness.

The Lord has desired in all ages a witnessing church. Hence he sent the disciples into all the world to tell the good news of salvation to all men. In harmony with this purpose, he exhorted them in the most expressive phrase, "Ye are my witnesses." To them he said, as vessels not only brimmed, but running over, "Freely ye have received, freely give." When the age of the Holy Ghost came it was seen to be, above all things, an age of witness. He, the Spirit, witnessed himself, all the time and everywhere. To make known the secrets of redemption by a heart process to man he came at Pentecost. To make them witnesses he crowned the disciples' ministries as well as their heads with tongues of fire. They were to go everywhere and tell the rapture of that union with Christ which proclaims "the fulness of him that filleth all in all."

First, the Spirit itself witnesses with our spirits. If a man has anything to relate he must know it very distinctly himself. An old college professor said to his class, "Young gentlemen, if you should ever, by a mental process, come into full and hearty possession of a fact you will have no difficulty in telling it to others; but half truths and dim generalizations will require first to be laboriously written down in ink and then read with as much care as a Sanscrit MS.;" and after many years not one of them has ever ceased to thank him for the good advice. We first get a fact or an experience of it, and then we get a language. Truth does not wait upon expression, but expression upon truth. Words are but the clothing of ideas, and if the best words do not come, substitutes will, for nakedness of any kind will not long endure the critic's stare. When the disciples suffered that overflow of divinity in the upper chamber they had all the tongues they could use, and more than Hillel or Gamaliel could understand. Where the Spirit of the Lord is, there is liberty of expression. But the tongues were a prophecy of the coming age as well as a sign to the apostles. The age of miracles was to be substituted by the age of parables, and that of wonderful works by that of wonderful words. Material ministries were to fall more and more into shadow, and the gospel was to win its widening way through hearts and tongues. The good news was no longer to be expressed in ceremonies or voiced in object lessons; it was to become univocal in human lives. The idealized gospel should give way to the realized gospel, and the world be saved by the overflow of hearts into each other. Every truth of the gospel was to take fire in human hearts and blaze in human speech. Like the "mariner's tale," the subject, was to hold people by glance and tone and inflection. Paul told his experience, and a great awe fell upon the Jerusalem mob. He told it, and Agrippa, the legalist, was "almost persuaded." He told it from Jerusalem to Antioch, and from Antioch "to Illyricum and round about," and the heathen world fairly shook with divine tremors. The apostles all, went about every whither, relating the story of redemption as it was set to music in their own lives, and the gospel dawn on wings of light soared to meridian in less than half a century. That glory that shone around when the angels told it, was just as manifest when the apostles told it. Their faces shone as the faces of angels, and the people—yea, the rulers—"could not resist the spirit and the wisdom with which they spoke." A servant of tables became a servant of altars; a minister of shekinahs. Paul heard Stephen relate the experience that came to him under the shower of stones, and when he obtained one like it, he gave it rapturous voice. He was so lost himself, in the radiance of that brilliant horizon, that he could do nothing but shine; or let the supernal shine. Dull medium though he was, the luminiferous rays played through him, till heathen continents saw, and infidel ages were enlightened. The gospel we may infer from much, if not all we know concerning it, is composed of three things: 1, a subject or gift; 2, an experience; 3, a witness. It is as superior to mere doctrine as the Spirit that giveth life to the dry bones that proclaim death. It is but "a voice crying in the wilderness;" but potential as the Giver of life, and melodious as the harps of heaven.

There is no miracle like that of the breaking up of an ordinary human life into fragments that shall feed multitudes; the one miracle of the Holy Ghost, and greater than any the Savior wrought when in the flesh.

A Summer Trip.

On Friday evening last, at six o'clock, the editor boarded the Illinois Central train, and sped away northward; his objective being a point in Northern Louisiana, about fifteen miles northwest of Monroe, whither he had been called to dedicate a church. Being detained at Jackson for a few hours, we saw Bro. Chambers, glimpsed Bishop Galloway; and was off again the following morning to travel all day, and pass the night near our destination, with the delightful family of Rev. R. A. Davis. Time deals gently with our brother and his fair helpmeet, and though grey hairs are here and there upon them, the effect in part of a great family bereavement, the signs of household felicity and good cheer were on every hand. The following morning, with a pleasant companion for guide and driver, we came on to Wilheites Church, and found a little multitude in waiting. The church, though large, was not able to accommodate more than one-half the throng, and we have rarely seen more patience under greater discouragements, than was exhibited by the wedged and standing and perspiring crowds, while for a period of three hours and a half the preacher, from a distance, harangued and exhorted them. The sum of one hundred and seventy dollars was needed to complete the payment on the beautiful church edifice, and to obtain that sum in the month of August and in a season of crisis, from a community not particularly noted for wealth, and absolutely undisciplined in the art of Christian beneficence; and while already the people assembled had given as largely as their means would allow to this object, was a task not to be despised truly; and one in which it seemed that the collector was to have only that kind of support from the audience assembled represented by the unbankable commodity known as sympathy. Yet the Lord helped his servant, and the Spirit of grace was benignly present with the people, and after much waiting and many appeals the shower of shekels began; heralded at first by a few large drops, and gradually increasing until there was a refreshing downpour, filling the pools and even overflowing them; the amount realized for the collection being considerably more than two hundred dollars. A good providence or providences undoubtedly turned the anticipated water haul into a water fall, and while as a result all nature seemed refreshed and smiling; perhaps, tired preachers and people never enjoyed a feast more than did those returning from the spoil—that country dinner of chicken pie, country ham and luscious melons, under the shade of the oaks by the great spring. In the afternoon, at five, we preached again for the good and generous people, and took our leave with most sweet remembrances of the day, and a consciousness almost, if not quite divine, that the Lord Jehovah, in answer to the prayers of his people and in this solemn dedicatory service, had, indeed, arisen into the ark of his strength and become thenceforth the guide and companion of these pilgrim worshipers.

Journeying back, from Monroe eastward we observed to ourselves that the country was "stale and flat," if not "unprofitable;" being destitute of scenery unless it can be found in swamps, and sickly, overflowed crops, whose feeble and withered ranks seemed to be a standing, when it was not a lying, protest against "great expectations." A stingy government and no levees has turned this land of multiflora and cornucopiæ into a frog pond and alligator reach. Verily, the great war for the rights of the colored man, whose issues of independence in other respects we have no wish to dissent from, has resulted in apportioning to him the traditional forty acres; but where only the mosquitoes and the tax collector can reach him; while it has turned the revenues of the nation into the pockets of his thrifty rescuers. Vicksburg is left, to use a provincialism, the great Mississippi having shown a decided fondness for Louisiana soil, and detoured a few miles above. But she sits like a queen on her throne of red hills nevertheless, and from her majestic remove seems to look down with more of pity than resentment upon her inconstant spouse, so manifestly drawn away and enticed by delta charms. On the train from Vicksburg to Jackson we fell into the company of Dr. C. G. Andrews, traveling with his accomplished daughter, Miss Mary, and, therefore, when we reached the latter place had an experienced guide to direct us to the parsonage of the First Church, and the genial company who have converted it into a model itinerant's home. As it turned out, Dr. Andrews was visiting Jackson upon a tender mission to this same home circle, and with Bro. Burton, of McComb City, who was dropped on the scene by a similar providence, we were of a most pleasant company who witnessed the christening of the beautiful babe of the host and hostess. James Gunning Watkins is superb, and in addition to an air of intelligence and command, that, no doubt, fortokens true greatness, was one of the best-behaved members of the company. A happy mother and wife is Sister Watkins, and of domestic felicity on this rare evening her liege lord and devoted servant seemed to want nothing. In the afternoon Bro. Watkins took us in his snug turnout for a drive through the city, showing us its beautiful residences, costly buildings, and splendid natural environment. Of course, our attention was turned chiefly to Millsaps College, which, above all the places that we saw in Jackson, is beautiful for situation. It is worth a visit to the place to view the landscapes; some of the most beautiful vistas, composing more than an hundred acres, being the property of the college. The main college building, costing twenty-five thousand dollars, is a gem even in the midst of such costly and splendid settings as the public buildings of the State located here must be admitted to be. The other buildings, including spacious halls, dormitories, president's residence, etc., are quite up to the present requirements; some of them being elegant, and all of them comfortable, with the prospect of large additions in the near future. With Dr. Murrah as president, and a fine corps of instructors, it will take rank among our famous institutions of a similar grade at once. There were one hundred and forty-nine students in attendance at the opening session last year, and this number will, perhaps, be far exceeded by that of the coming term. The noble generosity of Major Millsaps in building and endowing this college, and his rare foresight in controlling its affairs, and making provision for its future, should provoke not only the Methodists, but all the people of the State, and particularly the citizens of Jackson, to a larger measure of zeal and good works in helping the infant college.

The Silver Question.

We intended to write on the silver question, that it would be best to have the silver retired and the gold recouped, or the silver sent West where it has more friends, and committed to the creation of a new monetary status in that desert region; and that the gold reserve should be turned into a preserve, along with as large a slice of the saffron revenue of Europe, as could be conveniently cornered and covered into the Treasury vaults at Washington. A dearth of silver would, no doubt, create an abundance of gold, and even if it did not promptly relieve the situation by changing the color of our finances, it would certainly put a stop to the present distressing outflow of bank presidents and other capitalists interested in the specie situation, and promote a corresponding inflow of the white metal; while everywhere, economic habits would be stimulated in the nation, and the crop of misers correspondingly diminished. All this is the result of our deeper thinking; but we have sometimes in pensive reverie associated these two subjects, gold and silver, which are so perpetually at war, and which were so evidently created for matrimony and harmonious oneness, with the other question of capital and labor, so correspondingly bent on each other's destruction, and that of the world, which they were designed to bless; and have thought of gold as having real identity with capital, and of silver as representing horny-handed labor going upon myriad lines of industry to work out the problem of our great industrial nation. And we fondly imagined to ourselves that when gold and silver had wrought their work in unison; gold capital backing with its latest reserve, silver enterprise doing its best; that in that gold-silver era of our finances capital and labor would be no more, both having found a mutual resting-place in the tainted soil from from which they were dug. But, perhaps, we are looking too far ahead; or it may be that in our "mental process" we passed from thoughts of the rich man's heaven to meditation on the poor man's state of rewards, without pausing long enough to make the necessary distinctions.

In conclusion, let us say again that our American metal is the silvern mean between European gold and Oriental copper, and that that is a providential fact that we can not afford to forsake in a time of crisis, or, indeed, in any time. We have written these few observations not to prove that we understood the silver question (?), but to demonstrate how little the bimetalists understand it.

Since writing and rejecting this article, as being in too light a vein for so ponderous a theme, we have read the President's message, and conclude to publish it both for the sake of contrast, and to restore the equilibrium of debate.

NOTES.

Each thought of Thine, how deep it is!

***

A proud man is prondest of his religion.

***

The early candidate is the most jostled.

***

The late candidate is the darkest complexioned.

***

Every man should have a monopoly of religion? Why not.

***

Too much dignity is as fatal to "the truth as it is in Jesus," as any other sort of pride.

***

Paul's monopoly was phrased by himself, as "the fulness of him that filleth all in all."

***

There is a difference with a broad distinction between coming to Christ and coming *into* him.

***

What makes heavenward marching slow and difficult is that it must be accomplished "in knee strides."

***

The Breton fisherman's prayer: "Lord, have mercy upon me. My boat is so little and thy sea is so great."

***

"Mary," asked Charles, "what animal dropped from the clouds?" "The rain, dear," was the whispered reply.

***

If Christians understood their Lord better, we are persuaded that they would less often fall out with each other.

***

A Church Extension Jubilee in the South during the present year will cause a greater jubilee among the immortals.

***

The candidate is most adroit in having nothing to say for himself, and everything to allege against his "honorable competitor."

***

Paul must have thought that he had a monopoly of religion, and of some other things beside, when he said, "I have all and abound."

***

By a well-established standard of values in the realm of infinity, what I have (even though I should possess all) does not affect the stock of my neighbor.

***

The people who write correctly write insipidly. A surfeit of rhetorical cream is as sickening as ohm from Carlyle, or samples of chaos from Hugo.

***

When a loaded man and a loaded pistol juxtapose, there is apt to be an explosion. The country should unload both and diminish its record of horrors.

***

The writer who says it with punctuation marks can not have much to say and he who explodes his meaning in pert periods is likely to be as instructive if not as impressive, as a bunch of firecrackers set off at a celebration.

***

It will not do to judge a man by his doctrine, or a doctrine by a man. The man may be better than his doctrine and a doctrine may be better than the man. Average them, and then give the sinner the benefit of the doubt.

***

Envy slew the first man from ambush in Eden, pounded the second to death as he stood by an altar of sacrifice, and through sacred precincts, as well as elsewhere, is carrying a club for all their successors who are worthy of menace.

***

Bishop Haygood's new book, "Jack knife and Brambles," has been received by the ADVOCATE. We have not yet had time to read it, though eager as the public. It can be had of Barbee & Smith, or J. F. Yarbrough, Oxford, Ga. Price, $1.

***

Let no man deceive you. The ADVOCATE is gaining hundreds of subscribers, and for the past two months there is not a well-accredited case of the loss of a subscriber on account of dissatisfaction with either the business management or editorial policy of the paper.

***

Let us preachers not get away from the people by affecting too much scholarship, or refinement in manner or utterance either. Idiom and slang are not far removed from each other, and they are the mow and rake with which Sam Jones has done more harvesting than all the men who part their hair and words in the middle, in the fields where he has labored.

***

Did you ever know: A church that died because it paid too much? A revival of religion that spoiled the missionary collection? A missionary pastor who did not build up all sides of his church? A man who paid liberally to missions and then felt mean about it? A Christian that amounted to much who did not believe in missions? A man that does not believe in foreign missions who takes much stock in home affairs?—*Exchange.*

PERSONAL AND OTHERWISE.

Dr. J. W. Pieroe's leoture before the Biblioal Institute, on the English Bible, was, as we predioted, a suooess.

Rev. Herman Knickerbocker left for his work at Bastrop last week. He was looking much improved from his trip.

Rev. H. W. Rickey, of Morgan City, looked in on us last week *en route* from the Biblical Institute. He preached well on a recent Sunday during the session of that body.

A scholarship in Washington and Lee University, one of the best schools in the country, is offered at a bargain by a widow lady who is a subscriber to the ADVOCATE, and needs the money.

Rev. F. G. Hoontt, from Plaquemine and Donaldsonville, gave us a pleasant call recently. Bro. Hoontt is of the church building guild in our ministerial ranks, and future generations will call him blessed.

Bishop Galloway honored the ADVOCATE office with a call both going and returning from Seashore Camp Ground, where he went to address the Biblical Institute. His lecture is said to have been characteristically luminous and strong.

It seems that Bros. Hoffpauir and Denson were not self-appointed to the Alexandria district, but only appointed subsequently to the session of the Annual Conference. Our mistake was an innocent one, but we hasten to correct any false impression which might result from it.

Rev. J. R. Roy, of Grand Prairie, Lower Coast Mission, and Rev. J. W. Lee, of his work, and who will come up for admission to the Annual Conference this Winter, paid us a pleasant call on Wednesday last. Bro. Roy represents his work as being in good shape, with a handsome new church and parsonage, and wholly out of debt.

Rev. S. S. Keener, of Baton Rouge, paid us a much appreciated visit last Wednesday. He has lately had repairs put on the beautiful church at the Capital City amounting to $325, and will commence the building of a mission church, Aug. 15. That sounds like material advance; and besides we have heard from various sources the best reports concerning this pastor and his work during the year.

Before going to press we received the following sad note. But the preacher son will know where to find the preacher sire.

Sharon, Miss., Aug. 8, 1893.

We hurled to-day Rev. J. W. Adams, father of Rev. T. W. Adams, of the Mississippi Conference. Bro. Adams was at one time a member of the Mississippi Conference, but at the time of his death was a local preacher. A more extended notice will appear later.

V. D. SKIPPER.

One of our good brethren of the Alexandria District Conference, writing to us in explanation of his vote on the celebrated resolutions, says that he understood that the doctrine advocated by us in the paper "condemned the many good people who long years ago went to the glory land without ever having heard of it." Which God forbid! Neither the doctrine or its advocates can be charged with anything of the sort.

To our brethren who send us pressing invitations to attend many camp meetings in Louisiana and Mississippi, we must take this opportunity of expressing our heartfelt regrets that it will not, in the nature of things, be possible for us to attend any of them, but that our prayers will go up in their behalf unceasingly that the tide of revival, already begun in our Southwest, may reach every one of them with apostolic power and pentecostal ingatherings.

The ADVOCATE had a pleasant call from Prof. Fitzhugh, the president of that popular institution, the Brookhaven Female College, a few days ago. He was looking what he is, the successful college president, and had many hopeful things to say about the school. This institution of learning is one of high prestige, because of scholarship, splendid location, buildings, etc. Its alumnæ are all over the Southwest, and it offers special advantages for first-class training in all departments. Persons having daughters to be sent to school should by all means canvass the claims of Brookhaven College, one of the best.

Recent mails come in loaded down with commendations of the ADVOCATE and its editorial management. We can not publish a tithe of what is sent, and, therefore, publish none. Two preachers of the Alexandria District Conference, who were not present, write us hearty condemnation of the resolutions. Several articles severely arraign the signers of the aforesaid; and of all that we have received nothing is from "second blessing" sources. On the other side, we have letters in reply from the president of the Conference, and one of the signers, which found our columns too crowded for further attention at present.

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You have had fever and ague; or, perhaps, have had dumb ague, in which there are no distinct chills. At any rate, you have malaria in your system, which makes you miserable during the later Summer months and Fall. You have doctored much. Quinine, you have taken till your ears ring, arsenic till your nerves quiver, and strychnia till your jaws are stiff. Still the malaria hangs about. You don't feel good a little bit. Miserable! that's the only word that describes it. Chilly feelings, hot flashes, cold feet and legs, coated tongue, bad taste, offensive breath, poor digestion and appetite—all these and more. Tonics fail, nervines are useless, and liver medicines a waste of time and money.

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Send for a free copy of "Aurora," a treatise on malarial diseases and other affections of Summer. Sent postpaid by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

The advertisement of Prof. T. W. Dyer's University Preparatory School appears in this issue of the ADVOCATE. The principal, long popular as a teacher of merit and conscientious instructor of youth, has lately purchased the splendid property on St. Andrew and Coliseum street, for many years the residence of Col. Bush, and is, therefore, so situated that he will not be compelled to turn away pupils, and that he can also accommodate a limited number of boarders. The school, now eligibly situated in the best residence portion of the city, and with increased facilities of many kinds, will at once enter upon a new and wider career of usefulness. We wish it success.

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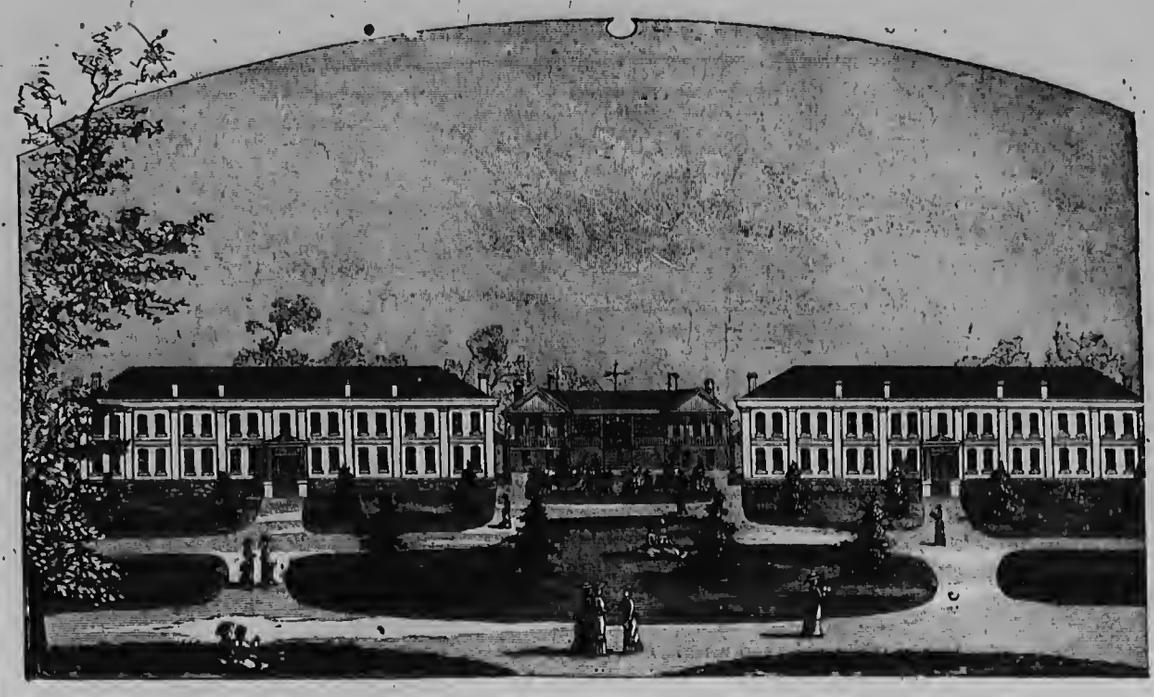

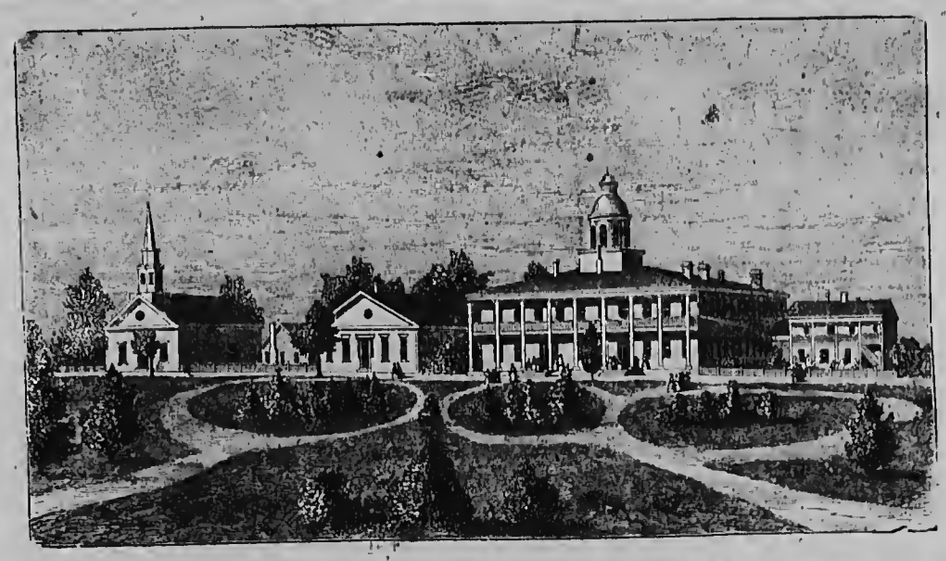

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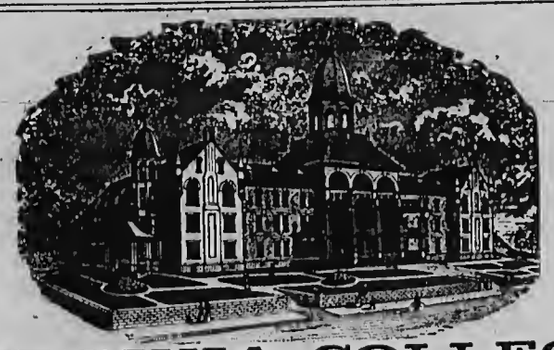

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HOME CIRCLE.

HOLY LAND.

BY RICHARD WATSON GILDER.

This is the earth he walked on; not alone
That Asian country keeps the sacred stain;
'Tis not alone the far Judean plain,
Mountain, and river! Lo! the sun that shone
On him shines now on us; when day is gone
The moon of Galilee comes forth again
And lights our path as his; an endless chain
Of years and sorrows makes the round world one.
The air we breathe he breathed, the very air
That took the mold and music of his high
And godlike speech. Since then shall mortal dare
With base thought front the ever-sacred sky,
Soil with foul deed the ground whereon he laid
In holy death his pale, immortal head!

A Rare Steed.

"Persian horses," says Mrs. Bishop, in "Journeys in Persia and Kurdistan," "are to be admired and liked. Their beauty is a source of constant enjoyment, and they are almost invariably gentle and docile. It is in vain to form any resolution against making a pet of one of them. My new acquisition, 'Boy,' insists on being petted, and his enticing ways are irresistible. He is always tethered in front of my tent, with a rope long enough to give him considerable liberty, and he took advantage of it the very first day to come into the tent and make it apparent that he wanted me to divide a lemon with him. Grapes were his preference, then came cucumber, bread and biscuits. Finally, he drank milk out of a soup plate. He comes up to me and puts down his head to have his ears rubbed, and if I do not attend to him at once, or if I cease attending to him, he gives me a gentle but admonitory thump. I dine outside the tent and he is tied to my chair, and waits with wonderful patience for the odds and ends, only occasionally rubbing his soft nose against my face to remind me he is there. A friendly snuffle is the only sound he makes. He does not know how to fight, or that teeth and heels are for any other uses than eating and drinking. He is really the gentlest and most docile of his race. The point at which he draws the line is being led; then he draws back, and a mulish look comes into his sweet eyes. But he follows like a dog, and when I walk he is always with me. He comes when I call him, stops when I do, accompanies when I leave the road in search of flowers, and usually puts his head either on my shoulder or under my arm. To him I am an embodiment of melons, cucumbers, grapes, peaches, biscuits, and sugar, with a good deal of petting and ear rubbing thrown in."

A Reflection for the Times.

Failures in business are often reported. Many so-called successes are humiliating failures. In order to understand what success in business is we must know what is its proper end. The highest product of trade is not money, but manhood. If methods are pursued which destroy or degrade manhood it is a failure, whatever financial returns may be realized. Hundreds of men who amass fortunes waste their better and nobler qualities and sacrifice the highest principles of manhood. Their losses are more than their gains. On the other hand, the business man who observes such methods and is guided by such principles as tend to develop manly virtues must succeed, however great his losses. "He shall be like a tree planted by the rivers of waters that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Such men will not make disastrous failures, dragging down their neighbors into poverty and sweeping away the hard-earned substance of widows and the support of helpless orphans. They will not transact business in such a way as to make these things possible. The divine law of trade, "Thou shalt love thy neighbor as thyself," forbids such transactions. The highest product of all secular pursuits is manhood. Let men abandon fortune-making and place-hunting and engage in the nobler calling of character-building, and failures will cease.
—*N. Y. Christian Advocate.*

A LIVING FAITH.

BY REV. FRANK L. OSBORNE.

I live, and yet not I alone,
For he
Who is the Christ doth find his throne
In me.
And I shall live because he lives;
No end
Shall come to all the joys he gives
His friend.
And here and there it matters not,
I say;
Joys here, bliss there; a glorious lot
For aye.
So then with patience let me run
Till I
Shall hear the welcome words, "Well done,"
Oh high.

—*N. Y. Advocate.*

Enter into Thy Closet.

"Use sometimes to be alone." What beautiful words from dear George Herbert! Distrust a man who does not love retirement in season. Amusement courts society, but religion loves solitude. From of old, the worshiper, like Abraham, seeks the heights. You may place a shrine by the wayside, but the altar in the market-place has but few worshipers. The first rule of worship is, "Enter into thy closet." Even in the house of public prayer we can not pray with open eyes. The soul must make for itself isolation where it has sought companionship. The ancient Roman, when he found the city of Jerusalem at his feet, was awed by the awful loneliness of the holy of holies. The hermit fled from the *agora* to the mountain cell, never *vice versa*. Spirituality is impossible in a crowd, and the city pastor labors under a disadvantage which the country brother little realizes. The "first temples" are still the best.—*Interior.*

One of the industries in connection with the tea trade, is the collection of the lead with which tea-chests are lined. China has been noted for many centuries for the purity of its lead, and this tea-chest lead, as it is called, is regarded as the finest in existence. They are many uses for it; it is found very valuable in making the best kind of solder. No machinery is employed in the production of this sheet lead; every sheet is made by hand in the most primitive fashion. A large brick is provided of the size of the sheet of lead to be made, and is covered with two or three sheets of paper. On these the molten lead is poured, and another brick is placed on the top, which flattens the lead out to the required size and thickness. The sheets are then soldered to the size of the interior of the tea-chest, the tea is packed in, and the top sheet is fastened in place. The workmen are very expert, and they turn out an immense number of sheets in the course of a day, and, where labor is so cheap, at a price much less than if the articles were produced by machinery.

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Makes Hot Bread wholesome,
" Biscuit white and flaky,
" Pastry of finest flavor,
" Cake that remains moist and sweet,
" Griddle cakes that delight the palate.

OUR YOUNG PEOPLE.

IN HAYING TIME.

BY ANNA BOYNTON AVERY.

I go to Grandfather's when school is done
In June, and the haying is just begun;
For then clover is red and the timothy tall,
And purple and silky it has to fall.
When the wind blows over the grasses, they go
In waves and billows that seem to flow
Like the sea; and then the great shadows will run
On the fields, and I watch them and lie in the sun.
In the walls there are woodchucks that squeak at Tray
When he goes to digging the stones away;
And the birds fly over, and everything sings,
And the grass is all buzzing and whirring with wings.
As soon as 'tis sunrise the mowing machine
Is clicking away, and the grass that is green
In the early morning, at noon is dry.
And then Grandfather and Tray and I
Go into the fields. There are windrows as wide
As the widest field is from side to side;
And out of these there are tumbles to make.
Grandfather says one kind is made with a rake
And a fork, and another is made by me
And Tray—but that is his fun, you see.
For I like the smell of the new-mown hay,
And we tumble and roll in it, I and Tray.
And I ride on the heaped-up loads, and leap
On the mows and soafolds, and go to sleep
Sometimes in the heat, with my head on Tray,
Behind a tumble of sweet new hay;
And at sunset we go for the cows. 'Tis fun
To see Tray gather them one by one,
And march them along in single file,
Wagging his tail at me the while,
As if he would say, "I can't romp now,
I'm so full of business;" and every cow
Will march before him and mind him well,
The leader ahead with her tinkling bell.
When the men are milking I sit on the bars
And watch the fireflies and count the stars,
And smell the clover, and wish that I
Could live in the country till I die.

A Long-Headed Bird.

Joaquin Miller, in *The Independent*, relates the following instance of a bird's sagacity, which is truly marvelous:

"We have a little woodpecker here (in California) which shows even more than human foresight and knowledge in preparing his Winter's food. This bird runs a spiral line of holes up and around a pine or oak tree—dozens and dozens of spiral lines, in fact—each hole large enough to receive the tip end of an acorn; and here the busy little fellow and his co-operative society drive in bushels and bushels of acorns, point first. And they drive them in so tight and fast that it is hard work to dig one out, even with the point of a knife. Nothing remarkable or superior in this to other woodpeckers, you say? But hold on a moment. The marvel is they do not eat these acorns. They simply drive them in, point first, leaving the large and soft end exposed to the sun and rain, and then sit by and wait for months the results. Meantime the large end of the acorn so exposed sours and ferments, and then a moth lays an egg there; this egg finally becomes a worm or grub, and grows to almost fill the shell, feeding upon the decaying acorn; and finally, when plump and fat as a pig, the woodpecker kills and eats him, throwing down the empty acorn shell at the foot of the tree and leaving the hole empty, which has cost him many a hard knock, to be used again and again for many generations. And why does he make these lines of holes spiral? Because his hard little head is level, and he knows that if he bores in a straight line he will weaken the bark; and he knows too, that if he does not distribute his board evenly the bark is liable to break and fall from excess of weight. But this is not quite so wonderful as is his cool-blooded calculation in getting the moth to help him prepare his dinner; for here he calculates not only on the moth, but the very elements to help him; and it is probable that he never calculates in vain or makes a single mistake."

Backbone.

There are certain animals that have no backbone. They can not stand upright. The backbone enables an animal to stand upright, and the better backbone it has the better it stands. There is very little use in standing upright even so strongly if not of use to help others in bearing some burden outside of their own bodies. When a burden comes on an animal that has no backbone it crushes it. When it has a good backbone it strengthens it. We need not be anxious about burdens coming on those of good, strong principle, for the very burden will make them stronger, especially if they carry the whole matter in prayer to God. Paul did this with his burden and had God's grace given him until he could carry it. If you have a backbone, do not be afraid of a burden.—*Selected.*

Only a Boy.

"Only a boy," is a very common phrase, and it generally means that a youngster can not be expected to settle down to the serious business of life and achieve a marked degree of success.

This is a mistake. Frank Hagan, of Ingersoll, Texas, is sixteen years old. He has just quit school after winning several prizes. During his school days he cultivated three acres of land at odd times, producting cabbages weighing thirty pounds and onions averaging a pound each. The crop netted him enough to pay for forty-eight head of range cattle.

This year young Hagan has rented fifteen acres from his father, furnishing all the vegetables the family can consume as rental. He will have four acres of oats that will yield seventy-five bushels per acre, six acres of Irish potatoes yielding about twenty barrels to the acre, three acres of cabbages that have 9,000 plants to the acre, expected to average eight pounds to the head, and the remainder of the land is devoted to onions that will yield 600 bushels to the acre. He is also raising a large number of turkeys.

The boy works only one hand, and will clear at least $1,000 for his year's work. He is now offered $1.50 per barrel for onions, 3 cents per pound for cabbage, and $2 per barrel for potatoes. He takes several agricultural journals and is quite an authority on all matters pertaining to farming.

There is plenty of room in the South for such boys. They are needed to help the old folks and to advertise the fact to the world that farming in this region is a money-making business when it is rightly managed.

That Texas boy deserves a medal.—*Exchange.*

Laughter and Tears.

Laughter and Tears met one day in a shady lane. The sunshine and shade mingled pleasantly there, the breath of the woods was strong in the air, as was also the fragrance of the clover field near by. But the lane was all too narrow to allow both to pass, for Laughter was boisterous, and romped about so much that he took up a deal of room; while Tears seemed to be half-blind and could scarcely see her way.

She said in a voice like the song of a night bird:

"Why don't you let me pass? This is my path."

"No," replied Laughter, "this lane is mine, and I am in a hurry, so you'd better climb the fence into the dark woods and walk through the dead leaves."

"Why don't you climb the other fence," said Tears, softly, "and run along through the clover, in the sunshine? I'm sure you'd like it better."

"Well," rejoined Laughter, pleasantly, "I'm sure I don't want to quarrel with so gentle a maiden, and so, as we don't seem able to agree about the path, suppose I turn about and go with you?"

"That would be very pleasant indeed," said Tears, "for I am lonely."

So they went on together, through the twinkling shine and shadow, and each felt better for the company of the other.

And that is why it is that when you meet Laughter you are almost sure to find Tears not far away.—*Detroit Free Press.*

Among the passengers on an Indiana train the other day were a newly married couple who made themselves known to such an extent that the occupants of the car began passing sarcastic remarks about them. The bride and groom stood the remarks for some time, but finally the latter, who was a man of tremendous size, broke out in the following language at his tormentors: "Yes, we're just married! We are going 160 miles further on this train, and going to 'spoon' all the way. If you don't like it you can get out and walk. She's my violet and I'm her sheltering oak." During the remainder of their journey they were left in peace.—Philadelphia *Evening Telegram.*

The peo-ple who live up in A-las-ka do not have a-ny lamps or gas. The nights there are ver-y long, and the peo-ple must have some sort of light to see by, so they take a can-dle-fish and set it on fire. The can-dle-fish is a-bout ten inch-es long, and ver-y fat and oil-y. It is fas-tened to a rough, wood-en can-dle-stick and then set on fire, and it burns a-way for a-bout an hour; then they have to light an-oth-er.—*Se-lect-ed.*

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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1. It is as pleasant to take as lemonade.
2. It is harmless always—may be safely given to a babe one day old.
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"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of nasal catarrh. IT IS TRULY A GREAT REMEDY."

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TARBT, MISS., April 21, 1893.

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Give it a fair trial, and you will be convinced. $1 per bottle, 6 for $5.

Said the **Owl**

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

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CATARRH

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MARRIAGES.

OSWALD—SCARBROUGH.—At Escatawpa, Miss., June 30, 1893, by Rev. G. R. Ellis, Mr. Solomon Oswald and Mrs. Elizabeth Scarbrough.

IRWIN—CAMPFIELD.—At the residence of the bride's father, Mr. James Campfield, Escatawpa, Miss., July 5, 1893, by Rev. G. R. Ellis, Mr. Wm. H. Irwin and Miss Kittie Campfield.

LESTER—STEPHENS.—In the Methodist Church, Escatawpa, Miss., July 27, 1893, by Rev. G. R. Ellis, Mr. Bryant W. Lester and Miss Idella Stephens.

HUFF-HOKE.—At the home of the bride's mother, Magnolia, Miss., July 25, 1893, by Rev. V. V. Boone, Mr. D. M. Huff, editor Magnolia *Gazette*, to Miss Ella Hoke.

KING-ROBINSON.—At the residence of the bride's father, Mr. John Robinson, Aug. 8, 1893, by Rev. Isaac L. Peebles, Mr. Green King to Miss Nancy H. Robinson, all of Clarke county, Miss., near Enterprise.

STAFFORD—DETRESS.—In the Methodist Church, Manrepas, La., Aug. 8, 1893, by Rev. W. T. Woodward, Mr. H. R. Stafford and Mrs. Permalia Detress.

O Christian song supernal,
Words sweetest Love eternal
Ever said!
Peace at your call comes flying,
And they who clasp you dying,
Are not dead.
—*Theron Brown.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

WATKINS—Mrs. Bessie Boanen was born at Moss Point, Miss., Jan. 12, 1868; gave her heart to God when ten years of age; was married Oct. 12, 1887; entered into rest June 28, 1893, in her twenty-sixth year. Such is a brief summing up of the leading events in the earthly existence of one of the purest and most lovely Christian characters it has ever been the privilege of the writer to know.

By this death we have been brought suddenly to confront a dispensation of Providence which our limited, human philosophy will not solve, and faith only can respond to the heart's sad inquiry, "Why is it so?" We must connect this life with another, and faith must eliminate the irony of fate and discover God and the immortal life beyond, or we should rebel against the doings of death and the desolation he scatters in his track. But God knows better than we when a life is complete, or a sheaf ready to be garnered. And, after all, this life has little significance except as we view it as the training-ground for a higher and nobler existence. What is the church but the school in which souls are nurtured and ripened for eternity? And if God's perfect work he accomplished in one earlier than in another, and Christ's perfect image be reflected there, ought we to repine when he takes that one to himself to shine in his royal diadem?

The subject of this sketch was born in a Christian household, and under the purifying influences of a devoted Christian mother, to whom she was companion, daughter and friend (her father having died in her early childhood), she grew up into the Christian life, scarcely knowing when first she loved the Savior. All hearts were won by her charms of person, manner and spirit, and when it was known she was gone it was felt as a personal bereavement by all who knew her. She scattered sunshine wherever she went, was tender and kind, cheerful and generous; her hands were trained to do kindly deeds, and her heart overflowed with good-will and affection for all.

To her broken-hearted mother, kneeling by her bedside a short time before her death, and praying in her tears, "Lord Jesus, be with my darling child," she replied, trustingly, "Dear mother, he is with me;" and she asked her mother to sing, "Jesus, lover of my soul."

Looking successively at her husband, mother and aunt, as they stood near, she murmured: "Best husband." "Best mother." "Best auntie." A little while after, committing her little babe, a few months old, to her mother's care, and sweetly trusting in her Redeemer, she breathed her life away.

To her sorrowing husband, mother and brothers she leaves all the fullness and memories of her fragrant, beautiful, trusting and happy life as an inspiration and an inheritance. Let us remember that as God takes our treasures from us, they become as so many beacon lights kindled along the nether shore to guide our wandering feet and draw us toward our Father's house. D. O. BYERS.

REYNOLDS—Little JIMMIE, son of Thomas H. and Lizzie Reynolds, was born Dec. 1, 1891, and died May 3, 1893, near Lisbon, La. He leaves a kind, loving mother, three brothers and a host of friends and relatives to mourn his death. He was kind to all, and, above all, was loving and affectionate to his mother. Through all of his long illness he was ever patient and submissive; therefore, when death came at last to his relief, he welcomed it as a sweet messenger of rest from pain and long suffering.

Farewell, sweet child, thou art gone from us, but thy pure soul was wafted above, forever to rest in that eternal home. We miss thee much; but God has taken thee for his own, and it only makes one more little angel in heaven to welcome us on the other shore, where papa and little sister have welcomed thee. Rest in peace, thou art free from care, and may the bereaved ones say, "Thy will be done, and not ours."

Sleep on in thy beauty,
Thou sweet angel child;
Like the dove from the ark,
Thou hast flown to thy rest.
KATIE WILLIAMS.

CALHOUN—EULA JANE, daughter of John G. and Susan Calhoun, was born in Covington county, Miss., October 12, 1888, and departed this life, August 3, 1893, aged four years nine months and twenty-one days.

Eula was a sweet and brilliant child; a tender, clinging vine, interwoven in sweet memories; a gentle spirit of light that flitted in and out like a sunbeam. No one can fill the vacant chair, no one will take her place in your hearts, and you would not have them do so, even if they could, for sweet will be the thought, through the years to come, that she shed radiance in the home as long as she did. It will be a blessed recollection that she grew up to love and to be loved by those who will ever so tenderly cherish her sweet and pure memory.
E. H. BARR, P. C.

HELMER—CAROLINE NETTERVILLE, infant babe of Mr. George and Mrs. C. B. Helmer, died June 3, 1893, with typhoid flux, aged one year and twenty-seven days.

Little Nettie was a sweet little child. Her father idolized her. Grieve not, dear uncle and aunt, for little Nettie is at rest; and if you will only be faithful a little while longer, you will meet little Nettie where parting is no more, and she will seem more beautiful. Though she can not come back to them, yet, glorious thought, they can go to her, for angels have borne little Nettie in triumph to heaven.
COUSIN EDNA.

JOHNSON—Respecting the death of Miss KATE B. JOHNSON, secretary of the Missionary Society of the Hernando M. E. Church, the following resolutions were adopted at a called meeting of said society, held this day, July 30, 1893:

Resolved, That in the death of our esteemed sister our society has suffered an irreparable loss, and the cause of missionary work a valued and useful friend; and while we bow our heads and hearts to this seemingly bitter dispensation we see, through the Christian faith, the wisdom of him who directs all things well, and our confidence in the unerring goodness and mercy of our heavenly Father enables us to look beyond the temporal pain and anguish of our bereavement, and see our dear sister already reaping the rich reward of a sweet young life consecrated to Christ and devoted to his service.

Resolved, That in the death of our sister the community has lost one of its brightest and sweetest gems, the church one of its most valued members, and the cause of Christ one of its most consistent and active votaries.

In conclusion, we beseech the God of all mercies to so direct this dispensation of his providence as that all may be spiritually benefited whose pleasure it was to enjoy the friendship and acquaintance of our departed sister, and especially to so temper and suit it to the hearts of her sorrowing family that they may each recognize the chastening as one designed to fit them all for the blissful reunion beyond the dark river where parting and pain are no more.

MIRAGE.

Treasure the shadow. Somewhere, firmly based,
Arise those turrets that in cloud-land shine;
Somewhere, to thirsty toilers of the waste,
Yon phantom well-spring is a living sign.

Treasure the shadow. Somewhere, past thy sight,
Past all men's sight, waits the true heaven at last:
Tell them whose fear would put thy hope to flight,
There are no shadows save from substance cast.
—*Lippincott's.*

Asthma can't be cured? Oh! yes it can. Dr Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINAS,
560½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

As the Twig is Bent.

"Well, I declare! I don't see where that child gets his disposition from," I heard a mother exclaim not long since.

Oh, how easily any impartial observer could have told her; but she could not see, and she would not have believed had she been told.

An incident, comical in some respects, but yet seriously suggestive, came under my observation within that mother's door-yard, the relation of which will help to solve her moral problem.

"Jack!" screamed a bright-eyed, golden-haired, fair-faced little girl of not more than six summers, to her younger brother who had dumped himself under the wall, where he was digging sand with a strip of shingle. "Jack, you good-for-nothing little scamp, you are the torment of my life! Come right into the house this minute, or I'll take the very hide off'n you. Come in, I say."

"Why, Totty," exclaimed her father, who chanced to come up at that moment, "what in the world are you saying? Is that the way you talk to your little brother?"

"Oh, no, papa," answered the child promptly, and with an innocent smile. "We were playing keep house, and I am Jack's mama, and I was talking to him just as mama talked to me this morning. I never really spank him as mama does me."

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

National Greetings.

"How can you?" That's Swedish.
"How do you are?" That's Dutch.
"How do you stand?" That's Italian.
"Go with God, senor?" That's Spanish.
"How do you live on?" That's Russian.
"How do you perspire?" That's Egyptian.
"How do you have yourself?" That's Polish.
"Thank God, how are you?" That's Arabian.
"How do you carry yourself?" That's French.
"May thy shadow never grow less!" That's Persian.
"How do you do?" That's English and American.
"Be under the guard of God." That's the Ottoman's.
"How is your stomach? Have you eaten your rice?" That's Chinese.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

O shapes and hues, dim beckoning, through
Yon mountain gaps, my longing view
Beyond the purple and the blue,
To sillier sea and greener land,
And softer lights and airs more bland,
And skies—the hollow of God's hand.
—*Whittier.*

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.
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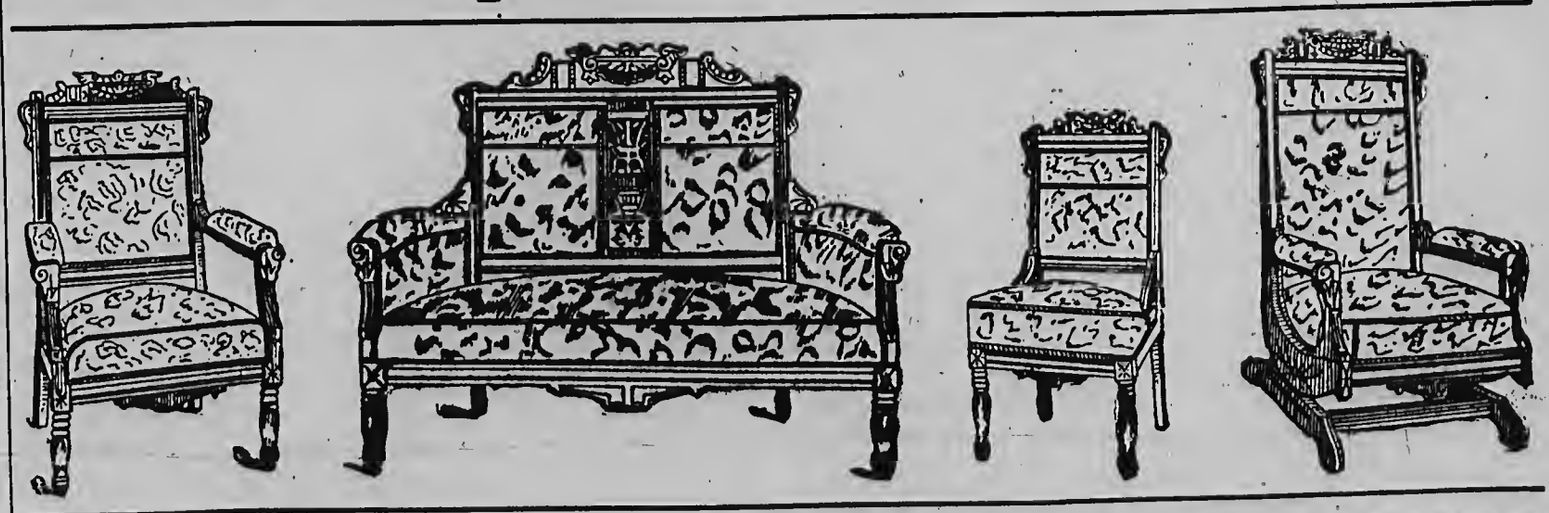
This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

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NEWS OF THE WEEK.

DOMESTIC.

Two fires, presumably the work of incendiaries, destroyed over $1,000,000 worth of property in Minneapolis on Aug. 13.

Two deaths from yellow fever occurred at Pensacola, Fla., last week. After the lapse of four days from the deaths reported not another case of yellow fever has been announced.

The United States gunboat *Bennington*, under the command of C. M. Thomas, sailed from New York for the Mediterranean a few days ago. It is said to be her mission to impress on the minds of the Turks the idea that they had better not meddle with American missionaries, who attend to their own business.

A survey for a cable from the shores of California to the Sandwich Islands has resulted in a route being chosen from Monterey Bay to Honolulu. The route selected will require the smallest length of wire, and it passes over an even bottom, favorable for the protection and preservation of a cable, submarine mountains being avoided.

Since the meeting of Congress Mr. Cleveland has disposed of a large amount of work, and feels that there is nothing to keep him at Washington. Congress is not expected to do anything for some time, and matters for congressional consideration can be prepared by the President at Gray Gables as well, if not better, than in Washington.

A California philanthropist, who has a keen eye for business, proposes to furnish the city of San Francisco 190,000,000 gallons of pure fresh water daily absolutely free of cost. He intends to bring the water 120 miles from the Yuba river in a canal, and all that he asks for himself is the right to lease the water power furnished by the canal before the waters reaches the city reservoirs.

The great fight on the silver question was begun in the National House, on Aug. 11. Mr. Bland, the silver champion, opened the financial contest with a significant utterance: "We do not intend that any political party shall survive that will lay its confiscating hand upon America in the interests of England and of Europe, and demonetize silver in this country, and, my friends of the Eastern Democracy, we bid you farewell when you do it." Mr. Wilson introduced a bill repealing the purchasing clause. Mr. Bland followed with a resolution providing for its immediate consideration, and the debate began.

An article from *Bradstreet's*, a New York journal, stating that great financial distress existed in the South, and that it would be practically impossible to move the cotton crop, caused much unfavorable comment in cotton circles in this city. Members of the Cotton Exchange, when seen with reference to the *Bradstreet* publication, remarked that it was a mistake to say that there was any great financial distress here. The banks are guarding their cash reserves to prevent the money from being hoarded by frightened people at a time when it would be needed for moving the cotton crop. The percentage of cash reserve in bank, in proportion to liabilities, is greater than usual at this season. The official figures on Friday, when the last statement was published, showed a fraction over 28 per cent. more than 3 per cent. above the legal reserve.

FOREIGN.

At the International Socialist Congress held in Zurich, Switzerland, Aug. 11, the sectional committee reported in favor of a universal cessation of work on May day and demonstrations in favor of an eight-hour day and universal peace.

That the government is to obtain no concession whatever from the Unionists has been evinced during the past week, and whatever success attends Mr. Gladstone's policy will be due entirely to his own skill as a parliamentarian and not to any yielding on the part of his political enemies.

Owing to the general depression in business in Mexico, the belt railroad around the City of Mexico will not be constructed at present. The terms under which the concession was granted gives the company ample time for the completion of the work, and there is no danger of the concession being forfeited.

One hundred and thirty-two thousand pounds in gold was withdrawn from the Bank of England, on Aug. 12, for shipment to the United States. One hundred thousand pounds in gold was also withdrawn from the bank for shipment to Canada. The Cunard Line steamer *Etruria* which sailed, Aug. 12, from Liverpool for New York, took consignments of gold amounting in value to £750,000.

The return of the Khedive of Egypt from his visit to the Sultan at Constantinople has been marked by a further tension in the political situation, and a cabinet crisis is now on. The Khedive has had a quarrel with his prime minister, Riaz Pasha, who owes his position to English influence, and wants a minister in accord with his own policy, which is well known to be a pro-French one.

Summer Weakness, that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the great benefit of this great medicine, give it a trial.

Sure, efficient, easy—**Hood's Pills.**

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Victoria	Aug. 17
Orville-Whittington	Aug. 18
Sam Jones	Aug. 18
Rapides	Aug. 19
Henington	Aug. 24
Longtown	Aug. 25
Lake	Aug. 25
Water Valley	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30

If you desire a luxuriant growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAP'S COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

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The ADVOCATE in clubs of ten from now until Jan. 1, 1894, at fifty cents. Cash must accompany names.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. Is is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

It Is Worth $10,000 to Me.

For the past seven or eight years I have been a victim of Nervous Dyspepsia in its worst form. I have spent thousands of dollars, and have kept poor paying for medicine and doctors' bills. Up to the time I began the use of Wilkinson's Matchless Mineral Water, every kind of food caused me untold misery that none but God and myself knew. After having tried everything that I read or heard of, I must confess that I had no faith or hope whatever that the water would do me any good. But "like a drowning man grasping at a straw," I bought from Mr. Wilkinson one quart of his mineral water and began to take one dessertspoonful after each meal and at bedtime. Contrary to my expectations and to my very great joy and surprise, in three or four days I began to improve, continued to do so steadily until I was entirely well. It cured me in spite of myself. I could hardly realize the truth. Now I can and do eat anything I want, at any time, without it disagreeing with me in the least. My digestion is perfect, my heart trouble is all gone, I sleep well, and my general health is all I could wish. All of which, I am happy to say, was brought about by one quart of Wilkinson's Matchless Mineral Water in the space of six weeks. Will say in addition that I have every reason to know that as a constitutional nerve tonic and restorative it is unsurpassed. For $10,000 I would not be put back where I was when I began the use of the water and not be able to get any more of it.

Anyone suffering as I did can, if they choose, write to me and I will cheerfully answer.

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Tickets now on sale from New Orleans to Chicago and return at $36.75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

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Philip Warlain,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meetings.

To the Methodist People of New Orleans:

If you would like to spy out the St. Tammany Camp Grounds and spend a few hours in the country, you can come out on the East Louisiana excursion, on Wednesday, to Abita Springs; thence by hack to camp ground, taking dinner at the Rausch Hotel, and return in the evening, the entire trip costing only about $2. Anyone desiring to spend a week or longer will be well cared for at the above-named hotel, which is near the camp grounds. Come and see our beautiful shades, our laughing streams, our enchanted grounds, and you will fall in love with our country and people, and come back to our camp meeting, Sept. 22. For further information address D. C. RAWLS, P. C.

The twenty-second annual camp meeting under the management of the Henington Camp Meeting Association will commence Thursday, Aug. 24, 1893.

That distinguished minister, Rev. H. C. Morrison, of Louisville, Ky., and that great singer, Mr. S. J. Evans, of Texas, will be in attendance.

Ministers of the gospel are earnestly invited to attend and will be provided for during the meeting.

A great gathering of the people is expected, and ample arrangements will be made for the accommodation of all who may come.

The restaurant will be carried on under the direct management of the association. Board will be furnished at very moderate rates.

The I. C. R. R. will give the usual reduction of fare from all points.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required to be paid only once during the meeting. Tickets not transferable.

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Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
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W. BAKER & CO.'S
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It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the traveling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.

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The Eleventh Session begins Oct. 2 with a full corps of teachers. The location is perfect. The surroundings are attractive. The grounds are large (quarter of a square), with separate yard and accommodations for smaller boys. A few boarding pupils can be accommodated. References: The clergy of New Orleans and the faculty of Tulane University.

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TUSKALOOSA, ALA.

Thirty-fourth Session begins Sept. 26, 1893. Terms reduced to suit the times. For Catalogues apply to

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Tuition free. Total expense need not exceed $110 per annum.

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This Institute is located near Jackson, La., and is as remarkable for its delightful environments as its healthy location.

Special teachers in each Department.

Charges lower than any school which offers the same advantages.

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The next session (1893-'94) will open on the fifth of October, 1893, with a full and able corps of Professors and Instructors. Five Courses of Study, healthy locality, excellent discipline, splendid equipments. Tuition free. Cost for maintenance, per session of nine months, $131. Number of students last session, 186. For catalogue giving full information

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Williamsburg circuit, at Oakohays	Aug. 19, 20
Ellisville circuit, at Sandersville	20, 27
Eastabuchie circuit, at L. River C. G.	30, Sept. 6
Heidelberg circuit, at Pauiding	9, 10
Augusta cir., at Boone's Ch'l. (Th., Fri.)	14, 15
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Tallsheek circuit, at St. Tammany C. G.	22-20
Covington cir., at St. Tam'y C. G. (Mon.)	25
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer C. G.	30 to Oct. 8
E. Pearl Miss., at Pine Grove. (Tues.)	10

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions to push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Bowerton, at Pleasant Valley	Aug. 19, 20
Pleasant Grove, at Pleasant Grove	Sept. 2, 3
China Grove, at Waterholes	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit, at Byram	15
Gallman, at Mt. Pleasant	10, 17
Hazlehurst	22
Providence, at Georgetown	23, 24

B. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

DeKalb circuit, at Marvin	Aug. 19, 20
North Kemper, at Blair	20, 27
Chunkey circuit, at Spring Hill	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit, at Why Not	16, 17
Meridian—Central (Wed. night)	20
Landerdale cir., at Mt. Hebron (Thur.)	21
Binnsville circuit, at Chapel Hill	23, 24

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Madisonville	Aug. 19, 20
Silver Creek, at B. Lake (Wed.)	23
Lake City, at Lodi	20, 27
Yazoo circuit, at Anding (Tues.)	29
Camden, at Thomastown	Sept. 2, 6
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	21, 24

E. H. MOUNGER, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon station	Aug. 20, 21
Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville	9, 10
Homewood	13
Trenton, at Gasque	10, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Sunflower, at Bethel (Sat.)	Aug. 19
Rolling Fork, at Cary (Sun.)	20
Fayette, at Ebeneser	26, 27
Meadville, at New Providence (Tues.)	29
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	9, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	28

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Aug. 20, 27
Batesville	Sept. 3, 3
Sardis, at Davis Chapel	9, 10
Hernando	10, 17
Como	23, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbits	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Joneston	Aug. 20
Lula	27
Arcola	Sept. 3
Duncan	10
Clarksdale	24
Gunnison	Oct. 1
Rosedale	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—THIRD ROUND.

Pontotoc	Aug. 17
Houston and Wesley	19, 20
Athens	26
Okolona	20, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Wier circuit, at Liberty Hill	Aug. 19, 20
Chester circuit, at South Union	21
Louisville circuit, at Rocky Hill	20, 27
Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

GRENADA DISTRICT—THIRD ROUND.

Atlanta	Aug. 19, 20
Abberville	26, 27
Banner	Sept. 2, 3
Grenada circuit	9, 10
Water Valley circuit	16, 17

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet (morn.)	Aug. 20
Morean (eve.)	20
Gross Tete, at Rosedale	27
Dryades (morn.)	Sept. 3
Craps (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Haynesville, at Flat Lick	Aug. 19, 20
Valley, at Blockers Chapel	22, 28
Vernon, at Wesley Chapel	20, 27
Gansville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Victoria mission, at Oak Grove	Aug. 19
Cane River, at Ragans Chapel	20
Natchitoches station. (Sun. night, Mon.)	20, 21
Many, at Negreet	25, 26
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.

Address: 629 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Harrisonburg, at Harrisonburg	Aug. 19, 20
Oakley	22
Floyd, at Oak Grove	26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Colfax and Spring C., at Rapides C. G.	Aug. 19, 20
Vidalia, at Vidalia	19, 20
Chicot, at Elm Bayou	26, 27
Melville, at Big Cane	Sept. 2, 3
Simsport	9, 10

S. J. DAVIES, P. E.

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49 Session will begin Sept. 20, 1893.

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Christian Advocate.

VOL. 40.—NO. 34. NEW ORLEANS, THURSDAY, AUGUST 24, 1893. WHOLE NO. 1931.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

EVENING HYMN.

BY ARTHUR E. SMITH.

Abide with us, Lord Jesus, through ev'ry changing tilt
Now that the day is dying,
And darker shades are lying
Along the eastern hill,
Abide with us, Lord Jesus! Be thou our Helper still.

Abide with us, Lord Jesus! Abide with us, we pray!
We bow the knee in meekness,
And own to thee our weakness!
Be thou our strength and stay!
Abide with us, Lord Jesus, and guide us lest we stray!

Abide with us, Lord Jesus, now that the sun has set!
Be thou our Shepherd tender!
Shine o'er us in thy splendor,
And all our sins forget!
Abide with us, Lord Jesus! Be thou our Olivet!

Abide with us, Lord Jesus, till morning light breaks clear!—
Till through the night of sorrow
We hail the glad to-morrow
And the safe harbor near!
Abide with us, Lord Jesus, till heav'nly lands appear!

—*Christian Intelligencer.*

Power of Personality.

BY JOSEPH B. COTTRELL, D. D.

The tribute of Bro. T. W. Dye to Rev. J. H. Brooks, in the NEW ORLEANS CHRISTIAN ADVOCATE, of Aug. 10, just received, stringa itself, perforce of its evident heartiness and its perfect justness, upon the charm of personal reminiscence, which constitutes with me a capital ministry in that which may be termed soul-nurture and discipline. There is of personality a power generative of the highest attainable in the cultus of the kingdom. Personality, as it is apprehended, blending qualities of character, and, through inspiration of regard and esteem, operating the determining of the worth of those considered, even as if they were weighed in the scales of our mental and moral manhood, is a somewhat beyond and above which it is not possible for us to imagine in the economy of spiritual growth and ripening. Of this personality everyone has the ideal. It is ultimate. It is, in precisely the same sense, predicated of the human and of the divine. The reason we have the ideal is that through personality there has come to us revelation thereof. Conscious of our own individual personality, and cognizant of that of others as they are phenomenal before us, there comes, through media of these factors, character-engendering force, so that we may be said to be products of those who have operated, through their worth or wickedness, according to the law of personal relation and interdependence. Perhaps it were better for it to have been written, that it is through power of persons, rather than through power of personality, there come effects in production of character. Personality is abstraction, and as merely an ideal somewhat differencing sovereigns and agents from things that come not into the category of the moral and spiritual, it is not potent; but persons are factors when in concrete, phenomenal expression of that mind apprehends as excellent, they stimulate—they nurture—even as they themselves were appropriated through a process of mental mastication and affectional digestion on the spiritual assimilation. Was it not in analogy with this Christ said, "Unless ye eat my flesh and drink my blood, ye have no part with me?" Æsthetically there is a potency in the phenomena of nature; and as we contemplate, in self-gentleness, these forms and colors that are, objectively, our counterpart, they seem to blend whatever is soft and gentle without us with our own subjective being, so that all is quickened by the life of us, vivified and born out of the mere actual into the real, as we, reciprocally, through their ministration, are elevated and refined. But poetized as we may become through the process of this commerce with the beautiful, and as delicately touched as may be the silken straws of our sensitive nature by the genius of the sensuous, in ranges above the sensual, the history is not a spiritualizing one. It is not of the nature of that we term worship. Personality is the *sine qua non* for engaging the soul in highest exercise of its powers. "God hath shoed in our hearts to give the light of the knowledge of his glory in the face of" a person; and it was, as reflecting that light, in ministry of the truth, enravishingly, Paul became a model, in his personality, to others, what prompted them to so honor him that the apostle declared, "And they glorified God in me!" It is the power of the whom, rather than of the what, that lifts us. "Ye are the salt of the earth! Ye are the lights of the world!" "I am the vine; ye are the branches!" It is by a personal incorporation with him after a sublime method of contemplating him, and realizing the sufficiency of such organic union with the divine, that it comes natural to say: "For me to live is Christ." How texts are rescued from a vulgar signification of modal imitation in ceremonial performance, as they are apprehended aright in connection with a veritable identification of life and spirit with him who enables us to live as "members one of another!"—"compacted by that which every joint supplies, according to the effectual working in the measure of every part unto . . . edification in love!"

It has been in memory of the courtesy, deference and brotherliness manifested by Dr. Brooks, as occasion caused such to be most grateful to a brother itinerant, when, for three years, we were associated in the "North Mississippi Conference," I have been sprung to these reflections, as touching personal ministrations; and in offering criticism of the true philosophy of our spiritual obitus, it has greatly gratified me to produce from the inspired word of Revelation such perpendicular proof-texts as the ones I have quoted. This whole life of religion is a reciprocal, communicative, interdepending one; so that in it we have a commonwealth. The penitence, humility, fidelity, courage, devotedness and generousness of anyone of the brotherhood belong to all, as they are suitably appreciative thereof, and thankful for what in others attests the power of the common faith.

Cinverport, Ky., Aug. 11, 1893.

Ministerial Selfishness.

Last year a preacher of many years' experience persuaded a young preacher of much zeal and no little ability to conduct all his protracted meetings on a large circuit. Results: Revivals and many accessions on the old preacher's circuit, but the young preacher's own circuit sadly neglected.

This year an experienced preacher gets a young preacher to go from one protracted meeting to another, labor day and night for several weeks during intensely hot weather, until the young preacher breaks down, completely exhausted, and threatened with paralysis. There were glorious revivals at all of the old preacher's appointments, but the young preacher's usefulness may be permanently impaired, even if his life do not pay the penalty for a zeal *not* according to knowledge.

An earnest, zealous, consecrated preacher, once robust, but whose health became impaired and whose mind became clouded, was in a fair way to become perfectly restored, but brethren more concerned about increasing the numbers of their church members than they were about the health of their brother had him to lead one protracted meeting after another, preaching day and night for weeks during the severest heat of this Summer, until the old trouble has returned and a cloud of denser darkness has settled down on the mind of the good man, and the light of reason has gone out. And this awful work has been wrought by the selfish thoughtlessness or thoughtless selfishness of ministerial brethren! Is it any wonder that some physicians object to preachers visiting persons who are very sick?

A preacher was sick, and a faithful doctor visited him once or twice every day, and prescribed with care and skill for the patient through days and weeks until the preacher was able to go about his usual work. He never said to the doctor, "How much do I owe you?" nor even, "I thank you for your kindness," but repaid the doctor by complaining and charging the doctor with having directed more time in attendance upon another patient in the same village!

A preacher's baby was sick. He sent ten miles for a physician, and just as his messenger reached the office another messenger came from a place ten miles in the opposite direction for the doctor to go and see a sick man who was able to pay him $10 for the visit. The good doctor declined to go to the pay patient, and rode ten miles to see the preacher's sick baby, prescribed, and, I think, furnished the medicine. The young father never asked, "How much do I owe you for your great kindness?" and, although more than a year has gone by, has never intimated any desire to pay, nor given any expression of gratitude to the man whose skill, under the blessing of God, restored the baby to health.

Need anyone be surprised that physicians are becoming restive under the custom of gratuitously treating preachers and preachers' families, when so many preachers are so thoughtless and ungrateful? May the time soon come when preachers will be looked upon as men and not as mendicants! Until that time does come every preacher should ask the doctor for his account, and give the physician the privilege of saying, "I make no charge, and am always glad to render you any service." Then let the preacher be polite enough to thank the doctor for his kindness, and if he be able, make a substantial present also. It will not lower him any in the physician's opinion, and would comply with the scriptural injunction, "Be courteous."

T. L. MELLEN.

Prohibition Still Reigant in Meridian, Miss.

The ever-restless saloon has had our people again in motion to resist a petition for license. Only seven months ago, after quite an exciting campaign, the voice of the people declared that the saloon must "go," and on the expiration of their licenses every saloon was closed. As one after another the "blind tigers" essayed to thwart the prohibition mandate, they were promptly detected, closed, and punished. Wearied of a clandestine life, and emboldened by past successes, the promises not to register of a few half-hearted church members, and the treachery of some others who, for reasons best known to themselves, were induced to sign their petitions, they resolved to force on us another "whisky campaign." By a feat of political legerdemain the saloonists were granted a new registration, and by the grace of the registrar were allowed at his office door a table, where a petition for a "gallon license" was submitted to everyone who applied for registration. In this way, without much inconvenience, they were permitted to solicit every voter, and readily obtained quite a large petition—*i. e.*, large in length. It will not do very critically to scan the social or religious quality of these petitioners, albeit the names of some church members and some men of financial strength were upon it. They boasted very confidently that this time they would save the town from the "dry rot," emancipate "the priest-ridden church members," deliver the sovereigns from the domination of fanatics, and again ride into power and wealth. It did look a little stormy when six out of ten of the council—to whom the petition was addressed—were among the petitioners. They worked with unflagging industry, inducing many negroes to register and many idle men. A miscellaneous list, ignorant of their rights, or defiant of the rights of others—some with promises of reward and others with the protection of the "gang"—were thus marshalled in the last ditch to contend for the right of publicly imbruting themselves and their families. They were greatly surprised at the contents of the "counter petition." There were sharp eyes and quick ears constantly on their track, and every violation of the "dram-shop chapter" was detected. The very impersonation of lawlessness is the saloon, and this last petition seems to have studiously mastered the art of evasion and the bolder purpose of defiance to the legislative wisdom which would obstruct the pathway of the liquor traffic.

This petition has taught us the various reaches of the law, and, if anyone doubted it before, that no law, however benign or wisely articulated, inspires the feeblest sentiment of obedience in the breast of the saloon. And yet there are reasonably good citizens, and some "goody-goody" church members, who are simple enough to believe in the loyalty to law of "this one saloon," and are willing to tolerate one or two "gallon-houses" in such a city. Æsop tells of one philanthropist who cherished a frozen snake at his fireside. He was infinitely wise in comparison with the unsophisticated who sign a whisky petition.

In the one thousand white Methodists of Meridian, less than a dozen could be found weak enough to sign this petition; about the same number of white Baptists, one negro of the M. E. Church, and two of the colored Baptists. Let it go abroad among the churches that the Christians of Meridian stand in unbroken battle line against the invasion of the saloon. Under the leadership of Bro. L. P. Brown these hosts, which constitute sixty-five per cent. of the voters of this city, have, by the blessing of God, fought and won in this last battle, and are ready for the next assault whenever they are ready to advance.

CHAS. F. EVANS.

Around the Circle.

For several weeks I have been holding and helping in protracted meetings. First on Lebanon circuit, helping Rev. B. W. Lewis. Rain, sickness and grass hindered us somewhat; yet we trust good was done. We had one bright conversion, if no more. Next at Brandywine, Claiborne county, Rev. W. W. Hurst, pastor. Here we had a good time generally. Bro. Hurst is in favor with his people. From Brandywine I went to Bethesda, in Franklin county, my own charge. Here we had Bro. R. S. Woodward, our good presiding elder, and Rev. B. W. Lewis, and several good workers among the laymen. Our meeting here was one of the best that has been here for many years. We had some opposition to contend with the first few days, but on Tuesday (fourth day) the enemy was completely routed, driven from the field, and the victory won. The good Lord helped us wonderfully. During the meeting we buried little Homer Cupit, son of Eli and Elizabeth Cupit. He was a bright boy six years old, the pet of the household. God bless, comfort and sustain the family in their moments of sorrow and sadness. Our next was at Galatia, where I was assisted by Bro. P. H. Howse, of Meadville circuit. Bro. Howse done some faithful, earnest work, which has done good. We had a good meeting among the members. I am now (Aug. 14) helping Bro. Crossley at New Hope, on Brookhaven circuit. Bro. Crossley is a promising young preacher, and is in favor with his people. In all our meetings the Holy Spirit has been manifestly present. The outlook on my work is encouraging.

Uncle Dave McRee is still quite feeble. He appreciates the kindly remembrance of his pleasant home and hospitalities on the part of Bros. Huonicutt, Mellen, and others. Some touching resolutions were adopted by our third Quarterly Conference, to the effect that his valuable life may, if it be our Father's will, be long spared to the church.

I have recently procured and forwarded, with the cash, ten new subscribers to our dear old ADVOCATE. Our prayer is that God may abundantly bless, strengthen and encourage our new editor in his difficult work in doing his duty and trying to please the brethren. I have read the Alexandria District Conference resolutions. I want to say that everyone I have seen or heard from in this section is highly pleased with the editorial management of our paper. May you survive under the immense load heaped upon you, and in the end come forth as gold!

H. P. LEWIS.

Caseyville, Miss.

Drowned.

Last Saturday we were sadly bereft. A young man eighteen years old, Mr. Josie Williams, who was a student of the A. and M. College, who would have graduated in one more year, and Mr. Eugene Majures' little boy, ten or twelve years old, were at Watkins' Mill pond, Williams trying to learn little Majures to swim, having him on his back. He swam across the pond three or four times, and finally let down, and little Majures began to strangle, caught Williams around the neck, and in that condition they went to the bottom to rise no more. When raised to the top of the water, in one hour or more, the little boy still had Williams around the neck. They were buried in the same grave yesterday at Carolina Cemetery.

J. C. ELLIS.

Laurel Hill, Miss., Aug. 15 1893.

Notice.

Rev. Dr. B. Carradine will begin a meeting with me at West End, Meridian, Miss., on Oct. 15. The object of the meeting will be the conversion of sinners, and the entire sanctification of believers according to "Wesley's Plain Account of Christian Perfection." Preachers and other workers are urged to attend. Let all who will come to work notify me, and we will provide entertainment for them.

W. W. HOPPER, Pastor.

Meridian, Miss.

E. Kirby Smith Memorial Resolutions.

Prof. George W. Harman, the well-known and talented penman, has presented *The Times-Democrat* with a copy of his latest, and perhaps finest, piece of artistic work, a highly ornate and beautifully engrossed copy of the resolutions adopted by the United Confederate Veterans of this city at the E. Kirby Smith memorial meeting on the fourth of last May.

From the lower left-hand corner of the souvenir rises a staff, from the top of which floats a Confederate streamer. In the centre of the folds of stars and stripes is a fine likeness of the dead leader, and on the white area is an inscription telling what the souvenir is. Beneath are the resolutions, as beautiful in the execution of presentation as in the sentiment that they express, and the name Gen. Edmund Kirby Smith partly covers a misty battle flag of the Lost Cause. The borders of the sheet are engrossed with symbols of his life and character, and in the lower corner is a sketch of the battle with the Comanche Indians, in which the deceased won not a little of his fame as a fighter.

The local veterans did not feel able to order the souvenir in such an elaborate form for themselves, but gave Prof. Harman permission to issue the memorial souvenir. One-half of the proceeds of the sale of the copies will be devoted to the worthy cause of the assistance of the family of Gen. Smith, who were left in poor worldly circumstances, although rich in the inheritance of his fame.—*Times-Democrat.*

The memorial resolutions on the death of Gen. Beauregard have also been engrossed by Prof. Harman, and, if possible, is a still more artistic piece of work. The ADVOCATE has received copies of both, for which it returns thanks to the author. Let every Southern man and woman possess themselves of copies of each. The price of the former is $1, the latter 50 cents.

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

FROM THE WORK.

Rev. E. H. McNabb, Lebrton mission, Winona district, North Mississippi Conference, Aug. 3: "Baptism of the Holy Spirit, strong men and women shouted, backsliders reclaimed, many sinners asked for prayers. Glory to God for his wonderful mercy to men! Twelve added to the church."

A note from Rev. H. P. Gibbs, Pleasant Grove, Miss., says: "Have just closed our second meeting. God is with us in great power. Eighty souls converted and sanctified. The two works go on together hand in hand at every service. Convictions are pungent, conversions are clear, and sanctifications after the order of Paul's prayer to the Thessalonians (I., v, 23)."

Rev. C. R. Seward, Indian Bayou, La., Aug. 4: "We have just closed a thirteen days' meeting at this place. The Rev. C. R. Montgomery, preacher in charge of the Washington work, came to my assistance the fourth day of the meeting, and remained till its close. He hit sin with the two-edged sword till some of the hardest sinners here yielded and sought the Savior's love. He made many friends while here. Results: 67 conversions, 51 accessions. We have had 89 conversions and 79 accessions this year. Pray for us."

Rev. H. C. Morehead, Sardis, Miss., Aug. 10: "As I send you the fourth round of quarterly meetings of Sardis district for publication, I also send some encouraging words. Revival fires are glowing in many charges in the district. Thank God the power of the Lord is present to heal the people. The old-time power is upon us. Conviction for sin, repentance and salvation is the order. Reports of pastors on Sunday-schools in several charges twenty-five per cent. better than ever before. Will give you details later. The Lord be praised."

Rev. M. L. White, Mt. Carmel, Miss., Aug. 10: "I send you some more good news from Mt. Carmel circuit. Just closed meeting at Mt. Zion; lasted six days; ten accessions to church, two children baptized, membership revived greatly, men and women laid an altar for life. Wish I could describe the depth of this revival. Mt. Zion and community is stirred. God only knows what has been done. Bro. Backus did some excellent and powerful preaching. Bro. Barr came Tuesday; added much to the meeting by his forcible preaching. Praise God."

Rev. W. W. Hopper: "On Sabbath, Aug. 13, closed a meeting of one week at Poplar Springs, near Meridian, Miss. Power of God rested on the people. Accessions, six; conversions, several, and one received the blessing of entire sanctification. This sister was convicted for the experience under the faithful ministry of Rev. N. B. Harmon, my predecessor."

Rev. B. B. Sullivan, P. C., Okolona, Miss., Aug. 10: "We closed, Aug. 6, a successful meeting at New Hope Church, on the Okolona circuit. The church was greatly revived, many backsliders reclaimed, twenty-three bright conversions in the altar, or at the 'mourners' bench,' and thirteen additions to our church. I was assisted by Bro. Henry E. Parrott, who did most of the preaching with power and acceptability. Sister Parrott was also to the meeting, and did much and efficient work for the Lord. Bro. and Sister Parrott, though they have been away for some years, still live in the hearts of the people."

Rev. J. M. Massey, P. C., Toccopola circuit, North Mississippi Conference, Aug. 3: "Allow me to say through the columns of our paper (the NEW ORLEANS CHRISTIAN ADVOCATE) to all whom it may concern, that our third Quarterly Conference was held July 22 and 23. Our efficient presiding elder, Rev. R. A. Burroughs, was at his post of duty; stayed with us one week—an unusual thing for a presiding elder; at least, it was a new thing here. The people say it was the first time a presiding elder ever held a protracted meeting here. His preaching was plain and practical, with power and demonstration of the Spirit, so much so that the cold, indifferent members, and others, were stirred up to a sense of their duty, and resolutions and promises were made by nearly all to live better lives. There were two accessions. I have held my second protracted meeting for this season, and have four more to hold yet. Finances are far behind up to date; but if there is an average crop made, I hope to make a good report at Conference. The drouth has already injured the corn crop considerably, but the cotton is not hurt yet. May the good Lord bless the people with means sufficient to support the interests of the church; and, above all, may we have a baptism of the Holy Ghost all over this country!"

Rev. W. T. Browning, P. C., Lauderdale, Miss., Aug. 11: "We have recently closed two very successful meetings at Mt. Hebron and Borton's Chapel, respectively. The Holy Spirit was with us in great power at each place. The two meetings lasted through the greater part of two weeks. Great good was accomplished in the Master's name. There were some five or six family altars erected, about the same number of persons began leading in prayer meeting, quite a number of both the men and women began leading in public prayer, a number of old family quarrels were settled and peace now rules where hatred and strife once reigned, some eighteen or twenty lukewarm Christians were revived, one new prayer meeting and one new Sabbath-school will be organized, some forty-five or fifty conversions occurred, twenty joined our church, and two united with other churches. God, in his mercy, is doing great things for us. Bros. Chas. W. Huff and J. W. Burton, local preachers of Sumpter county, Ala., were with us, and rendered faithful services. God's great name be praised that he hath again visited and blessed his people. On next Sabbath we start on another campaign against the powers of darkness of four or five weeks' duration. We trust in the Captain of our salvation for victory. Brethren, pray for us."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Linwood circuit, Bethel Church, H. W. Van Hook, P. C., assisted by W. J. Ferguson: Twelve accessions and a number of conversions, and much good otherwise done. The "come-outers" will not be likely to disturb public worship by their discourteous rudeness again very soon.

North Kemper circuit, Spring Hill Church, W. J. Ferguson, P. C., assisted by D. G. W. Ellis: No accessions, but the church edified and strengthened in the faith. T. L. MELLEN, P. E.

JUST WHEN THOU WILT.

BY FRANCES RIDLEY HAVERGAL.

Just when thou wilt, O Master, call,
Or at the noon or evening fall,
Or in the dark, or in the light,
Just when thou wilt, it must be right.

Just when thou wilt, O Savior, come.
Take me to dwell in thy bright home!
Or when the snows have crowned my head,
Or ere it hath one silver thread.

Just when thou wilt, O Bridegroom, say,
"Rise up, my love, and come away:"
Open to me thy golden gate,
Just when thou wilt, or soon or late.

Just when thou will—thy time is best—
Thou shalt appoint my hour of rest,
Marked by the Sun of perfect love,
Shining unchangeably above.

Just when thou wilt—no choice for me!
Life is a gift to use for thee;
Death is a hushed and glorious tryst,
With thee, my King, my Savior, Christ.

Summer Wanderings.

Seeking rest, strength and wisdom, I left Jackson, La., after commencement and preached twice the next Sunday in Yazoo City for Bro. Jones, that he might have a little respite from his labors. Yazoo City has grown much in recent years, as is strikingly exhibited in the fact that its church property has increased tenfold in value in the last decade. The people have lost none of their old-time hospitality, and their hearts and homes are open to God's ministers, and the best they have is for the service of the Lord.

After spending a few days at the home of my wife's mother near Canton, and taking in Durant, preaching twice for a brother whose sister's illness required his attention, wife and I started to Georgia. This journey a few years ago required two days and three nights, afterwards a day and two nights. Now we take supper in Winona, breakfast in Birmingham, spend the day in Atlanta and take supper in Athens, Ga. Atlanta represents the fulness of Georgia's recent growth and stands before the world a noble exhibition of the results of modern Christian civilization. Here I visited an aged man of God who has given one thousand dollars for the endowment of Centenary College of Louisiana, and has consecrated the remainder of his property to the promotion of Christian education in Centenary and one other college.

The District Conference at Greensboro was enjoyable and edifying. Bro. Parks, the presiding elder, directed matters with his usual grace and wisdom. Bishop Haygood came from another Conference, of which there were thirteen in Georgia embracing that fifth Sunday, and preached to edification of all on Saturday and Sunday.

By the way, the Bishop's new book, "Jack-knife and Brambles," is just out. His "Man of Galilee" is certainly a powerful faith tonic, and this book seems intended to clear away the brambles of the higher criticism that every ax-man who will may strike unobstructed blows at the huge green tree of universal sin. He certainly does not "walk delicately" before Agag.

Athens is quiet, classical and cultured as heretofore. The State Normal College holds a summer session here during the vacation of the university. More than a hundred teachers study advanced methods of teaching here and return to their places to practice what they have learned. Athens curbs whisky in a well-ordered dispensary, which everybody agrees is not so bad as either open saloons or blind tigers. The State Pomological Society met here last week. The display of fruits and flowers by the Athens Garden Club and from other places was very fine. One nursery sent seventy-nine different kinds of grapes. All such associations are powerfully educative in effect. The State Agricultural Convention has just held its annual session at Stone Mountain. Deeper plowing and more thorough preparation of soil is now the idea. Plowing five inches deep—three to one plow and two to another to follow in the same furrow, four inches to the mule, is said to be the plan of the most successful. Crops in general are good and promise well. Peaches are scarce, and good ones rare. Apples are not plentiful. Melons are abundant, though the crop is not equal to last year's. The grape yields, perhaps, the most unfailing of crops. Frost never hurts them, as they form on the Spring growth of the vine. Grasshoppers have appeared in great numbers and are quite destructive to growing crops, especially of corn, in some sections. They are many-colored as the rainbow and gay as a troop of strippling soldiers, till they all put on their sober suit of greyish brown with wings that everybody wishes would take them forever away. If they were as numerous and greedy in all places as they are in some, they would breed a farm at once. People go miles to see them.

It is matter of gratitude that the great financial earthquake that is shaking the nations affects our Southern people less than almost any others. Hard times had already prepared them for harder. They have bread enough and to spare at home, and while banks are breaking and their cashiers and presidents crazing and committing suicide, the farmer drinks water from his own fountain and feasts under his own vine and fig tree. None but those who have kept out of debt can have peace and security during the present distress. If a man is out of debt, and has his corn crib full, he can not be distressed for lack of credit. He and God are partners in production, and such a firm has never been known to fail.

The present financial distresses seem to grow chiefly out of a want of confidence, whether in the silver dollar or one another it is hard to tell. No money has been burned, but it has been locked up, and that has about the same effect on trade. Labor began to strike a few years ago, and capital is striking now, but neither can strike without injuring itself about as much as it does the other. If Congress will give us a bimetallic currency, putting enough silver in a dollar to make it equal to gold, a whole ounce if necessary, and the banks will lend less of other peoples's money and more of their own, the present financial crisis will soon pass away. How would it do to make all debts payable, one-half in silver and the other in gold?

W. L. C. HUNNICUTT.

The Alexandria Resolutions.

In this paper I proceed on the basis that the NEW ORLEANS CHRISTIAN ADVOCATE is the official organ of our church, and its editor, though he differs from a man, loves fair play. I do not wish to enter into a controversy with him, for the knight of the tripod and pen always has the advantage, and in this case, at least, uses it unscrupulously.

I wish to correct some most glaring misstatements made in his criticisms and comments in the last issue of the ADVOCATE. He states that the appointments of Bros. Hoffpauir and Denson were "irregular," or intimates very plainly that they were guilty of wire-pulling in the post-prandial arrangement of the same. I simply say that Bro. Hoffpauir's appointment was made at Lake Charles, and afterwards changed by Bishop Galloway, all done "decently and in good order," "open and above board." Bro. Denson was appointed to his present work by the well understood and concerted action of Bro. Miller and myself. In neither of these appointments is there anything new to Methodism, and it seems to me that strictures thereupon come with bad grace from one who has no episcopal or Conference endorsement of his present position as editor. I will allow the brethren the privilege of bearing the praise of being the editor's disciples, as best they can, only assuring the constituency of the ADVOCATE that neither "affect cloudland."

Now to the resolutions and—and—call them what you choose thereon. I will attend to that part which pertains more personally to the "talented young presiding elder" first. I invited Bro. Beard to our District Conference out of the fulness of my heart, as he states; but that was before the paper had become a "released menagerie," where strange doctrines ran riot in the howling wilderness of second blessedness. I wish he had been there. He would have heard something drop—outside his sanctum.

Now for some few facts: We had a gracious time at the District Conference. On the Sunday night it closed the altar was filled with penitents and there were three conversions. The last I heard from the meeting, which continued, some twenty and more had joined the church. [The pastor reports twelve, and as three of them were his own children, he is, perhaps, better informed—ED.] Why, it was a Vale of Cashmere, spiritually! No Sahara there! We have some "sand" up our way, it is true, mixed with a little "sense," which inclines us very much to stand up for the gospel as we believe and teach it.

Again, every charge on the district, with three or four exceptions, have had revivals. We are building two churches, and another is fairly in view. The only "simoon" we have had was quite recent. It blew from the South. Moreover, beloved, let me say, the editor of "our official organ" sent me a communication asking for the "strong" and earnest support of our Conference, since some Mississippi brethren were animadverting adversely you know. Some level-headed men in Mississippi I showed this to one of the brethren, and the "strong" resolution, which I thought only a mild demurrer, was the consequence. It was discussed and almost unanimously adopted, only three delegates voting against it, and does, undoubtedly, represent the animus of this district on the subject. Nor was this Conference "slimly attended." It was above the average attendance at these gatherings. Youth and old age met together. Two of the chief debaters, visitors to whom the freedom of the house was given, were men of advanced years.

We do not wish to "throw stones" or "pass hemlock." Invective and sarcasm don't win souls for the kingdom of our Lord. Possibly there may be some talent in us for such; but may the grace of God in Christ and the sanctifying influence of the blessed Spirit keep it subdued. But to tell the truth is a man's first duty. This is what I have done.

If the present genius, thought and expression of the ADVOCATE does not suit us, I claim the liberty of saying so plainly, and do not see the use of raising a howl from Dan to Beer-sheba about it. If commendatory resolutions would have given her prosperity, surely she has had enough. If this paper is the organ of our church, it can stand a full, free and fair discussion of this subject without getting mad.

S. J. DAVIES.

The Revival in Jackson, Miss.

The recent meeting conducted by Rev. J. B. Culpepper, in Jackson, Miss., deserves mention in the ADVOCATE. The services, held at first in the church, and later in a tent erected on the Capitol grounds, were well attended from the beginning; and though there were many hinderances, including heavy and frequent rains, the meeting grew in power to the last. It is probable that never in her history has a more profound religious impression been made upon this city. The Sam Jones' meeting, of several years ago, was more largely attended, and the accessions to the churches were possibly greater, but these were, many of them, visitors from other sections of the county and State, and the gains to the local churches were not so great. Probably not less than 175 persons have applied for membership in the different churches in this city as the direct result of this meeting. Of this number one hundred have been received into membership in the First Church, and thirty, I think, into the Capitol Street Church. Most of the others joined the Baptist and the Presbyterian Churches. The work done was definite and personal, and the greater part of those who were received were, I think, truly converted. Certainly their subsequent walk and conversation indicate a changed heart.

Bro. Culpepper did most of the preaching during the meeting, though he was relieved from time to time by Rev. J. W. Blosser, of Dalton, Ga., and Rev. Frank Kilgore, of Pensacola, Fla., both of whom did efficient and valuable work.

Bro. Culpepper is a clear, strong, scriptural preacher, and a man of intense earnestness and strong faith. He is bold, faithful, always fluent, sometimes eloquent, and of unusual power in describing a scene or presenting an illustration. In his sermons the fundamental principles of Christianity were presented, and the necessity of a thorough work of grace emphasized.

Since the meeting we have organized four prayer meetings, so that we now have five well-supported prayer meetings, and many family altars have been erected. Every good cause in Jackson has felt the influence of the meeting. The temperance sentiment has received a new impulse, and a W. C. T. U. has been organized with nearly one hundred members. The only petition for license to sell whisky that has come up for action since the meeting has been defeated, and a similar fate, doubtless, awaits two more that are now on file. There are but three open saloons in this city at this time, and we confidently expect to see the last one closed within less than twelve months. That our church here is sound upon the saloon question is indicated by the fact that in a membership of 750, in the two Methodist Churches, only one man signed the last petition for license presented, and he was induced to withdraw his name from the petition.

A. F. WATKINS.

The Kind of Minister for Protracted Meetings.

It is customary nowadays to have a protracted meeting at each church in each charge, and also to have other minister, or ministers, than the preacher in charge, and as respects the minister, or ministers, desired for such meetings, our people are becoming quite partizan. As to whether or not ministers are censurable for this state of things, we shall not stop now to consider; but the necessity is on us for certain kinds of ministers during protracted meetings, or the cause is damaged. This is plain speech, we know; but, nevertheless, it is true. The kind of minister needed:

1. He should be in sympathy with the preacher in charge, and in order to this, it is necessary that he himself should be a preacher in charge, too.

2. He should be a man far from seeking his own glory, for if he is seeking his own glory, he will find fault with the preacher in charge, and pander to the fault-finders of that charge. In this respect we have known much evil done. He will also preach sermons that will most likely secure the end desired—his own glory. We want a man that is willing and exceedingly anxious for God to have all the glory, and if any man is to have any, he wants his brother, the preacher in charge, to have it. Nothing is more humiliating and contemptible than for a minister to go into the charge of another and seek to exalt himself above his brother. We have known such brethren to take full charge of everything, and act as if there was no minister present but themselves, and even become so impudent as to tell the preacher in charge what he ought to do in a dictatorial sort of a way, setting themselves up as gods over the preacher in charge, and as worthy of the worship of the people.

3. He should be far from being a clown in the pulpit and among the people. Nothing to me is more disgusting than for a minister to turn clown in the pulpit in order to entertain the people—to secure the attendance of the masses. Such a style I know is popular, and it is popular because it is unlike God, and suits unsanctified human nature. It is like a circus or theater. It is sad that a minister can so far forget the responsibilities on him and the dignity of his office as to turn clown and become a mouthpiece for slang, fun and vulgarity, and while among the people to laugh loud guffaws and crack jokes that are as wicked and silly as if no gravity belongs to the religion of Christ. We need ministers in our protracted meetings that are so full of the Holy Ghost that their whole aim shall be to encourage the preacher in charge and the faithful brethren, to reclaim the backsliders, to save sinners, to seek God's glory, and to pray and to work to leave everything more like God than he found it.

ISAAC L. PEEBLES.

Plan for Preparing the Sunday-School Lesson.

MR. EDITOR: By request of the DeKalb Sunday-school Convention, I send you for publication the following plan for preparing the Sunday-school lessons. The plan is not original with me, as I copied it some months ago from a periodical.

"HOW TO STUDY THE SUNDAY-SCHOOL LESSON.

"The plan: P. P., P., P., D., D., D., D.

"P. P.—Parallel Passages. Find with your reference Bible or Concordance all of the Scriptures that will throw light on the subject.

"P.—Where was the lesson spoken? At what place did the incident occur? Where situated, size, distance and direction from Jerusalem?

"P., Persons—Who wrote the lesson? To whom was it written? What persons are mentioned, and what do you know about them?

"D., Dates—In what year of the world and of Christ did these things occur? Age of the persons mentioned? If in the lesson, what day and season?

"D., Doings—What is the subject of the lesson? What is mentioned as the principal thing? What did each person do in the lesson? Why? Who had the most to do?

"D., Doctrines—What truths about God, man, character, conduct, the future and the present, are here taught?

"D., Duties—What duties to God, man, self, to church, nation, neighbor, enemy, friend, world, old, young, good and bad, are here taught?

"Let all who wish to try this plan take pencil and paper, and put one under the other the eight letters, thus:

P. P.....
P.....
P.....
D.....
D.....
D.....
D.....

"Then read over your lesson, and as you come to places mentioned, put them down opposite the third P., and in the same way put down opposite the fourth P. all persons mentioned in the lesson. If the date is mentioned in the lesson, put it down; if not, it will remain open until you look your parallel passages, when you will discover it with other information which will surprise and delight the student.

"After using the pencil and paper a few times the mind will become accustomed to this plan of analysis, and with a single reading the mind will locate each place, person, date, doing, doctrine and duty when it meets it."

Yours in Jesus,

W. T. BROWNING.

A Neglected Call.

Dear Brother: I am very desirous to erect a new church-building at Why Not this year, but the people among whom I labor are generally poor people, and I decided to call on each pastor in the Mississippi Conference for a contribution of $1 from each of their churches. One dollar is the amount we desire from each church, but, of course, will accept more if any should feel disposed to contribute. Any amount from $1 up will be thankfully received and duly acknowledged. Remit to me at my address as below.

Your brother,

F. B. ORMOND, P. C.,
Why Not, Miss.

[The signer sent this by mail to 140 pastors of the Mississippi Annual Conference, April 18, and has had only seven replies. He would be glad to have yes or no from all.—EDITOR.]

Mansfield College.

This popular institution will again open its doors on Sept. 13. Prof. G. D. Pickles, a gentleman of superior scholarship, will occupy the chair of mathematics. Every department is in the hands of experienced teachers, and thorough honest work will be done, and the most approved methods of teaching will be adopted. Here is a school where the best care and attention is given to girls, where the health record can not be excelled; situated as it is, in the best latitude for Southern girls, where the purest influences prevail and where proper economy can be maintained. The institution will meet every reasonable demand made upon it.

Certainly the Methodists ought to sustain this Conference college in preference to all others, for it will do more for their daughters than those outside of the State. So much injury is done to girls, in some instances, by sending them away from home to school, that a thorough inquiry ought to be made into the character and operations of the school, and into the kind of teachers employed. It can be demonstrated to the satisfaction of all interested that this is the best and safest place for girls, and that if they can not learn here they can not learn anywhere. It is a suicidal policy to ignore your own institution, to consider for a moment that it is inferior to others. If the Methodists of this State send elsewhere they weaken thereby their own school and leave it to struggle alone. If every Methodist of the State would patronize this college as well as Centenary, as duty and loyalty to their own church demand, they would advance the cause they hold dear, and strengthen and encourage the efforts to advance the cause of Christian education in this State, where it is so greatly needed. If you love your church, you will love her institutions. The 20,000 Methodists of this State, strongly united as they ought to be, can make the institutions of the Conference what they want them to be—the pride and boast of the church, the great center of Christian learning, the great factors of Christian progress. A Methodist college ought not to languish. Let the idea go out this year that the Methodists are to rally to their own schools and stand to their own colors.

In regard to this college send your daughters here, and let every Methodist contribute generously to build the new auditorium and enlarge the equipment. Who will start the great movement with $10,000? This institution has had a grand history. The good it has done can not be calculated. Let everybody put shoulder to the college wheel and roll it up to still greater achievement. Your daughter or your money for Mansfield.

A. D. MCVOY, President.

Abingdon, Va.

We are sojourning for a few weeks in this delightful mountain region. Our little family are with our dear son and family (Francis F. Parker) in Abingdon, where we have enjoyed a happy reunion of almost our entire family connections for several weeks, which makes one of the greenest spots in our mortal and spiritual life this side the grave. Our loved ones were from Baltimore, Eastern Virginia and New Orleans. Our son and family in California were unable to join us. I suppose we shall never be happier this side of our permanent home in heaven.

Abingdon and its surroundings I don't think can be surpassed in this part of the South for healthfulness, grandeur of scenery, church and school privileges; and as for the moral character of the country, it is without exception. The people are temperate. I have not seen a drunken person nor a drop of whisky nor any other alcoholic liquor since I came to this city. I can say this is a church-going people.

We certainly have much to be thankful for in being invited to this pleasant section of the country to spend our time. Our trip from New Orleans was pleasant on the Queen and Crescent railroad. There have been great improvements in railroad enterprises within a few years past.

We expect to be home in a few weeks, and trust with improved health. We pray for your prosperity.

J. D. PARKER.

In Memoriam.

It was my privilege to know Rev. George E. Greene intimately. Our acquaintance was not confined merely to the District and Annual Conferences, but we held meetings together, attended Sunday-school conventions together, and in 1891 we visited each other, and the knowledge of him thus acquired led this writer to love him most dearly. I believe that I can say that he was the most modest and unassuming educated gentlemen that I have ever known. He was, I am told, thoroughly educated, and yet as his Master was in regard to his superhuman power, he wished it kept a profound secret. We dined during one of his meetings in Morehouse parish with a highly cultivated lady of his charge, and during our stay the l introduced the subject of Greek lit ature, and asked Bro. Greene point ly if he understood Greek. His re was characteristic of the man. said: "I have studied Greek." could have replied truthfully that was regarded very proficient in Gre and was professor of Greek and La after graduation at Centenary Colle hut, "I have studied Greek," was he said.

He was a most excellent preach No big words. Nothing florid or s sational, but simple, thoroughly thodox, pointed and carrying c viction to every heart. I heard h one day at eleven o'clock at a protra ed meeting at the Bayou Bartholom Church. Text: "Love not the wor neither the things of the world," the sermon was one of the most sca ing denunciations of worldly amo ment that I have ever heard, and the night service following th were over twenty professions of fa

We had arranged to work toget this year again, but his work has e ed, and the frail little servant is ever at rest. I feel to-day that I a better man by having known Greene. H. ARMSTRONG

Lafayette, La.

Oxford Camp Meeting—Great Revival.

The Oxford Camp Meeting co menced on Saturday night, Aug. 5, closed Wednesday at the three o'cl service. Just four days, but days such power and success. Eighty-f persons professed conversion and for one joined the Methodist Chur Churches of other denominations ceived valuable additions. On Sund at eleven o'clock, fifty penitents w kneeling at the altar. There w twenty conversions on Sunday. Tw ty-one were converted at one serv on Tuesday. I have never seen greater manifestation of the Sp All of the preaching, except four mons, was done by Rev. W. M. Mc tosh, of Athens, Ala. Rev. W. Wilson, of the North Alabama C ference, was with us, and led singing. Rev. R. A. Burroughs, presiding elder, was with us two d preaching with great power.

Bro. McIntosh is a man of mira lous power. He aims at the heart conscience and hits them every t He places the standard high, keeps it there. His preaching is that kind that does not offend wound, but is such that power convicts men of sin. God is him.

I have a special request to mak all who read this article. I want to pray for us at Oxford. I will co mence a meeting here on the first S day in October (D. V.), and will assisted by Bro. McIntosh. I ask prayers of all Christians, and e cially of Mississippians, for a great vival that shall revolutionize the t and university. J. E. THOMA

Monkey Carries Off a Baby.

There lived in a family a once, go humored and good-sized mon Love and charity this monkey decid ly possessed, and it was dotingly f of the baby of the house. So fond the monkey become of the child they were wheeled about together maid servant in a little chair. child would cry if the monkey w taken away, and the mookey wo grin, shake her cage and chatter if permitted to "take the air." One when the nurse had slipped off to ner the monkey got out of its cage, finding the baby awake in its cradle sucking its thumb, the monkey deem that it wished for air and exercise.

So, taking the child out of the c the poor, dear monkey carried child to the leads on the top of house and there sat with it on the e of a gutter representing the head satyr, which on rainy days discha water immediately over the hard sto of the paved court below. The c was soon missed from its bed and t the monkey from its cage, and a g eral search commenced, ending lo before-mentioned disclosure on gutter.

The father of the infant was a te ble as well as an affectionate man— two things really went together— he did his best to prevent the serv from screaming; but, try to hush th as he might, the child, having beco ed by the decidedly fresh air, thou it heard its nurse's voice, and, be hungry, cried for food. The mon knew by "reason" what the baby c for; "instinct" then suggested that, mouth being open, something sho be put in it.

So the monkey carefully scraped the moss, soot and snapdragon gro that was on the roof of the house in wad and most kindly and assidcou stuffed it into the baby's mouth, tas it herself first to see that it was go What the monkey thought of the t of this food no one was near enoug tell, but she gave it to the child. H was a dilemma—to be choked with w and soot, or to be dashed to pieces fall.

Horror held the entire household suspense, when a little boy, the coa man's son, who knew the effect of pies on himself, was seen to cr along the gutter, at the end of wh were the monkey and the child, w the monkey, being a friend of the b tucked the baby under her arm, h downward, and hobbled off to meet h The monkey and the boy had often ohanged civilities, the boy giving half-rotten piece of an apple—best uppermost—for a good nut kept for ture enjoyment in the monkey's pou

And while they were again mak their exchange, and the mookey thumping her cheek to get out the the boy got hold of the child, and trio, in full confidence with each oth threaded the chimneys, slid the t and delivered themselves up to anxious family. The boy was ov whelmed with thanks, and the p monkey, which had erred from no of affection, but from the confusion intellect, reason and instinct, was gi away to a street musician.—Lond *Million*.

SUNDAY-SCHOOL LESSON.—Aug. 27, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul before Agrippa.

(Acts xxvi, 19-32.)

GOLDEN TEXT.—"Christ the power of God, and the wisdom of God." (I. Cor. i, 24.)

TOPICAL OUTLINE.—I. Paul's Defense (verses 19-23). II. The Result (vs. 24-32).

INTRODUCTORY.

TIME.—Probably A. D. 60, though some authorities fix it at A. D. 62. It was two years after the occurrences of the last lesson.

PLACE.—Cesarea. The public hearing took place probably in the palace of the Roman governor.

PERSONS.—1. Paul, 2. Porcius Festus, the Roman governor of Judea, a just and able ruler; 3. Herod Agrippa II., the King of Calcis; 4. Bernice, the sister of Agrippa, a woman noted for her beauty and immorality; 5. The attendants of Festus and Agrippa, and the principal men of Cesarea.

CONNECTING LINKS.—That two years should have been taken out of the busiest and most valuable time of Paul's life, and spent in confinement at Cesarea, is a mysterious providence; but the experience may have taught him two valuable lessons: 1. That the Word of God was not bound, even though its most active apostle was in enforced inactivity; and, 2. The man of God must sometimes stand and wait—the lesson of patience. Porcius Festus succeeded Felix as procurator of Judea in the year 60. Festus seems to have been a just and faithful governor, very unlike his cruel and licentious predecessor. His coming was the signal for the undying hatred of the Jews against Paul to blaze out again, and upon his first official visit to the holy city they asked, as a favor, that judgment should be rendered against the apostle. When this was refused they asked that the prisoner be brought to Jerusalem for trial, intending to murder him at some point on the road over which he had been guarded two years before. The sense of justice of this Roman governor caused him to refuse this request also, and to order them to appear at Cesarea, and there present their charges against the prisoner. At the trial, held upon the governor's return to Cæsarea, the Jews presented their charges against Paul, who replied by simply denying them; and when the governor suggested that he should go up to Jerusalem and there be tried, he entered a manly refusal, and availing himself of one of the privileges of Roman citizenship, appealed to the Imperial court at Rome. The coming of Agrippa gave Festus an opportunity to formulate more distinctly the charges on which his prisoner was to be sent to the Imperial court, and gave Agrippa himself an opportunity of hearing the famous apostle. After some days Paul was brought before these august personages, and in the midst of a brilliant assembly he delivered the address a part of which forms our lesson.

EXPLANATORY.

I.—PAUL'S DEFENSE.

Vers. 19, 20. It is a great mistake to suppose that Paul's conversion was different in its essential characteristics from the conversion of other men. Different indeed it was in its attendant circumstances, in its incidentals, but not in its essentials. There was no irresistible pressure brought to bear upon him to enforce obedience. He was miraculously and irresistibly convinced of the divinity of him whom he persecuted; but he was free to obey or disobey the heavenly vision. His vision seen in his obedience and in his preaching the faith that he had formerly persecuted. The concentric circles widening from Jerusalem to the Gentiles show the broadness of his commission and the universal need of the gospel. In this world-wide work Paul was another John the Baptist preaching repentance and a changed life.

Vers. 21-23. "For these causes." Paul, thus obeying the heavenly vision, and not for violating the Mosaic law, the Jews caught him in the temple and attempted to kill him. His deliverance from the fury of the mob, his protection from the plots of the Jews, and his preservation up to that time was clearly by the help of God, and this assurance gave him courage to witness to the high and low the fulfillment of the words of Moses and the prophets, that the Messiah should suffer, and he, first—by his resurrection from the dead—should preach liberty to the captives and show light to both Jews and Gentiles. The prisoner is the light of in the preacher. We almost forget that this is a defense; it is a plea for Christ, and not for Paul. Paul is no prisoner; his judges are the prisoners, and he an ambassador proclaiming the opening of the prison doors to them that are captive.

II.—THE RESULT.

Ver. 24. Throughout his speech Paul had addressed himself to Agrippa, but the argument was such as this well-informed Jew could comprehend. To the ignorant Roman this declaration of one having risen from the dead, and by his resurrection showed light unto the all-conquering Roman, as well as the Jew, and this reference to unknown books, were best the indications of an unbalanced mind. We do not suppose the interruption to be shown intentional disrespect to Paul. It was simply the effect of Paul's vehement manner and remarkable words upon his uninformed and rudely heathen listener.

Vers. 25. and 26. This reply of Paul to Festus "is a model of Christian courtesy and self-command." It is as if he had said: "I am not a mad man, most excellent Festus. My words are not even those of an enthusiast; they are words of truth and of soundness of mind. Strange they may sound to you; but the king is acquainted with these things. They were done in Jerusalem, our holy city, and I am sure the king is not unacquainted with them."

Agrippa, as a Jew, was acquainted with Scripture, and, as a ruler in Palestine, was familiar with the facts of gospel history." (Hurlbut.)

Ver. 27. Turning again to Agrippa, he adopted the form of direct address. A confession of faith in the prophetic utterances would have enabled him to demonstrate the Messiahship of Jesus. Agrippa's faith in the prophets would have been sufficient answer to the question of Paul's sanity. This faith Agrippa did not deny.

Ver. 28. The appeal had been made to Agrippa's faith in the prophets, as if that were sufficient to lead to the belief that Jesus was the Christ. Agrippa's sneer has reference to this when he says, "With very little persuasion, thou wouldst fain make me a Christian." How much impression Paul's sermon made upon this weak and sensual man we can not tell.

Ver. 29. To Festus' interruption and to Agrippa's sneer the noble prisoner makes serious, courteous reply: "I would to God that with little or much persuasion or labor I could induce not you only, but all these who are present to become such as I am, except these bonds." As he spoke, he doubtless held up his manacled hand. He wished them all the good that blessed him, and none of the ills from which he suffered. The mind of Christ was in his servant.

Vers. 30-32. Possibly Agrippa remembered the interview that took place between his grandfather and John the Baptist, and he dreaded to prolong the interview with this other fearless preacher of repentance. At any rate he abruptly terminated the public hearing by arising, and (followed by those who were with him) leaving the judgment hall. They all seem to have expressed themselves and all agreed in their verdict of innocence. He might have been set at liberty but for his appeal, which removed the case from the jurisdiction of the governor and left that official as powerless to acquit as to condemn. In view of his afflictions and long imprisonment, did Paul make a mistake in insisting upon going up to Jerusalem to attend the Passover? In view of favorable verdict here expressed by his judges, did Paul make a mistake in appealing to Cæsar?

PRACTICAL SUGGESTIONS.

1. To convict of sin is the work of the Holy Spirit; to yield to conviction and obey the heavenly vision is the duty of man. (Verse 19.)

2. Paul was in the line of the apostolical succession when the Jews caught him and attempted to kill him. (Verse 21.)

3. How prone men are to characterize zeal in religion as *madness!* The same zeal in business is *enterprise*, and in politics, commendable *ambition*. (Verse 24.)

4. Who is the madman, the careless sinner, or the zealous Christian? (Verse 25.)

5. By Paul's appeal the wings of Roman eagles were made to bear the gospel to the world's capital.

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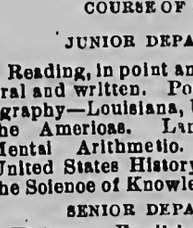

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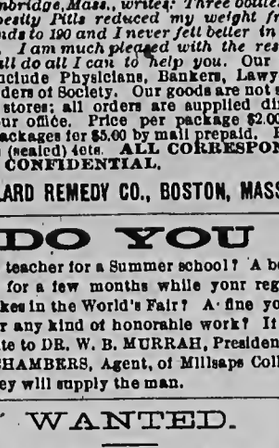

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We offer the CHRISTIAN ADVOCATE to new subscribers until Jan. 1, 1894, for fifty cents when sent in clubs of ten, and accompanied by the cash.

The sad news of the death of Rev. Arthur D. McVoy, pastor of the church at Texarkana, but a member of the Louisiana Conference until recently, reaches us. It occurred at Mansfield, La., at the residence of his father, whither he had gone a few weeks ago in a last effort to regain strength and health. Bro. McVoy was twenty-eight years of age, and had no superiors in educational training and preaching ability, among the young men of his rank. His wife is the amiable and accomplished daughter of Dr. C. W. Carter, of this city. This is a mysterious providence, indeed, but a gracious ministry of the hand that opens no fountains of grief in human lives when it does not likewise cause the heavens to part. A multitude who can not approach the grave where his sacred remains are bestowed, weep with the afflicted ones.

Bros. Hoffpauir and Denson have written us long reviews of the editor of the ADVOCATE, which cover the same ground of reply as that occupied by Bro. Davies, and in view of which fact and the additional controlling reason that the *casus belli* has been removed, we presume that we are privileged to withhold. The public by this time will certainly have had a surfeit of this much-overdone repast, and to put an unconditional end to the affair, we sacrifice whole quires of highly seasoned correspondence on the other side. That which only we meant to charge upon these brethren was an offense common enough in our time, of reviewing the labors of the Bishop and cabinet after the session of the Annual Conference, and selecting a field more in harmony with the candidate's view of his wants and circumstances. We could not know the peculiar status of these brethren, and in all probability, though certainly writing more in haste than heat, have misrepresented them. We crave pardon, and will endeavor to be more cautious in the future.

Several brethren wrote to our "experiment station," one day last week, that they were charmed with the editorial matter in the ADVOCATE, and from the same mail we secured a note from a brother who says that he does not understand the editorial on "Serpent and Dove," after carefully reading it. Well, well; the man who eats a turnip of the finest flavor does not understand it. He is not expected to; his duty is to eat and assimilate, and nature makes it a pleasant task for him. Others, he continues, read that article, which, by the way, was two columns long, and were in the fog. No doubt. They could say the same thing of the shortest and brightest chapter in St. John's gospel, without suggesting comparison. Indeed, it is said that the average Mississippian, from which State this letter comes, seizes the ADVOCATE as soon as it alights on his threshold, and, escaping from clamorous children and neighbors to lawn or orchard shade, is heard from no more until the last of its musty mysteries has been conveyed to his mental grip-sack! To be understood is to invite scorn and neglect. Happy are we if we shall find readers with good appetites and, at least, tolerable digestion.

An Epworth League Union.

[At an Union Meeting of the Epworth Leagues of the city, held at Louisiana Avenue Church, the first week in August, a resolution was passed requesting the editor of the ADVOCATE to write an editorial on the subject of the necessity of League Unions, and without time to elaborate, or to do more than furnish a crude expression of his own views on this interesting, if not exciting topic, he offers the following response.]

The Epworth League is with us to stay. It is well. A good providence sent it, but did not send it too soon. It was needed to save the young people of the church, not so much to the church as to Christ. They were drifting not only worldward, but hellward, and the League came to weld them into a strong chain that will not only arrest leeward progress, but will hold until the black tides of sin have gone out to sea moaning their disappointment. It was needed to break down caste, and strangle it as it ascended the back stairs of the Christian community, of which we are a part, to invade the only kingdom of earth where it must be treated as both intruder and usurper. Making Romeos and Juliets of the church's offspring, it will give to the church in the years to come a healthy individuality, and an *esprit de corps* of all her interests and assemblies that will make her manifoldly more efficient in every sphere which she occupies. It was needed to train the young soldiers of the cross to all those emergencies of the bivouac, the march and the conflict, to which they are rapidly hastening in an era of the church, where great events of reform and clashing rivalries of temporal and spiritual bodies, contending for the mastery, will demand skill as well as courage, and knowledge as well as devotion. The battles of Europe are fought on the drill ground years before the issue of war is joined, and it is to be in the thorough discipline of guilds and leagues that the church of the future shall triumph over opposing enemies. The battles when fought will be sharp and decisive as English regulars triumphing in a wild charge over Zulus and Egyptians, because the forces that whirl to the onset with song and shout will have been bred to the charge in barrack retreats and schooled to victory in gospel armories.

If we were asked what was the leading element in league efficiency, we should reply its quality of union; its phalanxed rank and serried files of gleaming shields interlocked, and impregnable. What strength there is in union we may learn by simple mental exercise in all stages of comparison, from a collection of brittle threads into ocean cables that defy storms, and bind the commerce of the world to its ports, to an union of petty states, that represent division and weakness, into a Germanic league that rules the world. It is union that wins its way against the mightiest odds of the universe, swaying commerce, the councils of State, and, above all, the spiritual destinies of mankind. When God said to the first inhabitants of the Christian age, "Thou shalt love thy neighbor as thyself," he authorized a league, that he designed should be as strong as his omnipotence, to support finite weakness, and as everlasting as his throne, to supply an infinite rule of obedience. The precept here enjoined is mandatory first; "Thou shalt love thy neighbor as thyself," because God requires it; and disciplinary second, because thus the vocabulary of love is to be mastered, and its mystery to be solved. If we must keep the commandment, "it were well if it were done quickly;" and if we can both learn love's language and acquire its confidences, youth is the learning age, as well as the training stage. It is much to be able to reinforce omnipotence with a human league, and to give efficacy to Divine commandments with a device so simple as an union of believing hearts; but when at the same time we subserve great personal ends, and contribute an infinite store to the world's riches, surely we can not hesitate both to act and to employ dispatch, if not celerity, in our movements.

We do not hesitate to say to our young people in this wise age of rings, and monopolies and trusts, that it is the part of wisdom to avail ourselves of all the means which the God of Providence has so graciously placed within our reach, by promptly organizing all our forces that are ready to go forth to war, not only into leagues, but also into legions and armies. Let there be due attention to the churchly by all means; but for the sake of mere conservatism, do not omit the Christly. Organize! organize! in every church, congregation, hamlet and city. There are great elections to carry and great battles to win, and to be successful there must be much of drum-beat and enthusiasm. 'I want a league, offensive and defensive, with every soldier of the cross,' said John Wesley, because while one would chase a thousand, two could be trusted to put ten thousand to flight; and as fast as he organized leagues he correlated them with other leagues and banded together the parts of Methodism scattered through many lands and castes of earth with chains of adamant. Other bodies, both political and ecclesiastical, fell to pieces when the storms of friction ran high, but Wesley's classes and bands held together with more tenacity than the fanatic leagues of Mohammed fighting for temporal sovereignity.

Youth is not only a formative stage of being, but by an unexplained mystery it is also the season of courage and devotion. No soldiers fought like the half-grown lads of Johnston and Lee, and there were no veterans like those who passed from youth to manhood under the seasoning storms and fervors of the most active and bloody campaign.

Let the present generation of dudes stand out of the way, and let a race of warriors come on, and let them advance in serried ranks. When a Christian Endeavor army met in Montreal, a few days ago, the Continent shook 'neath their tread. They are a disciplined union, and are growing towards world conquest. Let the Epworthers organize until they, too, have a bannered host and a prestige of victory as great. Let not the church unity be disturbed by extra legislation, but wherever there is a call for service let the leagues form on each other, and let the beacon fires burn for those more remote. Though no victories may be gained before that time, and no empires subjugated, it will be much to cross the line of the twentieth century keeping step to the gospel drum-beat, and presenting to the craven foe, along with the gage of battle, a menace of advancing and cheering columns, "terrible as an army with banners."

The Joy of the Lord.

Christ's joy was an ocean full. Once he sighed barely, and twice he wept, and with far less of effusiveness than is understood by gospel pessimists. His prevailing mood was one of joyfulness. Beneath the Gethsemane surface current there were bright waters and a placid sea which nothing could disturb. Always we note a ring of playfulness and of joyful sympathy with men and nature in his ordinary speech and deportment, that contrasts strangely with the rage and excitement of the foes who are seeking his life, and with the sadness and unrest of the melancholy group who share his wanderings. Tempered with a dignity that never condescended to jest or indulge mere "fool's laughter," he was ever complacent and soulful as both the embodiment of nature in her loftiest manifestations, and as a reflection of heaven's brightness upon the darkness of our world in eclipse. Having "the Spirit without measure," he had this, its principal fruit, in perfection. The world, perhaps, knew more about his sorrow because by temperament sad itself, and as having a larger prescience of contrasts than states, and of the matter-of-fact world that weeps and laughs than of that pure realm where joy is an impulse, and ecstasy is a mood. It is said that "he rejoiced in spirit" on a certain occasion, indeed, but we must by no means take that to mean that he did not rejoice in spirit at his baptism, or on the Mount of Transfiguration, or when confessed by the disciples, or on Palm Sunday, rapt through the vale of Kedron by cheering multitudes, or when Mary greeted him as the risen Lord, or when greeted by star-cloud and choiring host on the Mount of Ascension. He but exulted then in the first fruits of his redemptional work, and the certain pledge of Satan's overthrow; and that joy was as much an episode in the life that triumphed over sorrow by a temperament of divinity, as the others, of weeping. The apostles who had gone with him through the prolonged "wine press experience," from which, indeed, none of his most favored ones can hope to be exempt, well understood his meaning when he spoke of this higher experience under the expressive phraseology, "My peace." Right well they knew its quality of sweetness and placidity, though possibly they may not have understood the mystery of the accompanying statement, "that the world could not confer it, or take it away." It was just before Gethsemane that he spoke to them of his "joy that might remain in them," and though they witnessed a brief occultation of his sun in that "hour and power of darkness," they saw the old light again upon brow and lip when Judas and the mob flashed their lamps upon the form once more erect, and subduing its captors with a glance. It was as a joyful sacrifice that he went to Calvary, though scourged like a quarry slave to make a Jewish holiday; and afterward the disciples well understood that that agony of the brief hour of crucifixion was but the birth-throe of redemption immediately forgotten for a jubilee greater than any that the angels have known. "The joy that was set before him" was infinite indeed, and only excelled by that which abode in him as a habit of his divine nature, for in the true sense he never hungered, having "bread to eat that the world knew not of," and never thirsted, being himself the perennial fountain to which all the inhabitants of earth may come and quench their thirst.

And that joy of the Lord is, perhaps, the most communicable of all his gifts. To the disciples he said when about to bestow great blessings and put them into possession of the earnest of the inheritance, "My peace I give unto you." This time is epochal, he said; "Hitherto ye have asked nothing; ask and receive that your joy may be full." Indeed, Christ hath but gone away for a little season to send another Comforter to his disciple who shall remain with him always. That most divine experience hath he lived before thee, and these most heavenly words hath he spoken to thee, oh! Christian, that "his joy might remain in you and that your joy might be full." Rejoice evermore, for all that the rejoiceful heavens contain is thine; thy loving Lord having possessed it for thee, as the receiver of gifts for men. Rejoice always; for the Lord of life enjoins thee, and the Spirit of life empowers thee. Rejoice everywhere; for the gospel is glad tidings of great joy and all its sunshine is for thy darkness. Thou, poor worm of the dust, hast Christ's example; and his gift, and dost share his triumph of ascent as the King of Glory to those blest seats where no note of sorrow has ever come, and where there is fulness of joy. Blest, indeed, art thou, child of death and companion of tribulation; for the glory of God hath risen upon thee, and that of which the prophets wrote and spoke hath happened unto thee, for by realizing faith in the risen Lord and by constraining love of the indwelling Lord, thou mayst "rejoice with joy unspeakable and full of glory."

From Our Standpoint.

Speaking of the "second-blessing" theory of sanctification, the NEW ORLEANS CHRISTIAN ADVOCATE says:

> It electrifies rather than transmogrifies. It is the great minister of that Being the first law of whose being is motion. It brings to man tidings of that swift moving universe where the motion of the flying spheres of our lower firmament would be mere snail-creeping, and the pace of a sun-ray through our heavy atmospheres would represent dynamics on the lowest scale.

Just so; but if there is any echo of Jesus Christ or of St. Paul in all of this, we confess our utter inability to detect it. We shall not be swift to accept a theory that can not be stated in "words which the Holy Ghost teacheth."—*Nashville Christian Advocate.*

When we speak of one view of a subject, of course we do not mix things by urging in the same breath another view of it. But Dr. Hoss will surely hear us out in the statement that what is true to nature is true to Scripture. And as to the proof from the latter, which he demands, what does he think of the Holy Ghost's demonstration of the undemonstrable in the second chapter of Acts; or of the evangelist's words prophetic of that occasion, "He shall baptize you with the Holy Ghost and fire, not many days hence;" or of St. Paul's description of a man caught away to the third heaven; or of the Samaritan Pentecost, or the Ephesian; or the words of our Lord to the disciples, into whom he had already breathed the Holy Ghost, "Ye shall receive power not many days hence;" or his prayer for the disciples culminating in the sublime sentiment as he turned himself towards the beckoning cross, "Sanctify them, even as I sanctify myself;" and much more, equally expressive both from the Old and New Testaments, and from Jesus Christ, and St. Paul. But, perhaps, we ought not to be specific when the author of Revelation has not been; or to quote mere passages or paragraphs for that for which a whole system of truth stands; as represented in doctrine and symbol, as well as incident and episode.

A Correction.

MR. EDITOR: I have a letter from Rev. J. I. Hoffpauir, asking me to explain his appointment to Lecompte after the session of the Annual Conference, feeling that injustice was done him by you in the ADVOCATE, of Aug. 10. You say he "had themselves (himself) appointed to Lecompte station." I am sure you would not knowingly injure a brother, and will be glad to correct a misapprehension. He did not request the appointment, and expressed perfect willingness to go to Arcadia. All the part he took in the matter was to present me, without recommendation, the petition from the church requesting to be made a station and asking his appointment. I am sure he neither evidenced nor entertained any spirit of self-seeking. Indeed, his cheerful readiness to accept any work assigned him commanded my highest respect.

Truly and fraternally,

CHAS. B. GALLOWAY.

NOTES.

Fruit is the test of discipleship.

***

A little religion is a great woe, as well as a dangerous thing.

***

Good fruit is not insisted upon, but much fruit is indispensible.

***

The ADVOCATE to everybody from this date to Jan. 1 for 50 cents.

***

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

***

The Christian enters heaven by prayer, but only at the close of a praying pilgrimage.

***

The only time that the Lord of life ever seemed to betray impatience was when he espied a barren fruit tree.

***

The original sinner to the preaching of sanctification: "What have I to do with thee, thou holy one of Israel."

***

My brother, remember the feste of old, and he not overhasty to eat the trembling, or even tumbling, Ark of God.

***

The five virgins were not wicked but foolish; they only "neglected to take oil in their vessels with their lamps."

***

The preacher who circulates the ADVOCATE "lengthens his stakes and strengthens his cords," as little as he may think it.

***

Sanctification does not concern itself about the branches of the tree of sin, but addresses itself all the time to the root of the matter.

***

The itinerancy is a providential feature of the modern church. Moreover, it is one of the lost doctrines of Christianity restored.

***

Let every preacher push the circulation of the ADVOCATE during the [illegible] months of the continuance of the extraordinary offer which occurs in another column.

***

There are a great many people who in their own conceit are so much wiser than Providence, that they would slay it if they could, and possess themselves of all its treasures.

***

The Lord of the harvest expects not only a bountiful, but also a forward crop. When he searched with disappointed glance the boughs of the barren tree by the wayside, "the time of figs was not yet."

***

A third or fourth reading of an abstruse treatise upon a subject profound or much controverted, will sometimes let us into its "true inwardness," and in such case we shall be amply repaid for the time and exertion.

***

The Rescue Mission holds the rail and glides along the shifting gradient with as much speed and grace as the Baronne street electric car. We hear of showers of blessing and many conversions there last week. Here is an opportunity for many Christian people to do and get good in the primitive gospel fashion.

***

Let us beware lest we have covered up a few shining essentials under the heaps of dull-tinted non-essentials. The one thing needful in the Saviour's time was tacked on as a sort of supernumerary, or kite tail, to a body of ceremonial rubbish, truly contemptible, as anything occupying that sphere could be so designated; and tithe of mint and anise and cummin, was scrupulously looked after, while the weightier matters of the law received no attention whatever.

***

What makes it certain that Jesus the Christ of God is the fact that he came to deal with all the hard problems; as sin, poverty, grief, pain, despair, death. There is nothing so practical as to its uses as his doctrine, and nothing so universal in its adaptiveness as his exemplification of the doctrine. A myth or a false Messiah, either, could never have been burdened with the mighty realism of that life and that death. How should it have found strength for such burdens, even if we admit that it could have been born to a temper so divine.

***

Bro. Boswell, of the *Memphis Christian Advocate*, objects to a little [illegible] with which we pointed not a moral, but a meaning the other day. Very well, we ask pardon and will perhaps learn better as we advance farther into the great tripodial unknown. Yet we fear that much of the most convention[al] phrasing of the choicest writers and speakers of our time will be rejected as slang by the coming generation. At it is certain that the so-called pulpit oratory of our times, with a metaphor astride every sentence, and a period like a nail head driven in at short intervals to hold it down to the comprehension of the commoner sorts of hearers, would be offensive to angelic ears.

PERSONAL AND OTHERWISE.

Mr. Otis Collins, of Lecompte, La., paid us a pleasant call on last Thursday.

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

Cassell's Family Magazine is one of the best and cheapest that comes to this office. Price, 15 cents.

Rev. J. T. Sawyer is attending Cypress and Rapides Camp Meetings, and Rev. J. R. Roy and Capt. G. A. Lawrence, the Whittington in East Feliciana.

The Lord condillions all his blessings upon two very commonplace and sometimes despised exercises of the religious life, viz: praying and paying.

In a private note from Rev. John A. Miller, presiding elder of the Opelousas district, he says: "My district is progressing finely. Spiritually, there is an upward move all along the line."

Rev. Maroy Lyons, one of the editors of the *Prohibitionist*, of Morgan City, and pastor there and at Pattersonville, looked in on the ADVOCATE last week. Bro. Lyons informs us that all the interests he represents are prosperous.

We do not so much want either Christ or Christianity as the cross. The apostle did not boast of Christ, that honorable person, as does the modern formalist, but of the cross, that shameful thing, that is a fair cancel mark for all earthly glorying.

Rev. Hubert Knickerbocker, who has been stationed at Santa Barbara, on the Pacific Coast, for the past year, has been in the city, and is now at the Seashore Camp Ground. Bro. Knickerbocker will be remembered for a talented letter or letters that he wrote to the ADVOCATE soon after his arrival in California. He will transfer to Texas at the close of the Conference year.

In a note to the editor Dr. Cottrell says:

So the guardians of the integrity of our Zion, for doctrine are chalking off the ADVOCATE. It will be occasion, I doubt not, for a rebuke to those so pert and presumptuous, by a quiet forwarding to you of lists of new subscribers. I feel a sense of humiliation after reading the Alexandria resolutions. The brethren have done themselves an injury they'll feel for years; and they will regret, greatly, when they properly consider what they have done.

Dr. W. H. N. Magruder, one of the old guard of Methodism in the Southwest, and distinguished in its educational annals, now superintendent of the State Institute for the Blind, gave the ADVOCATE an appreciated call last week. Dr. Magruder does not condnot an asylum for the blind, but a school where they are educated free of charge, absolutely. If you have blind relatives or children to be educated, send to him at Baton Rouge, La., for a circular. See Course of Study in another column.

The seventh International Sunday-school Convention of the United States, the Dominion of Canada, and Newfoundland, will be held in Exposition Music Hall, St. Louis, on Thursday, Friday and Saturday, Aug. 31, Sept. 1 and 2. Second World's Sunday-school Convention, Monday, Tuesday and Wednesday of the following week at the same place. Mr. E. P. Mackie, of New Orleans, long prominent in Sunday-school circles, is a delegate to both, and will ably represent our State and Church.

An education is a good thing, and may occur to some to be indispensable to the highest usefulness, and yet ordinarily the most educated men are not the most useful men. This arises partly from the fact that a superior education will induce the average man to trust to it more, and to the customary means of doing good less; and also to the fact that he is made to inhabit a fictitious world, where ordinary flesh and blood can not come, by the possession of lofty ideals that have reached him through wholly artificial channels. Hence the paradoxical descriptive phrase, "a wise fool."

The seventh International and second World's Sunday-school Convention, St. Louis, will be held, Aug. 31, continuing until Sept. 6. The following railroad rates are published: One and one-third fare for the round trip to St. Louis has been made by the Trunk Line Association, embracing most of the railroads in the Eastern States leading West; Central Traffic Association, embracing nearly all the railroads of the Middle States; Southern Traffic Association, embracing nearly all the railroads in the South and Southwest. No concession has been made, as yet, by the Western Traffic Association, which embraces most of the roads west of the Mississippi river. It is confidently believed by those competent to know, that before the date of the Convention all roads in the Western Traffic Association will have made one fare for the round trip. Delegates can secure definite information now by applying to railroad officials in their respective cities.

Have BEECHAM'S PILLS ready in the household.

A Pen Picture.

AN EXACT DESCRIPTION OF A TYPICAL CASE OF CHRONIC MALARIA.

A yellow skin, a sallow complexion, dark circles about the eyes, a furred tongue with bad breath, a bitter taste and bad digestion, are sure signs of malaria. Not exactly sick, but wretched; not quite delirious, but got the blues badly; not confined to the bed, but not fit for business; losing flesh, losing business, losing all interest in everything; dizzy after stooping, short of breath on slight exertion, weak and trembly, easily fatigued, restless, nervous, sleepless. Nothing but malaria can so completely undo a person without putting him to bed, nothing else can so irresistibly demoralize mind and body.

There is only one cure. Everybody who has had experience with malaria knows what the cure is. Pe-ru-na exactly hits the case. It not only cleanses the blood of all malarial poison, but it promptly mitigates the bad symptoms and leaves the brain clear and nerves steady. It cures without delay, without exception, and without any ill effect whatever.

A complete treatise on malarial and other summer diseases, entitled "Aurora," sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

200 Agents Wanted.

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
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T. W. DYER, - - - Principal.

The Eleventh Session begins Oct. 2 with a full corps of teachers. The location is perfect. The surroundings are attractive. The grounds are large (quarter of a square), with separate yard and accommodations for smaller boys. A few boarding pupils can be accommodated. References: The clergy of New Orleans and the faculty of Tulane University.

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BOARD OF HEALTH, STATE OF LOUISIANA,
New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water" submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER,
Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor	(when heated to 140° F.) Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	785.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.940
Aluminum Oxide	7.681
Calcium Oxide (Lime)	3.476
Magnesia	26.872
Potash	2.822
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.00
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

Will keep full strength for any length of time in any climate. Never dilute except as used.

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11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

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13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

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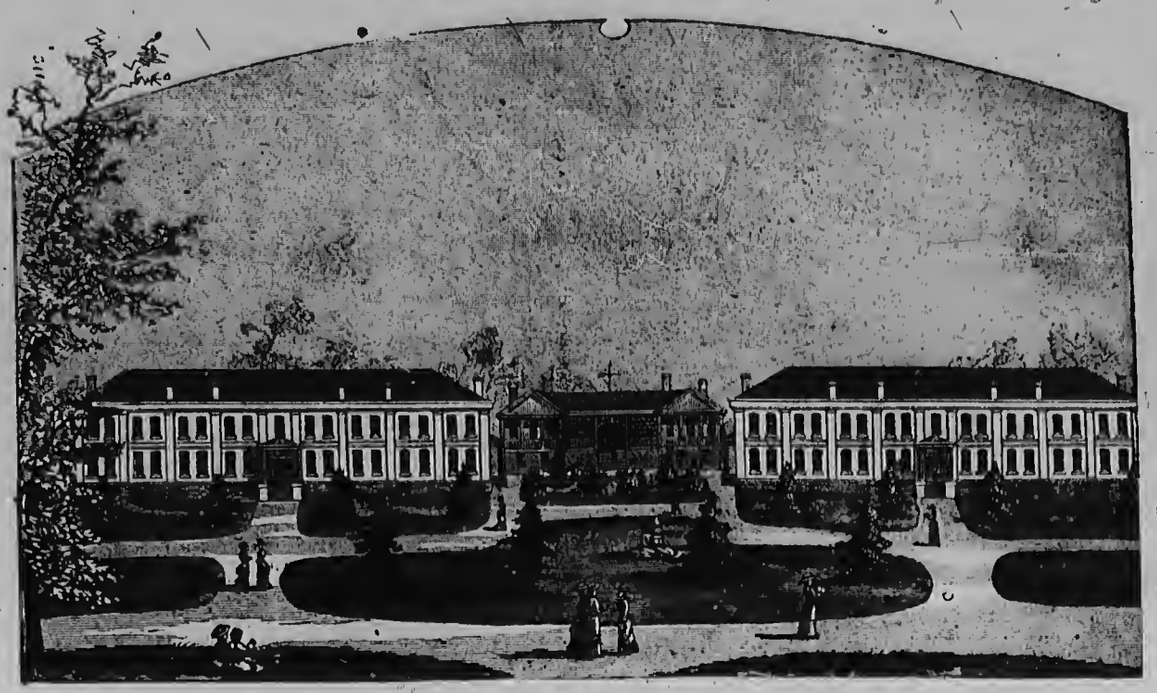

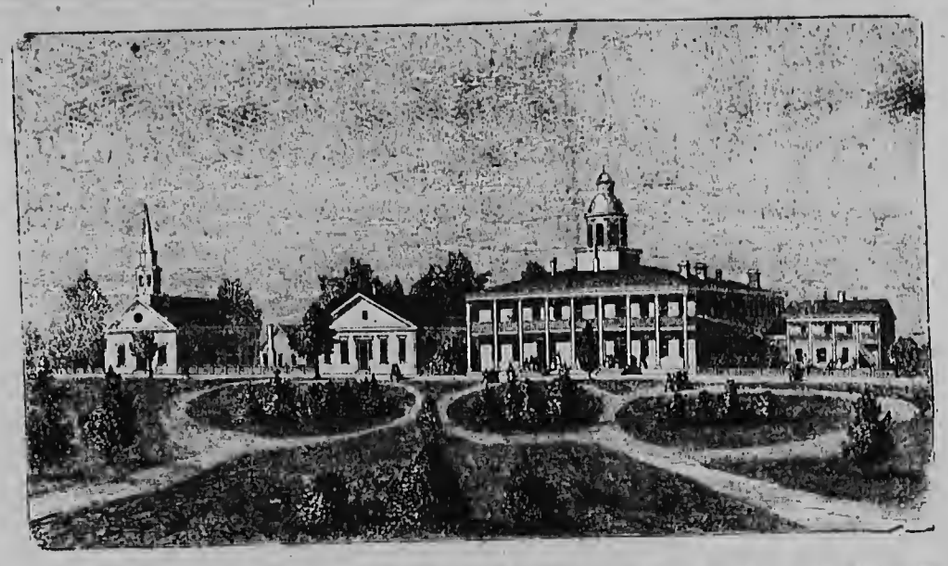

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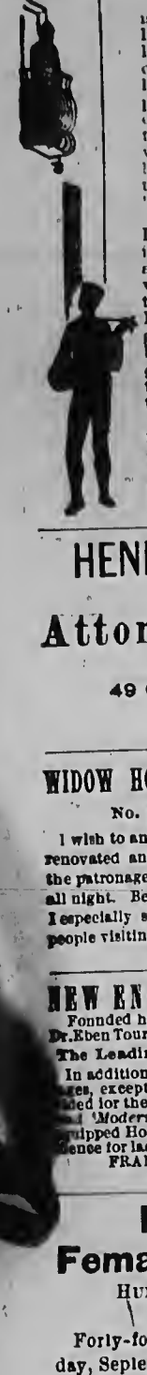

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AFTER.

After the shower, the tranquil sun;
After the snow, the emerald leaves;
Silver stars when the day is done;
After the harvest, golden sheaves.

After the clouds, the violet sky;
After the tempest, the lull of waves;
Quiet woods when the winds go by;
After the battle, peaceful graves.

After the knell, the wedding bells;
After the bud, the radiant rose;
Joyful greetings from sad farewells;
After our weeping, sweet repose.

After the burden, the blissful meed;
After the flight, the downy nest;
After the furrow, the waking seed;
After the shadowy river—rest!

—*Selected.*

What Makes a Methodist?

The Methodist finds something higher, deeper, and more convincing than any inference drawn from the existence of fruits, however mature they may be. It is "the witness of the Spirit;" a definite testimony to the fact that God for Christ's sake has forgiven his sins, a testimony so strong as to supersede the necessity of reasoning, and make the man as confident as if he dwelt in the visible presence of God.

The Methodist believes that what he calls justification is an incomplete work relatively to the perfection of the heart; that the mind of the new convert is chiefly occupied with securing a sense of pardon and of peace with God. That further illumination is vouchsafed to all who grow in grace, and that by a further exercise of faith in the new revelations of truth he may be made perfect in love; but he does not hold that in this life he becomes free from infirmity, is no longer tempted, or is without fault. This perfection in love he calls "entire sanctification," "Christian perfection," the "higher life," and by various names signifying the same thing.

He believes that this life is a probation, and the only probation given to man; that the rewards and punishments to be pronounced at the Day of Judgment are irreversible. He also believes that men may sin away their day of grace before death, and is deeply impressed with the solemn injunctions, "Quench not the Spirit," "Seek ye the Lord while he may be found," "To-day if ye will hear his voice, harden not your hearts." He believes that it is possible for a true convert to fall away; hence he stirs up his soul to "give all diligence to make his calling and election sure." The doctrine of election which he holds is not irrespective of conditions in the human being. He believes that there are no reprobates but those who, in the exercise of unstinted freedom, reject the spirit and law of God; and that the predestination taught in the Bible is not a predestination to belief, but a predestination that those who believe shall be conformed to the image of God's Son. Therefore he is an Arminian, and not a Calvinist in the respects in which the two systems differ.—Dr. J. M. Buckley, in *The Chautauquan.*

Hints to Church Members.

Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.

Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.

Connect yourself actively with some department of church work.

Consecrate to Christ's service some definite proportion of your income (as the minimum of your gifts).

Keep yourself informed as to the progress of Christ's kingdom throughout the world.

Remember the Sabbath day to keep it holy.

Cultivate, so far as you can, the acquaintance of your fellow-members in this household of faith.

In your business and your recreations let your light shine. While in the world, be not of it.—*Anon.*

BABY'S DEAD.

Fold the little garments,
Lay them softly by,
Put away the playthings,
Check the choking sigh.

Turn thee to thy duties,
Take up life again,
Newly consecrated
By this precious pain.

Work; thy face full heavenward,
Give thy life to God—
His sweet peace shall keep thee,
If thou kiss the rod.

—*Selected.*

Housekeepers Should Know

That cane-seated chair bottoms that have sagged may be made as tight as ever by washing them with hot soap suds and leaving them to dry in the open air.

That embroidery should always be ironed on the wrong side, on a soft surface such as heavy flannel or felting, with a clean white cloth over it, and should be ironed until thoroughly dry. In this way the design will be beautifully brought out.

That flies do not like the odor of clover, and a bunch of these blossoms left drying in a room will effectually expel them.

That traces of mud may be removed from black dresses by rubbing the stains with raw potato.

That the covers of lard pails may be utilized by placing them under pots and saucepans when the stove is too hot.

That pine tar burned in a sick-room is an excellent disinfectant; it also induces sleep.

That soaking canned goods in iced water for an hour before heating them will remove any tinny taste that may be noticed in them.

That a thin piece of salt pork bound onto a wound caused by stepping on a nail or carpet tack will remove the inflammation almost immediately and prevent serious consequences.

That a cup of hot beef tea or of hot milk, flavored with orange, is most excellent for an invalid just before retiring.

That russet shoes may be kept clean and shining by rubbing them with a slice of banana and polishing with a cloth.

The Harp of Character.

It is often in sorrow that our lives are taught their sweetest songs, says Dr. J. R. Miller. There is a story of a German baron who stretched wires from tower to tower of his castle, to make a great æolian harp. Then he waited and listened for the music from it. For a time the air was still and no sound was heard. The wires hung silent in the air. After awhile came gentle breezes, and the harp sang softly. At length came the stern Winter winds, strong and storm-like in their forces. Then the wires gave forth majestic music which was heard near and far. There are human lives that never, in the calm of quiet days, yield the music that is in them. When the breezes of common care sweep over them they give out soft murmurings of song. But it is only when the storms of adversity blow upon them that they answer in notes of noble victoriousness. It takes sore trouble to bring out the best that is in them.—*Exchange.*

The Grammar of Salvation.

A Christian is an active, passive and neuter verb, or rather a combination of these three kinds of verbs.

Neuter, because he does nothing by way of atonement and satisfaction for his sins.

Passive, because he lies so passively in the hands of God as to say continually whatever comes to pass, "Thy will be done."

Active, because he works out his "own salvation with fear and trembling while God works in him to will and do of his good pleasure." (Phil. ii, 12, 13.)
—*Divine Life.*

There is a great difference between dignity and boorishness. Some people seem to think that in order to be dignified one must be a stubborn and prosy old ass.
—*Texas Christian Advocate.*

OUR YOUNG PEOPLE.

DROPS OF WATER.

Some little drops of water,
Whose home was in the sea,
To go upon a journey,
Once happened to agree.

They had a cloud for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh, there were so many,
That soon the carriage broke,
And to the ground came tumbling,
These frightened little folk.

And through the moss and grasses
They were compelled to roam,
Until a brooklet found them
And carried them all home.

—*Selected.*

A Fable for Boys and Girls.

A little boy and girl were once sitting on a flowery bank, and talking proudly about their dress.

"See," said the boy, "what a beautiful new hat I have got. What a fine new jacket and trousers, and what a nice pair of shoes; it's not everybody that's dressed so finely as I am."

"Indeed," said the girl, "I think I am dressed finer than you, for I have on a silk cape and a handsome feather in my bonnet. I know that my dress cost a great deal of money."

"Not so much as mine," said the boy, "I am sure."

"Hold your peace," said a caterpillar crawling on the hedge, "you have neither of you any reason to be proud of your clothes, for they are only second-hand, and have all been worn by some creature or other, of which you think meanly, before they came into your possession. Why, that silk first wrapped up such a worm as I am."

"There, miss, what do you say to that?" said the boy.

"And that feather," exclaimed a bird, perched upon a tree, "was stolen from or cast off by some of my race."

"What do you say to that, miss?" repeated the boy. "Well, my clothes were neither worn by birds or worms."

"True," said a sheep that was grazing near by, "but they were worn on the back of some of my family before they were on yours; and as for your hat, I know that the beavers supplied the materials for making that article, and my friends, the calves, and oxen, were killed, not only to furnish meat for your table, but also leather to make your shoes with."

Three Followers.

The wise old Hassan sat in his door, when three young men pressed eagerly by.

"Are ye following after anyone, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Did'st thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou did'st not follow the right way, my son."

"How did'st thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure.
—*Exchange.*

The Boston *Transcript* says: "One hundred years ago gloves were unknown in the country towns. Mittens were knitted and worn in all families. If a young man going home from singing-school with the young girl of his choice was holding her mittened hand to keep it from getting cold, and took that opportunity to urge his suit, if the offer proved acceptable the hand would remain. If taken by surprise, an effort to withdraw the hand would leave the mitten. So the suitor would 'get the mitten,' but not the hand."

An Antediluvian Frog.

A miner recently discovered a large and well-formed frog alive in a mass of anthracite coal blasted from a chamber 300 feet below the surface, in Simpson & Watkins' Mount Lookout Colliery, at Wyoming, near Wilkesbarre, Pa.

The discoverer of the curiosity is Joseph Johns. He had barred down a large lump of coal when the light from his lamp fell upon something strange in it. He stepped down, touched the object and was surprised to find it soft and yielding. He very carefully chipped of the coal around it and found it to be a frog. Seventeen years ago, while working in the mines, Johns had made a similar discovery, and had then the frog in his hand, shown it to his brother miners and taken it home. But while it was alive and warm when he found it, it died before it had been exposed to the air half an hour.

When he made his second discovery he put the frog in an air-tight jar in which he had brought tea for his lunch, and the jar has not since been opened.

The frog at first showed no signs of life, although it was warm, but after being in the jar about six hours it began to move, and when it had been exposed to the light ten hours it was quite lively. Since then it has continued to be fully wide awake, and stares at all who look at it.

In appearance it is not very much different from an ordinary frog, except that its back is nearly black and there are two rows of little protuberances down each side of its spine. Its legs are also peculiarly long and its feet very delicate.

Praying for More Faith.

"I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all they are wanting, but a change from faith to sight.

"'What shall I do with this sorrow that God hath sent me?'

"'Take it up and bear it, and get strength and blessing out of it.'

"'Ah, if I only knew what blessing there was in it; if I saw how it would help me, then I could bear it.'

"'What shall I do with this hard, hateful duty, which Christ has laid right in my way?'

"'Do it, and grow by doing it.'

"'Ah, yes; if I could only see that it would make me grow.'

"In both of those cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

"Faith says not, 'I see that it is good for me, and so God must have sent it,' but 'God sent it, and so it must be good for me.' Faith, walking in the dark with God, only prays him to clasp its hand more closely—does not even ask him for the lighting of the darkness, so that the man may find the way himself."—*Phillips Brooks.*

"What have we here?" asked the Czar as his private chamberlain wheeled into the room a barrow load of documents. "Your imperial majesty," replied the chamberlain, "these are petitions from America protesting against the expulsion of the Jews from your dominions." "Indeed? Are they written on one side or on both?" "On one side, sire." "Good! We can utilize the other side by getting up Russian petitions against the deportation of the Chinese from America."—*Harper's Bazar.*

Riding along our country highways one sees many signs placed in conspicuous places forbidding trespassing. Some of the signs are in the strongest language, while others are hard to understand. On one northwest of the city of Beverly, Mass., is found the following: "Any person ketched on these grounds, or cows, or wimin will be liabul two fine itself in a skrape."

In Australia, it is said, telephonic messages have been successfully transmitted over wire fences. The man who thought of this device utilized the top wire of the fence and carried the wire across the road on poles.

Mrs. Byers: "All the big berries are at the top of this box, I suppose?" Tom Carter: "Oh, no mum; some uv 'em are on top uv the other boxes."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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"My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks' use of Dr. King's Royal Germetuer. Her health is perfect. In three weeks two of my children were cured completely of nasal catarrh. IT IS TRULY A GREAT REMEDY."

GENERAL LONGSTREET SAYS:

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We have been using Dr. King's Royal Germetuer for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as far as tried, and I regard it as the best medicine we have ever had in our family.

Mrs. J. J. HALBERT.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

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A health-giving drink.
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A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

MARRIAGES.

SMITH—ERWIN.—At the residence of the bride's father, Omega, Madison parish, La., July 27, 1893, by Rev. R. S. Isbell, Mr. Walter Smith and Miss Lottie Erwin.

SEALS—WEST.—At the Edwards' House, Jackson, Miss., Aug. 2, 1893, by Rev. A. F. Watkins, Mr. Claud Seals, of Duncan, Miss., and Miss Nona West, of Terry, Miss.

'Tis sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store.
—*Keble.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

FLETCHER—Jackson Methodism lost its oldest member and the city of Jackson its oldest citizen when on March 26, 1893, Bro. FRANK FLETCHER was removed by death from the walks of men.

His life had been comparatively an uneventful one; few dates stand out in his history as marking strange events or unusual experiences. Quietly he pursued the even tenor of his way in the peaceful enjoyment of his little home and in the midst of his happy family, mindful only of his duty to God and his fellowman, and when at last death silently entered the home and laid its arresting hand upon him, the community realized that a Christian gentleman and a patriarch of the city and the church had been taken from among them.

Frank F. Fletcher, the fifth of a family of ten children, was the son of George and Patsey Fletcher, who emigrated from North Carolina, and settled in the early years of the century upon the gulf coast of Mississippi. After living here a while they removed to Jackson, La., where in 1818 Frank was born. In 1828 the family came to Jackson, Miss., and here, without considerable interval, the subject of this sketch spent the last sixty-five years of his life. In early manhood he was happily married to Miss Margaret McGill, a native of Ireland, but at that time a resident of Jackson. The wife, two sons and a daughter are left to mourn the loss of husband and father and to rejoice in the memory of his amiable character and blameless life.

Bro. Fletcher joined the church in his childhood, and for more than sixty years was a consistent Christian. He was faithful to every trust, regular in his attendance upon the public worship in the sanctuary, and always ready to meet the obligations imposed upon him. One of the pleasant recollections held by this writer of men and scenes in Jackson, fifteen years ago, is of seeing this venerable man in his place at prayer meeting, and of hearing his simple, earnest and beautiful prayer for his church, his neighbors and himself.

In the long illness that ended with his death the meek and gentle spirit of his Lord always possessed him, and when the messenger came he was ready to go.

A faithful friend, an affectionate husband and father, an upright citizen, and a devoted Christian, he had quietly won his way into the affections of a large circle of friends, and many a heart felt a pang of personal bereavement when he was taken from us. The life of such a man is a blessing to a community, and his death a public loss. A. F. WATKINS.

HUDSON—Bro. HUDSON was born in Lumbardy Grove, Va., Dec. 19, 1841, and died at Summit, Miss., May 9, 1893. He moved to Alabama in 1845, and in 1856 went to Monticello, N. C., and in 1858 joined the M. E. Church, South, at Greensboro, N. C., being sixteen years old. Bro. Hudson remained in North Carolina until the war between the States, when he enlisted in the Southern Army at Selma, Ala., under Capt. Daniels—Co. G, Forty-fourth Regiment. Was in the campaign in Virginia, Maryland, Georgia and Tennessee. In all the many battles that he was in he was never wounded or taken prisoner, although he had his clothes and blankets cut with bullets many times. He surrendered with Gen. R. E. Lee at Appomattox, and came back to North Carolina, and in 1870 was married to Miss Mattie Young, and in 1876 was married again to Mrs. Ann J. Moore. He removed to Durant, Miss., in 1887, and thence to Summit, Miss., 1888.

Bro. Hudson was one of the best men and consecrated Christians I ever saw. He was always at his place in all church work, and he never missed a service when it was possible for him to be there. He was always a leading man in his community and church. He was always a member of Quarterly Conference; several times a delegate to the District Conference, and one or more times a member of the Annual Conference.

The last two or three years of his life he was a great bodily sufferer. I never saw anyone suffer more than he did, and yet I never heard a murmur escape his lips. Just one month before he died it was his privilege to attend a gracious meeting at this place, and though suffering near unto death, for three weeks he was at nearly every service, and many times during the meeting, and many other times, he told me that he was only waiting the will of the Lord; if the Lord spared his life, it was all for him. During his illness he read his Bible through as many as eight times, and all the blank leaves of all his books are filled with sermon texts of different preachers that he had heard preach, and his Bible is marked through and through. He lived every moment, ready to answer the summons of the Master, which came suddenly, but found him at his post, where he received the welcome applause: "Well done, good and faithful servant." "It is enough; come up higher."

J. G. CAMMACK.

APPLEWHITE—Died, at his home, in Carroll county, Miss., June 8, 1893, Dr. J. A. APPLEWHITE, in the seventieth year of his age. Few similar announcements have saddened more hearts and cast a gloom over so many homes as the above.

He was born in Marion county, Miss., Jan. 15, 1824. His father, Rev. James Applewhite, one of the pioneers of Methodism in Mississippi, moved to Carroll county and settled near the present town of Vaiden in 1834, where the subject of this sketch grew from boyhood to man's estate, subject to all the hardships and privations incident to a new settled country. In 1846 his native State called for volunteers for the Mexican War. He was one of the first to respond and bore an honorable part in that campaign.

Returning from Mexico, he engaged in the practice of medicine, and for a short season moved to Helena, Ark. While there he was married to Miss Sarah F. Watson, near the close of 1847.

Returning to Mississippi in 1848, he resumed his practice among his kindred and friends, which was discontinued only by his failing health. Eight sons and two daughters were born to him, four of whom (three sons and one daughter) died in infancy. All the others he lived to see settled in life and useful members in society. Though a regular attendant at the house of God and a liberal supporter of all that was good from his youth, he did not make a public profession of religion till about twenty or twenty-five years ago, when he joined the Methodist Church, at Columbiana, of which until the day of his death he was one of its main supporters. Dr. Applewhite was a man of almost boundless charity, and his hand was always open to the cry of the needy. Perhaps no man in the State did so large a practice as he, knowing at the time that his only compensation would be the smiles of heaven and the approbation of his own conscience. Like all others, he had his failings and faults. While he alone suffered for these, the world was blest and made better by his many virtues.

To know Dr. Applewhite one must be permitted (as was the writer) to enter the sacred precincts of home, and see him as son, as husband and father. His care for his aged parents, his love and devotion for his wife and children were such that he knew no sacrifice too great to make for their well-being. With them he spent his happiest hours. The writer was with him in his last sickness, and he ever expressed strong confidence in God through the merit of the Savior.

On July 9 the largest concourse we ever saw on such an occasion gathered at his home to pay the last tribute of love and respect to one whose presence had cheered and consoled them in affliction's sad hour for these years past. After a beautiful and touching tribute to his memory by his pastor, Bro. R. A. Meek, the writer read our impressive ritual, and the Rev. T. L. Hamau, of the Presbyterian Church, offered an appropriate prayer, after which the Masons and Odd Fellows (both of which orders he was an honored member) took charge and bore his remains to the family graveyard, and, with appropriate ceremonies, laid him beside father, mother and other loved ones, there to await the resurrection of the just. To the sorrowing wife and children we would say: He is not dead, but sleepeth. W. H. HOLMES.

Winona, Miss.

FRIZZELL—MRS. CLARA E. FRIZZELL was born April 13, 1834, and died Aug. 2, 1893; joined the M. E. Church, South, about 1846, and ever after lived a consistent Christian life. Was twice married: first, to Garrison Clark, October, 1851. She was bereaved by his death, which took place in Shreveport, La., in 1863. Married Jas. E. Frizzell in 1868 or 1869.

She leaves a disconsolate husband, aged eighty-one years, and numerous friends to mourn her loss. She was buried near West, Miss.; burial services conducted by Rev. R. M. Davis. Was a great sufferer for seven years, and through the great suffering toward the last caused her mind to be unsettled about other things, she told her sister she died at her post. Almost helpless, she was perfectly resigned, willing to suffer if it was God's will. Told her husband they would not be separated long. May God help all her friends to live so as to meet her around God's throne in heaven.

F. A. HOWELL.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Mertin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

UP IN THE TREE.

BY GEORGE MACDONALD.

What would you see if I took you up
My little aerie stair?
You would see the sky, like a clear blue cup,
Turned upside down in the air.

What would you do up my aerie stair,
In my little nest on the tree?
My child with cries would trouble the air,
To get what she could but see.

What would you get in the top of the tree,
For all your crying and grief?
Not a star would you clutch of all you see,
You could only gather a leaf.

But when you had lost your greedy grief,
Content to see from afar,
You would find in your hand a withering leaf,
In your heart a shining star.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The Summer says: "Scorning thy straitened home,
Come out into the wide rooms made for thee
Twixt the green hills, or by the glorious sea,
In the sweet silence of pine forests roam;
Dream underneath the green, bird-haunted dome
Of a vast maple till thy thoughts are free
From clogging cares, and, like the honey bee,
Fly wheresoever sweets abound. Yea, come
Where sun-kissed rivers wind the valleys through.
Give to the wave thy keel, the wind thy sail;
Sleep underneath thy roof of starry blue;
Climb mountain stairs, and wrestle with the gale.
Heir of fair Nature's riches, claim thy right,
And in thy vast possessions take delight."

—Mary Frances Butts, in *S. S. Times.*

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicks' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH,
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Notice.

I have the best thing in the way of a Teacher's Bible for an agent to handle ever published. Write for full descriptive circulars at once.

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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Palulose. Effectual. Covered with a tasteless, soluble coating.
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CASH ASSETS,	December 31st, 1886,	$400,479.08
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CASH ASSETS,	December 31st, 1888,	$459,369.50
CASH ASSETS,	December 31st, 1889,	$510,584.54
CASH ASSETS,	December 31st, 1890,	$551,897.82
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

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Jackson, Miss.
The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
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For Young Ladies.
HOLLY SPRINGS, MISSISSIPPI.
The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
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Special advantages offered in music, art and elocution.
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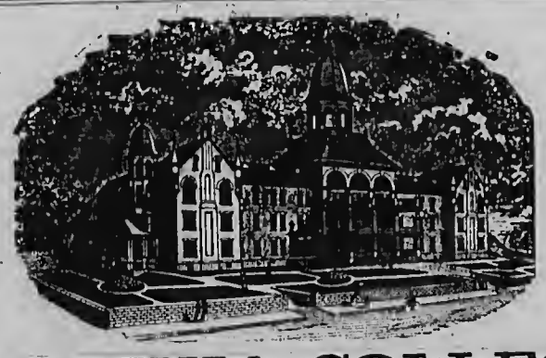
For catalogue and other information write the president,
Rev. Howard W. Key, A.M., Ph.D.



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OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy! No Saloons.
57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address
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Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The Louisiana State Fair will be held at Alexandria, Oct. 11-14.

Major W. M. Robinson, for thirteen years city editor of the New Orleans *Picayune*, was buried to this city on Aug. 19.

There is a split in the Congregational Church in Georgia. The question on which the difficulty hinges is briefly this: Shall the white and colored members of the Congregational Church in Georgia meet on terms of equality or remain separate and distinct?

The yellow fever in Pensacola, Fla., came to an end on Aug. 18, with the issuance of an official bulletin by State Health Officer Porter announcing that "all restrictions and surveillance on travel in the State against Pensacola, being now unwarranted by any facts, are consequently unnecessary. The further continuance of them will be illegal."

Senator Washburn, of Minnesota, expressing the sentiment of the anti-free silver Republicans of the Senate, has said that the Voorhees bill, with its declarations in favor of bimetallism whenever the two metals can be kept on a parity, will receive the unqualified support of nearly all the Republicans, except the representatives of the silver States.

Of the many financial schemes proposed to speedily relieve the stringency in money the one regarded by the treasury officials as the most practicable is the one to authorize the Secretary of the Treasury to issue currency against the seigniorage or profit upon the coinage of the silver bullion in the Treasury. There are now 130,000,000 ounces of silver bought under the act of 1890, and notes issued against the seigniorage on that amount would add nearly $50,000,000 to the circulating medium.

The *American Agriculturalist*, in the annual review of the crop situation, says: "The crop of 1893 in America is in many respects similar to that of three years ago, but with every prospect that home consumption and an increased foreign demand will so increase values as to yield as large net returns to the farmers as the average of recent years. Indeed, the review makes a distinctly encouraging exhibit in spite of the prevalent drouth, though admitting that the financial stringency may interfere with the early movement of crops and have a temporarily restrictive influence on prices."

The legislative aspect of the silver purchasing repeal bill is better at present than at any time since the opening of the special session of Congress. The question is now at issue in both Houses, since the report of the bill by the finance committee puts it directly before the Senate. The administration men are hopeful. They count on a decided majority in the House, and think it possible to carry the measure in the Senate. They have the advantage of position. The silver men are divided on the ratio question; they have several propositions before the House, while their opponents have only one proposition—that is, the repeal of the objectionable legislation.

FOREIGN.

The continuation of gold shipments to the United States is expected to cause shortly a rise of the Bank of England's rate to 5, or even 6 per cent.

A pilgrimage of a large number of Mexicans to the Holy Land has been organized in the City of Mexico by two priests. The excursion will go by way of Chicago, Niagara Falls, New York, London, Rome and Naples.

Few English prime ministers have encountered such difficulties among their political friends as Gladstone has encountered and overcome since the Home Rule bill went into the committee stage. Almost every paragraph was made the subject of domestic quarrels by the government majority.

The President of Venezuela has the right to say how much salary he shall receive. A few days ago he issued a decree raising his salary from $18 000 to $24 000 a year. He also raised the salaries of his Cabinet ministers to $6,000, and to make things even, reduced the salaries of members of the federal council and judges of the supreme and superior courts.

There is much comment and indignation expressed on account of the many church robberies committed in different parts of Mexico during the past few days. The latest acts of sacrilegious vandalism are reported from the city of Iro Puato, State of Guanajuato, where two Catholic cathedrals were entered the same night by robbers and several thousand dollars' worth of gold and silver ornaments stolen.

The general parliamentary election in France was unexpectedly free from disorder, even excitement. Except slight disturbances in the Var, where M. Clemenceau, the radical leader, has had a hot fight with his enemies, no trouble has been reported. In Paris the poll, although much larger than usual, was quite featureless. All of the Cabinet ministers have been re-elected, none meeting with serious opposition.

A Battle for Blood

Is what Hood's Sarsaparilla vigorously fights and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health.

Hood's Pills cure all liver ills. 25 cents.

Stop-Overs on World's Fair Tickets.

All persons buying tickets to the "World's Columbian Exposition," via the popular Queen and Crescent Route, will be allowed stop-over privileges on all tickets, including those limited to fifteen days, at Cincinnati, Louisville, Indianapolis and Chattanooga, within final limit on both going and returning trips.

For further information as to stop-overs, rates, etc., call on or address agents of connecting lines and Q. and C. Route.

D. G. EDWARDS,
General Passenger Agent.
Cincinnati, Ohio.

To Whom It May Concern.

Macon, Ga., March 13, 1893.

About three years ago I received a sample bottle of MULENOL. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds and all kinds of sores it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household.

W. C. BLACK,
Pastor Mulberry St. Methodist Church.
Manufactured by F. A. Dicks, Natchez, Miss.

It is Worth $10,000 to Me.

For the past seven or eight years I have been a victim of Nervous Dyspepsia in its worst form. I have spent thousands of dollars, and have kept poor paying for medicine and doctors' bills. Up to the time I began the use of Wilkinson's Matchless Mineral Water, every kind of food caused me untold misery that none but God and myself knew. After having tried everything that I read or heard of, I must confess that I had no faith or hope whatever that the water would do me any good. But "like a drowning man grasping at a straw," I bought from Mr. Wilkinson one quart of his mineral water and began to take one dessertspoonful after each meal and at bedtime. Contrary to my expectations and to my very great joy and surprise, in three or four days I began to improve, continued to do so steadily until I was entirely well. It cured me in spite of myself. I could hardly realize the truth. Now I can and do eat anything I want, at any time, without it disagreeing with me in the least. My digestion is perfect, my heart trouble is all gone, I sleep well, and my general health is all I could wish. All of which, I am happy to say, was brought about by one quart of Wilkinson's Matchless Mineral Water in the space of six weeks. Will say in addition that I have every reason to know that as a constitutional nerve tonic and restorative it is unsurpassed. For $10,000 I would not be put back where I was when I began the use of the water and not be able to get any more of it.

Anyone suffering as I did can, if they choose, write to me and I will cheerfully answer.

W. J. GARDNER.
P. O. Box 78, Montgomery, Ala.
For sale at 106 Camp street.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

University School of Petersburg, Virginia.

We beg to call the attention of our readers to the advertisement of this famous Virginia School, which, for its methods, the high tone of honor existing among its pupils, and their success at the University of Virginia, Princeton, Harvard, West Point, Annapolis, and the great engineering schools of the country, has achieved such an enviable reputation. The 29th annual session begins October 2nd.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meetings.

To the Methodist People of New Orleans:

If you would like to spy out the St. Tammany Camp Grounds and spend a few hours in the country, you can come out on the East Louisiana excursion on Wednesday, to Ahlts Springs; thence by hack to camp ground, taking dinner at the Rausch Hotel, and return in the evening, the entire trip costing only about $2. Anyone desiring to spend a week or longer will be well cared for at the above named hotel, which is near the camp grounds. Come and see our beautiful shades, our laughing streams, our enchanted grounds, and you will fall in love with our country and people, and come back to our camp meeting, Sept. 22. For further information address

D. C. RAWLS, P. C.

There will be a camp meeting at old Salem Camp Ground, Americus circuit, Seashore district, Mississippi Conference, beginning on Thursday night before the second Sunday in October. Preachers are invited and urged to come.

J. H HOLLAND, P. C.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Ellisville circuit, at Sandersville	Aug. 26, 27
Eastabuchie circuit, at L. River C. G.	30, Sept. 6
Heidelberg circuit, at Paulding	9, 10
Augusta cir., at Boone's Ch'l (Th., Fri.)	14, 15
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Tallsheek circuit, at St. Tammany C. G.	22-28
Covington cir., at St. Tam'y C. G. (Mon.)	25
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer C. G.	30 to Oct. 6
E. Pearl circuit, at Pine Grove (Tues.)	10

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.
Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Pleasant Grove, at Pleasant Grove	Sept. 2, 3
China Grove, at Waterholes	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit, at Byram	16
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

North Kemper, at Blair	Aug. 26, 27
Chunkey circuit, at Spring Hill	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit, at Why Not	16, 17
Meridian—Central (Wed. night)	20
Lauderdale cir., at Mt. Hebron (Thur.)	21
Binnsville circuit, at Chapel Hill	23, 24

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Lake City, at Lodi	Aug. 26, 27
Yazoo circuit, at Anding (Tues.)	29
Camden, at Thomastown	Sept. 2, 3
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove (Tues.)	13
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

BRANDON DIST.—THIRD ROUND.

Marvin, at Richland Academy	Sept. 1
Fanoin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville, at Oak Vale	9, 10
Homewood, at Mutual Union	15
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Ebenezer	Aug. 26, 27
Meadville, at New Providence (Tues.)	29
Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	9, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	28

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 23, 24
Tillatoba (Sat.)	30
Minter City and Strathmore	Oct. 1
Charleston	6
Coffeeville	7, 8
Oxford station	14, 15
Toccopola	21, 22
Cherry Hill (Tues.)	24
Atlanta	28, 29
Banner (Tues.)	31
Chapel Hill	Nov. 4, 5
Pittsboro (Tues.)	7
Abbeville	11, 12
Grenada circuit	18, 19
Water Valley circuit (Sat.)	25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Aug. 26, 27
Batesville	Sept. 2, 3
Sardis, at Davis Chapel	9, 10
Hernando	16, 17
Como	23, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbit	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty*

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Aug. 27
Arcola	Sept. 3
Duncan	10
Clarksdale	24
Gunnison	Oct. 1
Rosedale	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona	Aug. 26, 27
Tremont	Sept. 2, 3
Buena Vista	9, 10

J. B. STONE, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Louisville circuit, at Rocky Hill	Aug. 26, 27
Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

WINONA DIST.—THIRD ROUND.

Winona circuit	Aug. 26, 27
Vaiden circuit	Sept. 2, 3
Leherton	9, 10

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Mashulaville	Aug. 26, 27
Shuqualak (Wed.)	30
Macon	Sept. 2, 3

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Crowley	Sept. 2, 3
Lafayette and Rayne, at R.	9, 10
Opelousas, at O.	16, 17
Washington, at W.	17, 18
New Iberia	30, Oct. 1
Abbeville, at P. G.	7, 8
Franklin and Jeanerette	14, 15
Indian Bayou	21, 22
Plaquemine Brule	28, 29
Patterson and Morgan City	Nov. 4, 5
Lake Charles—B. Street	11, 12
Jackson Street and W. Lake	12, 13
Grand Chenier	18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Gross Tete, at Rosedale	Aug. 27
Dryades (morn.)	Sept. 3
Crapo (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

O. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Vernon at Wesley Chapel	Aug. 26, 27
Gainsville	Sept. 2, 3
Vienna, at Pine Grove	9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many, at Negreet	Aug. 25, 26
Fort Jessup, at Rocky Mount	27, 28

ROBT. J. HARP, P. E.
Address: 829 Hope St., Shreveport.

DELHI DIST.—THIRD ROUND.

Floyd, at Oak Grove	Aug. 26, 27
Lake Providence	Sept. 2, 3
Waterproof	9, 10

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Chicot, at Elm Bayou	Aug. 26, 27
Wellville, at Big Cane	Sept. 2, 3
Simsport	9, 10

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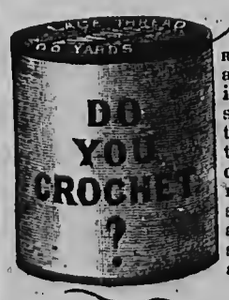

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Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Henington	Aug. 24
Longtown	Aug. 25
Lake	Aug. 25
Water Valley	Aug. 25
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30
Salem	Oct. 5

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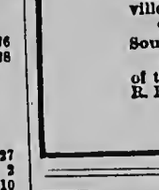

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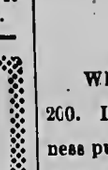

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VOL. 40.—NO. 35. NEW ORLEANS, THURSDAY, AUGUST 31, 1893. WHOLE NO. 1932.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE YEARS.

They are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them, as one by one they go
In the beautiful past.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their heavy tread
In the steps of the centuries long since dead,
As beautiful and fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusky way of life?

There are only a few swift years—ah! let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

—*Exchange.*

Why Not Silver!

BY BISHOP KEENER.

Before the flood silver seems not to have been used. It is more than probable that metal-bearing rocks had to be subjected to the action of those world-changing currents of electricity which, at the flood, brought all metals into veins, before silver could be successfully mined. But directly after we find silver current as money, in the scales of the merchant, being weighed as the price and standard of values. The first transaction recorded was that in the twenty-third chapter of Genesis, in which is detailed minutely the purchase of "the possession of a burying-place," bought by Abraham of the sons of Heth. The Cave of Machpelah, "the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham" for "four hundred shekels of silver, current money with the merchant." Joseph was sold for "twenty pieces of silver," and centuries after another memorable burial-place was bought with the "thirty pieces of silver" which Judas cast down in the temple—the "field of blood." Nor from the beginning of post-diluvian times has there been an hour until now in which this use of purchase and sale has not been the chief recognized quality of silver.

The supply of gold and silver has kept pace with the wants of society, increasing with the needs of the race as it multiplied, and in almost parallel lines of value. The wisdom which has established a law between the current of a river and the shape of its banks, so as to make it useful for navigation, evidently has ordered the bidings of these precious metals, so that they may be had only in proportion to man's economical demands. The director of the United States Mint has recently estimated the total amount of gold and silver coin in the world, taking the twenty-five chief nations as the basis. It sums up in value $3 632,935,000 of gold, and $3 968,700,000 of silver. In France there are 800 millions of gold and 700 millions of silver; in Spain 100 millions of gold and 125 millions of silver; in the United States 654 millions of gold and 575 millions of silver. In Great Britain, Germany, Portugal and Russia gold is current in much larger quantities than silver. It must be noticed that gold is eminently war material, being easily handled in times of disturbance, so that accumulation of gold in Europe is, doubtless, part of its bristling military footing.

The convenience of a standard of value, universally accepted, imperishable, easily estimated, not too precious, as that of diamonds would be, or too base, as that of copper or cowries, can not be overestimated. Without it there could be, and would be, little intercourse between nations. It was observed by Mr. Hume, of England, that prosperity always increased with the increase of money. The currency regulates business as well as increases it. The contraction of it is hazardous to all commercial life in the same degree.

It was estimated by a conference of French bankers, in 1883, that in the previous forty years, trade throughout the world had quadrupled. According to Mulhall, the increase has been six-fold. The rapid outburst and remarkable development of the world of industry, of science, of commerce, of discovery, and of every form of wealth-producing vigor since the arrival of the *Great Western* in New York, the first successful sea-steamer, must have impressed the minds of all who have lived long enough to compare the period before and after.

The steam engine, in its full power and perfection, whether placed on sea-going vessels or on the iron highways which lace the continents, or in deep mines, or in factories of intricate machinery, and variety of manufacture, has been a source of enormous wealth. It has forced the day laborer to quicken both hand and eye in keeping pace with its tireless sinews. It has driven sleep from the night-time, and sent the echoes of its impatient force into all the avenues of human toil. The telegraph leaves far behind the lagging movement of the earth, and brings the East and the West together as the single respiration of a world. The electric motor and light have opened boundless opportunities for appliance to all the wants of man, and already increased the wealth of human activity and intellect a hundredfold. Great continents have been pierced, and their secret sources of rivers, and vast populations, ready for sale or purchase of hitherto unknown material of wealth, or of useful fabric, have been opened to the enterprise of the civilized nations of Europe, Asia, and America. The canalizing the Isthmus of Suez has opened India to the Mediterranean. The railway mileage has increased myriad-fold—in fact, has only existed within the limit of fifty years. "The cost of land carriage," says Mulhall, "was $15 a ton per 100 miles; but now it has been reduced to $2.50—a saving upon every ton of $17.50." The capital expended upon the construction and equipment of the world's railways amounts to a fabulous sum.

There are many other fields of active employment which have been opened to human genius and labor, too many to mention in this article, within the memory of most readers; all which demand a corresponding increase in facility of exchange—that is, an enlarged volume of currency. To narrow the amount of money with this increased activity and demand for its use, would be legislative madness, and nothing short of it. In India there are current twenty-two hundred millions of silver rupees (say of half a dollar value). "If the value of this Indian rupee rise or fall to the extent of a penny, it would vitiate the calculations of merchants to about six per cent."

The exact relation between the volume of currency and the values of commerce can scarcely be estimated. The sensitiveness of the currency when disturbed affects all values as an electric shock. There are many values, but one standard—that is, gold and silver. Notes at sight issued by the banks, or bonds by the government, are reckoned by the metal that they are believed to represent, dollar for dollar. So long as the gold and silver are in sight, or just out of sight, many bills of exchange, checks, certified or other, are used as money, and in some respects are more convenient than money. Upon this confidence vast sums are daily exchanged, though not the ring of a dollar may be heard.

All "national banks" are trusted to the extent they are believed to be secured by values in the hands of the government, which guarantee their solvency, so that all uneasiness and want of confidence runs directly back from the banks to the treasury of the United States. If it exists at all, it exists there. There is the true source and strength of all money current throughout the country.

In the House of Commons, Mr. Chaplin, in speaking of the recent closing of the mints to free coinage by the government of India, said: "It was full of danger to the commercial interests of the world. The government of India had escaped a deficit by tampering with the currency and artificially raising the value of the rupee. The effect of this action has been to lower the *pro tanto* value of everything else. The closing the Indian mints to the free coinage of silver had led to such a fall in the value of that metal as the world had never known before. By a single stroke the government had depreciated by fifteen per cent. the value of the silver held by the population of India. A more flagrant act of public plunder had never been perpetrated by a civilized government. The result had been a convulsed financial situation from China to Peru." Mr. Balfour added, "that the indifference of the government as to what happened to silver appeared to him to be something approaching lunacy."

We quote these passages to enforce the truth that a disturbance of the volume of money in a country is, of all disasters, the most far-reaching in its mischief. The coining, or the annual purchase, of forty-five millions of silver is no more than the expenditure of forty millions for rivers and harbors, or thirty millions for ships of war, or millions upon millions for general purposes, and can have nothing to do with the drawing of gold out of the country. As soon could the fish in the gulf stream change its course by swimming in its current. The Sherman act may do for a scapegoat to stand at the door of Congress; but the plain and continuous policy of the government which has come to light, when notes calling for "coin" are cashed only with gold, "at the discretion of the Secretary of the Treasury," instead of with silver, though the treasury be depleted of gold, it looks as if there was a quasi-sympathy with the purpose to reduce all currency to gold. It is this that has so widely unsettled public credit. Whether a serious attempt to discourage one-half the currency of the country—that is, 700 millions of silver—and to employ only the 800 millions of gold—equal to the reducing 1500 millions of currency to 800 millions—is a just ground for alarm, can find its answer in the present revulsion of credit, in the stoppage of mills, in the thousands of laborers now out of employment in Ohio, Illinois, Missouri, Kansas, Colorado, California, Tennessee, Kentucky, Alabama, the New England States, and in the financial centres of our republic.

I venture to quote from the President's message to Congress these words: "At this stage gold and silver must part company, and the government must fall in its established policy to maintain the two metals on a parity with each other. Given once to the exclusive use of a currency greatly depreciated, according to the standard of the commercial world, we could no longer claim a place among nations of the first-class, nor could our government claim a performance of its obligation, so far as such an obligation has been imposed upon it, to provide for the use of the people the best and safest money."

This sentence looks certainly to the placing this country alongside of England in making gold, and gold alone, the standard of values, no matter what goes before the sentence, or what comes after. And I place alongside of it a quotation from one of the English reviews of 1886 (the *Edinburgh*), pages 35 and 36: "'Man hath sought out many inventions,' it was said of old; but surely a rasher act of deliberate legislation is hard to find than that by which some of the leading governments of the world have demonetized silver, which forms about one-half of the entire metallic circulation of the globe; . . . and in not a few thoughtful and philosophic minds the apprehension grimly arises as to whether, and how far, these contagious legislative mistakes are not hastening a crisis in which our modern, or European, system of civilization will have to pass through a supreme ordeal, the very thought of which is appalling." That this was written seven years ago does not lessen its force, now that the "ordeal" is upon us.

What is needed is the full and free coinage of silver, not the stamping of more paper, which is often but the ghost of silver. This will give confidence West, South, and Northwest. Why not, as in France, stamp every ounce of silver brought to the government mint, charging only the cost of coinage? Providence, as heretofore for four thousand years, will maintain the proper and equal proportion between these two precious metals; that too much shall not be yielded the miner, nor too little for commerce, save by the folly of human legislation.

This *auri sacra fames* of Eastern merchants may at last prove to be a cave larger than that of Machpelah, into which this Congress will descend, and be heard of no more.

Two Thousand Dollars.

Mrs. Peter James gives us $1,300, conditioned upon a speedy completion of the endowment fund.

A faithful revision of our books reveals the fact that it will take, in addition to this gift, just $2,000. It is exceedingly desirable that this amount be in our treasury by Oct. 1. Some generous souls might move to our relief. Here is your opportunity. We rely upon collecting the notes already due. Brother, pay up. Bro. Watkins, your agent, would have completed the endowment by Dec. 1, 1892, had not so many supposed that their richer neighbors would pay so much that their small offerings would not be missed. Remember this is a college largely endowed by the poor, and certainly endowed for the benefit of the poor. Without the payment of your $1, or $2.50, or $5, it is probable the endowment will remain incomplete for another year. A personal appeal is being sent to every debtor. Answer these appeals with the cash, and answer speedily.

Every mail carries a batch of catalogues to fathers, mothers, guardians, or the young men themselves. Never did a college have a brighter prospect. The one great trouble which confronts us is the completion of the endowment. A payment of $2,000 gives us an annual income on $100,000, instead of an income on $71,000. It will increase the income, at least, $1,800 yearly.

Now, let there be no dallying. It is our institution. Its success is our success. No man has yet been found who could offer serious objection to our faculty. Bright, vigorous, pious, it commends itself both to the trustees and the public. Give us your patronage; give us your money. Keep before you the needs of Millsaps College.

We would like to dispose of 500 pictures of the college at $1 each.

The friends of Dr. W. H. Watkins are making arrangements to complete the scholarship named in his honor. The same is true of the Clara Chrisman scholarship. Beginning Oct. 1, we will make an effort to complete the children's scholarship.

JOHN W. CHAMBERS, Agent.

Jackson, Miss., Aug. 17, 1893.

Let Us Be Reasonable.

Be it known to all who may inquire, that there is not a minister of the Methodist Church, South, who does not believe in holiness and sanctification as taught in the Word of God. We differ as to the theory of sanctification, and as to the difference between entire regeneration and sanctification, or whether there is a difference that can be defined in Bible terms. Experience is not reliable when not in harmony with revealed truth. As John Wesley is quoted as authority, let us quote him rightly.

In a letter to Miss Cooke, Sept. 24, 1785, he writes: "And how soon may you be made a partaker of sanctification! And not only by a *slow and insensible growth* in *grace*, but by the power of the Highest overshadowing you—in a moment, in the twinkling of an eye, so as utterly to abolish sin and to renew you in his whole image." (Vol. VII., page 199.)

Likewise in his letter to Lady Maxwell, July 5, 1765, he writes: "It may please Him to give you the consciousness of His favor, and a conviction that you are accepted through the Beloved, by almost insensible degrees, like the dawning of the day. And it is all one, how it began, so you do but walk in the light. Be this given in an instant, or by degrees, hold it fast." (Vol. VII., page 19.)

It is a great relief to know that John Wesley did not confine the process to one method. He admits that God has his own way with each individual. Some he carries quickly into the light; others he leads along through a steady, insensible growth in grace, to the higher life. Some of us who have grown in grace, upon whom the light has broken "like the dawning of the day," rejoice with those upon whom the light has suddenly burst. "It is all one," whether by a sudden leap we reach "the highest branch of the cedar," or steadily climb to the top. Let us "hold fast."

A. D. McVOY.

Mansfield, La., Aug. 21, 1893.

At Cypress.

On Friday, Aug. 11, we took the early morning train of the Texas and Pacific railroad, and reached Stonewall between nine and ten o'clock that night. Not being able to procure conveyance to the camp ground before morning, we procured a lodging-place, and were soon fast asleep. Awakened betimes, after breakfast we took our seats in a wagon bound for the camp, and had most delightful companionship on the trip in Rev. T. K. Faunt LeRoy and his charming young daughter, Miss Gussie. Arrived, we found that ever young and vigorous itinerant, Rev. Lewis A. Reed, preaching with his accustomed warmth and spiritual power. After service we were heartily received by the brethren and made to feel ourselves at home. Talk about kinship—why, there is no class of men that can get closer together than a lot of Methodist preachers at a camp meeting.

Morning prayers were held at six o'clock—an early hour for us; still we managed to get there. There were four services a day up to Wednesday night, when the meeting closed at full tide of spiritual power. There was an audience in attendance on Sunday that more than filled the spacious tabernacle; and though the eleven o'clock service, with a collection before and the communion after the sermon, lasted several hours and more, the people were patient and interested to the last. There were several pentecostal seasons, and especially on the last night did the divine power descend, and many and mighty were the works of the Spirit, and amid shoutings and hallelujahs, and close on to midnight, this glorious meeting ended with a genuine Methodist handshaking and the benediction. This scribe was glad to be for a season on the sacred ground where, eleven years before, he had enjoyed a gracious meeting, and to find our local preacher of that neighborhood, the Rev. John Nelson, still abundant in good works and full of the Spirit. We do not know how many were born again, nor how many were reclaimed from a backslidden state; and, indeed, we do not know that Bro. Randle, the pastor in charge, or anyone else, kept the count. However, much good was accomplished in that very many were made "new creatures in Christ Jesus," many quickened into higher and more consecrated living, and many were healed of their backslidings. The preachers we saw there were Revs. R. Randle, R. J. Harp, Lewis A. Reed, A. F. Jackson, W. F. Henderson, A. D. McVoy, T. K. Faunt LeRoy, J. B. Cassity, John Nelson, Wm. Schuhle, and B. T. Crews, the latter having come to us from the Arkansas Conference, and being in charge of Red River circuit. We trust Bro. Crews may make up his mind to stay in Louisiana, as there is room for such men as he. His preaching was in power and demonstration of the Spirit, which may be as truly said of all who preached at Cypress.

Thursday morning, accepting Bro. Randle's kind invitation, we went with him to Keithsville, and there boarded the early train of the Shreveport and Houston railroad, and, alighting at Keachi, we were presently in his hospitable home. We greatly enjoyed our stay and rest in that parsonage, and in the Christian companionship of Bro. and Sister Randle. They have been blessed in the regeneration at the camp meeting of their son Robert.

JOHN T. SAWYER.

August 21, 1893.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Neshoba circuit, J. H. Foreman, P. C.....$3
(With more to follow later on.)

MERIDIAN DISTRICT.

Pearl Hall (a little girl).....26 cents

God bless the precious little girl, and some day call her to go as a missionary to the heathen!

These items have been received since my appeal was written. I have also received a very cheerful letter from Bro. J. M. Morse, solicitor for the Brandon district, and the probabilities now are that that district will come out ahead of the Brookhaven district.

T. L. MELLEN,
Sol. for Miss. Conf.

Rev. Arthur D. McVoy.

My son, Rev. Arthur D. McVoy, died at five A. M., on fifteenth instant, after an illness of seven months. His death was so peaceful that he knew no death. God was with him all through his illness, and his communion with the Spirit was his comfort in suffering. His faith was strong and his peace was great. Our sorrow is deep, but our hope is bright. Though the loss is so great it can not be measured, God has given submissive grace to bear it.

A. D. McVOY.

Mansfield, La.

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

FROM THE WORK.

Rev. Samuel S. Bugan, P. C., Cane River circuit, Louisiana Conference. Aug. 12: "We closed our meeting at Marvin's Chapel last night, after one week's preaching. The church was greatly revived, and five came in by letter. The congregations were good throughout, and there were a goodly number who testified that the Lord had greatly blessed them during the meeting. Bros. Gaskins and Murphy did most of the preaching. Our next meeting will be at Provencal, La. We are trying to get our new church ready for use by then, the fourth Sunday in this month. Brethren, pray for us. 'In God we trust,' and to him be all the praise, for he is able to bless our labors and crown them with success."

Rev. J. C. Ellis, P. C., Laurel Hill, Miss., Aug. 6: "Suppose we have something of note to report from the Walnut Grove charge. Our protracted meeting at Beech Springs was said by several to have been the best there in six years. The church here had been on the decline for several years, and the worst conduct in the whole country—indeed, uncommonly bad; but at this meeting to the reverse. All that did and could attend were, no doubt, greatly revived. Many shouts and hallelujahs went up to God, some of them being new-born souls; besides, a successful love-feast, being assisted there by Rev. John R. Hayes (L. P.), and Bro. John A. Vance preached one sermon. At White Plains, in connection with the Quarterly Conference, we protracted a few days. Our presiding elder preached us two satisfactory sermons. Assisted there by some of my local preachers, and Bro. Green, of the Cumberland Presbyterian Church, preached once. Our meeting here was not what we desired; however, we had a very successful meeting. Several joined the church; besides, we baptized four children, and to-day we received two members from the North Mississippi Conference—Bro. Marble (L. P.) and wife—by letter. I believe this makes me eight local preachers and one supernumerary. Brethren, allow me to say that we have some good people; but, oh! the few that are loyal to our church. It is alarming to think of the 'isms, schisms,' and 'opinions' that have been used or practiced as theory or discipline. Such a thing of, at least, Quarterly Church Conferences can not be found on record. By patience have been able to hold our second Church Conferences, except at one church, of which we hope to get them on the grab soon."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

DeKalb circuit, New Hope Church, R. A. Breland, P. C.: 9 accessions, and as many, or more, conversions; backsliders reclaimed, etc.

Binnsville circuit, Chapman Church, N. M. Clark, P. C.: 10 conversions and 2 accessions, and many sought and obtained the witness of the Spirit.

Daleville circuit, Soule Chapel, D. G. W. Ellis, P. C., assisted by the presiding elder: 2 accessions, a number of conversions, and a deep work of grace wrought in the church.

Linwood circuit, Linwood Church, H. W. Van Hook, P. C.: Many conversions, 13 accessions, and much good otherwise done. Bro. Van Hook was assisted by Bro. W. W. Cammack and the presiding elder.

T. L. MELLEN, P. E.

GRENADA DISTRICT CONFERENCE.

The twenty-fourth session of the Grenada District Conference, North Mississippi Conference, M. E. Church, South, convened at Coffeeville, Miss., June 29, 1893; Rev. R. A. Burroughs, P. E., in the chair, who presided with dignity, ease and satisfaction to all concerned. The attendance at the beginning was small, but before the close there was a good representation of both clerical and lay members. Rev. J. W. Chambers, agent for Millsaps College, was there looking after its interest. Rev. G. W. Bachman, our Conference colporter, was with us in full force in his work for the church. The preaching, praying, singing and speeches were good. The reports given in by the preachers, and read by the committee before the Conference, set forth the fact that Methodism is marching on in the front of the battle for Christ and his kingdom. All the interests of our Zion are being looked after by the watchmen. The ship is out on the ocean bound for the happy shore. The Conference was kindly entertained by the good people of Coffeeville. The next session goes to Abbeville, Miss. R. W. Jones, L. Lake, J. L. Collins and J. J. Hemphill were elected delegates to the next Annual Conference. J. W. LUTER, Sec.

Minter City, Miss.

THE CAPTAIN'S DAUGHTER.

BY JAMES T. FIELDS.

We were crowded in the cabin,
Not a soul would dare to sleep;
It was midnight on the waters,
And a storm was on the deep.

'Tis a fearful thing in Winter
To be shattered by the blast,
And to hear the rattling trumpet
Thunder, "Cut away the mast!"

So we shuddered there in silence;
For the stoutest held his breath,
While the hungry sea was roaring,
And the breakers talked with death.

As thus we sat in darkness,
Each one busy with his prayers,
"We are lost!" the captain shouted,
As he staggered down the stairs.

But his little daughter whispered,
As she took his icy hand,
"Isn't God upon the ocean
Just the same as on the land?"

Then we kissed the little maiden,
And we spoke in better cheer,
And we anchored safe in harbor
When the morn was shining clear.

In Memoriam.

Benjamin Jones was born in Campbell county, Va., Dec. 15 1809, and died at Long Beach, Miss., June 20, 1893. Of his parentage and early life very little is known except that his father's name was John and his mother's Magdalen, and that they were both Christians and members of the Methodist Church. In his seventh year the family moved to Kentucky, and in in his twenty-first Benjamin came to Mississippi, locating at Natchez, where he engaged in business as a builder.

The circumstances of his conversion and call to the ministry are not before the writer. That both were clear, distinct and satisfactory no one who knew the man could doubt. It was characteristic of him to settle matters of duty deliberately, prayerfully, but once for all. Thus, doubtless, he dealt with those grave questions whose determination led to his choice of a life-work. In 1835, in the class with Elijah Steele and William H. Watkins, he was received on trial into the Mississippi Conference, which then embraced also the territory of the State of Louisiana. His first pastoral charge was Alexandria. In the following year the General Conference transferred all of Louisiana, except the Florida parishes, to the Arkansas Conference, and thus the name of Benjamin Jones, who was returned to the same charge, does not appear in the Mississippi Conference Minutes until the re-cession of the territory mentioned by act of the General Conference of 1840. In the meantime he had been ordained deacon at Little Rock, in 1837, and admitted to elder's orders and ordained at Opelousas, La., in 1839. His service in Louisiana, though a hard one, operated only to prove his loyalty to the Master and to confirm that rare combination of self-reliance and faith in God which was one of his most prominent characteristics. In that ungrateful soil it was his privilege, while sowing with his own hand the seed of the kingdom, to water also that which had been planted in the then recent heroic days by Winans, Drake and Clinton.

If every reader of this sketch were well acquainted with the movement of Methodism in Mississippi and Louisiana during the last half-century, the ADVOCATE might well spare the space for a complete list of Bro. Jones' appointments in the fifty-six years over which his active ministerial life extended. A few only need be mentioned to show the variety and extent of the service which he rendered to the church.

At the Conference of 1849 he was appointed to Woodville station, in 1841 to Wilkinson circuit, and in 1842 and '43 to Centenary College and Brandon. To this latter work and its associations was due, in some measure, his ardent interest in education and his prominent connection with the work of the church in that field. During his pastorate here a wonderful revival swept the college, and made upon the community an impression which abides to this day. In a letter to the presiding elder, Bro. Drake, at the end of his first year, Prof. W. H. N. Magruder, of the college faculty, writes as follows: "The subject that fills my mind most at this time is the return of Bro. Jones to this place. His talents command the respect, and his deportment as a minister and friend is such as to secure the affection of the young men. They are all anxious to have him returned."

Among the Mississippi delegates to the eventful General Conference of 1844 the name of B. Jones appears as alternate. While in attendance upon this great convention he was married, on June 11, to Miss R. A. W., daughter of Rev. Herman Bangs, pastor of Forsythe Street Church, in New York City. To this union were born two sons—Steven and Nathaniel—both successful and pious men, the former a merchant in Baton Rouge and the other a lawyer in Chicago.

Upon the removal of Centenary College to Jackson, La., Bro. Jones was made its agent, having spent the two previous years in charge of Natchez station. His work in 1847 and '48 was Feliciana circuit, in former of which years he established in Jackson the Feliciana Female Seminary, an institution which, under his prudent management and the tutelage of his gifted wife, had a large success, having among its graduates some of the first women of Mississippi and Louisiana. Yielding to a conviction that it was not in accordance with the spirit of the Discipline for itinerant preachers to engage in private business of any kind, he located in 1851, but continued to preach regularly in the churches about Jackson, Clinton and Bayou Sara.

In 1856 he took charge of Port Gibson Collegiate Academy, and, being re-admitted into the Conference, was appointed to Port Gibson, Grand Gulf and Colored Mission. Subsequently, while connected with the Academy, he served various charges in the surrounding country. From 1861 to '65, the school having suspended on account of the war, he was presiding elder of Fayette district; the latter year, while on the Brookhaven district, he was elected to the General Conference of 1866. While he was pastor of Wesson and Beauregard charge in 1868, Mrs. Jones died after a long illness, leaving upon her many former pupils and a large circle of acquaintances the impress of a rarely cultured and consecrated life.

In 1869 he was again called to the presidency of Port Gibson Collegiate Academy, and in February of the following year was married to Mrs. M. A. Redding, whose daughter, Alice, is the wife of Rev. Q. A. Oates, of the Los Angeles Conference. With her he lived happily until her death at Woodville, Miss., in 1880. In 1871 he resigned his position in the Academy and returned to the pastorate, being appointed to Summit and Magnolia. From this time, though indirectly connected for a year or two with Woodville Female Seminary, he gave himself to pastoral work.

In 1881 he was married to Mrs. Rebecca Wylie, daughter of E. H. Walles, Esq., of Woodville, who survives him. Bro. Jones' last pastoral charge was Clinton, La., from which at the end of his second year he came to the Conference of 1891 and was superannuated at his own request. With characteristic forethought, he had arranged to open a school for boys and girls at Long Beach, on the Gulf coast, and to this work he devoted himself for the next eighteen months with all the energy of his entire manhood. Being unable to attend the Conference session of 1892, he wrote to his brethren an affectionate letter, full of gratitude to God for his abiding grace, and closing in his own quaint way, "Permit me to say, brethren, Glory to God."

The last days of Bro. Jones' life were calm and peaceful. The Sunday before his last on earth, though quite unwell, he went as usual to the house of God. A large congregation was present expecting service by the pastor; but, as he was unable to preach, Bro. Jones, at his request, went into the pulpit and for half an hour spoke out of a full heart in his clear, practical way on the Golden Text of the morning's Sunday-school lesson: "Not slothful in business, fervent in spirit, serving the Lord." It was a congenial topic, and the words spoken were with the power and unction of the Spirit. The congregation were gravely attentive, softened and subdued in the presence of one who had daily lived before them the higher Christian life he was portraying. For several days following he worked in the garden, as was his custom, and helped about the house, but toward the end of the week his illness assumed a form which made necessary a painful and dangerous operation. From this, owing to his unwonted vigor and strictly temperate habit, he rallied, but fever setting in, he gradually grew worse, and died at mid-day of June 20.

When told by the physician that the end was near, he said calmly, "I do not feel like a dying man; I am not afraid to die, but can not believe my work is done." He had long prayed that he might have a quiet death, and those who gathered about his bedside felt that the prayer was answered. To die was all he had to do. To his wife, and to his son, Steven, who had come in answer to a telegram, he gave a few directions as to his burial, dictated a letter to his younger son in Chicago, and one to Dr. Thornton concerning his superannuate's portion, and tried to send a message to his brethren, but his strength failing, he straitened himself in bed and waited for the summons.

In the evening of the last day a neighbor sang for him a favorite hymn, "Amazing grace, how sweet the sound." At the last verse he raised his hands and feebly tried to shout. A little while after as he lay looking upward, the gates of heaven seemed to be thrown wide open,

> . . . "And from a happy place
> God's glory smote him on the face."

When one of the watchers in awed tones exclaimed, "How beautiful!" he answered faintly, "Shining, shining." Again they sang a song of Christian triumph,

> "Thy saints in all this glorious war
> Shall conquer, though they die."

and again the light flooded his countenance, and God's presence filled the room. Thus conscious to the last, with heaven all about him, he fell asleep in Jesus, and was laid to rest at the cemetery at Woodville.

The barest outline of a life so long and so eminently useful as that of Bro. Jones touches the limit of the ordinary obituary; but a few words may be added as showing more particularly his character and the estimation in which he was held by more than one generation of good men.

Writing of him in his earlier life, Prof. Magruder says: "I first met Bro. Jones at my brother-in-law's, Dr. Drake's, in 1836, and was greatly impressed with the earnestness of his convictions and the courage of his purpose to master the assigned course of study and to make of himself what he became, a true, faithful and efficient worker in the Lord's vineyard. . . . You ask my estimate of the man and the minister. I have never risen spiritually to the measure of Bro. Jones' Christian life, and could not adequately express my own estimate of his character. I never knew a purer man, nor a character more equable nor better poised. He possessed, and in all the relations of life exhibited, all the qualities of a true man. As husband, father, friend, he lacked not one. I always classed him among the very best preachers of our church. As a sermonizer, he was logical, spiritual, with an unaffected earnestness that was impressive without the slightest approach to fanaticism. He was remarkable for the purity of his English, and his delivery, though unpretentious, was in what I have always considered the highest style of oratory."

From an acquaintance which began nearly forty years afterward, Bishop Galloway writes:

"He had clear conceptions. What he claimed to know, he knew well. His range of thought was not as wide as that of some others, but I have known no man more accurate in knowledge, or more perspicuous in statement. His distinct, deliberate enunciation indicated the clearness of his conceptions and the firmness of his convictions of truth. On these convictions he would stand to martyrdom. He was a model of manly and ministerial dignity, agreeable as a companion, prudent as a pastor, and in every relation of life above suspicion or complaint. He was scrupulously careful as to his financial credit. He avoided debt, as he would flee from the wrath to come. There will be no claims against the estate of Benjamin Jones. Bro. Jones was a theologian. He had mastered the 'standards,' and made them his own. Though an independent thinker, he never aped originality nor posed as a reformer. Subscribing to the doctrines of Methodism, he stated them luminously, and illustrated them in his own modest, consistent, consecrated life."

Bro. Jones was a model superannuate. In this difficult relation he bore himself with sweetness and dignity. He was helpful to his pastors, visited the sick, and worked for the Master without compensation, giving no sign of weariness or complaint. In addition to teaching through the week, he preached regularly once, and often twice a day, on three Sundays in the month. Honoring the past, loyal to the "old paths," he yet trusted the church and looked with steady faith to the future.

Of his life-work, that which seems most rare and instructive is what he did for education. With but few advantages in early life, he was an honored agent in the school work of the church: he helped to lay the foundation of Centenary college; built up two flourishing schools for young women, and was largely instrumental in securing the conveyance of the original Whitworth College property to the Mississippi Conference. He was the contemporary in more than years of three generations of great and godly men, and through a long life stood abreast with every advance movement of the church.

As a man, he was eminent for personal integrity and love of truth. During the Conference of 1891 he said to Bro. Perry Drake and this writer: "If either of you should be called on to write my obituary, I want you to be sure to avoid the common error of giving undue praise. I want the truth and nothing but the truth told of me."

As a Christian, he was characterized by the satisfying fullness of his faith in God. As early as 1839, writing to his friend, B. M. Drake, he thanks him for counsel which had settled his views of the doctrine and experience of sanctification. Whatever may be thought of this higher spiritual attainment, there is no doubt that when God called Benjamin Jones into his service he called all of him, and the whole man answered, "Here am I." For more than three-score years he walked with God, as friend with friend, and then, like Enoch, "he was not, for God took him." "Mark the perfect man, and behold the upright, for the end of that man is peace."

B. S. RICKETTS.

What Must Be Done for the Advocate?

Let the universal answer be, "It must be sustained." And then let the purpose be put in action forthwith to enlarge its sphere of usefulness. As I was among the early subscribers to Doctor, afterwards Bishop, McTyeire, I feel a deep interest in the paper, and I beg leave to suggest a plan to make it a grand success.

We are reliably informed that comparatively few of the members and friends of our church take the paper! Why? Because they want a paper that gives them the news generally, not only of religious matters, but secular also, and more particularly, be it confessed. For no man need pretend that he can't pay for his church paper—that is all bosh; and it is a more dangerous thing than most people think it is, to deceive themselves while trying to deceive others, for it can hardly be that a man ever gets within $2 of starvation, and saves his body by denying his soul his church paper! If he really thinks so, he suffers under a grievous mistake. But it is a fact well known to everybody, that the whole world, with precious few exceptions, reverses the Savior's advice to "Seek first the kingdom of God and his righteousness," notwithstanding he assures them that then, and therefore, "all these things shall be added unto them," such as may be needed for their well-being and happiness. And so most of the people reverse, among other things, their papers, and take a secular one first, and omit the religious, just like they seek the world first and neglect their souls. And the people within the three Conferences patronizing the NEW ORLEANS ADVOCATE are not sinners above all others in that respect. But it is a fact that the paper don't receive a hundredth part of the patronage that it ought to have. But be the cause as stated above, or as it may, the question of vital importance is, What can be done? In reply, I would suggest that the church supply both needs—the spiritual and secular news. If a religious paper be one thing needful, the next thing (if not equally needful) is a first-class secular newspaper in New Orleans. That is a great desideratum for our Southland. Then let us have the two combined in one. There would be no more incompatibility in that than in a Christian man being a farmer, doctor, or lawyer, or merchant. Why not have the religious and secular news combined in one good paper? If thus combined, and properly conducted, its patronage would, doubtless, soon become widespread and immense, and its clean, healthy influence would largely counteract the filthy and demoralizing influences the present secular papers there have long been wielding upon the people. How disgusting and heart-sickening has the reading matter of most of the secular newspapers become! The most of them are absolutely unfit to be admitted into any decent family. We do need badly a chaste, well-informed, well-meaning and ably edited secular newspaper in New Orleans. Then let the NEW ORLEANS CHRISTIAN ADVOCATE be enlarged by the addition of a secular news' department, containing all and just such as the people at large really need, but nothing else. Such a paper could be made a powerful and successful agent in the accomplishment of much widespread good, both religious and secular. As long as we are in the world we need both. And there is plenty of talent and capital among the friends of our own church to make such an enterprise a grand success. But all good people of all churches, and the best people of the world even, would hail such a paper with delight, and gladly patronize it, instead of the vulgar and corrupting sheets which now flood the country, and afflict society and the church. As it is now, even well-meaning people in the church, and out of it, say they don't approve of the indecent and demoralizing matters that go largely to make up the reading in the secular papers; but they want the news, and they have to take the much bad to get the little good that there may be in them. And then they say further they haven't time to read another paper, and so they don't take a religious paper at all. In fact, the mammoth seculars have so much stuff in them, and, although it is worse than worthless, so much time is wasted in reading them, but little, if any, is left to read a religious paper. But that is not all, nor the worst of it. Those wicked and filthy seculars corrupt the minds and vitiate the tastes of their readers, and lessen their relish for better matter. And thus the people are demoralized and ruined, and the religious papers starve trying to reach and save them, while those huge monsters of evil, that have fattened upon corruption, still hold them in their fatal coils, and, boa-constrictor-like, crush to death all the finest feelings of their natures. Better papers ought to be furnished for the people to read. Who will do it if the church don't?

Now, these are facts so obvious and well understood that they need but be stated to be appreciated by all good and intelligent people. And let us hope that they will be acted upon without further delay, and the grandest paper in the United States be speedily built up on the foundation of the NEW ORLEANS CHRISTIAN ADVOCATE, to supply our Southern people just what they need, and ought to have, in both religious and secular news, but nothing else.

D. W. FOSTER.

Plaisance, La.

God's Agency and Man's Agency.

That the two exist, and that they work conjointly in the interest, and even the protection of those of intelligent faith in God, no one can question who admits the history and the promises of the Bible. When God gave to man the summary of all his woes in the words: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," he no more withdrew his presence and oversight of man in his afflictive state than he eliminated the agency of man when he taught him to pray: "Give us day by day our daily bread." The two agencies are so perfectly co-operative that in the individual experience they seem so blended, it is difficult to tell where that of man ends and God's begins. But the reader of the Bible will learn from its history and its promises that God's agency is manifested at the end of that of man. If these are conclusive of a single point, it is that man is not to expect God's help, except in those conditions when he can not do for himself; and not even then if he has refused to make the effort, or manifested a willingness to do so even where his efforts would be of no avail.

And great caution is to be had if we avoid the dangers that environ every step of living and believing along this line of life; the man who supinely neglects to do for himself and to use his best sense and efforts to provide against emergency, is as certainly out of touch with the methods of God's government, as is the man who attempts to do everything for himself. But when we have done all we can to help ourselves, and to protect ourselves, and yet find the demand for deliverance is beyond us, we attain the highest point of Christian intelligence and trust in God, when we are able to "stand still and see the salvation of the Lord." For the pastor to be able to direct his people in intelligent effort, and at the same time inspire perfect confidence and trust in the Son of God, in trying emergency, is to reveal his close acquaintance and inspiration of the same spirit that led St. Paul and enabled him to save all on board the ship that was in the "tempestuous wind, called Euroclydon."

J. M. WEEMS.

Brookhaven, Miss.

Lady Jane Grey.

Nearly all the readers of our beloved ADVOCATE are conversant with the history of Lady Jane Grey. Her exalted piety, her noble heroism, her Christ-like submission to her terrible fate, has long been the admiration of the world, and the theme of the essayist, the poet, and the orator. Yet it loses none of its interest by being "an oft-told tale," for hers was "one of the few immortal names that were not born to die."

One of my child and girlhood's dreams was a girl whose name was Jane Grey. Ours was a love like that of David and Jonathan. We both loved the three b's—bonnets, books, and boys. We were both religious. We never differed—only on one subject, and that was sanctification. Our respective families were on both sides of that question, and we were not "on the fence." Whenever we touched on that, the fence was betwixt us. Childhood and girlhood passed away, and, as we approached the wonderland of womanhood, our paths diverged, never to meet again in this life, for long ago, after living a beautiful life of Christian woman, wife, and motherhood, she sweetly "fell on sleep." When my summons come, in some of the "many mansions" I will see and know my girlhood's dream, Jane Grey.

When I first read the history of Lady Jane Grey, I would always think of my old loving dream, and would try to imagine that our lives might have been fateful if we had lived in those "times that tried women's souls as well as men's." So the name had always a double charm for me, and often I find myself poring over some particular point of interest in the short, but strangely eventful, life of Lady Jane Grey. To-day I was thinking of her wonderful linguistic accomplishments, she being well versed in eight languages, besides being a very good artist, and had also fine musical talent. With all that, she was mild and modest, and only sixteen years old when she laid her beautiful head on the block. How at this tender age she had been able to shelve all this deep lore in her wise little head is very astonishing. Could a maiden be found in this day of colleges and sweet girl graduates, many that could equal the scholarship of Lady Jane Grey? But her wise old tutor, Ascham, had crammed her with a love of books, and she loved them better than pleasure; and while the rest of her household were out on pleasure excursions she was reading Plato in the original Greek, and said that "her good folk never knew what true pleasure meant." At the age of fourteen she corresponded with some of the greatest scholars in Europe in Greek. One of her letters is still preserved in the library at Zurich. At fifteen she studied Hebrew, and read her Bible in Hebrew and Greek, and loved it better than all other books or sciences. Its holy teachings molded and beautified her character, and herein lies the secret of her greatness.

The last night she spent on earth she read the New Testament in Greek. After she had finished she wrote on the fly leaves a letter to her sister Catherine, beginning thus: "Good sister Catherine, I have here sent you a Book which, though not outwardly trimmed with gold, yet inwardly is worth more than precious stones. It is the Book, dear sister, of the law of the Lord; his testament, his last will, which he bequeathed to us, which will lead you into the path of eternal joy."

Sir John Gage, the lieutenant of the tower where she was confined, requested some little memento, for he had learned to love her with a reverential love. She gave him a little book, to which she had just written three sentences, in Latin, Greek and English—one line in each language—which have been translated thus:

> "While God assists us, Envy bites in vain;
> If God forsake us, fruitless all our pain.
> I hope for light after darkness."

MRS. L. CRARY SADLER.

The Presiding Elder.

It is not at all difficult for most anyone to see something of the importance and responsibility of the office of a presiding elder. He fills an office next to that of a Bishop. He is a sub-Bishop. He has oversight of all the spiritual and temporal interests of the church in the district to which he has been assigned, and is obligated "to take care that every part of the Discipline be enforced in his district." (Dis., page 79, ¶ 112.) This being true, the presiding eldership is not the office for the brother who has been a failure as a pastor, or for whom no other place can be found. It is not the office for him who is lax in his religious living, or is in sympathy with that lawless spirit that is opposed to discipline, and more especially to its righteous enforcement. Neither is it the office for him who advocates ease, or in any respect countenances favoritism. The presiding elder should be a man of unquestionable piety, energy, intelligence, and familiarity with the doctrines and usages of our church. He should be conservative, aggressive, and a lover of discipline and its enforcement. He should be a Bible student of the most perfect order, depending on it and the Holy Spirit for light and guidance in the great work with which he has been honored. He should be a man whose family does not need his special attention all the time; a hater of dishonesty in not paying debts, and a hater of that loose kind of liveliness that likens its lodgers to the inmates of a whisky den. He should be a rigid observer of the Sabbath. He should be holy in all manner of conversation. "Be ye holy in all manner of conversation." (1. Pet. 1, 15.)

ISAAC L. PEEBLES.

Rev. J. W. Medlock.

MR. EDITOR: Please allow me space in the ADVOCATE to appeal to the friends of the late Rev. J. W. Medlock for assistance in obtaining a home for his bereaved family. Bro. Medlock left a wife and seven children homeless, and without means. Immediately after his death we started a subscription in Minden and other places on the district for this purpose, and the people have responded liberally, indeed; but we still lack the means to build and furnish even a modest cottage. Will the friends of our Medlock lend a helping hand in this noble work? I trust they will speedily.

Money sent to Rev. J. M. Davies, Minden, La., or to me at Arcadia, La., will be receipted for through the ADVOCATE.

J. L. P. SHEPPARD.

The History of Methodism in Alabama.

The History of Methodism in Alabama, by the Rev. Anson West, D. D., will be out of the press and ready for delivery by the time this paragraph concerning it is read in type. The book is an octavo volume of 755 pages, long primer type, and bound in good cloth. It has in it a few engravings. The price is $2.50 per copy. Orders will be filled at the Publishing House of the M. E. Church, South, Nashville, Tenn., Barbee & Smith, agents. It is hoped this book will be purchased and read by many thousands, and that profit and pleasure will accrue to all who read it. It is the only history yet written of Methodism in the State, and in it everyone should feel a profound interest. The author has striven to make it reliable in all its details, and altogether worthy of public favor. Let preachers and people send forward their orders and money for it to Barbee & Smith, agents, Nashville, Tenn.

SUNDAY-SCHOOL LESSON.—Sept. 3, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul Shipwrecked.

(Acts xxvii, 30-44.)

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble." (Psa. xlvi, 1.)

TOPICAL OUTLINE.—I. Words of Warning (vs. 30-32). II. Words of Cheer (vs. 33-38). III. The Shipwreck and Escape (vs. 39-44).

CENTRAL THOUGHT.—Deliverance from Peril.

INTRODUCTORY.

TIME.—A. D. 60; a few months after the last lesson.

PLACE.—1. The Adriatic Sea. 2. St. Paul's Bay, in the northeastern part of the island of Malta. Malta is an island in the Mediterranean Sea, south of Italy.

PERSONS.—Paul and other prisoners, Luke, the centurion and soldiers, and the ship's officers and crew—two hundred and seventy-six persons in all.

CONNECTING LINKS.—The appeal to Cæsar having been admitted by Festus, immediate preparation was made for the conveying of the prisoner to Rome. After a short delay Paul, with some other prisoners, was placed in charge of Julius, a centurion of Augustus' band, and going on board a coasting vessel of Adramyttium, they sailed to Myra, a city of Lycia, passing Cyprus to the left on account of the unfavorable winds. At Myra they changed to a corn-ship on her way to Italy from Alexandria. Proceeding to the west under adverse winds, they at length reached the southwest promontory of Asia Minor, from which they would ordinarily have proceeded west across the Adriatic Sea to their destination. At this point, however, the violence of the wind forced them south toward the Island of Crete, around the eastern part of which they turned, and with difficulty came to Fair Havens, a harbor on the southern coast of Crete, where Paul advised them to spend the Winter. But the harbor was not commodious, and thinking that they could reach Phenix (Phenice), a harbor on the southern coast of the island and further to the west, the officers disregarded Paul's counsel and set sail again. The harbor was never reached, for a furious tempest from the northeast soon struck the vessel, and she was driven toward the southwest, passing near the little island of Clauda, and then fearful of being cast upon the quicksands of the African coast, they turned toward the northwest, and were driven helplessly toward the Italian coast. At length, after fourteen days, the hoarse roar of the breakers was heard above the fury of the wind, and fearing lest they should be cast upon the rocks, they cast out the anchors and waited for the day.

EXPLANATORY.

I.—WORDS OF WARNING.

Ver. 30. The ship was held by four anchors from the stern, and it was not without seeming propriety that the sailors should propose to carry additional anchors well out from the bow, and thus check the motion of the vessel. Under cover of this plan, they were about to take to the life-boat and leave all on board to perish.

Ver. 31. The watchful eye of Paul was upon them and detected their treacherous purpose, and he reported the state of the case to the centurion under whose control he was, and showed the fatal result that would follow the accomplishment of the purpose of the seamen. How Paul's declaration reconciled with God's promise that all should be saved will be seen when we consider that it was by the exercise of Paul's watchfulness and judgment that the means were employed by which the promised deliverance was to be accomplished.

Ver. 32. The prompt action of the soldiers put an end to the proposed desertion, and while it resulted in the loss of the life-boat, it very effectually secured the presence and service of those who alone understood the management of the ship. The loss of the boat was the salvation of all on board.

II.—WORDS OF CHEER.

Ver. 33. Mere position of authority does well enough under ordinary circumstances; but in crises the man comes to the front. No one would think in reading this paragraph that Paul was a prisoner on the way to his trial. Paul, the prisoner, has become Paul, the leader. In Paul practical wisdom is as evident as heroic faith. He who said, "I believe in God," could say also, "You are weakened by your long abstinence and your continued toil, and unless you eat you will not be able to do the work necessary for our deliverance."

Ver. 34. The food was necessary for the maintenance of their strength, and coupled with the words of practical wisdom is found the expression of unbroken faith that their efforts would prove successful. The words of counsel and the words of trust are alike intended to encourage. The expression, "Not a hair shall fall from the head of any of you," is a proverbial one, and gives promise of their certain and complete salvation.

Vers. 35, 36. As a pious Jew, Paul may have given thanks for himself in the taking of food; in his position of natural leadership he may, after the manner of the Jewish fatherhood, have given thanks for them all. Encouraged by his words of cheer and his example, they all partook of food, and, now strengthened in mind and body, they were the better prepared for peril and hardships that awaited them.

Ver. 37. Some manuscripts read in giving the number of persons on board "three-score and sixteen;" while others have it two hundred three-score and sixteen. The latter is probably correct. As seen in the life of Josephus (Sec. 3.) the large Egyptian corn-ships sometimes carried as many as six hundred persons.

Ver. 38. After they had eaten they went to work with united effort and with renewed hope to lighten the ship, casting out the wheat into the sea. This may mean that they cast overboard the remainder of their food supply or the wheat which formed their cargo. The latter is probably the correct view.

III.—THE SHIPWRECK AND ESCAPE.

Ver. 39. When the wished-for day had dawned at last the sailors could see the outlines of the coast that stretched before them, but could not recognize it so as to tell where they were. But they saw a narrow inlet and a sloping beach, and their wisest course was to steer their ship between the projecting headlands into the more placid waters of the bay and beach here on the shore.

Ver. 40. The graphic description found in this verse of the steps taken to effect their purpose could have been written only by an eye-witness. They cut away the anchors and let the cables falls into the sea, while at the same time they loosed the bands that held stationary the oar-like rudders, and, hoisting the spare sail to the wind, they steered toward the shore.

Ver. 41. Across the middle of the open bay a bar had been formed by the action of two currents. Into this bar the vessel, hurled by the fury of the wind, was driven with such force that the bow sunk deep into the sand or mud and remained immovable, while the stern, still afloat, was soon broken by the violence of the waves.

Ver. 42. The sailors had failed in their purpose to run the ship aground on the beach, but they were probably now well within the bay, in comparative quiet water and not very far from shore. Danger from drowning was now almost removed. It is not surprising that another danger should have suggested itself to the soldiers—a danger that their prisoners might some of them swim ashore and escape. For this reason they suggested that the prisoners should be put to death. The cruelty of the soldiers is equaled in wickedness only by the treachery of the sailors. Both stand in striking contrast to the noble-mindedness of Paul.

Ver. 43. The rigid military law that held each soldier responsible with his life for the safety of his prisoner would, doubtless, exact as severe a penalty in the case of the officer that had in charge the whole number of the prisoners, and it is no slight indication of the influence that Paul had acquired over the mind of the noble Julius that he was willing to hazard his future and his life to save Paul. He wisely commanded those who could swim to first cast themselves overboard and make for the shore so that they could assist the others to land.

Ver. 44. And then the others tearing up the planks from the vessel now rapidly going to pieces, or upon anything that could help them to float, were borne by incoming waves to the shore. Thus it came to pass, as Paul had promised, that all escaped safe to land. What gratitude to God and what reverence for this wonderful man, who had been their leader and their savior, must have filled many hearts, and the two hundred and seventy-six persons assembled, without the loss of one, upon the unknown and barbarous shore that morning!

PRACTICAL SUGGESTIONS.

1. Many a profession of friendship has covered the dagger of the traitor since Judas betrayed his Lord with a kiss, and these cowardly sailors planned desertion under the pretense of an act of service. (Verse 30.)

2. God's promise of a future good does not relieve us from the necessity of the faithful use of the means of its accomplishment. (Verse 31.)

3. It is some time a future gain to surrender a present good. (Verse 32.)

4. Practical wisdom and implicit faith make "sanctified common sense." Paul had it, and every Christian should have it. (Verses 33 and 34.)

5. The man who has power with God has power also with men. The spirit that gives self-control gives control of others. (Verses 35 and 36.)

6. The connection between a man's achievements and what he has had for dinner may not be very poetical, but it is practical. (Verse 38.)

7. For Paul's sake all the persons were saved. In how many ways the influence of a good man is helpful to those about him! (Verse 43.)

8. It may be through many perils and by unexpected and unusual means, but when the final count is made God's promises will be found to have been fulfilled. (Verse 44.)

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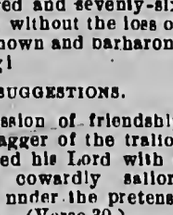

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Rev. J. M. BEARD, D. D., Editor and Publisher.

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Thursday, August 31, 1893.

Midway Plaisance will be the tune to which all the "World's Parliament of Roligions" addresses will be sot. Tho wheels of compromise freshly oiled with sacred rhetoric will once more be set rolling in the broad way, and with an impetus that will easily carry them into the twontieth century. Popo and Presbyterian will hobnob togethor over a false poaco, and Buddhist and Mohammodan get happy over their irroconcilable differences, and while the truth is crucified to mako a splendid holiday, hor boautiful garmonts will fall a prey to tho howling dervishos who havo come from far to mako a reputation for themselves and their party at the cost of ovorything that is inestimable and divine. Compromises oven in business matters and politics have a flavor of disrepute, but what must be thought of that sublime body that bears the name of religion when consonting to wear such a figure-head? This time it will be a "hump" parliament. Star and crescent, indeed! But our star is a sun.

One of the worst little boys that we ever knew grew up to gentleness in young manhood, and developed even amiability in later life. It may have been that in the process of years the "atavism" triumphed over the natural disposition, but we should rather suspect that such old fogyism as good home training and Christian association and instruction were moro immediately responsible for the miracle. There is nothing in nature which is so plastic as the child-mind, and the parent or guardian who does not know this and act upon the information is doing something much worse than perpetuating duncehood in his genealogical line. A tone or a color is often quite sufficient to give a definite moulding to a child-temper, or trust, or moral conviction, and how important then that it should be the right tone and the desired color. Under such circumstances what must the smallest advantage gained or lost be worth. Strangely, too, the impression gained in early life is most enduring. Many an error is drank into the young heart from the nurse's bottle never to be effaced. And worse still, dread superstitions coil themselves about the child-form in Laocoon folds which nothing can undo until the strangling process is complete. It takes a whole generation to plant Christianity on a heathen soil, because it takes that long to produce a harvest of Christian mothers.

And while the one extreme is to be avoided, the other is to be as diligently cultivated, for it is discipline of the plant or tree in early life that produces the brightest tinted flower, and the sweetest flavored fruit. A good impression or habit implanted in the soul, or ingrafted on the deportment of a young learner, will be just as productive of that which is "true, good and beautiful," as an evil one of the opposite states.

The State University, Col. J. W. Nicholson, president, begins its Fall session Oct. 5. Its president is a distinguished scholar, in certain branches having no superior, and he is assisted by an able corps of professors. Tuition free.

To Victoria and Back.

By a modern miracle we went to sleep in the vicinity of New Orleans on last Friday evening, and awoke the following morning in the neighborhood of Momphis, Tenn., the distance between the two points being nearly four hundred miles. The Thunderer that took us, though flying faster than the wind, did not grow weary, and though screaming at the top of its bent at almost every bound, did not become hoarse from the exertion. Indeed, this great grim engine and train of cars, whirling through the darkness, with roar and shriek and occasional flashes of lightning, was but a practical illustration of the triumph of force over matter, furnished to the sons of men, and which we not only witnessed, but felt through every tingling nerve as we were hurried through space at a speed almost electrical. The occasion for this journey was a camp meeting at a point near to a spot dearer to us than all others; that where we first saw the light, and where our years of boyhood were passed in communion with nature and her best-loved children, and in the midst of a community where as a boy preacher we first proclaimod to our fellowmen the "glad tidings of great joy." It was an unspeakablo happiness to visit these sacred haunts once more at the urgent invitation of friends, and in pursuance of long cherished and oft-defeated plans.

Victoria, the place indicated, is about thirty miles east of Memphis, Tenn., and twelve miles west of Holly Springs, Miss., and is Latin and Holy Ghost for victory. We found the meeting under way upon our arrival Saturday morning, with Dr. W. B. Godby, the evangelist, holding the boards with that marvelous power of learned analysis and illustration, so peculiarly his. We had heard a great deal of the man and his methods, not to say of his excesses and successes, and upon this occasion saw much to corroborate previous impressions, and to give us a profound sense of his learning in Scripture, and great earnestness as a herald of the gospel. With a personality thoroughly unique, he has great courage to rebuke sin, and could be suspected of compromising with sin or sinners about as reasonably as the forerunner of Christ. He woke up the slumbering embers of revival with gospel dynamite once or twice, and seemed to have about as much mercy on sleepy saints as on sleeping sinners.

A far different personality from Dr. Godby is that of Rev. B. A. Cundiff, a noted evangelist of the Louisville Conference, who was also present, and who is both argumentative and hortatory, and might be termed a typical Methodist preacher of the olden time. He quotes Scripture with great tact and fluency, and his sermons are perfect torrents of unstudied eloquence, that seem to well up from a vast underdeep of Revelation partially or entirely hidden from view. The effects wrought by two of his discourses which we were privileged to hear, and which were delivered to large audiences, were quite phenomenal. Rev. J. J. Smith, the successful evangelist, was also present, and Dr. T. L. Boswell, the venerable patriarch of the Memphis Conference, and many others prominent in the holiness movement. The music consisted of a band composed of organ, cornet, violin and guitar, and a large choir carefully selected from the congregation; piety as well as skill being not only expected, but exacted of every performer, as well as chorister. The singing, therefore, was quite above the ordinary, and at times thrilling as well as inspiring. The testimony meetings were marvels even to the writer, who could boast of having seen great things in this way; the witnessers to economize time following each other with sentences as quickly alternated as if they had been spoken hurriedly by one speaker, and five or six persons often standing to speak at the same moment. The preacher rising to begin his theme under that kind of inspiration, of course, had wings, and accomplished a seraphic, if not an apocalyptic flight. And it was the preaching after all, and even now and here, that seemed to accomplish the work, and not either the singing or testifying or both. We forgot to say that the blind evangelist, R. G. Shepherd, lives near the camp meeting, conducting in the old Dr. Antony Scruggs mansion the Beulah Theological and Industrial Seminary. He was long engaged in evangelistic work, and his occupation now is the training of consecrated young men for the same labor. His school is said to be an excellent one, and with cheap terms he ought to secure many pupils. He was quite a figure on the platform, being a skilful musician as well as teacher and preacher. On Sunday the people flocked in from the adjacent country, and the writer saw hosts of acquaintances, and friends, mixed with relatives; and for all that day roaming about among the throngs of people, the greater part, of whom, perhaps, he had seen or known as children, and even preaching to them, as those upon whom in that rare prophetic age he had practiced his pulpiteering bent; he was a grown-up little boy again, substituting the child hug for the adult handshake, and surprised to tears or laughter by a mere show of color in the landscape, or a suggestive strain of melody in a song or voice. A child again just for a day; bnt with childhood's rapture there were mingled voices and radiance from the far-off heavenly hills, and as we stood at that dividing line between two worlds and two ages, we could appreciate as never before the apostle's quandary "as" one "in a strait betwixt two." On Sunday night there were twenty-five conversions and sanctifications, and on the day following at Holly Springs we heard enthusiastic reports of the meeting.

Monday morning we took the train for Holly Springs to meet and greet that rare community of choice spirits among whom it pleased the Lord of all, by a favoring providence, both to give us an introduction into the world, and to connect us with sacred ties of kinship. In the palatial home of Judge J. T. Fant, who, in spite of our eyes and his youth, has by common suffrage of the people become patriarch both in Church and State, we found a double feast, in royal entertainment and a family gathering of many near relatives, some of whom have grown into that estate long before it was onr privilege to know them. After dinner we were bestowed in a sumptuous turnout, and along with its owner, with whom we had ridden wooden horses, and chatted in merry monosyllables in the auld lang syne, were whirled through the broad and handsome streets, and from house to house to gaze upon heart-treasnres long lost to view, and to renew dear acquaintanceships, some of which we had almost made up our mind that we should be compelled to defer until the great assembly. But, alas! the angel reaper had been before us, as it was. One and another, and another, from the aged patriarch, whose race had been run in well-doing, to the young man and maiden full of vigor and hope, bounding along the glowing curriculum and seizing with eager hand life's first prizes, have alike yielded to his stroke, and passed away, both from sunshine and harvest, and heat and mirage. In almost every home that we visited, we were painfully conscious of that lack, so feelingly expressed by the poet, as the "touch of a vanished hand and the sound of a voice that is still." Saddest of all, the shadow of a great affliction had just fallen not only upon all these homes, but upon the church and entire community, in the sudden death of that noble character, and raro Christian worker, Mrs. Nannie E. Fant, whose praises we found to be upon everybody's lips, both in town and country, and among preachers and people. In all this region she was accounted foremost in missionary labors, uniting energy and rare good sense, to conspicuous zeal and fervent piety. A notice of her death appears in another column, and we suppose that in due time a finished memoir will appear. She leaves three sons and one daughter, two of the former being booked for Vanderbilt University in the Fall.

It was a positive grief to us that we could not visit the old homestead, a little way in the country, all whose dust we cherish, and that yet greener and brighter slope that holds the sacred dust of her whom we had "loved and lost awhile," almost before we had grown up into appreciation of a character, which those best qualified to judge, unite in describing as one of the rarest and most saint-like of earth. But in spite of its flavor of sadness, and the necessitated haste of our movements by the relinquished double duty of our ADVOCATE post, that idyllic mid-summer tour of the red hills and warm hearts of old Marshall will long be cherished as one of the greenest spots in memory. How we did enjoy the preaching and communing, and long love-feast of those three August days in camp and home circle, and town and country, growing young and ardent again under the effect of the rare breezes blowing both from the celestial highlands, and the radiant past; to say nothing of the business advantages of the trip, and the hnndred or more readers that were won to the ADVOCATE during a brief and embarrassed canvass! All in all, the Lord's host had gained a great victory over the powers of evil, even before we left, on the consecrated battlefield of Victoria, and since that time we learn from the secnlar press that the victory was a complete rout. Now, let the conquering host march upon other strongholds, and victory be the watchword.

The Sunday-School.

The Sunday-school is of the first importance among the factors of our church economy. As the Sunday-school is, so is the church; not because the Sunday-school is superior to the church, or even its equal, but because they act and react upon each other, and while the Sunday-school contributes life to the church, the church as constantly enriches the Sunday-school with her divine communion. With the rise of Protestantism by a favoring providence came the Sunday-school and all the advantages that it would give to the former, in conflict with a religion that makes the education and early training of her children a test of loyalty to her doctrine. Rome had been laying up this wisdom during the ages; and her profit was immeasureable; it was well that her younger rival was not left to herself in the choice of means to offset such an advantage. It came as a God-send, we repeat; and it is to the efficiency of this branch of her machinery that she is to trust for expansion and solid growth, almost more than to the proclamation of the gospel to the heathen. The Sunday-school has one principal advantage over the merely secular training that obtains in convent and parish school, and that is, that it has but one text-book, the best that the world contains, and contemplates only spiritual results. In the one system this book is totally excluded, in the other it is totally embodied, and made the *sine qua non* of educational progress. The Bible is not only the constitution and by-laws of Christ's kingdom, but it is surcharged with divinity as a means of blessing to the fallen race; and to be versed in its mysteries, is not only to make one loyal and wise, but it is to make that one "faithful unto death," and "wise unto salvation." There is nothing so simple and true and loving and sublime as childhood but the Word of God, and between these two is an affinity stronger than can be found elsewhere. Let the child into the mysteries of this Holy Book, and there will come with it a longing for divinity well-nigh irresistible. The charm of its sublime narrative, and facile commandment, and mellifluous song, will impress the child-mind with an effect of enchantment from which it will rarely ever escape until it has become imbued with its spirit, and made strong in its strength. In another column we have spoken of the impressionable character of the child-intellect, which is a thing to ponder, and will furnish the key to many future triumphs of our Zion; but the child-heart is yet more susceptive, and it is in this realm of the emotional that religious impressions will begin. What an advantage this will be to the Sunday-school evangelist who comes into it bearing God's love letter to the race, which can only be read through magnifying teardrops, and understood by the mighty intuitions of Spirit communing with spirit. But the theme is quite too extended for a newspaper article, and we desist with this bare introduction.

"The Morning Star and Catholic Messenger" and the Sunday Law.

The *Morning Star*, the Catholic organ in this city, takes the *Picayune* somewhat sharply to task for its advocacy of the execution of the Sunday law, and in doing so, says: "The law was passed against the wishes of nine-tenths of the voters of our State; and a large majority of the Legislature that passed the Sunday law were opposed to it." This is a most astonishing, if not a self-contradictory statement. So far as we know, it is a case without precedont or parallel.

But the *Star* attempts to account for this phenomenal legislative action by asserting that "the Legislature was coerced into its support (of the law) by a crusade of Methodist preachers, which they were afraid to resist." This extraordinary statement would seem to indicate that the *Star* was hard pressed for something offensive to say about Methodist preachers, and the accompanying one that in a country of universal suffrage "a law was passed against the will of nine-tenths of the voters, and a large majority of their representatives," will require more faith than the ordinary citizen in this land of popular rights and free institutions is endowed with.

We know, indeed, that many of the Catholics esteem the day of rest as one of the best gifts of God to the working and weary world, and that they desiro to maintain both the existence and execution of the Sunday law. The *Star* has clearly put itself on record on the Sunday law, and in any future conflict we shall know where to find it.

NOTES.

Renew your subscription.

Examine your ownselves.

Enterprise is born, not manufactured.

Sanctification is perfect, but it is not perfection.

Sanctification does not make a man less a man.

Our Lord thundered invective as did no man.

An extraordinary man is not better than his ordinary wife.

When a man runs short of argument he flies to the dictionary.

The preachers who have revivals to report are sending us subscribers.

A sanctification meeting is a "foregone" success. Let them multiply.

Sanctification does not rob a man of his gifts, nor divest him of his rights or opinions.

Where the ADVOCATE has friends who talk for it, it has subscribers who pay for it.

Pull out the beam out of thine eye, or the sunbeam in thy brother's eye will appear a mote.

Our patrons should be advised that fifty-cent subscriptions do not extend beyond Jan. 1, 1894.

We may be a little fresh on the meaning of words, but should never think of defining sanctification with monopoly.

The people who seem to be most interested for the future of the ADVOCATE just now, are contributing least money and work to it.

St. Paul was sanctified, but he was not soft, and his words of indignant protest or open denunciation, smote the enemies of the cross with the force of a catapult.

The Southern Presbyterian Church has 188,546 communicants as against 161,742 in 1889. It contributed to foreign missions $120,954 this year, and in 1889 it contributed $82,785.

Take a day from your business, your busy pastorate, and spend it alone with your Master in some quiet place, and both you and your business will be inestimable gainers by the loss.

How the religious newspapers of our time would have denounced our Lord for denouncing the Pharisees, or sanctified Paul and Peter for the sharp altercation which a good providence sent in their way!

The condemnation of many multitudes is that they avoid the great salvation altogether, as David the vengeful stroke of Saul's spear; and of many others that they neglect it only, as Saul the many warnings of God's prophet.

Dr. Hoss, as the chief editor of our connectional organ, is a fine writer and is doing capital work in the position to which the church has called him; but his theology is not as "we refined upon the lees" as we should like to see it.

The present editor of the ADVOCATE had no more to do with his selection to that office than the man in the moon with creating the spots on the sun. It was a desperate case of Hobson's choice from which there was no retreat for poor Hobson.

A word for the presiding elder: The hardest worked, and most gifted, and least compensated, of all the church's faithful itinerant workers should not be neglected on pay day. He not only preaches his sermons, but travels big distances, and fights and wins big battles, and ought to have bigger pay than big dinners and big compliments.

Unfortunately the people who write and talk much about discipline are not disciplinarians. Like the king of France, they go up the hill and down again with a great flourish of trumpets and banners, to win battles. Pity it could not be done that way.

But in any event the remedy for both immorality and worldliness in the church is not more discipline, but more religion.

Since we have been trying to publish the ADVOCATE during the eventful dog days, we have found much heated opposition to glory in, and a small amount of ardent support, in influential quarters, we mean, to insist upon; but of all the practical information that we have gained, nothing appears to our thought more vividly at this moment, than our Lord's statement of comparison between lukewarmness and an emetic.

PERSONAL AND OTHERWISE.

There seems to be some revival interest at Keller's Market. The next thing to do is to erect a chapel.

Renew, and gain for yourself the credit at home and abroad of having stood by the paper in its season of peril.

Rev. S. S. Keener gave us an appreciated call, returning from a brief sojourn at Ocean Springs to his work at Baton Rouge.

The Lord of the harvest must be pleased with the ADVOCATE, as he is pouring out unusual blessings upon the fields through which it circulates.

Rev. F. S. Parker, of New Iberia, after a most refreshing trip to the Seashore Camp Ground, and returning to his work *via* this city, gave us an interesting call on Wednesday last.

We regret to see that Rev. C. W. Trawick, the popular pastor of the Canal Street Presbyterian Church, has been forced by ill health to sever his connection with that congregation.

Bishop Keener, on an errand, from Ocean Springs to the city, brought good cheer into the ADVOCATE office one day last week. He seemed in the best of health and spirits, and hopeful even of the financial situation.

Bro. Whitehead, a Baptist minister whom they churched and unchurched for being a second-blessing sanctificationist, was at Victoria, and as full of religion as a star of shine. As a Methodist-Baptist, he is a great success.

It was our good fortune to renew former acquaintanceship with Rev. J. W. Poston, who had charge of the meeting, and Rev. J. W. Honnoll, presiding elder of the Holly Springs district and president of Malone College, at Victoria Camp Meeting.

Rev. P. A. Johnston, presiding elder of Woodville district, paid the ADVOCATE a much-appreciated call on Friday last. He brought cheering news from his district and the two camp meetings being held simultaneously in its bounds. Bro. Johnston enjoys the rare reputation of being "revivalist," as well as divine.

Miss S. G. Kilbourne will take charge of pupils who wish to attend Wesleyan Female Institute, Staunton, Va., which opens Sept. 6. Miss Kilbourne's address is Jackson, La., and as she will leave about Sept. 1, pupils from the city or vicinity might, perhaps, communicate with her by calling at the ADVOCATE office.

Subscribers continue to advance upon us in single and double file, by fours and platoons, and that, too, in the dullest season of the year, and the most stringent period of the age, which leaves us no room to doubt that the ADVOCATE is growing in popularity, and that it will soon become one of the most read, if not most readable, papers in the whole country.

Rev. P. A. Johnston, presiding elder of Woodville district, writes: "It having been reported to me that Rev. N. J. Roberts, one of the preachers of the Woodville district, had been charged before the Grand Jury of Hinds county with adultery, I have carefully investigated the case and consulted with Bro. Roberts in person, and am firmly of the opinion that there is not the slightest foundation for such a charge."

With our next issue an Epworth League Department will appear in the columns of the ADVOCATE. This is both by request of the Epworth Leagues in the city, and in pursuance of a somewhat-deferred feature of the editorial policy of the paper. Rev. R. H. Wynne, pastor of the Parker's Chapel congregation, has been suggested to us by the Leagues as a proper person to have charge of this column, and to this also we give our hearty endorsement. The ADVOCATE extends a cordial welcome to Bro. Wynne and the young people.

During our late trip to North Mississippi it was our good pleasure to see and converse with that Nestor of Itinerant Methodism in the Southwest, Dr. T. L. Bowell. Above almost all the men in our knowledge, and during a period of at least half a century, he has been renowned for eloquence, love for the church, fine powers of analysis, in Scripture and doctrine, and abundant success as a revivalist. He and his faithful helpmeet, both professors of the "second blessing," were in attendance upon the Victoria Camp Meeting exercises, and their presence was a benediction.

Rev. N. J. Roberts Vindicated.

Special to *The Times-Democrat*.

Raymond, Aug. 24.—Rev. N. J. Roberts, of Greensburg, La., who was mentioned in a dispatch to *The Times-Democrat*, sent from this place on the twentieth, as being indicted for adultery, has been completely vindicated by the girl herself, who in a certificate over her own signature testifies to the moral and Christian character of Mr. Roberts, and who further says he never acted improperly toward her. The girl's father stated the same thing as his belief to the court, whereupon the case was nolle prosequied. The testimony on which the indictment was found was purely hearsay.

A Sure Thing.

OLD CASES OF MALARIA NEED NO LONGER BE INVALIDS.

There is no trying to dodge the fact that quinine will not always cure malaria. While it is doubtless true that large doses of quinine or some other derivative of Calisaya bark will cure more cases of chills and fever than any other drug, it is equally certain that in chronic malaria it is, in a majority of cases, a flat failure. In every malarious district there are thousands of people who continually take quinine and yet continually have more or less frequent attacks of malaria. These facts need no argument. Every person who lives in a malarious locality knows them to be true.

A remedy capable of curing these cases of chronic malaria that quinine will not relieve would be a great blessing to humanity and produce a genuine sensation in medical circles. This is exactly what the remedy—Pe-ru-na—will do. It cures all those old and stubborn cases of chronic malaria that have taken quinine, perhaps, for years without result. A thorough course of Pe-ru-na is sure to remove the malarial poison from the system.

A publication containing the latest information concerning the nature and origin of malarial poison and the cure of malaria in all its forms is being sent to malarial sufferers in all parts of the civilized world by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio. It will be sent free to any address for a limited time.

Rev. A. D. McVoy, Jr.

The following resolutions were adopted by the Methodist Church at Robeline, Aug. 20, 1893:

Whereas, It has pleased Almighty God in his providence to remove from our midst our beloved ex-pastor, A. D. McVoy, Jr., who so faithfully labored among us during the years 1889, '90 and '91; therefore, be it

Resolved, That while we deeply deplore his death, we know that he has conquered the last enemy, and is now wearing the crown of jewels laid up for him on account of the many good deeds done during his short life.

Resolved, That our heartfelt sympathies be extended to his bereaved wife, parents, brothers and sisters, and we point them to that angel kind who gently whispers, "Be resigned, bear up, bear on, the end shall tell the dear Lord ordereth all things well."

Resolved, That the church be draped in mourning, that a copy be sent to Sister Lizzie McVoy, Jr., one to his parents, and one to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

F. C. BLACKSHEAR,
R. W. FREEMAN,
F. CROCKETT.
Committee.

Weak Stomach strengthened by BEECHAM'S PILLS.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

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Sold by All Druggists.

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WILS WILLIAMS, Secretary.

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LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30.476
Magnesia	26.572
Potash	2.322
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.033
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

Will keep full strength for any length of time in any climate. Never dilute except as used.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: 'My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c, 50c, and $1.

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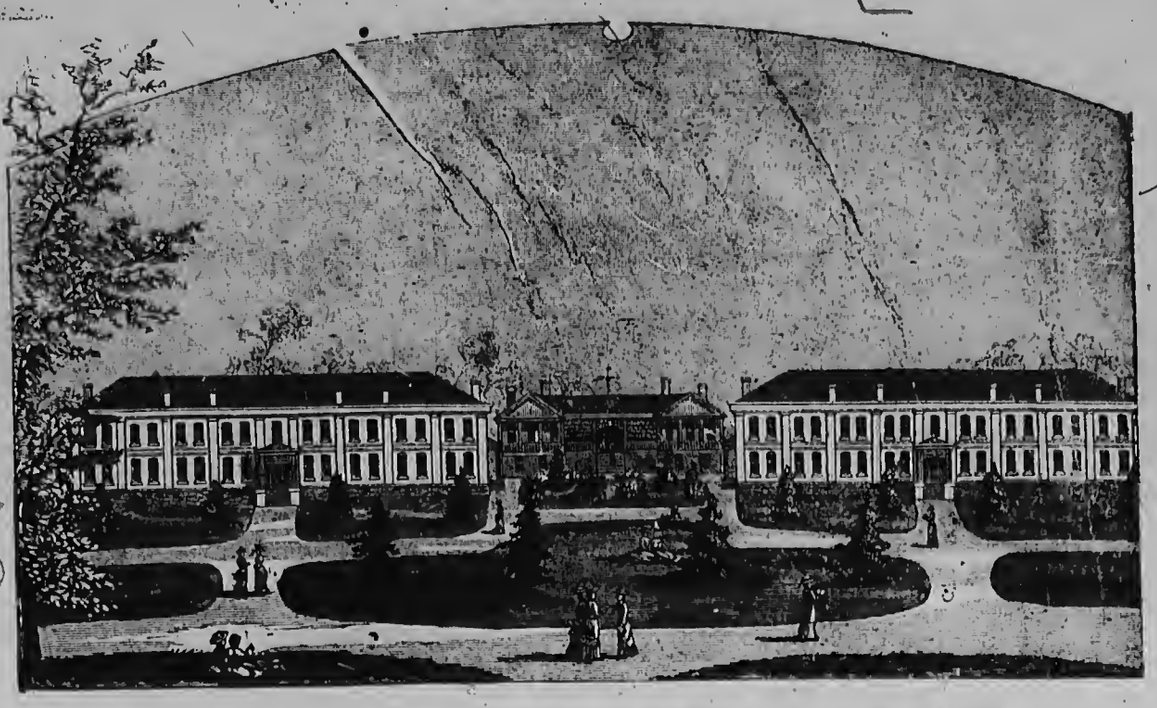

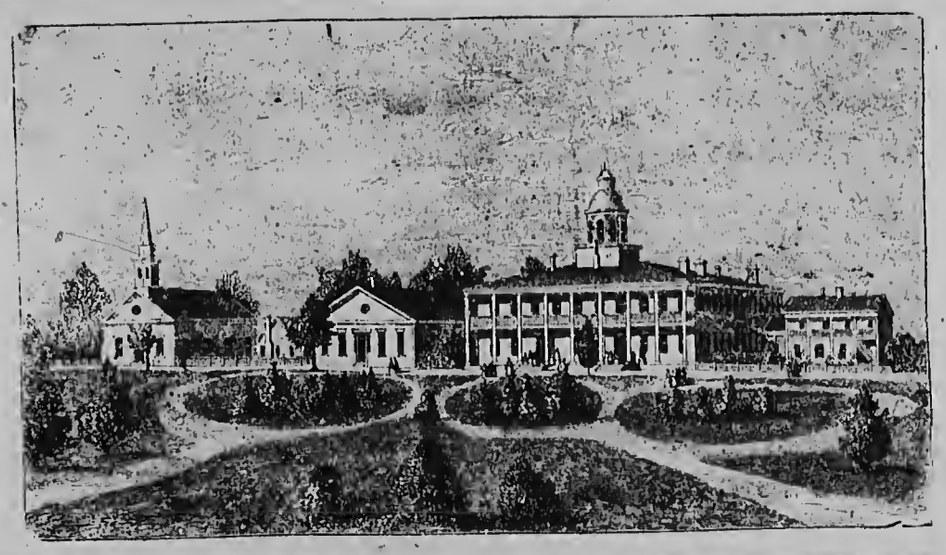

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The 24th Session begins September 6, 1893.

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when pimples, blotches and eruptions appear on the skin, no matter how slight. It warns you that your blood isn't pure. Heed the warning while there is yet time; clear up your system and purify the blood by taking Doctor Pierce's Golden Medical Discovery. It rouses every organ into natural action, purifies and enriches the blood and through it cleanses and invigorates the whole system. It attacks all scrofulous, skin and scalp diseases in the right way—by purifying the blood.

The diseases that it cures come from a torpid liver, or from impure blood. For everything of this nature, it is the only *guaranteed* remedy.

In Dyspepsia or Indigestion, Sour Stomach, Biliousness; all Bronchial, Throat, and Lung Affections, even Consumption (or Lung-scrofula) in its earlier stages—if it ever fails to benefit or cure, you have your money back.

The worse your Catarrh, the more you need Dr. Sage's Catarrh Remedy.

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Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.
All dust thoroughly taken out by steam.
Feathers purged of all impurities.
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AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to $630 in six days. Another $33 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Mf'g Co., La Crosse, Wis. X 378.

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ALL KINDS OF PRINTING.

HOME CIRCLE.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, 'You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Union Signal.*

Spiritual Nourishment.

The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now all the athletic Christians—all those who can carry heavy loads, do thorough work and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fibre. "Thy words were found and I did eat them and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory and turned over and over and well digested will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation, by prayer and soul converse with God. I have always observed that the light readers and light thinkers made light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.—*Dr. Cuyler.*

Seek the Indwelling Spirit.

It is universally admitted that the Holy Spirit has not in the teaching of the church or the faith of believers that place of honor and power which becomes him as the Revealer of the Father and the Son. Seek a deep conviction that without the Holy Spirit the clearest teaching on holiness, the most fervent desires, the most blessed experiences even, will only be temporary, will produce no permanent result, will bring no abiding rest.

The Holy Spirit dwells within and works within in the hidden deep of your nature. Seek, above everything, the clear and habitual assurance that he is within you doing his work. To this end deny self and its work in serving God. Your own power to think and pray and believe and strive, lay it all down expressly and distinctly in God's presence; claim, accept and believe in the hidden workings of his indwelling Spirit.

As the Son ever spake of the Father, so the Spirit ever points to Christ. The soul that yields itself to the Spirit will of him learn how Christ is our holiness, how we can always abide in Christ, our sanctification. What a vain effort it has often been without the Spirit! "As the anointing taught you, ye abide in him."

In the temple of thy heart, beloved believer, there is a secret place within the veil where dwells often all unknown the Spirit of God. Do bow in deep reverence before the Father, and ask that he may work mightily. Expect the Spirit to do his work; he will make thy inner man a fit home, thy heart a throne for Jesus, and reveal him there.—*Andrew Murray.*

Natural Bridge of Chalcedony.

A mining expert sent to investigate some Arizona properties for Denver capitalists has recently returned and reports the finding of a most remarkable natural bridge formed by a tree of agatized wood spanning a canon forty-five feet in width. The tree has at some remote time fallen, when it became embedded in the slit of some great inland sea or mighty water overflow. The slit became in time sandstone, and the wood gradually passed through the stages of mineralization, until it is now a wonderful tree of solid agate.

In after years water washed and ate away the sandstone until the canon forty-five feet in width has been formed, the flinty-like substance of the agatized wood having resisted the erosion of the water-flow. Fully fifty feet of the tree rests on one side and can be traced, but how far its other end lies buried in the sandstone can not be determined without blasting away the rock.

The trunk visible above the canon varies in size from four feet to three feet in diameter. Where the bark has been broken and torn away, the characteristic colors of jasper and agate are seen. To the naked eye the wood is beautiful. Under a microscope or miner's magnifying glass the brilliancy of the colorings is clearly brought out in all their wondrous beauty.—*Jewelers' Circular.*

A Bad Crop.

Two English countrymen recently met in a lane. "Hello!" said one, "there's been a Conference?"

"A Conference! What's Conference?" was the astonished reply.

"Don't you know what a Conference is?" retorted the speaker. "Why, it's a place where parsons meet and swap sermons."

"Swap sermons, do they? Well, then, our parson must be an unlucky man, for he allers get a crop of bad uns."

Some one has well said: "The dearest things in the world are neighbors' eyes." They do indeed cost immense sums, because few people have independence enough to regulate their expenditure by their own ability or needs. Most are in such mortal terror of what others will say, or have such a foolish ambition to outshine somebody else, and are so consumed with vanity and pride, that they are scarcely more masters of their own purse-strings than of the Czar of the Russias. We should not offend our neighbors' eyes by needless dirt or ugliness, but when they lay upon us a tax of expenditure beyond our means they go outside their rightful province.—*Exchange.*

A Baking Powder of Known Purity and Surpassing Excellence

Dr. Price's
Cream Baking Powder.

Many marvel at its rapid strides in popularity. The cause is its marked superiority over every other leavening agent.

It is a pure Cream of Tartar Powder.
Works quickly.
Makes the finest flavored, most delicious and wholesome food,
Whitest flaky biscuit,
Lightest and finest griddle cakes and
Pastry and cake that remain moist and sweet.

OUR YOUNG PEOPLE.

THE POOR LITTLE TOE.

BY ELLA WHEELER WILCOX.

"I am all tired out," said the mouth with a pout,
"I am all tired out with talk."
"Just wait," said the knee, "till you're as lame as you can be
And then have to walk—walk—walk."
"My work," said the hand, "is the hardest in the land."
"Nay, mine is harder yet," said the brain.
"When you toil," said the eye, "as steadily as I,
Why, then you'll have reason to complain."

Then a voice faint and low of the poor little toe
Spoke out in the dark with a wail.
"It is seldom I complain, but you all will bear your pain
With more patience if you hearken to my tale.
I'm the youngest of five, and the others live and thrive,
They are cared for and considered and admired.
I am overlooked and snubbed, I am pushed and rubbed,
I am always sick and ailing, sore and tired.

"Yet I carry all the weight of the body, small and great,
But no one ever praises what I do.
I am always in the way, and 'tis I who have to pay
For the folly and the pride of all of you."
Then the mouth and the brain and the hand said, "'Tis plain
Tho' troubled he our lives with woe,
The hardest lot of all does certainly befall
The poor little humble little toe—
The rubbed little, snubbed little toe."

How Will Was Cured.

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play, when he does not feel like it? He hides from the merry children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! O, Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, brightly, "If you are not too busy I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage way off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy. "And, Will," she continued, "if you do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might with you to help him."

Will was done moping now, forever and a day. He forgot all about himself, in doing things for lame Lucien. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—*The Sunbeam.*

English Pessimism and American Optimism.

Why is it that English authors sit in the ashes filled with pessimism, while American authors flourish in the sunshine, full of hope and aspiration? We must ask the *Westminster Review*, which, let us remark, ought to know that England does not produce all the literature of the century.

The English climate, the English constitution, the English temperament, English society, English history, English newspapers, English provender and liquors, the Houses of Parliament, the national debt, and the Irish question are responsible for many things in England that might be altered for greater general happiness.—New York *Sun.*

Doubts are lost, dissolved in the light of his shining. Christ is no more one of whom we have but vacant memories and vague thoughts; we know him as real and present. We claim him as our own. There bursts from the heart the triumphant assurance, and exultant possession, which cries, My Lord and my God! We put a bold constraint upon our King, and compel him, by our importunity, to abide with us.—*Mark Guy Pearse.*

ONLY ONE MOTHER.

Hundreds of stars in the lovely sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of flowers in the sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one mother the whole world over.

An Idle Day.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. No hard, long lesson for her. When they were gone, she ran into the garden, picked some gooseberries for pudding, and stood them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner Rosie took her little patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a good-night kiss, "I understand now what the teacher meant when she said, "He has hard work who has nothing to do."—*Presbyterian.*

Trying to Help God.

Here is a charming little incident which illustrates the thoughtfulness of childhood—a quality we are apt very much to undervalue. A little girl seeing the servant throw the crumbs into the fire, said:

"Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds, than to scatter or waste the food he gives us."

She carefully collected what was left of the crumbs and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this, she every day collected the crumbs that fell around the tables and threw them out of the window for the little birds; and during all the Winter these little creatures came regularly after each meal to partake of the food thus provided for their support. This was her idea of "helping God."—*Selected.*

Manhood's Foundation.

Truth, my boy, is the only foundation on which manhood can be erected; for otherwise, no matter how beautiful the upper stories may be and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when the trial comes. Alas! my boy, the world is very full of such shams of manhood in every profession and occupation. Now I want you to be a man, and that you may be that, I want you to be first thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than you are.—*Bishop Dudley.*

Faithful in Little Things.

(Luke xvi, 10.)

A young bugler in the French army lay on his narrow bed in the camp hospital mortally wounded. The commander, passing from bed to bed, to speak a kind word to each occupant, paused by the little bugler, and laid a cool hand on his fevered brow. "Oh, General," said the little fellow, "if only I were a man, I might have helped to win the battle yesterday." "Win the battle!" he replied, "why, without your aid we should never have won the day; though your duty seemed so simple and so insignificant, I could not have done without you."

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

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VACUUM Leather Oil keeps leather new and restores it to newness when hard and brittle, unless it is cracked—it won't mend cracks—25c, and your money back if you want it.

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Is a unique, peerless preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars. Here are three of them:

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TESTED AND PROVED FOR YEARS.

TERRY, MISS., April 21, 1893.

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This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

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CATARRH
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There's a sparkle in the cup,
But beware!
There's a brightness flashing up,
But beware!
In its depths a spell was spoken,
Which, once felt, is never broken,
So beware!
—*Pilgrim Teacher.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

FANT—Mrs. NANNIE B. FANT, president of W. M. S., North Mississippi Conference, died in Holly Springs, Aug. 18. This news will bring deepest sorrow to the hearts of nnmbers of onr sisters, for "Sister Nannie" was widely known and teederly loved. A great gap has been made in our ranks, a mighty worker has been called from labor to reward, and this old world is poorer and we are each personally hereaved, now that our dear sister has gone home.

MARY L. HARGROVE,
Conference Cor. Sec.

DECELL—Mrs. REBECCA DECELL died July 8, 1893, in her seventy-sixth year. She was the daughter of John and Grace Wheat, Copiah county, Miss., and was brought up by these godly people in the good ways of the Lord. She became religious in her early life, and walked in the power and demonstration of the Spirit all her life. Her religion was demonstrative and heartfelt. She was converted to a conscious acceptance and to the witness of the Spirit, and the joy of the Lord was a part of her religious life to the end.

She was a member of the Pleasant Valley Church, where there prevailed for years a continual revival of religion, and a Christian experience and life superior to anything I have ever known. Large numbers of conversions occurred during all those years, and many most remarkable. The prayer meetings at church and from house to house, in the sick-chamber, and in the woods near the church were full of power. Mrs. Decell was in all these, singing, shouting and praying in public and talking with God. Noisy and emotional as the church life was, and extravagant as some might think, they were fruitful in every good work, and abounded in love towards one another more and more, and kept the ordinances and commandments of God. From this one church there went into the Methodist ministry nine preachers, and most of them itinerant.

In the prime of life her devout and godly husband, James J. Decell, was removed by death, and she was left a widow with a large number of small children and slender means. Trusting in God, whom she served, she addressed herself to the task of caring for her fatherless children, and raised them up to be honorable and useful men and women, and to adorn the doctrine of the grace of God. She had long been an invalid, and realized that it was far better to depart and be with the Lord.

On Saturday evening, at the home of her son, John S. Decell (where she had so long lived), at five o'clock, she closed her eyes and folded her hands, and with a smile upon her face she passed away. The next afternoon, a beautiful Sabbath, in the presence of a large concourse of kindred and friends, we laid her by the side of her husband, whom she loved so well and whose spirit hers was so glad to rejoin in our Father's house above.

J. J. WHEAT.

JORDAN—ELLA EMMONS JORDAN was born in Davenport, Delaware county, New York, Jan. 21, 1840; graduated in 1857, coming South the same year. She professed religion and joined the M. E. Church, South, in the eighteenth year of her age. She was married to Dr. J. B. Jordae in 1859, and died April 8, 1893, in the full assurance of eternal life.

The writer of this brief biography was Sister Jordae's pastor for four years (Black Hawk circuit, North Mississippi Conference), and often enjoyed the refined hospitality of her Christian home. She was of a cheerful disposition, and while qualified by natural endowments and cultivated talents to adorn any circle, she preferred the sweet and sacred ministries of home. She was a model of neatness and order. She never ate the bread of idleness. She looked well to the ways of her household, and her children arise up and call her blessed.

Sister Jordan's life was marked by generous self-forgetfulness, sweetness of temper and tenderness of affection. She was devoted to God and zealous in his service.

Our departed sister's last sickness was prolonged and painful, but her sufferings were borne without a murmur. A few hours before she breathed her last, she expressed perfect resignation to the divine will, and after speaking words of consolation and admonition to her children she quietly and peacefully sank to rest. "Blessed are the dead which die in the Lord."

J. S. OAKLEY.

Arkansas Methodist please copy.

OSTEEN—ABSAM C. OSTEEN, the subject of this notice, was born in Middle Tennessee, May 17, 1817, and died at home, in Coldwater, Miss., June 18, 1893.

Bro. Osteen gave his heart to God in early life and joined the Methodist Church, and remained a worthy, zealous and consistent member till he was removed to the church above. He loved the church and its institutions, and was liberal in their support. He loved to work in and for the church; was at various times and places class leader, steward and Sunday-school superintendent; was at his place in the house of God as long as health and strength permitted, and when old and deaf he was found at his place in the church, worshiping God and deriving spiritual benefit from the services.

He came to Mississippi about 1850, and by great tedestry and economy acquired a good property, but the war coming on swept away the accumulations of a lifetime with every male member of his family, and left him bereaved of his children, old and poor. But though cast down, he was not destroyed, and with commendable energy he was soon again prosperous, and in his age and feebleness he had the comforts of life about him. A good man has gone home to rest from his labors, but his works do follow him. May we all follow him as he followed Christ!

A. P. SAGE.

TRAWICK—Died, Dec. 23, 1892, ERMA OWEN TRAWICK, daughter of H. P. and Ella Trawick. Little Erma's feet grew weary and she sweetly fell asleep in Jesus. On Friday morning, at the stroke of six, her beautiful brown eyes closed in death. Her stay with us was brief, not quite four happy years here on earth. "Forever happy in heaven!" To us this little life taken so suddenly seems strange and mysterious, and had she been spared only a little longer we might better have borne the parting; but "he who doeth all things well" knoweth best. We know it is well with her up there. "Our Father" will give back to us all our lost treasures. The little hands are waiting to open the pearly gates for us and the dear ones who will welcome us in the "city of God."

AUNT CANNIE.

BUBENZER—WILLIE FLOYD BUBENZER, son of Mr. and Mrs. C. Bubenser, was born April 2, 1887, and died Aug. 1, 1893, in our home near Bunkie, La.

The angel of death came suddenly in our midst and carried with him the pure and spotless soul of our brother ere the stain of imperfection had polluted it. Kind friends laid the little white-robed, inanimate form in the white coffin, and we carried it to the Evergreen Cemetery, where it will rest until the resurrection morn under the magnolia trees.

He was an affectionate and intelligent child, and bore his suffering patiently. But sickness nor pain, nor sorrow, nor death shall ever more disturb the sweet composure of his happy spirit. Our hearts are sad and our home is lonely without him. But thou, O Father, who knoweth and doeth all things well, "thy will be done." And He who said, "Unless ye come as a little child ye can not enter the kingdom of heaven," make us such as he, that we may all meet around thy throne. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!

SISTER MAGOIE.

MILLER—Miss ELIZA A. MILLER departed this life in full triumphs of a living faith, in the home of her brother, in Gallman, Miss., Aug. 11, 1893, in the sixtieth year of her age. She joined the Baptist Church in 1854, in which she lived a consistent member and a devoted Christian life. Of her it may be said, "She hath done what she could" for the poor and needy, for the sick and sorrowing.

"Aunt Liza," as she was familiarly called, was indeed a benediction to the whole community in which she lived. Her life was an exemplification of the "Golden Rule," one that is worthy of imitation. Her highest ambition was that she might copy the life of her blessed Savior. As might have been expected, the gloomy shadow of death when it came was fraught with no terror; it was not death, but sleep; and when at last the shadow settled down, like a brooding silence, the darkness was only on this side the vail; and could we shrinking mortals but penetrate through the misty pall, our eyes would be dazzled by the glimpses of the morning burst in rapturous vision upon the departed loved one.

W. W. MOREN.

DOTEY—Mrs. MARY ELIZABETH DOTEY (*nee* McCall) passed suddenly, but quietly away at her home on Grand Chenier, La., Aug. 1, 1893, aged sixty-seven years.

She had long been a consistent member of the Baptist Church, and was greatly beloved by all who knew her. In her death Grand Chenier has sustained an irreparable loss, and the church is bereft of one of its most earnest and consecrated workers. By "the church" is meant the Methodist, for there was no organization of her faith in the immediate vicinity, and her love for the Master and his cause was such that she knew no denominational distinctions when the salvation of souls was at stake. We expect to meet her again, and would say to the aged mother, the heart-broken husband and children: Seek after and obtain the religion she enjoyed and lived, and the now broken family circle shall soon be united again.

JNO. B. KENT.

COULTER—It is my painful and sad duty to offer a short tribute to the memory of our dear little RUBIE, infant daughter of J. S. and Nannie Coulter. She was born March 2, 1892, and after suffering for sixteen days she fell on sleep in the arms of Jesus about two o'clock, June 12, 1893. Little Rubie was the pet of all who knew her, but she was the pet of the preacher and family as well as the father and mother and home circle. She was so sweet, so loving, so gentle in disposition to all that approached her. She was too sweet, too bright and too pure for this sinful world, and God has taken her to himself. May God help the father and mother to live in the faith of the Savior, and walk in the path of duty to the God of heaven, and when they depart this life to meet dear little Rubie in heaven!

J. H. EVANS.

WILSON—Transplanted from earth to heaven, HARRY WARD WILSON, only son of Charley and Mody Wilson, born July 4, 1892; died July 25, 1893.

Mourn not, father and mother and loved ones, for little Harry is at rest from the trials of this life. He will be waiting to welcome you home when your time comes.

E. H. MCNABB.

Enieville, Miss.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

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Mr. Spurgeon's direction about preaching is worth many books on homiletics. "Preach the gospel, and then preach it with the three adverbs—earnestly, interestingly, fully. This done, the clamor for short sermons, and the lament over empty pews, will be hushed."

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Every local option election held in the State of Mississippi during the past twelve months has resulted in a no-license victory. Forty-eight of the seventy-five counties of the State are now dry.

Sympathy for the Distressed.

Our lives are all music if we but touch the chords rightly, so says one of our poets, and we all know there is a golden thread entering into the warp and woof of every-day life that is touched by sympathy for the distressed and suffering. At such a time what a boon to have on hand Dicke' Mul-en-ol to offer as a relief for cuts, burns, bruises, sprains and colic. It is soothing and cooling. Large bottles 50 cents.

A "prise boy" in India is one who repeats without mistake every Sunday-school golden text and verse for the year. In one Sunday-school procession in Lucknow there have been five elephants and one camel loaded with such prise boys.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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St. Tammany	Sept. 22
Palmer	Sept. 30
Salem	Oct. 5

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It is Worth $10,000 to Me.

For the past seven or eight years I have been a victim of Nervous Dyspepsia in its worst form. I have spent thousands of dollars, and have kept poor paying for medicine and doctors' bills. Up to the time I began the use of Wilkinson's Matchless Mineral Water, every kind of food caused me untold misery that none but God and myself knew. After having tried everything that I read or heard of, I must confess that I had no faith or hope whatever that the water would do me any good. But "like a drowning man grasping at a straw," I bought from Mr. Wilkinson one quart of his mineral water and began to take one dessertspoonful after each meal and at bedtime. Contrary to my expectations and to my very great joy and surprise, in three or four days I began to improve, continued to do so steadily until I was entirely well. It cured me in spite of myself. I could hardly realize the truth. Now I can and do eat anything I want, at any time, without it disagreeing with me in the least. My digestion is perfect, my heart trouble is all gone, I sleep well, and my general health is all I could wish. All of which, I am happy to say, was brought about by one quart of Wilkinson's Matchless Mineral Water in the space of six weeks. Will say in addition that I have every reason to know that as a constitutional nerve tonic and restorative it is unsurpassed. For $10,000 I would not be put back where I was when I began the use of the water and not be able to get any more of it.

Anyone suffering as I did can, if they choose, write to me and I will cheerfully answer.

W. J. GARDNER.
P. O. Box 73, Montgomery, Ala.

For sale at 106 Camp street.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36 75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

The advertisement of the Tuskegee Female College occurs in this issue of the ADVOCATE. It has had during its existence of thirty-eight years a phenomenal health record, and during last year there was not one case of serious illness in the college family of 100 persons. It has regular courses of lectures on scientific and literary subjects by professors of the Alabama Polytechnic Institute; it has a splendid music faculty of gifted and thoroughly trained artists, and the art department is conducted by an eminent teacher who has spent four years in Europe studying art. The boarding department is noted for the care that it takes of the girls, and the generous table it furnishes. Several members of Bishop Keener's household have been educated at this deservedly popular school.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

A large fire occurred in Chicago on Aug. 24. The loss is estimated at $500,000.

A street railway of Indianapolis is testing a car run by ordinary illuminating gas. The car is constructed wholly of gas pipes, and has a gas motor beneath the floor.

The Wilson bill, repealing the purchasing clause of the Sherman act, was voted on by the House of Representatives on Aug. 28, and carried by a majority of 100. The action of the House being reported to the Senate, the Wilson bill was referred to the Finance Committee.

A frightful accident occurred, on Aug. 26, at Bushwhack Junction, on the Long Island road. A Rockaway train ran into the rear end of the Manhattan Beach train about 11:35 o'clock at night, telescoping several of the cars. Twenty people are reported to have been killed outright, and about twenty others, more or less, injured.

The development of the beet sugar industry of California is one of the most interesting and important of the agricultural advances made in this country during the past few years. The advance estimates of the Federal inspectors, made for the purpose of furnishing a basis for appropriations for the bounty for the coming season by Congress, places the probable production of beet sugar in California at 42,000,000 pounds.

The South Carolina liquor monopoly has received a setback by a late decision of Judge Simonton, of the United States Circuit Court. The judge pronounced the section of the dispensary act, which makes it a misdemeanor for any railroad employee to deliver any liquor from his train, to be contrary to the interstate commerce law and to the fourteenth amendment to the Constitution of the United States. It is said that the State will carry the question to the Supreme Court.

President Cleveland is said to have expressed privately to leading members of the Senate and House certain views of the financial legislation, the adoption of which he thought should follow a repeal of the purchasing clause of the Sherman act. The principal points in the plan were that all the silver bullion now in the treasury, amounting to 133,161,375 fine ounces, should be coined. That the Sherman notes should, as they were presented at the treasury, be withdrawn from circulation, and silver certificates issued in their place. That a currency commission should be appointed to devise by a study of the financial systems of this and other countries, such a sound and stable currency of gold, silver, and paper money as would be sufficient in volume and effect for the proper transaction of the business of the country, and that the silver men should have strong representation on this commission. It is said these propositions will be made should the repeal bill be passed.

FOREIGN.

The Home Rule bill passed to its third reading in the English House of Commons on Aug. 25. The government's majority was thirty-eight.

The cholera returns for the past week shows that in twenty-one provinces of Russia 4,325 new cases were reported and 1,692 deaths occurred.

A cyclone passed over eastern Silesia Thursday last. One hundred houses at Neustadt, Kossel and Oberglogau were unroofed, crops were destroyed and several persons were killed.

A contract has been signed by the minister of communication and Luis Mendez for the construction of a railroad from the City of Mexico to the port of Tecoanapa, on the Pacific coast.

The action of the Bank of England in raising the rate of discount to 5 per cent. is commended generally as necessary in view of the probability that most of the further demands of the United States for gold coin will be made upon England.

The government employees of the State of Mexico have contributed $800 during the present month toward paying the interest on the national debt. The amount has been forwarded to the Secretary of the Treasury. The employees of the other States are also sending in liberal contributions.

The succession of the Duke of Edinburgh to the rulership of the duchies of Saxe-Coburg and Gotha dominates public interest in Germany and widely divergent rumors in regard to the matter are everywhere circulated. Putting all this aside, there is no doubt that the succession of an English duke has surprised and dissatisfied the nation, though the fact is quietly accepted by the duchies concerned.

The last stage of the Home Rule debate in the House of Commons began on last Wednesday. This beginning of the end will be made probably by another great speech from Gladstone, who will make the motion for the third reading. In this supreme and perhaps his final effort for the Irish cause the premier is likely to touch on a question or two which the government has ignored so far in the exhausting and exhaustive discussion of the bill.

What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood.

Purely vegetable—**Hood's Pills**—25c.

Notice.

Rev. Dr. B. Carradine will begin a meeting with me at West End, Meridian, Miss., on Oct. 15: The object of the meeting will be the conversion of sinners, and the entire sanctification of believers according to "Wesley's Plain Account of Christian Perfection." Preachers and other workers are urged to attend. Let all who will come to work notify me, and we will provide entertainment for them.

W. W. HOPPER, Pastor.

Meridian, Miss.

When Weary and Languid

Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of Summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

Pan-American Medical Congress, Washington, D. C., Sept. 5-8, 1893.

REDUCED RATES, VIA QUEEN AND CRESCENT ROUTE.

Agents of Queen and Crescent Route will sell tickets, Sept. 2 to 7, at rate of one and one-third fare, for round trip. Through cars to Washington, via Chattanooga. Solid vestibuled trains, Lexington and Cincinnati. For rates, etc., call on or address agents.

D. G. EDWARDS, G. P. A.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Eastabuchie circuit, at L River C. G.	30, Sept. 6
Heidelberg circuit, at Paulding	9, 10
Augusta cir., at Boone's Ch'l (Th., Fri.)	14, 15
Vancleave circuit, at Mt. Zion	16, 17
Ocean Springs, at O. Springs (Wed.)	20
Tallabeek circuit, at St. Tammany C. G.	23-26
Covington cir., at St. Tam'y C. G. (Mon.)	25
Bay St. Louis, at Handsborough	29, 30
Whitlington c. (4th round), Palmer C. G.	30 to Oct. 8
E. Pearl mission, at Pine Grove (Tues.)	10

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Pleasant Grove, at Pleasant Grove	Sept. 2, 3
China Grove, at Waterholes	5
Brookhaven circuit, at New Hope	9, 10
Terry circuit, at Byram	16
Gailman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

H. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Chunkey circuit, at Spring Hill	Sept. 2, 3
Marion circuit, at Pleasant Hill	9, 10
Why Not circuit, at Why Not	16, 17
Meridian—Central (Wed. night)	20
Lauderdale cir., at Mt. Hebron (Thur.)	21
Blanaville circuit, at Chapel Hill	23, 24

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Camden, at Thomastown	Sept. 2, 3
Bolton, at Clinton	9, 10
Pocahontas, at Liberty Grove (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

BRANDON DIST.—THIRD ROUND.

Marvin, at Richland Academy	Sept. 1
Fannin, at Drake's	2, 3
Raleigh, at Trinity	7
Westville, at Oak Vale	9, 10
Homewood, at Mutual Union	15
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Warren, at Wesley Chapel	Sept. 2, 3
Port Gibson	9, 10
Rocky Springs	16, 17
Mayersville, at Mayersville	23, 24
Hermanville (Thur.)	25

D. A. LITTLE, P. E.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals

are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

30,000 WORDS!

CLOTH, 25c. PAPER, 10c.

Sent postpaid on receipt of price.

F. D. VAN VALKENBURGH,
106 Camp St., New Orleans.

"Uncle Tom's Cabin," postpaid, 15 cents.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 23, 24
Tillatoba (Sat.)	30
Minter City and Strathmore	Oct. 1
Charleston	8
Coffeeville	7, 8
Oxford station	14, 15
Toccopola	21, 22
Cherry Hill (Tues.)	24
Atlanta	28, 29
Banner (Tues.)	
Chapel Hill	Nov. 4
Pittsboro (Tues.)	5
Abbeville	7
Grenada circuit	11, 12
Water Valley circuit (Sat.)	18, 19
Water Valley station	25
	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville	Sept. 2, 3
Sardis	9, 10
Hernando, at Davis Chapel	16, 17
Como	23, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbits	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 16, 17
Tupelo station	23, 24
Verona and Nettleton station	27
Fulton and Nettleton circuit	30, Oct. 1
Prairie	7, 8
Shannon	11
Aberdeen station	14, 15
Saltillo	21, 22
Amory and Smithville	26
Pontotoc	28, 29
Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Athens	18, 19
Buena Vista	25, 26

J. B. CRONE, P. E.

WINONA DIST.—FOURTH ROUND.

Brooklyn and Dublin	Sept. 16, 17
Greenwood	23, 24
Winona	30, Oct. 1
Carrollton	7, 8
Monntt	14, 15
Indianola	21, 22
Leberton	24
Sidon	28, 29
Black Hawk	Nov. 4, 5
Valden	11, 12
West	16
Carrollton circuit	18, 19
Winona circuit	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Sept. 3
Duncan	10
Clarksdale	24
Gunnison	Oct. 1
Rosedale	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Eupora circuit, at Sapa	Sept. 2, 3
Rural Hill circuit, at Plattsburg	9, 10

Will the preacher in charge please see that the general rules are read, and that church register and the records of Church Conferences are presented for examination?

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

West Monroe, at W. Monroe	Sept. 23, 24
Monroe	24, 25
Bastrop, at Bastrop	30, Oct. 1
Lind Grove, at Bonito	7, 8
Winsboro, at Winsboro	14, 15
Oak Ridge, at Mer Rouge	21, 22
Rayville, at Union	28, 22
Oakley, at Jourdin Chapel	28, 29
Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Island	11, 12
Lapine, at Frantoma C.	18, 19
Lake Providence	25, 26
Waterproof	Dec. 2, 3
Delhi	7
Floyd	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Crowley	Sept. 2, 3
Lafayette and Rayne, at R.	8, 10
Opelousas, at O.	16, 17
Washington, at W.	17, 18
New Iberia	30, Oct. 1
Abbeville at P. G.	7, 8
Franklin and Jeanerette	14, 15
Indian Bayou	21, 22
Plaquemine Brulee	28, 29
Paterson and Morgan City	Nov. 4, 5
Lake Charles—B. Street	11, 12
Jackson Street and W. Lake	17, 18
Grand Chenier	18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades (Imman. Sept.	3
Crapa (eve.)	3
Plaq. and Donaldson, at Vacherie	10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Gansville	Sept. 2, 3
Vienna, at Pine Grove	3
Huston station	10, 11

J. L. P. SHEPPARD, P. E.

Camp Meetings.

To the Methodist People of New Orleans:

If you would like to spy out the St. Tammany Camp Grounds and spend a few hours in the country, you can come out on the East Louisiana excursion on Wednesday, in Abita Springs; thence by hack in camp ground, taking dinner at the Rausch Hotel, and return in the evening, the entire trip costing only about $2. Anyone desiring to spend a week or longer will be well cared for at the above-named hotel, which is near the camp grounds. Come and see our beautiful shades, our laughing streams, our enchanted grounds, and you will fall in love with our country and people, and come back to our camp meeting, Sept. 22. For further information address

D. C. RAWLS, P. C.

There will be a camp meeting at old Salem Camp Ground, Amerious circuit, Seashore district, Mississippi Conference, beginning on Thursday night before the second Sunday in October. Preachers are invited and urged to come.

J. H HOLLAND, P. C.

Alabama Conference Female College.

Organized in 1856. Average annual patronage for four years past, over 200. Twenty-two professional Officers, Teachers and Lecturers. Fine Literary Curriculum extending through four years. *Music* taught on Conservatory methods by three able and brilliant Musicians. *Art* taught by a celebrated teacher of four years' European study. Scientific and Literary lectures by the Professors of the Alabama Polytechnic Institute. Location high; health record phenomenal; not a case of serious sickness during the past year.

For catalogue containing full statement address JOHN MABRY, President, Tuskegee, Ala.

SCIENCE HILL.

— SHELBYVILLE, KY.

AN ENGLISH AND CLASSICAL SCHOOL FOR GIRLS.

☞ Our Certificates admit to Wellesley without examination.

W. T. POYNTER.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

☞ "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

UNIVERSITY SCHOOL

Petersburg, Va.

The twenty-ninth annual session of this school for boys begins MONDAY, October 2nd. Thorough preparation for University of Virginia, Yale, Harvard, United States military and naval academies, and all the best technical schools. Full staff. For catalogue address W. Gordon McCabe, Head Master.

LAW SCHOOL

WASHINGTON AND LEE UNIVERSITY,
LEXINGTON, VIRGINIA.

Opens Sept. 14. For catalogue address
JOHN RANDOLPH TUCKER, Dean.

UNIVERSITY OF VIRGINIA

CHARLOTTESVILLE, VA.

Session begins 15th Sept. Full equipment of corps of instructors in Academical, Engineering, Law and Medical Departments. Excellent Climate, New Gymnasium, with baths free to all students. For catalogues address

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Through Cars to Chicago without change, from New Orleans, Meridian, Birmingham, Chattanooga, Jacksonville, Fla., Atlanta, Macon, Asheville, N. C., Knoxville, Tenn., Lexington and Georgetown, Ky. Choice of routes via Cincinnati or via Louisville. Stop-overs allowed on all World's Fair tickets, at Chattanooga, Louisville, Indianapolis or Cincinnati.

For further information as to Rates, Car Service, Sleeping Car Reservations, etc., call on or address any agent of the Queen & Crescent Route or E. T. V. & G. Ry.

D. G. EDWARDS, G. P. A., Cincinnati, O.

THROUGH CARS TO CHICAGO.

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or knit, or do fancy work of any sort? If so you can fully appreciate the merits of

Glasgo Twilled Lace Thread.

It has a twilly texture peculiar to itself that imparts the richest appearance and effect to lace and all other fancy work. It is more economical and far superior to linen thread in every way and for every purpose. It is also equal to the very best threads made in the country for all sewing purposes, whether by hand or machine. One spool will convince you. Ask your dealer for it, or send 10 cents for sample spool, 500 yards.

12 illus. tidy patterns, 12 Illus. bed spread patterns, 5 cents each, 25 mailed. Illus. Crochet Books, 1, 2, 3, 10 cents each.

GLASGO LACE THREAD CO., Glasgo, Conn.

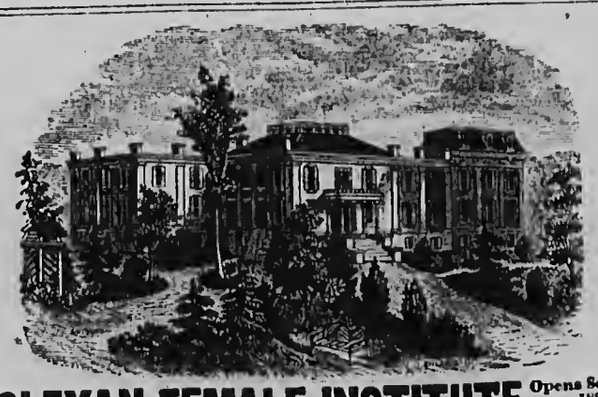
Waynesboro Collegiate Institute,

WAYNESBORO, MISS.

On M. and O. R. R., 53 Miles South of Meridian.

Will begin its second session Sept. 11th, 1893. Enrollment last session over 200. It prepares boys and girls for college, or fits them for the practical business pursuits of life. Our curriculum is not extensive. We aim at thoroughness. Board and tuition reasonable. Send for catalogue.

REV. W. W. MOORE, A. M., Principal.



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STAUNTON, VIRGINIA. Climate and surroundings exceptional. Handsome buildings, now being remodeled, thoroughly renovated, refitted inside and outside, and refurnished with new pianos, carpets, &c. Steam heat, gas lights, bath rooms on every floor. Now Laboratory thoroughly equipped. Excellent Faculty of Experienced Teachers. Advanced courses in English, Latin, German, French, &c. Special advantages in Art. Conservatory Course in Music. One hundred and forty-one boarding pupils from eighteen States. Terms moderate. For Catalogues of this celebrated old Virginia school, address

W. W. ROBERTSON, President, Staunton, Virginia.

Classical and Commercial Institute

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Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship, Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.

Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.

G. W. HARMAN, Prin. Com. Dep't. H. S. CHENEY, A. M., Principal. LYMAN C. REED, A. M., Assistant.

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Commercial Department, Classical and Commercial Institute, 7 PRYTANIA ST. NEW ORLEANS

G. W. HARMAN, Principal.

Entire expenses for three months: Course, $90, including board, tuition, etc.

Ladies received in this department.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 551 Pearl Street, N. Y.

ROSE TOBACCO CURE

A quick, cheap, pleasant and absolute cure for the Tobacco Ha

In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

Christian Advocate.

VOL. 40.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 7, 1893. WHOLE NO. 1933.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A LAST PRAYER.

BY HELEN HUNT JACKSON.

[This poem was written four days before the author's death.]

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee!

North Mississippi Conference Notes.

After four weeks of incessant travel and toil this scribe is once more at home for a few days of rest.

I spent the fifth Sunday in July in Macon, preaching morning and evening, by invitation of Rev. J. H. Mitchell, P. C. The next day Bro. Mitchell and myself traveled, by conveyance provided for us, eighteen miles to Hebron, where we spent the week very pleasantly with Rev. D. W. Babb and his hospitable people in a protracted meeting. While there was but little special religious concern manifested, we hope good results will come of that week's earnest efforts.

Tuesday, Aug. 8, I went by railroads to Pontotoc, and preached at night to an appreciative audience. While there I was, with Bro. Parrott, P. C., the guest of Bro. John Rowzee and wife, in whose home the preacher always finds a cordial welcome.

On Wednesday I was conveyed eight miles to Palestine Church, where I preached at night, and twice the next day.

Saturday, Aug. 12, I was met and conveyed twelve miles to Hunter's Chapel, Banner circuit, where I remained a week and assisted Bro. Grisham in a meeting. On Sunday Rev. W. T. J. Sullivan preached a sermon in memory of Nathan Lamar, a veteran of the cross, who died this year, aged ninety-five. This was the church of my boyhood, in the locality of my rearing from earliest recollections to manhood, and in my pastoral charge three years, to wit: 1873, 1874, 1875. Therefore it was with mingled feelings of pleasure and sadness that I worshiped and associated with the people there. There were but few of the cotemporaries of my early life, and only about five who were members of the church when I joined in 1854. This is the oldest church of any denomination in southwest Pontotoc county. It was organized nearly fifty years ago with five members, one of whom still survives, though in another region. They first worshiped in a small log cabin, known as Robb's School-house, which was used for school and preaching purposes. My first remembrance of that house was my attending a Sunday-school in it, which was conducted by two good women, when the ground was the floor, and we sat on the sleepers, upon which a floor of puncheons was afterward laid. That building gave way in 1858 to a better one of square-hewn logs, which has recently been superseded by a neat and creditable frame structure, somewhat commensurate with the general improvements of the country. The church membership now is about one hundred, which, if thoroughly consecrated to church work in Christ's name, would be a great power for good in that part of the Lord's vineyard. We had a good meeting, resulting in eight accessions on profession of faith and four by letter. Some good books were sold, and a few subscriptions were taken for church papers.

On Saturday, Aug. 19, we held a Sunday-school mass meeting at Young's Chapel, Cherry Hill circuit, which was, doubtless, productive of good to the cause. The next day (Sunday) Bro. Craddock, P. C., began a protracted meeting at the same place. I preached morning and night, and left the meeting with a propitious outlook.

Monday morning I drove to Houston, and spent the day with friends, especially partaking of the Christian hospitalities of Bro. and Sister Morgan Shell.

Tuesday morning Prof. E. L. Sherwood drove me ten miles to Honika, where Bro. Tucker, aided by Bro. Park, was holding a meeting. After preaching one time, we went on our way the next day to Okolona, where I took the train for West Point; thence next morning to Starkville; thence in the evening home.

Thanks be unto the Lord for his journeying mercies in all this tortuous itinerary, and may his blessings of grace and providence abound unto all the people, and specially unto those who have been kind and helpful to his unworthy servant!

G. W. BACHMAN.

Kosciusko, Miss., Aug. 25, 1893.

"Ministerial Selfishness."

There appears in this week's issue of the ADVOCATE an article headed, "Ministerial Selfishness," in which the writer makes wholesale slaughter of the courtesies, discretions, etc., of his brethren. If the charges that he makes were true, the propriety of publishing them would be doubtful; but judging from the first, the only one with which I am acquainted, they are without foundation.

In the first he says: "Last year a preacher of many years' experience persuaded a young preacher of much zeal and no little ability to conduct all his protracted meetings on a large circuit. Results: Revivals and many accessions on the old preacher's circuit, but the young preacher's own circuit sadly neglected."

Let us see how much of this is true. There were six protracted meetings held in the charge in question—the longest a week only in duration. Of these the young preacher was present at the opening of but one. He arrived on the third day of one and on the fourth day of two. He was present at the close of two only, and remained through but one, and that only of four days' duration. In one of the number he did not help at all. Now, take these facts and apply them to the statement that the young preacher "*conducted all*" of these meetings, and say what part of it is correct.

Again he says the young preacher's own circuit was "sadly neglected." The young preacher during his pastorate on that circuit was absent from his work but two Sundays. One of these was a fifth Sunday, at which time, on account of misunderstanding, he had no appointment. The appointment missed by absence on the other Sunday had been filled on the preceding Sunday. To repay for these two Sundays, the older preacher helped the younger one two Sundays.

The young preacher, if I remember correctly, was absent from his charge during the whole of his pastorate there less than three weeks. Every year a large number of pastors are absent from their charges longer at one time than this brother was altogether, and yet nobody thinks of charging them with neglect. Then how about the statement that the young preacher's own circuit was "*sadly neglected?*"

The charge that the older preacher "persuaded" the younger one is equally without foundation.

Now, if you sift all of these charges, and they go to pieces like this one, what will there be left of them, and where is the ground for such gross misrepresentations of ministerial character?

I know one preacher whose glaring selfishness would overbalance everything in that article, and yet I have not thought it best to publish him to the world.

B. S. RAYNER.

Morton, Miss., Aug. 26, 1893.

Notice.

The preachers of the Kosciusko district, North Mississippi Conference, will meet in Durant, Sept. 27 and 28, next. The object of this meeting is the cultivation of a closer intimacy amongst ourselves and a stronger helpfulness in our work. Let all concerned reach Durant by Tuesday evening, Sept. 26, so that we can spend the whole of the next two days in the exercises of the meeting. Besides preaching at proper hours, I propose that our time shall be employed in discussing the following subjects in order, each subject to be introduced by a written paper from the brother designated, followed by his associates with a verbal address, and this by general discussion in very short speeches:

WEDNESDAY, SEPT. 27.

9 A. M.—"Value and Methods of Pastoral Visiting." Paper by D. C. Foust; speeches by L. D. Worsham and W. A. Dollar.

10:15 A. M.—"Worldliness in the Church—the Remedy." Paper by W. C. Lester; speeches by T. G. Freeman and R. O. Brown.

2:30 P. M.—"The Relation of the Church to Education, and the Duty of Our People in Reference to Our Own Schools." Paper by President W. B. Murrah; speeches by J. F. Evans and W. D. Burroughs.

4 P. M.—"Parsonages and Church-houses in Relation to the Effectiveness of the Preacher's Service." Paper by W. D. McCullough; speeches by T. L. Foster and J. A. Poe.

THURSDAY, SEPT. 28.

9 A. M.—"How Can Our Ministry Be Made More Effective?" Paper by R. G. Porter; speeches by J. A. Leech and A. W. Langley.

10:15 A. M.—"Our Church Literature—Its Influence on Christian Growth and Enterprise." Paper by J. F. Evans; speeches by G. W. Bachman and S. B. Myers.

2:30 P. M.—"Our Sunday-schools—Their Value, Defects and Hindrances." Paper by G. W. Bachman; speeches by R. G. Porter and J. H. Rogers.

A brother may open his subject with a speech instead of a paper, if he prefer. A brother's speaking need not be confined to the subject to which he is assigned. Let each one study well the subject that he thinks of most importance, and speak to that. I pray that our meeting may be a spiritual benefit to ourselves and to the community.

W. T. J. SULLIVAN, P. E.

Orville-Whittington Camp Ground, Louisiana.

Whereas, We recognize the fact that Rev. Joe Jones' presence in our midst has been a benefit to us in many respects; that he has caused us to think, and taught us more of our duty as parents and citizens, and has counseled our sons and daughters in the way they should go, speaking the truth as it is in God's Holy Word; that he has bravely stood up for the right, for God, heaven, Christianity and purity, and we regard him as a messenger anointed and sent by God to warn and counsel, and in token of our appreciation of his efforts in our behalf, we express herein our gratitude; therefore, be it

Resolved, That we thank God that he saw fit in his wisdom to raise up, prepare and choose Bro. Jones to preach the gospel, and we believe he is faithfully discharging his duty in God's name by proclaiming the entire teachings of truth in its pure language of inspiration.

Resolved, That we extend to Bro. Jones our sincere thanks for his visit to our camp meeting, and we fully endorse his sentiments spoken for truth, and we ever ask the holy benediction of God upon him, and bid him God-speed in proclaiming his message to others, praying they, too, may hear and heed the counsels of wisdom, and be constrained to get nearer to God and live a purer life.

Resolved, That we send a copy of these resolutions to the CHRISTIAN ADVOCATE for publication, and we cordially invite Bro. Jones to visit us again—our doors are always open to him.

Respectfully submitted.

I. M. HIGGINBOTHAM.

Aug. 27, 1893.

P. S.—The above resolutions were read to 2,000 people, and endorsed by a rising vote, which was unanimous.

Epworth League Union.

As determined, on Monday, Aug. 14, 1893, at 7:45 o'clock P. M., at the Louisiana Avenue M. E. Church, South, identical local League delegation, together with such other Leaguers as desired to be present, met to enter into permanent organization of a Union Epworth League.

Meeting opened with devotional exercises, with Bro. Geo. D. Parker, chairman *pro tem*, and Miss Addie S. McKnight at the desk.

Minutes of previous meeting read and approved.

Report from committee on resolutions was received, whereupon said committee was discharged in accordance with vote.

Motion to enter into permanent organization finding favor, convention proceeded to the election of officers. Unanimity named the vote by ballot to be the most satisfactory, when an informal ballot was taken (thereafter being declared formal) to elect officers for the positions of presidency and vice-presidency. This action resulted in the selection of Morris B. DePass as president; Jno. T. Orchlin, first vice-president; Col. David Zable, second vice-president, and Miss Hattie Halley, third vice-president.

Corresponding and recording secretaryship being embodied in one office, this and position of treasurer were determined by vote of acclamation, thus naming Miss Addie S. McKnight, secretary, and Mr. Geo. Brown, treasurer. It was also decided to select editor by acclamation, when Rev. Robert H. Wynn was appointed to this office.

In harmony with the convention's request, a committee of three, composed of Rev. Robert H. Wynn, Morris B. DePass, and Miss Addie S. McKnight, were selected to draw up the Constitution for the Union, and report at next meeting, to be held Thursday, Sept. 14, 1893, at 7:45 o'clock P. M., at Parker Chapel, corner Peters avenue and Magazine street.

It being a late hour, upon motion meeting closed with singing of Doxology, benediction being pronounced by Rev. Robert H. Wynn.

Respectfully submitted.

ADDIE SAWYER MCKNIGHT,
Secretary Union League.

New Orleans, La., Aug. 25, 1893.

Hiwassee College, Tennessee.

MR. EDITOR: This institution will open its forty-fourth session to-morrow. We that have been here longest think it grows a little better every year, and surely this year, when hard times are pressing everywhere, it is pleasant to be in a land filled with plenty of provisions. Young men can live here on the fat of the land at a minimum cost, and for the very least expense acquire a good wholesome training in body and mind. Our literary halls, Y. M. C. A. and other voluntary associations render the student life pleasant and profitable. Yours truly,

F. M. GRACE.

Aug. 29, 1893.

Jackson District Missionary Meeting.

At Capital Street Methodist Church, Jackson, Miss., on Sept. 20, there will be a missionary district meeting for the Jackson district. The secretaries and presidents of the several auxiliaries in the district will compose the body. Will the pastors in the Jackson district encourage the meeting by calling attention to it?

MRS. BLANCHE HOWELL,
Dist. Sec.

Canton, Miss.

Centenary College.

The next session of Centenary College will open Sept. 6. Students wishing to get full benefits of college instruction would do well to be present from the beginning of the term.

W. L. C. HUNNICUTT.

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

FROM THE WORK.

Rev. B. H. Sheppard, P. C., Aug. 18: "August 19 is the time set apart for the third Quarterly Conference of the Spring Creek circuit, Louisiana Conference. The report will be 22 accessions during the quarter, 5 adults baptized, and 12 infants baptized, and, best of all, God is with us. To him be all the glory."

Rev. C. McDonald, Forest, Miss., Aug. 18: "The many protracted meetings held in the Brandon district are generally spiritual. There have been a goodly number of accessions, but the good done in the church is great. The preachers are consecrated to their work amid the financial pressure on them. I think I have never seen more heroic, faithful work done. The Lord is with us."

Rev. L. J. Jones, P. C., Pleasant Grove circuit, Aug. 18: "We have just closed a meeting at Pleasant Grove. Thirty-two accessions, many conversions, the church revived. Bro. P. H. Howse did the most of the preaching. His preaching was a success. We are working for our paper. Hope to get some new subscribers soon. If I can succeed in getting my members to read our paper, we will do better in our collections."

Rev. M. E. Tumlin, P. C., Shannon, Miss., Aug. 19: "I will say that we have had two good meetings on Shannon charge—at Palmetto and Pleasant Grove. Both were delightful and largely attended. The meeting at Pleasant Grove resulted in several conversions and five accessions. This is a good charge, and Sunday-schools and churches are doing well. I am glad to inform my brethren that my wife is improving, and is said by her physician to be almost well. Continue to pray for us."

Rev. W. A. Clarke, P. C., Sabine circuit, Louisiana Conference: "We have just closed a ten days' meeting at Bayou Sole. Results: Church greatly revived, backsliders reclaimed, fifty-six accessions to the church, and quite a number of very bright conversions. Baptized twenty-three adults and thirteen children. Bro. Boltz was with us, and his preaching was with power. Bro. Whatley was with us one day. To God be all the glory."

Rev. M. L. White, Mt. Carmel, Miss., Aug. 18: "Have just closed a meeting at Santee. Lasted seven days. Fifteen joined the church, thirty conversions. Shouting and praising God aloud was common among us. My circuit is stirred (religiously) from one side to the other. Oh, what God has wrought for us! Bro. H. D. Howell, the deep, forcible, pungent gospel preacher, did all the preaching. Many stars have been added to his crown. One more meeting to hold. Sixty accessions to date. To God be all the praise."

Rev. H. B. Vandenburg, Trenton, Miss., Aug. 16: "We held a five days' meeting in the Folkville Church, Trenton charge, closing Wednesday after the third Sunday in July. Rev. B. H. Rawls preached every sermon except one. The Holy Spirit accompanied the Word with great power. Eight accessions, and the membership of the church greatly revived. Bro. Rawls is sweet-spirited and earnest in presenting the truths of the gospel, and the Lord blesses his efforts. We are moving along quietly, but think there is cause for encouragement."

Rev. R. M. Blocker, Lisbon, La., Aug. 10: "Our meeting at Lisbon closed last night. We had 14 accessions to the church, and about 20 professed conversion. It was in all a right good meeting, but there was not that general awakening so much needed. Our church at this place has a large membership of good people—fine workers, but the power is lacking. I am praying, preaching and believing for a gracious baptism of fire. Brethren, please help me pray for it. It is that 'power from on high' that we so much need."

A. C. Flowers, Roxie, Aug. 18: "Our pastor, Rev. Jno. D. Ellis, is doing a good work on this charge. His good preaching and demeanor attract large congregations, and has gained for him the unfailing confidence of his hearers. We all love and esteem him very much. He has about secured his collections in cash and good subscriptions, and is sanguine of a full report at Conference. His preaching is pointed, logical and full of the Holy Spirit. Our 'Christian,' Bro. J. E. Dunn, from Tennessee, has created quite a sensation on the subject of 'baptism by immersion.' After holding a series of meetings he invited all, and especially Bro. Ellis, to hear him on the eleventh instant on baptism, and his exposition of the Methodist Church. Bro. Ellis was challenged to meet his arguments, which he did on the seventeenth instant to the satisfaction of all Methodists and outsiders, but to the disgust of most of the immersionists."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Why Not circuit, Why Not, B. F. Ormond, P. C., assisted by R. W. Harmon, L. P.: 10 accessions, a number of conversions, and membership greatly revived.

Lauderdale circuit, Bethel Church, W. T. Browning, L. P., supply: 19 accessions, 25 conversions, 30 lukewarm members revived and their backslidings healed, 12 family altars, 18 began leading in public prayer.

Chunkey circuit, L. P. Meador, P. C.: Concord, 7 accessions; Suqualena, 2 accessions; Chunkey, 7 accessions, and quite a revival otherwise.

DeKalb circuit, Marvin Church, R. A. Breland, P. C., assisted by D. G. W. Ellis and presiding elder: Several conversions, but no accessions. The sermons of Bro. Ellis were clear, logical, forcible, eloquent and helpful. There is no stronger preacher in the Mississippi Conference than he—few, if any, equal to him.

The new house of worship at Hopewell, Linwood circuit, H. W. Van Hook, P. C., is frame, and partly covered at this writing. John C. White and Will and Geo. Jenkins are the leading spirits, with Dees and Eakes to encourage and help.

T. L. MELLEN, P. E.

ORVILLE-WHITTINGTON CAMP MEETING.

The camp meeting at Orville-Whittington Camp Grounds commenced, as advertised, Friday night, Aug. 18. Rev. Joe Jones arrived and preached Sunday at eleven o'clock. He preached in all twenty-three sermons, which were received with great enthusiasm by the immense audiences which gathered from time to time to hear him. There never has been in this country before such a mighty turning from Satan unto God. It is estimated that there were more than 200 reclamations and conversions. Sixty persons joined the church. Some men joined the church who had not been inside a church-building for years. Eternity alone will reveal the glorious results of this great meeting. The universal verdict concerning the great evangelist was, "Surely a man called and sent of God." His preaching was with tremendous power, dealing ponderous truths in a fearless manner. He takes up the human side of the gospel. His home-life preaching and illustrations gain the attention of his hearers immediately, and finds a ready access to their hearts. It is estimated that over 1,500 people gathered to hear him the last day of the meeting, which is an exceeding complimentary endorsement. At the close of the last service the great audience arose *en masse* and passed resolutions (which will be forwarded to the ADVOCATE for publication) commendatory of the man and his preaching, unanimously inviting him to visit and help in the meeting next year.

A wonderful meeting this! Our prayer is, God bless Bro. Jones in his labor of love, and may he ever be honored of God wherever he goes, as with us, as a herald of the cross.

G. D. ANDERS,
N. J. ROBERTS,
J. J. SMYLIE.

Aug. 28, 1893.

VICTORIA, MISS.

The second holiness camp meeting on "Victoria Camp Ground" closed last Sunday night, Aug. 27. It was one of great spiritual power and salvation. We were glad you were privileged to be with us; only regretted the shortness of your stay. At the time you left "mercy drops 'round us were falling;" but we plead for the "showers," and they came. All praise to Jesus! Until the close the unity of the Spirit prevailed, and God led the battle from victory to victory. At every altar service souls were marvelously delivered from sin and Satan's power. The conversions, reclamations and sanctifications were "*sky-blue*." Some say there were more than one hundred souls saved and sanctified. The recording angel knows. The Lord most wonderfully helped the leaders—Bros. W. B. Godbey, T. L. Boswell, J. J. Smith, B. A. Cundiff, and R. G. Shepherd. Praise God! I was privileged to sit under the teaching of such holy men, who are fearless to preach the Word of God in its purity. They had to leave before the close of the meeting to fill other engagements; but the dear Lord sent us other workers to fill their places—Rev. J. H. Collins and wife, and Sister Sue Murray, whom the Lord used in rescuing souls from sin and hell. The praise services were glorious. They ran with great power. Evidently these "second-blessing" people have the "can't-keep-still blessing." They want to honor God in declaring what great things he has done for them. "Whoso offereth praise glorifieth me." (Psa. l, 23.) Definite testimony is necessary to keeping any experience. Satan knows this, and tries to hinder; but we are to overcome him by the blood of the Lamb and by the word of our testimony. (Rev. xii, 11.)

One result of the meeting is that new workers have been added to the ranks. Several young men were called of God to preach this great salvation. They will enter Beulah Seminary to study theology, and where they will be trained for soul-saving work by Rev. R. G. Shepherd, an experienced holiness evangelist. Eternity alone can reveal the good done in this camp meeting. We give *all* the glory to God. Let everyone sing the Doxology and press on for the rescue of lost souls.

Your sister all for God and precious souls,

FANNIE MCDOWELL HUNTER.

Look at your label, and remember that our terms are cash in advance.

A WHIRR OF WINGS.

BY R. H. CHASE.

A breeze creeps down through the locust trees,
And stirs the perfume of clover red,
Whose tasseled blossoms blow and part,
And show a straw-framed feathery bed,
Where Bob O'Link sits, with nodding head,
And a tremble in his heart.

The sun falls hot on the clover field,
And the scythe of the mower is heard,
As it lays the honeyed blossoms low.
Unmindful hidden nest or bird,
Heedful only of Winter herd.
Bob and his brood must go.

There's a whirr of wings from the downy nest,
Robert has flown with his children three,
The plumy tassels blow and part,
But his home is the locust tree,
And a merry carol sings he,
That trills from his father heart.

Thus a word comes up from the clover field,
And a sermon falls down from the tree:
"Earth-born, for us is a higher part,
And a song for the world have we,
The song of the saved and the free,
That springs from a loving heart."

—*The Housekeeper.*

How Readest Thou?

BY REV. J. W. HARMON.

The distinctive doctrine of the Bible, and Watson's Institutes, in emphatic accord with its teachings, is: That regeneration, witness of the spirit, and adoption of sons, are all the results of justification by faith in Christ Jesus; and they are so dovetailed the one into the other, that you can not divorce them.

And then, after the justification, lifting the believer up out of sin and the lap of corruption, by growing in grace, and dying daily to sin, he approaches very near to entire sanctity; but not that sanctity or sanctification promised in the Scriptures. And why not? Because the Bible and our great standard of doctrine, Watson's Institutes, teach with marked emphasis that the doctrine of entire sanctification, or the perfected holiness of believers, is something in advance and of higher spiritual import than justification.

Two passages of Scripture prove this, where the apostle urges believers to the attainment of this great grace. I. Thess. v, 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." II. Cor. vii, 1: "Having these promises, dearly beloved" (believers justified by faith), "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The prayer of the first passage and the exhortation of the second passage cover the doctrine of the entire sanctification of "the soul" and "spirit" and the "body" from all sin, and in this present life; never referring it to the future or till death.

The doctrine of indwelling sin in the soul, and that sanctified Christians will sin more or less until death, places the seat of sin in the flesh, which is downright paganism; whereas, the Bible and the direct teachings of Christ fixes the seat of sin in the soul. "The soul that sinneth shall die," saith God. Entire sanctification, therefore, as the apostle expresses it is "the destruction of the body of sin" itself, thus making a distinct difference between the two states. And the denial of sanctification, because we are naturally infirm, is answered by the fact that defects in memory, mistakes in judgment, and the infirmities of the flesh, are not sins in the eye of God, but is consistent with entire sanctification as taught in Watson's Institutes.

The promise of the Savior that we shall receive "all things whatsoever we ask in prayer believing"—that is, "all things suited to our case and consistent with God's will"—covers the doctrine of entire sanctification, and in the very nature of the case supposes a distinct and instantaneous work of the Holy Spirit, that follows the unfaltering faith of justified believers; and is nowhere restricted to a long growth in grace or to the time of one's death.

The apostle expressly teaches, though the flesh triumphs over legal sanctification, that the flesh is dethroned and crucified, and trampled under the feet of sanctified believers. We are called to a perfect freedom from sin in this present life by an entire sanctification of soul, body and spirit.

How readest thou? Listen and believe: "For what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." A distinction, then, does exist between regenerated Christians and those who are sanctified by the Spirit of truth; and hence the apostle prays for them, and exhorts the justified Christian to rise up to a superior degree of deliverance from sin.

There ought to be no controversy in the church and with the ministry about the sanctification of soul, body, and spirit, for "without holiness no man can see God in peace." The Christian must be "without spot and blameless." Is it not, therefore, a dangerous position for any preacher or layman to find fault with and object to this entire deliverance from sin in this present life. May we not attribute the low grade of piety and worldliness in the church to the fact that many preachers and many laymen object to this Bible doctrine of entire sanctification of soul, body and spirit to Christ?

Is it not sinful to split hairs over words when such a tremendous issue of the life or death of the soul is at stake?

The Residue Theory.

MR. EDITOR: I have been intensely interested of late in the discussion of the doctrine of holiness, both in the *Advocates* and elsewhere, and am confident that if conducted in the proper spirit, these discussions will result in great good. I regret, however, that in *some* instances a spirit has been manifested which, in my judgment, is not in harmony with the precious doctrine nor glorious experience that is being discussed. I think, too, that brethren go to great extremes on both sides. To illustrate: One brother says that the experience can be obtained *only* as a second blessing. Another says the second blessing is simply a restoration to what had been lost by backsliding. May not these brethren both be wrong? May not some obtain this sweet experience at the time of justification, and others subsequently? If so, ought there to be any contradictions among brethren? Is the Holy Spirit to have any particular mode or period of administration? Ought I to measure the blessings of the Spirit to others only in the measure by which his blessings were administered to me? Again: Some brethren aver that Mr. Wesley changed his views at least as early as 1784, and eliminated the residue theory from the seventh Article of Faith as prepared for the church in America. Others deny that any such change in his views ever occurred, and that the residue theory was ever eliminated from the article. It seems to me that brethren ought to be very careful in their statements on subjects so susceptible of proof as are the views entertained by Mr. Wesley on that particular subject. Mr. Wesley's writings still remain as the heritage of his successors, and are in the library of almost all Methodist preachers, and many others. Nobody claims inspiration for Mr. Wesley; therefore, his acceptance or rejection of any doctrine at any time does not necessarily make such doctrine true or false. But that he was consistent in his deliverances on the subject of holiness from 1725 to 1791 is to my mind without the shadow of doubt.

On Jan. 13, 1790, he says: "I have been uniform both in *doctrine* and *discipline*" (italics mine) "for above these fifty years, and it is a little too late for me to turn into a new path, now I am old and gray-headed."

This, the reader will bear in mind, was about six years after the Articles of Faith were prepared for the American church.

On Jan. 12, 1791, he refers to "Thoughts on Christian Perfection" in such a way as to show his hearty endorsement of the same. "Thoughts on Christian Perfection" set forth the "residue theory," and this reference was seven years after the preparation of the Articles of Faith for the American church. If, then, he taught the residue theory as early even as 1740, he believed and taught it when the articles were prepared in 1784, and on to 1790 and 1791 (within less than three months of his death). If, then, brethren find anything in his writings which they construe as being contradictory to said residue theory, or words that will admit of more than one construction, ought they not to allow Mr. Wesley to be his own interpreter? If, therefore, he believed and taught the "residue theory" before and after the preparation of the articles for the American church in 1784, is it unreasonable to suppose that he intended the retention thereof in our seventh Article, even though its language might possibly admit of another construction? I think it evident that Mr. Wesley intended the article to include and teach what he had believed and taught on that subject for nearly, or quite, fifty years. That teaching was certainly to my mind the *residue theory*.

Now, brethren, remember I am not arguing as to the truth or falsity of the residue theory, but am simply showing that Mr. Wesley believed and taught it for more than fifty years, and he never intended to eliminate it from our seventh Article.

In conclusion, dear brethren, allow me to entreat you not to say or write anything in your heated discussions that would tend to bring reproach on our beloved Methodism and discredit the honor and consistency of the man who, under God, was the founder of that branch of the church to which we belong and to which we claim to be loyal. If the residue theory, as taught by Mr. Wesley and others, be not in harmony with Scriptures, overturn it by fair scriptural and logical argument; but let me beg you to do it in the true spirit of our Master.

THOS. J. UPTON.

Alexandria, La.

In Reply.

REV. T. W. LEWIS.

MR. EDITOR: I write to correct your error in reference to the passages of Scripture referred to when I wrote those questions published in the last issue of the CHRISTIAN ADVOCATE. You quote from I. John iii, 7, and iii, 9, whereas my note referred to I. John i, 7, and i, 9. You say that "nothing is forgiven in regeneration, but that something is given. Pardon stands for justification, life for regeneration, and," etc. Now, if justification, regeneration and sanctification are different from each other, does it require a separate act of faith to secure each of these blessings? You will observe in the second quotation which I made in my note (I. John i, 9) that forgiveness *and cleansing* are conditioned upon confession. They must go together, according to John. You must allow me to dissent from your view in making the Scriptures referred to at the close of your article support the second cleansing theory. My brother, I do not believe that a fair interpretation of those Scriptures can be made to support as important a doctrine as you claim the second cleansing to be. You say that the second cleansing of the temple teaches figuratively the same truth. You will observe that the temple had been decorated by the money changers and by those who bought and sold; hence the necessity of the cleansing. You say that sanctification is not the bugaboo that many of our brethren conceive it to be. Many of our brethren who hold to your theory of sanctification claim that all of us who do not hold to the same theory are, therefore, opposed to sanctification. Some of our brethren claim that nobody is trying to spread scriptural holiness over these lands but the few who profess the second cleansing theory. A greater mistake was never made. All our services are holiness services. To promote holiness we preach and hold prayer meetings and carry on our Sunday-schools. No man believes more strongly than I do in the doctrine of perfect love, for in this respect only are we to be made perfect in this life. He who loves God with all his heart, soul, mind and strength, and his neighbor as himself, has reached the highest point of Christian attainment of which he is capable at the time. By exercise his capacity enlarges so that he can love more next year than he loves to-day. If all sin is not removed when man is forgiven and regenerated, then man is still in a state of guilt, though regenerated, for sin implies guilt, and guilt implies punishment, either deserved or imposed. Then, if man is not in a state of condemnation when regenerated, because all sin has been removed, then it follows that he is without sin. "Whosoever is born of God doth not commit sin." Neither is he in sin, nor is sin in him.

The Kumamoto Band.

Seventeen years ago, on a bright Sunday morning in the early Spring, a crowd of some thirty-five Japanese boys were seen ascending a hill called the Mt. Hanaoka, to the west of the castle of Kumamoto, Japan. Although they had Japanese clogs and sandals on like any other Japanese, and on that account seemed to have quite a difficulty with the frost just about to melt, everything about them showed that they were the sons of the literati of that clan. Some of them were as young as eleven, and none of them was older than seventeen.

On the top of the hill stood a lonely pine, underneath which they all sat in a circle, apparently well pleased with the fresh morning air and the fragrance of the plum blossom, the pride of Japan. About this time Kumamoto was the stronghold of anti-foreign spirit, and the year was only two years previous to the outbreaking of that anti-foreign movement known as the "God-wind band of Kumamoto." Had they, then, come for the purpose of making any such movement? For quite a different purpose.

About three years previous to this, upon the invitation of Hosokawa, the prince of Kumamoto, there went out to the city of Kumamoto an American gentleman by the name of Capt. L. L. Jones, to teach English and the sciences to such students as were selected for the purpose by the officers of the clan. Capt. Jones impressed his students with his refinement and culture, and, above all, with his Christian character. Some of his students came to him and requested him to teach them the Bible, with which request the Captain was more than glad to comply. Among his best students in school as well as in his Bible class were the thirty-five boys referred to above.

At the time we are speaking of, Capt. Jones was on the eve of leaving Kumamoto, and the boys thought they were going to be left like a flock of sheep without a shepherd. To encourage themselves one to another, to consolidate themselves against the attacks from without, were the purpose of their conference on this hill. As a result of the conference a document was drawn by one of the boys, who, then in his teens, showed his genius of pen, and is now known as the Rev. Jno. T. Yokoi, editor of *The Christian*, and was signed by all of them on the spot. In this document they declared their belief in Christianity, and pledged themselves to the work of evangelizing Japan.

At the hour they were doing this, little did they dream what persecutions they were to undergo, much less did they dream what difficulties they were to encounter in the work of evangelization. But God knew all that, and he was with them always. A few days later, when it was discovered that they had held a conference for the propagation of the "evil sect," some were put into their family prisons, while others were disinherited and even banished from the boundaries of the clan. But they had pledged themselves to care no more for their lives than for dirt and dust when truth was at stake. They would not renounce their faith for aught under the sun. At this juncture, Joseph Hardy Neeshima, who had received fifteen years' education in America at the liberality of one Hon. Joseph Hardy, returned to Japan, and most of the thirty-five boys found a refuge and teacher in him. Most of them were afterwards, and are being now, educated in America. Eleven of them are the most successful and prominent preachers in Japan, being pastors of congregations differing in membership from 300 to 1,000. Beside these, three have taken the degree of Ph.D. at Yale, one at Edinburgh, and another at Berlin, and all are engaged in the work of Christian education. The others have been and are more indirectly connected with the evangelization of Japan. Strike out these thirty-five boys, and there is no way to account for the existence of that strong body of Congregationalists in Japan, with more than thirty self-supporting churches, and a university whose course equals the very best in America.

Now, you will see what good a cultured American young man, full of the spirit of Christ, can do in Japan. Let the Southern Methodist Church send some more men of the type of J. W. Lambuth, in whom the Japanese saw a sound combination of culture and piety, and God will help us to conquer Japan before she surrenders to infidelity.

T. MASAO.

Rev. J. T. Nicholson.

We were inexpressibly saddened by a report of Bro. Nicholson's relapse about three or four weeks past. The report has gone abroad that he has relapsed, and, too, that his relapse is by far more severe than his first attack. Indeed, it is reported that there is no hope for him now whatever. No longer than last night, while waiting for a train at Meridian, we met with a brother who, as he thought, had been so correctly informed that this report was true that he could hardly be convinced of the contrary. A certain brother had informed him of the certainty of this matter. But we are thankful to announce to the public that the report is false. We know for ourselves that it is false, for no longer than last week we were associated with him in a protracted meeting at Concord, a church in Bro. Meador's charge, and heard him preach what we thought to be a good sermon. Others thought so, too. How the report found currency we are unable to decide, unless it grew out of the fact that while sick with a fever at Hazlehurst he became delirious. But we must not forget that some people are so constituted that the least fever will throw them into a delirium which leaves with the fever. Let this be as it will, for we know of a certainty that Bro. Nicholson was in a fine condition, physically, mentally and spiritually, apparently the last time we saw him, which is a short time, more than one week past. As we said at the first, so do we still say, that there is no reason why he should relapse as long as he is prudent in his diet and avoids overwork. It is best for him, we think, not to engage in regular preaching during a protracted meeting, although with impunity he might preach every Sunday.

We do thank our heavenly Father for what has occurred in his health for the better, and do most earnestly pray for him to have perfect health that he may come up all right at our next Conference for regular work.

ISAAC L. PEEBLES.

Enterprise, Miss., Aug. 28.

Debate.

On April 26, 1893, Revs. J. H. Taylor, Baptist, and M. H. Honnoll, Methodist, met in debate, at the Cumberland Presbyterian Church, seven miles west of Rienzi, on the mode and subject of baptism. A report was carefully taken, and is now in pamphlet form. Anyone wishing a copy or a number of copies can be supplied by addressing J. H. Smith, Rienzi, Miss. Ten cents a copy. Don't send stamps, please.

J. H. SMITH.

What Is the Matter?

MR. EDITOR: What in the world is the matter with your fellows down there? Why all this fuss about holiness, or perfect love? I thought our church required all our preachers to go on to perfection. What do you mean by making the boys stand up and swear they expect to be made perfect in love in this life, that they are groaning after it; then if he says he has reached it, you say he is lying about it, or, at least, he has not got sense to know what he is talking about. You all claim to believe in holiness; but the trouble seems to be about that "second blessing." Well, what of that? If a brother has got the prize, what is the difference whether he got it in a second or a century? I have not reached that point; consequently I have got more sense than to question a fact that I confessedly know nothing about. Let us quit this foolishness and try to consecrate ourselves this day unto God. If we doubt as to the doctrine, just do his commandments, and you shall know whether it be of God. Let us remember that holiness becometh the house of the Lord forever, and that without holiness no man can see the Lord. Oh, quit sparring about how it is done; it don't amount to anything. Enoch had to scuffle on for three centuries before he attained the goal; Elijah had to have a chariot of fire before he reached it; Lazarus had to have a beggar's death and angel's wings to reach it, while the dying thief only fell from a felon's cross on his Lord's bosom and obtained the prize. So you see the flow cuts no figure in the case. I have never been at home till I got there. I never had a dollar till I got it, and I suppose no man ever had the second blessing, or perfect love, till he got it. Now, if one brother prefers to grow up into it, let him grow, so he gets it. If another prefers to take it *per saltum*, let him have it that way. All this wrangling about that which God commands sounds mighty strange coming from Methodists, especially from Methodist preachers who have pledged their lives to the attainment of this end. Take a lesson from this grand ode:

"The June bug lives on flossy wing,
The lightning bug has a flame,
The bed bug has no wings at all,
But gets there all the same."

Dear brethren, let us try to get there, but let us not be wrangling about the hour, for blessed are the pure in heart, for they shall see God. The one great question is, Are our hearts pure before God?

M. D. FLY.

Jonestown, Miss.

Memphis Conference Female College.

MR. EDITOR: Please allow me space for a few words about the Memphis Conference Female College. As you are, perhaps, aware, Rev. Howard W. Key, A. M., Ph.D., was recently elected president of this institution. It was a wise choice. Dr. Key has brought to his work the experience of nearly twenty years of active work in education—the greater part of it in charge of well-known and flourishing female colleges. Success has marked his course everywhere. He is a man of strong will, indomitable energy, fine culture, and unusual financial and executive ability. He has called to his aid one of the finest faculties in the South. His teachers in the literary department are from the best Northern and Southern schools. They are of Southern birth, however. In the ornamental departments his teachers have been chosen from our own and foreign countries, and have only been selected after the most careful investigation. The musical director is considered one of the finest on this continent—is a native of Germany, and ranks high with musicians in that country. He is a composer of no ordinary merit. The music department is supplied with over twenty good pianos and organs. Dr. Key has sold most of the old ones and put in many new and elegant ones.

Pardon my going thus into particulars, but I want the Methodists of the South to know what we have here in Tennessee. It gladdens the hearts of the brethren of the Memphis Conference to know that we have a school that ranks with the foremost in our beautiful Southland. The institute has been remodeled and modernized fully. Hot and cold water baths, etc., on every floor, carpeted rooms and elegant new furniture throughout. A large library and neatly furnished reading room and a magnificent gymnasium in the beautiful new dome affords mental and physical recreation. Money has been expended freely and judiciously in adding every modern convenience and comfort and making the institute an attractive home for girls. The grounds are ample, and the flower garden one of the largest and most beautiful I ever saw.

Now, as to Dr. Key's work with his pupils I can speak from personal experience. My daughter was a boarding pupil in his house for several months. I can assure parents that their daughters will receive the love, tenderness and careful oversight of a father and mother, and that Dr. Key's motto, "Thoroughness and good discipline," is no catch phrase, but does characterize his work fully. The influence of a refined Christian home prevails in this house as is rarely the case in a boarding school. Methodist parents having daughters to educate can not do better than send them to M. C. F. I. No Southern school offers better, and few as good advantages. Our town is a most delightful place, very progressive, with refined, elegant people. A fine moral and religious sentiment prevails. It is wonderfully healthy, the water being proven by analysis as pure as that of the famous Eureka Springs of Arkansas.

J. W. LOWRANCE.

Note from Seashore District.

MR. EDITOR: I have just returned from a delightful quarterly meeting at Paulding, on the Heidelberg circuit. The influences were gracious, and seemed to rest on all hearts. By all the signs the meeting should have been protracted, and would have been had I not been obliged to leave in order to meet an engagement Wednesday. It was my pleasure to meet for the first time my predecessor at Natchez, Rev. J. T. Nicholson, and his wife, and to hear the gospel from his lips in a clear, strong, and unctuous sermon. His brethren, I know, will rejoice to know of his good health and cheering prospects of taking work at Conference. I am in for a campaign among the "tenters," as our camp meetings are now beginning. We look for rich results. Some gracious meetings have been held, and others in prospect. I trust to be able to find time soon for a brief review of the work on the district. This district will give a bigger man than this presiding elder a heavy pull; but I have put all the available capital of muscle, brain and heart I had in the work. I have gotten much good out of it, if others have not.

Truly yours,

HENRY E. PARTRIDGE.

American Finances.

It is the logic of events that a single gold standard can not be maintained for any great length of time without causing depression of values and a financial crisis, for money is only valuable, whether dear or cheap, when it can be used in some form of enterprise. The borrowers of money are the men who do something, who build up and sustain the wealth of the world. They are the creators; and when money becomes too valuable to borrow, then commodities will be too cheap to create, because no margin of profit will be left to the producer, and dull times will be inevitable. It can not be denied that a change in the financial system of a country is dangerous, because any change affects the value of property, and, therefore, stability is more needed than improvement. No nation is great enough to impose its own monetary system on the rest of the world, unless it is to the interest of the rest of the world to adopt it. And a free people will not willingly adopt a monetary system which makes property less valuable and the masses of its people poorer. England has done this, for it is admitted by English statesmen that within twenty years all property in England has decreased in value fully thirty per cent., its agriculture is in decay, its laboring people are migrating in vast numbers to remote colonies or to the United States, its manufacturing interests are not prospering, and while its rich people have more gold, its poor people have none, and they can earn none. Indeed, there is no encouragement for prosperous America to swap financial systems with England.—Morris M. Estee, in September *Californian*.

Henrik Ibsen.

On Bredgade, in front of Santa Anna place, the writer saw, in a photographer's show-case, Ibsen's likeness, for the first time. By a strange coincidence the man himself appeared on the street dressed exactly as he was in the picture. He wore side whiskers, and his hair was jet black and carefully oiled. He wore a silk hat of the latest fashion, a black velveteen coat, a pair of tight-fitting fawn-colored trousers strapped under patent leather shoes, while his hands were encased in elegant gloves. The atmosphere about him was filled with an aroma of scented hair oil, and in his dress he looked the exquisite, his face bearing no traces of an emotional nature. One would have taken him for a prosperous merchant rather than one of the world's greatest poets and philosophers.

We met several times after this at Jerichan's house. He was always measured, exact, punctual. We used to say about him at the Academy that he never even put on a glove without first considering the effect of the various motions necessary to accomplish the act. He seemed to be exceedingly affected.—C. M. Waage, in September *Californian*.

The testimony of George Fox, the Quaker, is suggestive. It would be a vast improvement on the average Christian to have it. He says: "I knew Jesus, and he was very precious to my soul; but I found something within me that would not keep sweet, and patient and kind. I did what I could to keep it down, but it was there; I besought Jesus to do something for me, and, when I gave him my will, he came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door." Gentle-tempered Christians is a great and felt need. Fox got it this way. We may get it the same way.

SUNDAY-SCHOOL LESSON.—Sept. 10, 1893.

PREPARED BY REV. A. F. WATKINS.

Paul at Rome.

(Acts xxviii, 20-31.)

GOLDEN TEXT.—"I am not ashamed of the gospel of Christ." (Romans i, 16.)

TOPICAL OUTLINE.—I. Paul's Last Appeal to the Jews (vs. 20-23). II. Their Final Rejection (vs. 24-29). III. Preaching the Kingdom (vs. 30 and 31).

CENTRAL THOUGHT.—The Hardness of Unbelief.

INTRODUCTORY.

TIME.—From A. D. 61 to A. D. 63.

PLACE.—Paul's "hired house" in Rome.

PERSONS.—1. Paul. 2. The chief men of the Jews in Rome. 3. The Gentiles—"all who came in unto him."

CONNECTING LINKS.—Paul's strange immunity from harm resulting from the viper's bite, and his healing of the father of Publius and others, secured for the shipwrecked strangers a continuance of the kindness and honor with which, from the first, they were treated. The curious experience with the viper, and the cures wrought by the hands of Paul, present a striking fulfillment of our Lord's promise, recorded in Mark xvi, 18. They remained three months on the island, and then set sail in another Egyptian grain-ship—one that had wintered in the island—for Rome. They first stopped at Syracuse, the capital of Sicily, where they remained three days, probably for the purpose of trading, and then proceeded to Rhegium, a city on the southern extremity of the Italian peninsula. Waiting one day for a favorable wind, they passed through the Straits of Messina to Puteoli, a port of great importance, and the usual landing-place of the Egyptian grain-ships. After tarrying seven days with the Christian brethren of that place, they set out by land for the Imperial City, the distance being about one hundred and forty miles. At the Forum of Appius, forty miles from the end of their journey, they were met by a delegation from the Christian Church at Rome, and ten miles farther on they met another company of Roman Christians, who, with the others, had heard of Paul's coming, and had come to meet him. The great apostle was keenly alive to the appreciation of his brethren, and his faith was strengthened and his heart made glad by this evidence of the love and confidence of his fellow-Christians in Rome. Arrived at Rome, the prisoners were delivered by the centurion to the captain of the Prætorian guard, who, influenced probably by the favorable letter of Festus, and the more favorable report of Julius, the centurion, treated Paul with great kindness, allowing him to live by himself, attended only by the soldier, to whose hand he was chained. Only three days were allowed to pass before the zealous Paul, anxious to be about his Master's work, and anxious, most of all, that Israel should be saved, sent for the chief men of the Jews, that they might learn of the truths for which he was a prisoner in bonds.

EXPLANATORY.

I.—PAUL'S LAST APPEAL TO THE JEWS.

Ver. 20. That Paul should have sent for these representatives of the Jews resident in Rome, and first of all made his appeal to them, is a striking proof of his intense and unbounded love for his countrymen. His most determined opponents and his most vindictive persecutors had been among his kinsmen according to the flesh, and yet in every place even to this, his last recorded appeal in Rome, he preached first of all to the Jews. "For this cause"—because of the fact that on account of my loyalty to the Messianic hopes of our people—I am bound with this chain. I have sent for you that I might see you and speak with you. His bonds were not a reproach in their eyes, but a badge of honor, if for their national and religious hope he was bound.

Ver. 21. They do not mean that they had not heard of Paul; they had probably heard unfavorable reports of him as a ring leader of the obnoxious Nazarines. Nor do they mean that they knew nothing of his doctrines; for the next verse shows that they had heard many things to the disadvantage of this sect. They simply mean that no official or private communication had been received from Jerusalem concerning his present imprisonment, and this was very probably true, as there would have been no reason for sending a statement concerning him before his appeal; and since he was sent to Rome without delay, no report of his case could have reached them by this time. They are polite and non-committal.

Ver. 22. It may be that they meant to show their contempt for Christianity by pretending to know but little about it, or it may be that the Christian community in Rome was so obscure that they really did not know much about it. In either case it seemed right that they should hear this able expounder of the doctrines of this new sect, that found no favor with Jew or Roman, but was everywhere spoken against. Whatever the motive that prompted them to wish to hear him, their willingness to hear gave Paul an opportunity to preach Jesus as the Messiah, and an opportunity was what Paul wanted.

Ver. 23. They appointed a day on which to hear him; whether at his suggestion or theirs we do not know. At their first interview only a few of their more prominent men had been present; but now a large number came to his lodging, to whom, all day long, he preached, showing the broadness and spirituality of the kingdom of heaven, and proving that in his life, character, words and works Jesus of Nazareth had met the requirements of the law and fulfilled the words of the prophets; taking, doubtless, the promises which they accepted as referring to the Messiah and showing their fulfillment in Jesus.

II.—THEIR FINAL REJECTION.

Ver. 24. The fact that some believed and others did not believe, while in the last verse it is stated that he persuaded them, shows that the convincing of the judgment and the silencing of all opposition are not always followed by an acceptance of the truth. A manly acceptance of the truth and its logical consequences involve the consent of the will as well as the assent of the intellect.

Ver. 25. While Paul was expounding the Word of God there had probably been uttered the expressions of assent and opposition, and now at the close of his discourse there followed a general expression of their views, which disclosed the diversity of opinion among them. It is probable that by far the greater number were among the unbelievers, and that their words of hostility caused the apostle to utter his final words of condemnation. The quotation (Isaiah vi, 9, 10) is that used by our Lord in Matt. xiii, 14, 15, and in his manner of referring to it the apostle brings out clearly the agency of the Holy Ghost and the mere instrumentality of the prophet in the giving of the word of God.

Vers. 26 and 27. The former of these verses contains the result, both as a judgment and a consequence, of the wilful and perverse neglect of opportunity and obligation described in the latter. An insensibility which incapacitates resulted from their wicked refusal to see and hear and feel and turn, that God might heal them. The deadening of the sensibilities resulting from the non-use or abuse of our faculties is one of the most perilous influences of sin.

Ver. 28. The benefits of the gospel were not given to the Gentiles because the Jews rejected them. If they had accepted Christ, the Gentiles would, through them, have had this universal gospel preached to them. But since those to whom first of all the good news was sent refused to hear it, the heralds of mercy turn at once to the Gentiles, for whom, in common with the Jews, its gracious benefits were intended, and by whom the message would be received.

Ver. 29. This verse, which is almost identical in sense with verse 24 and a part of verse 25, is omitted in the Revised Version as not being found in the best manuscripts.

III.—PREACHING THE KINGDOM.

Ver. 30. The Jews had departed, but many came, both Jews and Gentiles, and for two whole years, during which time his trial was in progress, he received all who came. The verse implies that at the expiration of this time Paul's condition was changed; he was either convicted and put to death or was acquitted and released. If the former, it is strange that Luke does not mention the fact. It is probable that he was liberated and resumed his missionary labors and was subsequently arrested again and put to death.

Ver. 31. If Luke had been writing a biography of Paul, he would not thus abruptly have closed his history. But a history of the extension and triumphs of the Christian Church can never end until the end of all things, and at whatever point any historian of the church may close his record, the closing sentence must tell of "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence."

PRACTICAL SUGGESTIONS.

1. It is no disgrace to be bound with a chain; the cause of the bonds making them the badge of honor or of shame. (Verse 20.)

2. That a cause is spoken against does not prove that it is evil. No great reform was ever accomplished that did not have to fight its way through calumny and reproach. (Verse 22.)

3. To have to plead for Christ with men who, from education and environment, ought to be willing to accept him, is a sad revelation of the wickedness of the human heart. (Verse 23.)

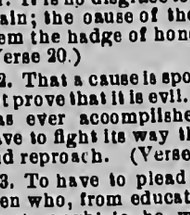
4. Some believed, others believed not. A faithful presentation of the truth always divides men. On the day of judgment, when Christ shall separate the righteous and the wicked, the separation will be along the line of the division already made, with our consent, by the preaching of the truth. (Verse 24.)

5. It is at once a gracious and a fearful truth that a man's final rejection of God and God's final rejection of man take place at the same moment. (Verses 26, 27.)

6. When Paul was free he was often hindered in his work; now, Paul in chains, preaches, and no man hinders him. (Verse 31.) A strange providence had made possible what Paul says in Philippians i, 12-14.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

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WELL WATER.

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BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor	(when heated to 140° F.) Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains

Per U. S. gallon of 231 cub. inches

Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	785.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	80.476
Magnesia	26.872
Potash	2.322
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches

Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

Will keep full strength for any length of time in any climate. Never dilute except as used.

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2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with fetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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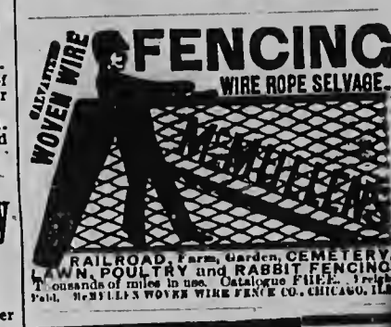

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Thursday, September 7, 1893.

The following dispatch is received as we go to press:

Monroe county is redeemed from the liquor traffic. Praise God! J. A. BOWEN.

Paine Institute.

We wish to say a word for at great enterprise of the urch, the Paine Institute theological and training school), t Augusta, Ga. Organized under a resolution of our General Conference for the purpose of furnishing to the negro population correlated with the M. E. Church, South, educated preachers and teachers, it has been now for several years nobly meeting the object of its creation and very inadequate endowment. Nothing less than a good providence gave it to us, and to the colored people, and nothing less than an evil providence in the shape of an incomplete endowment, or tardy support from the church, will take it from us, and them, as a lost, and we may add also, last opportunity. The Institute has just closed its ninth session, and among visible results it has graduated eighteen ministers for the Colored M. E. Church in America, besides contributing to its ministry several who were able only to take a partial course of study. Two are teaching in the Institute. One is a professor in another institution of learning, and another is principal of Mayo High School, Darlington, S. C. One of the pupils now at work in the school, and thoroughly educated at home and abroad, was elected to the chair of Greek and Latin in a colored school in that State by the Missouri Legislature at a salary of $1,400, but chose to remain with his *alma mater*. Three of the faculty are masters of arts, and graduates of Wofford and Emory Colleges and Brown University. For lack of funds the work of the Institute is at present conducted in a stable, and in a note to the editor of the ADVOCATE the president, G. W. Walker, a man of quite superior scholarship and administrative ability, writes that the salaries for July are unpaid, and that there is no money in the treasury. In this emergency $15,000 is asked for, of the whole church, to provide suitable buildings, and to keep the school in operation. When Bishop Keener visited the locality, a few years ago, he declared that a building worth $30,000 was a necessity. Of the endowment of about $70,000, $25,000 of the amount having been contributed by Moses U. Payne, a former citizen of New Orleans, only about $40,000 are available as assets. Besides this, the Colored M. E. Church in America contributes $900 annually to the support of the Institute. No enterprise of the church was, perhaps, more needed when it came into existence, and none has proven a greater success in doing the work for which it was called into being, and, therefore, in failing to give the institution adequate support, the church not only proves unfaithful to the interest, but also untrue to herself. If the matter of responsibility stopped here, even, the subject would be far less serious; but it does not. A wise Providence gave the colored race into the keeping of the Southern people more than a century ago, and projected this horizon of duty for their descendants long before they were born. He who made of one blood all the races of man designed not only that the barbarous race should be nursed into civilization by the superior community, but that they should be educated and evangelized by the same fostering influence. A noble beginning the church made in broaching all these enterprises a half-century ago, but what kind of a mournful conclusion or sequel is she about to commit herself to! There be many in exalted station who are persuaded that the conversion of the African continent is closely related to this enterprise, and yet we dole out dollars to it as if they were clearing house receipts, and as if it were somebody else's beggar from beyond the sea. A society for the evangelization of Africa has been already organized within its walls, and two of its educated young men have volunteered to go as missionaries to Africa when the church volunteers to pay their expenses. But we fear those who have not more interest in Africa at home than the friends of Paine Institute have heretofore manifested both in words and works, will continue to weigh and count their shekels for long before sending them to sea on such a venture. It is a difficult problem for us, no doubt, as it was for Jewish evangelists to undertake Samaria; but has not that dark word "prejudice" gone out of our bright gospel lexicon? Are we not, like Paul, debtor to African barbarian as well as to Greek and Roman civilian? The curse of God may be on the descendants of Ham; but shall we not choose a greater one if we do not all in our power to cancel and remove it. Let another Moses be heard from as speedily as possible, and when he has been found let us not only accept him as our leader, but hold up his hands with our prayers and offerings.

Paine Institute must be sustained or the church will deserve the reprobation which has been heaped upon her by her active rivals for want of zeal in a cause both Christian and providential. The Southern Church has heart and enterprise enough for the work; it only remains to consider whether she has enough of that rare quality of sacrifice that counts not its own life dear to itself, if it may but prove faithful to a divine call.

Fun and Fantasy.

A MORNING REVERY.

Fun is not the chief end of man's being, nor is it an end at all; it is a mere accident. Those who go on a visit to this coy maiden find her enjoying an outing, and are forced to content themselves with such cheap amusement as ringing the door bell, or chaffering with the domestics. Those who seek her in the public thoroughfare are baffled by the crowd performing the same quest, or eluded by her as a veiled form exchanging no nod with acquaintances.

Fun and Fantasy, too, are so closely resembled to each other, that if we should draw near to the former in whispered confidences, it would be at the risk of mistaken identity, while at the same time we would be subjected to the imminent danger of being beguiled by the latter into long and fruitless interviews, or upon desert journeys, with only a shadow for companion. Fun, as though it were a commodity, and not a laughing personality, is sold for so much in the theatrical market; but those who pay the price rue the bargain, and go to their night's rest sad and moneyless. So much an hour it is rated at the fair and concert stands; but nothing kills time with so woful a visage, or so blunt an instrument. A celebrated actor in comic opera went to see a specialist for melancholia, and the sage donned his spectacles, and, in ignorance of his identity, advised him to hear himself, the prince of mirth-provoking buffoons in opera bouffe. Alas! Fun is twin sister to Sadness, and lives next door to Grief. Worse still, she is cousin-german to Folly and Fear, and paternal ancestor in no remote line to the bastard brood called little sins.

But we are going quite too fast, and did not intend to moralize where it is so pleasant and instructive to rhapsodize. Fun is frolicsome, we repeat, but from principle seems to eschew picnics, fishing excursions, lovers' trysts and Vanity Fair. She is a romping coquette, and will not be caught in a corner, and, while we are estimating her whereabouts with expanded visuals and outstretched arms, is dancing off into shadow with finger upon laughing lip. Dancers may have lots of fun, but it is counterfeit, and turns to grief before the morning light, and Fun's seat at the feast is darkly filled by Indigestion and her ill-natured granddaughter, Dyspepsia. Bacchus, the drunken little wretch, it is now well ascertained, is not a god at all, but a sad-visaged inebriate with snakes in his boots. Indeed, it is this quality of counterfeitness in the sprite that we call Fun that makes her society exceedingly dangerous, for from one disappointed interview to another we follow her with increased craving until, pressing close in the pursuit, we pass over a flower-bordered precipice and are dashed to pieces on the rocks below, to the music of her laughter. It ought to make us suspicious of Fun to reflect that she is always seen at church and other sacred places in a mood of suppressed laughter, and is never so much inclined to levity and jest as in houses of mourning.

Sorrow and Solace.

AN EVENING MEDITATION.

Sorrow is always at home to callers. Her latch-string, like undertaker's crape, is pendulous on the outside. She keeps open house, and her funeral-baked meats, and tears on draught, are free to all who flee to her from the world's inhospitality. Man is born to her as the sparks fly upward, and when he has grown past the age of tears, and into another of decrepitude, on her bosom is his true home. As in first infancy her lap cradles him for the storms of life, in the second infancy it cradles him for the great unknown of death. He begins with a sob minor and goes out with a sob major. The one is meant, perhaps, for prophecy, the other for history. The world is an old pessimist, and that is the reason that the people who live in it are pessimistic; or the people who live in it are pessimistically inclined, and that is the reason the world is a confirmed pessimist (?) is a question that we have not yet quite decided to our own satisfaction; but we shall hold on to our two premises until a conclusion comes to our aid. That the professed pessimists in the world about balance the real optimists does not prove that either or both are in the majority, and leaves us to conjecture that the doubt is one that affects profession and practice rather than sunshine and shadow. The best things in the world, it is said, cost nothing, as sunshine, water and the gospel; and if it comes to a mere question of financial rating, we fear that we shall have to write along with these the dark subject with which these lines are captioned. Indeed, the fewest number of people seem to understand that sorrow is a prize, and that, too, a priceless one. That, though a somewhat lugubrious companion, that all her thorns bear roses, and that all her bitterness, like sour, fermenting grapes, turns to sweet wine. While, perhaps, able to dispense with Sorrow, what should we do without her beautiful and amiable children, Meekness, Trust and Patience? While we might still do without her sad sister Grief, how should we manage to survive without the society of her near relations, Humility, Contrition and Weeping?

But Sorrow pays, if it does not require to be paid for. Contentment, which is great riches, is one of the rewards which she lays at our feet, and another is wisdom, whose price is above rubies. A crown of patience thickly bestud with stars she places in our hands. It is not often ranked as one of our Savior's gifts, but the same lips that said to the disciples, Peace is yours, said also, Tribulation is yours. The last beatitude was persecution and worldly abuse, and he intended it for the best, saying, "Rejoice and be exceeding glad," when your relation to the good things of this world is most wretched and hopeless. When the disciples spoke of crowns, he of crosses, and when they were grasping after spectral ministries of the perishing world, he was pointing to Calvary and leading the way. Sorrow may have a dark brow, but often she wears a sweet smile, and there are no rainbows like those which are seen through her tears.

One thing that should reconcile us to sorrow is that she has been a chief mourner at all the death-beds and funeral obsequies of the earth's princes and paupers, and of our loved ones; and another is, that she alone of all the hosts of necromancy who come to greet us from the unreturning bourne, has power to make heaven sweeter.

"Jack-Knife and Brambles."*

Many readers will recognize this as the title of Bishop Haygood's new book. It is, in the main, a good book, but evidently written in haste, and with a jack-knife brusqueness and abandon, boding destruction to other things besides brambles. The author proceeds to his nervous climax of slaying error even at the expense of a little blood letting to the sacred body of truth, and with a weapon that is decidedly a poor substitute for the "two-edged blade of heavenly temper keen." Once or twice he scents a bramble in the unoffending ivy and wounds it to the death, and more than once or twice his vengeful steel smites the fruit-bearing vine with paralyzing effect. But this is quite *en passant*, and in the way of consigning thorn-bearers to the flame.

The old Greek custom of giving a name to a thing, and then devoting it to limbo, he adopts to perfection. Sanctification, though he much prefers the word perfection, he calls a sham and fleshes his rude blade in it; anti-tobaccoist, and stickler for decency in ministerial deportment, he calls "specialist," and with vengeful stroke parts him in the middle. But these are mere foibles of greatness in the man and the book, and may well be despised by the informed student of human nature. No great man has ever lived who was not conspicuous for his littlenesses from Socrates, to whom he has with much reason been likened as a reasoner, to our author. His prejudices, therefore, are not hates, and sometimes do not rise higher than idiosyncracies.

The work, in the main, is that of an educated genius with a prescience for common things that brings Parnassus down to his level, and promotes the habitue of the Agora to a seat with philosophers. When he strikes error the wound is mortal, and when he undertakes the defense of truth, in admiration of the ingenious argument, we often find our attention wandering from the sublime culprit to him who performs so successfully the office of advocate and eulogist. Of course, in this resume, we have assumed that the reader has by the title of the book been made acquainted with the author's aim in the publication, which is to demolish error on the sacred soil of Revelation, and literally to purge our lower horizon of both learned and popular delusions concerning "the truth as it is in Jesus;" a noble object truly, and one which he nobly fulfils. The book is more ambitious in style than the "Man of Galilee," the author's last great success, but is not so well thought out. Logic was the prevailing quality in the former, rhetoric in the latter. The former was a treatise on a divine theme almost equal in dignity to its subject; the latter, on the other hand, deals with doubt, and is, therefore, sometimes as commonplace as the ordinary man's doubting, or a dialogue of Socrates. But this is one of the leading charms of the book, and, perhaps, the ultimate test of merit as pioneering success in an empire of failure. The *jeu d'esprit* and vein of jest differences the work from former publications by the same author, and in other particulars the broad seal of the author's intellect is upon this as none of his former volumes. All in all, we are persuaded that no other living author could do so well in the vein of theologico philosophy which Bishop Haygood has struck, and we risk little in saying also that Christian apologetics has received no such valuable contribution for many seasons, as it obtains in this book.

*Get the volume of Barbee & Smith. Price, $1.

Our senior Bishop writes about the silver question in a way both instructive and entertaining. If the called session of Congress could be induced to adopt it as a financial creed, it would be greatly to the profit of the country. A scarcity of money and a scarcity of food, as he contends, are totally unrelated. An inflation of market values and of food products will no more affect currency values than rains and sunshine would do it, or than a voluminous currency would produce bountiful harvests. A farmer, it is true, will sometimes hold his crop until finances are less constricted, just as the banker does his money, and a dearth of articles of consumption under such circumstances is, of course, purely fictitious and of short duration. We are persuaded with the author of this article that a bountiful metal currency will go further towards producing food, as well as water, from the rock than any other contingency.

It seems that we misquoted Bro. T. W. Lewis' Scriptures, I. John i, 7 and 9, substituting for them I. John iii, 7, 9. It may have been inadvertently, as we are forced to combine speed with safety in all our pen work on the ADVOCATE; but in all probability we were misled by the circumstance that the two texts last mentioned are universally regarded as sanctification texts. Certainly sanctification is bestowed upon the same condition as justification. Let the careful reader not neglect to read the 6th verse with the 7th, and the 8th with the 9th, in the clause referred to above. As to the Scriptures, which we quoted in reply to Bro. Lewis asking for but one, and with no time to consult references, he should be very candid in making his selection from the many, any one of which is utterly perverted if taken in a different sense. But take for instance Zech. xiii, 1, which is the least perspicuous of the number, and where there is a distinct reference both to two communities and to two cleansings, and as in the character of a special pleader he asked for a text to support "two cleansings," how can he evade confession without transferring his quarrel from the editor of the ADVOCATE to the Author of the Prophecy? We were not asked for texts to prove sanctification or the second blessing, but a "second cleansing," and, replying with a dozen or more that slipped from our pen as readily as these sentences, no more than broached a vocabulary almost as extended as Divine Revelation.

Bro. Lewis does not appreciate the second cleansing of the temple as a type; what will he say of the two elements, water and fire, as types or agents of two distinct cleansings, and so proclaimed in abundant testimonies of both the Old and New Testaments?

NOTES.

Christianity is both earnest and indefatigable.

***

The man who writes much writes exceeding thin.

***

Nothing in all martyrology poses so gracefully as a statue.

***

Please pay up and renew, as we are in sore need of the money.

***

More steam and less machinery for the New Jerusalem short line.

***

The Sunday law and the New Orleans courts both need reorganization.

***

The critic should not only be retained in private life, but kept under lock and key.

***

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for fifty cents.

***

Machine and Routine fall about as often as any other religious firm doing business.

***

In writing for a newspaper, after commencing, comes dispensing, and condensing.

***

Rev. C. W. Carter, D. D., requests that his mail be directed to 163 Delachaise street.

***

By sending your subscription money to the ADVOCATE, you save it a commission and yourself a dun.

***

Too much "pet" theology will spoil the best preacher that the Lord ever sent or the Holy Ghost empowered.

***

The man who has failed once or twice, or in one or two callings, can be trusted to keep it up until he is a *dead* failure.

***

Nobody seems to appreciate the fact that the ADVOCATE is passing through a crisis but the man who has to pay the bills.

***

Never mind about getting even with your brother, but begin right now the more important task of getting even with your Lord.

***

There are preachers who could send us a hundred subscribers under our 50-cents offer in a single week, who will not send us one in a quarter.

***

We divide the gospel with the heathen as Paddy the house with his helpmeet, Bridget; he to take the inside, and she the outside, or equally.

***

Mathematics has conferred greatness upon a few men, literature upon many, and a multitude which no man can number, are trusting to geography.

***

The Epworth League Department, from toadvertencies which are to be charged equally to the editor and Bro. Wynn, will not appear until next week.

***

The professed Christian who stands up for saloons and Sunday desecration is a long way ahead of the American age, and a long way behind the cosmopolitan gospel.

***

A brother in the ministry sent us twenty subscribers one day last week, and, to use his words, almost without effort. He but announced to his congregation that he wanted them, and they were forthcoming. That revival will continue.

***

If the brethren who send us correspondence—and we have by no means lost our appreciation of good literature—had written but one-half as much in relating the same story or in propounding the same theory, the public would have been much wiser, and the editor much happier.

***

Rev. W. D. Dominick, of Dominick & Laird, Book Depository, Jackson, Miss., gave us a pleasant call *en route* from Crystal Springs to Leaf River Camp Meeting. He reports a good meeting at Crystal Springs, and that the people were delighted with Bro. Morrison's preaching.

***

The many friends of Dr. T. S. West were delighted to see him again in Woodville, last Wednesday and Thursday. Dr. West was for four years pastor of the Methodist Church at this place and was universally beloved. A large number came out to prayer meeting Thursday afternoon and gave the Doctor a sort of informal reception. We hope to have him among us again at an early date, and for a much longer visit.—*Woodville Exchange.*

***

It is easy to criticise that which you can neither surpass nor imitate; but in your criticism you discover to others the nakedness of your own mind. Forty years ago the hacks and writers of shambling prose characterized as vapid and high-flown the first fruits of the pen of that grim old essayist who, afterwards, held the mace of judgment over the literature of two worlds. The detractive pen and the invidious tongue are the delusions of the weak.—*Pacific Methodist.*

PERSONAL AND OTHERWISE.

The ADVOCATE needs money. Pay up!

Rev. H. H. Ahrens is at Chicago, taking a peep at the great fair.

The *Holston Methodist* is both strong and newsy, a combination not often found.

Rev. F. D. Van Valkenburgh and Capt. G. A. Lawrence are in attendance on the Leaf River Camp Meeting.

Bishop Fitzgerald has been holding Conferences in the Rockies. He was accompanied by Dr. Bounds, one of the editors of the *Nashville*.

There is nothing that affords you so much pleasure and profit at a cost so cheap as the ADVOCATE, and there is nothing that you treat so meanly.

Capt. Lawrence, our traveling agent, will visit Meridian and points adjacent this week. We commend him to the brethren, and will be thankful for any favors extended to him.

The Century, Harper's, Scribner's and the California Magazine, all monthlies, have been received for September. They are worthy to lead the world in their department.

Mr. S. B. McCutchen, prominent layman of Shreveport, gave us a pleasant call last week. He reports that the effects of the financial stringency are severely felt in that community.

L. J. Norwood, Simsport, La., Aug. 31, writes: "Bro. R. C. Grace has been confined to his bed for the last three weeks. He is now improving, and he requests the prayers of the brethren."

Rev. Dr. J. B. A. Ahrens, of *Familien Freund*, has returned from a six weeks' furlough to the World's Fair, which he visited by way of St. Louis and the great river. He enjoyed the trip greatly, and is looking much improved.

Rev. H. S. Johns, of Algiers, is back from a few weeks summering in the highlands of St. Landry. He is looking well, and, as a result of his trip, can be depended on for a better quality of work and more of it.

Miss Minnie Cowan, of Oxford, graduated at Whitworth College and at the University of Mississippi, left Sept. 1, *en route* to Sherman, Texas, having become a member of the faculty of the North Texas Female College, at that place.

Rev. E. T. Denson, returning from Poplaw Camp Meeting and two protracted meetings, which he attended in Mississippi, spent Sunday in New Orleans, preaching for Bros. Sawyer and Clay. He made a pleasant call at the ADVOCATE office on Monday.

The crowded state of our columns left us only room for a portion of the proceedings of the Epworth League meeting, which were exceedingly well written by the young secretary *pro tem.* A column to be set apart for their exclusive use will obviate such contretemps in the future.

Rev. D. C. Rawls, of Tallsheek, Mississippi Conference, gave the ADVOCATE a call on Monday last. Bro. Rawls represents that his work is in good shape, and that he is quite hopeful as to the future. The St. Tammany Camp Meeting is held within the bounds of his work, Sept. 22. Persons from the city wishing to attend will be met by hacks at Covington, La., only a few miles distant.

Bro. H. N. Harrison, superintendent of the Tchoupitoulas Mission, paid us a pleasant call on Tuesday last. He represents that the mission is in an excellent and growing condition. There are fifty pupils in attendance on the Sunday-school, which meets at 2:30 P. M. Religious services are also held Tuesday, Thursday and Sunday nights with gratifying attendance. This is one of the most hopeful mission fields in the city, and should have the earnest support of all Christian people.

Centenary College begins its fall session early in September. At the last meeting of the Board of Trustees tuition fees were abolished, and with prices for board almost phenomenally low, an education ought to be in reach of almost every poor boy in the church. Dr. Hunnicutt, the president, is scholarly and painstaking, the professors are selected for piety and scholarship, and some of them are veteran educators. In addition to all this, the buildings for stateliness and splendor are quite up to the standard of the age, the society of the town of Jackson is exceptionally good, and its health record unsurpassed.

The Alexandria State Fair will be held Oct. 11, 12, 13 and 14. It will no doubt be largely attended, as have all the fairs held in this growing city during recent years. The buildings have been much improved and added to, and the grounds are splendidly located and laid out. But the mere fact that Rapides is one of the richest parishes in the State, and Alexandria the most promising among its younger cities, would alone ensure a great interest in, and large attendance upon the October meeting. Agriculture, mechanics and stock raising, the leading industries of the country, will receive a great impetus from the fair, and the whole country be benefited.

The Secretaries of our Mission Board at Nashville call for all money due. Let it be forthcoming, that the Board may meet its pressing obligations. The financial crisis at Nashville is unusually severe, and the credit of the church, both at home and abroad, may be endangered.

Bro. J. H. Evans, who has been serving his present work for four years, whose salary is not more than half paid, and who considers the outlook gloomy with cotton at six cents, and no money to buy it at that price, sends us two twelve month subscribers with the money. Where there is a will there is a way.

The September number of the *Southern Companion* has been laid on our desk, and is quite up to the standard of this excellent magazine. This number is the thirteenth of the series, and is, therefore, the first of the second volume, which the publisher informs us is a somewhat longer period of life than was accorded to his enterprise by the wise-acres when it was first launched. Indeed, the magazine, by its cheapness and literary merit, has fully demonstrated its right to live, and we hope to see it finish its score, with a score times its present number of subscribers. Mrs. Saxon and Mrs. Dr. Annie M. Hale are among its distinguished contributors. In another column will be seen an interesting offer of prize scholarships by the publisher, Rev. Charles H. Crawford.

Palmer Camp Meeting.

All preachers who expect to attend the Palmer Camp Meeting are requested to arrive at Mississippi City on the 11 o'clock A. M. east-bound or 4 o'clock P. M. west-bound train, Sept 30, at which time there will be arrangements to convey them to camp ground. If otherwise, please inform me at Stonewall, Harrison county, Miss.

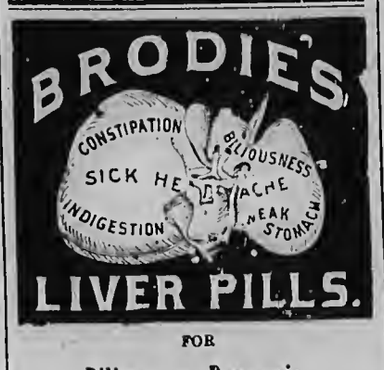
REV. G. W. FERRER.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents Many other new books.

LAIRD & DOMINICK, Jackson, Miss.



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—AND ALL—

Disorders of the Liver.

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Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

Gloster, Amite Co., Miss., Sept. 2, 1893.

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EVERGREEN, LA.

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Offers Board and Tuition for the entire session, payable quarterly, for $120.

For particulars address,

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Send for Catalogue.

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The next session (1893-'94) will open on the fifth of October, 1893, with a full and able corps of Professors and Instructors. Five Courses of Study, healthy locality, excellent discipline, splendid equipments. Tuition free. Cost for maintenance, per session of nine months, $181. Number of students last session, 186. For catalogue giving full information

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Reopens Oct. 2, 1893. Both sexes admitted. Attendance last session, 293. Faculty of twelve instructors. Unsurpassed in beauty and healthfulness of location, thoroughness of instruction, and perfection of discipline. Diploma entitles holder to first-grade teacher's certificate without examination.

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Special advantages offered in music, art and elocution.
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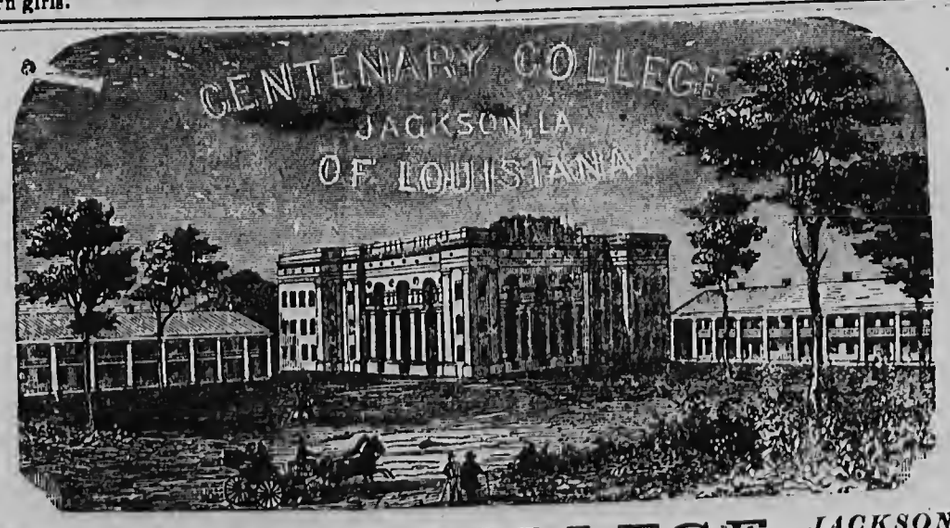

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Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

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A PRETTY FACE is the result of a healthy physical condition. "Beauty is but skin deep" yet it greatly depends on a clear complexion, free from wrinkles and hollow cheeks.

Health always brings wealth of beauty. A healthy state of the system comes with Doctor Pierce's Favorite Prescription. It's a medicine prepared for woman's ailments—it cures those derangements and weaknesses which make woman's life miserable.

A woman who neglects to take proper exercise is particularly prone to excessive constipation, debility and a sluggish circulation. This is the time we advise the "Prescription." In all derangements and displacements of the special organs which result in "signs of inflammation," in catarrhal discharges from the lining membranes, and in distressing irregularities—this medicine is guaranteed to benefit or cure, or the money is returned.

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FRANK W. HALE, General Manager,
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Forty-fourth Session begins Wednesday, September 6, 1893. Healthy, well-furnished; twenty Officers and Teachers. All departments of Female Education thoroughly taught; Music, Art, Languages, Sciences, Literature and Commercial Course. A Christian home for pupils. Charges reasonable. For Catalogues, etc., apply to
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Persons desiring to employ competent teachers, or young women qualified to do good work as dress makers, telegraphers, type writers and book keepers, are invited to correspond with this Bureau. No charge for services.
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All dust thoroughly taken out by steam.

Feathers purged of all impurities.

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HOME CIRCLE.

AN UNBELIEVER.

BY JOHN KENDRICK BANGS.

Prate not to me of anything so vain,
As death eternal following on life.
Greet not my ears with sentences profane
To prove existence is but mundane strife.

The soul must be immortal, blessed fate!
Death but annihilates the earth's alloy.
What God hath deemed it wisdom to create,
No ill man-born can possibly destroy.

The Touchstone of Life.

A recent newspaper paragraph began with this sentence: "Low spirits are a common excuse for a great deal of selfishness." At once one wants to transpose this and make it read: "Selfishness is the cause of low spirits.' It is simply impossible for an unselfish nature to be troubled with melancholia unless it he caused hy a diseased liver. The man or woman who suffers from "low spirits" is diseased either in body or soul, and would hetter look to it that the disease does not become chronic.

The selfish person is self-centred. He is so interested in his own feelings, moods, personal affairs, that he can not see the mountains of his neighhor's woes for looking at his own molehills. No man can have a perspective who does not look heyond his own dooryard. And to fill his time so that he has the sense of usefulness he must have a dooryard so wide that it calls for the service of his neighhors to keep it in order, as his time as overseer of that service; when it reaches this proportion he is forced to become interested in taxes, tariff, and the condition and halance of trade. Low spirits, then, depend on how the decision of these public questions affects his private interest. Unselfishness is the key that unlocks the door of happiness, and puts one in possession of those riches which even death can not remove.

After all the secret of true living is not in possession, hut in dishursement. Whether the accumulations are of mind, purse, or other possessions, man lives as he shares. He exists in proportion as his possessions stand between him and his neighhor. Isolation, whether caused hy wealth or poverty, prevents the birth or expression of sympathy, and sympathy keeps man so in touch with his neighhor that there is no time, except in illness, for the inertia that causes low spirits. Sympathy is the safeguard of the human soul against selfishness.—*The Christian Union.*

Faith.

God is one; God's works and ways are one. The laws for earth are in the same statute book as those for heaven. The natural, as God made it, is not in conflict with the spiritual. The line hetween things secular and sacred is imaginary and mischievous. We believe God for a time as well as eternity, and earth as well as for heaven, for the hody as well as for the soul. Far he it from any honest man to confine his faith in God to certain mysterious and impalpahle concerns, and douht him when it comes to immediate business and the trials of every-day life. We are tanght hy our great Master to pray to the heavenly Father, "Thy kingdom come;" and the same prayer includes, "Give us this day our daily hread."

To confide to heaven the greater cares, and leave the less to unhelief, would he as unwise as to commit the door of the house to a watchman, but expressly to exempt an open window from his oversight. What is little? What is trifling? There exists no snch thing to a wise man anxious to he always right. No, we must have a present, home-seeking, shop-keeping, tahle-furnishing faith; for if onr mainstay he only available on great occasions, we may be utterly undone by the ills to which it is inapplicable. "The just shall live by faith." Faith is not a go-to-meeting coat for us, but an every-day suit. Comprehensive, universal, and constant in operation, it is a principle which those always require who are perpetually in danger, constantly in need. As the cherubic sword turned every way to keep the gate of Eden, so does faith guard the soul from the advance of enemies, let them come from what point of the compass they may.—*Spurgeon.*

Pitiable Mothers.

Of all classes of people to he pitied in this world it is the mother who has a wayward daughter. As a general rule, such a calamity falls to the lot of a meek little woman, a diffident creature who will suffer any amount of torture rather than face a scene with her unruly daughter, and thus the girl comes out victorious in every word scrimmage with the tired, patient mother. Mothers must meet unflinchingly the duties God has placed upon them, and remember that in their hands lies the future of their families for weal or woe. It is expected that they love their children dearly, but that should not he an impediment of their correcting them when they stand in need of it. In their infancy all they have to do is to cry for what they want, and the weak mother granting it will plant the first seeds of the evil which is to bear such hitter fruit. In girlhood the daughter soon learns that her mother's will is a matter of very little consequence; a little teasing, and the point is gained. And when she arrives at womanhood, ah! then your trials begin. You hegin to learn the truth of the old adage that "when your children are little they tread on your lap, hut when they grow older they tread on your heart."—*Exchange.*

How the Kitchen Can Be Made Beautiful.

There is a picture painted hy Murillo, which hangs in the Louvre. It is not the representation of a palace, or a garden, or a drawing room; it is only a common kitchen, with a kettle, and a pail of water, and a plate-rack. What makes it beautiful? Come with me and look at it. A white-winged angel, with a face of heavenly peace, is putting the kettle on the fire, and near her another angel is stooping gracefully over the pail to lift it up. Beyond, at the old deal dresser, with fair fluttering wings, an angel is reaching up to the rack for a plate; and dancing across the uneven floor is a laughing cheruh, trying to help everyone. Ah, you see now why the common kitchen is beautiful; it is made so hy the grace and peace and joy that is in it. It does not matter whether an angel lifts a pail or tunes a harp—it is an angel still; and it does not matter what coarse or rough work you have to do—if you do it as well and gently and perfectly as you can, you are doing God's will on earth *as* the angels do it in heaven.

Sanctification.

It is erroneous to assume that sanctification is the result of growth. It is an act, a work, a process, but not a growth. It accompanies regeneration, for the primal cleansing then occurs; it accompanies growth, for the continual cleansing is indispensable to growth; and it accompanies maturity, for the completed cleansing is necessary to the maturity of the fruit of the Spirit. As justification removes the natnral obstructions out of the way of the Spirit's indwelling, so sanctification removes the moral obstructions. The way was heing opened hy the concurrent acts of justification, regeneration and sanctification, issuing in new life. God himself, hy the Holy Ghost, takes up his abode in the heart and sheds ahroad his love; and the new creature thus endowed, though a habe in Christ, starts out in the career of Christian living, and, being led hy the Spirit, walks in all the will of God, growing up into Christ, the living head, and hringing forth fruit into perfection.—*S. M. Merrill.*

OUR YOUNG PEOPLE.

FOR THE CHILDREN.

WISHES.

"I wish I could scratch the freckles
All off my cheeks and nose,
I wish I could make dirt pancakes
Without minding my sash and clothes.

"I wish I could ride with papa
Way to the 'beaufer' sky,
To the 'beaufer' clouds and sunshine,
Where the smoke and the long birds fly.

"I wish I could be a flower,
A rosy in the jar,
And then I'd he picked hy mama,
And put in the vase with the star.

"My legs would hang in the water,
But oh! at last I'd he
A dry little seed. I'd rather,
I guess, he only me."

So chattered my little Lucy
To her doll, Jemima Lee,—
"And I guess," she said, "my mama
Had rather I'd just he me."

—*Anon.*

Martin's Revenge.

"Oh, mama!" screamed little Martin Goodwin, as he ran crying to his mother, "old Mr. Thorne has shot my dear Malty."

"What did he shoot her for?" asked his mother.

"He said she was after his doves, but I don't believe it. Oh, mama, I did love Kitty so!"

"And I am real sorry he shot her," said mama. "He was very unneighborly to do so!"

"Never mind," said Martin, angrily. "I'll get even with him. I'm going to hurt some of his pets."

"But, Martin, you must not do evil hecause he did," said his mother.

The next day Mr. Thorne's heautiful peacock flew into Mrs. Godwin's yard and went into the hen-house.

"Oh, oh!" exclaimed Martin, quickly shutting the door; "now I'll have my revenge. I'm going to pull out every feather in that peacock's tail."

He caught the hig hird and pulled out two of the long, hrilliant feathers. The poor peacock was so scared and fluttered so hadly that finally Martin said, "Poor birdie! I won't hurt you, even to spite old Mr. Thorne."

So, taking the bird in his arms, he was soon at Mr. Thorne's door.

"Mr. Thorne," said Martin, "I'm awful mad because you shot my cat. I don't think I'll ever like you again. I started to pull out the feathers in your peacock's tail so as to he even with you, but I thought I wouldn't he so mean. So here he is."

The next morning Martin was greatly surprised when Mr. Thorne came to his door with a beautiful Maltese kitten in his arms.

"Martin," he said, "sometimes little folks act hetter than those with gray hair. I can't call hack that cat I shot, hut I've brought this one to take its place."

The kitten was a beauty, and it was not long hefore Martin and Mr. Thorne were as good friends as ever.—*Our Little Ones.*

Counting the Stars.

I was walking along one Winter's night, hurrying towards home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—"Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness; and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

Dr. Adam Clarke, in advanced age, and after an active and powerful ministry of nearly half a century, wrote in the album of a friend as follows: "I have enjoyed the spring of life; I have enjoyed the toils of its summer; I have culled the fruits of its autumn; I am now passing through the rigors of its winter; and am neither forsaken of God, nor abandoned of men. I see at no great distance the dawn of a new day—the first of a spring that shall be eternal! It is advancing to me! I run to embrace it! Welcome! Welcome, eternal spring! Hallelujah!"

Teacher: "Andrew, what happened about that time to Captain John Smith?" Andrew (glibly): "One of his enemies poisoned him, but he swallowed an anecdote and recovered."

Christian Experience.

One of the most prominent characteristics of Methodism has heen religious experience. Other denominations could hoast of their church polity. Among other religious bodies the great doctrines of the Bible have heen proclaimed with clearness and force. But no denomination emphasized the privilege and importance of personal experience of salvation as Methodism did at the beginning. This was the secret of our power and success. The early Methodist preachers thought that every unconverted person knows hy an inward experience that the wrath of God rests on him, and that every truly converted soul should know that he has passed from death unto life. This fact he was exhorted to ascertain, not merely as an inference, bnt as a matter of experience. He could know it by reading the Bible and discovering that God has promised salvation to every heliever, hut he could know it also by the witness of the Spirit. His inward consciousness should confirm the testimony of the Word of God. If there is any point where we are in danger of making shipwreck, it is here. Methodism must continue to emphasize the doctrine of experimental religion, and insist on he members knowing that they are saved from sin. Revivals of religion in which unconverted persons are invited to hold up their hands in token of their desire to lead a new life and sign a card expressing their wish are sometimes shallow and transitory movements. Sinners are often led to suppose that they are to infer their salvation from the promises of the Bible and not to seek diligently for experimental knowledge of it. The revival which we need throughout the church is a revival of the doctrine and experience of assurance. We need men and women who can say: "We know that Christ hath power on earth to forgive sins, because he has forgiven us."—*New York Advocate.*

Can Trust Him.

A teacher said the other day: "Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?

A mother once said: "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nelly will never try to read a word of it." These things couldn't be said of every boy and girl.

These children are honest. They do right not only when others are looking at them, but always, remembering that God's eye is upon them. They do right hecause it is right. This is what we should all and always do—live as in God's presence, and do what would please him.—*Exchange.*

Bob Burdette bids us remember that the good things in the world are always cheapest. Spring water costs less than whisky; a box of cigars will buy two or three Bibles; a State election costs more than a revival of religion; yon can sleep in church every Sabbath morning for nothing, but a nap in a Pullman car costs you $2 every time; the circus takes fifty cents, the theater $1, but the missionary hox is grateful for a penny; the race horse scoops in $2,000 the first day, while the church bazar lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out $40 in debt.

Willie D. was given the word "gone," which he had missed in spelling, to write fifty times upon his slate. Before he had finished doing this, his mother was called away. When she returned, she found the slate awaiting her with fifty gones on one side, and on the other, "I have gorn over to Tom's."—*Harper's Young People.*

A missionary in London asked a woman recently if she had a Bible in the house. "Oh, yes!" was the reply, "we would not live without one." "Do you read it?" he asked. "No!" she answered. "Then what do you keep it for?" he inquired. "Oh, you see, sir, it' salways ready in case of sickness."

Tommy Jones: "Say, mister, I want to get a pair o' gloves." Furnisher: "Kid gloves?" Tommy: "Naw! naw! gloves for a grown pusson."

Charlie: "What makes the old cat howl so?" Walter: "I guess you'd make a noise if you was full of fiddle strings inside."

Get Macbeth's "pearl top" and "pearl glass" lamp chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident. They are clear, transparent not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

SOFTNESS In leather, strength, and Vacuum Leather Oil puts it in in a jiffy. 25c, and your money back if you want it.

Patent lambskin-with-wool-swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

LOOK OUT

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality.—Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL
GERMETUER

It is the best preventive, the best restorative, the most unfailing cure. Pleasant to take as lemonade, and harmless, unique, matchless, perfect. "The ultima thule of medicines." Try it now. For sale by druggists.

Rev. J. B Irwin, D. D., the popular pastor of the Tulip Street Methodist Church, Nashville, Tenn., says: 'Having tested the Germetuer for more than a year by repeated use, I take pleasure in saying I have found it a prompt relief and cure for dyspepsia and nervous debility. I keep it on hand and would not be without it. Besides being a valuable remedy, it is a pleasant and refreshing drink."

$1 A BOTTLE, SIX FOR $5.

Germetuer Pills are the best. Fifty in a bottle, 25c.

I KEEP COOL
inside, outside, and all the way through by drinking
HIRES' Root Beer

This great Temperance drink; is as healthful, as it is pleasant. Try it.

SHELBYVILLE, TENN.

For three years my wife's sister has been very low. Her son-in-law, a physician, took her to his home, but could do her no good. She was carried to Washington City where she could receive the best medical skill from the most eminent physcians. Stayed there several months, but gradually grew worse. I wrote her to come to my home if she was able, as I believed that your Matchless Mineral Water would cure her. She came here in April. To-day she is sound and well, as she expresses it, from head to foot. Her disease was complicated chronic diarrhœa, diabetes and dyspepsia. She could take no solid food without excruciating pain after eating. Now she is eating all kinds of vegetables, even cabbage, or anything she wants. The water saved her life, after all the other remedies failed. The water has made many marvelous cures in this county.

Wishing you and your Mineral Water much success, I am

YOUNG WILHOIT.

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8% GUARANTEED by a long-standing Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. Lowe, Mills Building, New York.

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Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

MARRIAGES.

REVIERE—TALLEY.—At the residence of Mrs. Mary Talley, St. Tammany, La., Aug. —, 1893, by Rev. D. C. Rewis, Miss Beulah Talley to Mr. Robert Reviere.

FIRCH—LASSITER.—At the residence of Mrs. Mary McCrory, the bride's annt, Jnly 19, 1893, by Rev. J. J. Kelly, Mr. G. A. Firch to Miss Minnie Lassiter.

EVANS—McCAULEY.—At the residence of the bride's parents, Aug. 10, 1893, by Rev. J. J. Kelly, Mr. W. T. Evans to Miss Mary Ann McCauley.

SAWYER—KIMBROUGH.—At the residence of the bride, in Jones, Aug. 22, 1893, by Rev. J. J. Kelly, Mr. M. E. Sawyer to Mrs. Georgia Kimbrough.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—*Tennyson.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

GATLIN—ZEBULON BUTLER GATLIN, son of James Gatlin and Rosalvia Wells Gatlin, was born in Pike county, Miss., Aug. 20, 1832; married Martha Hoover, daughter of late Judge C. Hoover and Mrs. Mary Neyland Naller, by Rev. Peter Green, Sept. 16, 1852; died at his home in Pike county, Miss., June 16, 1893.

He united with the Methodist Church, years ago, under the ministry of Rev. Ephraim Flowers. He was the father of six sons and three daughters, who, with his wife, survive him, save one son who died suddenly in his presence three years since. The death of Willie, his favorite child, seemed to turn his thoughts from earth and fix them on things above. On the fifth Sunday in April he received the sacrament of the Lord's Supper, at St. Mary's Chapel, from Rev. Dr. Woodward, kneeling at the altar with his devoted wife, his son Henry, who is studying for the ministry, and his brother, N. W. Gatlin, and other friends and relatives. It was a precious occasion. His death, though sudden, was not unexpected in him. A few days before his death he said to his pastor, Rev. J. G. Cammack, that "he expected to be taken off suddenly, but he was ready."

He was a leader, loving husband and father, a kind-hearted, generous neighbor, a useful citizen, and will be greatly missed. His children are nearly all of them members of the church. His death was so sudden, his children, a son and a daughter in Texas, a daughter in Franklin county, all married, did not attend his funeral.

He was a Confederate soldier who, with five other brothers, served their country faithfully. Five brothers died in the army. His aged, dear father has walked up the hill of life until he can see almost on "the other shore." His bereaved wife is tenderly cared for by their eldest son, James Christian Gatlin, who is a comfort, indeed, to his mother.

Mr. Gatlin had a large circle of friends and acquaintances, and his death is deeply lamented by all who knew him. The funeral services were conducted by Rev. J. G. Cammack. He was laid to rest beside his son Willie in the Hoover Burial Ground. His funeral was largely attended. MRS. M. L. HOOVER.

PAINE.—MRS. MARY PAINE was born in London, England, Sept. 22, 1804, and died in the parish of West Feliciana, La., May 29, 1893.

Grandma Paine, as she was familiarly called by everyone, was a consistent Methodist and a fervent Christian. She was rigidly strict in the observance of the Sabbath, never permitting any work to be done in her household on that day, and she was much opposed to Sunday visiting. She loved her church, and so long as her strength permitted she never neglected the attendance of Sunday-school or the weekly prayer meetings and class meetings.

She resided for many years in the town of Jackson, La., until feebleness from old age forced her to break up housekeeping and move to the country to live with her daughter, Mrs. James Rogillio, where she remained till God called her to the mansions above. She was ready and anxious for the summons. During the last few years of her life she was extremely feeble and suffered intensely. She would say: "I can not understand why God keeps me here when there is nothing more that I can do. I feel that my mission on earth is accomplished. My strength is gone. I can not see that I am of any service here; nothing is left for me to do now but to suffer." And then she would pray: "O God, give me grace to bear my suffering, and patience to wait till thou art ready to take me home."

We bless God that there is a sweet home of rest for his suffering followers, where

"Sickness and sorrow, pain and death
Are felt and feared no more."

ONE WHO LOVED HER.

PIANE.—The spirit of JEROLINE WALL, infant daughter of Mr. and Mrs. Richard Delle Piane, of Jackson, La., was wafted to its Maker, Aug. 7, 1893.

How brief is life! Even as a shadow that appears for a time—a dream of short duration—the mist that vanishes before the rising sun—a flower that soon fades and dies. There are flowers too delicate to resist the sun's scorching rays, and flourish only while softly kissed by the cool, refreshing dew drops. Like these was the blossom taken from its home on the seventh. Only three months it lived to brighten this home, now isolated by its departure. Though here for a brief period, its tiny fingers twined securely around the hearts of those at home the golden cords of love. Sweet babe, thou art missed! But would they recall thee to mingle in the sins of life and encounter the trials and disappointments attending all on this tempestuous journey? We think thy heaven-ward flight would not be detained—that God will comfort those left with the hope of a joyful reunion beyond the sky, where parting is no more.

"No, angel! seek thy place
Amid yon cherub train."

ROSA E. TABOR.

TEAGUE—MARY H. TEAGUE, the subject of this notice, was born Sept. 12, 1852, in Woodville, Miss., and departed this life in the city of Shreveport, La., April 3, 1893. She was the daughter of Amanda W. and Thos. W. Dyer, both of whom, I am told, were Christians and preceded their daughter several years to the haven of rest. She was married, Feb. 16, 1871, to Abner G. Teague, and was the mother of five children—two of whom died when three years old; three remain to mourn the death of their kind and loving mother.

Sister Teague gave her life to God and joined the M. E. Church, South, in her young girlhood when about twelve years old. I was her pastor, and often visited her at her home near Benton, La., and often talked with her on the subject of religion. She loved to talk with me, and expressed herself very freely several times as being perfectly satisfied of her acceptance with God. She attended church her last time in this world in Shreveport, La., and there that day she renonsecrated her all to God, and in a few days afterward she was called to join her loved ones in heaven. Her preacher has lost a good friend, her children a loving mother, and her husband a faithful companion. May the good Lord help us to so live that this loss will not be eternal! J. B. WILLIAMS.

PEARSON—MABEL CHENETTE PEARSON, daughter of J. M. and E. C. Pearson, was born in Liverpool, La., Oct. 13, 1886, and departed this life Aug. 4, 1893.

Dear little Mabel has gone to join her mother in heaven. She has finished her work here on earth, and has pinned her little pinions and gone to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." She is greatly missed from the home circle, but heaven seems brighter since God has taken the precious one home. Mabel seemed to suffer intensely, but endured her suffering with great fortitude, being rational unto almost the last.

"Dear parents, do not weep,
Though chastening be the rod;
Thy child's but gone to sleep,
To wake in heaven with God.

"Exchanging sufferings here
For yonder blissful shore,
To mount a higher sphere—
Not lost, but gone before."

A. E. C.

DICKERSON—CLARENCE KANOAL, infant son of Thomas K. and Mary E. Dickerson, was born March 5, and died Aug. 9, 1893, near Shrock, Miss.

As the first flower upon a treasured plant is fondly watched with tender care, because of its rarity and beauty; so little Clarence, the first-born unto this devoted young couple, was to them a treasure indeed of rare grace and beauty. The earthly life of this little flower was brief; but, transplanted in heaven, it will never fade, never die. E. F. EDGAR.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

"I Used My Two Knees."

A poor Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from his opium smoking; he was cured and he stayed cured. One day some one asked him how he had broken off the terrible habit; he answered:

"I used my two knees!"

How many people there are to-day, who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing, who might find deliverance as this Chinaman found it. They use their tongue, they use their wills, they use their minds, they make vows, and promises, and resolutions, but they do not use their two knees.

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond, though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottom of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, use your two knees; you will climb out of horrible pits and mire and clay on your knees sooner than in any other way.—*The Christian.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

How Monkeys Sleep.

"Do you know," said the monkey man at the Zoo, "that few people ever saw a monkey asleep? I suppose there are people who imagine they never do sleep, as they are usually alert in the presence of visitors." The drowsy, warm air had exerted its influence upon a sleepy moustached monkey, and the delegate had a good view of the sleeping beast. He lay upon his shell upon his back, with his arms thrown carelessly about, but the pretty feature was the position of his tail. It was curled about the body, and just under the head it made a double curl, and upon this soft roll rested the monkey's head—a pillow fit for a king. "When alone they always use their tails for pillows," said the keeper; "but if two or more sleep at the same time, they huddle close together, resting their heads upon one another."—Cincinnati *Times-Star.*

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH,
106 Camp St., - - - - - - - New Orleans.

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I have the best thing in the way of a Teacher's Bible for an agent to handle ever published. Write for full descriptive circulars at once.

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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 27

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CASH ASSETS, December 31st, 1889,	$510,584.54
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CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

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Jackson, Miss.
The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
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Great Southern Music House of
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Is Prepared to Suit All Comers.
Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
Send for Catalogues and Prices.
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Cotton Presses, Factories, and the Family trade supplied at Lowest Market Rates.
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Alabama Conference Female College.
Organized in 1856. Average annual patronage for four years past, over 200. Twenty-two professional Officers, Teachers and Lecturers. Fine Literary Curriculum extending through four years. *Music* taught on Conservatory methods by three able and brilliant Musicians. *Art* taught by a celebrated teacher of four years' European study. Scientific and Literary lectures by the Professors of the Alabama Polytechnic Institute. Location high; health record phenomenal; not a case of serious sickness during the past year.
For catalogue containing full statement address JOHN MASSEY, President, Tuskegee, Ala.

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See Name "EVER READY" on Back of Each Stay.
Acknowledged the **BEST DRESS STAY** On the Market
Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."
Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.
FOR SALE BY ALL JOBBERS AND RETAILERS.
SPECIAL DEPOTS. MODEL DRESS STEEL CO., 74 Grand St., New York.
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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meet'g.	Begins.
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30
Salem	Oct. 5

A Tonic for Nervous Prostration,

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Impaired digestion repaired by BEECHAM'S PILLS.

Notice.

Rev. Dr. B. Carradine will begin a meeting with me at West End, Meridian, Miss., on Oct. 15. The object of the meeting will be the conversion of sinners, and the entire sanctification of believers according to "Wesley's Plain Account of Christian Perfection." Preachers and other workers are urged to attend. Let all who will come to work notify me, and we will provide entertainment for them.

W. W. HOPPER, Pastor.

Meridian, Miss.

C MONEY. $20 for 1: $50 for 2: $100 for 3: $200 for 5: $500 for 10: $1,200 for $20. Address P. O. Box D, Huntington, N. Y.

MR. EDITOR: The above advertisement in the NEW ORLEANS ADVOCATE needs explanation, which I hope you will supply. I can not believe that you, or any one else connected with the management of the ADVOCATE, has knowingly inserted an advertisement in the interest of fraudulent enterprises; and yet the above presents several marks of suspicion. Please explain and end suspense.

D. G. W. ELLIS.

[C money means Confederate money. This is the second explanation.—EDITOR.]

Secretary Hoke Smith has approved a lease of 5,000 acres of asphalt land in the Uintah Indian reservation in Utah, to the American Asphalt Company, of Colorado. Under the terms of the lease the 5,000 acres may be located in three different parts of the reservation. The lease further provided that whenever the lands were open to settlement the lease should immediately terminate.

The failure of the Equitable Mortgage Company, of New York, involves £1,000,000 invested by Englishmen. Most of this sum was secured by mortgages on farm property in the United States.

Illinois Central Railroad.

REDUCED RATES TO CHICAGO AND THE WORLD'S FAIR.

Tickets now on sale from New Orleans to Chicago and return at $36.75 for the round trip; sale to continue daily until Oct. 15, 1893, inclusive; good to return until Nov. 15, 1893. Remember that the Central Route is the only railroad from the South whose trains enter Chicago without transfer or detour in full view of the Exposition Buildings, and make regular stops at the World's Fair gates. (World's Fair Station—Midway Plaisance.)

For further particulars, tickets, etc., call on or address your local or nearest I. C. R. R. ticket agent.

A. H. HANSON, G. P. A., Chicago.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

It is fast developing that the loss of life and destruction of all kinds of property on the sea islands that skirt the southeastern coast of South Carolina by the recent hurricane has never been paralleled in this country. The loss of life is now estimated at 1,500.

Hundreds of people are arriving every day on the borders of the Cherokee strip, which is to be opened in a fortnight, with the idea of acquiring valuable lands. Many of the newcomers are very much disappointed at finding that they will have to pay from $1.50 to $2.50 an acre for the land, besides living on it for five years, before they can acquire a title.

A tremendous hail storm occurred the other day at Rome, N. Y. The stones were shaped mostly like tomatoes and some of them weighed as much as a quarter of a pound. When they struck the pavement they popped like pistol shots. Plate glass half an inch thick was mashed, roofs were badly cut and broken, all the green houses in the city were destroyed and gardens and trees badly damaged. Several people were seriously hurt.

The outlook for the South Carolina crops since the hurricane swept over them is far from encouraging. The government weather observer stationed there says: "I think that I am perfectly safe in saying that from 25 to 30 per cent. of the entire growing crop in the fields at the time of the hurricane will be lost. I have received a good many terrible reports from every section of the State. There is not a county in South Carolina that has not been damaged by the storm."

The New York bank statement, the appearance of which has been so anxiously awaited all over the country, showed a remarkable improvement in the condition of the New York banks for the week. The reserve, which, two weeks ago, was over $16,000,000 below the 25 per cent. limit required by law, is now only $1,567,000 below the legal limit. This is a most gratifying fact, as it proves that the New York banks are rapidly recovering from the enormous drain made upon their resources during the panic.

The prospect of a large deficit in the revenues of the government for the fiscal year ending in June, 1894, is regarded as a good argument in favor of a revenue duty on sugar. The Treasury Department officials already foresee a deficit of $50,000,000. It is likely to be more, and Congress is confronted with the alternative of authorizing the issue of bonds or supplying the deficiency by an income tax or a revenue tariff. Sugar, coffee, etc., are considered by some members of the ways and means committee as the best subjects for customs duties.

The growth of the beet sugar industry in the Western States is a matter of vast importance to Louisiana, because it promises to bring to the assistance of our representatives in Congress a number of Western Congressmen, who, seeing a new and important industry springing up in their States, will be willing to assist in resisting all attacks upon sugar. The rapid growth of the beet industry in California within a few years places beyond all doubt the possibility of building up an American beet sugar industry that will eventually rival even that of Germany.

FOREIGN.

Ten thousand more miners in South Wales and Monmouthshire have gone back to the collieries. Some 70,000 men who struck for 20 per cent. advance in wages are now at work again, with the old scale in operation.

Mr. Gladstone's long Home Rule fight in the House of Commons is ended. The bill was passed at 1 o'clock, on Sept. 1, by 301 to 267. It was hurried to the House of Lords, which gave it the first reading and adjourned.

A party of disbanded troops in Nicaragua, on Sept. 2, captured the convoy of government funds destined to pay the regular troops. The escort pluckily maintained the unequal fight and a fierce battle resulted. The bandits killed all of the members of the escort and seized the money, amounting to $180,000. The robbers then fled to Honduras.

Mr. Gladstone has replied by letter to the demand made by the Welsh parliamentary party that the disestablishment of the church in Wales be the first item in the government programme for the year 1894. He wrote: "When the measures of the next session shall be considered, I would decide whether to renew the suspensory bill or introduce a complete measure. Meanwhile it will be hazardous to settle the business of the session by piecemeal anticipation."

The Marquis of Salisbury plans to make the decisive division on the Home Rule bill in the House of Lords the occasion of a great tory rally. Not content with the normal majority of the lords against the government, he will insist that every tory peer who can be reached by the whip shall be present to record his opposition to the Gladstonian policy. At this instance, the tory whips have sent exceptionally urgent notices to all the members of their party in the upper house.

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two.

Hood's Pills cure constipation. 25 cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Ellisville circuit, at Sandersville	Sept. 9, 10
Augusta c., at Boone's Ch'l (Fr., Sa., Su.)*	14, 15, 16
Vancleave circuit, at Mt. Zion	16, 17
Tallahala circuit, at St. Tammany O. G.	22-23
Covington cir., at St. Tam'y O. G. (Mon.)	25
Ocean Springs, at O. S. (Wed. night)*	27, 28
Bay St. Louis, at Handsborough	29, 30
Whittington c. (4th round), Palmer O. G.	30 to Oct. 6
E. Pearl miss., at Pine Grove.. (Thes.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven circuit, at New Hope	Sept. 9, 10
Terry circuit, at Byram	15
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	23
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Marion circuit, at Pleasant Hill	Sept. 8, 10
Why Not circuit, at Why Not	16, 17
Meridian—Central (Wed. night)	20
Lauderdale cir., at Mt. Hebron (Thur.)	21
Binnsville circuit, at Chapel Hill	23, 24

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Bolton, at Clinton	Sept. 9, 10
Pocahontas, at Liberty Grove. (Tues.)	12
Tranquil, at Locust Grove	16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

BRANDON DIST.—THIRD ROUND.

Raleigh, at Trinity	Sept. 7
Westville, at Oak Vale	9, 10
Homewood, at Mutual Union	15
Trenton, at Gasque	16, 17
Montrose, at Mt. Zion	23, 24

C. McDONALD, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Waterford circuit, at Lebanon	Sept. 9, 10
Holly Springs station	16, 17
Holly Springs cir., at Pleasant Grove	23, 24
Potts Camp	30, Oct. 1
Ashland circuit, at Wesley	7, 8
Connersville, at Bethlehem	14, 15
Olive Branch, at Miller	21, 22
Shelby Creek	28, 29
Red Banks circuit, at Wesley	Nov. 4, 5
Mt. Pleasant circuit, at New Salem	11, 12
Byhalia circuit, at Byhalia	18, 19
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 23, 24
Tillatoba (Sat.)	30
Minter City and Strathmore	Oct. 1
Charleston	6
Coffeeville	7, 8
Oxford station	14, 15
Toccopola	21, 22
Cherry Hill (Tues.)	24
Atlanta	28, 29
Banner (Tues.)	31
Chapel Hill	Nov. 4, 5
Pittsboro (Tues.)	7
Abbeville	11, 12
Grenada circuit	18, 19
Water Valley circuit (Sat.)	25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis, at Davis Chapel	Sept. 9, 10
Hernando	16, 17
Como	23, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbits	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morganville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 18, 17
Tupelo station	23, 24
Verona and Nettleton station	27
Fulton and Nettleton circuit	30, Oct. 1
Prairie	7, 8
Shannon	11
Aberdeen station	14, 15
Saltillo	21, 22
Amory and Smithville	25
Pontotoc	28, 29
Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Athens	18, 19
Buena Vista	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Brookiyn and Duhlia	Sept. 16, 17
Greenwood	23, 24
Winona	30, Oct. 1
Carrollton	7, 8
McNutt	14, 15
Indianola	21, 22
Leherton	24
Sidon	28, 29
Black Hawk	Nov. 4, 5
Valden	11, 12
West	16
Carrollton circuit	18, 19
Winona circuit	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Duncan	Sept. 10
Clarksdale	24
Gunnison	Oct. 1
Como	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Fillmore	Sept. 2, 3
Mooringsport, at Pine Hill	9, 10
Red River, at Campo Bello	16, 17
Sabine, at Mt. Pleasant	23, 24
DeSoto, at Pelican	Oct. 1, 2
Grand Cane, at Grand Cane	7, 8
Wesley, at Wesley Chapel	14, 15
Coushatta, at Coushatta	15, 16
North Bossier, at Huge's Spurr	21, 22
Pleasant Hill, at Marthaville	28, 29
Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	18, 19
Cane River, at Provencal	18, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	23, 24
Many, at Many	25, 26
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 3
Mansfield station	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 26. (I incinde those representing Petersburg, Pine Ridge, Hamans, Midkif, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct 26, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 8 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

629 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

West Monroe, at W. Monroe	Sept. 23, 24
Monroe	24, 25
Bastrop, at Bastrop	30, Oct. 1
Lind Grove, at Bonito	7, 8
Winsboro, at Winsboro	14, 15
Oak Ridge, at Mer Rouge	21, 22
Rayville, at Union	28, 29
Oakley, at Jonrdin Chapel	28, 29
Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Island	11, 12
Lapins, at Frantoms C.	18, 19
Lake Providence	25, 26
Waterproof	Dec. 2, 3
Delhi	7
Floyd	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette and Rayne, at R.	Sept. 9, 10
Opelousas, at O.	16, 17
Washington, at W.	17, 18
New Iberia	30, Oct. 1
Abbeville, at P. G.	7, 8
Franklin and Jeanerette	14, 15
Indian Bayou	21, 22
Plaquemine Brulee	28, 29
Patterson and Morgan City	Nov. 4, 5
Lake Charles—R. Street	11, 12
Jackson Street and W. Lake	12, 13
Grand Chenier	18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Plaq. and Donaldson, at Donald'ville.	Sept. 10
Lower Coast, at Port Eads	17

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Vienna, at Pine Grove	Sept. 9
Ruston station	10, 11

J. L. P. SHEPPARD, P. E.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

DYSPEPSIA

Remarkable Cures by Spring No. 1

Buffalo Lithia Water

Charlotte Court House, Va.,

Dr. P. A. Flournoy, *says:*—"My nervous system was shattered, my digestion difficult and painful, the stomach often rejecting the highest possible articles of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of tea and crackers, I visited the Buffalo Springs, and put myself upon the water of Spring No. 1. I was soon conscious of an increase of appetite and digestive power, and at the same time of a gradual, decided increase of nervous vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter upon the arduous duties of my profession."

The Professor of Anatomy and Materia Medica, at University of Virginia, Dr. Wm. B. Towles, *at the time Resident Physician at Buffalo Lithia Springs, reports the following case:*—"Miss ——, aged sixteen, consulted me as to the use of the Buffalo Lithia Water; she was pale and emaciated, weighing but sixty-eight pounds. For several years she had suffered from a severe form of dyspepsia with want of appetite; acid eructation; Nausea and Vomiting after eating, Headache, Constipation, Hypochondriasis, etc. For twelve months she had not experienced the Menstrual Flow. She was put upon the Water of Spring No. 1, and directions given as to her diet. During a stay of two months at the Springs her digestion was restored, there was entire disappearance of other distressing symptoms and a return of the Menstrual Flow. She gained largely in flesh and left the Springs in good health and soon afterwards weighed one hundred and eight pounds."

Nervous Prostration.

A Powerful and Permanent Nerve Tonic Spring No. 2

Buffalo Lithia Water

Physician to Randolph Macon College, Ashland, Va.

Dr. M. H. Houston, *[Extract from a Communication in the "Virginia Medical Monthly."]* "Having had an opportunity of watching very closely the action of the Buffalo Lithia Water in numerous cases which have fallen under my observation, I am prepared to impute to it one quality at least to which, it strikes me, sufficient attention has not been heretofore directed. I allude especially to its power as a gentle excitant of the Nervous System and as a Powerful and Permanent Nerve Tonic. To this particular property I am disposed to attribute much of its efficacy in the relief of many chronic diseases. Other Mineral waters, with exhilarating properties, are sparkling in their appearance, and their exciting qualities are due to the gases which are disengaged, and which are consequently evanescent in effect. The Buffalo Lithia Water is without such impregnation of gases, and its effects are much more permanent."

Somerset, N. C., Member Medical Society of North Carolina, says:—Dr. Goodrich A. Wilson, "Hundreds of young females attain the age of puberty without realizing the healthful performance of their great function. They become nervous, hysterical, chlorotic. Hundreds of young men attain the same age without developing into manhood. They become pale, feeble, hypochondriacal, and perhaps the end is phthisis, or an insane asylum. In all such cases the best results may be anticipated from the use of Buffalo Lithia Water."

Water in Cases of One Dozen Half-Gallon Bottles, $5.00 F. O. B. Here.

Descriptive Pamphlets Sent Free.

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"All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK,

Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

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Thorough musical education after the methods of foremost European conservatories. The Conservatory will as usual be open during the entire Summer, and students can, as during the school year, enter at any time.

Branches taught: Vocal culture, the Pianoforte, Organ, Harp, Violin, and all other Orchestral Instruments; also Guitar, Mandolin and Banjo; Elocution, Delsarte, Modern Languages, English Literature and Art.

Young ladies from a distance can board in the Conservatory building, where they pursue their studies under the supervision of the Directress. For Catalogue address in full,

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65th Year. State Military, Scientific and Tech al School. Thorough Courses in general and ied Chemistry, and in Engineering. Confers gree of graduate in Academic Course, also degree Bachelor of Science and Civil Engineer in Techni Courses. All expenses, including clothing and in dentals, provided at rate of $36.50 per month, as average for the four years, exclusive of outfit. New Cadets report Sept. 1st.

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No Tobacco. OPI The only practicable way to reach **CATARR** thoroughly and pleasa A positive cure even if all has failed. Sample FREE by Dr. J. W. BLOSSER & C DALTON GA.

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EMORY COLLEGE

OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy; No Saloons.

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Waynesboro Collegiate Institute

WAYNESBORO, MISS.

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Christian Advocate.

VOL. 40.—NO. 37. NEW ORLEANS, THURSDAY, SEPTEMBER 14, 1893. WHOLE NO. 1934.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IT MUST BE SO.

BY SAMUEL W. DUFFIELD.

They tell me I must bruise
The rose's leaf
Ere I can keep and use
Its fragrance brief.

They tell me I must break
The skylark's heart
Ere her cage song will make
The silence start.

They tell me love must bleed
And friendship weep,
Ere in my deepest need
I touch that deep.

Must it be always so
With precious things?
Must they be bruised, and go
With beaten wings?

Ah, yes! By crushing days,
By caging nights, by scar
Of thorn and stony ways,
These blessings are!

The Third Quarter.

On Oct. 1 we will owe our Conference claimants $900. To pay this we have not a cent.

Brethren, stir up yourselves. Let every man review his list, and where there is a balance due send it forward.

Brethren beloved, I desire that this mild call shall be all that is necessary. Please respond at once. The Executive Committee would not like to descend to particulars. You, who have forgotten, or who have willfully ignored the claims of these saints of God, do not desire to drive us to any extreme. Our debt to these worthy people must be paid. Don't lay this paper aside until you have arranged your plans for paying what you owe. If you don't know what else to do, take your ADVOCATE around with you, and read this article to your people until they bring all the tithes into the storehouse.

Do you desire that any worn-out preacher, any widow, any orphan, should actually suffer for want of the common necessities of life? Do your people desire any such state of things? "No." Now, if you mean "no," take up your collection and forward the money at once to W. M. Thornton, Lake, Miss. Forward the money by postal order on Jackson, Miss.

Let no man think that the Joint Board of Finance is paying out a single dollar to any soul not actually needing and deserving the amount received. Our actions are all open to the people. We challenge the production of a single unworthy, undeserving recipient. Men of Israel, help us now.

JOHN W. CHAMBERS,
Chair'n Joint Board of Finance.

Missionary Debt and the Mississippi Conference.

To the District Solicitors and My Other Brethren in the Ministry of the Mississippi Conference:

More than a year has passed since we undertook to raise "our share" of the "missionary debt," and more than eight months since the Mississippi Conference, by a rising vote, approved the plan for raising the debt, and pledged cordial co-operation with the district and Conference solicitors in their efforts in this behalf. And yet we have, after "prayer and self-denial," much entreaty and urgent appeals, secured less than two-thirds of the needed amount. For weeks no remittances have come into my hands from any part of the Conference. Even the enthusiastic solicitor for the Meridian district has subsided, and the zealous solicitor for the Brandon district has yielded to despondency, after contributing as much money out of his own pocket to this cause as all the other traveling and local preachers, doctors, lawyers, judges, colonels, majors, sheriffs, merchants, farmers and school teachers in that district put together! The solicitor for the Seashore district has retired on his laurels, having raised the full amount apportioned to his district and several dollars more for good measure, and an expression of gratitude from the people of the Seashore district to God for all his benefits unto them. And silence reigns elsewhere, save an occasional wail of "hard times." From the Woodville district, however, and from the Jackson district, whose faithful presiding elders are in hearty sympathy with this movement, full collections will be reported later on.

Brethren, I beg of you all, do not let this matter drop out of your minds, your hearts, or your prayers. God is blessing the people of our Conference very wonderfully this year. The cotton crop was never better, and the crop of corn is magnificent. Oats and wheat have been cribbed in great abundance, and the prospect for potatoes and molasses in profusion was never brighter. Hogs are healthy and cattle are fat. And no widespread epidemic threatens death and sorrow. And to all these material blessings He adds gracious revivals of religion at many points, and baptizes His people with the Holy Ghost, and endues them with power from on high. Surely God is good to his people. Let our thank-offerings more than wipe out our portion of the debt.

And, brethren beloved in the Lord, let me call your attention to the fact that so few of you have made any remittances this year on account of the regular missionary assessments. This is not in our Conference alone, but in almost every other Conference; hence the Board of Missions is compelled to borrow money and increase the debt, or call the missionaries home. It is ruinous to borrow, but it would be death to recall the laborers, for God has no use for an anti-missionary church—a church with a name to live, but is dead; a ghastly mummy and miserable mockery of the bride of Christ. Full collections, brethren!

T. L. MELLEN,
Solicitor for Miss. Conf.

To the Pastors of the M. E. Church, South.

The following circular explains itself:

DEAR BRETHREN: Owing to the suspension of our banks, in Nashville, we have been brought face to face with a formidable and unlooked-for financial exigency. We had arranged to meet all demands upon us until returns from Annual Conferences came in. This is now impossible. We are instructed by the Board not to draw a draft until provision is made to meet it. We can not borrow money. It is not to be had in or out of Nashville.

Our heroic missionaries, especially those in the West, must suffer greatly if we do not get immediate relief. We make two specific requests:

First, Will you not immediately forward all the missionary money you have collected to date, even if not more than $5?

Second, We earnestly beg of you that, in view of the unparalleled financial stringency and its inevitable effects upon our work, you make the collections a matter of extraordinary effort, and our missionaries and this office a subject of daily prayer.

The Master stands at the helm, and the ship will weather the gale. In him we trust. Yours faithfully,

I. G. JOHN,
W. R. LAMBUTH.

Nashville, Tenn., Aug. 18, 1893.

FROM THE WORK.

Rev. C. R. Seward, Indian Bayou, La.: "We have recently closed a meeting at our Duson appointment. We failed to secure any ministerial help; but the Lord was with us. Results: Twenty-five conversions, thirty-one accessions. Brethren, pray for us."

Rev. N. B. Young: "Some time ago I organized a Woman's Missionary Society at Mt. Pleasant Church, with Miss Lizzie Ware, president; Miss Laura Roberts, secretary; Miss Lillian Roberts, treasurer; Miss Sipple Ware, corresponding secretary, and Miss Mira Roberts, vice-president. The society is doing well, and they have between forty and fifty members."

Rev. L. J. Jones, Aug. 25: "We have just closed a meeting at Tilton, which resulted in about fifty conversions and forty-two accessions. The church greatly revived. Nearly all agreed to hold family prayer. Our meeting excelled any camp meeting that I have ever attended. The meeting only lasted five days. We were assisted by Bro. M. L. White. His preaching was a success. May God bless the work!"

Rev. H. M. Banks, P. C., Dry Creek, La., Aug. 23: "We have just closed a ten days' meeting at this place, assisted by Bro. C. H. Ellis. Bro. Ellis did all the preaching, and made full proof of his ministry. The work that was done was principally within the church; yet we expect a future harvest as the result of the meeting. Profound conviction was left in the minds of a number. Others expressed themselves as determined to never give up the fight until Jesus gives them victory. Only one addition to church."

Rev. B. R. East, L. P., Mantachie, Miss., Aug. 25: "Perhaps some of my brethren of the North Mississippi Conference would like to know of my whereabouts. I am in the field with the armor on. I have held two glorious meetings in Alabama this Summer. I have just returned from helping Bro. Raper eight days on Tremont. We had glorious success. Thirty conversions and eleven accessions. Bro. Raper is a good man and a growing preacher. He has his work at heart and well in hand, and is greatly beloved by his people. My pastor, Bro. Davenport, is a fine preacher, and doing some good work. I will go to Kosanth to-morrow to help Bro. Burt a week, and then to Alabama again. Pray for me and mine. May God bless you and yours!"

Rev. W. T. Currie, P. C., Ponchatoula, La., Aug. 23: "I closed another meeting last Friday night at Independence, La. Results: six accessions. I can not tell how many converted. Some few obtained full salvation. Bros. Brown, Boyce and Hart helped, Bro. Brown doing most of the preaching. I have never heard any better preaching. He preached on the crowning doctrine of the Christian religion, which is sanctification. He proved to the people by the Word of God that without holiness no man can see the Lord. Old men came up and joined the church. The young were made to tremble. Glory be to God for such men! Pray for us."

Rev. G. W. Bachman, Kosciusko, Miss., Sept. 2: "We are happy. Attala county voted dry yesterday by 198 majority. Other counties have recently fallen into line. There are only three towns now in the hill country of Mississippi that tolerate dram-shops. Salvation is rolling on. May our entire State soon enjoy full redemption from this great curse! A meeting has just closed here with good results. Revs. J. A. Whitehurst and H. P. Crowe assisted the pastor, and preached faithfully and acceptably more than one week. Bros. Dollar, Brown and McCullough are holding meetings with good success. I am taking a few days of much needed rest at home."

Rev. Hesiep R. Tucker, Houston and Wesley, North Mississippi Conference, Aug. 26: "We closed on last Thursday night a meeting at Houlka, which was, we believe, far reaching in its results. The meeting began with two sermons of great power by Rev. J. B. Stone, P. E. The preaching during the meeting, with the exception of one sermon by Rev. G. W. Bachman, was done by Rev. Jno. C. Park, and was of a character to cause the people to think and to lead better lives. We look for permanent good from this meeting. Bro. Park is one of the promising young men of our Conference. During our administration here we have had 144 accessions to the church. Our people are more and more contented. We have given but one letter to go West this year. We will, in a few days, have the parsonage newly painted."

Rev. H. Armstrong, Lafayette, La.: "We began a meeting here on Saturday, Aug. 19, with a fair attendance. On Monday following, Rev. Charles R. Montgomery, of the Washington circuit, came to our assistance. The attendance increased from his first service. He is a young man with but little experience, but he is as bold as a lion; withholds nothing that he thinks ought to be said, and, as his style is unique, immense crowds hang upon his words. There are but few Protestants in this town and vicinity, but the Catholics and Jews flocked to the church at night, and filled the house, and stood in the door and at the windows to hear. There were a number of professions and seven accessions at the close. More to follow. Our membership has increased twenty-five per cent. during our pastorate here. Praise the Lord!"

C. B. Hardy, Victoria, Miss., Aug. 26: "The meeting still increases, and grows under the power of the Spirit of God. The devil has been routed by the Spirit of the living God, and the saints of God have been made to rejoice in the name of our Lord and Master, Jesus Christ. Many young men say they must preach the gospel; many are justified and sanctified at every service. More than one hundred have been made to sing praises unto the blood of the Lamb, that taketh away the sins of the world. Bless the Lord, oh my soul, and all that is within me, bless his holy name! We are so glad that we have a perfect Savior—one that can save and keep his people from their sins. Praise the Lord! Hallelujah to God for full salvation! At our last service the Spirit of God was manifest in great power upon all that was under the tabernacle. Lord, come down in mighty power, and save this people from their sins, is my prayer. May the Lord bless the ADVOCATE and family!"

Rev. W. H. Benton, P. C., Franklinton, La., Aug. 18: "We held a meeting at old Pleasant Valley Church, beginning the third Sunday in July. When I took this church in charge the people were very much discouraged, having to give up the preacher that was sent them for the year. We began the meeting under very embarrassing circumstances; but the good people of that community came to our assistance, the Lord blessed us, and we had a good meeting. The results were as follows: Fourteen accessions, and the church wonderfully revived. We also organized a Sunday-school. The preaching was done by Bros. Sullivan and Wallace, which was in power and demonstration of the Spirit. This, we believe, is to soon be one of the best churches in Washington parish. We are making preparations to repair the house. We have just closed a good meeting at McTyeire Chapel. It rained every day. We continued the work, which we think resulted in much good. We are praying for a revival over the entire work, and expect a full report at Conference."

Rev. Ben. P. Jaco, P. C., Panola circuit, Aug. 28: "We have held three protracted meetings on this work this year, and assisted in two meetings on other works. The Lord has abundantly blessed us, and has poured out greatly the Holy Spirit in the conviction of sinners and conversion of mourners. The work of the Spirit has been deep and pungent, quickening the church and lifting to higher life. Visible results appear in two-score additions, a score of infants baptized, and from six to a dozen family altars established in each community. Thank God for these altars. We look for grand victories under such proceedings. Two Epworth Leagues at work vigorously, with forty, or more, members each. Prayer meetings and Sunday-schools enlivened. We are under many obligations to Bros. J. A. Braswell, of Morganville mission, and C. W. Perkins, of Nesbit circuit, for their earnest and efficient labors with us. Long will the memory of these brethren linger with the people of this circuit. May God bless you, brethren!"

Rev. A. T. Buck, Shuqualak, Miss., Aug. 26: "Many hearts will, no doubt, be made glad on hearing what great things the Lord has done for us at Cooksville. Only those who are acquainted with its history can properly appreciate the precious tidings that come from this part of the 'field.' It has been called the 'seat of wickedness.' All manner of vice, including drunkenness, card-playing, dancing, strife, malice, etc., have been enthroned, while love, peace and 'joy in the Holy Ghost' have been unknown to all save a faithful few. But, blessed be God! his 'hand is not shortened that it can not save.' We began our meeting there Sunday, the twenty-fourth, with not more than thirty persons in the large church, and closed Thursday night with a packed house, and thirty-five converted souls in the altar. A number of these were members of the church, but claimed never to have been converted. There were twelve accessions to our church, and others will join. Twenty-one of the young people publicly vowed never to dance again, while thirteen heads of families said they would forever hereafter close their doors to this soul-destroying evil. Old and sore troubles between families and individuals were settled, and settled forever. Women who had not spoken to each other for years (though members of the church) met in the altar and embraced each other, while men stood up and publicly declared they were ready to 'bury the hatchet,' after which they shook hands. Glory to God for a religion that gets all over a man and makes him love his enemies. May the Lord bless Bro. N. M. Clark, of the Mississippi Conference, and my brother, J. E. Buck, of Guntown, for faithful and efficient work!"

Rev. T. B. White, Arcadia, La., Aug. 18: "Scotlsville Holiness Camp Meeting commenced promptly Aug. 8, and continued ten days. It was my privilege, blessed be God! to be there a week mingling with those lovely Christian people. About fifty ignorant preachers were present, and everyone seemed filled with the Holy Spirit, and crowds and crowds of people from several States attended the services, held five times a day under a spacious new tabernacle just erected at a cost of $1,200. What preaching! what praying! what testimonies (burning witnesses that the 'blood of Jesus Christ cleanseth from all sin')! What singing!—conducted by Rev. Dr. Rinehart, assisted by scores and hundreds. Can't tell how many were converted and sanctified, but many, *many!* Glory to God! The fervor and power was marvelous, like unto Pentecost. Rev. A. H. Sutherland, from Chihuahua, in old Mexico, was present, and preached sanctification as a distinct blessing with the fervor of an inspired apostle. The doctrines of sin (original and actual), with cognate doctrines of the atonement, repentance, regeneration and subsequent sanctification, were all emphasized, especially that of regeneration by the operation of the Holy Spirit, as I have rarely, if ever, heard. There were present and instantaneous manifestations of the work of the blessed Holy Spirit in answer to prayer, reminding one of the days of the Son of man on earth. The glow and fervor of that meeting lingers in my heart now as a divine benediction. Those glad and happy faces all aglow with salvation and love remain as a beautiful picture gallery, reminding me of the 'angels in heaven that rejoice over repentance of one sinner.' I praise God for Scottsville Camp Meeting, and that the doctrine of 'holiness of heart, without which no man shall see the Lord,' is coming to the front as an experience demonstrated by a practical, fruitful life of holiness. Amen!"

Rev. T. H. McClendon, Antioch, La., Aug. 24: "I began a meeting at Douglas, on the Vienna circuit, July 13, and continued it for eleven days. It was a time of refreshing from the presence of the Lord. There were in conversions and reclamations, from the best information I could get, some fifteen or twenty, and three accessions. A large proportion of the membership revived. The old-time Methodist shout was heard often. We were assisted for a few days by Rev. R. A. Davis, of Downsville circuit, and Rev. T. W. Pipes and Rev. Charlie Atkinson, local. This meeting did a deal of good, and, I trust, more to follow. After the close of this meeting I took a short rest, visiting my family, from whom I had been separated for a time by the floods. Leaving home on Aug. 4, I arrived at Arcadia at about 5 P. M., where I found in waiting a conveyance for me to Tullip, to assist Rev. C. T. Munholland, and at about 7 o'clock we drove up to Bro. William Moreland's, and found himself and Rev. C. T. Munholland (his much-beloved pastor) waiting my arrival. I found the meeting already in progress, with fair prospects for a good time. This meeting continued until the following Tuesday evening. It was a time of rejoicing on the part of many of the membership, resulting in nine accessions and about fifteen conversions. The devil made a bold stand, and showed determined resistance; but he was wounded, and retreated, barely escaping capture. Bro. Munholland is quite a favorite with many of the people, and regarded by all as a man of true courage, who is not afraid to declare the whole counsel of God without fear or favor. Being somewhat jaded, Bro. Munholland and I spent the next day with an old friend, whom I knew in my boyhood, and whom 'I esteemed highly for his work's sake,' enjoying the association of this excellent Christian family, and also the good music rendered by his esteemed daughters. After twenty-four hours we bid them adieu for Vienna, La., where I had a meeting to begin that night. This meeting continued a week. Had four accessions, and the church quickened, and the neighborhood moved as it has not been for years; and had this meeting been continued, and my help had remained, we could have taken the town in the name of the Lord; but another meeting beginning at Antioch forbade. At this place the church had been in a backslidden state for years. It was said by many, 'The church was dead.' Here Satan was strongly fortified, having several distilleries in the neighborhood, although a dry parish. And here you find envy and strife and division, and every evil work, with but few to help do the work. I began on Saturday, and was joined by Bro. Munholland Sunday evening, and the meeting is still in progress. Up to date we have three conversions and about thirty-five penitents, with the church slow to act their part."

Rev. W. W. Hurst, Bowerton charge, Brookhaven district, Mississippi Conference, Aug. 24: "We closed our third protracted meeting at Pleasant Valley on last Saturday, the nineteenth instant. Our first was held at Brandywine, embracing the fourth Sabbath in July. At this meeting there were four accessions to our membership, three conversions, with many pledges for better living in the future, and more thorough consecration to God and his church. Bros. H. P. Lewis, of Caseyville, and B. W. Lewis, of Lebanon, rendered us timely and acceptable service, for which we are under many obligations. May the benedictions of the Master abide upon them and their labors! At Rehoboth we began our meeting on the fifth Sabbath in July, and continued until the first Sabbath in August. Revs. J. T. Leggett, of Slaughter; D. F. Guice, of Hermanville, and Dr. C. W. Campbell, of Harriston, came to our aid in the Spirit of the Master, and signal exhibitions of the presence and power of God was manifest from beginning to end. May God reward these brethren for their earnest, faithful work at Rehoboth! Nine accessions, several conversions, vows made for renewed diligence, and pledges for the re-erection of family altars, are the visible fruits of said meeting. Our laymen and good women were untiring in their zeal and labor of love for the advancement and prosperity of our beloved Zion. At Pleasant Valley—assisted by Rev. I. W. Cooper, D. D., and Rev. Elisha Mullins, an itinerant of other days—we had a profitable meeting, and while there were neither accessions nor conversions, it was a feast of good things to the people of God. The welkin was frequently made to ring with shouts of praise to God from many of our old veterans who have borne the burden and heat of the day for many long years, and are now waiting for the command of their chief Captain, 'Come up higher.' Dr. Cooper gave us a number of his characteristic sermons—strong, logical, and in the demonstration of the Spirit. We were all edified and strengthened by his practical, forceful preaching. May his how long remain strong! Our third quarterly meeting was held on Saturday, the nineteenth instant, in the absence of our dear Bro. R. S. Woodward, P. E., who was sick at his home in Brookhaven. May God sustain our brother in his afflictions! The financial outlook is not at all encouraging. The times here are said to be hard enough to crack hickory nuts on. Permit me to say here that our Rehoboth High School will begin its Fall session early in September under the supervision of Prof. Ross, who comes to us highly recommended as a Christian gentleman, with superior ability as an instructor and trainer of young men for college life. The school will be a permanent one, and young men who desire to prepare themselves for college can not find a better nor a cheaper school in this section of the State. Our location is high and healthy, and the moral attitude of our community is strong and influential for good."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

DeKalb circuit, Marvin Church, R. A. Breland, P. C.: 2 accessions after Bro. Ellis and the presiding elder left.

North Kemper circuit, Blair, W. J. Ferguson, P. C., assisted by the presiding elder: A number of conversions, 5 accessions to our church and 1 to the Baptist; several led in prayer.

Lauderdale circuit, Brogan Chapel, W. T. Browning, L. P., supply: Several conversions, church greatly revived, 6 accessions.

Chunkey circuit, Spring Hill Church, L. P. Meador, P. C.: 2 accessions, with more to follow.

Bro. J. V. Penn has just completed a new church four or five miles west of Waynesboro, worth $600.

T. L. MELLEN, P. E.

Continued on Second Page.

OPTIMISM—PESSIMISM—FAITH.

BY THE REV. C. A. S DWIGHT

OPTIMISM.

The stars are bright
With God's own light,
All nature's blithe and cheery
None but the bad
Need e'er be sad
Or worn or weak or weary!

PESSIMISM.

The stars are sad;
There's nothing glad
But's mocked a'en while it's singing
By notes of wrong
With clamorous song
On woe the changes ringing!

FAITH.

The stars are bright—
But cloud-hung night
Obscures oftimes their glory
But any soul
May make the whole
Of life one grand, sweet story.

Depths and Heights.

BY JOSEPH B. COTTRELL, D. D.

It is in the economy of a government of Him who has creative, regenerating and sanctifying power, and whose essential nature is that of benevolence, to work the most gracious conditioning of each responsible moral agent that is possible. In respect of human beings, that are declared to have been created in the likeness of the Highest—yea, in His Image!—it is most probable that discussion (which, of course, should be in tone and temper of communion) will continue in the future as in the past. When the requisite modesty and self-distrust, leading to a tentative, rather than to a dogmatically assertive, bearing on the part of the brotherhood, obtain, there will ensue a pleasing, not to say a delightful, unification of mind all the more stimulating and inspiring because of the varieties of mental cast and coloring of individuals. A healthful reciprocity of intellectual endeavor, combining into symmetrical proportions that unit made up of multiplied originals, which may be denominated the world of mind, is requisite to progress in the way of conquest and possession along the line of spiritual enrichment.

The reconditioning of humanity, in virtue of the incorporation therewith of the Word, of the Logos—the Wisdom—brings each individual soul into normal relation with truth and virtue and holiness. A Christless soul has never had genesis. God is nearer to each than anyone else can get, and leaves no spring of the wonderful mechanism—no cord of the marvelous organism—untouched. Theology has for this conditioning of our being the definition of "prevenient grace." In virtue of such conditioning there is never an excuse for transgression of the law. This and correlative, cognate points it were agreeable to specify in precise statement, not only of their force, but with such qualification as comes of the great law everywhere pervading, that there is nothing so true but that there is else and other quite as true which seems in contradiction thereto; but such elaboration is waved in order to immediate approach of a phase of this doctrine of salvation which has not had the emphasis in our theologies that it so evidently has in the gospel as revealed by Christ and the apostles. When a soul, availing itself of the measure of ability which it has initially, through "the grace of God that bringeth salvation unto every man," has so come into measures of obedience, and is subservient according to the characterizations of religious pariance, to the degree of being justified, regenerated and sanctified—a state wherein there are the assurance (certitude) of faith and witness of the Spirit—what of the after experiences in which a sense of the turpitude of sin is cumulative, and in which there is a progressive minification of one's estimate of himself as touching righteousness and holiness? Paul seemed to have graduated beautifully, according to this rule of self-effsloughing: "Not a whit behind the chiefest of the apostles;" then "the least of all saints," and, finally, "chief of sinners!" Sin cancelled, soul cleansed, assurance and witness above doubt, and communion, with all its delectations, become the habit of the life, *and yet*—"what carefulness! . . . what clearing! . . . what indignation! what fear!" The solution of the matter is this: In coming into complete coalescence with Christ by commitment, unreserved, according to the law of sacrifice, there is generated an order of experience, as also of obedience, whereof the term *vicarious* is definition. The more perfectly the soul realizes the disciplining of "the law of the spirit of life," the keener is its experience of the sense of sin; but this experience is not one of guilt and condemnation; there is no apprehension of wrath and penalty impending; but it is identically of the nature of the experience of Him upon whom was "the chastisement of our peace;" to whom the bitter cup was passed; upon whom the baptism of ultimate anguish came. Did He not declare to His disciples that they should drink of that cup, and be baptized with that baptism? As branches of the vine whereof He is stock, fruit unto salvation of humanity is borne by us through sap and substance of the mystery whereof the cross is exponential. Hence Paul could declare, "I am crucified with Christ." It was of impulse responsive to revelation of this mystery of "the fellowship of his sufferings" he asked the Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" It was through cumulative realization of soul-travail he spoke of himself as bringing forth spiritually "little children," thus giving, at least, an inkling of this sublime law of atonement between the disciple and the Master, who "saw of the travail of his (own) soul, and was satisfied." Could it be according to any other affiliative, identifying, incorporating life-power than this that Paul would have been sprung to such utterance as that he "followed after to fill up what was behind of the afflictions of Christ?" His faith brought him into measures of vicarious experience, from impulse of which he says, 'For me to live is Christ." The continuity of the operation of this vicarious life-giving death principle, in effectuating the work of recovering to God what costs him the ultimate of sacrifice, as also the infinite reach of the law, is witnessed to by the fact declared in the twenty-sixth verse of the eighth chapter of Romans: "The Spirit itself (himself) maketh intercession for us with groanings which can not be uttered."

Thus is it that experience, poignant in proportion to the refinings of faith, is had by the regenerated, sanctified soul; bitter realization of that which the sinless One, divine, in ultimate degree endured. And it is as our nature and being are drawn into increasing depths of this gulf stream that our souls and spirits are potent through ever-increasing humbleness and maturing benevolence. Mysteries within and without are sequence of this "law of the spirit of life" wherethrough we come *en rapport* with the sublimities that cheapen all decorations and distinctions that are the insignia of those on a strut in the eye of the world. The lordship that brings one to ministries and services kindred to the footwashing that was not a performance or a ceremony, in the case of the Lord and his, is in royalty that identifies us with God and with the lowliest of his care. It effectually takes us out of attorneyship for sect and theory, cancels candidacy for aught but increment of knowledge, and for the wisdom that ripens us for commerce in highest and widest ranges of the kingdom.

The heights of delight come of experiences of their reverse. It was "for the joy that was set before him Christ endured the cross;" and as a background shading, giving vast perspective to the picture of experience in clear relief and definite expression of glory, does this vicariousness serve. Grief and anguish, sorrow and pain are not appointments of wrath, but of a love that sounded all the depths from out infinite heights.

Cloverport, Ky., Aug. 26, 1893.

The World in the Church.

Satan, the arch-enemy of souls, since he entered the Garden of Eden to mar the happiness of our first parents, has not ceased to labor for the furtherance of his kingdom. There is no institution on earth, of human or divine origin, that has not suffered more or less by his insidious attacks. The church of Christ seems to be a favorite resort of his, where he so often conceals himself with the cloak of religion, when we would hardly suspect his presence. The popular excuse of the day among outsiders is, the ungodly walk of church members. When you advise them to unite with the church, they will begin to point to certain members of the church and tell you that they think they are about as good as the individuals mentioned. The truth of such assertions are often undeniable; but what they claim as an excuse is really no excuse at all, so far as the justification of the complainer is concerned. The man or woman who have made up their minds to remain on the outside until they find a faultless church have made a vain resolve, as the object of their search will never be realized. Death will find them seeking for their ideal, and reveal the awful fact that heaven has been lost thereby. In the parable of the wheat and tares Christ takes this excuse out of their mouths. When the servants of the man who "sowed good seed in his field" came and told him that "his enemy came and sowed tares among the wheat," asking, "Will thou then that we go and gather them up?" his answer was, "Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matt. xiii, 30.)

We are not saved by the good deeds of others, nor shut out of heaven by their evil deeds. Our individuality is complete, upon which we must stand or fall. Come into the church, and, perhaps, by your influence and example the disorderly will be constrained to emulate your life of piety.

D. K. HUNT.

Vidalia, La.

"Brethren, I Beseech You, Be as I Am; for I Am as Ye Are."

(Galatians iv, 12.)

The Galatians had been, by the ministry of Paul, called to the knowledge of "the truth as it in Jesus," and to the liberty of the sons of God. But they had permitted certain Judaizing teachers to turn them from the faith in the atoning merits of Christ to rely on the rites and ordinances of the Mosaic system.

The apostle exhorts them to return to the simplicity of the gospel salvation by grace, through faith, and to walk in newness of life. In the Scripture quoted at the head of this article, the apostle, with great tenderness and delicate consideration, and without the assumption of authority, or anything mandatory, beseeches them to "be as I am," have the same faith in Christ as the all-sufficient Savior, and have the same spiritual character.

To meet the objection likely to be urged—"You are an apostle, an extraordinary case, a wide departure, and exception from ordinary conditions"—he adds, "for I am as ye are." I am no exceptional case in all the great characteristics of humanity; I am conditioned as you are. Personally, I have inherited a depraved nature, carnal, and enmity against God. I was naturally dead in trespasses and sins, as any other man. I am a man of like passions and appetites which warred against the purity and spirituality of Christ. Like you, I am liable and susceptible to tempting influences. Like you, I have bodily pains and weaknesses and sufferings. Then in my lot and circumstances I have disappointments; men on whom I have relied have failed me. I have griefs and shed many tears. I have to bear reproach; I am often grossly misrepresented, and slandered. I have to bear the bitter pangs of heartless ingratitude from those for whom I have long toiled, and even risked my life. In all the conditions of my personal life I am prepared to sympathize with them that are in any trouble by the troubles through which I have passed; in all "I am as ye are."

But, further, Paul was living in the same unfriendly and dying world. Fighting the same battles with the same enemy on the same field. The world presented its allurements of ease and indulgence to Paul as to other men. Its enticements to gain and wealth as to others. And its incitements to what are called the honorable ambitions of life. And we all know too well it presented the same cruel persecution to Paul as it did to other believers in those dark and perilous days—stripes, stonings, prisons, hunger, nakedness and death.

Paul was buffetted by Satan's cruel messengers, "a thorn in the flesh," and "fiery darts" were hurled at him. It is clear there were no exceptionally favorable conditions in Paul's case. He might reasonably exhort men to "be as he was," a faithful follower of Christ, for the reason "he was as they were." Paul claimed to do nothing in his own name and strength; his sufficiency was of God. He was strong in the Lord, and could do all things through Christ who strengthened him. The Galatians, and all souls struggling after eternal life, could be as he was, if they trusted in the same Savior and used the same divinely appointed means.

J. B. WALKER.

Why Not, Miss.

We began our protracted meeting at this place on Wednesday evening, Aug. 9, with our regular prayer meeting. The first two nights, viz., Wednesday and Thursday, we only held prayer and experience meetings. Friday night, while the weather was very gloomy, and it seemed it was going to rain at any moment, we held service, the writer preaching to a very respectable congregation. Saturday morning dawned beautifully, and there was a very good congregation for Saturday. From Saturday, at the 11 o'clock service, the meeting continued with two services a day, till Friday night. During this time the attendance was good, and the Spirit of God was manifested in each service. We enjoyed a "time of refreshing from the presence of the Lord," indeed and in truth. Oh, what a gracious revival we had, especially Thursday night, when a penteoostal shower came down upon the congregation at Why Not! There were penitents at the altar for prayer, and daughter and wife were seen to come and kneel by the ungodly father and husband, who was under powerful convictions, and who won the victory over Satan that night, and who to-day is living in the blessed assurance of sins forgiven, instead of carrying a heavy burden which, in his own words to me, was "pressing him down day by day" only two weeks ago; but he says, "It is all gone now; I feel relieved of it." Glory to God for his forgiving power and converting power!

The pastor was assisted by Rev. R. W. Harmon, the junior preacher of East End and South Side, Meridian. Bro. Harmon preached one sermon for us, and rendered us very great benefits in the prayer and experience meetings.

We omitted services on Saturday, the nineteenth instant, to give the brethren a rest, and left the meeting in charge of our faithful exhorter, L. B. Moore, who, I neglected to state above, rendered us very valuable services all through the meeting. The pastor, having to leave Saturday afternoon to meet his 11 o'clock appointment for Sunday, as before stated, he left the meeting in charge of Bro. Moore, and I was very much gratified on my return, the following Thursday, to learn that there was a large congregation out at each service Saturday night and Sunday, at eleven, and the meeting closed with a good feeling.

This is the grandest revival I have had on my charge since I came here twelve months ago; but thank God I give him all the praise, for I know it was in and through him that I accomplished what I did. I never felt the presence of the Holy Spirit more in my efforts to preach than I felt it in the revival meeting at Why Not this year. I have been praising God more and ever since this meeting for his blessings upon me. Everything has had a brighter appearance to me; even the trees seemed to be fresher, and the sun shines brighter, and people with whom I come in contact seem nearer to God continually.

I close by giving you the following as a result of this gracious meeting: The church greatly revived; some connected themselves to the church whom we did not expect; a number of conversions—do not know the exact number; there were 10 accessions to the church, 9 on profession, and 1 from the Baptist Church. I have two other meetings to hold on my immediate charge, and have promised to help in three. I have only served as pastor for twelve months, taking charge of Why Not Church last year as a supply; but I rejoice to-day that God is with me and has blessed my labors, and while I am young, and yet inexperienced, I am determined to go on, and my watchword shall ever be, "Go forward." Pray for me and for my work, that we may have on Why Not circuit before this year closes even greater blessings than we have had.

F. B. ORMOND, P. C.

Rapides Camp Meeting.

In looking over the numbers of the *Methodist Magazine*, published nearly a century ago, I find the following account of a revival of religion at a camp meeting:

"On Monday night the power of the Lord was displayed in a most glorious manner. The people were crying for mercy in the altar, in every part of the congregation, and in many of the tents; and, before our exercise closed, it was estimated that at least forty professed to have experienced converting grace, while many old professors drank deeply from the stream which makes glad the city of God; and in the opinion of some, who had attended every camp meeting held on the ground, it was the greatest night ever witnessed there."

Some people contend that the Methodist Church has lost its old-time power. I want to say that, in my opinion, so long as we adhere to the old-time methods, and worship God with the child-like simplicity of our fathers, the same power will be felt today and the same results obtained as followed the preaching of the gospel three-quarters of a century ago. As a proof of this let me tell you what occurred at the Rapides Camp Meeting, which has just closed. The first sermon was preached on August 19. The very first night the altar was crowded with people confessing their sins and imploring forgiveness. The Lord's people continued to pray that their Master would manifest himself powerfully, manifest himself to everyone present. These prayers were answered, and so clearly answered, that everyone recognized the fact that God was indeed present in power and mercy. Christians forgot all about denominations and rejoiced together; scoffers forgot to curl the lip and went about the grounds wondering what was the matter with them, and astonished at finding themselves singing, "There is room in Paradise." There was a stillness, a feeling of awe experienced by every man and woman on the ground. Before the meeting closed forty-three professed to have been converted, "while many old professors drank deeply from the stream which makes glad the city of God."

I do not believe I exaggerate when I say that the Spirit of God was so powerfully manifested as to absolutely frighten some of those who had been praying for that very thing. Outside of one or two old-fashioned Methodist shouts, everything was very quiet. In my opinion the reason of this success can be found in the fact that the brethren were all of one mind.

We can truthfully close the account of this meeting by a quotation from the same old *Methodist Magazine* referred to at the start:

"We had no wild-fire, no extravagance, no strange bellowing, jumping or screaming. Now and then we had a strong and bitter cry for mercy from heart-broken mourners, and a hearty shout of glory from those whom God had graciously delivered into the liberty of his dear Son, with a responding amen from the people of God. I think I may say, with the utmost propriety, that the work is solid, rational and scriptural."

Thank God for the old-time religion, for the Methodist Church, and for such preachers as we had with us. They all live in the country and get very small salaries. Indeed, they are satisfied if at the end of the year they are even with the world and can pay their way to Conference. Our city preachers who promised to come did not come. No, not one of them. Of course, they have valid excuses, but these excuses have not been communicated to us. We had with us the following ministers: Bros. Davies, Upton, Cassity, T. Randle, Hoffpauir, Denson, Lyons, Riddle, and Sheppard. God bless every one of them, and may we all meet at the next camp meeting. Yours very truly,

E. G. H.

Lake Camp Meeting.

Lake Camp Meeting began Friday night, Aug. 25, and closed Wednesday night. As the result we had twenty-one applicants for membership in our church, and under the different calls for those who were converted at the meeting, there were eighty-one. It exceeded any camp meeting in spiritual power I ever attended. The attendance was large from first to last. There were fifty tents occupied, besides the hotel and restaurants. Some of the tents are of good size, and two stories high.

Rev. J. W. Chambers was with us, and preached with great power.

We had Revs. L. Carley, J. M. Morse, W. M. Williams and R. F. Witt (the preacher in charge), of the itinerancy, and Dr. Miller, R. W. Burton and J. S. Weems, of the local ranks. As Bro. Witt's wife had typhoid fever during the meeting, he was only with us a part of the time.

The preaching for the first two days and nights was done by three preachers. We baptized four infants and received eleven subscribers to the ADVOCATE.

A good part of the Brandon district was represented here.

The Carthage choir, thirteen in number, came forty miles through the country, and took a leading part in the music. We had an organ and two horns, with a large number of singers. We feel like specially mentioning Misses Eva Jones, of Carthage, and Ina Bailey, of Conehatta, who presided at the organ.

The meeting was a delightful one in all respects, and will give a relish for the next. Praise the Lord!

C. MCDONALD.

Christ's Sympathy.

Christ shows himself especially sympathetic with questions of domesticity, as when at the wedding in Cana he alleviated a housekeeper's predicament, as when tears rushed forth at the broken home of Mary and Martha and Lazarus. Men are sometimes ashamed to weep. There are men who, if the tears start, will conceal them. They think it is unmanly to cry. They do not seem to understand it is manliness and evidence of a great heart. I am afraid of the man who does not know how to cry. The Christ of the text was not ashamed to cry over human misfortune. Look at that deep lake of tears opened by the two words of the evangelist: "Jesus wept!" Behold Christ on the only day of his early triumph marching on Jerusalem, the glittering domes obliterated by the blinding rain of tears in his eyes and on his cheek; for when he beheld the city he wept over it. O man of the many trials, O woman of the heart-break, why do you not touch him?—*Rev. T. DeWitt Talmage, D. D.*

The ADVOCATE to single subscribers from this date to Jan. 1, 1894, for 50 cents.

FROM THE WORK.

Continued from First Page.

Rev. W. T. Browning, Lauderdale, Miss., Aug. 19: "We closed on last night a six days' meeting at Bethel—one of the churches of this work. It was a grand victory to the Master's cause. The meeting resulted in the erection of some twelve family altars, some eighteen began to lead in public prayer, about twenty-five conversions, some thirty lukewarm members revived, and nineteen accessions to the church. God's great name be praised; salvation's mighty tide is rolling on. We go to-morrow to begin another meeting. Brethren, pray for us."

Rev. Thos. J. Martin, Ringgold circuit, Aug. 22: "We commenced a meeting at Andrew Chapel on Saturday, Aug. 12, and continued until the eighteenth, with good results. We received a class of nine into the church. Some of them spoke in the experience meeting before they were received into the church; others say they will join at the next appointment. The church was revived as it has not been for years. The people, or some of them, wanted to continue on; but other duties and a sore throat caused us to close. Congregations large and attentive."

Rev. C. H. Pittman, P. C., Corinth circuit, Aug. 24: "We have just closed the most wonderful meeting that has been had on this charge in some time. We began the second Sunday of this month, and closed Tuesday after the third Sunday. Rev. G. H. Hodge, of the Memphis Conference, was with us at first, and preached three days, after which time we were left to do all the preaching. The church was cold, and for several days we had to stem the current, it seemed, alone; but the Lord was with us. The visible results are: twenty-eight professions, twenty-three accessions to our church; every male member, except four or five, praying in public; young men's prayer meeting; Epworth League; family altars established, and old disputes settled. We have assisted Bros. Edge and Buck in meetings this Summer, and in these three meetings have seen between fifty and sixty added to our church. Glory be to God in the highest!"

Rev. R. S. Collier, Shiloh, La., Aug. 22: "I have just closed a fine meeting at Harmony Chapel, one of my appointments. It commenced with our third Quarterly Conference, Saturday, Aug. 12, and continued for nine days. Bro. Sheppard, P. E., was with us three days, but left us quite unwell Tuesday morning. He laid the foundation for the victory of the Lord's host in four strong, practical, pointed sermons. The meeting resulted in the addition of twenty-nine members, the reclamation of many backsliders, and general quickening of membership. Many of the brethren took up the cross of public and family prayers. We expect to build a thousand-dollar church at this place, beginning the work soon. We have over seven hundred dollars subscribed now for that purpose. At the close of the meeting I asked for a club of subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE on your fifty-cents proposition, and I received promptly twenty names with the accompanying cash, which you will please find enclosed. This is the right kind of endorsement. Pray for the prosperity of our beloved Zion in this part of our Lord's heritage. Rev. J. O. Bennett was with us throughout the meeting to the delight of all, though unable to preach but once, on account of his throat trouble."

Rev. W. W. Morse, Gallman, Miss., Aug. 19: "On the third Sunday in July I began my meeting at Mt. Pleasant, which continued five days, resulting in four accessions and quite a revival in the church, Rev. J. M. Morse doing the preaching. At Gallman we have had a gracious revival all the year. There have been but two or three appointments that did not result in accessions to the church. Assisted by Bro. J. M. Morse, I commenced a meeting here on July 23, continuing seven days. The congregation was large and appreciative at every service. I feel confident that much good will result from the preaching. There were only two accessions during the meeting, but last Sunday, my regular appointment, I received five on profession of faith in Christ, making in all this year, at this place, nineteen. We have also put a good heating stove and a $120 organ in the church. Methodism is no longer in the background at Gallman. To God be the glory! On the fifth Sunday, aided by Bros. F. M. Williams, J. G. Cammack, and Milton Ferrill, we began at Bethesda, one of the oldest and at one time the most prosperous churches in the Conference; but for the last ten or fifteen years "Ichabod" has been written across her threshold. The preacher came "full of the Holy Ghost and faith," so that from the first service to the last on Thursday, the Lord was with us in great power. There was scarcely a member of the large congregation who did not feel the presence and power of God. Nine were added to the church. At Pleasant Ridge, the first week in August, assisted by Rev. W. T. Griffin, we had a most glorious meeting. Here two joined and many were saved. Truly God is good to Zion. To his name be all glory!"

MADISON, MISS.

Our third Quarterly Conference and fourth protracted meeting have been held. Results to date: Nearly half the amount assessed for the support of the ministry raised, with a very small per cent. of the collections ordered by the Annual Conference; thirty-eight accessions to the church—twelve by certificate, the balance on profession of faith; ten adults and one infant have been baptized, and a number have professed conversion. We have had to our assistance Bros. D. C. Rawls, J. M. Weems, T. S. West, W. D. Dominick, G. B. Galloway, and W. W. Morse.

Aug. 23, 1893.

SUNDAY-SCHOOL LESSON.—Sept. 17, 1893.

PREPARED BY REV. A. F. WATKINS.

Personal Responsibility.

(Romans xiv, 12-23.)

GOLDEN TEXT.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." (Romans xiv, 21.)

TOPICAL OUTLINE.—I. The Principle Stated (vs. 12-18). II. The Application Made (vs. 19-23).

CENTRAL THOUGHT.—Christian Forbearance.

INTRODUCTORY.

The Epistle to the Romans was written by the great apostle at Corinth, probably about A. D. 58—three years before his visit to the Imperial City—and was sent to Rome by the hand of Phœbe, a deaconess of Cenchrea. It is the greatest of Paul's epistles, and the most profound and exhaustive exposition of the doctrines of Christianity—the plan of salvation—that the pen of inspiration has given to the world. Our lesson is taken from that section of the epistle beginning with the twelfth chapter, in which the apostle, in view of the important truths presented in the earlier chapters, urges upon his readers the necessity for practical godliness. The spirit and comprehensiveness of these practical injunctions are worthy of the grand doctrinal scheme which precedes them. Our chapter presents the duty of Christian forbearance, showing that whatever may be the differences of opinion, whatever the varying degrees of weakness or strength, whatever the scruples which one might entertain and another condemn, the supreme principle of consecration to a common Lord, whose we are, whether living or dying, ought to constrain to the exercise of Christian forbearance and brotherly love. Its primary application was to questions and issues that have ceased to vex the church; but the principles enunciated are applicable to the Christian life at all times, and their bearing upon some of the practical questions of our day is very obvious. It is a temperance lesson in the highest and broadest sense, and, at the same time, bears upon the temperance question, using that term in its usual sense as indicating abstinence from the use of alcoholic liquors as a beverage.

EXPLANATORY.

I.—THE PRINCIPLE STATED.

Ver. 12. This verse simply repeats what has been more fully stated in the preceding verse, where it is emphasized by a quotation from the Old Testament, in which the apostle clearly presents the Savior as Jehovah, who spoke by the prophet. The practical lesson of the paragraph is that, in view of the fact that each one of us shall give an account of himself to God, we should abstain from judging our brother.

Ver. 13. The emphasis in the last verse is upon the word "himself;" in this verse it is upon "one another." The word "judge" has not the same meaning in both places in which it is used in this verse; the former has the usual meaning of "condemn;" the latter, the sense of "decision" or "judgment." The word "brother" was not used by Paul because it was customary; for it has become customary only since its use in the Sacred Scriptures. It expresses here all the force that the specially selected word could express. It is intended to convey the idea of intimate relation—the brotherhood—existing between those who hold the common faith in Christ.

Ver. 14. He was profoundly convinced in the light of the knowledge of Jesus Christ, his Lord, that nothing in itself is unclean or defiled. In thus declaring, Paul does not hesitate to place himself among "the strong." His sympathy for his weak brother could never induce him to renounce the liberty wherewith Christ had made him free. The material, the external, has no moral character; it is indifferent morally. There is no evil inherent in matter, and the ceremonial distinction of meats as clean or unclean does not obtain in the kingdom of heaven. But while this is true, if any man esteem a thing to be unclean, to him it is unclean. To violate our conscientious scruples is to sin against God, even though the act itself be innocent.

Ver. 15. This appeal is to the brother "who has faith to eat all things," and shows that another conscience besides his own is involved in his actions, and that the morally indifferent may, under certain circumstances, become wrong even when his own conscience does not condemn. Now walkest thou not in the spirit of love. The eating is not wrong; the wrong is found in the failure to walk charitably. Christ to save him gave up his *life;* will not you give up your meat? The spirit that would reply, "But he ought not to be so weak, so foolish, and I do not see why my innocent pleasures should be given up because of his morbidly sensitive conscience," has in it the very essence of the sin that the apostle here condemns.

Ver. 16. Let not the excellence of your religious faith—the broadness of your Christian liberty—fall into disrepute by your selfish enjoyment of all your rights and pleasures without regard to the claims and interests of your weaker brethren.

Ver. 17. For the kingdom of heaven is within you, and consists not in outward rites and ceremonies. To eat or to eat not is external and non-essential; the essential part is the internal, the spiritual. How easily, then, may the non-essential be surrendered, since by its surrender my brother is saved, the good name of the church secured and the essential part of my own religious experience—the righteousness, peace and joy—increased.

Ver. 18. The man who in the service of his God exercises this righteousness of heart and life, this peace with God and his fellow-man, and this joy in pure and holy things, is acceptable to God and finds honor and approval from men. A consistent and consecrated life commands the approval of even irreligious men. It is the inconsistent and the insincere man whom the Lord rejects and men despise.

II.—THE APPLICATION MADE.

Ver. 19. This verse begins the practical application of the principles laid down above. Let us, in view of these things, turn away from uncharitable and hurtful judgments of our brethren, and give our time and care to those things that build up and establish Christian character. This edifying may be accomplished by showing that, though you may not agree in all things, there is unmistakable evidence of the possession of the essentials of the kingdom—righteousness, peace and joy in the Holy Ghost—and by instruction in righteousness, which will correct the evils of ignorance and remove the weakness of the unenlightened conscience. It is a gracious provision of the divine government that the things by which we edify our brother minister to our own edification.

Ver. 20. The word "destroy" in this verse means rather "overthrow" or "pull down." The reference is to the last verse to which this verse forms an antithesis. We should edify or build up, rather than destroy, or overthrow or pull down one another. For the sake of indulgence in any, even an innocent, pleasure do not imperil that to save which Christ suffered. "All things indeed are pure," just as in verse 14, "nothing is unclean of itself;" but is evil when anyone in eating causes another to stumble. So then in this case it is sin to him whose weak conscience is wounded and sin to him who by example tempts the weak brother to fall.

Ver. 21. The verse contains a noble restatement of the general principle in its application to the case in hand. It is proper and right, it is worthy and good, to neither eat nor drink nor do anything that will be in any wise hurtful to our brother. The application of this principle to the manufacture, sale, or use of intoxicating beverages is very clear, and forms the noblest and most manly plea for total abstinence. Other considerations may be justly advanced, such as the hurtfulness of intemperance to the body, mind, and spirit, its injury to our national, social and individual life, and its hostility to the best interests of the race—considerations that would forever sink the vicious practice far below the level of things indifferent. But the noble principle laid down by the apostle in this verse is sufficient to settle the question for every Christian.

Ver. 22. But hast thou faith, and art thou strong? Hast thou been freed from the scruples that concern these external things, so that now to you there is nothing common nor unclean, and all may without sin be enjoyed? Have this faith to thyself before God, and "do not parade it before thy brother in such a way as to shock his weak prejudices and tempt him to sin." (Hovey.) Happy is the man whose consecrated life is in harmony with the dictates of his enlightened conscience.

Ver. 23. He who allows himself to do those things about which he has doubts, is condemned for wrong-doing; for whatever is done in doubt as to its lawfulness must be unlawful. His own heart condemns him, and God is greater than his heart. "To do what conscience allows is not *always* right, to do what it questions is always wrong."

PRACTICAL SUGGESTIONS.

1. To think more of our own weaknesses and less of those of our neighbors would be very helpful to ourselves and a great saving to our neighbors. (Verse 12.)

2. As defendant before a common tribunal, both brotherly love and self-interest would commend the course of mutual helpfulness. (Verse 13.)

3. The man who obeys his conscience may be sometimes silly, but he is always safe. (Verse 14.)

4. To walk uncharitably is as wicked as to violate the scruples of a weak conscience. (Verse 15.)

5. Esau's mess of pottage was a magnificent reward compared with the paltry pleasure for which some men forfeit heaven and destroy the purchase of Christ's blood. (Verse 16.)

6. Love is better than liberty, and the fair fame of the church than the enjoyment of my rights. (Verse 16.)

7. Character is the essential thing. This truth ought to be a corrective of the exclusiveness that is based upon forms and ceremonies. Forms are useful as means to an end; but to lose sight of the latter in the observance of the former is to spend our life in admiring the staff by which I ought to climb to the mountain's summit. (Verse 17.)

8. An ungodly world respects a godly man. (Verse 18.)

9. We must be builders or destroyers of ourselves and others. Which? (Verses 19, 20.)

10. There is no more deadly influence of the devil than that by which he induces men to deliberately and habitually violate their own convictions of right. (Verse 23.)

Mrs. Sutherland.

I Had Goitre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

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BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

MR. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five-gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor	(when heated to 140° F.) Tarebuthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3 102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26.872
Potash	2.322
Soda	6 045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80 616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

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As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

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3. W. D. Newman says: "I was afflicted for twelve years with goiter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

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Thursday, September 14, 1893.

Persons can not be soldiers of the cross if they have not followed Christ in the crucifixion, and they can not be toilers in his vineyard if they are yet idlers in the world's marketplace. If there is any worldly conceit left in a man, there is abundant room for the display of moral cowardice, and when the battle opens in good earnest such a raw recruit can always be tempted to withdraw to less exciting scenes; and if, as regards pay and rewards, a man is still on the pay-roll of the God of this world, he can not be expected to "seek first the kingdom of heaven" to any great extent, or to devote more than minutes to the great concerns of eternity.

The Roman Catholic Congress, which opened with a hurrah for Monseigneur Satolli, a few days ago, closed with enthusiastic resolutions commendatory of him and the other Pope on Sept. 9. It was a great triumph for the pontifical delegate and the conservative party of Romanism in this country. The resolutions, regarding education, labor, immoral literature, the saloon evil, and secularization of the Sabbath, in the nature of a church platform, were as neatly worded as if they had been framed by one of the great political parties. The Pope's encyclicals were endorsed, and the Lords and Home Rule bountifully hissed, and all Americans and Christians invited to co-operate with the church in her unselfish and magnanimous labors for the reformation of our national laws and customs, and the establishment of our national liberties. America is a great country; but she could not survive a century of the hierarchy any more than could Spain, Italy, Austria, France, Ireland, or Mexico and South America. Rome's aggression and the country's progression are two subjects that are in no wise related.

That which makes Christian work difficult is that it is unlike other work, and its tasks a great deal more in the nature of exercise or recreation, than manual labor; and that which makes Christian conflict to be exceedingly awkward to the raw recruit is that the fighting, albeit "hand to hand," and "no quarter," is in such utter contrast with modes that are seen, as to seem beating the air, or charging windmills; and that the motive that prompts to it is not hate or resentment, but love. The former as spiritual toil, is higher than intellectual, as intellectual than physical, and has infinitely fewer limitations; a man may win an empire by getting on his knees, or by putting his hand in his pocket, or he may save souls with a word or a look, or give life to despairing ones with a cup of cold water, and all this tends to throw him off his guard, and to induce him to put his trust more in ends than means; and the latter as spiritual conflict and involving wrestlings with Christ, more than with "dominions and principalities," confuses him to such an extent that he is often very much "perplexed" when not actually "in despair," and in view of the fact that the terms "victory" and "defeat" are transposed in the spiritual vocabulary which he begins to acquire, often "cast down" only when esteeming himself "destroyed." What the Christian needs to give him skill and adaptiveness in both, is a simple heart, and a faith as mighty as the words of him who enjoined it.

The Old Preacher.

The collection for superannuated preachers, and the widows and orphans of preachers, should be held sacred among the Methodists. Methodist preachers with their vow of poverty are objects of charity, not only while they are in the world, but long after they have gone out of it. The ministers of other leading denominations who labor for stipulated salaries that cover all exposes, and allow a margin for the savings bank, are on quite a different basis, being paid to pay their own way and that of their families to independence. But Methodists, on the other hand, are itinerants from the word "Go," if we may be allowed a weak pun, and take with them neither scrip nor purse, nor even so much as a contract for salary. A living is a very indefinite phrase, and often in practice stands for a very indefinite quantity.

How many preachers of our acquaintance get a living, a decent living, we mean; and how many are actually forbidden the luxury of self-denial by the tyrannical exactors whom they serve more in the role of bond servant, than that of temporal equal and brother beloved? We have known a few Methodist preachers who saved money, but they served liberal churches, and were both good collectors and strict economists, and in the comparison were as units to thousands. The church knows her duty in this respect so well that she will not tolerate a money-loving preacher, and does not suffer her own riches or poverty to interfere with her purpose of applying Spartan discipline to the Peter or the Apollos, who has forgotten that he is in the Pauline succession. Indeed, the richer the church, the more resolute her policy, seemingly, of applying starvation, if not crucifixion pains, to the poor wretch who ministers to it in spiritual things, and who to be consistent, ought to live on air. A poor miserling preacher who manages to subsist on short grazing, and is a beggar in the bargain—and we are sorry that there are a few such in the noblest brotherhood that the world contains—will overcome such resistance as a "hard-times" congregation, and amass a bank account; but we repeat that they are not in the poll assessment, and do very little to swell the census. The majority hunger and thirst, and are paupers in deed, as well as in creed. Yet they represent the best families in the land; are educated men with refined sensibilities; and, like most poor and honest people, are burdened with large families. In very rare instances do they complain of poverty, and in most cases seem quite content if they can have grace to bear it. Hard work they expect, poor pay they do not despise, like the apostle, they have "learned in every state to be therewith content;" and what more natural than for the people who have ridden them as gentle hacks during all the days of their prime, to turn them out on the great American common in old age, to eke out a short subsistence by industrious nibbling?

No occupation has the superannuated saint, now that he has laid his silver trumpet aside, but never had he greater need for one. No fortune has he, for for a quarter or a half-century he has gone his itinerant rounds with as much regularity, and as little surplusage, as the stars completing their firmamental courses; but the rainy day has come, and it is a long one, and there is no break in the shower or lifting of the incessant cloud. Now that he is old, there should be comfort for his feebleness, sometime luxuries for his table, and those many supports in sickness and decrepitude, which only money will buy. He can not preach now, it is true; but he should not be forbidden to live. His life estate of poverty should not be permitted to lapse into famine, because he was too honest to prostitute his calling, when opportunities were many, to selfish gains, and too self-denying to have coveted any man's silver or gold. His children now are ready for school; but what educational privileges can they hope for from the palsied arm, and the body that has grown so feeble in ministering, that it now requires to be "ministered unto?" He gets enough money from the parsimonious Zion he has served into old age, to buy his medicines and pay his funeral expenses, perhaps; but beyond that he can not hope, and the martyrdom, which he courted in his young days, has come to him as to the chief apostle in old age, and with another than the Lord Jesus to bind and lead him. And when he is no more, what asylum does the church rear for his widow, the sharer of all his itinerant toils and pains, and his children, who are as truly sons and daughters of the church, as the offspring of any family born in wedlock, of their parents? How tenderly will she fulfill her Lord's purpose and promise to be a husband to that widow, and a father to those orphans?

But we must close this hurried sketch which looks and reads so much like fiction, but which is so undeniably stern fact and mournful history to us. Let us multiply our gifts by 10 or 100, and allow a little pleasant food and raiment and a thornless bed, to the old age of him who is as truly our spiritual ancestor, as Christ was Paul's, or Abraham the twelve sons of Jacob.

School Days

Are epochal to the youth of our land as none others "under the sun." It is both the character-forming and mind-informing age. Passion and intellect are in the arena together, and seeking to exchange their winged feet for winged bodies. The springtide, with inviting warmth, calls to both to come forth into a brighter day and a more fervid season, where the green of leaf and branch turns to crimson, and the prophecy of bud and blossom are fulfilled in fruit and flower. When the bud is near to bursting nature's processes go on with lightning-like rapidity, and when the fruit has begun to change color it will ripen almost in a day.

There are worlds to be conquered between sixteen and twenty-one that can not be made the subject of seizin at any other period. One of these is the world of self, and another the world of self-discipline. The animal must be subdued, and bridled or caged, in this pasture land of the coming life estate, or it will ever after possess the ascendency, and dominate will and intellect instead of serving them in obedience to the divine purpose. Habits will now be formed, some of the least of which would alone make or mar the most splendid promise of young manhood or womanhood; and associations, whose influences will strike through the soul like rays of sun through a transparent sphere, to make all future life warm, or chill, or lukewarm and stagnant. A man is known quite as much by the company he has kept, as by the company he keeps, and every man's filthiness of the flesh and spirit began somewhere in the remote past. Self-command, however you may be disposed to construe it, is equivalent to world-command. Conviviality, or at least what is called by that name, is the basest coin, and has wrecked myriads upon the threshold of a great career. Fellowship is a divine-human quantity, not to be despised; but the excess of the virtue, like any other, makes unripeness and decay. Choosing habits for life and companions for life is the most sublime destiny. To have gentle and loving companionships is wise, but let not the ingenious youth forget that he is in himself a world complete. Discipline, like that of John the Baptist and Jesus the Christ, will sometimes carry a man far above the crowd, and convert his own thoughts and emotions into a quiet heaven where he may roam at will, and, like the latter's disciple of Tarsus, be content.

In the military school of St. Cyr, near to Paris, a quiet youth of reserved manners and very awkward deportment, vegetated through barracks, and dress parade, and math. drill into such splendid self-command, that he was wont to say that it was the highest luxury of earthly being to obey the dictates of an educated will. What wonder that this man should have risen to great estate, so that he levelled proud sovereignties with a blow of his steel, and on a great eminence of world empire could send a messenger to Rome, to bring the poor Pope to witness the infidel comedy of his self-coronation!

But while these employed self-restraint in one department of their beings to ensure success, they employed self-cultivation in another. It is peculiarly in this field that the intellect is exercised both in the qualities of fluency and capacity. Now is enthusiasm, flexibility, impressibility, and sublime memory at their best, and he who does not put them to the touch, is mean and covetous, and wraps immortality in a napkin for burial. Now is the time when a foundation is laid, and if it is not laid deep and strong, it can not support massiveness and grandeur. He who rears a superstructure can not be constantly returning to its supports, and for the building that is both top-heavy and erected on a sandy foundation there can be only the one result of catastrophe.

The advantages of a young man or woman of this generation at a good school, where Christian ethics go hand in hand with Christian science and literature, over the boyhood and girlhood of any other age of the world is almost incredible, and they who do not make the most of it can not figure in the heroics of the great coming age, when every farmer's son will be a Christian scientist, and every merchant's daughter an accomplished Hebraist, and expert in idioms of the dead past.

A Rejoinder.

The editor of the *Pacific Methodist*, objecting to our late sentiment, that etymology and literary merit have no affinity for each other, quotes our own excellence in both departments as the sufficient refutation of such a dogma. We can and do return the compliment, but must have stronger proof of the correctness of his proposition before admitting the fallacy of our own. He quotes some other names which, in the present agitated state of the controversial arena, we prefer not to discuss with him. But not to introduce startling comparisons, perhaps he will admit that among the great men of another era we have St. Paul and Juvenal on our side, and near our own time, Lord Bacon, the author of Ossian's poems, and the late Bishop Bascom. One who was privileged to hear the latter in the role of an art essayist at the closing of a young ladies' seminary, said that he was forcibly reminded of a bull frog masquerading in a toad's silk tights. His sentences, we learn from his sermons, were long, thick, angular and triangular, and knew not grammar, anymore than his descendants did Joseph's Pharoah. Emerson, Thoreau, and the New England coterie were transcendalists in this realm as others, and Kirkham, the father of that muddy science called English Grammar, barely wrote so as to be understood. Dr. Johnson's style, author of the first English dictionary, was not pedantic, to say the least, and so powerful was the influence of Victor Hugo and a few of his contemporaries, that the whole French school are now said to avoid pedagogy as though it were some kind of litary cholera. Not German, but Germans were so idiomatic and purely original in the construction of verbs, adverbs, etc., and so contemptuous of mere phrasing in dialect composition, that for many centuries Germany was the dark continent of literature, and it was only in the beginning of the present century, and when with that fine scent for the mythical and the misty, for which he was greatly distinguished, that that most German of all our English writers, Thomas Carlyle, opened the door and entered himself the great empire of grotesqueness and shadowy metaphor, where Goethe, Schiller, Heine and other inhabitants of this wonderland were wont to hide themselves, that German literature had acquaintances enough on English soil to get itself introduced at court. The Englishman had first to master German, then *the* German, though afterward he was abundantly repaid for his labor.

"The Origin of Methodist Bishops."

Church Bells, a paper published in New Orleans and other cities, in the interest of local parish work, quotes Mr. Wesley as saying to Bishop Asbury, "How can you, how dare you suffer yourself to be elected a Bishop?" He said no such thing, but "How dare you suffer yourself to be *called* a Bishop?" This to the man, too, whom he had appointed to be General Superintendent of the Societies in America, and who was as illustrious in the trans-Atlantic field as Mr. Wesley himself in the British. The writer of the little snoblet, from which we make this quotation, sneers at Bishop Asbury as a layman made Bishop by Dr. Coke, and yet this layman Bishop has done more for the evangelization of the great continent, whose least distinction is that it can grow such historians as the *Church Bells* man, than all the Bishops who have flourished on the same soil in a not unrenowned succession, from Seabury to Sessums.

Again he says, "In the matter of the ministry, the Methodists have the form without the power." This sounds a little strange as coming from an ecclesiasticism that may not be gilded, but which as certainly recruits its pulpit and its pew from the Methodist ranks as the clouds derive their abundance from the atmospheres, and which in this country, at least, and we believe in most others, follows wealth and aristocracy, as perseveringly as the shark the out-bound steamer. By pluralizing the word "form" and eliminating the word "power" from the sentence altogether, we have, as everybody knows, but the author of this article, a fair description of that great ecclesiasticism, in the interest of which he writes, and which, *sans* rubric and ritual, is without form and void. Where are the missions or even the churches among the poor, of "the Church?" In penning this interrogation we are forcibly reminded of the grim sentiment of Gen. Buford, of Blue Grass, when much importuned to enter the Establishment as something enjoying the sanction of both age and succession, "What is the use of a pedigree if the horse can't trot."

The Felicity Street Church will launch a new mission, this week, in a quarter of the city where there are no Protestants, or the old French town. In that dense settlement, perhaps, there are an hundred thousand people to whom the Bible is a closed book. Let this forlorn hope be sustained.

NOTES.

Bro. Bonnds seems to be on top at the present writing.

***

Faith is a great voyager, and, most of all, demands sea room.

***

Many, not content with robbing God, rob his poor servants.

***

In both nature and grace the little things are the great things.

***

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!"

***

There are two sides to every question, thing, and person, and sometimes three.

***

Sanctification is not the whole of truth, but it is the whole essence of truth.

***

The melancholy days are come with but little green in the landscapes and less in the till.

***

The man who reasons on a low plane, must of necessity condnct his arguments in a circle.

***

A Christianity without God or Christ in it, is a little better then Chinese idol or African fetich.

***

Hard times make soft hearts and are, it is said, uniformly seasons of great religious awakening.

***

What makes hard times harder, is want of faith in God and man. Be not faithless, but believing.

***

To the great body of truth sanctification is as a flower blooming under a hedge, or it is as a pearl shining in dark unfathomed caves of ocean.

***

The firing of one shot from the Krupp gun on exhibition at Chicago costs as much as the support of two missionaries—man and wife—in Japan, for a whole year.

***

The *Texas Christian Advocate* is one of our liveliest contemporaries; but how she does brag on herself, and what a spread she ought to make with five rich Conferences and a Lone Star, all to her lone self!

***

There is such a thing as a writer passing his prime, and becoming as insipid as an overripe persimmon. Then he falls without the intervention of a pole, and spreads himself to make up for loss of juice and flavor.

***

The Lord of the harvest sometimes employs boll worm, caterpillar, drought, and strange providences, which depreciate stocks and currency and paralyze trade, to collect the back salaries of those who have reaped down fields without pay.

***

Such revivals as are sweeping over the ADVOCATE territory! We have revival notes enough to fill the paper. Don't write us a long letter, but just give statistics, and that will both add to our rejoicing and to your neighbor's opportunity of being heard.

***

There are some people who imagine they are overshadowed, when another makes a profession of what they are pleased to term sanctity, and resent it accordingly. Pity they are not as unsuspecting, as they seem to have persuaded themselves that they are unpretending.

***

Transcendalists in moral science, if converted, would be sanctificationists in Christian science. They are people who are thorough-going in belief as in profession; who push inductions to sequences, and who would not be satisfied with half a loaf, with a feast or heaven in sight.

***

Nineteen thousand microbes of diphtheria, scarlet fever, and tuberculosis have been found in a single bank note. And yet there are people who will embrace this much of death to get hold of a greenback dollar. But the discoverer; what has become of him? Can we not get up an American exhibition in his honor.

***

Dispatches, last week, reported that millions of dollars had been shipped from New York to the South for the purpose of moving the cotton; also that the circulation of money in New York abundantly meets the needs of trade and commerce. Many banks in the South which had suspended are resuming business, and there is much to restore confidence, in the financial outlook.

***

A red cross is the significant mark with which Dr. Morton indicates churches helped on his church extension map. That is mournful history and joyful prophecy blended in one, and signifies greater help than is represented by mere human bounty. Let this badge crimson every waste of our Southland, and, while we put down one on domestic soil, let us carry two to dot the great Saharas of heathendom.

PERSONAL AND OTHERWISE.

The ADVOCATE needs money; pay

...call from Rev. F. S. Parker, of ...w Iberia, brightened our sanctum ...day last week.

...ake the Church Extension Society ...r banker, and expect large divi... ...here and hereafter.

...hen we wrote a paragraph com... ...ding the Alexandria State Fair, it ...s in total ignorance of the horse... ...ng feature, which quite alters the ...

...v. S. H. Whatley writes from ...rmont that he is having a good ...ting. Ten children had been bap... ...nd two persons received into the ...rch.

...y person who will help to pay the ...l of the worthy and talented son ... poor Methodist preacher at Cen... ...y College, is requested to com... ...icate with the editor of the ADVO...

...ais and Monroe counties have re... ...ed themselves from the curse of ...liquor traffic. Now, let them sleep ...eir arms, when they sleep at all. ...rnal vigilance is the price of ...ty."

...v. J. L. P. Sheppard, P. E., of the ...ffa district, says, in a private ... to the editor: "Am having ...d times on the district; finances im... ...ing some. Hope to come up in ...nd all right."

...v. H. H. Ahrens has returned from ...icago and the great Fair, which he ...d to be veritable wonderland. His ...ort was so graphic and satisfactory ...any ways, that we feel half recon... ...d to styling away.

...e have received the *Woman's Mis... Advocate*, for September, with ... of stirring missionary narrative ...nnection with our women's work. ...excellent and cheap publication. ...scription, 50 cents.

...metimes we receive three or four ...rts of the same camp or revival ...ting from different persons, and ...o case can we publish more than ... the first having the preference, ...ther things being equal.

...e regret to see that the *Rocky ...ain Methodist*—Rev. George ...dham, editor and proprietor—will ...discontinued some time during the ...ent month. Bro. Needham is a ... of good mental equipment and ...d force of character, and the failure ...such a man in such a business even ... time of financial crisis is a notable ...t.

...e ADVOCATE returns thanks to ... George H. Lipscomb for a copy ...the Annual Minutes of the Woman's ...ionary Society of the North Mis... ...pi Conference. The officers of ...ciety for the ensuing year are ...Mrs. Nannie B. Fant, president; Mrs. ...L. Thomas, vice-president; Mrs. T. ...Hargrove, corresponding secretary; ...Carrie Gillespie, recording secre... ...Miss Mollie Clark, treasurer; ...J. F. Evans, auditor.

...v. H. T. Henry, of the Rescue ...sion, has, in response to faith and ..., been put in possession of a ...ing office complete, and is pre... ... to do all kinds of job work. ...is truly a God-send, and the first ... of it, he informs us, will be to ...ve the rental of the building which ...mission occupies by one-third, or ... per month. Let the Christian ...ple of the city patronize him by all ..., and, while they get as good ... as can be obtained elsewhere, ... the good cause.

...e Huntsville Female College, ... is advertised in another col..., besides being one of the best or... ...ed and equipped in the whole ..., has for its president that ster... ...educator and noble Christian gen..., Dr. A. B. Jones, who has no ...or as a governor and trainer of ...young mind. Men are born to ...ness in different fields of achieve..., Dr. Jones in this. Able, edu... ...and tactful, he is unsurpassed both ... school-room and boarding de...ent. Success follows some men ... than others, because, like a led ..., it has no choice in the matter. ... your daughters to Huntsville, ...the polishing will surely result.

Periodicals.

...arper's Bazar and Little People are ...come visitors to the ADVOCATE.

...e Review of Reviews, for Septem... ...is a fine number of a most excel... ...periodical. Price, $2.50 a year.

...e School Review, for September, ... excellent number of this sterling ...cation, invaluable to school men. ..., 30 cents; $1.50 yearly.

...mong the best publications for ... people, visitors to this office, are ...Nicholas, secular, and our own ...day-School Visitor, religious; and ...outhful, Youth's Companion and ...th's Journal.

...e Sunday-School Times and La... Home Journal, in different fields, ...h published in the same City of ...herly Love, are exceedingly valu... ...and cheap periodicals; the former ...1.50, the latter at $1.

The Magazine of Art, for September, sets the key-note away up in the scale for the Fall and Winter series. It deserves patronage for its remarkable enterprise and the merit of its art productions. Price, 35 cents; $3 yearly.

The Magazine of American History began with its July-August number the first numbers of its thirty-first volume. The leading article (illustrated) is Hondon's Statue of Washington, by N. B. Winston. Price, 35, cents, single number; $4 yearly.

The Chatauquan, $2, yearly (one of the best); The Southern States, $1 50; Godey's, $1.50; The Quiver, $1.50; the Missionary Review, $2, and the Missionary Treasurer, $1.50, come regularly to the ADVOCATE office, and are without exception cheap and meritorious publications.

The Cosmopolitan, for September, is a World's Fair number, containing descriptive articles by ex-President Harrison, Walter Besant, and others, and is an artistic creation as remarkable for its merit, as the magazine for its price, which is 12½ cents per single copy, and $1.50 yearly.

The Popular Science Monthly, for September, contains articles on Silver, Reformatory Prisons, Recent Science; The Pilgrim Path of Cholera, by Prof. Tanssig, Miss Zimmern, Prince Kropotkin, and Ernest Hart, F. R. C. S., etc., and is quite first-class as always, in its line. Price, single copy, 50 cents; yearly, $5.

The ADVOCATE has received No. 2 of the Book of the Fair, by H. H. Bancroft, from the Bancroft Publishing Company, Chicago and San Francisco. It is a sumptuous presentation in art and literature of the wonders of the great Chicago American Exhibition. It is to be published in 25 parts of 40 pages at the rate of two parts monthly. Price, $1 a part.

Millsaps College.

The second session of Millsaps College will open Wednesday morning, Sept. 20, at 9 o'clock. It is important that new students should be present on the eighteenth and nineteenth for examination and classification. After arriving in Jackson, students must report at once to the president and secure board in our Students' Homes or in private families approved by the college authorities.

W. B. MURRAH.

Jackson, Miss., Sept. 7, 1893.

Program.

The Theological and Pastoral Society of Sardis district, North Mississippi Conference, M. E. Church, South, will hold its Fall meeting at Sardis, Miss., on Oct. 17, 18 and 19, as indicated in the following program:

TOPICS FOR DISCUSSION.

1. Do Not the Times Demand Direct and Practical Preaching?—Rev. E. Johnston and Rev. A. J. Jones.

2. Class Meetings: The Necessity of Their Renewal—Rev. H. C. Morehead and Rev. C. W. Perkins.

3. Is Man in Such a State at Birth as to Need Regeneration?—Rev. D. M. Geddie and Rev. T. W. Dye.

4. The Proper Observance of the Sabbath—Rev. H. P. Gibbs and Rev. W. W. Williams.

5. Exposition of Romans viii, 6—Rev. J. D. Cameron and Rev. J. M. Huggin.

6. Are We Not Too Negligent in Enforcing Discipline? And Would Not Discipline Properly Administered Curtail Worldliness?—Rev. T. J. Newell, A. M., and Rev. J. A. Braswell.

7. How May a Preacher Develop Woman's Work, Such as Prayer Meetings, etc., in the Church?—Rev. T. B. Hargrove and Rev. W. H. Eckles.

8. The Epworth League: Its Importance and Its Development—Rev. J. M. Wyatt and Rev. P. A. Miller.

9. Is There Not Great Need of a Baptism of the Holy Ghost? And How Is This to be Obtained?—Rev. Ben. P. Jaco and Rev. R. P. Goar.

SERMONS.

Tuesday, Oct. 17, at 8 o'clock P. M., by Rev. D. M. Geddie. Subject: The Parable of the Talents. (Matt. xxv, 14, etc.)

Wednesday, Oct. 18, at 11 o'clock A. M., by Rev. T. W. Dye. Subject: The Witness of the Spirit. At 8 o'clock P. M., by Rev. E. Johnston. Subject: The Possibility of Apostasy.

Thursday, Oct. 19, at 11 o'clock A. M., by Rev. Thos. J. Newell, A. M. Subject: The Sacrament of the Lord's Supper. Administration of the Lord's Supper following the sermon. At 8 o'clock P. M., by Rev. C. W. Perkins. Subject: The Attitude of the Church of God toward Sin.

For the glory of God and the good of the church the committee would urge that all the brethren be prompt in attendance upon and diligent in preparation for the meeting.

H. C. MOREHEAD, Pres.,
E. JOHNSTON, Vice-Pres.,
BEN. P. JACO, Sec.

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Rev. Henry T. Lewis.

A sketch of the late Rev. Henry T. Lewis, of the M. E. Church, South, with some of his writings, will be furnished by Bishop Chas. B. Galloway for the Nashville *Quarterly Review*, commencing probably in the October number. Copies can be obtained from Southern Methodist Publishing House, Nashville, Tenn. The publication is not for any monetary or beneficent purpose. Simply for the benefit of Mr. Lewis' many old admirers through the South and Southwest.

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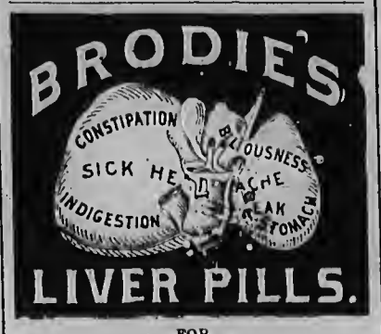

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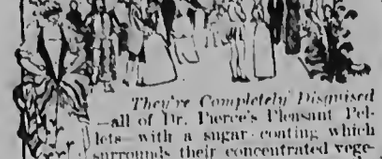

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HOME CIRCLE.

UNCONSCIOUS SERVICE.

BY MARGARET J. PRESTON.

"The bee"—she sighed—"that haunts the clover
Has nature's errands to fulfil;
The bird that skims the azure over,
Bears living seeds within his bill;

"Without a pause his flight pursuing,
He drops them on a barren strand;
And turns, unconscious of the doing,
The waste into a pasture-land.

"I, craving service—willing, choosing
To fling broadcast some golden grain—
Can only sit in silent musing,
And weave my lissles of pain."

I, making answer, softly kissed her;
"And Nature's realm of bees and birds—
What is such ministry, my dear sister,
Compared with your enchanted words?

"The seed your weakened hand is sowing,
May ripen to a harvest broad,
Which yet may help, without your knowing,
To fill the granaries of God."

—*Lippincott's Magazine.*

The Darkening Cloud.

The most usual cause of inward darkness is *sin*, of one kind or another. This it is which generally occasions what is often a complication of sin and misery. And, first, sin of commission. This may frequently be observed to darken the soul in a moment; especially if it be known a willful or presumptuous sin. If for instance, a person who is now walking in the clear light of God's countenance should be in any way prevailed on to commit a single act of drunkenness or uncleanness, it would be no wonder if, in that very hour, he fell into utter darkness. It is true there have been some very rare cases wherein God has prevented this, by an extraordinary display of his pardoning mercy, almost in the very instant. But, in general, such an abuse of the goodness of God, so gross an insult to his love, occasions an immediate estrangement from God, and a "darkness that may be felt."

But it may be hoped this case is not very frequent; that there are not many who so despise the riches of his goodness as, while they walk in his light, so grossly and presumptuously to rebel against him. That light is much more frequently lost by giving way to sins of omission. This, indeed, does not immediately quench the Spirit, but gradually and slowly. The former may be compared to pouring water upon a fire; the latter to withdrawing the fuel from it. And many times will that loving Spirit reprove our neglect before he departs from us. Many are the inward checks, the secret notices he gives, before his influences are withdrawn. So that only a train of omissions, willfully persisted in, can bring us into utter darkness.

Perhaps no sin of omission more frequently occasions this than the neglect of private prayer; the want whereof can not be supplied by any other ordinance whatever. Nothing can be more plain than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communion with God, and pour out our hearts before him. If, therefore, we are negligent of this, if we suffer business, company, or any avocation whatever, to prevent these secret exercises of the soul (or, which comes to the same thing, to make us hurry them over in a slight and careless manner), that life will surely decay. And if we long or frequently intermit them, it will gradually die away.—*John Wesley.*

Oh, how happy it is to be drawn by desires of a state of holiness!—*Brainerd.*

The Way They Squirmed.

The man who attempted to raise some money on a subscription paper on a necessary church out West relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything. Very sorry, but a man in debt as he was owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was needed, but said he was owing for his board, was badly in debt, and did not see how he could give anything.

"That afternoon, as I went by the base ball grounds, I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really could not see his way clear to give to the church, although it was just what the town needed.

"A week from that time I saw that same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says: 'Judge not, that ye be not judged;' but it also says: 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

Science.

Cooking by electricity is now an assured fact. In several club-houses in the West and also in quite a number of private residences it has been introduced most successfully. The meats broiled by the process are so quickly cooked that there is little chance for them to lose their flavor, or their juice either, and they are for that reason almost perfectly cooked. All sorts of utensils and apparatus are now manufactured for convenience in electric cooking, as the visitor to the Electricity Building at the World's Fair will discover when he or she sees the teakettles, coffee-pots, sauce-pans, broilers, chafing-dishes, etc., which are there on exhibition. The electric oven is an admirable invention, fitted with a glass door, so that it is unnecessary to open it while the cooking is in progress, and a thermometer attached shows the exact degree of heat in use. The ovens do not heat the place where they are used, as they are of Russian iron lined with wood and ashes, thus preventing radiation. They are lighted by incandescent lamps. Electric flat irons that one may iron with all day are to be had. Surely nothing more complete or convenient than this could be desired. It is almost absolutely perfect in arrangement and operation.—*The Age of Steel*, St. Louis.

Perfect love is a kind of wandering out of ourselves, a voluntary death.—*Scougal.*

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OUR YOUNG PEOPLE.

THE STORY OF EDDY, WHO NEVER WAS READY.

BY EMMA CLAYTER SEABURY.

Once on a time lived a dear little boy,
Moreover, a very queer little boy,
Who always was calling, "Please wait!"
He was never ready for morning prayers,
He was late to rise and the last upstairs,
At breakfast, dinner, and supper, his head
Popped into the room when the grace was said:
He was always a little too late;
And all the time it was, "Hurry up, Eddy,
You're sure to be late; you never are ready."

He went in undignified haste, pell-mell,
Into the school at the tardy bell,
Forgetting his books and his slate;
He walked to the church and the Sunday-school,
Because to ride it was always the rule
To be on time. It was mother's dread
He'd not get in till the lesson was read,
Because he was always too late;
And every Sabbath 'twas, "Hurry up, Eddy,
You're sure to be late; you never are ready."

Vacation time came, they were going abroad,
Harry and Susie and Nellie and Maud;
They went through the steamer's gate,
The plank was drawn in, to the grief of the flock,
When Eddy rushed breathlessly out on the dock.
His father said from the deck, "We roam.
But you must spend your vacation at home,
For the habit of being too late."
And the waves seemed to mock him with,
"Hurry up, Eddy,
You're always late, you never are ready."

He grew to a man; but habits are things
That boys must battle, they do not take wings,
He never was useful nor great.
They placed him at college; in business you'll find
He never succeeds who is always behind;
The girl that he loved had patience sublime,
But was won by the man who was always on time.
She said, "You're a little too late,
For Cupid don't wait for a laggard, Eddy."
The world that achieves is prompt and is steady,
The world moves ahead if a man isn't ready.

—*Sunday-School Times.*

The Prisoner's Ordeal.

The story is told that a king's son who was taken prisoner, was to be released on condition that he submit to being led at the hour of noon through the streets of the city.

"O," said the young man, "how can I bear to see the mockings of the people?"

"You do not yet know how you will be led," answered the king.

When the hour arrived, he gave him a vessel filled to the brim with milk to carry, saying that as soon as he spilled a drop he must die. Close behind him walked the executioner, dagger in hand, ready to carry out the terrible penalty.

From far and near the people had gathered to behold the prisoner upon his perilous journey. The streets were lined, and windows and even the roofs were crowded with spectators. When the young man had passed through the terrible ordeal, the king beckoned to him and said:

"Well, what kind of faces did the people make?"

"O king," said the youth, "I saw not one, I only saw my life in my hands, and death behind me."

"Thus," replied the king, "walk through life."

The lesson is a good one; we should not go through life all the while thinking, "What will folks say?" "How will it look?" and the like. Let us be like this youth. Let us not look around, but taking care to ourselves, see that we walk very carefully, ever heeding the divine voice that says, "This is the way, walk ye in it."

A Sliding Scale.

The boy was covered with mud to the top of his kilt shirt, there were mud patches on his face and hair, and he had lost his hat, but in his hand he grasped a chicken—a limp, wet, and muddy chicken. His sister had declared that she could not love such a cruel boy. Then he had disappeared, and had been found stuck in a swamp.

When he saw his mother his feelings overcame him, and he burst into a loud wail.

"My sister doesn't love me! my sister doesn't love me! I want to get losted in the woods, and let the bears eat me!"

"But," said his mother, "you cried when you pinched your finger with the clothes pin, and it would hurt you far more if the bears should eat you."

The boy was interested, and dried his tears. "I mean a kind, tame bear," he said, choking a sob.

"But a tame bear has sharp teeth."

The boy rubbed his eyes with his muddy hand, and was lost in thought for a while. Then he raised his head. His countenance was cheerful, there was not a trace of sorrow in his tone, and he cried, "I mean—I mean a nice little curly dog wifout any teef."

Six Grave Diggers.

Henry Mneller, a pious German, who lived two hundred years ago, used to say, "When I look upon the youth of our day I see six grave diggers. The first is called 'Drunkenness.' How many kill themselves with excessive drink! The seed must spoil when there is too much moisture. Therefore, young men, if you wish to live give up drinking. The second is called 'Lust.' How many have thereby hastened to death! Is it not true that all that is exposed to fire is ultimately consumed? The third is called 'Wrath.' Sirach says, 'Jealousy and anger shorten life;' and Paul, in Galatians, places next to each other wrath, strife and murder. Wrath brings on strife, strife is often the cause of murder. The fourth is called 'Disobedience to parents.' We know what a blessing the Fourth Commandment proclaims. He who does not keep it will feel its curse. Dry wood which can not bend must break. The fifth one is called 'Bad Company.' How many thereby have lost life and soul eternally. Tie a corpse to a living body, and although the living body can not bring the dead body back to life, yet the contaminating odor of the corpse will ultimately kill the living. The sixth and the last is called 'Idleness.' It kills a man, though he seems alive. Is an idle body of more use than a dead body? When a tree will not bear fruit, it is cut down and thrown into the fire. Ye who have a desire to live, consider this; and leave those grave diggers and pall-bearers alone."—*Domestic Journal.*

An Alligator's Nest.

Alligator's nests resemble haycocks more than anything else to which they can be compared. They average about four feet in height and about five feet in diameter and are constructed of grasses and herbage. First the mother 'gator deposits one layer of eggs on a mortar-like floor, and having covered this with a stratum of mud and herbage about eight inches thick, lays another set of eggs upon that, and so on to the top, there being commonly from one hundred to two hundred eggs in a nest. With their tails the parents then beat down the tall grass and weeds to prevent the approach of unseen enemies. The female watches her eggs until they are hatched by the heat of the sun and then takes her brood under her own care, defending them and providing for their subsistence.

Dr. Lutzemburg, of New Orleans, once packed one of these nests for shipment to St. Petersburg, but the young hatched out before they were started on the long voyage and were kept about the doctor's premises, running all over the house, up and down stairs, whining like young puppies.—*Harrison's Monthly.*

The Indians as a Specialist Knows Them.

When the Modoc War broke out in 1873, some one remarked in the presence of James Mooney, of Indians, that every little Indian war brought to light another tribe that no one had ever heard of before. He determined to find out the names and locations of all the Indian tribes, and the task thus taken up twenty years ago has been continued and has broadened ever since until it has become his life-work. He has made invaluable maps of the Indian country, locating some 3,000 tribes, with their towns, and giving the Indian names of the streams and mountains. "The Indians like me," he says, "because I come to them in sympathy, eager to preserve all that is sacred to them; while the missionary and the agent come to do away and destroy their traditions." On parting the last time with an old chief of the Kiowas and head of the family, with which Mr. Mooney was domiciled while with the tribe, the old man wept, and slashing his body with a knife, refused to be comforted.

A little boy came to his father and laid his hand upon his knee, looking up wistfully. "Do you want a penny, child?" The sweet face glowed and the answer came, "No, papa, only you." So it is with the child of God; he does not want the good things of the world one-millionth part so much as he wants to know his Father's love. This is a true test for each of us, and by it we may know whether we are really in the faith.—*Frances E. Willard.*

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and give the utmost light from the lamp, and they last until some accident breaks them. "Pearl top" and "pearl glass" are trade-marks. Look out for them and you need not be an expert.

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LOOK OUT

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and stren[gth] yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

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For three years my wife's sister has been very low. Her son-in-law, a physician, took her to his house, but could do her no good. She was carried to Washington City, where she could receive the best medical skill from the most eminent physcians. Stayed there three months, but gradually grew worse. I wrote her to come to my house if she was able, as I believed that your Matchless Mineral Water would cure her. She came here in April. To-day she is sound and well, as she expresses it, from head to foot. Her disease was complicated chronic diarrhœa, diabetes and dyspepsia. She could take no solid food without excruciating pain after eating. Now she is eating all kinds of vegetables, even cabbage, or anything she wants. The water saved her life, after all the other remedies failed. The water has made many marvelous cures in this county.

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EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

The Epworth League and Missions.

Because of its organic connection with the church of Christ, the Epworth League, along with other organizations of its kind, can not afford to maintain an indifferent attitude toward the cause of missions. The fact that the League is not distinct from the church, but is a vital part of it, renders it important that whatever is upon the heart of the church should be upon the heart of the League. The one is the child of the other, bone of its bone, and flesh of its flesh, and the interest of the parent is the interest of the child, so that the church has a right to expect from the League filial devotion to all its interests. The heir is interested in all the business enterprises of the parent or guardian; the young people of the church are to inherit the burdens, the obligations, the interests of their spiritual guardians, and are, therefore, expected to interest themselves in the spiritual enterprises of the church. Nothing is so much upon the heart of the intelligent and consecrated portion of the church as the subject of missions. The visions of spiritual conquest, that are being realized during this generation, cause the heart to beat rapidly, and the pulse to quicken its motion, while the whole mind and spirit of the church are expanding to take in the prospect of still more glorious triumph in the future. The Epworth League, the child of the church, is expected to join the parent in offering the prayer, and in laboring for the answer to the prayer, "Thy kingdom come." It is expected that the next generation of leaders in the church shall attain unto a still higher standard of intelligent consecration to this cause, and the Methodist Church looks to the Epworth League to bring about this end. An Epworth League, then, that is anti-missionary, or even indifferent to missions, would, indeed, be an anomaly. Opposition to foreign missions must be left to the old croakers who do not represent the spirit of the Church of Christ.

The questions arise, How may the missionary spirit be stimulated among Leaguers, and what practical aid can the League furnish to the cause? I will answer that nothing will so infuse the missionary spirit as a rigid following out of the work outlined for the three departments of the League. The Department of Christian Effort serves to enlist the spiritual faculties of the individual members, and to engage them for Christ's service, and this is the chief requisite to the missionary spirit of Christ and the apostles. It is through this department that young Methodists may learn the lesson of dependence upon the power and guidance of the Holy Spirit in all missionary operations.

The Department of Charity and Help, by bringing the young people in contact with the needs and sufferings of men, serves to create a love for the souls of men, and is thus itself an important exercise in missionary work. The spirit both of giving and of inducing others to give is also encouraged by this work. The Department of Literary Work serves to diffuse that missionary intelligence that is also indispensable. A study of the Bible, the authority on the subject of missions; a study of church history, with its thrilling missionary biography, and its accounts of conquest, all serve both to instruct, and to fire the heart with fervor. This department is also expected "to extend the circulation of the books, tracts, and periodicals of the church." Scarcely any more practical work could be done in the interests of missions than would be effected by extending the circulation of such a pamphlet as *The Methodist Review of Missions*, and other publications, in book, pamphlet or tract form. Thus, it may be seen that the Epworth League is essentially missionary in all its features.

The duty of observing Missionary Day is one that ought in no case to be neglected. Let me here quote from a recent article in *Review of Missions*: "It is a timely suggestion that our Epworth Leagues set apart a missionary day, with a suitable program, to be observed each quarter in every charge. This is a prophetic forecast, demanding prompt, persistent, and patient adjustment and advancement. The Epworth League movement has 'come to the kingdom for such a time as this,' and if judiciously and aggressively organized and correlated with the institutions of the church, no ken of men can foretell the possible and proximate results to the church and world."

By all these means men and women may be raised up for the church, who will be willing either to labor in foreign fields for the Master, or advance the cause by self-denial and consecrated effort at home.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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MARRIAGES.

WRIGHT—CLEMENTS.—At the Methodist Church, Rolling Fork, Miss., Sept. 6, 1893, by Rev. W. H. Lewis, Mr. H. J. Wright and Miss Fannie Clements.

CHEEK-MAGRUDER.—At the residence of the bride's mother, near Canton, Miss., Sept. 4, 1893, by Rev. W. L. C. Hunnicutt, D. D., Mr. H. H. Cheek and Miss R. C. Magruder.

ROBERTS—SEWELL.—At the residence of the bride's father, Aug. 23, by Rev. B. W. Sewell, Prof. W. J. Roberts to Miss Sallie E. Sewell, both of Jackson, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

TILLERY—In St. Helena parish, near Greensville, La., Mrs. ELIZABETH TILLERY, daughter of Abraham Womack and Elizabeth Burton Womack. She was born near Greensburg, La., May 19, 1824; married to the late Wm. Tillery, by Rev. Mr. Venable, Dec. 18, 1845; died March 15, 1893. She gave her heart and life to God in early womanhood, and through all the years of her after life she walked with God, and his grace sustained her. She was a devout Methodist, loyal to God, to her church and to her womanhood. She was a quiet, faithful worker in the church and in her home, and her standard as a Christian was high, and her conduct and life pure. She was the mother of six children. Two sons and a daughter survive her. All are members of their mother's church; all are married, and walk in their mother's footsteps as she followed Christ.

Her death was like translation. She was dressed to go to church. Her only brother, J. B. Womack, and her nephew, J. W. Thompson, and wife, who made their home with her, waited for her, but on going to her room found her speechless. The saintly mother, sister and relative had received a tender message from a loving Father in heaven to come up to the great church above, where God is the father and Christ the teacher. Her children came home to see their faithful mother sink in death. In her smile and gentle hand-pressure was a wealth of love and hope to her sorrowing children, her faithful brother, and the good nephew she loved as a mother.

Her pastor, Rev. Nathan Roberts, assisted by Rev. D. Shilling (Baptist), conducted the funeral services. She was laid to rest by the side of her husband in the cemetery in Greensburg, La. Many were the tears shed and vows made on that occasion by her children to walk closer with God. Her aged brother mourns in loneliness of heart, but not without hope, as he realizes how near eternity we are, and that God's children are being gathered home.

Her bereft niece, MRS. M. L. HOOVER.
Summit, Miss.

KING-VERTNER J. KING (*nee* Germany), daughter of Dr. Willis Germany and his good wife, was born in Amite county, Miss., July 16, 1869. Vertner was an amiable and intellectual child, and grew up to womanhood in the care of such parentage as to make her womanhood of the same type. She was converted and joined the M. E. Church, South, at Johnson Station, Pike county, Miss., in 1885, under the ministry of Rev. J. A. B. Jones.

Sister King has left the impress upon the minds of her friends and relatives that she was ready for a better world and its pure society, where she has joined her sainted father and mother and many other loved ones who preceded her "to that land of the blessed and home of the good," and will doubtless be "waiting and watching at the beautiful gate" for the loved and left. "There friends shall meet again who have loved," in the conscious recognition that love carries for its objects. May the loved and left make sure of that glorious meeting! WM. B. HINES.

READ—Bro. H. A. READ was born, Nov. 25, 1851, in Jasper county, Miss., and departed this life, after four months' painful illness, Aug. 10, 1893. Bro. Read joined the church in the Fall of 1885, being a member about eight years prior to his death. He lived a consistent and devoted member. He loved God, his church and his neighbors. He was twice married. Three children by his first and seven by his second wife, with their mother, still survive him. Bro. Read was a good and true husband, a kind and indulgent father, and obliging neighbor. A friend to the poor, having once been poor himself, he well knew how to sympathize.

I was with Bro. Read a number of times during his illness, but never heard one word of murmur escape his lips. He bore his afflictions with Christian fortitude. He said to me and others, that while he hated to leave wife and loved ones, if it was his Lord's will, he was ready to depart and be with Christ.

Loved ones, live godly; it will not be long, and you will meet your dear husband and father in the sweet by-and-by. LANE.

MARKETT—WILLIE E. MARKETT was born Jan. 9, 1867; died at the home of his mother, on Sunflower river, Aug. 22, 1893; was married, Jan. 18, 1893, to Miss Claudia Josephine Barnard, who after a few short months of married life is called upon to drink the bitter cup of sorrow. The love and prayers of mother, wife, three sisters and a brother were not sufficient to withstand the power of the cruel monster, Death, who ever and anon cometh "up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." (Jer. ix, 21.)

"Whom the Lord loveth he chasteneth," and we know that "he doeth all things well." May he send "the Comforter," whom he has promised, with a message of sweet peace and love to those sad hearts, and may they so live that they may enter heaven, where partings never come!

MRS. J. C. H. MCKINNEY.

DEAR—LILLIAN DEAR, aged four years and ten months, daughter of George W. and B. L. Dear, died Aug. 17, at the home of her grandfather, Rev. W. M. Ross, near Sallis, Miss.

A fairer or sweeter bud of promise was never culled from earthly home to unfold and bloom in those rare gardens whose sweet aroma are ever shedding incense around the great white throne in the paradise of God. Little Lillian was only loaned her loving ones for a brief, happy season, and oh! how hard to say, "Thy will be done," when the icy seal of death had shut the dark lashes down over those sweet blue eyes. Yet not forever—blessed thought! Her two sainted grandmothers were waiting at the golden gate to greet their darling when Jesus called our guileless Lillian to come home.

AUNTIE.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1038 Race street, Philadelphia, Pa., naming this paper.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
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CASH ASSETS, December 31st, 1886,	$400,479 08
CASH ASSETS, December 31st, 1887,	$413,860 76
CASH ASSETS, December 31st, 1888,	$459,369 50
CASH ASSETS, December 31st, 1889,	$510,584 54
CASH ASSETS, December 31st, 1890,	$551,897 82
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See our Agents throughout Louisiana, Mississippi and Arkansas.

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Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
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—Location Proverbially Healthy; No Saloons.—
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Great Southern Music House of
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Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
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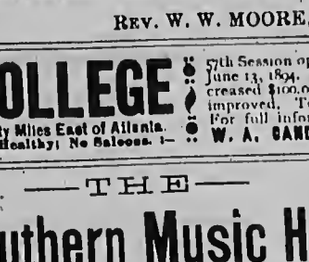

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

President Cleveland is the father of another girl. She was born on Sept. 9 at noon.

The attendance at the World's Fair, on last Sunday, was 229,036 paid admissions.

The Catholic Congress, which met in Chicago, adjourned on Sept. 9. Love of God, liberty and patriotism were imhued in the platform. The public school question was not discussed. Arbitration was strongly urged to settle labor troubles.

A cyclone struck Lockport, La., on Sept. 7, and left it a mass of destruction and desolation. Five persons were killed and eleven injured. Many residences and the Convent of Immaculate Conception were destroyed. The loss will foot up between $75,000 and $100,000.

The damage to the United States cruiser *Atlanta* through the culpable disregard of some officers of the navy for the regulations governing the care and preservation of their ships will cost the government $100,000 and deprive it of the services of that vessel for over seven months.

The Senate during the coming week will devote itself entirely to the discussion of the repeal hill. Possibly there may be an occasional break in the monotony caused by taking up some other subject during the morning hour, but the calendar affords very little scope for diversion in this respect.

Four hundred negroes, armed with Winchester rifles, passed through Little Rock, on Sept. 7, *en route* to Weir City, Kan., to take the place of the striking miners, and were prepared to do so at all hazards. They were plentifully supplied with ammunition and provisions. The negroes were brought from Arkansas and Texas.

In view of the practical determination of the government to enforce the Geary law, and the belief that the Chinese will not accept the action peaceably, arrangements have been made to strengthen the United States naval force in Chinese waters. Nearly the entire fleet will be replaced by steel vessels. The change is now in progress.

The storm which swept the coast of South Carolina recently has proven to be a great calamity. The dead is estimated to be one thousand, while absolute destitution extends to 20,000 persons, the majority of whom are negroes. Gov. Tillman has issued a proclamation to the people of the United States, appealing to them to make contributions to the cause.

According to Wm. Steinway, president of the Rapid Transit Commission, an offer to build an undergrouud railway for New York City has at last been made by capitalists, who ask no aid of the city and who are ready to make any deposit required as an evidence of good faith. The cost of this great undertaking will be $45,000,000, which is said to be ready as soou as formalities are settled.

FOREIGN.

An official decree has been issued announcing that an international exposition will be held in France in 1900.

As the result of the defeat of the Home Rnle hill in the House of Lords, the radical newspapers in London generally call for the abolition of the House of Lords.

A dispatch to the London *Times* from Alexandria says the cotton crop of Egypt for the year ending Sept. 1, 1893, amounted to 5,250,000 cantars, against 4,750,000 for the corresponding period of 1892.

Lady Henry Somerset has written a letter to the Associated Press, saying that Frances Willard is still ill, that she has been compelled to abandon all public work, and that she will take a year's rest by her doctor's orders.

There is no douht that cholera is spreading in Constantinople. The facts, however, have been withheld by the authorities, and newspapers have been given warning that any mention of the existence of the disease will be followed by the suppression of the papers.

It is said that the National Congress of Mexico, now in session, will not enact any tariff reform measure, as has been currently reported would be done by that hody. No legislation on the silver or financial question will he done until the United States Congress has acted npon these issues.

The Home Rnle hill was rejected in the House of the Lords on Sept. 8. The vote was 419 to 41. This act of the upper house of the British Parliament renders all the labor of the past six months in the House of Commons abortive, except when ganged by the effect produced on the electors. In order to finally pass the measure over the head of the lords it will be necessary again appeal to the electors.

What Do You Take Madiaine For?

Because you are sick, and want to get well, of conrse.

Then remember, that Hood's Sarsaparilla Cures.

All we ask is, that in taking Hood's Sarsaparilla you will do so with perseverance eqnalling or approaching the tenacity with which your complaint has clung to you. It takes time and care to eradicate old and deep-seated maladies, particularly when they have been so long hidden in the system that they have become chronic. Remember, that all permanent and positive cures are brought about with reasonable moderation. Hood's Sarsaparilla attacks disease vigorously and never leaves the field until it has conqnered.

Notice.

To the District Secretaries and Auxiliaries of the Mississippi Conference W. M. S.—

Dear Sisters: The time is near at hand when our prospective missionary, Miss Lella McNemar, must enter school. We are pledged to raise funds for her tuition and board in one of our colleges. Bro. Holloman will take her at E. M. F. College, and she goes to Meridian next week. Will not every strong auxiliary in the Conference pledge itself to raise five or ten dollars for this object, and will not every auxiliary be strong in this cause?

Dear sisters, the Lord's vineyard in foreign fields has need of workers. He calls these workers, and calls upon us to aid them in their preparation for the work as well as in its prosecution.

Now, do not lay the ADVOCATE aside and think no more of this matter, hnt let it have your immediate attention, and let every auxillary forward at once to Miss Mary Andrews, at Vicksburg, Miss., a contribution to this object, so that she may be able to make a payment in the beginning of the term. Remember we are pledged to it.

Hoping you will he able to respond at an early day with a generous contribution, I am. Yours faithfully,

ADDIE V. MARSHALL,
Pres. W. M. S., Miss. Conf.

Horsford's Acid Phosphate
A Healthful Tonic.

Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

Notice to Millsaps Students.

Please allow me to say through your columns to my brethren in the ministry that I have moved from Grenada to Millsaps College for the purpose of educating my own sons, and, having secured a nice, comfortable cottage very near the college, will be glad to have a few pupils board with me. It shall be my endeavor to treat all who come to me thus as sons, and trust my house will he a home to them.

Yonr sister, ANNA P. BALL.

Jackson, Miss.

Colored Knights of Pythias Supreme Lodge Meeting, New Orleans, La.

Queen and Crescent Route, and Lonisville Southern Railroad, will make one and one-third fare rate for the round trip, to New Orleans, La., on account of the meeting of the Colored Knights of Pythias Supreme Lodge, New Orleans, La., Sept. 25-30, 1893, inclusive. Tickets on sale Sept. 22 to 27, on certificate plan, from all points on Q. and C. and L. S. R. R.

Solid vestibuled trains from Cincinnati to New Orleans. Ninety-four miles shortest line. Only 26¼ hours.

Call on agents for full information.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

Camp Meeting.

The New Prospect Camp Meeting will begin on Friday night before the fourth Sunday in October (Oct. 20). Ministers of the gospel are invited to attend, and will be furnished with transportation from the railroad to camp ground. Get off at Ocean Springs, where you will get hacks, etc. N. B. YOUNG.

Vancleave, Miss.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may he averted for a long time hy using Hall's Hair Renewer.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30
Salem	Oct. 5
Shiloh	Oct. 6
New Prospect	Oct. 20

Disordered Liver set right with BEECHAM'S PILLS.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Leakesville, at Avera	30, Oct. 1
Waynesboro and S., at State L. (Tues.)	3
W'boro circuit, at Winchester. (Wed.)	4
Shubuta circuit, at DeSoto. (Thurs.)	5
Clark circuit, at Manassah	7, 8
Vossburgh circuit, at Central	14, 15
Eucutta circuit, at Eucutta	21, 22
E. and Stonewall, at Enterprise. (Th.)	24
Meridian—East End (Wed.)	25
Daleville cir., at Daleville. (Thurs.)	26
Liowood circuit, at Hopewell	28, 29
North Kemper cir., at Mellen. (Wed.)	Nov. 1
DeKalb circuit, at Pt. Ridge	4, 5
Hinnsville, at Scooba (Tues.)	7
Landerdale (Thurs.)	9
Why Not circuit	11, 12
Chunky circuit (Thurs.)	18
Marion circuit	18, 19
Meridian—West End	25, 26
Meridian—Central, (Sun. and Mon.)	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will he called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 18. Written reports will he looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton and Hickory, at Newton	30, Oct. 1
Decatur, at Mt. Hebron	2
Neshoba, at Mars Hill	5
Walnut Grove, at Rocky Point	14, 15
Carthage and W. Grove, at Carthage	12
Hillsboro, at Oak Grove	17
Lake, at Lawrence	21, 22
Rose Hill, at Missionary	28, 29
Trenton	Nov. 2
Clarksburg, at Liberty	4, 5
Morton and Forest, at Morton	6
Fannin, at Fannin	10
Brandon station	11, 12
Montrose	13
Raleigh	18, 19
Shiloh, at Cato	24
Marvin, at Wesleyana	25, 26
Westville	28
Homewood	Dec. 2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson, at Gayden	Sept. 16, 17
Zachrie, at Deer Ford	23, 24
Slaughter, at Slaughter	24, 25
Gloster and Cent., at Gloster	Oct. 1-3
Amite, at Woodland	1, 2
E. Baton Rouge	7, 8
Port Vincent, at Manrepas	14, 15
Live Oak, at Friendship	21, 22
North Wilkinson	28, 29
Wilkinson, at Bethel	Nov. 4, 5
Bayon Sara, at Star Hill	11, 12
St. Helena, at Canter	18, 19
E. Feliciana, at Gilead	25, 26
Springfield, at Wesley Chapel	31
Franklinton, at Fisher's	Dec. 2, 3
Amite City, at Amite City	3, 4

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

Angus'ac., at Boone's Ch'l (Fr., Sa., Sn.)	*Sep. 15, 16, 17
Vaucleave circuit, at Mt. Zion	16, 17
Tallisheek circuit, at St. Tammany C. G.	22-28
Covington cir., at St. Tam'y C. G. (Mon.)	25
Ocean Springs, at O. S. (Wed. night)*	27, 28
Bay St. Louis, at Handsborough	29, 30
Whitlington c. (4th round), Palmer C. G.	30 to Oct. 8
E. Pearl miss., at Pine Grove. (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Terry circuit, at Byram	Sept. 16
Gallman, at Mt. Pleasant	16, 17
Hazlehurst	22
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

JACKSON DIST.—THIRD ROUND.

Tranquil, at Locust Grove	Sept. 16, 17
Canton	23, 24

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Pickens circuit, at Pickens	Sept. 16, 17
Kosciusko and Dorant, at Durant	23, 24
Poplar Creek circuit, at Shiloh	30, Oct. 1
Ebenezer circuit, at Bethany	7, 8
Lexington and Tchula, at Tchula	8, 9
Ethel circuit, at Tabernacle	14, 15
Belsona circuit, at Hickory Grove	21, 22
Stewart circuit, at Stewart	28, 29
Sallis circuit, at Sallis	21
Lonisville circuit, at Lonisville	Nov. 4, 5
Rural Hill circuit, at Rural Hill	8, 8
Wier circuit, at Pisgah	10
Chester circuit, at Ackerman	11, 12
Kosciusko circuit, at Salem	18, 19
Eupora circuit, at Walthall	25, 26

Let local preachers he present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee	Sept. 2, 10
West Point	19, 17
Starkville station	27, 24
Crawford	30, Oct. 1
Columbus circuit	7, 8
Columbus station	8, 9
Starkville circuit	14, 19
Brooksville	21, 22
Sturges	28, 29
Pheba	Nov. 4, 5
Sparta	11, 12
Masholaville	17
Shuqualak	18, 19
Macon	19, 20
Hebron	22

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 23, 24
Tillatoba (Sat.)	30
Minter City and Strathmore	Oct. 1
Charleston	9
Coffeeville	7, 8
Oxford station	14, 19
Tocoopola	21, 22
Cherry Hill (Tues.)	24
Atlanta	28, 29
Banner (Thes.)	31
Chapel Hill	Nov. 4, 5
Pittsboro (Thes.)	7
Abbeville	11, 12
Grenada circuit	18, 19
Water Valley circuit (Sat.)	25
Water Valley station	26, 27

Local preachers, please he ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

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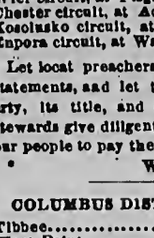
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept 18, 17
Holly Springs cir., at Pleasant Grove	23, 24
Potts Camp	30, Oct. 1
Ashland circuit, at Wesley	7, 8
Connersville, at Bethlehem	14, 15
Olive Branch, at Miller	21, 22
Shelley Creek	28, 29
Ited Banks circuit, at Wesley	Nov. 4, 5
Mt Pleasant circuit, at New Salem	11, 12
Ryhalia circuit, at Ryhalia	18, 12
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Sept. 16, 17
Como	26, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbits	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 16, 17
Tupelo station	23, 24
Verona and Nettleton station	27
Fulton and Nettleton circuit	30, Oct. 1
Prairie	7, 8
Shannon	11
Aberdeen station	14, 15
Saltillo	21, 22
Amory and Smithville	25
Pontotoc	28, 29
Tremont	Nov. 4, 5
Okolona circuit	8
Honston and Wesley	11, 12
Athens	18, 19
Baena Vista	25, 22

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Brooklyn and Duhlin	Sept. 16, 17
Greenwood	23, 24
Winona	30, Oct. 1
Carrollton	7, 8
McNutt	14, 15
Indianola	21, 22
Leherton	24
Sidon	28, 29
Black Hawk	Nov. 4, 5
Valden	11, 12
West	19
Carrollton circuit	18, 19
Winona circuit	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Sept. 24
Gunnison	Oct. 1
Rosedale	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Pineville	Sept. 16, 17
Ada, at Prospect	22, 24
Columbia, at Columbia	30, Oct. 1
Centerville, at Trout Creek	7, 8
Evergreen, at Bunkie	14, 15
Chicot, at Fairview	21, 22
Montgomery, at Montgomery	28, 29
Big Cane, at Melville	28, 29
Lecompte, at Lecompte	Nov. 4, 5
Dry Creek, at Dry Creek	11, 12
Spring Creek, at S. C. Camp Ground	18, 19
Boyce and Colfax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 9
Alexandria	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Tulip, at Foster's Chapel	Sept. 16, 17
Farmerville, at Farmerville	23, 24
Lisbon, at Lisbon	30, Oct. 1
Homer station	1, 2
Summerfield, at Alabama	7, 8
Gansville, at Rochester	14, 15
Sparta, at Bienville	21, 22
Downsville, at Downsville	28, 29
Ringgold, at Andrew Chapel	Nov. 4, 5
Vernon, at Oak Ridge	11, 12
Minden, at Minden	18, 19
Haynesville, at White Hall	25, 26
Valley, at Bapps	Dec. 2, 9
Vienna, at Antioch	9, 10
Ruston station	10, 11
Arcadia, at Arcadia	12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Fillmore	Sept. 2, 3
Mooringsport, at Pine Hill	9, 10
Red River, at Campo Bello	12, 17
Sabine, at Mt. Pleasant	23, 24
DeSoto, at Pelican	Oct. 1, 2
Grand Cane, at Grand Cane	7, 8
Wesley, at Wesley Chapel	14, 15
Conshatta, at Conshatta	15, 16
North Bossier, at Huge's Spurr	21, 22
Pleasant Hill, at Marthaville	28, 29
Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	18, 19
Cane River, at Provencal	19, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	27, 24
Many, at Many	25, 26
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 9
Mansfield station	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 22. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct 28, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Pauna College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

829 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

West Monroe, at W. Monroe	Sept. 23, 24
Monroe	24, 25
Bastrop, at Bastrop	30, Oct. 1
Lind Grove, at Bonito	7, 8
Winsboro, at Winsboro	14, 15
Oak Ridge, at Mer Rouge	21, 22
Rayville, at Union	28, 29
Oakley, at Jourdin Chapel	28, 22
Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Island	11, 12
Lapins, at Frantoms C	18, 19
Lake Providence	25, 29
Waterproof	Dec. 2, 3
Delhi	7
Floyd	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas, at O	Sept. 16, 17
Washington, at W	17, 18
New Iberia	30, Oct. 1
Abbeville, at P. G	7, 8
Franklin and Jeanerette	14, 15
Indian Bayou	21, 22
Plaquemine Brulee	28, 22
Patterson and Morgan City	Nov. 4, 5
Lake Charles—E. Street	11, 12
Jackson Street and W. Lake	12, 13
Grand Chenier	18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 9

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Lower Coast, at Port Eads	Sept. 17

C. W. CARTER, P. E.

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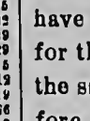

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Gloster, Amite Co., Miss., Sept. 2, 1893.

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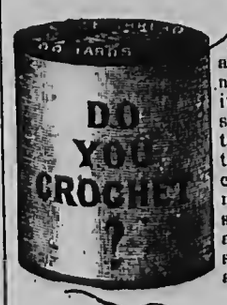

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Christian Advocate.

VOL. 40.—NO. 38. NEW ORLEANS, THURSDAY, SEPTEMBER 21, 1893. WHOLE NO. 1935.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOMEWARD TO THEE.

Never so fathomless a sea
But through its depths there reached me
His still supporting hand.
Never so drear can desert be
But there his love grows green for me
Amid the scorching sand.

For he who over sea and land
Both homeward guide from farthereat strand
The bird's unerring way
Can surely safe my pathway steer.
Then let me never yield to fear,
Nor once in darkness stray.

Though I am weak and wayward still,
Lord, do for me thy chosen will;
But this my prayer shall be—
Wherever wings my wandering way,
Oh, steer it so at last it may
Safe homeward lead to thee!

—*From the Swedish.*

"Devotion to a Person."

The living pictures of devotion excel [illegible] artists' brush. A room prepared [illegible] the invalid daughter or son, where [illegible] is arranged to please their eye, satisfy their taste, humor their fancies. [illegible] room, as far as possible, turned into [illegible] hot-house of rare and exquisite flora. [illegible] personality absorbing a life is the [illegible]ight of love; their wishes anticipated, the spirit of their life kept in [illegible]ind, lest there may be a thoughtless, [illegible]ecessary wound inflicted. The [illegible]st heavenly pictures are those of [illegible] and refined devotion to some loved [illegible]—a husband to an invalid wife, a [illegible]ld to an aged parent, a parent to son [illegible] daughter, in whom they live and [illegible] constantly forecasting for their [illegible]ort or joy. The singleness of love [illegible]s of one purpose and aim, concentering all thought on the loved one, [illegible] a rare and glorious picture. All [illegible] pictures are to have their spiritual counterpart in devotion to a person. Savior. Christianity is well epitomized by an author who says its distinctive feature is, that it is summed up this, "It is devotion to a Person"—a Person the center of the system. [illegible] other religions are devotion to [illegible]ds, philosophies, systems of truth, [illegible] ours is devotion to a Person—a [illegible]on on whom we lean, to whom we [illegible]; an unchanging center as fixed as [illegible]tars in heaven; a Person ever the [illegible]e in all time, in all eternity. Man, [illegible] heart, the center of all this physical [illegible]oolverse, is to be attracted, drawn [illegible]ndrously to the center of the universe spiritual, the eternal Person; [illegible]ing to him, living for him, communing with him, in constant spiritual [illegible]wship with him. While a creed is [illegible]ssary, it is not to absorb the [illegible]ught and love to the exclusion of [illegible] who embodies all living truth. [illegible]le denominations must be differentiating Christians in their view of [illegible]th as it is in Jesus, that one is the [illegible]st acceptable to him which promotes the greatest number of intelligent followers and the deepest heartfelt devotion in each adherent. All [illegible]ems of Christian truth reach their [illegible]reat goal in presenting him so that [illegible] hosts shall be attracted to him as [illegible] fairest among ten thousand. Devotion to a creed, to a system of belief, [illegible] church, to a doctrine, are often [illegible] as decoys by the enemy of our [illegible], in order that devotion to him [illegible] be secondary, or may be chilled to [illegible]th. A churchman may be saved, [illegible]ardent exponent of Christian creed [illegible] be rewarded, a zealot for some [illegible]tline may attain eternal blessedness, but devotion to Christ shall certainly be crowned with him in his [illegible]rnal kingdom. The position of [illegible]ter and disciples was not only [illegible]pting the custom of the day to dis[illegible]ose in preparing these men for the [illegible]pagation of his kingdom, but it was [illegible] necessary for introducing this [illegible]test law of the kingdom of devotion to a single central Person. All [illegible]olve around him, all cluster about [illegible]; he is the center, the beginning, [illegible] end of the whole kingdom, and devotion to him the great law of the [illegible]gdom. This can take a thousand [illegible]pes; he manifested in more forms [illegible] the combinations seen in a kaleidoscope, produced by a few pieces [illegible] colored glass. This devotion to a [illegible]son may be evinced by a tone, a [illegible]ice. Devotion to the Lord is to be [illegible]ealed continuously throughout life; [illegible] the very tones when we speak of [illegible], by the simplest acts that regard [illegible], by the communion with him as [illegible] ceaseless as it is possible to be. [illegible]ession of this devotion is not so [illegible]olutely demanded as for it to be [illegible]o. Our religion must be scenic; it [illegible] to be read and known of all men. [illegible]s devotion to Jesus, the Savior, [illegible]st be seen, must impress our world, our coterie; then that world will hear our profession. Devotion to him will make us grow like him, approximate his character; and the longer the communion with him, the longer we have fellowship with him, the more devoted we will become. "Though unseen, I love the Savior." Oh, that this devotion may be ours, letting everything else be secondary to this, and our fellowship with him be more intimate every day!

S. S. K.

Henington Camp Meeting.

The twenty-second annual camp meeting of Henington Camp Ground began Aug. 24, and closed Aug. 31. It stands among one of the best camp meetings we have ever had upon the grounds. It is true there were not as many conversions (only about twenty known) as we have had on former occasions—accessions only eighteen; yet there was produced among the membership, to such an extent as we have never witnessed before, a very great desire for a higher and holier life. There were several who professed sanctification, and many others who are now striving to obtain it.

The preaching was all good. Among those who served us was Rev. W. B. Lewis, one of the clearest-headed, well-balanced, sweet-spirited and consecrated men we ever knew. His preaching was well said, well timed, and always to the point. His manners, conversation, and all he says and does, is a living epistle to all men how perfectly a man may live.

Dr. Murrah stands among our ablest men. His preaching was strong and clear in thought, evidencing a readiness for any and all occasions. His sermon had nothing stereotyped, or apparently cut and dried for the occasion; but was suited to the condition of the meeting. Something not all college professors always do.

Dr. Weems did some very fine preaching, but space forbids noticing the strong points made by him.

Bros. P. A. Johnston, Dominick, Griffin and Morse served us faithfully.

Our home pastors, Bros. Woodward and Norsworthy, were present in charge of the meeting.

The principal part of the preaching was done by Rev. H. C. Morrison, of Lexington, Ky., editor of the *Kentucky Methodist*. He bears the same name as our Missionary Secretary. I ask the privilege of reproducing what Dr. S. A. Steel, of Nashville, said of him in the *St. Louis Advocate*, of Dec. 21, 1892. He says: "Bro. Morrison, the evangelist, is a first-class man; a Christian of the highest type, a theologian, a rhetorician, an orator, an old-fashioned shouting Methodist preacher. I had a high opinion of him before he came; but, after hearing him preach twice a day for three weeks, I put him at the top of those preachers who have fed and strengthened me. His great theme is holiness, sanctification and perfect love. He explains this, proves this, enforces this in every sermon, turning it round and round, illustrating it, pleading for it until the dullest believer is stirred with the thought that religion is power, and that anything short of power is a delusion and snare of the devil. God enabled him to present this vital subject in such a manner that he won a hearing from many who were prejudiced against evangelists and the holiness movement."

Every word Dr. Steel says of him we heartily endorse. As Dr. Steel says of his preaching, it means "the revival power in the ministry and in the church; the expulsion of the worldliness that is spreading like leprosy among us."

We thank God for the doctrine of holiness as taught by the founders of Methodism. It is the fire of the Holy Ghost, and it should be taught more in our churches, and more plead for from our pulpits. If not, we fear the time is not far distant when we will have to get out of the way. It is Christianity "in earnest;" the grand "depositum of Methodism."

We are thankful Bro. Morrison has been among us. We feel he has been of great benefit to many of us. He preached fourteen times on the same theme, and made no repetition either of argument or illustration of one to another. He is a wonderful man of great versatility and seemingly unlimited resources. He made no failures, but grew on his congregation from beginning to end.

J. W. McNEIL,
Sec. Henington Camp Meeting Ass'n.

A Word of Caution.

In view of the prevailing financial distress the Board of Church Extension deems it prudent to issue a note of warning to the church, and particularly to those who contemplate building houses of worship in the near future.

It should be understood that the appropriations made at the annual and stated meetings of the Board are not of funds already collected and in hand, but (in case of donations) are based entirely upon collections yet to be taken. The appropriations are made in April, but, as all know, the collections are not generally taken and paid over until the end of the Conference year. The consequence is that it is seldom possible to pay these appropriations until the late Fall or Winter. This will explain what appears to many who do not understand the situation as "vexatious delay."

Again, it is a law of the Board that the aggregate donations granted in any given year shall not exceed the receipts of the year previous. At its meeting last April appropriations were made up to this limit.

Having recently received applications from and heard of congregations about to undertake church-building enterprises, we think it wise to give this timely notice that, under prevailing conditions, it is not at all probable that the Board of Church Extension will be able to furnish assistance, by way of donation or loan, beyond that already granted at the annual meeting.

We would also specially caution those to whom aid has been promised to refrain from making any engagements or contracts based upon the idea that such funds will be certainly forthcoming at any given dates in the future. When the money is collected and in the hands of the Board, those to whom it has been promised will be notified immediately, and then, and only then, can they depend with absolute certainty upon receiving it.

The above indicates the uniform practice of this Board, and we are not now promulgating any new rules; but we deem it our duty to call especial and emphatic attention to these matters at this time in order to prevent or check hasty and inconsiderate action that might, if pursued, result in disappointment and disaster to the church in many localities.

By order of the Board, Aug. 10, 1893.

PRESLEY MEGUIAR, Pres.,
DAVID MORTON, Cor. Sec.

Church Extension Jubilee.

Rev. Dr. David Morton, our Church Extension Secretary, as directed by the Board of Church Extension at their last annual meeting, has called upon our more than 1,300,000 members to raise this year $100,000 over the regular assessment for the grand cause he represents. In looking over his last report, we are simply amazed at the vast amount of practical and permanent good that must have been done since the inauguration of the church extension movement in our church. These are the figures, as we have them from Louisville:

Aid granted to churches from the beginning—	
By General Board, donations	$206,561 22
By " " loans	152,450 00
By Conference Boards, donations (estimated)	248,172 34
Grand total	$617,183 56

From April 1, 1892, to March 31, 1893, 488 churches and parsonages were helped by loans and donations. It is supposed that, at least, 3,000 churches have been assisted since the start. According to the General Minutes, the Southern Methodists have 12,856 church-buildings and 3,015 parsonages. It will be seen, then, that the fraction of these that have been helped, and their existence and completion made possible by the General and Conference Boards, is a very creditable one. The wise expenditure of the money raised for church extension, and the vast good resulting therefrom, and which must go on in ever-increasing ratio through all the years of the future, gives Dr. Morton and his Board solid ground upon which to base their appeal for the really small sum of $100,000 additional.

We, of the Louisiana Conference, however it may be with others, have every reason to thank God for the timely and very liberal aid we have received along the line of church extension gifts and loans. We have received from the General and from our Conference Board almost, if not quite, as much as we have contributed during the decade to church extension. One of our finest New Orleans churches received from Dr. Morton's Board a donation of $1,500, and our church in a thriving interior town received from the Conference Board $500, and from the General Board $800, and also a loan of $1,000. Every section of the Conference has felt the invigoration of church extension gifts or loans, and the amounts received have ranged from $25 all along up to $500, and over. Verily, considering the facts in the case, no collection brought before our people in Louisiana should be more popular than this one, and the call for the extra $100,000 jubilee money should meet with favor among us, and receive a hearty and generous response. Times are hard; but when were they not so? And, hard as they are, have not very many of our members found the means for a trip to the great Chicago Exposition? Very many empty places in our churches indicate that few have been forced for lack of the wherewithal to omit their usual and expensive Summer trip. While we do not begrudge any the pleasure and advantage they obtain by their journey to Chicago or elsewhere, we can not do other than wish that they might have the conscience and heart to give, if not an equal amount, at least a large fraction of what they thus spend on themselves, to helping out Dr. Morton in his glorious work. This is a time for men, such as Bishop Haygood mentions in a late *Nashville Advocate*, to come to the front in Louisiana and all over our church. That man doubled his subscription because the times were hard, and others might be tempted to reduce theirs. Seeing all agree that the times are hard and the financial stress is very great, the remedy should be heroically applied, and a doubling up of contributions all along the line of church giving should become the order of the day.

In 1893, no less than in any other year, Southern Methodists can, if the will and conscience be in them, most easily raise $100,000 additional for church extension.

JOHN T. SAWYER.

Rev. A. D. McVoy, Jr.

Whereas, It has pleased Almighty God, in his wise providence and fatherly love, to call from his post in the church militant to dwell with himself in the church triumphant the soul of our former pastor, Rev. A. D. McVoy, Jr., who so faithfully labored for our spiritual welfare and the upbuilding of the church at this point, we truly and most humbly bow ourselves before this manifestation of his providence, though incomprehensible to us, and seek in our hearts to say, "Thy will be done;" And, whereas, In the loss of Bro. McVoy we feel that we have lost a friend, one of whom it was and is always a pleasure to think, and realize that the church has lost one of its most faithful and useful servants, for he was one eminently fitted to do valiant service in and for the church, being of an earnest, prayerful nature, strictly tending to duty and keeping a loving oversight of the flock, and living on intimate terms with his Savior, was able to lead others to their Master; therefore, be it

Resolved, That we pray God that we may all seek to imitate and embody in our own lives the beauties and excellences which were so prominent in his, and thus follow him as he followed Christ; that his unswerving devotion to his Lord, his loving and love-inspiring nature be an incentive to us to seek first at all times "the kingdom of God and his righteousness," and thus may his influence still live and work out the salvation of souls.

Resolved, That we, the members and attendants of the Natchitoches M. E. Church, South, in memorial services assembled, extend to Mrs. A. D. McVoy, Jr., and the parents, sisters and brothers of our deceased friend and former pastor, our heartfelt sympathy and condolence in their bereavement; that while God, in his love for them, has taken from them a helpmeet, son and brother, yet in his mercy may he manifest himself unto them with comfort and love from on high; that we will drape the church in mourning for our brother, and leave it so draped for a period of thirty days; that all we can do is to extend to them, our bereaved friends, this assurance of our earnest regard and reverence for Bro. McVoy's memory, which shall ever be as a benediction to us, and that we now commit them to the care of their Creator and Father, until such a time as they meet again at the right hand of God.

Resolved, That copies of these resolutions be made and sent to Mrs. A. D. McVoy, Jr.; Rev. A. D. McVoy, and that copies be also made and sent to the NEW ORLEANS CHRISTIAN ADVOCATE and Natchitoches *Enterprise* for publication.

(Signed) THE CONGREGATION.

Aug. 13, 1893.

"Ministerial Selfishness."

The late Hon. Hiram Cassedy, father of the Hon. Hiram and the Hon. W. P. Cassedy, used to relate, with no little enjoyment to himself and to others, an anecdote of a Dutch acquaintance to whom he once mentioned the name of a friend, John——. "Vat," said the Dutchman, "you know Shon? Shon is von shmart vellow! You no haf to vink at him mit a hickory shtick!"

The recent criticisms, public and private, both on myself and my article in the ADVOCATE, of Aug. 28, headed "Ministerial Selfishness," have reminded me of the anecdote above stated. For my article gave neither the names of persons nor of places, and no man had any right to construe my purely impersonal article into a personal attack. I simply gave facts without indulging in personalities. Yet one brother writes to me and charges me with doing him a gross injustice in "dragging in the public prints a private matter!" And another undertakes to controvert the facts of my article by stating the facts of a case apparently known to him! His name had not been used; neither had the name of circuit, district, or Annual Conference been given! and neither was the denominational name given—whether Methodist, Baptist, or Presbyterian. The facts remain as stated by me, some having come under my own observation, and others were related to me by credible witnesses. My motive was not to attack persons, but to expose an evil that militates against ministerial usefulness. They were simply sample cases, like incidents being too numerous to mention, but which observant laymen have long noticed and to which they have often called my attention.

T. L. MELLEN.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Neshoba cir., J. H. Foreman, P. C...$5

Now, let us hear from Decatur, Shiloh, Homewood, Carthage and Walnut Grove, Walnut Grove circuit, Morton and Forest, Marvin, Lake, and all the others that are in arrears. Let the delinquent charges in the other districts begin to forward their contributions.

T. L. MELLEN,
Sol. for Miss. Conf.

FROM THE WORK.

Rev. J. F. Wynn: "Two more good meetings since my last report. The Lord is still with us in saving power."

Rev. J. F. Wynn, Pineville, La., Sept. 1: "Just closed a meeting at Pleasant Grove, assisted by Bro. R. M. Walker. Ten or twelve professed conversion, one entire sanctification, and many others earnestly seeking the experience of perfect love. Nine persons received into the church, including two by letter."

Rev. E. P. Craddock, Ellzey, Miss., Sept. 1: "Have just closed our fourth meeting. God is with us in great power. One hundred and fifteen conversions to date. Sixty-five have joined the M. E. Church, and a goodly number have joined the Baptist. Several promised to hold family prayer. A good many of the new converts praying in public. One young men's prayer meeting organized; one other prayer meeting organized. The spiritual state of this circuit is good."

Rev. I. T. Reames, Girard, La., Aug. 29: "We have just closed a ten days' meeting at Little Creek, where we were assisted by Rev. C. F. Staples, who rendered earnest and efficient service in the Master's cause. Results are as follows: About nine professed conversion, six were added unto the church, and the membership graciously revived. Truly 'it was good to be there.' We have other meetings to hold in the near future, and hope ere long to send in even better reports. Brethren, pray for us."

Rev. H. P. Lewis, P. C., Caseyville, Miss., Aug. 28: "Just closed a meeting of six days at old Sweet Water. Bros. Luster, of Holmesville circuit; Crossley, of Brookhaven circuit; Breland, of Wesson station, and B. W. Lewis, of Lebanon circuit, did good, faithful preaching. God bless those young men. No effort on the part of any of them to make a display; only in the way of trying to reach and save sinners. Congregations large and attentive. Altar crowded with penitents from the start. Results: Thirty conversions and reclamations, ten additions to the church, and the entire membership revived; a prayer meeting organized."

Rev. W. F. Sanders, Aug. 30: "The Lord God has been good to his people on Centerville circuit, Louisiana Conference. Held two good meetings to date; one at Centerville, assisted by that sainted father in Israel, Rev. J. M. Johnston, who, assisted by Rev. J. J. Arnold, did the preaching. Results: Nine accessions—six on profession of faith, three by letter. Baptized eight children. The church greatly revived. We just closed a meeting at Gray's School-house, which resulted in one accession on profession of faith, six conversions, and almost the whole church reclaimed. It was a time of refreshing that came from the presence of the Lord. The Christian rejoiced; sinners quaked and trembled; God's power was felt by almost everyone present. I was assisted in this meeting by Revs. W. R. Whatley and J. J. Arnold, L. P.'s. I did but little of the preaching; but the Lord blessed the work."

Rev. R. A. Sibley, P. C., Raleigh circuit, Mississippi Conference: "I am closing out my fourth year on this work. It bids very fair to be the most prosperous of the four. Held two protracted services, to-wit: Boykin Church and Raleigh Church. Results: At Boykin, twelve very substantial members, quite a number of conversions, church wonderfully revived and at work. At Raleigh Church, sixteen accessions, with many professions; church membership occupying higher plane of enjoyment now. Rev. J. G. Sibley did the preaching at Boykin, except one sermon. At Raleigh Revs. R. S. Gale, B. H. Rawls, and R. H. Barr did the preaching. Lasting good accomplished. To these brethren I return heartfelt thanks. To God be the glory! We have other protracted meetings yet to hold. Are looking for and expecting a further outpouring of God's Spirit. Finances very, very far behind in collections and preacher's salary."

Rev. W. J. Porter, Plaquemine Brulee, La., Aug. 31: "Have held three meetings. Plaquemine Brulee eleven days, assisted by Bros. Ellis and Seward; four conversions and five accessions. Church Point eight days, assisted by Bros. Tom Randle and son Ross, Rohadeaux and Miller. The latter dedicated for sacred use, on the last day of the meeting at that place, one of the neatest churches in all this country. It is a frame building of modern style, costing over fifteen hundred dollars, the existence of which is due mainly to the efforts of my predecessor, Rev. R. M. Blocker, and Bros. U. T. Blackshear and W. S. Evans. One conversion and nine children baptized. Long Point ten days, assisted by Bros. Drake, Mitchell, and R. R. Randle; fifty conversions and twenty accessions, and $34 50 in cash and subscription raised on Conference collections. More than one hundred have professed a desire for sanctification during these meetings, but only a few profess the experience."

Rev. J. N. Tucker, Learned, Miss., Aug. 30: "Since our last report we have held three protracted meetings. At Learned we continued two weeks; the church revived, three applications for church membership. Rev. V. D. Skipper assisted us. At Dry Grove we held services for five days; several regenerations, ten applications, nine of whom were received into full connection, making in all at this place this year fifteen by profession of faith and four by certificate and transfer. People belonging to other denominations say it was the best revival held there within the past twenty years, if no. in the history of the place. Men who were wicked, eight months ago, are now officers in the church, praying in their families and in public, and telling to sinners round what a dear Savior they have found.' Dry Grove presents a bright future for the kingdom of Christ under the Methodist banner. At Bear Creek we continued five days; four accessions, four consecrations to God's undivided service. Rev. C. W. Crisler assisted. Our brother, Rev. T. Masao, the Japanese preacher, was with us at Learned and Dry Grove greatly to the delight and edification of the church."

Continued on Third Page.

THE SONG-SPARROW'S NEST.

I stood beside a compass-plant which rose
Above the grass with flaming blossoms crowned;
When suddenly, as hurt, along the ground
A sparrow fluttered, seeming in death's throes.
Poor bird! I knew her love wiles, looked around,
There was the nest, beneath the leaf's broad tent.
And gaping, yellow mouths, one, two, three, four,
Crowded the curious, woven tenement.
What wonder that my presence grieved her sore!
Or that she strove to tempt my feet away
With simulated helplessness; such lore
Hath love. Who would prolong his stay
Near by her spouse kept watch on circling wing,
But as I went my way they both began to sing.

—*Exchange*

Christian Perfection.

BY REV. F. N. PARKER.

"Be ye therefore perfect, even as your Father in heaven is perfect." (Matt. v, 48)

The aim of the gospel is the perfection of the moral nature of man. Therefore the central idea of Christianity is Christian perfection. This is readily seen by a few citations from the Word of God. Our text is a strong case in point.

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." "And this also we wish, even your perfection." The apostle declares this to be the aim of preaching: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily." Again: "Let us go on to perfection." Nothing could be clearer than these passages, and yet there are those who are offended if the doctrine of Christian perfection is preached or the experience is professed. There can be only two sources whence these objections arise: The first is a total misapprehension of the subject, due to a lack of information; and the second is a disease of the moral nature of man, located in the heart, the antipathy of the carnal mind to holiness. It is, therefore, the duty of the gospel minister to preach upon this subject fully and freely; and, in accordance with this truth, Wesley wrote: "Let all our preachers make a point of preaching perfection to believers, constantly, strongly, explicitly." Again this necessity is emphasized by the experience of Mr. Wesley in the conduct of the early Methodist societies. He says with reference to the societies in Cornwall: "The more I converse with the believers in Cornwall, the more I am convinced that they have suffered great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see wherever this is not done the believers grow dead and cold. Nor can this be prevented but by keeping them in hourly expectation of being perfected in love. I say an hourly expectation, for to expect it at death or some other time is as much as not to expect it at all." Nor is Mr. Wesley alone in his testimony as to the importance of this doctrine in the church, for we find it possessing a prominent place in the early days of Christianity, to say nothing of the testimony of the canonical writings of the inspired apostles. Clemens Romanus, writing in the earliest days of the church, said: "Those who have been perfected in love through the grace of God, attain to the place of the godly in the fellowship of those who, in all ages, have served the glory of God in perfectness." And Irenæus said, "God is mighty to make that perfect which the willing spirit desires." In the writings of all the early fathers there is much of this testimony, and it only faded out when the church began to gather that mass of corrupt accretion which intimated in the heresies of the Romish Church. The New Testament is full of testimony, and the experiences of the early Christians all concur in assigning to the doctrine and experience of perfect love the most important place in the Christian system. Our Lord made love the test of genuine discipleship, and the apostle affirmed it to be the greatest of the Christian graces. This doctrine, though lost sight of for many years, even centuries, was revived to become the grand depositum of the people called Methodists. And in the words of our founder, under God, "And for the sake of propagating this chiefly, he appears to have raised us up." Fletcher, Bramwell, Carvosso, Ashury, McKendrie, and such men as Fisk, all left their testimony to this great truth. The biographies of men and women eminent for their piety and usefulness all bear the impress of this doctrine. It is, therefore, the duty of every minister to expound this truth for the edification of the people committed to his care.

I.—WHAT IS CHRISTIAN PERFECTION?

The term Christian limits the term perfection, showing that it is a perfection of the moral nature of man, and due to the influence of Christianity. It is not a perfection of the intellectual, temperamental or physical nature of man. It is not Adamic perfection or the perfection enjoyed by our first parents; it is not the perfection of the angels of God; it is not the absolute perfection of man as is the perfection of God. It is not a perfection which frees us from temptation or suffering, from working and praying, searching the Scriptures and fighting the good fight of faith. Neither does it spare us the pains of the death-hour. Nor is it a perfection which does not admit of continued growth in grace and the development of all the attributes of Christian character.

It is the complete restoration of the health of the soul of man. The eradication of abnormal appetencies and dispositions. It is the state of full compliance with the law of intelligent beings: viz, the law of love to God and man. A man is morally perfect when his nature fully responds to and conforms to this law of love; when he lives, works and suffers from the motive of pure and divinely imparted love. I believe that this definition will be found correct by a true exegesis of the Word of God; to this then let us now direct our attention, praying for the light of the Holy Spirit upon our investigations.

1. The Scriptures demand a perfection of that love toward God and man. "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." This profound summary of the moral law determines the requisite standard of Christian character. To measure up to this standard a man must be made perfect in love. He can do neither of these things unless the principle of love be the strongest principle of his life; not only the strongest, but the supreme principle, before which every other interest and influence gives way. And the apostle calls "love the bond of perfectness." Again, the perfect man fulfills the law of God, and "love is the fulfilling of the law." We notice two things in this law of love; first, with reference to God: It requires the whole heart of man, "with all thy heart and with all thy soul." With singleness of purpose the soul adores God, all the powers and faculties are in an attitude of devotion and consecration to him; he is the joy of the heart, his will the law of life obeyed with gladness, and suffered with patience and trust. The soul cries out, "Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee." It is a love that finds its satisfaction in the glory of God, and not in the attainment of its own honor. Unselfish, pure, devoted, all the aims of life are made to subserve the glory of God. This love toward man must be perfect. "As ourselves" we must love our neighbor. The divine law requires an unselfish love to our neighbor. We are to "love our enemies, bless them that persecute us and despitefully use us, that we may be the children of our Father which is in heaven." We are to do good to all men. To do all this entirely and impartially is to be perfect in love. This is the scriptural standard, which no one can lower, to which we are called by the Word of God in all places of the holy writings, and which none can refuse to accept without denying the oracles of God.

2. Love is the law of perfection; "the fulfilling of the law," the "bond of perfectness." The aim of the commandment "is love out of a pure heart and a faith unfeigned."

Holiness is the qualification for the fulfilling of the law. It is to be "love out of a pure heart," a holy heart, a heart entirely sanctified by the grace of God. Love, pure love, finds its source in holiness. It is so with God, it is so with man. Holiness is purity, freedom from sin or moral disease or the perversion of spiritual functions. To be entirely holy, fully sanctified, is to have every principle of antagonism to the law of God eradicated from the heart. This is heart purity, the heart conforming to a law of holiness, justice and goodness.

> "A heart resigned, submissive, meek,
> My great Redeemer's throne;
> Where only Christ is heard to speak,
> Where Jesus reigns alone.
>
> "A heart in every thought renewed,
> And full of love divine,
> Perfect and right and pure and good,
> A copy, Lord, of thine."

Such a heart alone is capable of the law of perfectness. Without holiness no man can love God with all his heart, or his neighbor as himself. This, the necessary qualification for fulfilling the royal law of Christ. The Holy Scriptures give us many and varied terms to express freedom from sin or holiness. These passages are co-ordinated with those which have for their specific import the teaching of the perfect love and consecration of the law of perfection. And this because they are parts of the same thing. Does the Bible anywhere teach this doctrine of holiness? "Be ye holy in all manner of conversation." "And without holiness no man shall see the Lord." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Here we have freedom from sin. "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." And again, "May the God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Cleansed us from all unrighteousness." Sanctified, cleansed, made holy, perfected in holiness, are all terms of similar import. It is a cleansing from all those evil passions of the soul which sorely press upon us in times of trial and temptation. Those roots of bitterness, initial points of antagonism to the holy law, such as anger, jealousy, pride, selfishness, uncharitable thinking, unholy ambition, glorying in self, sympathies with evil lusts, impatience, resentment, all these are taken out of the wholly sanctified, and they must be, in order to love perfectly. But there is a positive aspect to holiness. While sin is excluded, and the law of sin with it, yet there is a positive principle added to the heart of the entirely sanctified: viz, the law written upon the heart. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." This is the great work which is completed in the work of entire sanctification. The holy law becomes the rule of life and continues ever present in the heart of the perfect man in Christ Jesus. This is what the apostle signifies when he speaks of the "heart being established, unblamable in holiness before God." This is a state of perfect conformity to the blessed will of God. Here all the soul's desire is to have the will of God done in all things. A blessed harmony between the will of God and the will of man is realized, and a peace therein, that the world can not take away nor destroy as long as the soul fully assents to the provisions of the Father of lights.

Love is the law of perfection and holiness, the qualification for perfection. Conformity to the image of God is the state of perfection. "Perfect even as your father in heaven is perfect," is the language used by our Savior. Like God in spiritual character, though not to the degree of his sublime holiness, but partaking of his divine nature and conformed to the image of his Son. "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This blessed image was lost in Eden; it is restored in Christ. The grandeur of the atonement finds its highest expression in the restoration of man to the image of his Maker. The mighty alchemy of grace surpasses all other heights of supernatural achievement in the transformation of man's fallen and sin-marred nature to the redeemed child of God, in whose life is blended the atoning grace of Christ with the imparted purity of God and the radiant joy of the Holy Ghost. This is the "new man, which after (after the fashion, like) God is created in righteousness and true holiness." This is the climax of the stupendous scheme of redemption. To the attainment of this all the revelation of God points; the providences of life and the leadings of the Holy Spirit all conspire to bring men to this state of perfection. This preparation is the preparation needed at the judgment of the great day; it is "to present us faultless before the throne of his glory with exceeding joy." All other works of grace have this as the objective point. Repentance, justification, regeneration and the inward workings of the Spirit, all conspire to urge the soul on to the realization of the completed image of God restored within. This is the object for which we groan, this prize held out to the earnest soul; this the blessed satisfaction in store for those "who hunger and thirst after righteousness," who shall be filled with glory and God. This is the fullness of the blessing of the Gospel of Christ, which is offered to all who will seek the grace of God with unquenchable desire.

II.—WHEN IS THE WORK TO BE EXPECTED?

At death? No, for our Lord said, Be ye perfect. Nowhere in Scripture is the state of Christian perfection connected with death, any more than any other time. Neither is death a means of securing this perfection. We are urged to "cleanse ourselves from all filthiness of flesh and spirit," not at death or near there, but now; "to perfect holiness," not at death, but now. We are called upon to "love the Lord our God with all our strength" now; to "be holy" because God is holy now. There is no reason why we should not be holy now that is not an equally good reason for not being holy at death. If holiness were the result of works, tribulations and disciplinary sorrow, this might be deferred until late in life; but this doctrine of works is utterly repugnant to the Word of God, and finds no place in the scheme of the atoning merit of Christ. Neither can death, the sad disaster of sin, be called in to assist the work of redemption. If holiness is the result of works, it is no more of grace. If it be the result of free grace, it is the direct and sole work of God in Christ. And time is no factor in spiritual dynamics. One day with the Lord is as a thousand years. But if entire sanctification is the result of the atoning and interceding work of the Lord Jesus, it is attainable whenever faith reaches the point of appropriating the blessing.

The whole question reduces itself to this: Is sanctification the result of the atoning work of Christ, and is it taught in Scripture that man should seek this state of perfect love which is included in the state of the entirely sanctified? If it is as we have clearly shown, there is nothing for us to do but to seek it, and that with all our mind, soul and strength.

If it be possible, let us have perfect man before we die: the world and the church need them sadly enough. Christian perfection is offered to us and urged upon us to prepare us to live as well as to die. "That the man of God may be perfect, thoroughly furnished unto every good word and work." "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

It is singular to notice the present tenses of this blessed life. Our Lord in his sublime prayer for his people made this the chief theme of that high priestly utterance, that they might "be sanctified through the truth," and this, that they might "be one" with God and his Son in their deep unity; "that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

This whole prayer seems to be laden with the counsels of perfection, so lofty in its aspirations, so profound in the intensity of its desires, so comprehensive in the scope of its application to the need of the disciple, the world, the ages. He who breathed that prayer is to-day interceding for us still at the throne of his glory, presenting the finished atonement as the ground for his people's perfection, and sending forth the Spirit of all grace to accomplish in them the rich fruition of his work of redeeming love. "Having liberty, therefore, brethren, to enter into the holiest by the blood of Jesus, by a new and living way," and "let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Water Valley Camp Meeting.

The Water Valley Camp Ground is situated four miles northwest of the town, on a beautiful plat of ground, near some good springs. The tenters arrange to have the meeting on the full moon in August or September. This year the meeting began on the twenty-fourth of August and closed the thirtieth. It was a good meeting, a season of refreshing from the presence of the Lord. The tents—some fifty-five or sixty—were all occupied. The congregations were large, and, in the main, profoundly attentive to the preaching of the Word. There are always some who go just to be going—to see and to be seen. They are driftwood on the current of time, and live for pleasure more than for God. Some attend just to enjoy the social pleasures of the occasion. The great body of the people, however, go to worship God, to sing and pray, and to hear preaching. These always get a blessing. The singing at the meeting was slow, low, and very poor. There seemed to be no competent leader of song. The camp meeting needs an organ and a good choir to lead the singing. Water Valley could and would furnish both but for the views and prejudices of a few who are opposed to organs and choirs. It has come to this: we must have an organ and a choir, or no singing worthy of the name. The old-time leaders of song are all dead, or else they have hung their harps upon the willows and refuse to lead in singing any longer. I seriously doubt the wisdom of a large body of intelligent Christians yielding to the prejudices of a few in this way, and especially so when the work of God is hindered thereby. The salvation of souls and the worship of God in inspiring song is too great a matter to be given up to the whims of people who do not know what is best. Those who want an organ and a good choir and good singing ought to have their way about it next year. Turn about is fair play. There is no good reason why a large majority should yield to a very small minority all the time. If there is any religion in yielding, it is high time the minority were doing a little of it. In my time I have taken some dozens of organs all to pieces, and I have never yet found a devil in anyone of them. I have found a few mice, spiders, cockroaches, lint, and much dust, but never a sign of a devil, and yet some say, "There is a devil in the organ." I have seen some organists that got the devil into them for a time, and I have seen some who were opposed to organs as devilish as organists ever dared to be. A contrary organist looks mighty ugly for the time being, and a stubborn and mulish opponent to organs and choirs looks just as ugly while the spell is on him. No matter who gets contrary, the organ always remains placid and sweet, and gives out the sweetest notes to the touch and tread of friend or foe. Mark what I say: the devil is in the people, not in the organ. But some say, "If eating meat cause my brother to offend, I will eat no more meat." Just so. That is good. Good sense, good brotherhood, and good religion, too. If opposing organs and choirs cause my brother to offend, I will oppose organs and choirs no more while I live. Some people never see but one side of a question, and that is their side of it. If there had been singing worthy of the name, this camp meeting, I believe, would have been far better than it was.

The main part, and best part, of the preaching was done by Rev. T. J. Newell, A. M.; R. A. Burroughs, P. E.; Bro. Boling, P. C.; Bro. Cole, L. P., and T. H. Haines, railroad engineer. Bro. Newell, specially, spoke the Word of God with great power and unction. Your correspondent was present to fill in the odd hours, and to rest the brethren who were doing the main part of the work.

The visible results—that which could be counted—were the conversion of some fifteen souls; but seeds were sown that will germinate and grow and bear fruit for years to come. The camp meeting was a time of seed sowing. Many will date the beginning of a new life from that meeting, and as many, perhaps more, moved up on a higher plane of Christian living. The good done will not be fully known until some thousands of years after we have gotten home. The preaching was doctrinal, practical, theoretical, experimental, mental, spiritual, expository and hortatory—all sorts. It ran the gamut of salvation from conviction for sin to final salvation.

GILDEROY.

Along the Coast.

Moss Point is really a "Methodist" town, and as lovely a little hamlet as the South can very well boast; real stir and hustle giving one an idea of business. The milling business being the principal, there are six large mills and planers in operation, each one employing a full force of workmen. The best character, and the one we so seldom find, is the kindness toward church and pastor. This is certainly a haven of rest for a tired, overworked preacher, who, like Moses, had held his hand up till it was heavy; they find this a stone to rest upon. The parsonage is an inviting shady nook joining the church, and the members all seem to think that the preacher's family must be paid, housed, and fed well. The church paper is widely distributed, so it looks as if this was a chosen place. The drives are delightful, and at twilight there are heaven-born glories. We wonder what need have we to visit Italy or Southern France when we have such sunsets at home. Standing on the Pascagoula river, just as the sun is kissing the earth good-night, while the last rays linger lovingly over the water, which sparkles like a valley of diamonds as every ripple reflects the brightness, my soul was exalted to reverence and worship, and I murmur to myself, "It is the Lord that commandeth the waters," and I forget for the time this great struggling world, with all its sin and misery, its heartaches and tears. Over in the west, following in the wake of the sun, was the new crescent, while the horizon was inrid with heavenly hue, outlined with a roseate after-glow. My soul became so wrapped up in the contemplation of such a scene that I would not have been startled had an angel folded back the curtain and let us take a view of the golden portal beyond. Such a scene moving over this busy world—so bright, so glorious with its dewy fragrance and twilight hush—brings hope to the weary and comforts the sorrowing. How is it some can doubt? Methinks could chance, blind chance, or destiny, or naught devise and construct such perfect mechanism?—balance sun, moon and stars, and let them sweep so grandly through space? I thought such must have been a scene like this on that balmy Syrian spring day, when Jesus fed the people with barley loaves along the banks of the Sea of Galilee. The evening air was calm, while the placid waves invited the weary disciples to enjoy a sail. When out from shore the waves were lashed to fury by the fey winds from snowy Harmon and the table-lands of Bashan as they came howling down the narrow gorge upon the quiet waters. The sails were torn away, and, rudderless, they were drifting on to destruction, when they heard the beloved voice saying, "It is I; be not afraid," and the Master came to them. Just so the heart, lashed by the stormy winds of passion and vice, till Jesus walks upon the water and rebukes the winds and waves. It is not strange to me, and it seems easier for Christians who live outside of the storm-winds of this sinful world to walk closer to God. Hedged in from sin and misery, and surrounded by the brightest gifts of nature, this Southern hamlet is favored. The dwellers are all substantial, charitable Christians, dwelling in good fellowship, regardless of creed.

N. M. H.

Gospel Echoes from the Yazoo-Mississippi Delta

Three miles northwest of Cleveland in Bolivar county, on Jones Bayou, is to be found a large settlement of white people, who, for some time past, had desired to build a house wherein they might worship the Lord, and hence early in the Spring but a few suggestions were necessary in order to make arrangements for immediate action. Nearly every man in the neighborhood came together, bringing hammers and saws, etc., and without the expenditure of one dollar for labor, they erected a building that would be a credit to any community. On Easter Sunday we held the first service, and organized with the names of sixteen good men and women on roll (we now have 30).

Sunday, Aug. 6, we commenced a meeting, which was protracted through the week following. Rev. L. M. Lipscomb came Tuesday evening, and preached till Friday night. The congregations were large at all the services, sometimes the house being full. One night it commenced raining about sundown, and continued to rain all night; but still the people came (some several miles) in the rain, and filled the house. Eight were received on profession of faith, two by letter, seven adults baptized, and more have already declared their intention to follow. The Lord was present with us, and blessed both preachers and people, and we rejoiced in hope of the glory of God. One night during the meeting an impression was made upon me (and it was evidently divinely wrought) that some one, at least, in the congregation would never hear another gospel sermon, or receive another warning to flee from the wrath to come and be saved from his sins, and so it was. A young man present, who had left his home in Indiana several years ago, and had led a life of sin, was taken sick that night after services, died the following Monday, and was buried Tuesday. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." I used several illustrations the night referred to relative to the sudden deaths of some who had been so plainly warned, and further stated that no one in the congregation could offer the excuse at that last great day that they had not been warned. Are these things not plain enough, and will men still remain in their sins?

Bro. L. M. Lipscomb is educated, earnest, consecrated, and his preaching is forcible and stirring. He preaches Christ crucified, and sinners are convicted, and men and women are converted. We shall meet beyond the river—by the grace of God.

THOMAS B. CLIFFORD.

Cleveland, Miss.

Indian Mission.

MR. EDITOR: Will you allow me through the columns of the ADVOCATE to ask the children to assist me in raising money for the Indian Mission in Mississippi? There are many poor, little heathen Indian children in Mississippi that have no education, no Bible, no Sunday-school, and do not know anything about Christ, our loving Savior.

Now, children, will you not help me in raising money for these poor heathen Indians? If you will, God will bless you, and the poor lost Indians that are now lost, will rise up in the judgment and call you blessed.

And now I will make a proposition to the children. I will give as good a Bible (Oxford) as I can get from Bro. Laird & Dominick for $2 to the boy or girl under sixteen years old that will raise and send me the largest amount of money by the first day of December, 1893, for the Indian Mission.

Now, you must not collect that that is already promised to me, but get all you can outside of that. And remember, if you fail to get the nice present you will be doing a great work; so go to work now and see who can get it most. Get your pastor to send it along by postoffice money order on Vicksburg, or draft on Vicksburg or Jackson, or by registered letter; and may God bless all the little folks!

A. D. MILLER.

Oak Ridge, Miss., Sept. 7, 1893.

> "O, none can tell thy bulwarks,
> How gloriously they rise;
> O, none can tell thy capitals
> Of beautiful device;
> Thy loveliness oppresses
> All human thought and heart;
> And none, O peace, O Sion,
> Can sing thee as thou art."

SUNDAY-SCHOOL LESSON.—Sept. 24, 1893.

PREPARED BY REV. A. F. WATKINS.

Third Quarterly Review.

GOLDEN TEXT.—"So then, faith cometh by hearing, and hearing by the word of God." (Romans x, 17.)

CENTRAL THOUGHT.—The World for Christ.

INTRODUCTORY.

TIME.—The lessons for the quarter cover a period of twenty-two years, extending from the council at Jerusalem, held in A. D. 50, to consider the relation of the Gentile Christians to the Mosaic ritualistic observances, to the close of Paul's first imprisonment at Rome, in A. D. 63.

PLACES.—The most notable places mentioned during the quarter are: I. In Asia: Jerusalem, Cæsarea, Ephesus, Troas and Miletus; and, 2. In Europe: Athens, Corinth, Philippi, Thessalonica and Rome; and, 3. The islands: Cyprus, Crete, Malta and Sicily.

PERSONS.—Among the persons of the lessons may be mentioned the following: I. The missionaries: Paul, Barnabas, Silas, Luke and Timothy. 2. The civil rulers: Agrippa, Felix, Festus, Gallio, Publius, Claudius, Lysias, and Julius, the centurion. 3. Of women: Bernice, Drusilla, Priscilla, Lydia, and the four daughters of Philip of Cæsarea. The many others mentioned need not be named.

THE BOOKS from which the lessons are taken are the Acts of the Apostles and the Epistle to the Romans. The latter half of the former book furnishes all of the lessons except the last, and presents us with an account of the missionary labors of St. Paul up to the time of his first imprisonment. The Epistle to the Romans, from which the last lesson is taken, is the ablest production of the pen of the great apostle.

PREPATORY NOTE.—It would be well, in studying the lesson, and as far as practicable in teaching, to trace the missionary journeys and note the position of the cities upon a map, and to mention some connection in which each of the persons named appeared in the lesson, and the relation in which each one stood to Paul and the gospel that he preached.

LESSON 1—JULY 2, 1893.

Subject: Paul Called to Europe. (Acts xvi, 6-15.)

Golden Text: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19.)

Central Thought: The World's Redemption.

LESSON 2—JULY 9.

Subject: Paul at Philippi. (Acts xvi, 19-34.)

Golden Text: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi, 31.)

Central Thought: Salvation by Faith.

LESSON 3—JULY 16.

Subject: Paul at Athens. (Acts xvii, 22-31.)

Golden Text: "God is a spirit, and they that worship him must worship him in spirit and truth." (John iv, 24.)

Central Thought: Seeking After God.

LESSON 4—JULY 23.

Subject: Paul at Corinth. (Acts xviii, 1-11.)

Golden Text: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." (I. Cor. i, 18.)

Central Thought: The Ministry of the Word.

LESSON 5—JULY 30.

Subject: Paul at Ephesus. (Acts xix, 1-12.)

Golden Text: "When he, the spirit of truth, is come, he will guide you into all truth." (John xvi, 13.)

Central Thought: The Holy Ghost.

LESSON 6—AUG. 6.

Subject: Paul at Miletus. (Acts xx, 22-35.)

Golden Text: "Remember them which have the rule over you, who have spoken unto you the word of God." (Heb. xiii, 7.)

Central Thought: Consecration.

LESSON 7—AUG. 13.

Subject: Paul at Jerusalem. (Acts xxi, 27-39.)

Golden Text: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," (Phil. i, 20.)

Central Thought: Jewish Prejudice.

LESSON 8—AUG. 20.

Subject: Paul before Felix. (Acts xxiv, 10-25.)

Golden Text: "Watch ye, stand fast in the faith, quit you like men, be strong." (I. Cor. xvi, 13.)

Central Thought: The Power of the Truth.

LESSON 9—AUG. 27.

Subject: Paul before Agrippa. (Acts xxvi, 19-32.)

Golden Text: "Christ the power of God and the wisdom of God." (I. Cor. i, 24.)

Central Thought: Jesus the Messiah.

LESSON 10—SEPT. 3.

Subject: Paul Shipwrecked. (Acts xxvii, 30-44.)

Golden Text: "God is our refuge and strength, a very present help in trouble." (Psalm xlvi, 1.)

Central Thought: Deliverance from Peril.

LESSON 11—SEPT. 10.

Subject: Paul at Rome. (Acts xxviii, 20-31.)

Golden Text: "I am not ashamed of the gospel of Christ." (Rom. i, 16.)

Central Thought: The Hardness of Unbelief.

LESSON 12—SEPT. 17.

Subject: Personal Responsibility. (Rom. xiv, 12-23.)

Golden Text: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth." (Rom. xiv, 21.)

Central Thought: The World for Christ.

FROM THE WORK.

Continued from First Page.

Rev. B. H. Rawls, Montrose, Miss., Aug. 18: "We commenced a meeting at this place one week ago. Bro. J. G. Sibley did the preaching. The entire community was moved. On Tuesday a revival commenced and lasted to the close of the meeting. There were some conversions and fifteen joined the church. The meeting lasted six days. Bro. Sibley did excellent preaching, and has thereby endeared himself to our people. Thank God for the good that was accomplished."

Rev. J. J. Kelly, Brodnax, La., Aug. 29: "We just closed a meeting at Bonne Idee. It lasted a week. Bro. Wm. G. Evans did the preaching. During this meeting a member professed faith in Christ, and the shout of praise and the cry of penitence was heard at the altar. A number of church members professed conversion, one was added to the church, fifteen children were baptized, ten ADVOCATES taken on your fifty-cents proposition. Twenty souls at the altar the last night of the meeting."

Rev. J. H. Foreman, Coffadeliah, Miss.: "We have held three of our protracted meetings, all with good results. At Moss Hill we did all the preaching, except one sermon by Rev. J. A. Burton. Our third Quarterly Conference embraced the fifth Sunday in July. Our presiding elder preached four interesting sermons, appreciated by all who heard them. Monday morning he left us. Bro. Burlou came in, and we held the fort until Thursday night. Many were made happy in the love of God. Saturday before the second Sunday in August we commenced a meeting at Hester's Chapel. At this place we had a wonderful revival of religion: 18 conversions and one accession; got five new subscribers to the ADVOCATE. Many thanks to Bros. J. C. Long and T. H. Rivers for their valuable services. To God be all the praise."

Rev. C. C. Grisham, Banner circuit, North Mississippi Conference: "Allow me to say through the ADVOCATE, that the Lord has been with us in great power. We have closed our seventh meeting, the result of which has been about 90 conversions and 65 additions to date, and more to follow. We began praying for a hundred, and I believe the good Lord will grant the request. Three more meetings to hold. Our meeting at Paris, our home, was the best meeting that has been witnessed by the oldest people of this place. It began on the first Sunday in August, and continued eight days, resulting in 38 conversions, 23 additions, and we think more will join. I have never seen the power of the Spirit so wonderfully displayed. Old men and women shouted aloud who never did before. Fathers, mothers, aged men were found weeping at the altar. Young men and ladies pray in public since the meeting. A young men's prayer meeting organized, and the community stirred as never before. 'Bless the Lord, O my soul.' Thanks to Bros. Lagrone and Bruner, local brethren. Our meeting at Hunter's Chapel began on the second Sunday in August. Dr. W. T. J. Sullivan, of the Kosciusko district, preached two grand sermons on Sunday, one of which was the memorial service of Father Nathan Lamar, who had been a true servant of God for nearly eighty years. Truly, it was a memorable day! Dr. Sullivan preached the funeral sermon of his wife last year, and it was his request before he died to preach his also. Long will the Doctor live in the hearts of that people. Bro. G. W. Baohman, our beloved colporter and Sunday-school agent, was with us through the week and endeared himself to that people, preaching once a day for five days. His sermon on Children's Day must have been the effort of his life, and it was said by old members to be the grandest day ever witnessed there. The communion sermon and services on Friday were delightful. God bless these good brethren!"

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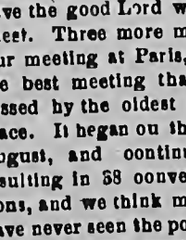

Mr. S. G. Derry.

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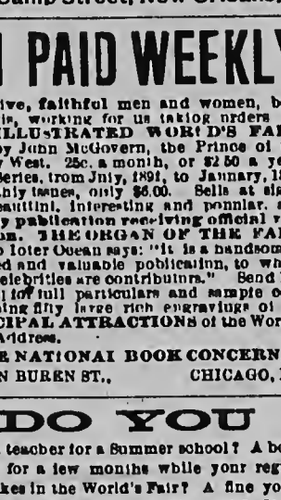

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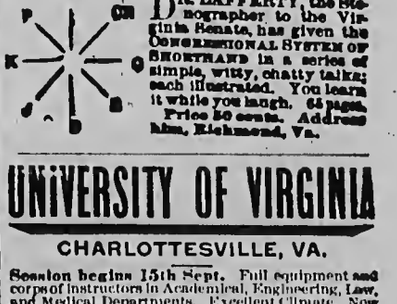

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Rev. J. M. BEARD, D. D., Editor and Publisher.

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Thursday, September 21, 1893.

The ADVOCATE to subscribers and renewals from now until Jan. 1, 1895, for $2.

A chief danger to our young people of the Epworth Leagues, and one which has often been pointed out, is that youthful enthusiasm and inexperience, provoked by the fogyism and fossilism with which it will be inevitably thrown into conflict, will commit them to rash and even revolutionary measures. Let them go slow (?), and not forget that the church is their mother, and all her interests theirs.

The Atlanta *Journal* publishes a two-column article from the pen of Dr. W. C. Black, so long and favorably known to the ADVOCATE public, on the subject of a choice of political methods in temperance revolution. He advocates, with much ability, the local-option plan, which has been so successful in Mississippi and some other States, as against party prohibition. We should be glad to publish extracts if our columns permitted.

A Southern Holiness Convention is called to meet in Jackson, Tenn., Oct. 21. This is the result of much consultation among brethren who are leaders in the movement. In a note from Bro. J. W. Lowrance, pastor of our leading church in Jackson, he says: "Extend a hearty invitation to all our brethren who are interested in the spread of holiness as taught in Mr. Wesley's Plain Account." This will be a notable occasion on many accounts, and Jackson is centrally located, has good rail facilities, and many Christian homes. Let everybody do his part towards making the convention a success.

The papal establishment has been practically set up on American soil, and Monsigneur Satolli is the uncrowned Pope. When Leo passes from the stage of action, which in the nature of the case can not be longer than a few months, the Cardinal Consistory will choose another Italian, as has been their custom for centuries, and a nuncio bearing the triple crown, or a summons to a coronation at the Vatican, will come by the first ocean greyhound. If the sage of Valladolid could have known that he was discovering a popedom in the far West, perhaps he and his countrymen would have been less exclusive in their attentions to the Indies and South America.

The new religion is called idealism, though it is safe to say that it is not ideal, even if its professors are idealists and its beliefs idealistic. Perfection it seeks, as it has a warrant to, both from God and the better class of men; but, alas! it is the perfection of the ideal and of the creature, both of which the creed itself, with remarkable candor, declares are unknown and indiscoverable. This makes perfection and vagary mean the same thing (God being denied), and will go far towards confirming the suspicions of that growing community who represent the views of Count Zinzendorf in modern theology. It is a renewal also in a small way of the heathen philosophy which was so extensively patronized by the Roman Catholic Church in the Middle Ages.

Prohibition.

WHAT BECAME OF A REJECTED MS.

The *Mississippi Leader* publishes a prohibition article from the pen of B. T. Hobbs, strong and well-written, but arraigning the churches with some severity for their want of consistency in dealing with prohibition, and which was originally contributed to the NEW ORLEANS CHRISTIAN ADVOCATE, and rejected by Dr. Carter, on the eve of a crisis which brought on a change in the management of the paper; and the *Leader* improves the occasion to say that it was not the publication of such articles as this, and Dr. Carter's editorial, which it was written to approve, that brought upon the ADVOCATE the financial embarrassment which about that time all but overwhelmed it; that very week the publisher throwing up his contract, and the following Dr. Carter himself resigning; and he adds in the vein of moralizing: "Indeed, does it not all argue an alarming decay of vital godliness in the church, and among the people, and the growth in its stead of that spirit of covetousness and worldliness of which the liquor traffic is the most diabolical incarnation, and which should arouse all true Christian men and women to a renewed sense of duty and danger. Who will answer?"

This is a challenge which we can not suffer to pass, and while we much regret that the *Leader* has made so liberal a use of Dr. Carter's name, for he is no more guilty than the writer of this article might have been under similar environment, and than thousands who are even more advantageously situated, we hasten to reply that it is our firm conviction, in harmony with the view of this writer, that the church does not live up to its professions in the matter of giving practical support to its convictions on the great moral questions of the day. Martyrs for the truth are greatly in the majority when resolution is the order of the day; but we are sad to say that when revolution tinges the East with its red beams they are quite as much in the minority. They are mighty on dress parade, with bugles blowing and a great display of red silk in banners and sashes; but when the color changes to the brown of embattled hosts, and the music varies to dirges sung by lattice-work shells plowing the air with the haste of one on important business, and to hissing minies raging in a minor key, they seem to think it no sin to appear in a civilian's garb and to conduct their maneuvers from front to rear. Soldiers of the cross there are who never exchange shots with the enemy, who forever bivouac on neutral ground, and who contribute no more to aggressive warfare, or defensive even, than to swell the census of an army that is fast getting to be as luxurious and unwieldy as that which Xerxes, the Persian, led against the Grecian league. This is a great grief to us, and it ought to be to the *Leader*; but we are not quite sure, as our contemporary seems to think, that it is a good reason for breaking ranks and taking service with every adventurer who calls for recruits, and who proposes to substitute for all controversy with an enraged and resourceful enemy, a single desperate charge upon one or more of his exposed outworks. Temperance may be our trust in a certain sense, but it is not our religion; and prohibition may be our hope, but it is not our church, or our party either, until we can see, at least, a faint sign that its smoke of battle is advancing at least as rapidly as our own is retiring. Of one thing we are quite sure, and that is, that prohibition can not win by abuse of the church, and that brave soldiers can not be made to fight by incoherent invective denounced against flying ones. And the *Leader* which, by the way, is a very well edited paper, and whose religious bearings we know nothing about, will bear us out in the statement that the Methodist Church, of all the churches, in this or other lands, has the best record for courage, devotion and consistency upon all issues affecting public morals and political reforms. In Mississippi, particularly, it has been in the van of the local-option battle, and has, with the help of the Baptist and other churches, added victory to victory, until the greater portion of the great State is free from the awful curse. We congratulate our contemporary on this result, and wish the party to which it belongs equal success in fighting prohibition battles.

Work.

Work is the effect of the Divine blessing, and not of the Adamic curse. The Sovereign of all the worlds on high is a day laborer, and there are no idlers around the throne. Up there, is movement and the effect of purification, for that which moves both lives and conserves life. Down here, is stillness and stagnation by a corresponding effect of the same law. It is not labor that kills, but the accident of constraint and friction that there is in it. There is nothing that is so healthful, and which so much promotes longevity, as a genial and fruitful task. The political economy that will set everybody to work is what the world is waiting for. A paternalism builded on industrious habits of the million, and that provides first-class jails for the wage consumer only, is one that everybody will welcome, and that will be "looking forward" to the millennium. Idleness and misery have been bedfellows from the beginning. Perspiration may not have been intended as sauce for bread, but it certainly was not intended for anything worse than a little sour leaven. It is far better for a man to eat his bread with sweat and tears, than for him to eat none at all. It is fasting and feasting that kills. Bread and the condiment above mentioned are innocent of gout and dyspepsia, and while not denied their daily food, have sweet contentment for a table companion.

Indeed, we are so low down that we can not rise to the blessing without traversing the dark realm of curse. The Savior took the way of malediction as an example for us. It was not by accident that his hands were familiar with the tools of ordinary industry. He wrought at the carpenter's trade by way of sublime example. It is hard for men to learn that the accursed and the redeemed are identical in this order, but it is necessary above all things that they should. The world nor the natural order of things neither was destroyed by the curse. The bottom but dropped out, and the result was not to empty, but only confuse the contents. Our Lord came to supply another foundation to the wreck of matter and morals too, and to restore to their old trend of divinity the reversed wheels of its machinery. Therefore he was the ideal toiler in at least one sphere, and the exemplary in two. The world of grace to his thought was a vineyard in which there were to be no idlers. His call was a calling. His disciples were stewards, money lenders, horticulturists, laborers, who had borne the heat and burden of the day, servants at a feast, or sent out into by-ways and hedges, the incumbents of a high calling. He taught both by precept and example that work was God-like as well as the Divine order, and that an idle brain and life was the devil's paradise. His formula of reward contemplated not the righteous, but the faithful, and are addressed not so much against wickedness as unprofitableness. "Well done, thou good and faithful servant, thou hast been faithful over a few things," and "Inasmuch as ye have done it unto the least of these," and "Blessed are they, . . . for they cease from their labors and their works do follow them."

The New Era.

The new era is not scientific, and signalizing human progress chiefly, but Christian, and setting forth the triumph of divinity, in spite of both human and Satanic opposition. Hence the symbol of the cross inscribed on all banners, and the persistent foolishness of preaching. Miracles of science, even of the advanced nineteenth-century type, can not be brought into comparison with the miracles of our Lord Jesus Christ. Science, indeed, in the age of its greatest triumphs, is best known by the feats that it can not accomplish, and the difficulties that hedge it about as a weakling in the sphere of omnipotence. But the gospel now, as in all the ages of the past, proudly stoops to conquer, and adapts the most notable endeavors of human skill to bridge the unknown and circumvent destiny as the stepping-stones upon which it swiftly passes to a great millennial age. Railroads, printing presses, magnetic conductors and electro motors, hasten the conversion of the world. Even the repeating rifle, dynamite and standing armies are *avant couriers* of the coming reign of the Prince of Peace, for that which makes war impossible will efface race and national boundaries and compel world union and fraternity.

Gospel victories are not blazoned on the world's bulletin boards, because invisible. They advance through a spiritual realm, and death is conquered or heaven gained, while science, impotent, looks on from afar. The latter is mighty in its own sphere, and can arrange complicated machinery and start it with a button, and shoot cablegrams around the world; but she has never been able to wire the immortals or to swing a suspension bridge across the rapids above the dark falls that will hold until a human step can reach it. There on the threshold of the unknown its chrysalis bursts and, poor, feeble, wingless insect, it lies prone. It finds at length that even the world moves without it, and that eternity does not slip a cog or tighten a band to accommodate its most trusted theory of the creation or its sagest discovery of spheric existence or laws. Its attitude of rebellion against the gospel, if we may so express it, is mere guerilla revolt; it is clouds and shadow in a dark league against the sun, and only tending by their opposition to increase the brilliance of its effects. Never so much at a loss is it as when it affects to be teacher or preacher, for it has no light but that which it digs painfully out of the earth, or filches from the under sky with kite-string device. Wooden-headed and metal-voiced, science is the one thing in the bright world that seemingly possesses life to which faith is an impossible condition, and, therefore, it knows no pentecosts and no tongues of fire. Its prescience is a delusion, its victories disasters, and through its successive Waterloos, and over the prone bodies of its slain, the gospel has scored the first of its great triumphs and acceded to world empire.

Dr. Buckley, the sage, and editor of the *New York Christian Advocate*, avers that if an Annual Conference of the M. E. Church should admit a preacher to its membership who was not sanctified or seeking sanctification, its action would be subject to review by a higher body.

Honor to Whom Due.

We quote the following paragraph from the columns of the *Daily Picayune*, and which looks as if it might have been condensed from a half-column article on the same subject which occurred in a July number of the ADVOCATE, and is substantially identical with one lately appearing in the Iberia *Enterprise*:

An apparatus to register the time taken by each person in using a telephone has been invented in Germany. It is called a telephonometer, and it is the design of the telephone companies to use its figures as a basis for their charges for the use of telephones. When this meter is attached to telephones, talk over a telephone, it can be predicted, will be as concise as a telegraph message.

Not the least singular thing about the wonderful instrument described above, and called "telephonometer," is that it was not invented in Germany at all, but in New Orleans, La., and that it was not brought to perfection by a body of savants under instructions from Dr. Strecker, chief inspector of the German Government Telephone Department, but by our worthy friend and parishioner, Joseph H. Tabony, Esq. Letters-patent to this effect issued to Jos. H. Tabony and Atwood Violett, on good sheepskin of the greatest commonwealth and most prolific mother of illustrious patents and patentees in existence, are in possession of the editor of the CHRISTIAN ADVOCATE, and may be seen by any who may desire to inspect the document. It seems to be a clear case of the fraudulent appropriation of American brains and industry, for which that murky, if not muddy, code, called International Law, will perhaps afford no redress. We trust that the newspapers quoted above, and many others in which we have seen allusions to this invention, will make the correction due.

Hope.

A man may know whether he is a Christian or not by the amount of hopefulness that his life contains. It is so much an element of the redeemed life that the apostle in one place declares that "we are saved by hope." Hope describes the contrast between the saved and the unsaved man as no term equally well understood by all the people does. The sinner despairs, that is his mood; the Christian hopes, that is his. The former's ultimate of expression is a wail, the latter's a shout.

A man can not be a Christian and cherish moroseful tempers. It is against the nature of the supernatural in redemption. The lark rises and sings through seas of radiance that are practically endless, not more because the light falls than because its own soul of song ascends. It was born with wings, and both a piccolo and tremolo attachment; and how could it keep from singing? So the Christian. So the man begotten again unto a lively hope.

If any be now in heaviness through manifold temptations, let him understand that he is for the time being overcome by the very spirit of the evil one, and that never was there upon him such necessity for faith and prayer. That snare of the devil, which induces Christians to despond, and that he employs so successfully both upon the weak and the strong, can not long hold the weakest of all the songful tribe if minded to rise upon these two wings. With these gracious means and the exceeding many and precious promises at our command, "let us hold fast the confidence and the rejoicing of the hope firm unto the end."

Dr. J. J. Tigert is preparing a work on "The Constitutional History of American Episcopal Methodism."

NOTES.

The way to Calvary is the "long way."

Love is bottom fact and top sentiment.

Unbelief palsies the arm of omnipotence.

The "big opening" lures many people to destruction.

Faith makes the weakest saint to be a match for Apollyon.

A man's spirit is not bowed if you can not get him to kneel.

Send us a subscriber or two along with your revival bulletin.

Every Methodist meeting should close with an altar service.

The application of a sermon should be in the calling of mourners.

Religious enjoyment is love in bloom, and religious employment love in fruit.

Verdure and bloom are sometimes admissible, but they will not do in the place of fruit.

Three things wait upon a religious revival in small or great: growth, happiness, and fruitfulness.

How often has the Lord of the vineyard come to us in the season, expecting fruit and finding none!

If anything is drearier than a funeral it is the dreary service for the dead of one of the new-fledged societies.

"Calling down fire from heaven" is a good thing to do, only let it be of the sort that burns up sin, and does not harm the sinner.

The good all-round Methodist is one who holds prayers in church, family and closet, and gives to all sorts of the collections.

As we approach to the meaning of the word "Methodist," we become more and more surrounded with the atmosphere of perfect love.

Newspapering, like other schemes "on paper," is a most frequent subject of failure. A good strong syndicate with large capital and unlimited faith should be at the bottom of every such enterprise.

During the past ten years there has been a steady decline in minister's marriage fees, and this must be accounted for by a corresponding downward tendency in one or other of the sexes as other values have not changed materially.

The ADVOCATE is offered to new subscribers and renewals from this date until Jan. 1, 1895, for $2. This is the only reduction of price that our patrons can reasonably look for at present, or in the near future. Applications must be accompanied by the cash.

We are much obliged to Bro. Armstrong, P. E., of the Waco district, for the two-columns' drubbing that he administered to Dr. Hoss, in the *Kentucky Methodist*, with our now limmons paragraph as a text. We only regret that he was not as successful in quoting the last-mentioned from the *Nashville's* columns, imparting to it the change an element of profundity and anti-climax that even it was never intended to possess.

In the matter of contributions, be patient to the editor that he may be generous to all. Our drawer is overflowing, and, in the nature of the case some of the MS. is more urgent than other. News from the work, which we would be glad to receive in a more condensed form, is published in the order of dates. If your meeting was not something out of the usual order it is hardly news to the public; and if it was, condense and abridge that others may have a chance.

The horrible lynching at Southport on Saturday, is one of the kind that is making history very rapidly for our part of the country, and that deserves the utmost condemnation of every good man and woman. Crime of any sort can not justify crime, and how the killing of one innocent man can be made the motive for slaying two or more is something for which, perhaps, an angry mob only could render a reason. That the great mass of the community unite with the newspapers in hearty condemnation of the atrocious occurrence is encouraging, but it will do little to arrest the snap judgment of the newspaper paragraphist and Associated News reporter at the North, and will in no way mitigate the quantity or the quality of the abuse that will be heaped upon the Southern people. Such occurrences are deplorable from every point of view.

PERSONAL AND OTHERWISE.

Bishop Galloway is holding the Kentucky Conferences.

Rev. F. G. Hoouit made the ADVOCATE a pleasant call on last Saturday.

The ADVOCATE is offered to subscribers for $2 from this date to Jan. 1, 1895.

Bro. La Prade is at Mansfield, La., assisting Bro. Faunt LeRoy in a revival meeting.

Bishop Key was to have dedicated the new church at New Athens, in Claiborne parish, last Sunday.

Rev. J. J. Smylie, of the Mississippi Conference, returning from Meridian, Miss., to his family and work, spent a pleasant half-hour in the ADVOCATE office on Monday.

Rev. N. B. Young, of the Vancleave work, Mississippi Conference, gave us a genial call on Tuesday. He was *en route* to Ponchatoula to marry a couple.

Dr. C. W. Carter is looking much improved since his emancipation from editorial toils. He was filling his appointment at Wesley Church, on the Lower Coast mission, last week.

Rev. John F. Foster, the popular pastor at Natchitoches, La., looked in on the ADVOCATE, *en route* from Seashore to his charge, one day last week. He was recovering from a slight malarial sickness, but seemed in the best of spirits.

Rev. Maroy Lyons, of Morgan City, and one of the editors of the *Prohibitionist*, gave us a call on Saturday last. That paper, he informs us, will be printed on a smaller sheet after Oct. 1, but with all the work done at home, and in better form.

Rev. H. C. Morrison, editor of the *Kentucky Methodist*, made the ADVOCATE a pleasant and appreciated call when in the city two weeks ago, and the current personal referring to the event, and which was handed to the printer, was mislaid. We trust that he may visit us again soon.

"Times of Refreshing," a new song book, compiled by Rev. W. T. Dale, B. D., and published by J. W. Burke & Co., Macon, Ga., has been received by the ADVOCATE. It is highly recommended by pastors, evangelists and gospel singers. Note edition, 35 cents each; $3.60 per dozen. Word edition, 12 cents each; $1.20 per dozen.

It is not probable that there will be a reduction in the price of the paper after Nov. 1, as some had hoped; the majority of the committee being quoted against the measure; but to new subscribers and renewals we offer the paper from this and subsequent dates to Jan. 1, 1895, for two dollars, if the application is accompanied by the cash.

Malone Female College is advertised in another column. Located at Holly Springs, Miss., in a first-rate community, noted for both religious and educational progress, it should have a large patronage. Bro. Honnoll, the president, is both able and progressive, and deserves well of the community which he serves in that capacity. North Mississippi owes it to him and to herself to send him her daughters.

Mansfield Female College began its Fall session about the middle of the present month. Mansfield is one of the best communities of the State, where society and health are unsurpassed, and Methodism is the prevailing religion. The college buildings are beautiful for situation, large and spacious, and furnish ample accommodation for the boarding and dining patronage under one roof. Dr. A. D. McVoy is a model and veteran school president, and the faculty has been well selected. Louisianians should be prompted both by State and Church pride, as well as self-interest, to patronize this old and excellent school.

We regret very much to see in the daily papers the resignation of Dr. B. W. Bussey from the pastorate of the Coliseum Place Baptist Church. Business interests in Georgia compel his removal there for the present. Dr. Bussey is thoroughly evangelical, and has stood shoulder to shoulder with his brethren of the other Protestant Churches in every good work of reform during his New Orleans pastorate, which covers a period of seven years. He will be deeply regretted here, not only by the church of which he was the faithful pastor, but by all classes of the people who had become acquainted with his many excellent traits of mind and heart, and sterling character.

Amanda Smith's Own Book is a lively narrative, reminiscential and goalpy, of the religious life of the author, which has been conducted more or less in the public eye, and through American, European and African revival tours, for nearly a score of years. Amanda Smith is a typical negro and a typical saint too, and has had a wonderful experience as preacher and teacher, addressing all kinds of both civilized and uncivilized audiences. The book, like the personage, is thoroughly unique and enjoyable. We loaned it to a sister who is decidedly averse both to women and African preaching, and she has been quite in raptures over it. Mayer & Co., Chicago, publishers. Price, $1.50.

Financial Outlook of Board of Missions.

Upon the eighteenth of August we sent from the Mission Rooms a circular letter to the pastors, making two requests: First, That they immediately forward all the missionary money they had collected to date. Second, In view of the unparalleled financial stringency, and its effects upon our work, to make the collections a matter of extraordinary effort. Two weeks have elapsed, and it is due the church that a statement be made concerning the situation.

The financial *status* of the Board of Missions, at this season of the year, was probably never better. We had retired up to July 31, $74,000 of our debt, and our credit was such that we had without difficulty made arrangements with the banks to meet our drafts until returns from the Annual Conferences should yield us ample provision for all demands. But the monetary stringency throughout the country, which had steadily increased in July, brought about such contraction of currency by the middle of August that a large number of banks suspended, among them several in Nashville. Funds that had been at our disposal suddenly became unavailable. We made efforts here and elsewhere to borrow, in order to prevent delay in sending out drafts due Sept. 1, but failed.

It was at this critical moment that we appealed to the pastors of our church to aid us by sending what they had already collected on foreign missions, instead of holding these sums until Conference. The result fully justified our expectations. The Southern Methodist preacher is loyal to his church, and always responds to her appeals. If remittances continue to come in as they have been doing, we will not only tide over without protest, but be able to send our drafts to the field as usual. Most gratefully would we acknowledge the faithful promptness of our brethren.

There is another phase of the situation, however, to which it is the part of wisdom to call attention. The relief that has been given is temporary and to meet an emergency. The pressure has been so long continued, and has covered so wide an area, that we have grave apprehensions that unless the collections are now pushed with extraordinary vigor they will fall short during this fiscal year of the Board.

It is well known that for three years our appropriations have been lopped off until scarcely anything has been left but root and stock. A shortage in collections this year means reduction in appropriations next year, and further reduction means a death-blow to our missionary enterprise. We must not, and can not, cut down further. I appeal, therefore, in the name of our Master, and for the sake of our brethren in the field, for more faith in God, more supplication for the Holy Ghost, and for immediate and untiring effort to secure the amount asked of each pastoral charge for foreign missions.

WALTER R. LAMBUTH,
Cor. Sec. *pro tem.*

Mission Rooms, M. E. C., S., Nashville, Tenn., Aug. 30, 1893.

Semi-Centennial.

On Monday evening next, Sept. 25, a church reception will be held in the lecture-room of the Lafayette Presbyterian Church, Magazine street, near Jackson avenue, celebrating its fiftieth anniversary. Addresses by Dr. B. M. Palmer and Dr. J. B. Walker. All are invited.

"The Mississippi Leader."

I wish to say to the readers of the ADVOCATE that the *Mississippi Leader*, published at Brookhaven—B. T. Hobbs, its editor and business manager—is the property of the Prohibition party of Mississippi, in harmony with the National Prohibition party. Every nickel that may be derived from its publication, including all job work, over and above the actual expenses, and a moderate salary to its editor and business manager, will be expended in prohibition work in Mississippi, and I earnestly request every friend of our cause to send the editor one dollar, take the paper, and get others to take it. Our enemies are strong and entrenched behind the liquor power. We must fight if we win. We need a few Joshuas now. Come, brethren, don't sleep on your part. The issue is the cause of God, the church and our homes.

HENRY WARE.

Pass Christian, Miss.

Everywhere should the truth be impressed upon the minds of the young that total abstinence is the only absolute safeguard against the perils which go with strong drink.—*Christian at Work*.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Epworth League and Temperance.

The League prayer meeting topic for Sunday, Sept. 24, "Abstinence for the sake of others" (I. Cor. x, 27-33), suggests the subject given above as a suitable one for discussion at this time. In the text, to which reference is given, there may be found Paul's statement, and personal application to himself and the Corinthians, of the principle that is embodied in the topic, and it is a principle that may rightly be said to govern the Christian in relation to the subject of abstinence from intoxicants. In order to have Paul's full treatment of the subject, and its application, read together chapter viii, 1-13, and chapter x, 14—xi, 1. By a study of the passage, it may be seen that the question, as to what I, as a Christian, should abstain from, can not always by answered by referring it to my own conscience, even though the conscience be guided by the strict letter of the moral law; but that the moral quality of certain acts must be determined by their relation to those within the circle of my influence. "All things are lawful for me, but all things are not expedient," in that they cause others to stumble, and by this means become, indirectly, immoral acts. In order, therefore, to obey the exhortation of verse 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," we must study our relations to others; for as he says, in the very next verse, "Give no occasion of stumbling." Paul announces that his own cause of action in all questions that should arise involving this question of relation to others, should be governed by "the profit of the many," and not by "mine own profit" (ver. 33); he then urges all Christians to be "imitators" of him in this particular, even as he is an imitator of Christ. (Chapter xi, 1. R. V.)

The best work that the Epworth League and other such organizations can do in the direction of the final overthrow of the liquor evil, is to create a temperance sentiment among the rising generation, that is based on Christian principles, for this is necessarily antecedent to any successful temperance reform. If you would save your brother from stumbling into a drunkard's grave, be a total abstainer yourself. If it was necessary to employ this principle in the case of such an apparently trifling thing as the "eating meat offered to idols," with how much greater force does the principle apply to the question of abstinence from drink, where there is far greater danger of positive injury, than in offending the tender conscience of the pagan weakling? Intemperance is a positive evil of such magnitude as to have elicited deliverances from all branches of the church. Even the Roman Catholic Congress, the other day, in its resolutions, urges temperance and total abstinence upon its constituents.

Provision is made in the Constitution of the League that the Department of Christian Effort shall, at certain times, provide for temperance meetings; and so it is here suggested that on the evening of Sept. 24 there be held a temperance meeting, in accord with the topic.

The Department of Literary Work may render valuable aid to the cause of temperance in the way of instruction as to the appalling magnitude of the evil. The temperance question is a vital one with which the church must deal; let not the League ignore it.

* * *

EPWORTH LEAGUERS AND TEMPERANCE.

This temperance question is everywhere the theme of discussion. What stand must Epworthians take in the battle against this great curse?

1. Be in earnest concerning this subject.

2. Be thoroughly informed as to the effects of alcohol and narcotics upon the body and soul. No one need live in ignorance concerning this matter. Enough is published, and the results of using these evils may be seen at every turn one makes.

3. Be *total abstainers*.

4. Be careful to use your influence upon the side of temperance at all times, in all places, and under all circumstances, for you can hold no neutral position.—*Zion's Herald*.

* * *

Let Leagues be organized through the Louisiana, Mississippi, and North Mississippi Conferences, wherever they do not already exist. The attempt may, in many cases, seem impracticable; but, if properly undertaken, there is no need for failure. Try it, and the wisdom of the effort will be vindicated in its effect upon pastor and people. Where Leagues are already established, let the forces be so active that, after a while, we may organize League Conferences. It seems that we have been lagging behind other Conferences in Epworth League interest. This is certainly true in Louisiana; about the others there is no definite information at hand.

* * *

The Union Epworth League, of New Orleans, invites correspondence with other Leagues. Help may in this way be both given and received. Address Miss Addie S. McKnight, secretary, Union Epworth League, Box No. 748, New Orleans.

LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	785.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30.476
Magnesia	26.872
Potash	2.322
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

Best Natural Iron Tonic in the World.

Cures Diseases of the Stomach and Purifies the Blood.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with fetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lighfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c, 50c, and $1,

Address **C. M. FUSH,**
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Send stamp for circular.

FOR

Biliousness, Dyspepsia,

SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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You can escape just about half the ills that flesh is heir to, by being ready for them. Brace the system up with this medicine, which *prevents* as well as cures. For all diseases caused by a disordered liver or impure blood—dyspepsia, biliousness, the most stubborn skin, scalp and scrofulous affections, the "Discovery" is the only remedy so certain and effective that it can be *guaranteed*. If it doesn't benefit or cure, you have your money back.

You pay only for the *good* you get.

Have patience, Alice. I will drive that **Malaria** from your body and get you well

I have got that Wilkinson's Matchless eral Sulphuric Acid and Iron Well Water. ill send and get a circular and let you d all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.
M. Fush, 106 Camp St., New Orleans.

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FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

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ALL KINDS OF PRINTING.

HOME CIRCLE.

BE PATIENT WITH THE CHILDREN.

They have such tiny feet!
They have gone upon a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go more sure and slow.

They have such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted off, you know.

They are such loud, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or flowers—showers soon dispelled
By looking in our face;
Love asks for such, more grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lay along the sky—
They may not be here by and by,
Give them not love, but more, above
And harder—patience with the love.

—*Central Presbyterian.*

Longing for God.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Too late I loved thee, O thou beauty of ancient days, yet ever new; too late I loved thee. For thou wert within and I abroad; there I searched for thee, I in my deformity plunging among the fair forms which thou hast made. Thou wert with me, but I was not with thee. Things held me far from thee, which unless they were in thee were not at all. Thou didst call and shout, and didst burst through my deafness. Thou didst flash and shine and scatter my blindness. Thou didst breathe forth odors, and with every breath I draw I pant for thee. I tasted, and I hunger and thirst. Thou didst touch me, and I yearn for thy peace. Where hast thou not walked with me, O Truth, teaching me what to beware and what to desire, when I referred to thee whatever I could discover in this earthly state? Nor in all these things can I find a safe place for my soul but only in thyself; there may my scattered members be gathered, so that nothing of me shall be separated from thee.

And sometimes thou admittest me to an unusual affection, felt in my inmost soul, and rising to a strange sweetness, which if it were perfected in me, I know not what in it would not belong to the life to come.

O Truth who art Eternity, and Love who art Truth, and Eternity who art Love, Thou art my God; to Thee do I cry night and day!—*St. Augustine.*

Senator Voorhies on Lincoln.

"Speaking of his numberless stories, I recall one he once told during an argument in a lawsuit. The lawyer on the other side was a good deal of a glib talker, but not reckoned as deeply profound or much of a thinker. He was rather reckless and irresponsible in his speech-making also, and would say anything to a jury which happened to enter his head. Lincoln, in his address to the jury, referring to all these, said: 'My friend on the other side is all right, or would be all right were it not for the peculiarity I am about to chronicle. His habit—of which you have witnessed a very painful specimen in his argument to you in this case—of reckless assertion and statements without grounds, need not to be imputed to him as a moral fault or as telling of a moral blemish. He can't help it. For reasons which, gentlemen of the jury, you and I have not time to study here, as deplorable as they are surprising, the oratory of the gentleman completely suspends all action of his mind. The moment he begins to talk his mental operations cease. I never knew of but one thing which compared with my friend in this particular. That was a small steamboat. Back in the days when I performed my part as a keel-boatman I made the acquaintance of a trifling little steamboat which used to bustle and puff and wheeze about in the Sangamon river. It had a five-foot boiler and a seven-foot whistle, and every time it whistled it stopped.' "—Kansas City *Times.*

Tried and Failed.

Professor Myers, of London, has prepared a sentence and sealed it in an envelope which is to remain in the archives of the Society of Psychical Research, of which he is secretary. He says he will communicate that sentence after death to a living person who is sensitive enough to receive messages from the spiritual world, and that individual will repeat the message to the officers of the organization. If when the envelope is opened the contents are found to be identical with the sentence in possession of the clairvoyant, the power of communication with the spirit land, he says, will be established beyond the doubting of a human mind. In substance this has been tried and failed. Mrs. Helen Hunt Jackson exacted a promise of her twelve-year-old boy shortly before his death, that he would communicate with his mother, if possible. She never heard from him. She had been inclined toward spiritualism, but became disenchanted.

Where Will They Go?

James Russell Lowell once said in the presence of some skeptics: "When the microscope search of skepticism, which has hunted the heavens and sounded the seas, to disprove the existence of a Creator, has turned his attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted, a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptic literati to move thither, and there ventilate their views."

He is a model church treasurer who sympathizes with his pastor's wants, and sees that he is paid promptly. The minister is to be congratulated who is blessed with an official of this character. There are many of them, but their number needs multiplication at a growingly rapid rate. One of these worthies recently came to our notice. Compelled to be away for months, he did not forget his minister's needs, nor make his absence an excuse for keeping him out of his monthly remittance, but arranged to have his check on time. He belongs to that order of treasurers who, if the funds are not exactly on hand, will advance the amount needed, and see that the church makes it good to him in due season. A thoughtful, prompt and energetic treasurer is worthy of all honor and commendation.—*Ex.*

How independent of outward circumstances the Holy Ghost can make the Christian! What a bright light may shine within us when it is all dark without! How firm, how happy, how calm, how peaceful we may be, when the world shakes to and fro, and the pillars of the earth are removed! Even death itself, with all its terrible influences, has no power to suspend the music of a Christian's heart, but rather makes that music become more sweet, more clear, more heavenly, till the last kind act which death can do is to let the earthly strain melt into the heavenly chorus, the temporal joy into the eternal bliss.—*Spurgeon.*

"A Catholic paper published at Scranton, Pa., displays this notice at the head of its first page: 'To whom it may concern: There is not money enough in the coffers of the entire rum element in America to buy a single inch of advertising space in the *Index*.' That is a bold thing for a Catholic paper to say; but there is not a Methodist paper in the land that needs to say it."—*Baltimore Methodist.*

OUR YOUNG PEOPLE.

THE CHILDREN'S HYMN.

BY J. R. EASTWOOD.

The earth, with leaves and blossoms fair,
Grows brighter day by day,
And in the green fields everywhere,
We see the lambs at play.

While birds to one another call,
And sing with tuneful voice,
Shall we not praise the Lord of all,
And in his words rejoice?

Each golden morning is his gift:
The days, no longer dim,
Abound with light and joy to lift
Our grateful thoughts to him.

O God! may our young hearts discern
Thy hand in all we see,
And from the world of beauty turn
To love and worship thee!

What Dotty Told Grandma about the Missionary Society.

BY DOROTHY SEABROOK.

"We have a Missionary S'ciety, our Sunday-school class has. Miss Alice—she's our teacher—got it up, and every other Saturday aft'noon we meet at her house, and she tells us stories 'bout the heathen, and we sing songs 'bout 'em, and take up a c'llection, and sometimes have somethin' to eat, and have real good times.

"Not the last time we met, but the time before that, Miss Alice said she was tired of doin' all the work of the s'ciety, and the next time we met we must 'lect a president and somethin' else, I've forgot what she called it. We didn't know just what she meant by 'lect, but she said she'd show us how to do it. So when we went there last Saturday, she gave us each a little piece of paper and a lead pencil, and said that we must each write or print on our paper the name of the little girl we'd rather have than anybody else to be our president, and she'd take up the papers and count 'em and the little girl that most of us wanted, would be the one.

"Well, when she gave me my paper, I just thought, and thought, and I couldn't think of anybody I'd rather w'd be president than myself, so I wrote my own name.

"After while Miss Alice passed a basket 'round and took up all the papers, and looked at 'em, and she laughed, and laughed, till she 'most cried; for gramma, don't you think *every girl in that s'ciety had written her own name*, so didn't any of us get to be president, nor nothin'. And gramma, when I came home and told mama 'bout it, she said when people are selfish, and try to get the best of everything just for their own selves, and don't care whether other folks get anything, or not, she thought it served 'em just right to be dis'-pointed."

And grandma said she thought so too.—*Christian Observer.*

He Believes in the Bible.

"In reply to your inquiry, 'What book has helped me most,' writes Congressman Elijah A. Morse to the Boston *Globe*, "I have to say that all other books to me may be 10 000 lanterns, but they are not the sun. The Book of books that has helped one the most is the blessed Bible. I have read it morning, noon and night from my childhood. I once heard a man say who had committed the Book of Proverbs to memory that he would defy any man to state any circumstances or condition in life he couldn't fit a proverb to.

"Daniel Webster said of the book: 'It is the book of all others for lawyers as well as divines, and I pity the man who can not find in it a rich supply of thought and rules for conduct.'

"John Quincy Adams said: 'The first and almost the only book deserving universal attention is the Bible, the book of all others to read at all stages and in all conditions of human life.'

"Thomas Jefferson said: 'It will make better citizens, better fathers, better husbands.'

"John Adams said: 'The Bible is the best book in the world; it contains more of my little philosophy than all the libraries I have seen.'

"Queen Victoria said to an African prince who inquired the secret of England's greatness and glory: 'Tell the prince that this book is the secret of England's greatness.' "

From Lack of Exercise.

Asken—"What kind of a fellow is Dumleigh?"

Tell—"Well, Dumleigh is a fellow who, if he were to think twice before he spoke, would lose the use of his voice."

The Street Arab's Trust.

The following incident is one that John B. Gough loved to relate:

A story is told of a London street boy who had both legs broken by a dray passing over them. He was laid away in one of the beds of a hospital to die, and another little creature of the same class was laid near by, picked up with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said: "Bobby, did you never hear about Jesus?"

"No, I never heard about Jesus."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and have no more pain, if you axed him."

"I couldn't ask such a great big gentleman as he to do anything for me. He wouldn't stop to speak to a boy like me."

"But he'll do all that if you ask him."

"How can I ask him if I don't know where he lives? And how can I get there when both of my legs are broken?"

"Bobby, they told me at the mission school as how Jesus passed by. Teacher says as he goes round. How do you know but what he might come round to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby, hold up your hand, and he'll known what you mean when he passes by."

They got the hand up; it dropped. They tried again; but it fell back. Three times he raised the little hand, only to let it fall. Bursting into tears, he said: "I give it up."

"Bobby, lend me your hand," said the other little fellow. "Put your elbow on my pillar. I can do without it."

So one hand was propped up. And when they came in the morning, the boy was dead, his hand still propped up for Jesus. You may search the world, and you can not find a grander illustration of simple trust than that of the little boy that had been to the mission school but once.—*Exchange.*

A Father's Gifts.

Your boy comes to you and asks you to buy him a fishing rod, and he says: "I saw one to-day in a window, which was just what I want. Can't I go down now and buy it?" and you say, "No, not to-day, wait a little." A week passes, and the lad begins to say to himself, "I wonder if father has not forgotten all about it." Then you put into his hands a better rod than he has ever seen before, and the boy is overwhelmed with surprise and pleasure. And yet the main thing in all this is not that your son has received what he wanted, but the gift won, through delay, has given him a new view of his father's wisdom, and a new confidence in his affection; which makes him say: "Hereafter, when I want anything of this kind, I will leave it all to father." And so the main thing a man gains, when God at last answers his prayer, is not the gift, but the clearer consciousness that God is better than his gifts, and that he has all in God.—*Dr. Vincent.*

Mr. D. L. Moody has the art of impressing himself upon his audiences as fully as any man now living. He is absorbed in his subject, and his hearers become absorbed in it; too. But Mr. Moody has found one class of hearers who give, at least, passive resistance to all his appeals, and he describes their attitude in his strong way, when he says that "the Angel Gabriel could not preach to a congregation that had been reading the Sunday newspapers."

"I do not remember ever to have heard in my father's home one disrespectful or unkind word concerning a minister." That is what we overheard a young woman say not long ago. She paid to her parents a very high compliment, and described a condition of things which should find a counterpart in every Christian home in the land. —*Christian Steward.*

God is a prayer-hearing and a prayer-answering God. And he hears and answers not according to your culture or your standing in society, but according to your faith and your obedience.—*Western Recorder.*

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

NOBODY wants it. Vacuum Leather Oil for 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

LOOK OUT!

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL

GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure. Pleasant to take as lemonade, and harmless, unique, matchless, perfect. "The ultima thule of medicines." Try it now. For sale by druggists.

Rev. J. B. Irwin, D. D., the popular pastor of the Tulip Street Methodist Church, Nashville, Tenn., says: "Having tested the Germetuer for more than a year by repeated use, I take pleasure in saying I have found it a prompt relief and cure for dyspepsia and nervous debility. I keep it on hand and would not be without it. Besides being a valuable remedy, it is a pleasant and refreshing drink."

$1 A BOTTLE, SIX FOR $5.

Germetuer Pills are the best. Fifty in a bottle, 25c.

Said the Owl

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get Hires'.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it, I am always glad to hear from you.

Very truly and sincerely,

S. P. RICHARDSON,

Presiding Elder.

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AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to $630 in six days. Another $37 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Mf'g Co., La Crosse, Wis. X 878.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard

MARRIAGES.

WILSON—McCLELLAN.—At Trinity Methodist Episcopal Church, Shanghai, China, July 27, 1893, by Rev. C. F. Reid, D. D., Rev. W. A. Wilson, of the Japan Mission Conference, to Miss Mary A. McClellan, representative of the Woman's Board of Missions, Shanghai, China.

BUDDUTH—RUSSELL.—At the residence of Mr. T. James, Starkville, Miss., Sept. 6, 1893, by Rev. T. C. Wier, Mr. W. H. Budduth to Miss Ella T. Russell.

LEA—HAMILTON.—At the Kent House, Rolling Fork, Miss., Sept. 10, 1893, by Rev. W. H. Lewis, Mr. J. D. Lea and Miss Forest Hamilton.

Surely yoo heaven where angels see God's face
Is not so distant as we deem
From this low earth! 'Tis but a little space,
The narrow crossing of a slender stream;
'Tis but a veil which winds might blow aside.
Yes, these are all that us of earth divide
From the bright dwelling of the glorified,
The land of which I dream.

—*Horatio Bonar.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

Mrs. Elizabeth Patrick.

This matriarch, who passed away in the afternoon of Aug. 25, 1893, at her home near Jackson, was one of the most excellent women in Mississippi Methodism. Her maiden name was Hackleford, and her birth-place, Huntsville, Ala., on Jan. 1, 1812. In 1833 she was married to Robt. A. Patrick, and immediately thereafter removed to Mississippi, locating at Benton, in Yazoo county. After three years they settled in the vicinity of Jackson, and there lived in happiness and honor until each fell on sleep. She was happily converted and joined the Methodist Church at Jackson in 1840, under the ministry of Rev. Dr. J. B. Walker. From that day of her espousal to the Lord to her peaceful death, she was a zealous, loyal, cheerful Christian, loving her Master's cause and working therefor with unmarred diligence.

She had a cheerful, sunny heart, full of hope and tenderest sympathy. When others were cheerless, her smile was brightest, and her ringing voice an inspiration to redoubled effort. Though a widow with the care of a family after the war, when strong men yielded to the burdens of disappointment and loss, she was brave and hopeful, and easily adjusted herself to changed social and industrial conditions. To her large liberality and enterprise are we indebted for the little church built in the neighborhood, which has been the spiritual home of so many of the faithful. Her hospitable doors swung open to the coming of the preachers, and under that roof they delighted to abide. Only two children survive her, a son and daughter, who cherish a sweet and blessed memory. A mother in Israel, of many graces and shining virtues, has gone to her rich reward. CHAS. B. GALLOWAY.

Jackson, Miss.

MYERS—Our hearts are sad! A deep gloom has been cast over the entire community, and the church has lost one of its brightest members to the death of Mrs. JENNIE MYERS. Beautiful in form, feature and character, she will be missed by all who knew her. Gentle, generous, kind and noiseomlog were some of her noble traits. Her disposition was sunny and bright. She was the light of the neighborhood.

The surroundings of some people make it difficult for them to live up to the full measure of a Christian. Such were her surroundings; yet she filled her position as a Christian woman far better than most persons with the very best advantages. She delighted in church work, and was the recognized leader at Jordan Chapel.

Many friends followed her remains to the grave, and they were truly mourners. Her mother, sisters, brothers and husband are almost heart broken. It seemed hard to be taken away just when life was opening out to her as a beautiful flower, sending its sweetness in every direction. Having a comfortable and pleasant home, she looked forward to a long life of usefulness and happiness. She had scarcely placed the cup of earthly joy and pleasure to her lips when it was snatched away. Such is life. When we think we are best prepared to live then we die. It is said, "Death loves a shining mark." It was true in her case.

Jennie C. Howard was born in Trinity, Catahoula parish, La., May 18, 1857; joined the M. E. Church, South, 1873; married Mr. D. F. Myers, of Tensas parish, April 19, 1892, and died in Franklin parish, Aug. 23, 1893. Her little babe preceded her to the grave just one week. May the Lord comfort the bereaved and save them in heaven! J. WHITE DAVIS.

HOLLEY—Miss ELLA HOLLEY, eldest daughter of J. M. and A. E. Holley, died Aug. 16, 1893, at Yazoo City, Miss.

Oh! how sad it was to see her broken-hearted parents, brothers and sisters kneeling by the grave of their loving daughter and sister while all that was mortal was being consigned to the tomb, there to await the coming of her blessed Savior; then she will rise triumphant in glory.

"There let the way appear
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to thee."

Grieve not, fond parents, as those who have no hope; her sweet spirit is now with its Savior. Sorrowing relatives and friends, she leaves you all the influence and memory of her fragrant, beautiful and trusting, happy life as an inspiration and an inheritance. Remember that as God takes our loved ones from us they become as so many beacon lights kindled along the other shore to guide our wandering feet and draw us heavenward.

"Oh! let those heavenly portals wide,
No longer be to me denied;
One single beam of light divine
Will rescue this faint soul of mine;
Then I may sing thy praise nor wait
Outside the golden gate."

A FRIEND.

PARHAM—WILSON, son of — — and Anna Parham (nee Vaughn), aged twenty-three years, departed this life on July 25, 1893. Wilson was the only son of his widowed mother. He was not only her protection, but to her a source of daily comfort and joy. He joined the M. E. Church, South, at Vaughn's Chapel when six years old. To his mother and two sisters he was much devoted. He had a genial, kind disposition, honest and upright in his dealings. He was regular at church and his Sabbath-school, and a true friend to his pastor.

Why did the good Lord take him from his loving mother? "What I do now ye know not, but ye shall know hereafter," saith the Lord. "Not a sparrow falleth without his notice." "All things work together for good to them that love the Lord." K. M. HARRISON.

COSTLEY—My precious and ever dear mother, Mrs. L. E. COSTLEY, was the daughter of Gabriel and Abigail Scott. She was born in Jefferson county, Miss., July 17, 1816; was married to L. B. Costley, April 11, 1849, and died at the residence of her son, J. S. Costley, in Franklin county, Miss., June 6, 1893, aged seventy-six years ten months and twenty days. She leaves behind an aged husband, five children and one only sister to mourn her loss. But, bless the Lord! we mourn not as those who have no hope, for her life was a Christian warfare.

In her diary she says: "I was early impressed with a deep sense of duty which I owed to my Creator. At the age of twelve years I joined the M. E Church, South. In the year 1835 I sought my Savior until I found him precious to my soul. For several days I rejoiced with that joy that is unspeakable and full of glory. But after awhile doubts arose, and for some years I struggled against them until at last one night, after my family had retired, I knelt and poured out my soul in secret prayer. God heard my cry, and poured out such a blessing that I could not contain it. May 22, 1871—I now have five children which lay near my heart. Oh, that my soul was a flame of fire, that I might penetrate their hearts and bring them all very near to God. July 25, 1875—I have made up my mind to live nearer my God than ever before in my life. Oct. 4, 1879—I feel the sweet consolation of the Holy Spirit this evening; it is light and liberty to my soul." And thus she went onward and upward to higher and holier things.

In her last illness her sufferings were very great, in consequence of which she talked very little; but whenever asked about her future prospects would reply, "All is well." She was ever loyal to her vows, never shrank from any duty. She lived her religion every day. Hers was a life that was filled up with kind words and kinder deeds. She never let an opportunity to do good pass. Her devotion to her little motherless grandchildren was past all description. She loved them with a love that was akin to God. But, dear ones, weep not.

She has gone to her God; she has gone to her home,
No more amid peril and error to roam.
Her eyes are no longer dim,
Her feet will no more falter;
No grief can follow her,
No pang her cheek can alter.

Soul-honored, beloved, to earth unconfined,
Thou hast soared on high, thou hast left us behind;
But our parting is not forever,
We will follow thee by heaven's light,
Where the grave can not dissever
The souls whom God will unite.

M. A. GUICE.

MARKHAM—Mrs. A. J. MARKHAM was born in Montgomery county, Ala., Sept. 15, 1828; was married to Geo. Markham, Nov. 9, 1815. In 1853 she joined the M. E. Church, South, under the ministry of Rev. H. J. Harris, of the Mississippi Conference, and died of consumption, after long and patient suffering, June 16, 1893.

Sister Markham was a good mother, a faithful wife, a good neighbor, a consistent member of the church, and we trust a true Christian. The home of Bro. and Sister Markham was brightened by eight children—three of whom still survive, five having preceded her to the home not made with hands, eternal in the heavens.

Farewell, dear mother, sister, friend. By the grace of God we will meet you and all the loved ones at the beautiful gate, where parting will be left and feared no more. May God bless all the bereaved, and help them to so live that they may be happy in this world and in the world to come! A. D. MILLER.

WELLS—HAYDEN WELLS, only child of W. R. and M. Portis Wells, was born at Union, Newton county, Miss., Sept. 21, 1891; died, July 27, 1893, at the same place.

This death was unusually sad, because little Hayden was so smart and affectionate that his parents and all his uncles and aunts were very much attached to him; and then he was only sick six hours. His sorrowing mother said to me: "Oh! it is so hard; but I am going to live nearer God than ever, so I can meet dear little Hayden." W. M. WILLIAMS, P. C.

GRIFFING—WALTER HUGH GRIFFING, son of William Griffing and Bettie Osborn, was born Dec. 25, 1892, and died at his father's home, in Franklin parish, La., AUG. 24, 1893.

Little Walter came to brighten papa's and mama's home only a few short months; but the golden chain of love had wound so strongly around their hearts that they were torn and left bleeding when it was severed. God bless the parents in this, the loss of their first-born, and help them to go to him!

J. WHITE DAVIS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1602 Race street, Philadelphia, Pa.; naming this paper.

THE BEST WAY.

This world is a difficult world, indeed,
And people are hard to suit;
And the man who plays on the violin
Is a bore to the man with a flute.

And, I myself, have often thought
How very much better 'twould be,
If every one of the folks that I know
Would only agree with me.

But since they will not, then the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

—*American Paper.*

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York. 57

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Millsaps College,
Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

For Catalogue and other information address
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Waynesboro Collegiate Institute,
WAYNESBORO, MISS.
On M. and O. R. R., 63 Miles South of Meridian.

Will begin its second session Sept. 11th, 1893. Enrollment last session over 200. It prepares boys and girls for college, or fits them for the practical business pursuits of life. Our curriculum is not extensive. We aim at thoroughness. Board and tuition reasonable. Send for catalogue.

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Great Southern Music House of
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Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
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Write for Agricultural Hand-Book. *Buyers of Cotton Seed.*

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THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

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In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

A train on a Michigan road was held up by five men on Sept. 15 and robbed of $75 000.

There were eleven new cases of fever at Brunswick, Ga., on Sept. 17, and an epidemic was declared.

Ohio Day at the World's Fair was celebrated on Sept 14. Over fifty thousand people were in Ohio's contingent on that day.

The machinists of the Louisville and Nashville railroad, in Mobile, went out on a strike last week on account of a reduction in wages.

Generous contributions, in response to Gov. Tillman's appeal, have been sent to the sufferers by the South Carolina floods. New York has been especially lavish in her aid.

It is understood that the government officers have captured the man who stole $105,000 worth of gold from the mint at Philadelphia, and that $100,000 worth of the precious metal has been recovered.

Rapid progress is being made at the Washington Gun Foundry in the construction of the twelve 13-inch rifles for the four new battle-ships now nearing completion. Several of them are practically completed and three are reported as ready for testing at the Indian Head proving grounds. These are the most powerful guns ever built for the United States Navy.

At five minutes before noon, on Sept. 16, 75,000 men were gathered upon the north and south boundaries of the Cherokee strip awaiting the signal which would announce to them the arrival of the hour when the land should pass from the ownership of the United States government into the possession of its individual citizens. The signal was given, and a wild rush was made for homes.

Senator Voorhees will move to prolong the day sessions of the Senate into the night, and it is understood that he and his supporters will make as strong an effort as the circumstances will permit to have the Repeal bill pushed to as speedy a termination as possible. The motion will, of course, be opposed by the adherents of silver, and it may be expected that it will at least introduce an enlivening element into the proceedings of the Senate.

The House Repeal bill will again occupy the attention of the Senate this week to the exclusion of almost every other subject. There may be some division during the morning hour of each day over resolutions of inquiry or any subject that can be legitimately taken up, but the principal part of each day and possibly of each night will be devoted to the consideration of Mr. Wilson's measure to destroy the vital clause of the Sherman act.

FOREIGN.

There were fifty-one new cases of cholera and twenty deaths from that disease around St. Petersburg, on Sept. 16.

The insurgents' fleet's guns began the bombardment of Rio de Janeiro on Sept. 14, and have caused much damage.

The Portuguese government has decided to send another warship to Rio de Janeiro, as the advices received are of the most serious description. The bombardment of Rio is resumed every now and then, and much damage is said to have been done to property.

Ville Franche, near Nice, is now said to be the place where France will allow Russia to establish a station, dock, arsenal and store depot for her fleet, and this cession is said to be part of the prize France has had to pay for the alliance said to be existing between herself and Russia.

The Marquis of Salisbury's great rally of peers against the Home Rule bill has accomplished what the Unionists least intended. Instead of discouraging Gladstone, the action of the lords has aroused all the old man's pugnacity. He has accepted the gauge of battle thrown down by the upper house, and he is determined to make the fight all along the line.

It is reported that M. Jules Garnier, of Paris, has invented a new and very expeditious and cheap method of manufacturing steel, which, it is claimed, bids fair to revolutionize the steel-making industry altogether. A bar of iron and a stick of charcoal are laid together in a parallel direction in an electric fire-brick furnace at a temperature of 1,000 degrees, and a strong current of electricity is passed through them. The iron, M. Garnier claims, is instantaneously converted into steel of the very best quality.

The Congress of Mexico began its Autumn session on Sept. 16. The President's message contained interesting allusions to the present stringent condition of the country's finances and to the silver question. The President said that he believes that in view of abundant and increased crops, the general increase in the federal government's receipts, and the solid manner in which the mercantile community throughout the country has withstood the crisis of the past two years, there is not the least to fear of the future.

Don't you know to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder.

Hood's Pills may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAP'S COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. F. H. WELTY, Hamilton, Va., says: "I have tried it frequently, and always with the most satisfactory results. Nothing is equal to it for treatment of dyspepsia and the various complications resulting from disorders originating in the stomach. I consider it invaluable."

Notice.

Rev. Dr. B. Carradine will begin a meeting with me at West End, Meridian, Miss., on Oct. 15. The object of the meeting will be the conversion of sinners, and the entire sanctification of believers according to "Wesley's Plain Account of Christian Perfection." Preachers and other workers are urged to attend. Let all who will come to work notify me, and we will provide entertainment for them.

W. W. HOPPER, Pastor.

Meridian, Miss.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

Emperor William and the King of Wurtemburg reviewed the Thirteenth Army Corps on Sept. 15. The Emperor led his infantry regiment past the King, and then the King marched past the Emperor at the head of five regiments. The Crown Prince of Italy, who was present, paid marked attention to the Emperor and Empress at the banquet, which followed the review.

BEECHAM'S PILLS cures Sick-Headache.

Camp Meeting.

The New Prospect Camp Meeting will begin on Friday eight before the fourth Sunday in October (Oct. 20). Ministers of the gospel are invited to attend, and will be furnished with transportation from the railroad to camp ground. Get off at Ocean Springs, where you will get hacks, etc. N. B. YOUNG.

Vancleave, Miss.

Camp Meeting Calendar.

Camp Meeting	*Begins.*
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Palmer	Sept. 30
Salem	Oct. 5
Shiloh	Oct. 6
New Prospect	Oct. 20

Colored Knights of Pythias Supreme Lodge Meeting, New Orleans, La.

Queen and Crescent Route, and Louisville Southern Railroad, will make one and one-third fare rate for the round trip, to New Orleans, La., on account of the meeting of the Colored Knights of Pythias Supreme Lodge, New Orleans, La., Sept. 25-30, 1893, inclusive. Tickets on sale Sept. 22 to 27, on certificate plan, from all points on Q. and C. and L. S. R. R.

Solid vestibuled trains from Cincinnati to New Orleans. Ninety-four miles shortest line. Only 26½ hours.

Call on agents for full information.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

I. O. O. F. Demonstration in Chicago.

The Queen and Crescent route, and Louisville Southern railroad, on account of its first-class train service, elegant equipment, and quick time, has been named as the official route of the I. O. O. F. from the South to the grand I. O. O. F. Demonstration, to be held in Chicago, Sept. 23 to 30, 1893

Ask agents to quote you rates, and take the Queen and Crescent route through car lines to Chicago.

Choice of routes via Cincinnati or via Louisville. W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

Frink's Improved Reflectors.

New York Mills, N. Y., Sept. 1, 1893.

I. P. Frink, 551 Pearl St., New York—

Dear Sir: One year ago we put into our church two of your sixty-inch Reflectors. At that time I wrote you that after a fair trial I would inform you of our like or dislike.

They prove far better than we expected; they have done all you said they would, and you might have made your recommendation stronger, for they are perfect. They give a steady, clear and brilliant light, by which the fine print can be read in any corner of the room. Very kindly, H. M. DANFORTH,
Pastor M. E. Church.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Oak Ridge, Miss.

We have held two other meetings since last report. The first at Phœnix, Yazoo county, Miss. We had a good meeting. The church somewhat revived, some conversions, and thirteen accessions. I was assisted by Bros. J. A. B. Jones, J. W. Ellison, T. B. Holloman, and T. J. Miller. All did excellent preaching to the entire satisfaction of pastor and people. May the good Lord graciously bless them in their work!

Our second was held at Oak Ridge, Warren county, Miss. Had a fine meeting. Church revived, several conversions, and thirty-three accessions. I was assisted by Bros. I. W. Cooper, D. D., and T. J. Miller. Bro. Cooper did the most of the preaching to the great delight of pastor and people. He is one of our strongest men in the pulpit, and a good revivalist. Bro. T. J. Miller is in favor with all my people, and a good revivalist.

I want to here and now thank all the brethren for help rendered, and will say, anyone needing help will be fortunate to secure the help of any of them.

We have an appreciative, intelligent, and kind people. They are in great favor with the writer, whether he is with them or not. Some preacher had better arrange to get the Warren circuit about two or three years from now.

We have had a very successful year up to date. Have received ninety-one members this year. We want a hundred. Pray for us. I think the secret of our success lies in the fact that we administered discipline the first half of the year, and then secured good help, and made a strong effort to build up the church. Pray for us.

A. D. MILLER, P. C.

Aug. 30, 1893.

A Lady Born.

True politeness does not consist of the artificial airs of the drawing-room, in what is sometimes called "company manners," that continue so long as there are persons present to look on whose good opinion is desired, and relapse into barbarism as soon as the company has gone. It is the inborn impulse of a higher and nobler nature. Here is an apt illustration:

An aged truckman bent under the weight of a big roll of carpet. His bale hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably dressed young woman came along, took in the situation at a glance, and without looking to the right or left stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a smile. The idlers looked at each other and at the fair young woman.

The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hook had been. This was almost too much for any woman, young or past young; but this New York girl was equal to the occasion. Into the gutter she tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips.

"God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers and went on her way. What an example of true politeness!—*Exchange.*

BIBLE CORNER.

(Contributed by a Little Girl.)

PLAN FOR READING THE BIBLE IN ONE YEAR'S TIME.

January—Read Genesis and Exodus.
February—To the tenth of Deuteronomy.
March—To the end of I. Samuel.
April—To the end of II. Kings.
May—To the end of Nehemiah.
June—To 100th Psalm.
July—To the end of Isaiah.
August—To the twentieth of Ezekiel.
September—To the end of the Old Testament.
October—To the end of Luke.
November—To the end of Corinthians.
December—To the end of the New Testament.

This division gives about sixty-five or seventy-five pages per month, or about two pages per day for every day in the week, and four pages every Sunday.

Reader, paste this on the inner cover of your Bible and try it:

Begin the day with God:
Kneel down to him in prayer,
Lift up thy heart in grateful praise,
Thankful his love to share.

Open the Book of God
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
What'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Conclude the day with God;
Thy sins to him confess;
Trust in the Christ atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his children sleep;
And when thou treadest the valley of death,
He will thee guard and keep.

—*From a Little Girl.*

THE ADVOCATE needs money; pay up!

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Yazoo City	30, Oct. 1
Edwards	7, 8
Sharon, at Sharon	14, 15
Mount Olivet, at Mount Olivet	21, 22
Lake City and Lodi, at L. C. (Thurs.)	28
Silver Creek and B Lake, at Hillsdale	28, 29
Yazoo circuit, at Fletcher Chapel	Nov. 4, 5
Madison, at Wesley Chapel (Wed.)	8
Camden, at Sbrock	11, 12
Bolton, at Bolton (Wed.)	15
Pocahontas, at Pocahontas (Sat.)	18
Jackson—First Church	19
Jackson—Capitol Street	19
Flora, at Flora (Thurs.)	23
Benton, at Midway	28, 25
Tranquil	26, 27
Canton	Dec 2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Leakesville, at Avera	30, Oct. 1
Wayesboro and S., at State L. (Tues.)	3
W'boro circuit, at Winchester (Wed.)	4
Shubuta circuit, at DeSoto (Thurs.)	5
Clark circuit, at Manasseh	7, 8
Vossburgh circuit, at Central	14, 15
Eucutta circuit, at Eucutta	21, 22
E. and Stonewall, at Enterprise (Tu.)	24
Meridian—East End (Wed.)	25
Daleville cir., at Daleville (Thurs.)	26
Linwood circuit, at Hopewell	28, 29
North Kemper cir., at Melleu (Wed.)	Nov. 1
DeKalb circuit, at Pt. Ridge	4, 5
Blumsville, at Scooba (Tues.)	7
Landerdale (Thurs.)	9
Why Not circuit	11, 12
Chunky circuit (Thurs.)	18
Marion circuit	18, 19
Meridian—West End	25, 26
Meridian—Central (Sun. and Mon.)	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 15. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton and Hickory, at Newton	30, Oct. 1
Decatur, at Mt. Hebron	3
Neshoba, at Mars Hill	5
Walnut Grove, at Rocky Point	14, 15
Carthage and W. Grove, at Carthage	16
Hillsboro, at Oak Grove	17
Lake, at Lawrence	21, 22
Rose Hill, at Missionary	28, 29
Trenton	Nov. 2
Clarksburg, at Liberty	4, 5
Morton and Forest, at Morton	5
Fannin, at Fannin	10
Brandon, station	11, 12
Montrose	16
Raleigh	18, 19
Shiloh, at Cato	24
Marvin, at Wesleyana	25, 25
Westville	28
Homewood	Dec. 2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Zachrie, at Deer Ford	Sept. 23, 24
Slaughter, at Slaughter	24, 25
Gloster and Cent., at Gloster	Oct. 1-3
Amite, at Woodland	1, 2
E. Baton Rouge	7, 8
Port Vincent, at Maurepas	14, 15
Live Oak, at Friendship	21, 22
North Wilkinson	28, 29
Wilkinson, at Bethel	Nov. 4, 5
Bayou Sara, at Star Hill	11, 12
St. Helena, at Center	18, 19
E. Feliciana, at Gilead	25, 26
Springfield, at Wesley Chapel	30
Franklinton, at Fisher's	Dec. 2, 3
Amite City, at Amite City	2, 4

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

Tallisheek circuit, at St. Tammany C. G.	Sept. 22-26
Covington cir., at St. Tam'y C. G. (Mon.)	25
Ocean Springs, at O. S. (Wed. night)*	27, 28
Bay St. Louis, at Handsborough	29, 30
Whitliugton c. (4th round), Palmer C. G.	30 to Oct. 3
E. Pearl miss., at Pine Grove (Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst	Sept. 22
Providence, at Georgetown	23, 24

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Kosciusko and Durant, at Durant	Sept. 28, 2
Poplar Creek circuit, at Shiloh	30, Oct. 1
Ebenezer circuit, at Bethany	7, 8
Lexington and Tchula, at Tchula	5, 6
Ethel circuit, at Tabernacle	14, 13
Belzona circuit, at Hickory Grove	21, 22
Stewart circuit, at Stewart	28, 29
Sallis circuit, at Sallis	31
Louisville circuit, at Louisville	Nov. 4, 5
Rural Hill circuit, at Rural Hill	5, 6
Wier circuit, at Pisgah	10
Chester circuit, at Ackerman	11, 12
Koscinsko circuit, at Salem	18, 19
Kupora circuit, at Walthall	25, 26

Let local preachers be present with written statements, and let trustees report wbel property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Sept. 28, 24
Crawford	30, Oct. 1
Columbus circuit	7, 8
Columbus station	8, 9
Starkville circuit	14, 15
Brooksville	21, 22
Sturges	28, 29
Phœbe	Nov. 4, 5
Sparta	11, 12
Mashulaville	17
Sbuqualak	18, 19
Macon	13, 20
Hebron	22

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 28, 24
Tillatoba (Sat.)	30
Minter City and Strathmore	Oct. 1
Charleston	2
Coffeeville	7, 8
Oxford station	14, 15
Toccopola	21, 22
Cherry Hill (Tues.)	24
Atlanta	28, 29
Banner (Tues.)	31
Chapel Hill	Nov. 4, 3
Pittsboro (Tues.)	7
Abbeville	11, 12
Grenada circuit	18, 12
Water Valley circuit (Sat.)	25
Water Valley station	28, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs cir., at Pleasant Grove	Sept. 28, 24
Potts Camp	30, Oct. 1
Ashland circuit, at Wesley	7, 8
Connersville, at Bethlehem	14, 15
Olive Branch, at Miller	21, 22
Shelley Creek	28, 29
Red Banks circuit, at Wesley	Nov. 4, 5
Mt. Pleasant circuit, at New Salem	11, 12
Byhalia circuit, at Byhalia	18, 19
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

SARDIS DIST.—FOURTH ROUND.

Como	Sept. 23, 24
Pleasant Grove, at Lee's Chapel	30 Oct. 1
Courtland, at Center Hill	7, 8
Nesbits	14, 15
Mt. Vernon, at Free Springs	21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	19, 19
Pacola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo station	Sept. 23, 24
Verona and Nettleton station	27
Fulton and Nettleton circuit	30, Oct. 1
Prairie	7, 8
Shannon	11
Aberdeen station	14, 15
Saltillo	21, 22
Amory and Smithville	25
Pontotoc	28, 29
Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Athens	18, 12
Buena Vista	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 28, 24
Winona	30, Oct. 1
Carrollton	7, 8
McNutt	14, 15
Indianola	21, 22
Leberton	24
Sidon	28, 29
Black Hawk	Nov. 4, 5
Valdeu	11, 12
Weal	15
Carrollton circuit	18, 19
Winona circuit	26, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Sept. 24
Gunnison	Oct. 1
Rosedale	8
Cleveland	15
Bolivar	22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Ada, at Prospect	Sept. 23, 24
Columbia, at Columbia	30, Oct. 1
Centerville, at Trout Creek	7, 9
Evergreen, at Bunkie	14, 15
Chicot, at Fairview	21, 22
Montgomery, at Montgomery	28, 29
Big Cane, at Mellville	28, 22
Lecompte, at Lecompte	Nov. 4, 5
Dry Creek, at Dry Creek	11, 12
Spring Creek, at S. C. Camp Ground	18, 19
Boyce and Colfax, at Boyce	25, 25
Simsport, at Simsport	Dec. 2, 3
Pineville, at Pineville	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Farmerville	Sept. 23, 24
Lisbon, at Lisbon	30, Oct. 1
Homer station	1, 2
Summerfield, at Alabama	7, 8
Gansville, at Rochester	14, 15
Sparta, at Bienville	21, 22
Downsville, at Downsville	28, 22
Ruggold, at Andrew Chapel	Nov. 4, 5
Vernon, at Oak Ridge	11, 12
Minden, at Minden	18, 19
Hayneaville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	9, 10
Ruston station	10, 11
Arcadia, at Arcadia	13

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Fillmore	Sept. 2, 8
Mooringsport, at Pine Hill	2, 10
Red River, at Campo Bello	15, 17
Sabine, at Mt. Pleasant	22, 24
DeSoto, at Pelican	Oct. 1, 2
Grand Cane, at Grand Cane	7, 8
Wesley, at Wesley Chapel	14, 15
Coushatta, at Coushatta	13, 15
North Bossier, at Huge's Spurr	21, 22
Pleasant Hill, at Marthaville	28, 29
Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	16, 12
Cane River, at Provencal	19, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	23, 24
Many, at Many	25, 22
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 3
Mansfield station	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 23. (Include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge

The District Sabbath-school Convention meets at Robeline, Oct 22, at 10 A. M Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

529 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

West Monroe, at W. Monroe	Sept. 23, 24
Monroe	24, 25
Bastrop, at Bastrop	30, Oct. 1
Lind Grove, at Boulto	7, 8
Winsboro, at Winsboro	14, 15
Oak Ridge, at Mer Rouge	21, 22
Rayville, at Union	28, 29
Oakley, at Jourdin Chapel	28, 22
Calhoun, at Mt. Ariel	Nov. 4, 5
Lapine, at Frantoms C.	11, 12
Lake Providence	18, 19
Waterproof	26, 15
Delhi	Dec. 2, 3
Floyd	7
	2, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	30, Oct. 1
Abbeville, at P. G.	7, 8
Franklin and Jeanerette	14, 15
Indian Bayou	21, 22
Plaquemine Brulee	28, 22
Pattersen and Morgan City	Nov. 4, 5
Lake Charles—B. Street	11, 12
Jackson Street and W. Lake	12, 12
Grand Chenier	18, 12
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

Snakes.

The story is told of a traveler who had for his room-mate a snake charmer. In the night the traveler was aroused by a passage of a snake over his face, while at the same time he heard the voice of their keeper say: "My snakes have got loose; keep perfectly still; take no notice of them, and they will not hurt you." Biting and malicious criticism fails even to seriously annoy us if we keep quiet and take no notice of it. The only criticism we have really to fear is the just judgment of God.—*Exchange.*

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W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

Gloster, Amite Co., Miss., Sept. 2, 1893.

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Christian Advocate.

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Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE DIVINE RESPONSE.

BY EOLINE.

I saw a child perched on his father's knee,
His thought bent on the beauty of a toy.
So long he sat and played, unmindful he
Of father waiting love-sign from his boy.
But when he reached his father's cheek to press,
Then felt soft kisses on his dewy lips
In quick response, with many a fond caress
From fountain stirred by baby finger tips.

Then I bethought me of *my* Father's love,
His ceaseless watch-care o'er life's little play,
His patient waiting while each toy I prove;
Long-suffering still though I my love delay.
Waiting—till baubles cloy and him I seek,
And stretch my hands his garment's hem to hold—
With quick response, that ere my need I speak,
His everlasting arms may me enfold.

O Heart of Love, I turn from earth's vain play
And lift mine eyes in faith to look in thine;
I'm weary now of dust and ashes gray,
And reach to clasp thine all-strong hand in mine.
And thou dost never fail a soul in need;
I see thy smiling face, thy look of love,
I feel thy clasp of hand to help me speed
From vanities of earth to things above.

—*Exchange.*

Legislation.

BY BISHOP J. C. KEENER.

The object of all legislation should be to secure the greatest good to the greatest number. But when we review the legislation of our country, both State and National, we find that much of it has a tendency in the opposite direction, and instead of securing good, lashes upon our backs evils of heavy burden. This will be the case so long as evil men rule in our State and National councils, and they will continue to rule until we learn to rely more on men than party.

Now, we do not wish to be understood as depreciating the importance and utility of party politics, nor the virtues of party fealty, if there be any, but we do wish to be understood as advocating the best men for all offices of honor, trust, and profit. "Party and not men" has been the rallying cry long enough to teach us that what we need to-day in our government more than anything else is men in office who will vote down evil of every kind, no matter where found nor by whom practiced.

Many of the burdens that we are carrying to-day with anguish of spirit and intensity of suffering are imposed by legislation, or a want of proper and just administration. We need help to-day at the hands of Congress, and it is the duty of this body to give relief to the people as far as possible. We are crushed and cursed by giant evils, and many of these exist because they are legalized, and others because they are not stopped by the strong arm of the law. The liquor traffic continues to deal out ruin and death under the sanction and by authority of law. The courts of the country and law-making bodies have proven themselves respecters of persons. Justice is trodden under foot and disregarded. One man is punished for playing a game of cards and another licensed to run a gambling hell. One lewd woman is incarcerated for walking the streets at night and another licensed to run a bawdy-house. The States and Nation punish criminals, and for the sake of revenue become aiders and abettors of crime. The whole thing is a medley of contradictions, a bundle of inconsistencies, and a travesty upon justice and right. These things can be overcome by proper legislation. To show the magnitude of a giant fraud, winked at by the government, we print the following in reference to dealing in futures:

"Has not the time come when the people of this country should calmly look into the ethical conditions and obligations of property—of those vast masses of wealth of which our fathers had not the slightest thought or the feeblest conception? Sums which have accrued in the hands of individuals, through the protection extended by the general government to railroads, to scientific discoveries, and also as the inevitable consequences of war, have aggregated in the hands of a few persons, the wealth of empires.

"All capital is merely stored labor. It may be as the locomotive, the representative of a thousand minds that at various periods have, by little and little, brought it to its present untold perfection for producing wealth. But the rights of stored labor are simply those of labor—it may be of day labor. The two are mutual—indeed, identical. The respect demanded from the day laborer for the welfare and the property of others is equally required from all corporations, unions, stock companies, trusts, guilds and organizations of capital, working under the protection of the State.

"The breadth of the operations of chambers of commerce, or the enormous speculation of mercantile firms, can not in the slightest degree change their essentially ethical character. Millions can no more be permitted to threaten the well-being of the State's population than should a foreign power. If the basis of the mercantile policy of banks, commission houses, exchanges in New Orleans, New York and Chicago be essentially unsound, it must sooner or later be felt throughout the whole country and by every citizen in it.

"The fact we would bring out in connection with this general statement of the laws of business economy is that the mercantile world in the South and West has been and is now controlled by the wholesale gambling and massive frauds of cotton futures—that the centers of New York, Liverpool and New Orleans have yielded to this colossal scheme of hazard until the production of the Southern staple has no effect upon its market value.

"Eight millions of bales certainly do and must have a fixed relation to the consumption and demand for cotton in the factories of Great Britain and of the Northern States. Such relation should primarily determine its price in the markets of the world; but it does not. This was clearly seen in the reduced figures at which the last crop was sold by the planter. If the agriculturist can not have the benefit of the enhanced worth of a universally short crop, he is at sea in all his calculations. The positive yield of cereals and fibers, of herds and flocks, are the certain reliance of the whole country in all its trading, both foreign and domestic. It constitutes a basis, next to the value of land, which should regulate all the financial movements of the year. The seasons must determine the annual wealth of a people. The yield of the harvest, as compared with its cost, must enrich or impoverish the farmer. This is the natural and legitimate process of producing values available, whether for present or future use.

"But during the past three months there have been sold in New York and elsewhere 56 000,000 of bales of cotton, or seven times the actual product of the entire crop for the year 1892. This would be equal to the average yield of twenty-eight crops in one year. All which, beyond the 8 000,000 of bales, is purely an imaginary value, with which the agriculturist has nothing to do. The counting-house produced this amazing harvest while the farmer was simply asleep. The actual cotton of this past year's crop would yield $280 000,000; but the ideal cotton would yield, at the same rate, $7 840,000,000. This is the figuring against which the cotton planter has to make headway. That the Congress of the United States should hesitate to adopt some measure of relief, immediate and stringent, for the benefit of the whole country, against this colossal fraud, which is steadily undermining the national credit and destroying mercantile confidence in all departments of industry, should be a matter of alarm to all sober citizens. It is one of those disasters which, like a tornado, can not be measured until its work of ruin shall have been accomplished.

"If honesty and the substance of wealth constitute a healthy, universal basis of confidence, need we be surprised that a dropsy which awells $280,000,000 to more than $7,000 000,000 should prove fatal to the mercantile solvency of the entire country? The recent failure of firms and banks in Milwaukee, Denver, Kansas City, Memphis, Louisville, Nashville, in Indiana, Ohio and Illinois, and throughout the far West, can, in not a few instances, be traced directly to dealing in *futures*. Surely, 'corners' in rib sides, mess-pork, in lard, wheat, oil, eggs and grain, indicate the widespread character of this national disease which is steadily destroying the value of all values, and calls for national relief. For many of those even who are outside this charmed circle of hazard, for the mutual relations of trade and industry, must go down in such a general wreck of credit.

"Futures, so called, are not really a question of *time*, but of *substance*. One thousand bushels of potatoes, if they have been planted, hoed, gathered, barreled, hauled and put upon the market, represent that much labor, and are worth money at any reasonable time which may be imagined, near or far; but a thousand 'barrels' of 'potatoes,' so called, marginal, spectral potatoes, more ethereal than ether, are worthless to-day, yesterday, and forever. They are a fraud put upon the market for the purpose of gambling in 'potatoes' rather than with cards or dice. The mercantile sobriety with which these potato futures are quoted and sold can not hide the essential character of a transaction which differs in no sense from the chances of a faro table.

"All the gambling dens in this country and in the Baden Badens of Europe are child's play as compared with this huge monster that quietly envelopes in its coils the fortunes, and even the lives, of myriads; which is educating every honest workman, every youth, every tradesman, to be impatient of nature's slow production, and to stake all upon the shove of a card or the bulletin of a 'bucket-shop.' The Louisiana Lottery curse was a small thing when put alongside this Fraudulent Creation. Nor is this all. In ordinary games of chance there is some chance, but in this deeply planned scheme there is absolutely no chance. A clique, composed of a few individuals or firms, located at convenient centers, wield all cotton futures. They seem to be independent of each other, but at bottom they constitute a conspiracy of gamblers. The transactions between themselves seem to be real, but they are not all sales and purchases, but merely bogus trades for swindling purposes. Yet they rule the price of cotton. Now, as a matter of course, if these could be fully, fairly detected, they would be treated as Russia has treated the Jews—expelled the country. They, doubtless, have many agents who are true to them, but dream not that they are parties to anything beyond the accidents and uncertainties of chance in 'future' quotations. But the facts are as stated, and will eventually come to light. Meanwhile they spread the net in sight of the bird, and the silly bird walks into it. The whole South is victimized by this quadrilateral of gamblers. Millions of gold are being raked in annually by this deal that ought never to have left the plow-worn hands of the Southern farmer. Here is no small cause for our present financial distress. Credit is invalidated by the speculations of the mercantile world. The ethical quality of all wealth must not be overlooked. Unless the business of the counter be honest in respect to all who deal over it, there can be no permanent prosperity in the counter; but ruin, endless ruin, forever waits upon the 'unrighteous mammon.'"—*Nashville Advocate.*

Notice.

To the Pastors of the M. E. Church, South, in Mississippi and Louisiana—

Dear Brethren: I beg leave to call your attention to the fact that the month of October is the time set apart for taking a collection in your churches for the Bible cause, and to urge that such a collection be taken during said month in every congregation in which one has not already been taken during the year. Surely no work more richly deserves offerings at the hands of the people than that which is being done by the American Bible Society, and, doubtless, many of your people will contribute to it if you will explain to them its nature and needs. Please do this in each congregation in your charge, and urge everyone present to contribute something towards putting the Word of God in the hands of the poor, the blind and benighted of earth. Money for the work is very greatly needed. Countless millions are yet to be supplied with the Word of Life. Please let us have an offering from every congregation, and, if possible, from every member of every congregation. Yours in Christ,

J. W. McLAURIN.

163 Camp street, New Orleans, Sept. 26, 1893.

The *Nashville* and *Memphis Christian Advocates* are requested to copy.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Rose Hill circuit, G. H. Thompson, P. C.....$10
Clarkshurgh circuit, P. D. Hardin, P. C..... 2
(With the promise from each brother beloved of more to follow.)

Now, let the example of Neshoba, and Rose Hill, and Clarksburgh, provoke the others to good works, and wake up Eucutta, Waynesboro, Clarke, Lauderdale, Daleville, Linwood, North Kemper, DeKalb, Marion and Binnsville circuit, and Central Church, Meridian, to a full sense of the opportunity and the needs of the hour. Let the long silence in the Jackson, Vicksburg, Brookhaven and Woodville districts be broken. It has been a long pull, a weak pull, and a pull not together!

T. L. MELLEN,
Sol. for Miss. Conf.

FROM THE WORK.

Rev. J. F. Evans, Kosciusko, Miss., Sept. 2: "Our meeting at this place, of ten days' duration, just closed. Fine feeling in the congregation, and ten joined the church. Revs. J. A. Whitehurst and H. P. Crowe did the preaching. The election for prohibition came off yesterday. Suppose about 250 majority in favor of prohibition. Praise the Lord!"

Mrs. D. A. Wimbish, Laurel, Sept. 8: "I attended the Leaf River Camp Meeting, and they invited Christians to the altar who wanted to be sanctified. I went, for I have prayed earnestly for two years to receive the blessing, and my heart has been burdened, and I had almost given up the last hope; but I prayed as I never did before, and I praised the Lord for entire sanctification at the altar Monday night. Praise the Lord for that glorious gift!"

Rev. R. I. Allen, P. C., Fearn Springs, Miss., Sept. 4: "We have good news to report from the Mashulaville circuit. Our protracted meeting at Mount Hebron Church, last week, resulted in twenty additions to the church. We had the Spirit's presence, and felt his power. We thank God for this gracious visitation. There have been three other meetings held on the work. That at Hashuqua was quite good, and resulted in nine additions. The others, at Middleton and Mashulaville, were not great in visible results, but we trust that good was done. We are hopeful for the future of the work."

Rev. S. S. Holladay, Wesley charge, La., Sept. 2: "We have just closed three protracted meetings on this work with good results. Fourteen accessions to the church, ten or twelve conversions. Some of them were as bright conversions as I ever saw. One more meeting to hold. Bro. W. H. Hill, of Coushatta, a man that we have all learned to love, assisted us in these meetings, and preached with power and demonstration of the Spirit. The people on this charge, or at these churches, now have a weekly prayer meeting, and are at work, while the preacher is preaching at other places. To God be all the praise."

Rev. C. C. Grisham, Banner circuit, North Mississippi Conference, Sept. 9: "We have just closed another glorious meeting of five days at Salem Church. Thirty additions, a large number of conversions, about eighteen fathers and mothers joined the church, fifteen adults baptized, ten infants baptized, and left the meeting to close Thursday night in the hands of Bro. Bruner, a local preacher. Thanks to him and Bro. Lagrone, L. P., who have stood so faithfully with me in all my work. We have had over one hundred conversions to date; ninety-seven added to the church. Two more meetings to hold. To God be all the praise."

Rev. A. T. Buck, Shuqualak, Miss., Sept. 7: "Just closed an eight-days' meeting at Ridgeway. The Lord was with us in great power. I never witnessed a greater awakening of the people. At one service there were thirty-five penitents at the altar, twenty of whom were converted, and fifteen joined the church. At the next service four came to the altar; were all converted, and all joined the church, and so on till there were, at least, forty conversions, and twenty-seven were received into the church. Nine family altars were erected, a young men's prayer meeting organized, and a number of the new converts led in prayer. Bless the Lord! we are happy on the way. Dr. T. C. Wier was with us three days, holding Quarterly Conference and preaching with power and profit."

Rev. Wilson Moore, P. C., Ada circuit: "I desire to let you know that I am numbered among the living, awake to the arduous duties of an itinerant, endeavoring to discharge the same in the fear of God. From the presiding elder's reply to your criticism, I learn that all the charges, excepting two or three, have been blessed with revivals. I suppose he numbered mine among those that have not been blessed. I can not say that we have had a general revival, but we have held some meetings, with good results, so that while on others the Lord has been calling, we would not have our beloved presiding elder believe that he has passed us by. As some of my brethren have been kind enough to class me as a gum-log, it is expected of me to set the world on fire in a few months, especially when I find the people scattered and divided. The only time we object to a gum-log is when it is sobby. I am not sobbing; therefore, I apprehend no danger of being thrown overboard. I believe that the people are more united and more spiritual than when I first began working among them. More anon."

Rev. W. H. Lewis: "August 17 to 24 was a season of refreshing to the people in and around Anguilla, Miss. Our meeting began the night of the seventeenth, preparatory to the coming of Rev. J. W. Chambers, who reached us Saturday morning. Bro. Chambers came in the Spirit of the Master, gained the love and attention of the people from the first service, and the Lord blessed his preaching in the conversion of souls and the upbuilding of his church. From Sunday on he preached three times a day, and every service was honored of the Lord. The meeting was pronounced one of the best ever held in this section of the Delta. The church is now enjoying a higher plane of spiritual living than ever before, and preacher and people feel greatly blessed by the visit of Bro. Chambers. Seven joined the church, one infant baptized, and another to be baptized on the third Sunday in September. May God bless the work accomplished here to the upbuilding of his kingdom at the other churches on the work!"

Jas. M. Griggs, L. D., Indian Village, La., Sept. 3: "Permit me to say to all concerned that we have just closed a glorious protracted meeting at this place (Indian Village), conducted by Rev. N. Crocker, L. P., though at this time preacher in charge, being thus promoted by the presiding elder after the departure of Rev. G. A. Mandeville. The Holy Ghost was with us from the beginning to end in power to convict, convert and revive. Our church is in far better condition, spiritually, than for four years past. We expect to have good meetings all over the work. We have no big sermons preached, but the simple truth of God's Word is preached, and it is owned of God and made the power of God unto salvation. There were eight accessions to the church, five by profession of faith in Christ, and baptized, and three restored to membership. Old feuds settled, family altars erected, and prayer meeting organized, and everything is moving out on a line of spirituality. I wish to say just here that there was not a word said about sanctification as a second blessing, but the Apostolic Creed, repentance toward God, and faith in our Lord Jesus Christ, was the unanimous theme of preaching. May God help us to bring this work to the front ere this year closes! Pray for us, brethren, all that see this writing."

Rev. J. T. Abney, P. C., Sunflower, Sept. 6: "Since the first of August we have been able to hold a meeting at each of three appointments. Although I may not be able to give such a glowing account as some, yet I feel what has been done is worthy of mention through the ADVOCATE. Our first meeting was held at Sunflower Chapel, beginning Aug. 5 and continuing till Aug. 12, resulting in the reception of twenty-three members, several professed conversion, three or four family altars erected, church greatly strengthened, and much good accomplished. Bro. W. H. Lewis came to our assistance on Monday, and rendered valuable service by his plain and pointed preaching. Sunday, Aug. 13, we began a meeting at Bethel. Though hindered greatly by rain, we continued till the following Saturday. There was not the interest manifested by the members that was necessary for a good meeting; hence apparently but little good was accomplished. One member was received. Bro. D. A. Little, our beloved presiding elder, came to our assistance Friday; preached three plain, practical sermons. After the eleven o'clock sermon, on Saturday, our third Quarterly Conference was held, which closed the meeting. August 27 our meeting at Sharbrough's Chapel began, to continue till Aug. 31. Owing to sickness in neighborhood we failed to have as good a meeting as was wanted; but, considering all, we had a good meeting. Received four members, baptized one infant, church gave evidence of being somewhat revived; so we feel our time not entirely lost by protracting our meetings thus. Bro. W. H. Lewis came to our assistance at Sharbrough's Chapel, Tuesday; rendered some effective service, as is characteristic of the man. We tender Bros. Little and Lewis thanks for their assistance, and praises to God for his wonderful blessings."

WEST MONROE, LA.

We have just closed a good meeting at Bowman's Chapel. I began on Wednesday before the fourth Sunday, and preached until the following Tuesday, when Bro. I. T. Reames came to my assistance. His preaching was a demonstration of the presence of the Holy Spirit. The church was somewhat revived. I was taken sick on the last day of the meeting, and, as a consequence, I am now here in hopes of building up, so as to be able to do work that is before me between now and Conference.

Our meeting at Faulk's Chapel begins the Tuesday after the third Sunday, and our West Monroe meeting early in October. At this last I expect to have the help of Dr. C. F. Evans, of Meridian, Miss. We are praying and working for a glorious revival of the "old-time kind." The people are very considerate of us, and treat us just as well as though it were the first of the year. They have spent in parsonage improvements, "these hard times," about one hundred dollars, and have not slighted the preacher, either.

WM. G. EVANS.

Cooper's Well, Miss., Sept. 7, 1893.

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

North Kemper circuit, Blair, W. J. Ferguson, P. C.: 6 accessions since protracted meeting, making 16 at that point.

Wayneshoro and State Line, Goldwood, J. V. Penn, P. C.: 24 accessions, beside 8 who transferred from Wayneshoro. Goldwood is the $600 church just built, and which God has accepted by this gracious revival. "Them that honor me I will honor." (Samuel.)

Vossburgh circuit, Pachuta, R. Bradley, P. C., assisted by J. V. Penn: 4 accessions; Vossburgh, assisted by H. B. Trevilion, 3 accessions. The new Chapel Hill Church will be ready for dedication Oct. 22.

North Kemper circuit, Blair, W. J. Ferguson, P. C.: 4 accessions after departure of the presiding elder. At Union Ridge, on same circuit, there were 4 accessions.

Clarke circuit, J. N. Ware, P. C.: Liberty, assisted by D. P. Bradford, 2 accessions; Frost Bridge, assisted by R. C. Gavin, L. D., 2 accessions; Manasseh, assisted by R. C. Gavin, 9 accessions. Great good otherwise done.

Leakesville circuit, Mt. Pleasant, W. J. Dawson, P. C.: 2 accessions; Washington, 3 accessions. At Mt. Pleasant Bro. Dawson was assisted by A. T. Bell, of Wayneshoro circuit, and at Washington by A. C. Burt, of Augusta circuit.

Marion circuit, Coker's School-house, Geo. Bancroft, P. C., assisted by Rev. B. F. Ormond and L. B. Moore, exhorter: 4 accessions, church revived, discipline administered, and the offenders saved to the church and to God.

Enterprise and Stonewall charge, Enterprise Church, I. L. Peebles, P. C., assisted by T. B. Holloman and D. P. Bradford: 3 accessions to our church and 1 to the Baptist Church.

Clarke circuit, Andrew Chapel, J. N. Ware, P. C., assisted by I. L. Peebles: 3 accessions, making 24 accessions on the circuit since July 26.

Shuhuta circuit, DeSoto Church, D. P. Bradford, P. C.: 19 accessions, and Conference collections all provided for.

Marion circuit, Pleasant Hill Church, Geo. Bancroft, P. C., assisted by B. F. Lewis and the presiding elder: 7 accessions, "membership greatly revived," and Conference collections provided for.

At Why Not, Sunday, Sept. 17, I baptized Brn. Ed. M. Mayo, his wife and three children—"all his house"—besides one other infant and two other adults.

East Mississippi Female College, Rev. T. B. Holloman, president, opened to-day, Sept. 6, with more than sixty matriculates, and the prospects good for, at least, as many more. The outlook is the most encouraging in the history of the college.

I was present Monday, Sept. 4, at the opening of the Hickory Institute, under the charge of Profs. Cox and Tann, with Miss Ennie Jones in charge of the music department. This school is in the Brandon district, and is doing good work. T. L. MELLEN, P. E.

Continued on Second Page.

THE MINISTER'S SABBATH NIGHT.

BY FRANCES RIDLAY HAVERGAL.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But thy embassador is weary now,
Worn with the weight of his high embassy.
Now care for him, as thou hast cared for us
In sending him, and cause him to lie down
In thy fresh pastures, by the streams of peace.
Let thy left hand be now beneath his head,
And thine upholding right encircle him,
And underneath the everlasting arms
Be left in full support. So let him rest,
Hushed like a child, without one care;
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with thine own hand; be thou
His ministrant to-night; draw very near
In all thy tenderness and all thy power.
O speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him—
Let thy disciple lean upon thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O holy dove,
Spread thy bright wings above him, let him rest
Beneath its shadow: let him know afresh
The infinite truth and might of thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay thy hand upon his heart, and still
Each overstraining throb, each pining pain.
Then, in the stillness, breathe upon the strings,
And let thy holy music overflow
With soothing power his listening, resting soul.

Doctrinal Dissensions.

MR EDITOR: Is it not enough—aye, more than enough—for Satan to reap a harvest of souls from among those who have always dwelt in sinful darkness, and who have ever refused to be led into the light, and more than enough that he should go forth and incite the evil-minded to murder, strife, theft, drunkenness and profanity, and such crimes; but when he stealthily and surreptitiously climbs over the great and high wall that encloses God's children, and seeks to create dissension among them, is it not time to be warned of our weakness and neglect, and to implore the Almighty to come to our help? Is it not to Satan chiefly that we owe the fact that the ill feeling and dissension which has hitherto been kept smothered, if in existence at all, has of late burst into a flame in the columns of our paper, if we consider that which must be conceded to be the ostensible cause? Is it not obvious to all that he is enraged because its editor claims for himself and advocates for others a closer relationship with our Father above, and has boldly asserted his views on an important doctrinal subject now agitating the minds of Christians, not only of our church, but of all the foremost evangelical organizations doing most for the advancement of Christ's kingdom?

Let us examine ourselves. Where are we, and to what extent have we, as Methodists, drifted, that to-day we find ourselves doubting and denouncing one of the fundamental teachings of Scripture and the basis of Methodism? The trouble is that our people—or, rather, God's people—have overlooked the great importance of this doctrine, and, consequently, the church is almost entirely ignorant of what is meant by such passages of God's Word as is found in Luke xviii, 1; Col. i, 28; Col. iv, 12, and Christ's own command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It does seem strange that the Bible lays so much stress upon this subject of Christian attainment, and yet so many converted people know little or nothing about it. Our ministers seldom mention it, and when they do they usually speak of it as a growth that never matures.

Now, Mr. Editor, I am not sanctified, and have to make the confession that until very recently I did not believe in the possibility of a pure heart, and, like many others, through envy and profound ignorance, dared to denounce it as a delusion; but, after having read Dr. Sawyer's book, "The World in the Church," and Dr. Carradine's book on "Entire Sanctification," and from a constant, if not a close, study of God's Word, I have come to the conclusion that there is still a higher work to be had from God than the new birth.

I have often not only felt myself an unworthiness and a "proneness to wander," but grieve to say that I have noticed the same disposition in old Christians, both laymen and preachers. But not long since I was greatly stirred at the reading of Dr. Sawyer's book, and was deeply moved by his earnest appeal for a return to the old standard. After the perusal of this excellent and much-needed work, I was, by some means, persuaded to read Dr. Carradine's book on sanctification, and was deeply convicted of the great truths of this doctrine that some are wont to term heresy, and was soon persuaded that as the founder of and all the foremost workers of "old-time Methodism" were second-blessing men, the only way to return to the old paths is to let the Lord equip us for the conflict as he equipped the fathers of Methodism, and I am now resolved to ent has heard many able sermons preached on the new birth, and among many confessions he has this accusation to make, viz.: that he has never heard one preached on sanctification, either entire or in part.

I know of no books, except the Bible, more important to Methodism just at this time than "The World in the Church," and Dr. Carradine's book on sanctification; and if all Methodists would read them in the order in which I have mentioned them, I confidently believe there would be a great rallying to the "old standard," the dangerous drifting would immediately cease, and the grand old ship begin to move up stream with a speed and steadiness that would surprise those of us cherishing the fondest hopes and anticipations.

I am glad that the editor has opened the columns of the ADVOCATE to a full discussion of this most precious doctrine, and it is to be hoped that the ministers of Christ will consider and discuss it in a spirit of meekness. The paper has improved, and is improving with every issue, and promises to become the giant journal of Southern Methodism. Let Satan howl; God will uphold the just and own their labors. Thank God for the ADVOCATE, its editor, and the stand he has taken.

METHODIST.

Is It Right.

We take it for granted that good men want always to do right, and will, if they see clearly wherein the right lies, and what it is. Yet how many good men do and say what is wrong, and at times seem to entertain wrong thoughts and feelings towards each other! This grieves the brotherhood, offends weak consciences, lowers the standard of Christian character and conduct, and mars the peace of Zion. In the ritual of our church it is declared of a certain tender relationship that it "should not by any be enterprised or taken in hand unadvisedly, but reverently, advisedly, and in the fear of God." Ought not the same delicate care and thoughtfulness characterize us in all we write or say, and especially in our judgment of, and dealing with, our brethren in Christ? Do we always ask beforehand, Is it right? What is said or done or written may be true, or agreeable to our opinion, belief or conviction; but is it fair, courteous, manly, sincere, just, brotherly, Christ-like, "in the fear of God?" Is there in it any of pride, arrogance, self-will, rashness, wounded vanity, bitterness, revenge, self—any of "the old man," which both "growth-in-grace" and "second-blessing" men claim to be "crucified" and "dead"? When the deed or word has gone past recall, should not the same test be applied; and, if the judgment is against us, penitence, confession and amendment be in order?

Let us try some things by this guage; and may we all sincerely utter the prayer recorded in Psalms cxxxix, 23, 24! Is it right to wrangle or contend over the precious doctrine of holiness? to stickle for terms, phases or methods; or oppose them, and oppose each other, because not in accord with individual opinion or preference? Preach the doctrine; urge the experience; seek it; groan after it; get it; live it; help others to see its beauty and get it in their hearts and lives, we may—ever we must do. We should also be well informed as to the teaching of "the Standards" and "the Word" concerning it. Nor can we teach it without convictions on the subject; nor perhaps successfully without a clearly defined theory. We may also have our belief as to theory, our views as to methods, our experience as to phases; but is it right to regard all as unbelievers and opponents on the one hand, or fanatics and schismatics on the other, who do not fall in with us and pronounce our Shibboleth? Is it right to contend so for a theory, or oppose so a theory as to engender feeling and provoke partisanship?—so that love, the peerless jewel in the crown of holiness, be dimmed, if not lost; brethren become suspicious of each other and drift apart; others hindered rather than helped to walk in the King's highway; and while contending for theories, we and they fail of the blessed experience?

Is it right to win victories at our brother's expense?—to overcome by his wounding?—to uncover and glory in his defects and failures in order to strengthen our position? Do we not thus join "the adversary," who ever rejoices in iniquity? Should we not rather, like the two sons of the drunken patriarch, go backward, as we cover our brother's fault? "Stonewall" Jackson was shot down by his own men through mistake; Christian men and ministers sometimes even in presence of the enemy turn their guns on each other through—what? Is it right?

Men even when contending, as they believe, for "the faith once delivered to the saints," often chafe at opposition; take matters as personal to themselves; "hit back," and with words that blister where they fall; and make personal thrusts in place of loving remonsometimes judge from partial, prejudiced *ex parte* statements of a brother's views, words, conduct and work. Is this right? Sometimes sympathy and co-operation in each other's work for the Master are refused or withheld because of divergence in views or non-concurrence in methods; and sometimes efforts against sin and in the interest of holiness are thus neutralized because made by those "who followeth not with us." Is it right thus to lag or break ranks, with the enemy massed before us? Oh! for more of the "unity of the Spirit in the bonds of peace!" Differ in some things we may and will; love each other we ought and must. How we need a humbling of self before God, a thorough searching of heart, deep contrition for all said or done without love, a mighty baptism of the Holy Ghost, locked shields all along the line of battle, a forward movement of all God's hosts against the foe! May God grant it to us! And that he may, let all lovers of his name fervently pray! (Phil. iv, 5-8.)

HENRY E. PARTRIDGE.

Hattiesburg, Miss.

Possibles and Impossibles.

God can not change; then we must. God can not become like us; we must become like him. God will not come down; then we must come up to his standard. "The battle is not ours, but God's." Like Joshua, we must get down and let the Lord lead. If religion is not supernatural, it is nothing. If supernatural, who limits its possibilities? God certainly does not. The two omnipotences are God and faith. "With God all things are possible." "To him that believeth all things are possible." The Son of God linked them together. If the finite can not touch the resources of the infinite by a God-ordained way—faith—then these wonderful statements are meaningless. If you have faith as a grain of mustard seed (reference is made to quality, rather than quantity, however small, so it be real faith), ye shall say unto this mountain, etc.: According to your faith (the quality) be it unto you. Real faith, which is not only a "believing," but a "following," a living contact with a living Christ, gives the more abundant life. "I am the true vine; abide in me, and I—my life—in you. The branch of 'itself' can do nothing: no more (longer) can ye, except ye abide in me." This living in Christ, as the branch lives in the vine, brings to us the real life, "the substance" of the vine. My the (vine's) joy, peace, life, etc. The life of the branch is the vine; the glory of the vine is the fruit—its way of expression, as to sort and quantity, containing the elements of propagation. His (the vine's) seed remaineth in him—the embryo—capable of perpetuating the kind. Christ (the vine) of God (the husbandman) is made unto us (the branches) wisdom, righteousness, sanctification and redemption. Herein is my Father (the husbandman) glorified, that ye (the branches) bring forth (i. e., from the vine) much fruit, for of him (the vine), and to him (the vine), and through him (the vine) are all things expressed through you (the branch), on condition of abiding—staying in the vine—by faith. The branch lives because I (the vine) live. Ye (the branches) shall live also. We love because God loves; live because Christ lives. We share everything possessed by the vine, for if God (the husbandman) spared not his Son (the vine itself), how shall he not with him (the vine) also freely give us (the branches) all things? If, when we were enemies, we were reconciled to God by the death of his Son, much more we shall be saved by his life. If there is pardon, peace, purity in the vine, the fullness is there for the branches. If the branches are not conscious of possessing these graces, it is because there is no living contact with the vine. Separate, severed from me, ye can do nothing. The branch expresses all the will of the vine; the vine diffuses itself through every fibre, pore, the inmost being of the branch, giving forth beauty, grace, fruit. The branch reveals the perfection of the vine; the branch grows—how like the lilies!—by abiding (a living contact) in the vine, by appropriating to itself what the vine gives, by submitting to all the will of the husbandman. The branch has power. All power is given unto me (the vine), not you (the branch), in heaven. As far as the husbandman is concerned on earth, as far as the salvation of men, nations, the world, is concerned, I have this fullness of life, growth, power, purity, etc., for you (each) me (definite) for them. Abide, live in me by faith, and you shall know what ye have believed of the doctrine, whether it be of God or men.

Faith is the only road God travels. It is impossible for us to please God without faith. Enoch touched God for translation, and God took him, and he had the testimony while living that he pleased God. Don't be afraid of offending God by exercising faith. Touch God with real faith for a definite thing, and you will get exactly that for which

the vine, and the vine will diffuse itself through you.

* * * * * * * *

We have just closed our fourth protracted meeting. A number of conversions; the church getting the collection up, exercising a living faith in a living Christ, and getting a real experience. The substance of the true vine, love, joy, peace in the Holy Ghost.

J. M. DEAVENPORT.

Saltillo Charge.

Reminiscences.

FIFTY YEARS AGO.

"How dear to my heart are the scenes of my boyhood,
When fond recollection recalls them to mind;"
But dearer by far is the spot near old Bethel,
Where Jesus, my Lord, spoke peace to my soul.

These reflections are due to a notice in the ADVOCATE of the purpose to build again the fallen walls around old Bethel Camp Ground. In the Fall of 1842, at a camp meeting (in the grove meeting), held beneath the wide-spreading beech tree, I was converted, and started out in a new life. I was convicted as a sinner under the preaching of Elijah Steele; joined the church and was received and baptized by Dr. Winans as a probationer "on six months' trial" at Old Midway Church, near Centreville (Amite county), Miss.

In reviewing this, to me, glorious transaction, memory recalls the man who led in the battle against sin and wickedness in those days long past. Away back, when I was but a boy, I remember John C. Burruss, the orator of the pulpit; and Kingston, the trumpet-tongued Irishman; and Hamilton, the elegant and eloquent preacher; and Charley K. Marshall, whose reputation as a pulpit orator was as widespread as that of S. S. Prentiss as statesman and lawyer, not only as preacher, but scientist as well, who loved to peer into the heavens and consider the handiwork of the great Architect of the universe; W. Langarl, the meek, devout man, whose conscientious scruples revolted at the idea of human slavery, and he hied away to more congenial climes (North); and Wm. Hinds, who played Jonah until lashed into obedience by the vows he had taken, and the wooings of a gentle heart, and of noted men who bore the burden in the heat of the day later; Wm. Winans, D. D., the ponderous logician and theologian, whose discourses mark him as among the grandest thinkers of his day; and Benj. M. Drake, the loving and lovable man of God, sweet-tempered and kind, whose gentle manners won the love of his flocks and the respect of sinners. His mantle seems to have fallen on his sons. Dr. Drake discovered the widow's son in his obscurity, the piney woods cowboy; became his mentor and afterwards the biographer of Elijah Steele, who fell so early in the battle, a martyr for the cause of his Master, at New Orleans. There was also Uncle Berney Pipkin, zealous, earnest Christian worker. He belonged to a preacher family, and many of his relatives were ministers of the gospel of peace, and "Uncle Tommy" Clinton, the quiet, busy little Irishman, always about his Master's business, visiting the widow and the orphan, "keeping himself unspotted from the world," the loving husband and tender father, the "good Samaritan," always ready to go to the cry of distress, no matter whence it came. Billy James, who wore his religion, like his Sunday coat, all the week and Sunday too. There was the mellow-voiced Angel, M. D., whose sweet songs and gentle voice beckoned a gentle heart, whose throbbings moved him toward the sinner; and W. H. Watkins, self-made, a very Chesterfield, a born aristocrat, who was as careful of his toilet as the belle of fashion, everywhere a gentleman; and many others of less notoriety among men, but known of God, who adorned the life of the profession, and wrought faithfully in the "vineyard of the Lord." All these, no doubt, are enjoying the presence of their Lord in "Elysian Fields."

Noted among the laymen of this period was Edward McGee, whose deeds of charity and munificent endowments were as extended as his means. I well remember the McGee Church in New Orleans, built (as I heard) through the munificence of Edward McGee and Harry Hill, and the "mothers in Israel." I can not refrain from a word of praise to their memory; so modest, so unassuming, so meek, how unlike some of the gentler sex of the present day.

"When these dreams of life are fled,
When these wasted lamps are dead,
When in cold oblivion's shade,
Beauty, wealth and fame are laid;
Where immortals reign,
There may we all meet again."

BYTHEL HAYNES BAIRD.

Pidcoke, Texas, Sept. 8, 1893.

The Cigarette Habit.

I will endeavor, in this communication, to place before the minds of those who may read this, and especially the cigarette smoker, some of the evils consequent upon the cigarette habit. I will not, however, attempt to give the pathology of diseases resulting from the habit, as I have never availed myself of the opportunity of holding a post mortem examination on a subject who died from disease consequent upon cigarette smoking. In fact, there has not been much scientific research along this line. It seems that our scientific brethren have somewhat overlooked this bebit as a cause of disease. I will now cite the reader to some cases in which we can not attribute disease to any other cause than to the excessive use of cigarettes. I have recently met a gentleman who has been an inveterate cigarette smoker for a number of years. This gentleman was educated for an attorney, which profession he followed up to a year or two ago, when he had to give up his profession on account of this habit. He is now in the last stages of consumption. This gentleman informs me that there has not been any consumption in his family for the past ten generations. He is the last of seven graduates of the University of Virginia, all of whom were inveterate cigarette smokers. The six who have gone before died from disease consequent upon the cigarette habit. Neither of the six lived to be thirty-nine years old. The above gentleman is only thirty-seven and has no hopes of living to be thirty-nine. In fact, the average life of the cigarette smoker is thirty-five years. Now, that the use of cigarettes has been the cause of this gentlemen's disease is very evident to my mind, and I do not think that any one physician or laymen, can deny the fact that the inveterate use of cigarettes has been the cause of this gentlemen's trouble. In my estimation this habit ranks among the worst habits to which the human race is addicted at the present time. That the continued and excessive use of cigarettes gradually undermines the system can no longer be denied; for in this day and time we frequently see men and boys suffering the evil consequences of this habit. I do not think we can doubt or deny the fact that the continued use of cigarettes incapacitates men and boys for the performing of the duties of the several vocations of life. Now that we can see, if we will look, what this habit is doing for our present generation, and how much worse the effects will be on the future generations, I think it is time to wage war against it. I went to say, as I was once a slave to this habit, that if we were the only ones to suffer its evil effects, it would not be so bad. But it is the harm we do others by influencing them to form the habit.

Now we come to the question: Where do a great many boys form this habit? Sad, though true, many of us smoked our first cigarette while at college. I hope soon to see the time when the presidents and professors of our colleges will prohibit students smoking cigarettes while under their care anywey. I think also that the temperance lecturer and the clergy of the different denominations or churches, while preaching against the use of spirituous liquors, should also endeavor to teach people the evil consequences of this habit. Some States of the Union have legislated against the sale of cigarettes and cigarette papers, and in one of the States the law prohibits one smoking on public highways, in public buildings, or anywhere except in one's own premises. I hope the time is not far distant when all States will legislate against the sale of cigarettes and cigarette papers. I sincerely hope that those who have influence over those who are slaves to this nefarious habit will wield it against it. If you have a son or any relative or friend who is a slave to the cigarette, do your utmost to induce them to abandon the habit before it is too late. For the time will surely come when they will wish they had never smoked a cigarette. With the sincere wish that this may be of vital interest to those who may read it, I remain,

Very truly, J. L. WILSON, M.D.

FROM THE WORK.

Continued from First Page.

Rev. J. S. Sanders, Rocky Mount, La., Sept. 5: "I enclose to you a list of subscribers for the ADVOCATE. We are now in the midst of a glorious revival at Concord Church, North Bossier circuit. Great power on the people. The house is overflowing, and sometimes people are standing round the doors and windows we can not get in. We have had a great many bright conversions, and a number of glorious sanctifications. Six converted last night; eighteen accessions up to date. We have had 117 accessions to the church on North Bossier circuit during the last thirteen months, and have the fourth new church now under erection, which is a part of the fruit of our meeting held there six weeks ago. Praise God for a gospel of power."

Rev. P. Burkett, P. C., Brooklyn, La.: "I want to say a few words through the ADVOCATE. I was appointed to the Lepine mission at the last session of the Annual Conference, and we have had a very pleasant time to date. The spiritual state of the church, I think, is on the up-grade. There have been 28 added to the church; at Pine Grove 15 accessions. The Lord was with us in power; and thanks to Bro. Will Insbinsi for assisting at this place. At Franiem's Chapel 7 were added. The Lord was with us in converting power, and the church was stirred by the power of the Holy Ghost. At Bethel we had a good meeting, though not what it ought to have been. Thus the good work goes on; and to God be all the praise! This is a kind and loving people. Finances low, but the good people say they will bring them up. Pray for us."

Rev. H. C. Parrott, P. C., Pontotoc, North Mississippi Conference, Sept. 12: "We closed another great revival meeting recently on this work at the old camp grounds, five miles south of Pontotoc. We report as follows: 46 conversions—not mere professions; 25 more added to our church, 'such as we trust shall be saved;' and, best of all, an old-fashioned revival of old-time religion, so that an almost lifeless church is alive again and at work, carrying on the good work in family prayers, prayer meetings, etc. Before the meeting closed I raised the collections ordered by the Conference, and the stewards have already and in sight the pastor's salary. Bro. M. E. Tumlin, of Shannon, was with us four days of the first week, and proved himself to be a workman that needeth not to be ashamed, preaching clear, strong gospel sermons with power and in demonstration of the Spirit, and was equally efficient in the altar services. The Lord bless Bro. Tumlin and his dear ones. We expect to secure some subscribers for the ADVOCATE this Fall. We all want to thank you for the improved paper you are giving us. It gives no uncertain sound and has the right ring."

Rev. W. M. Williams, Decatur, Miss.: "You can let your readers hear from Decatur circuit. Our first meeting was held at Union, in which I was assisted by Bro. W. W. Hopper, of Meridian. Results: Two additions and the church wonderfully revived. I expect there has been more Scripture read there in the last month than there has been in a year before. We are expecting great good to result from that meeting. At Hebron we were assisted by Bros. J. C. Ellis, T. H. Rivers, L. P., and Balone, Congregational. Some of the sisters got revived, and some of our Baptist brethren. But we never did get any of our members there warmed up so they would pray in public. At Decatur I was assisted by Bro. I. L. Peebles and T. H. Rivers, L. P. Well, everybody and all his folks in this country love Bro. Peebles, and they came out to hear him—even to a hard-shell Baptist preacher. But while he was listening to Bro. Peebles and chewing his tobacco and spitting on the floor, one of the brethren pointed to the notice, 'Please don't spit on the floor,' and he said, 'Well, I haven't been to hear a Methodist preacher in thirteen years and I think it'll be thirteen years more before I hear another.' We had a fine meeting. Nine accessions and about as many conversions. The church wonderfully revived. There were only a few church members who hardened their hearts and withstood every appeal. God only knows what will become of them. I find that the sinners in the church are harder to move than the sinners outside."

L. H. Johnson, Mt. Pleasant, Miss.: "The Sunday following your departure from Victoria Camp Meeting for New Orleans, the Rev. G. H. Jacobs, of Mt. Pleasant circuit, assisted by Rev. Joseph Harris, of Red Banks and Victoria circuit, commenced a protracted meeting at Union Church, seven or eight miles northeast of Victoria. Bro. Harris remained one day only with the meeting. He put that day in for the Lord. This left the meeting entirely in the hands of—I liked to have said Bro. Jacobs and a few zealous members—but the great head of the church, thank God, reigned triumphantly for a week; the Rev. D. W. A. Scruggs did some good, effective work and preaching. But to God we give all the glory! There were between thirty-five and forty conversions and reclamations. The meeting closed Sunday at eleven o'clock service amid the shouts and hallelujahs of new-born souls to God. On Sunday night at Mt. Pleasant Church, your correspondent called on one of the Union converts—Bro. John Ballard—to conduct the prayer meeting. He accepted the invitation, and, after one or two prayers and the reading of a chapter from St. John, he called for penitents and many responded. In a short while there was a general shout in Israel's hosts, and the result of the meeting was five bright conversions. Glory to God! The Lord God omnipotent reigneth. Let the earth rejoice. Let the multitude of isles be glad thereof. I failed to tell you that the brother who conducted the meeting is very young and inexperienced—a student of Mt. Pleasant High School. May the Lord bless and make him useful and a power for good in his Master's vineyard, is the prayer of your humble brother in Christ."

SUNDAY-SCHOOL LESSON.—Oct. 1, 1893.

PREPARED BY REV. A. F. WATKINS.

The Power of the Gospel.

(Romans i, 8-17.)

GOLDEN TEXT.—"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans i, 16.)

TOPICAL OUTLINE.—I. Paul's Commendation (v. 8). II. His Desire and Purpose (vs. 9-15). III. His Sense of Obligation (vs. 14 and 15). IV. His Message (vs. 16 and 17).

CENTRAL THOUGHT.—The Preaching of the Gospel.

INTRODUCTORY.

TIME.—A. D. 58—three years before Paul's visit to the Imperial City, and just before his eventful visit to Jerusalem, recorded in Acts, twenty-first chapter.

PLACE.—The Epistle was written from Corinth, and sent by the hand of Phebe, a deaconess of Cenchræ, who was about to sail for Rome.

THE PURPOSE of the Epistle, as gathered from its contents, was, 1. To assure them of his interest and his desire and purpose to visit them, and prepare them for his promised visit; 2. To instruct and establish in the faith those who had never enjoyed the personal ministry and guidance of any of the apostles; and, 3. To send his brotherly greetings to the many friends who were at that time residents of the city and members of the church at that place.

Of the origin and character of the church in Rome it may be well to say that the church was founded probably through the labors of unknown Christians, who were converted either on the day of Pentecost, or subsequently, by the preaching of the apostles, especially of Paul in his great missionary journeys, and who, upon returning to Rome, or upon going thither, organized and maintained a Christian church there. There is no evidence going to show that any apostle had up to this time visited the city, and none that Peter was in any special manner connected with the founding of the Christian church in the world's capital. The church at the time of Paul's letter was probably strong and influential, and was composed largely of Gentiles, who may, or may not, have been formerly Jewish proselytes. United with these Gentiles were, doubtless, a number of Jewish Christians.

The Epistle, which Coleridge has called "the most profound book in existence," presents Paul's conception of God's plan for the recovery of the human race, and is an elaborate exposition of the truths presented by the apostle in his sermons as an ambassador for Christ. Here we find that which was to the Jews a stumbling-block and to the Greeks foolishness, that which lashed into fury the exclusive Pharisee of Jerusalem and excited the contempt of the philosophic Athenian, that which Paul meant in his noble exclamation, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to them that believe." The first seven verses of our chapter contain Paul's authentication of the Epistle, and his salutation to the persons to whom he wrote, and the verses which constitute the lesson for to-day form his introduction to the presentation of his theme.

EXPLANATORY.

I.—PAUL'S COMMENDATION.

Ver. 8. Several considerations go to show Paul's wisdom in, first of all, commending the Christians in Rome for the virtues that they possessed. It assured them that he, who was writing to them as a teacher, was acquainted with their affairs and willing to give them credit for what was good in them. This would make them the more willing to accept his teaching, heed his counsels and receive his reproofs. Then, too, it would encourage them to the continued and patient exercise of these Christian graces to know that they were marked and appreciated by their fellow-Christians "throughout the whole world," and were doubtless helpful to the development of the same graces in others.

II.—HIS DESIRE AND PURPOSE.

Vers. 9 and 10. His practical interest in them had found expression in his prayer that the God, whom he served in the gospel of his Son, would open the way by which he could come to them, that he might strengthen and establish them in the knowledge of the gospel, to which already they were conspicuous in their loyalty. His unceasing prayer would imply that his was not a sudden impulse, but an abiding desire to visit them. No fact in the later years of Paul's life is more evident than his desire and purpose to preach the gospel in Rome. To do so would be to meet the many old friends, whose names find mention in the last chapter of our Epistle; and then, too, great cities, as great strategic points, had from the first been the chosen fields for the apostle's labors. So now, having visited Athens, the center of culture, and Corinth and Ephesus, the centers of commerce, he would preach also in Rome, the center of power—the heart of a heathen world.

Vers. 11 and 12. These verses contain the reasons for his desire to labor among them, viz.: that he might add to their knowledge and establish them in the faith, thus helping them "to grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (II. Peter iii, 18.) His additional reason, given in verse 12, was no idle compliment; it shows the humility of the great apostle and his appreciation of the mutual dependence of Christians upon each other, and of the help and comfort that come to both in the exercise of the virtues of the common faith.

Ver. 13. Not only had a desire been cherished, but a purpose had been formed—a purpose, the accomplishment of which had been hindered up to that time, but which would soon be carried out in a manner very different from all that Paul had planned. To Paul the manner was of little moment; the purpose was supreme. To convert Rome was to convert the Roman Empire.

III.—HIS SENSE OF OBLIGATION.

Ver. 14. Paul here lays down the great principle of Christian service—a principle at war with the exclusiveness of the Jew, the indifference of the Greek and the selfishness of our common humanity. It is the only principle worthy of one who is the disciple of him who "came to seek and to save the lost." It is the principle of universal indebtedness under a common Fatherhood to a common brotherhood. In nothing is Paul the Apostle more sharply in contrast with Saul the Pharisee than in this sense of world-wide obligation. The expression, "Greek and Barbarian," shows the obliteration of all radical and national lines, and "wise and unwise" the effacing of all class distinctions.

Ver. 15. The sense of obligation being realized, the apostle stands ready to discharge the duty. No debtor was ever more willing to pay his debts than this divinely commissioned servant of him who came among men "as one who serves;" and no constraint of legal necessity was ever more pressing than that under which he stood whom "the love of Christ constrained" to a self-denying service in which life itself was "not counted dear."

IV.—HIS MESSAGE.

Ver. 16. The gradual elevation of style which marks the chapter from the beginning of our lesson finds a fitting culmination in this verse, while at the same time we find in it an additional reason for his readiness to preach the gospel in Rome. That he should have emphasized the gospel as the *power* of God unto salvation in writing to the Christians of a city which was the very synonym of *power*, and the governmental center of an empire whose central idea was *power*, is significant. To the Romans Paul would say: The gospel is no weak and despicable thing of which men may be ashamed; it is the power of God unto salvation. The world had never heard such a message before; it can never hear another such.

Ver. 17. For in this gospel is revealed to the intelligences of heaven and earth the truth that God can be just and at the same time the justifier of the ungodly. To the eye of increasing faith this atonement becomes more glorious, more complete, and that which is the condition of justification is seen to be the condition of the regenerated and ever-expanding life.

PRACTICAL THOUGHTS.

1. If you would help a man, recognize all that is good in him and give him credit for it. (Verse 8.)

2. Paul was better fitted to be helpful when the opportunity came because of having prayed that it might come. (Verses 9 and 10.)

3. Only "by the will of God" can any journey be prosperous to his children. (Verse 10.)

4. The spirit that leads a man to say, "I am debtor," has in it the power to uplift; every other spirit tramples down. (Verse 14.)

5. Men are ashamed of weakness, not of power, and only those can be ashamed of the gospel whose lack of faith forbids the realization of its power. (Verse 16.)

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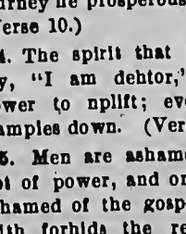

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Great revivals are in progress at Water Valley and Long Beach, Miss. Two hundred conversions at the former, and more than a score in the first week at the latter.

Rev. T. Masao, converted Japanese and theological student at Vanderbilt University, at Nashville, discoursed to a good house at Rayne Memorial Church, Sunday morning, and to a full one at Felicity Street Church, Sunday night. Bro. Masao, we should judge, is far above the average of intelligence among his own countrymen, and, with a thorough education under the very favorable auspices of Vanderbilt University, will be a great factor in solving the problem of Methodism in the Island Empire. We feel sure that we do not overstate the facts when we say that his lectures were thoroughly enjoyed by the representative audiences to whom he spoke, and that he will always be heard with pleasure in New Orleans.

The *Western Christian Advocate* comments: "Damon and Pythias are no more entitled to immortality than the three Julien brothers, whom the twenty-five chivalrous and drunken avengers of the murder of Judge Estopinal hanged in New Orleans, last Saturday night, for no other offense than refusing to purchase their lives by revealing the hiding-place of their guilty brother. It is not in evidence that they knew his place of concealment; but whether they did or not, they loved him well enough to die for him." This is a good sample, though mild, of what we told our readers last week to expect. It is often in these cases just a pen stroke from felony to martyrdom, and most especially if the offender be dark-skinned and inhabit south of Mason's and Dixon's line. It is not more certain that the men who took the lives of the Juliens were bad men than that these negroes were among the worst that the country contained.

The editor of the connectional organ, in its last number, devotes two columns to our brief rejoinder to some of his animadversions upon the popular view of sanctification, as presented by us a few weeks ago. Our mixed metaphor he can not away with, though it certainly was not mixed when it came into his possession; and as for our garbled texts, though they are all admitted to be genuine and only in one or two instances credited to the wrong author, he waves them aside with *ex cathedra* frown and gesture quite becoming to one who sits on so exalted a tripod. Indeed, the grave subject of discussion seems to pass wholly from his view, while he concludes for the public that this writer is careless, confused, untrustworthy. On the contrary, let us assure our brother that the slight errors noted are altogether attributable to the haste with which we are accustomed to dispose of minor points of business—as his objections to our late editorial, and to another fact, quite incidental, that our concordance is not a pocket edition. One thing in his article we noted with real pleasure, and that is the statement that he is both a believer in and candidate for sanctification. In a future number we hope to resume the discussion with both greater diversity and coherency of Scripture proofs.

The Cardinal's Speech.

"Society's elevation and betterment" is due, according to Cardinal Gibbons, in his address before the Parliament of Religions, to the Roman Catholic Church; but society in this age will hardly admit the soft impeachment. But here are the stipulations on which he founds the remarkable claim:

1. 'It has purified society in its very fountain, which is the marriage bond.' This gives no credit to our Lord Jesus Christ, and modern Protestantism, the greatest domestic saviors, according to the chronicles with which the reading public he addressed is most familiar. Indeed, we have never heard this claim made anywhere outside of the Roman Church, which is an exceedingly suspicious circumstance. If the Cardinal would only take the trouble to investigate the marriage bond, both as to its substance and fruits, in the Roman Catholic strongholds of France, Spain and Italy, where the domestic function is notoriously in a rapid state of decline, and compare it with the same subject as it exists in England, the United States and Protestant Germany, he would quickly forsake his dogma for something more stable. Alas! for the marriage bond when it has a race of celibates for its guardians and defenders.

2. 'It has proclaimed the sanctity of human life as soon as the body is animated by the vital spark.' This is both dogmatic and vague. But he means that it has put a stop to infanticide, which is by no means clear. It does not baptize children until the eighth day, which is about a week later than heathen parents devote their babes to destruction. But if the Jewish Church proclaimed infant sanctity on the eighth day, a few thousand years before this quite modern dispenser of good customs existed, how can the Cardinal, with any shadow of sense, attribute the proclamation to Rome.

3. 'There is no place of human misery for which the church does not provide some remedy.' This, he declares, means infant asylums, which, as a remedy, is far from promoting prevention, and which, as a means of building up a decaying church that has no hold upon the heart of mankind, and which for reasons not necessary to mention can obtain no recruits from adult populations, is unexcelled.

4 and 6. 'She has hospitals and she secures retreats for those on the threshold of death.' And he should have added, administers them mercilessly in the interest of Romanism, as all Protestantism and the balance of the world are thoroughly aware. The Charity Hospital at New Orleans, though never intended for a Romanist charity, is as completely under the control of the Roman See, and run as exclusively to build up the cause of this foreign religion in America, as if it had been paid for by Peter's pence, and was not supported out of the State and municipal treasuries. Rome gets from the Protestant world vastly more hospital subsidies than she grants, and if she had not built hospitals during the ages that she has taxed the nations, and gathered Pope's pence, she would not have been wise in commercial matters, which is a charge that can not be alleged against her.

5. 'She has orphan asylums.' Answered above.

7. 'She reclaims the victims of moral disease.' But not in her own ranks. It is not most to her credit either that she gives more attention to fallen women than fallen men. She does nothing to save her vast armies of saloon men and criminals of varied types. The last most notable murder conspiracy in New Orleans, barely failing of its object, was headed by a Roman Catholic of standing and influence, who was brought up as a waif in one of her orphan asylums. And in the copy of the paper from which we obtain the heads of the Cardinal's great address, we have the account of a singular contretemps at a railroad train robbery, of a Catholic priest approaching the robber caught in the act, and addressing to him the following queries, the first of which was, of course, answered in the affirmative: "Are you a Catholic?" "Do you practice your religion?"

8. 'She has been the unvarying friend and advocate of the bondman.' This is another dogma. Else why is it that slavery has lingered longest and died hardest on Roman Catholic territory.

9. 'The Savior of mankind never conferred a greater temporal boon on mankind than by ennobling and sanctifying human labor and by rescuing it from the stigma of degradation branded upon it.' This is remarkable candor, as it leaves the Roman Catholic Church out of the question, and places the whole responsibility of the Pope's labor encyclicals on his own feeble shoulders. The greatest joke and solecism of the age is the assumption of paternity over labor and laborers by that ancient aristocrat. A pensioner of the poor, he may be, but a savior never. Nothing has so much promoted poverty and multiplied tasks for the million in all ages as Roman Catholic luxury and sinecurism practiced all the way from the Pope down to the Pope's puppet. But none are so blind as those who will not see, nor so soft as those who have been humbugged in the greatest matters from the tenderest age.

The Cardinal author of this address, it is but just to say, is a man of both sense and moderation, and his descent to dogma, on this notable occasion, proves only that with no better cause, and far less art than the Italian Satolli, who has been promoted over him, and who made a decided hit at the late Catholic Congress, he did the best that he could.

The Aim of the Gospel.

The gospel demonstrates two things, viz.: the "shame of the sinner," and the "glory of God." Its cross is an emblem which is intended to keep the former forever in mind, while its crown as constantly images the latter to our thought. Paul was not ashamed of the gospel of Christ, though as suggestive of shame as the most ignominious life, and as the most criminal death, because the same gospel, by an alchemy all its own, had power to change the sinner into a saint, and the servant of the devil into a son of God. The reproach of Christ, which is but the reproach of sin rolled back upon him, it contains *ad nauseam*, and beholding it the proud world turns away its eyes, recognizing in that darkness the spectacle of its own corruption; but, on the other hand, the glory of the living God shines through it with such intensity and constancy as to make all the underskey of poverty, mourning and death to beam with effects of transfiguration so mighty that even the angels break off from their age-long ecstacy to ponder it, and that the redeemed can not be diverted from it by the superior joys of the realm whither they have been translated.

The revelation of the gospel is from faith to faith, and it no sooner saves the sinner from something than it saves him to something. It takes him out of the miry clay first, and sets his feet on a rock, second. It cures him of dumbness, initially, and puts a new song in his mouth ultimately. It cancels his shame with the glory of God, and its varying degrees with the topless horizons of Divine excellence.

It is the height of sinful presumption to declare that God can not do more for the sinner than to save him from his sins, or blot out his crimes as a dark cloud. He did not more intend to save the sinner from hell by the matchless ethics of the gospel than to save him to heaven by its incomparable doctrine and destiny of a higher life. It is the power of God unto salvation; all its depths, and all its heights. Sinners we were, saints we are. Companions of devils we have been, made meet for seraphic embrace we have become. Negative salvation and positive salvation thus stand for the two poles of the gospel, the removal of either of which would defeat the Divine plan in its promulgation.

Lord, from what hast thou not saved the meanest of us, and to what canst thou not save the best of us? Let us not foolishly limit thy power, applying to thee those measures of our wickedness and weakness, both of which thou hast purposed to entirely destroy. We can not deny the benefits of thy grace, but we should be equally foolish to refuse the pledges of thy glory as well as its supernal ministries.

But a leading mystery of the gospel is found in the fact that though we are always saved from sin, yet are we always saved sinners. The chief of the apostles was ever taunting himself with being the chief of sinners. Even the redeemed in heaven preserve the memory of the curse in their jubilant ascriptions of praises to Him who washed them from their sins in his own blood.

The Greatest Thing.

Love is undeniably the greatest thing in the world; but if it were only that, then indeed it might signify nothing more than "a sounding brass or a tinkling cymbal." Nothing is much more empty than love as a sentiment, unless it be the great empty world of which it is the insignificant content. The love of family, the love of country, the love of species, the love of God, as a natural adjunct of man's being, is largely vagary, and likely to explode under tension, or to be overridden and annihilated by any one or more of the inferior passions mounted on the hot steed of self-will. "Without natural affection" was not the peculiarity of one age or the distinguishing weakness of one community. But if we speak of it as gospel sentiment it is weaker still, for as such it has no claims upon men or the world either, that it can enforce. The world of civilization or barbarism is deaf as a blind adder to the gospel of noun and adjective. It is only when it takes the verb form, and has its conjugation in the heart and not on the tongue, that it becomes vital and impressive as rays of resurrection.

The greatest thing in the heart is love, albeit inferior and impotent in the world. Love was not made for "court or camp or grove," but for the deep recesses of the human soul. Its bridal chamber is close-curtained from the vulgar world, and it goes abroad oftener in indefinite sighings and incoherent murmurings than in tones and sentences. Married to mere oratory, it is mismated, and dependent for warmth altogether upon the gulf stream of talk, an idle thing. Think of love being beguiled by art or artifice or laying its head anywhere but in the lap of an obscure Delilah. Love in the heart is a song of seraph, but love in the world is mere wing-clipped sentiment. It is a voice giving little distinction in the sound, and, when intelligible, piping melo-drama. Heliogabulus fed on nightingales' brains, and moodily cried, "*Vox et præteria nihil;*" and you and I have listened to sage discourses on love as a rumor in the world from some such text as "God is love," or "Now abideth love," and arisen from a feast less satisfying. Love in the world, like schoolboy ambition, is a glorious cheat, but love in the heart is the best treasure. In a spiritual realm its sovereignty is absolute. Waving its sceptre from that throne the dullest landscape becomes a heaven, and more marvelous still the least perfect of the species an angel, "for he that dwelleth in love dwelleth in God and God in him."

In a Nutshell.

The Savior assures us that our heavenly Father knoweth what we have need of; but he tells us, "Ask, and ye shall receive." Does not that mean that we shall receive whatever we ask for, but only what we ask for, and not until we ask for it?

Does anyone ask for pardon until he is convicted of sin? And, then, what does he ask for, but forgiveness for having offended God? And, being pardoned, he feels at peace with God? But very soon he finds out (what he did not know before), that there is something remaining (which is the depravity inherited from the fall of Adam), that prompts him to sin, and too often he does sin again. And thus enlightened, some (all might) make a full, unreserved and unconditional surrender and consecration of themselves to the Lord, and ask him to eradicate and remove all that depravity, and deliver them thus from all desire and propensity to sin. And then he does that second work of grace instantaneously in answer to the prayer of faith, as he did the first.

If anyone asks why the inherited depravity was not removed when the actual sins were pardoned, let it be answered, the actual sins even were not forgiven until conviction was felt and pardon asked. But at that time the existence of the inherited depravity was not suspected, much less then asked to be eradicated. An inebriate may drink until *mania a potu* seizes him; then he calls for a physician to relieve him of that distress. But he may, or he may not, ask him to cure him of that thirst for stimulants; he may even be unwilling to give them up. And, therefore, the doctor treats only his *mania a potu;* and leaves lurking there his thirst for drink, which soon overcomes him again, and whenever temptation comes upon him. The fault was in the patient, not in the doctor. And so the fault of depravity remaining is in the convert, not in God. All Christians may have all the depravity, inherited from the fall of Adam, removed, and may have it done as soon as they find out what it is that still lurks behind after conversion, and prompts them to sin until it is removed. Many, most of new converts, stumble in the dark right along there, and are tempted to think that they have been deceived, mistaking mere emotion for conversion. And many become discouraged, and suffer great trouble with doubts, if not feel despair, when they might be enjoying "fellowship with God, and walking in the light, as he is in the light, . . . the blood of Jesus Christ his son cleansing them from all sin." But many, if not most, professors suffer on "with doubts and fears oppressed," thinking they can and will grow into the blessed state of deliverance from evil, a thing for which they have no warrant from Scripture.

There are numerous instances of people being instantaneously delivered from the craving for whisky, opium, tobacco, etc., in answer to earnest and faithful prayer, and unreserved and unconditional surrender and consecration to the Lord, which is an indispensable prerequisite to such freedom and cleansing, and all other, who being thus delivered, have no relish for those things, but, on the contrary, an aversion to them. This can hardly be doubted by anyone who will take the trouble to examine the accumulated testimonies to the facts. And, if the Lord of all does deliver from one evil propensity, and from another, "why should it be thought a thing incredible with any, that he will deliver his beloved children from all," if they go to him in meekness and faith, and leaning upon his holy commands.

NOTES.

Oh! the good we all may do
As the days are going by.

***

By so much as ours is a scientific age is it an unfeeling age.

***

There is a pain of gain that we should avoid, and a gain of pain that we should cultivate.

***

"Rank is but the guinea's stamp,
Man is the gold for all that."

***

There is said to be quite a fluency of the circulating medium in the neighborhood of the World's Fair.

***

A paragraph that is going the rounds relates that "many Sunday-schools are cold and few are frozen."

***

"The works of God are fair for naught,
Unless your eyes, in seeing,
See hidden in the thing the thought
That animates its being."

***

The rich and the poor meet together and drop the same denomination of Uncle Sam coin in the contribution basket.

***

The Christian who does not kneel in the kingdom of the holy, will hardly fall on his face in the kingdom of the holiest.

***

Servitude and freedom represent two states of the religious life, and servants and sons, two corresponding ranks of Christians.

***

The century in which we live is utilitarian, but not humanitarian. That which develops nature retards spiritual force.

***

The Lord puts a high value upon the servant who does not suffer his heart and conscience to be calcined by the hard times.

***

America will pay more to the World's Fair this year than to the conversion of the nations that sit in darkness. Is it progress?

***

The Master, uttering the key-note for the disciple, exclaimed (when coming into the world), "I delight to do thy will, oh God!"

***

You may call it perfect trust or perfect love, or fullness of the blessing, or what you like, but it is the one thing needful for life and death.

***

Science unlocks the secrets of nature, but for all that is a blind and stumbling guide, knowing nothing of the counsels of the Most High.

***

The imperfect law of bondage to worldliness and fleshliness came by Moses, but the perfect law of liberty to serve God came by Jesus Christ.

***

The believer's part in the work of salvation is expressed by the phrase "out and out," and the Savior's part by its antonym, "through and through."

***

The fulsomeness of some of the writing to and about our Bishops is no discredit to them, but it is a great shame to the man who both denies his Lord and his Christian manhood in this way.

***

When the gospel becomes impressive homily on the one hand, or on the other, more prelection about the unknown, with current topics for a basis, it is groping in the very darkness that it was appointed to dispel.

***

The man who proposed to double his gifts to the church because the times were hard, was a man of sense and discrimination, and needed not to be told that times and seasons of monetary crisis were the covetous man's opportunity, and the very impediments of Christian beneficences of all kinds.

***

We offer to give the *American Farmer and Farm News* free one year to all our subscribers paying up arrearages and a year in advance, and to all new subscribers paying a year in advance. The *F. and F. N.* is a large 16-page illustrated paper, the result of a recent union of four of the oldest standard agricultural papers in America. It has an immense circulation, and is more widely quoted than almost any other farmer journal.

***

In preaching sensation is to be avoided; the seraph whom John saw flying in the midst of heaven, and having the everlasting gospel to preach, came not near the earth. And spirituality is to be cultivated, for the whole of redemption as to its agencies for saving may be reduced to the seven spirits beheld by the same seer proceeding from the throne of God. In the former kind Mr. Talmage, though otherwise a great genius, excels, and in the latter, Mr. Spurgeon, with somewhat more of the Wesleyan fervor, would have been quite the *beau ideal*. This, and it alone, will account for the greater element of strength in the latter's ministry.

PERSONAL AND OTHERWISE.

Mineral Wells Holiness Camp Meeting, Mineral Wells, Texas, closed with one hundred and six conversions and one hundred and forty sanctifications.

W. B. Thomson, W. H. N. Msgruder, E. P. Mackie and J. H. Keller are the delegates from the New Orleans district to the Annual Conference, which meets in Homer, La., Dec. 14.

We are authorized by Dr. Carter to announce that the Preachers' Meeting will resume its weekly sessions, Monday, Oct. 2, at 11 A. M., in the pastor's office of the Carondelet Street Church.

Rev. Samuel P. Jones, grandfather of Sam. P., Jr., and Joe, and hero of some of their most telling anecdotes, is still living in the family town of Carterville, Ga., at the age of eighty-eight years.

The *American Farmer and Farm News*, the great agricultural paper, will be sent free to new yearly subscribers and renewals to the ADVOCATE, when the application is accompanied by the cash and a request to that effect.

Rev. R. S. Woodward, P. E., of the Brookhaven district, in a note to the editor says: "We are having gracious revivals in all parts of the district. Three new churches are nearly ready for dedication, and work on another will begin soon."

Rev. C. H. Ellis, of New Iberia, paid us a pleasant call last week. He was on his way from New Iberia to the St. Tammany Camp Meeting, and Bro. Rawls' work adjacent, where he is under engagement for evangelistic help for a few weeks.

Capt. Geo. A. R. Lawrence, who has been our traveling agent during the summer, retires from the work this week much to our regret and the paper's loss. Cause: hard times and inadequate pay. No business enterprise could have a more faithful and capable representative, and we shall earnestly desire to hear of his prosperity in a new field.

Report of the Seventh International and Second World's Sunday-School Conventions.

HELD IN ST. LOUIS, AUG. 30-SEPT. 5, INCLUSIVE.

The sessions of the conventions were held in the spacious Music Hall of the immense Exposition Building. The estimated seating capacity of the hall is 11,000, and is arranged amphitheatre style, with two galleries, one above the other, and a platform capable of seating 500 people. The whole interior was tastefully decorated with flags, etc. Hung upon the walls were the maps of many of the States, Territories, and Provinces of Canada, as well as of England and other European countries. There were also exhibited separate maps giving the Sunday-school statistics of all these sections. An immense sheet was stretched above and across the wide platform, having printed upon it in large letters this Scripture text: "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Over the center of the platform was suspended an immense globe, ten feet in diameter, with the Western Hemisphere in full view. At the opposite end of the hall was this motto: "Organization for Evangelization."

A special selection of stirring songs had been prepared for the occasion, and a choir of 500 voices had been trained under the leadership of Prof. Lindsey to properly render them, with cornet and grand organ accompaniment. The first half-hour of each session was spent in singing and prayer. Every delegate was supplied with a copy of the collection of songs, and asked to join in the singing, as were also all others present. Imagine these enthusing songs sung in a spirited manner by several thousand voices! Was it any wonder that the people flocked there in such numbers that even standing room was sought after! The thought of being a part of such a company was itself an inspiration!

There were three sessions of the conventions daily, except on Saturday and Sunday. The seventh International Convention, consisting of delegates chosen from all the States, Territories and Provinces, was formally opened on the night of Aug. 30. Louisiana was represented by six of her thirty-two delegates. Stringency in the money market prevented many from attending. Those who did get there were richly rewarded for their self-denial in other directions. Any Sunday-school convention is an educator, be it but the gathering of a few intelligent and consecrated workers in a little town; much more so when the brightest minds, widest experienced workers and noblest Bible readers are met together to discuss approved methods for gathering in young and old in the Sunday-school room to study the Word of God.

The Christians and good people of St. Louis excelled themselves in providing for the comfort and entertainment of their guests. The mayor of the city delivered a splendid address of welcome to the convention, characterized throughout with a Christian sentiment. It was responded to in earnest, heartfelt words by representative delegates from the four quarters of our country.

Twice during the session of the conventions was the city illuminated in our honor. Such a blaze of light and beauty few have ever witnessed!

Reports of five minutes' length were received from all the sections represented. Some were interestingly read by lady delegates. Each delegation had seats assigned them and a hannerette to designate them.

Pledges were made by each delegation for carrying forward the work of the International Committee for the ensuing three years. A colored man is to be employed for organizing the work among the colored schools of the South. Mr. Wm. Reynolds was retained as field superintendent and international organizer. His address, entitled "A Look at the Field," was instructive, encouraging, animating and inspiring. It closed with feelingly commending the Book our mother read.

The report of the International Lesson Committee, through its secretary, the saintly Dr. Warren Randolph, was instructive and enlightening. It unanimously convinced the vast assembly that the system was a God-appointed method of provoking a united study of all of his Word, and the course of the committee was enthusiastically endorsed. As many know, the purpose of the International Lesson System is to go through the entire Bible once every seven years. The plan was inaugurated in 1872; so that at the close of this year, 1893, those who began with its institution will have gone through the Bible systematically three times, and committed to memory 1,100 golden texts, besides familiarizing themselves with the contents of the entire Bible.

In addition to this great and extensive system of uniform Bible lessons, there is also an International Bible Reading Association, with headquarters in London, England. Their secretary reported at the convention a present membership of 450,000, scattered over the entire globe. He had a map showing with a star every place where their members were located. This map, by the way, was a revelation to many as to where the Bible was most read and most needed. The members obligated themselves to read the Bible every day, and especially the home readings selected by the International Lesson Committee.

The statistics show over 11,500,000 engaged in Sunday-school work in United States and Canada.

Dr. Phillips, a native of India, and serving the World's Sunday-school Association as missionary in his own country, gave us a thrilling report of his work among those millions groping for light and peace through the unsatisfying teachings of Brahmanism, Buddhism, etc. While the adults are hard to work upon, the children are susceptible to gospel teaching and permitted to attend Christian schools, because of the moral influences manifested in a better deportment in the domestic and social circle. Dr. Phillips' services were also secured in opening up a Sunday-school work in Japan. In his closing address, before final adjournment of the World's Sunday-school Convention, he suggested as our motto as we should part, "Jesus Only." It was enthusiastically approved.

Prof. Hamill gave us an instructive address on "Normal Class Work," and the necessity for its encouragement, in order to make the teacher more effective in his or her work in the Sunday-school. Some States, through their associations, have a regular course and award diplomas to all who complete it acceptably. "Better work in every department" is now the cry, and better workmen is the result.

Mr. B. P. Jacobs, of Chicago, was elected president of the World's Sunday-school Convention, and holds office until the assembling of the next World's Convention in Europe in 1898, and election of his successor. Mr. Lewis W. Miller, of Akron, O., was elected president of the International Convention, and holds office until the assembling of the next International Convention in Boston in 1896. Both of these men are eminent Sunday-school workers, and well known on both continents. Associated with them is the best talent and experience the world at present affords, both as to executive work and biblical knowledge. Add to all this humble consecration to Christ and a united purpose to win the world for him.

How shall I describe the touching things said and done during the closing session of the great convention. Hearts were warmed by the energy of the Holy Spirit, tears were involuntarily shed as we communed one with the other, voices were husky as we sang in closing, "God be with you till we meet again," and intense silence reigned as Dr. Warren Randolph pronounced the benediction, with President Jacobs on his right hand and ex-President Belsey on his left. Our faces turned homeward, as we felt we had left the Mount of Transfiguration, and it was "Jesus Only." E. P. MACKIE.

If you are Bilious, take BEECHAM'S PILLS.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

The Pastor and the Epworth League.

(1) What is the duty of the pastor towards the Epworth League?

While it is true that there is a mutual obligation between the two, nevertheless, the obligation of pastor to the League is first, since it is the pastor's duty to take the initiative in organizing the League on his charge, and, after it is organized, to have general supervision of its affairs. He can scarcely expect anybody else to perform either of these duties for him; and both of these obligations must be fulfilled before the League's obligation to the pastor can be considered as existing at all. As to the first-mentioned duty, I will quote from an article written for the *St. Louis Advocate* by Bishop O. P. Fitzgerald:

"It became the duty of every pastor" (*i. e.*, when the General Conference organized the Epworth League), "where the conditions made it practicable, to make an earnest effort to organize the Epworth League within his charge. His ordination vows made it obligatory for him to do so." In a great many places, perhaps, the conditions have been impracticable; in such cases, the only thing to be done is to try to prepare the way for it. But in no case need the pastor expect the young people of his charge to organize for Christian work without his co-operation and encouragement; nor need he expect the League, after he has organized it, to prosper without his continued attention to its interests. It is his duty to keep the League within the limits that have been placed about it, to give constantly needed suggestions as to plans for effective work, and to encourage the religious enthusiasm of the individual members. There is an address to the pastor accompanying the Constitution, from the General Sunday-school Committee, which it would be well for every pastor to read, and of which I will here quote an extract:

"*Dear Brother:* You observe that the Constitution of the Epworth League gives you general supervision of all its affairs. Its success, therefore, will depend materially upon the manner in which you exercise this supervision. If you show no special interest in it, your young people will likely look upon it with indifference, and you will have no organization in your congregation; or if a League should be organized, it will languish and die. On the contrary, if you indorse it, and encourage your young people to organize and enter heartily into the work, it will flourish and become a mighty agency for good."

(2) What is the duty of the Epworth League to the pastor?

When the pastor has performed his part, then the obligation of the League to pastor begins. When the pastor expresses an earnest desire to organize the young people for systematic Christian service, they ought at once to rally about him. I am of the opinion that timidity and unwillingness, on the part of the young people, to co-operate with the pastor, will, to a very large degree, account for the scarcity of Leagues among us. After the League is organized, it should not expect the pastor to do everything; for, in that case, the chief end of the League, which is to enlist the working powers of the young, would be defeated, and, besides, the pastor does not have the time and strength to spare from his other arduous duties. How can I help the pastor? That ought to be one of the questions that the Leaguer should ask himself.

The Epworth League may, if it is willing, be of untold value to the pastor. If its chief purpose—viz., the quickening of the spiritual life of its members—be kept steadily in view, and not sacrificed in the interest of social and other subordinate interests, it will certainly infuse spiritual life into the entire church membership, and nothing could encourage the pastor more than this. Through the work of the various committees, the work of pastoral visitation may be, is greatly supplemented; the Sunday-school roll may be lengthened, the collections may be augmented, the number of church periodicals taken may be increased—all this, and much more, if the League remembers its obligation to the church, and the pastor, as the representative of its interests.

There is mutual helpfulness, then, between the pastor and the League.

***

There is much encouragement in the fact that in nearly every charge in which the League has been fairly tried, it has worked wonders. . . With scarcely an exception the League has given an impetus to church work in general, and to that in behalf of the young in particular.—Bishop Fitzgerald, in *St. Louis Advocate*.

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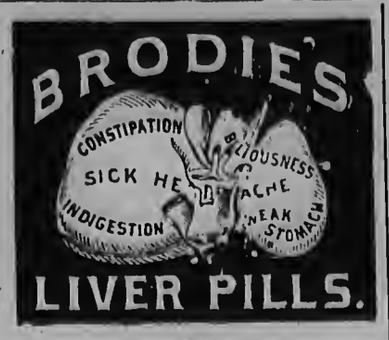
Up to Sept. 11 there have been reported to the Epworth League office in Nashville twenty-two Leagues organized in the State of Louisiana, and forty-one in the State of Mississippi. How many of these are now in active operation?



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LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 28th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor	(when heated to 140° F.) Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.162 grains

Per U. S. gallon of 231 cub. inches

Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	324.480
Iron (Ferrous) Oxide	101.592
Aluminum Oxide	7.891
Calcium Oxide (Lime)	80.476
Magnesia	26.872
Potash	2.522
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

	Grains per U. S. gallon of 231 cub. inches
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but stomach is sonred, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

Best Natural Iron Tonic in the World.

Cures Diseases of the Stomach and Purifies the Blood.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with teiter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Bassor says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c, 50c, and $1.

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Send stamp for circular.

The Change from Girlhood to Womanhood—is fraught with dangers. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Doctor Pierce's Favorite Prescription is the best tonic and nervine at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict women-kind at one period or another.

For all women, at all times of life, in all cases of peculiar nature, the "Prescription" is the safe agent that builds up, strengthens, and cures.

In catarrhal inflammation, in chronic disorders and displacements common to women, it is *guaranteed* to benefit or cure, or the money is refunded.

Dr. Sage's Remedy positively *cures* Catarrh.

Have patience. Alice I will drive that **Malaria** from your body and get you well

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. I will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.

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HOME CIRCLE.

ALONE WITH GOD.

Into my closet fleeing as the dove
Doth homeward flee,
I haste away to ponder o'er thy love.
Alone with thee.

In the dim wood; by human ear unheard,
Joyous and free,
Lord, I adore thee, feasting on thy Word.
Alone with thee.

Amid the busy city, thronged and gay,
But one I see,
Tasting sweet peace, as unobserved I pray
Alone with thee.

O happy life! Life hid with Christ in God!
So making me,
At home, and by the wayside, and abroad,
Alone with thee.

—*Presbyterian.*

Uncle Dan's Prayer.

BY ANNA TEMPLE.

Aunt Hester was all worked up, and she gave us a piece of her mind on the subject as we walked home from church together. The cause of her indignation was, that our church had just resolved to send out a missionary of its own, and our pastor had preached an earnest sermon on the words: "Go ye into all the world and preach the gospel to every creature."

"Stuff and nonsense, all this talk about foreign missions;" said Aunt Hester. "India belongs to England—why are we sending men out there? Let England take care of her own cannibals. Our money was made in America, and it ought to be spent in America."

"Better take off that India shawl of yours, Hester," Uncle Dan remarked, glancing at his wife. "You know Brother Joe bought it with the money he made at the Chester factory. And whose money bought that silk dress of yours? It seems to me I have often heard that boasted about as having been made at Redfern's—'Tailors to Her Majesty.'"

"What has that to do with the subject of missions? Every woman who goes abroad gets her dresses made either in London or Paris—that is taken for granted. But to come back to what we were talking about. I think that the poor home missionaries are the ones to help. Look at them toiling away in that Western land of ours; and read the pitiful accounts of which the *Home Mission Monthly* is full. America is a large enough field for work."

"'The field is the world,'" said Uncle Dan, slowly.

"I know it is," replied Aunt Hester, with an impatient gesture. "But what I mean is this: let England take care of her part of the world, and America of her part. Here we are snpporting a boy in a school in Venice—an institution started by an English lady. Then, too, we are sending out money to China, and a missionary to India; and all the while enough immigrants are ponring into our own land to keep us all busy trying to convert them. Why, Dan, yon can't deny that we need a host more workers, now, in onr own land."

"I can't deny either that our Lord said—and it seems to me he ought to have known—'Go ye into all the world.' I fancy that command was laid upon Americans as well as any other nation, and it does not leave out onr country, you see; it takes in all the world at once."

"You may say what yon will, bnt home missions is my cry; and sure as I am an American, it always will be."

"I am glad our Lord did not think as you do," said Uncle Dan. "You and I would have been 'without hope in the world' if he had not started foreign missions."

"Dan Merrill, you are irreverent!"

Uncle Dan laughed.

"Well, Hester," he said, "yon talk so much about home missions, what do you do for them?"

Aunt Hester did not answer, and the subject was dropped. I was of my aunt's opinion, but not wishing to prolong the argument I did not say anything.

That evening, as we met at family prayers, Uncle Dan astonished us. He read, as was his custom on Sunday nights, the chapter from which the morning text had been taken. When he had closed the Bible we rose as usual, preparatory to kneeling for the prayer. But he stopped our doing so.

"Please keep your seats," he said; "I have a suggestion to make," and he took from the table by his side a sheet of paper. He unfolded it very slowly, and a curious expression passed across his face as he looked at us over his spectacles.

"I want to ask," he said, "whether it would not be better—if we are only going to work for home missions—to offer snch a prayer as this? It seems to me it would be a little more consistent than the prayers we are wont to offer."

And he read the following petition:

"Dear Lord, thou wilt certainly excuse us Americans from obeying thy command to 'go into all the world.' So many are coming to us from 'all the world' that we find that home missions demand all of our attention. We pray thee to bless our American money which is used for American work; and incline more American hearts to do more American work; and grant that the coming of the day may be hastened in America, and that thy glory may be seen throughout these United States."

Then, as usual, he ended this petition with the Lord's Prayer; but in the first part of it he had inserted some words of his own which shocked us all, and made us look at each other in amazement. "'Our Father,'" he read, "'which art in—the heaven over America—hallowed be thy name—by Americans. Thy kingdom come—in America—; thy will be done—in America—as it is done in heaven.'"

"Daniel Merrill," cried Annt Hester, jumping up from her chair in her excitement, "you surely can't be in earnest! What a dreadful prayer! Why, it's—it's the most irreverent thing I ever heard; it's—it's wicked."

Uncle Dan looked at her in a certain quiet way of his.

"I do not see anything wrong in that prayer, Hester," he said. "You pray it in your heart all the time. If we are to confine our work strictly to this country, why not our prayers? For, you know, work without prayer is nseless, and prayer without work does not mean anything. If my work says only, 'Thy kingdom in America,' why should not my lips say it also?"

Uncle Dan's words set me to thinking; there seemed some sense in them.

More Nice Than Wise.

I never knew a good horse that had not some odd habit or other, and I never saw a minister worth his salt who had not some crotchet, oddity. Now, these are bits of cheese that cavilers smell out and nibble at; the first is too flowery and the second is too dull. Dear me, if all God's creatures were judged in this way, we should ring the dove's neck for being too tame, and shoot the robin for eating spiders, kill the cows for swinging their tails, and the hens for not giving milk. When a man wants to beat a dog he can soon find a stick, and at this rate, any fool may have something to say against the best minister in England.—*C. H. Spurgeon.*

Almost Everybody now knows that

Dr. Price's Cream Baking Powder

Is the Quickest, Purest and Best of all the Baking Powders, and everybody should know that 99% of the Baking Powders contain Ammonia, Alum, Lime or other hurtful ingredients.

What a revelation to the good housewife when she uses her first can of DR. PRICE'S and beholds the beautiful work it does, so immeasurably superior to that of any other.

OUR YOUNG PEOPLE.

A DILLAR! A DOLLAR! A TEN O'CLOCK SCHOLAR.

BY CLARA C. FANT.

A dillar! a dollar! a ten o'clock scholar,
What makes her wear such a frown?
Her lessons were heard, and she missed every word,
And the children all turned her down.

Mama called her early, bnt this little girlie
"Hadn't slept enough," she said,
So she lolled about, and at last got ont
Right on the wrong side of the bed.

She dressed so slow, and dilly-dallied so
She didn't get to breakfast till late,
Then everything was cold, and how she did scold,
And fretted all the time she ate!

When she took her books, all her pretty looks
Where spoiled by an ogly pout.
She dawdled on the way, missed her lessons today,
And *that's* what she is so cross about.

A dillar! a dollar! an eight o'clock scholar!
What makes her such a happy lass?
Her lessons are heard and she knew every word
And stands at the head of her class.

Mama called her early, and this little girlie
Would be up in a minute she said;
Turned once about, and then got right ont
Just on the right side of the bed.

She dressed right away, and without any delay
She sat down to study her books,
Till, the breakfast bell ringing, she ran down singing,
With the sweetest of smiles and of looks

Kissed her mama good-bye, and promised to try
To do her very best all day,
And because she was good, just as good as she could,
She has been so happy and gay.

A dillar! a dollar! I hope every scholar
Will perceive a lesson in this rhyme,
To do every minute the duty that's in it,
And so, keep happy and gay all the time.

—*Christian Observer.*

Holly Springs, Miss.

Candy-Making and Candy-Eating.

"I am told," said a cynical gentleman, "that confectionery is made, put up and handled entirely by girls and women, but I do not believe it. From what I know of women, I infer that if the preparation of confectionery were completely in their hands, none of it would ever reach the public. It would all be eaten up." This cynical person, like most cynics in their judgments, ignored an important characteristic of human nature. It is this, that liberty is often one of the best means of regulation.

In most establishments where confectionery is manufactnred, the female employees, when they begin their service, are told to eat as much candy as they like. Their employers even show a solicitons interest that they shall consume as mnch as possible.

"You are doing very well," said a superintendent in a candy-making shop to a girl who had been in his employ for a day or two, "except in one respect—you don't eat candy enough. Unless you can eat more we shall have no confidence in yon."

Thus encouraged, the girl ate a great quantity of varions sorts of confectionery the next day—and never wished to eat any more as long as she lived.

This is the secret of the free permission. A new employee, set down in the presence of so much sweetness, and free to help herself, consumes too much for her palate and digestion; disgust follows satiety, and from that time forward the candy-maker is content to let her confections pass through her hands without tasting them.

In Russia, where repression rather than freedom is the order of the day, a different practice, and apparently a cruel one, prevails in the confectionery establishments. The girls employed there are never permitted to taste the candies; and in order that they shall not do so secretly, a sort of moral muzzle is put on them.

They are made to sing incessantly, when at work, a song especially composed for the purpose. Any young woman who interrupts her singing for an instant is at once under suspicion, and is watched.

Of course, the employees, in such circumstances, are continually tempted to eat the candy, and their torture is made the more like that of Tantalus by the words of their song itself, which are in praise of the sweetness and deliciousness of the candy they are handling.

They learn to sing on ceaselessly and indifferently, but it is said by those who have been mnch in these Russian candy shops that the girls' utterance occasionally becomes singularly thick.—*Youth's Companion.*

"Ma," said a discouraged urchin, "I ain't going to school any more." "Why, dear?" tenderly inquired his mother. "Cause 'tain't any use. I can never learn to spell. The teacher keeps changing the words every day."

How the Apostles Died.

From the history and tradition we learn that all the apostles, excepting Saint John, died unnatural and cruel deaths, as follows:

1. Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

2. Andrew was bound to a cross and left to die from exhaustion.

3. Saint James the Great was beheaded by order of Herod of Jerusalem.

4. Saint James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

5. Saint Philip was bound and hanged against a pillar.

6. Saint Bartholomew was flayed to death by command of a barbarous king.

7. Saint Matthew was killed with a halberd.

8. Saint Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body by a lance.

9. Saint Simon was crncified after the manner of Jesus.

10. Saint Mark was dragged through the streets of Alexandria nntil he expired.

11. Saint Luke was hanged on an olive tree in Greece.

12. Saint John died a natural death.

13. Paul was beheaded by command of Nero.

14 Judas hanged himself and "fell and his bowels gushed."

15. Saint Barnabas was stoned to death by Jews.

Prompt People.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now!—*The Lutheran.*

What If You Are Little?

Little people and little things have often been used to do great good. This big world is made up of little grains of sand; the great sea is composed of small drops of water; the little bee, which you, no doubt, have watched humming about the flowers in your garden, little by little gathers much honey.

So do not be discouraged, children, because you are little, nor talk only of doing this or that when you are big. A little star shines brightly away up in the sky on a dark night, and yet it may be the means of saving many seamen from shipwreck; and little Christians may do a great deal of good in the world if they try.

Baxter became a Christian when a mere child; Polycarp was converted at nine, Matthew Henry at eleven, Robert Hall at twelve, Spurgeon joined the church at fifteen, was preaching at seventeen, and he testified that of the multitude of children he had received into the church none had become backsliders.—*Christian Observer.*

In South America, a boy who wants to own a pet animal, gets a monkey instead of a dog. Sometimes he can buy a monkey already trained, and if he can do so he is a very happy boy, because wild monkeys are ugly little fellows, and it takes a long time to teach them how to live with civilized people. A South American boy has to pet a monkey, because there are not enough dogs in South America. But with the South American boy a nice, tame monkey, with soft fur hair and snapping black eyes, is very highly prized, and he becomes attached to it, just as an American boy becomes attached to his Collie or his Newfoundland; so he does not feel the need of a good dog.—New York *Ledger.*

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

MILLIONS In it. Vacuum Leather Oil for 25c. and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

LOOK OUT

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL

GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure. Pleasant to take as lemonade, and harmless, unique, matchless, perfect. "The ultima thule of medicines." Try it now. For sale by druggists.

Rev. J. B. Irwin, D. D., the popular pastor of the Tulip Street Methodist Church, Nashville, Tenn., says: "Having tested the Germetuer for more than a year by repeated use, I take pleasure in saying I have found it a prompt relief and cure for dyspepsia and nervous debility. I keep it on hand and would not be without it. Besides being a valuable remedy, it is a pleasant and refreshing drink."

$1 A BOTTLE, SIX FOR $5.

Germetuer Pills are the best. Fifty in a bottle, 25c.

Any Time is the right time for everybody to drink

Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived into a dealer's for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it and then boom it in the papers. It is good for piles, skin disease, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the reason cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.

Very truly and sincerely,

S. P. RICHARDSON,

Presiding Elder

—FOR SALE BY—

Chas. M. Fush, 106 Camp St., New Orleans

AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to $620 in six days. Another $93 in two hours. Previous experience not necessary. For terms and full particulars address, The Monroe Eraser Mf'g Co., La Crosse, Wis. X 875.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren Pa.

MARRIAGES.

FORD—KEPPNER.—At the Carondelet Street Church, Aug. 15, by Rev. J. M. Beard, Mr. Jno. R. Ford and Miss Mary Keppner.

MORRILL—JONES.—At the residence of the bride, 177 Lafayette street, Aug. 14, by Rev. J. M. Beard, Mr. J. L. Morrill and Miss Genevieve Jones.

HOFFMAN—CHAMBERLAIN.—At 112 Camp street, Sept. 13, by Rev. J. M. Beard, Mr. Albert M. Hoffman and Miss Laura Chamberlain.

THOMAS—HOWELL.—At the residence of the bride's father, Mr. B. W. Howell, near Gilbert, Franklin parish, La., by Rev. J. White Davis, Mr. Simeon N. Thomas and Miss Mary E. Howell.

GARRISON—RHODES.—At the residence of the bride's parents, Mr. and Mrs. J. H. Moon, Lucille, Miss., Aug. 2, 1893, by Rev. B. F. Lewis, Prof. John Earl Garrison and Miss Callie Rhodes.

HARPER—CHRISTIAN.—At the home of the bride's father, Sept. 14, 1893, by Rev. J. F. Wynn, Miss May Christian to Mr. W. G. Harper, all of Rapides parish.

FLENIKEN—SMITH.—At the residence of the bride's father, Mr. B. E. Smith, Sept. 10, 1893, by Rev. H. J. Bolts, Mr. Joseph J. Flenniken to Miss Julia J. Smith, all of DeSoto parish, La.

MIDDLETON-VALENTINE.—At the residence of the bride's father, Mr. L. Valentine, near Stonewall, La., Sept. 6, 1893, by Rev. Lewis A. Reed, Thomas C. Middleton, Esq., and Miss Mattie Valentine.

FUTURE GLORY.

"Faith, Hope and Love were questioned what they thought
Of future glory, which religion taught:
Now Faith believed it firmly to be true,
And Hope expected so to find it too!
Love answered, smiling, with a conscious glow,
Believe? expect? I know it to be so."

—*Selected.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

WARDEN—Mrs. OLIVA WARDEN (*nee* Huston), daughter of W. N. and M. S. Huston, was born in Tuscaloosa county, Ala., March 22, 1856. Her parents moved to Claiborne county, Miss., when she was an infant. She was raised in three miles of where she died. She joined the Methodist Church, South, under the ministry of Rev. V. D. Skipper, in 1886 or 87, at Sarepta, Claiborne county, Miss., and remained a member of the same to the day of her death. She was married to Mr. Charles Warden, by Rev. W. L. C. Hunnicutt, April 25, 1888. She lived at the old home for two years with her husband. They moved to Jackson, Miss., in 1890; remained there for one year and six months, after which her health became so bad she moved back to her mother's, where she fell on sleep, March 25, 1893. She had not made any profession of religion before she was taken sick; but for one year and a half before she died expressed herself as being satisfied that God, for Christ's sake, had forgiven her sins and received her into the family of the Lord. About one year before she died God, in mercy, pulled back the veil of the flesh and allowed her to behold the beauty of the home of the soul. She said to her sister, while eating breakfast the morning after the vision, "I am not going to live long, and the place that I saw is where I am going." One week before the summons came, "Come up higher," while her body was racked with pain, she was permitted to shout the praises of Him who had done so much for her. Holding to the hand of her brother-in-law, she said, "Henry, I am so happy." She had been talking for several days about moving. Her mind seemed to dwell upon the recent move she was to make, and her desire was to take the family with her. May the Lord grant that it may be an unbroken family!

The morning of her death the family stood round her in tears. She said to her sister: "Don't do that; it wearies me. I am going to rest. I wish I was there now." Just an hour or two before she died she said: "Mary, get Charlie, and let us go, for Martha is waiting." Just then her eldest brother came in, and said, "How are you, Olive?"—and, notwithstanding the fact that those ravenous cancers had devoured her body, she answered: "I am well. God has received my soul at last." Just then the Lord, in mercy, hushed the rumble of the flesh, and she caught the sound of the angelic voices as they sing his power to save in that noble, sweet sound, and she said, "It is so pretty." May God bless and keep her loved ones! D. F. GUICE, P. C.

PURCELL—C. W. PURCELL. As we write this name many in Pine Bluff, Ark., as well as at the home in Carroll county, Miss., are feeling the influence of sad bereavement. The subject of this notice was born Jan. 10, 1869, and died Aug. 26, 1893.

Thus has ended a young life, and in our tears we ask, Was that life a failure or a success? We are glad to say, A grand success. Our reasons are, when but a child he gave his life—soul and body—with all the service he could render, to God who gave it. This prepared him to be a blessing in the home. His father said, "He never gave us trouble." When he left that home he came to Pine Bluff, said by some to be a wicked city, where many young men, coming, too, from pious families, have been wrecked and gone to despair. But not so with Charley Purcell. He brought his church certificate, identified himself with the church, and until God called him home the Lakeside Methodist Church was blessed by his work and consistent life; and when we saw death claim him the church, the Sunday-school and the Epworth League felt his loss. But to him it is gain. He said to his father, "Tell mother, brothers and sisters I will see them no more upon earth, but to meet me in heaven." His memory is a blessing. J. F. CARR, Pastor.

Pine Bluff, Ark.

HARRELL—SCOTT LINARD, son of Frank and Annie A. Harrell, was born March 7, 1887, and died at his father's home in Rankin county, Miss., July 12, 1893.

Little Scott was the pride of his fond parents' hearts; he was loved by all his neighbors, and bid fair for a useful and happy life. But Jesus has called the precious little one home to himself. He took a delight in the Sunday-school; and how sweetly he recited his verse for Children's Day:

"So let me take my little heart,
All filled with God's own love,
And give it as God's dwelling-place,
Like to the heaven above."

He has gone to take a part in the Children's Day that shall never end. P. D. HARDIN.

STEVENS—J. C. STEVENS died at his home in Sabine parish, La., near Pleasant Hill, July 9, 1893. He was born Sept. 10, 1839, in Lawrence county, Miss., and when a small boy moved to Rankin county with his father, and remained with him until the Spring of 1860. He went to Simpson county, and lived with his uncle until the commencement of the war. He then volunteered and went off in the defense of his country. He served four years in the war, always at his post. He received one wound during his stay in the army. He came home at the close of the war, and on Nov. 8, 1866, he was married to Miss Mary A. Holladay. In 1872 he moved to Sabine parish, La., where he spent the remainder of his days.

Bro. Stevens was first a member of the Baptist Church; but in 1877 he attended a protracted meeting held by Rev. J. B. Cassity, P. C., near Pleasant Hill. He joined the Methodist Church, and in a short time had all his children, five in number, dedicated to God by baptism. On account of ill health he did not attend church often; but when he was present his prayers were fervent, his word tempered with the Holy Ghost.

The writer has been personally acquainted with Bro. Stevens for thirty years, and for the past fifteen years it was his delight to talk of duty and the comforting influence of the Holy Spirit. He made mistakes in life, but he was always willing to confess his faults to God and man. The writer was with him a few days before he died. He was in a condition that he could not talk to be understood, but gave signs that all was well. On Sunday morning, July 9, he passed away; died in triumph of a living faith, leaving a wife and seven children to mourn his loss. May the good Lord temper the wind to the shorn lambs, and lead them by the gentle cords of his love into the ways of duty and righteousness! Dear brother in Christ, brave soldier, loving father, affectionate husband, we will meet you in the kingdom above.

S. S. HOLLADAY.

DREWETT—Miss KATIE R. DREWETT was born Feb. 27, 1878, and died at the home of her parents, June 15, 1893. Sister Katie united with the M. E. Church when quite small. She leaves a kind, loving mother and father, with her brother and sisters, to mourn her death. Why should they weep for their loved one? Before she made her departure from this world, while on her death-bed, she sang hymns of praise and said that she was going to Jesus. I visited her during her sickness. She told me that she was all right, spiritually. She has now gone to occupy that place that Jesus went to prepare for her—that place where God and the holy angels dwell. Her chair around the fireside is now vacant. Her sparkling eyes and smiling face will never be seen in the home of her loved ones again.

How great the loss! How sad the separation! But—blessed thought!—this separation need not be forever. Her loved ones, through faith in the precious blood of the Lamb, can meet her again in that world where all tears shall be wiped away and separation known no more, in that world where we shall know as we are known. May God's richest blessings rest upon the bereaved loved ones!

W. D. GASKINS, P. C.

BLACK EDGE—JAMES W. BLACKLEDGE, son of Bro. J. Blackledge, was born May 29, 1890, and departed this life July 31, 1893.

The little boy for whom this sketch was written was the pride of the father and mother and kindred; they all loved James. How sad to think that he must be taken away so soon! But God took him, and he is a shining little saint with the angels in heaven. May this make heaven more bright and more desired by father and mother, because little James is there. God bless the father and mother of little James, and enable them to so live here in this life that when death comes they may meet little James in heaven! J. H. EVANS.

LAGRONE—Died, at Oak Ridge, La., Aug. 16, 1893, WILLIAM LAGRONE. The deceased was born in Newberry district, S. C., on Aug. 25, 1817. On Aug. 9, 1838, he married Miss Susan Callaway, who survives him. In September, 1844, he joined the M. E. Church, and was a faithful, consecrated Christian till his death. The deceased was for years superintendent of a Sunday-school and a leader in prayer meetings. He died at the home of his son, surrounded by wife and children. Just before his death he expressed a willingness to depart. A good man has gone home. C. E. MCDONALD.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

SENSE AND SOUL.

To him whose ear is finely keyed
Fair mysteries reveal the reed;

To him whose scent hath subtle power
Sweet secrecies unfold the flower;

For him whose eye hath flaw nor fleck
The barest rock doth beauty deck;

For him whose taste hath eager edge
Rich fruitage doth the blossom pledge;

For him whose touch the keenest is
Are born the heart's deep ecstacies;

But whose soars o'er every sense,
His is life's rarest recompense.

—*Congregationalist.*

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Linnæus said of alcohol that "man sinks gradually by this fell poison; first he favors it, then he warms to it, then he burns for it, then he is consumed by it."

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH,
106 Camp St., - - - - - - - New Orleans.

Of 411 paupers in the Edinburgh poorhouse not one was an abstainer, and 407 admitted that their poverty was due entirely to intemperance.

Notice.

I have the best thing in the way of a Teacher's Bible for an agent to handle ever published. Write for full descriptive circulars at once.

F. D. VAN VALKENBURGH,
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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 27

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Marble, Slate and Hardwood Mantels.
TILES for Fire-places and Floors. GRATES of all kinds.
SLATE HEARTHS. BUILDING MATERIAL.
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Designs and prices furnished on application.

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Losses Paid by Chicago Fire 1871 $3 239 091.
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No. 78 CAMP STREET.
CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
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CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54
CASH ASSETS, December 31st, 1890, - - - - - $551,897.82
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Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business
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Incorporated as a Mutual Company in 1849.
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Cash Capital, - - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

Millsaps College,
Jackson, Miss.
The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
W. B. MURRAH, PRESIDENT.

MALONE COLLEGE
For Young Ladies.
HOLLY SPRINGS, MISSISSIPPI.
The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
A HOME SCHOOL for pupils under Christian influences.
Terms moderate. For catalogues or further particulars address
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Great Southern Music House of
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Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
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Write for Agricultural Hand-Book.

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ROSE TOBACCO CURE
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

FURNITURE!
Largest Stock,
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Most Reliable Goods.
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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Two new cases of yellow fever and one death were reported in Brunswick, Ga., on Sept. 24.

A Wabash passenger train rushed into an open switch and was crushed to pieces in collision with a freight train near Kingsbury, Ind., on Sept. 22. Eleven persons were killed, and many injured.

Brooklyn streets were the scene, on Sept. 24, of a bloody riot that lasted nearly three-quarters of an hour, in which 130 Italian laborers, 79 Irish laborers and 80 policemen participated. Many of the fighters were badly injured.

The Rev. Bernard Enis, a Catholic priest of Minneapolis, has recovered $417 from a Chicago local express company for the loss of his valise. The valise contained forty type-written sermons of his own composition and some note books.

It is claimed that the distinction of turning out of a single circular-saw mill the greatest amount of lumber in eleven hours' time is credited to M. T. Jones & Co., of Lake Charles, La., who recently cut 191,323 feet of lumber during that time.

A correspondent of the New York *Tribune* suggests a colossal World's Fair in New York to celebrate the advent of the twentieth century. He thinks that if the United States does not take up the project, some of the great nations of Europe will, or, perhaps, Brazil.

A Q. and C. passenger train was derailed at Argo, Ala., on Sept. 22, and the engine leaped down an embankment, followed by the postal and baggage cars, which were crushed to pieces. The engineer, fireman, postal clerk and porter were injured. The passenger cars, containing 200 people, remained on the rails, and none were hurt.

Coffee merchants are alarmed lest the Brazilian revolution will seriously interfere with the coffee export and injure their business. They have communicated their fears to the officials in Washington, and Secretary Herbert has replied to them that he believes the *Charleston* will be able to fully protect American interests in Rio de Janeiro.

The silver men in the Senate are more determined than ever in their fight against the unconditional repeal of the silver purchasing clause. They are defiant and confident. Their purpose is to force a compromise, and they also hope for such improved financial conditions as will weaken the demand for repeal. Hence their struggle for delay.

FOREIGN.

The affairs at Rio de Janeiro remain unchanged; the rebel fleet still threatens bombardment, and negotiations are yet progressing.

Fragments of woodwork, coats and other wreckage have floated ashore in the Gulf of Finland, showing that the Russian warship *Pousalka*, with ten officers and 150 seamen, has foundered, and that all hands are lost.

The Siamese government has sent special envoy to Pekin to ask whether China will help Siam resist with arms the new French demands. In Bangkok the people are hoping that China will support Siam with her navy.

A prominent Brazilian diplomat declares that the revolution in Brazil is due to President Peixoto's squandering the nation's money and his systematic nepotism. It is said that if the rebels are victorious, the monarchy will be restored.

A deputation from the unemployed of London waited upon the lord mayor on Sept. 23. The applications for relief are already ten per cent. greater than last Winter. It is urged that a system of national relief for the unemployed should be organized.

It is rumored from Rome that the Pope may leave Italy on account of the increasing hostility to the church displayed by the Italian government. Signor Santa Maria, the minister of justice and ecclesiastical affairs, has resigned because he is not in accord, it is said, with the government's plan of reopening the conflict with the Vatican, which arises from the Pope's friendship for France and his recent utterances concerning republican government. The Vatican is considering arrangements for the expatriation of his holiness, and has made overtures to Spain on the subject.

Intimate friends of Prince Bismarck say that the old statesman was greatly pleased and touched at receiving the Emperor's message of sympathy and the offer of a residence in an imperial castle, and is most warm in his expressions of appreciation of the Emperor's generosity. The reconciliation between the Emperor and the iron chancellor has produced an especially excellent impression in south Germany. The press everywhere is lavish in its praise of the Emperor, and believe that his action will lead to a meeting between his majesty and Prince Bismarck, but it is generally agreed that the prince's health and age will prevent any political importance being attached to such a meeting.

Summer Weakness, that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial.

Sure, efficient, easy—Hood's Pills.

Notice.

Rev. Dr. B. Carradine will begin a meeting with me at West End, Meridian, Miss., on Oct. 15. The object of the meeting will be the conversion of sinners, and the entire sanctification of believers according to "Wesley's Plain Account of Christian Perfection." Preachers and other workers are urged to attend. Let all who will come to work notify me, and we will provide entertainment for them.

W. W. HOPPER, Pastor.

Meridian, Miss.

Horsford's Acid Phosphate

For Impaired Vitality

and weakened energy, is wonderfully successful.

An enterprise firm in Palestine has sent out a circular to clergymen throughout Great Britain offering them water from the river Jordan "at a nominal price" for use at baptisms, and quoting the court circular as saying that the children of the royal family are always christened with water from the river mentioned.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Hulman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly. If you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Joshua Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 85 cents; cloth, 75 cents Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

Camp Meeting.

The New Prospect Camp Meeting will begin on Friday night before the fourth Sunday in October (Oct. 20). Ministers of the gospel are invited to attend, and will be furnished with transportation from the railroad to camp ground. Get off at Ocean Springs, where you will get hacks, etc.

N. B. YOUNG.

Vancleave, Miss.

Colored Knights of Pythias' Supreme Lodge Meeting, New Orleans, La.

Queen and Crescent Route, and Louisville Southern Railroad, will make one and one-third fare rate for the round trip, to New Orleans, La., on account of the meeting of the Colored Knights of Pythias Supreme Lodge, New Orleans, La., Sept. 25 30, 1893, inclusive. Tickets on sale Sept. 22 to 27, on certificate plan, from all points on Q. and C. and L. S. R. R.

Solid vestibuled trains from Cincinnati to New Orleans. Ninety-four miles shortest line. Only 26½ hours.

Call on agents for full information.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

I. O. O. F. Demonstration in Chicago.

The Queen and Crescent route, and Louisville Southern railroad, on account of its first-class train service, elegant equipment, and quick time, has been named as the official route of the I. O. O. F. from the South to the grand I. O. O. F. Demonstration, to be held in Chicago, Sept. 23 to 30, 1893

Ask agents to quote you rates, and take the Queen and Crescent route through car lines to Chicago.

Choice of routes via Cincinnati or via Louisville.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP, has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Camp Meeting Calendar.

Camp Meeting	*Begins.*
Palmer	Sept. 30
Salem	Oct. 5
Shiloh	Oct. 6
New Prospect	Oct. 20

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Millsaps College.

The friends of Millsaps College will be glad to know that the opening of our second session is highly satisfactory. There are one hundred and thirty students here now, and others are coming by every train. The attendance this session will, I think, be largely in excess of the attendance last session. Nearly every section of Mississippi is represented. Louisiana sends a number of very promising boys. All the members of our faculty are in place, and everything gives promise of a most prosperous session.

W. B. MURRAH.

Henington Camp Meeting.

Please give a place to the following paragraph accidentally omitted in our report of our camp meeting:

Dr. I. W. Cooper preached at the request of our association the anniversary sermon upon the following theme, "What Methodists Owe to Methodism." The sermon gave such satisfaction that its publication has been requested.

The singing was conducted by that distinguished singer and musician, D. J. Evans, of Texas. Our music was of the best. We now use the piano, organ and cornet. They add much to the music of our camp meetings.

J. W. MCNEIL,
Sec. Henington Camp Meeting Ass'n.

Louisiana Conference.

NOTICE TO PRESIDING ELDERS.

Send to me at Homer, La.:

1. Names of lay delegates.
2. Local preachers to be ordained.
3. Applicants for admission on trial.

Please attend to this, and save your friends trouble when they visit the seat of the Conference.

J. A. PARKER, P. C.

Homer, La.

Grand United Order of Odd Fellows.

One fare for the round trip, via Queen and Crescent Route, on account of the Grand United Order of Odd Fellows' Meeting, Jackson, Miss., Oct. 17, 1893.

The Queen and Crescent Route will sell tickets for the occasion of the Fiftieth Anniversary of G. U. O. O. F. of Mississippi from all stations in Mississippi, Oct. 16 and 17, good to return until Oct. 18, at the rate of one fare for the round trip.

Call on agents for particulars.

W. C. RINEARSON,
Gen. Pass'r Agent, Cincinnati, O.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarkeville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Edit Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec 7
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 8.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

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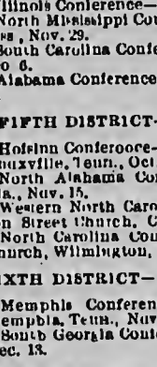
Breakfast Cocoa



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W. BAKER & CO., Dorchester, Mass.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs	30, Oct.	1
Brookhaven	7,	8
Magnolia, at Magnolia		13
Lebanon, at Lebanon	21,	22
Caseyville, at Bethel		28
McComb City	28,	25
Summit, at Summit	29,	30
Bowerton, at Rehoboth	Nov. 4,	5
Terry, at Spring Ridge		7
Brookhaven circuit, at Bethel		10
Adams circuit, at Adams	11,	12
Holmesville and Topisaw, at H.		17
China Grove, at China Grove	18,	19
Gallman, at Gallman		23
Pleasant Grove, at Wellman	25,	26
Providence		30
Hazlehurst (night)		30
Beauregard, at Beauregard	Dec. 2,	3
Wesson	2,	3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

South Warren, at Wesley Chapel	30, Oct.	1
Crawford and J. St., at S. V. (M. night)		1
Crawford St., at Vicksburg, (M. night)		2
Wesley Chapel, at Natches, Fri. night)		8
Washington, at Washington	7,	8
Jefferson St.—Natches, (Mon. night)		9
Roxie, at Roxie (Wed.)		11
Utica station	14,	15
Martin, at Cane Ridge	21,	22
Learned, at Bear Creek	28,	29
Fayette, at Fayette	Nov. 4,	5
Sunflower, at Sunflower (Wed.)		8
Rolling Fork, at Rolling Fork, (Thu.)		9
Warren, at Oak Ridge	11,	12
Meadville, at Meadville	18,	19
Mayersville	25,	26
Rocky Springs, at Cayuga (Fri.)	Dec.	1
Hermanville	5,	6
Port Gibson (Tues.)		5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo City	28, Oct.	1
Edwards	7,	8
Sharon, at Sharon	14,	15
Mount Olivet, at Mount Olivet	21,	22
Lake City and Lodi, at L. C. (Thurs.)		28
Silver Creek and B Lake, at Hillsdale	28,	29
Yazoo circuit, at Fletcher Chapel	Nov. 4,	5
Madison, at Wesley Chapel (Wed.)		8
Camden, at Shuck	11,	12
Bolton, at Bolton (Wed.)		15
Pocahontas, at Pocahontas (Sat.)		18
Jackson—First Church		19
Jackson—Capitol Street		22
Flora, at Flora (Thurs.)		26
Benton, at Midway	28,	26
Tranquil	28,	27
Canton	Dec	2, 5

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Leakesville, at Avera	30, Oct.	1
Waynesboro and S., at State L. (Tues.)		2
Wilborn circuit, at Winchester (Wed.)		4
Shubuta circuit, at DeSoto (Thurs.)		5
Clark circuit, at Manasseh	7,	8
Vossburgh circuit, at Central	14,	15
Enoutta circuit, at Enoutta	21,	22
E. and Stonewall, at Enterprise (Tu.)		24
Meridian—East and (Wed.)		25
Daleville cir., at Daleville (Thurs.)		26
Linwood circuit, at Hopewell	28,	29
North Kemper cir., at Mellen (Wed.)	Nov.	1
DeKalb circuit, at Pt. Ridge	4,	5
Binnsville, at Scooba (Tues.)		7
Landerdale (Thurs.)		5
Why Not circuit	11,	12
Chunky circuit (Thurs)		16
Marion circuit	18,	19
Meridian—West End	25,	26
Meridian—Central, (Sun. and Mon.)	Dec. 3,	4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 18. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton and Hickory, at Newton	30, Oct.	1
Decatur, at Mt. Hebron		5
Nanoba, at Mars Hill		5
Walnut Grove, at Rocky Point	14,	15
Carthage and W. Grove, a. Carthage		15
Hillsboro, at Oak Grove		17
Lake, at Lawrence	21,	21
Rose Hill, at Missionary	28,	29
Trenton	Nov.	2
Clarksburg, at Liberty	4,	5
Morton and Forest, at Morton		5
Fannin, at Fannin		10
Brandon station	11,	12
Montrose		15
Raleigh	18,	15
Shiloh, at Cato		24
Marvin, at Wesleyana	25,	26
Westville		28
Homewood	Dec.	2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Gloster and Cent., at Gloster	Oct.	1-3
Amite, at Woodland		1, 2
E. Baton Rouge		7, 8
Port Vincent, at Manrepas		14, 15
Live Oak, at Friendship		21, 21
North Wilkinson		28, 29
Wilkinson, at Bethel	Nov.	4, 5
Bayou Sara, at Star Hill		11, 12
St. Helena, at Center		18, 19
E. Feliciana, at Gilead		25, 26
Springfield, at Wesley Chapel		3-
Franklinton, at Fisher's	Dec.	2, 3
Amite City, at Amite City		3, 4

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

Ocean Springs, at O. S (Wed. night)	Sept.	27, 28
Bay St. Louis, at Handsborough		29, 30
Whitlington c. (4th round). Palmer C G 3.30 to Oct. 8		
E. Pearl River, at Pine Grove (Tues.)		10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY R. PARTRIDGE, P. E.

Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Poplar Creek circuit, at Shiloh	30, Oct.	1
Kosciusko circuit, at Bethany	7,	8
Lexington and Tchula, at Tchula	8,	9
Ethel circuit, at Tabernacle	14,	15
Belzoni circuit, at Hickory Grove	21,	22
Stewart circuit, at Stewart	28,	29
Sallis circuit, at Sallis		31
Louisville circuit, at Louisville	Nov.	4, 5
Rural Hill circuit, at Rural Hill		5, 6
Wiar circuit, at Pisgah		10
Chester circuit, at Ackerman		11, 12
Kosciusko circuit, at Salem		18, 19
Eupora circuit, at Walthall		25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the alluwances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford	30, Oct.	1
Columbus circuit	7,	8
Columbus station	8,	9
Starkville circuit	14,	15
Brooksville	21,	22
Sturges	28,	29
Phebe	Nov.	4, 5
Sparta	11,	12
Macheleville		17
Shuqualak	18,	15
Macon	18,	20
Babson		22

T. C. WEIR, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Tillatoba (Sat.)	Sept.	30
Minter City and Strathmere	Oct.	1
Charleston		6
Coffeeville	7,	8
Oxford station	14,	15
Tocopola	21,	22
Cherry Hill (Tues.)		24
Atlanta	28,	29
Banner (Tues.)		31
Chapel Hill	Nov. 4,	5
Pittsboro (Tues.)		7
Abbeville	11,	12
Grenada circuit	18,	15
Water Valley circuit (Sat.)		25
Water Valley station	26,	27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp	30, Oct.	1
Ashland circuit, at Wesley	7,	8
Connersville, at Bethlehem	14,	15
Olive Branch, at Millar	21,	22
Shelley Creek	28,	29
Red Banks circuit, at Wesley	Nov. 4,	5
Mt. Pleasant circuit, at New Salem	11,	12
Byhalia circuit, at Byhalia	18,	15
East Holly Springs, at Lamar	25,	26

J. W. HONNOLL, P. E.

SARDIS DIST.—FOURTH ROUND.

Pleasant Grove, at Lee's Chapel	30, Oct.	1
Courtland, at Center Hill	7,	8
Nesbits	14,	15
Mt. Vernon, at Free Springs	21,	22
Pleasant Hill, at Lewisburg	28,	29
Arkabutla (Tues.)		31
Morgansville mission	Nov. 4,	5
Cockrum, at Green Leaf	11,	12
Wall Hill	18,	15
Panola	25,	26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expect *everyone to do their duty.*

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Fulton and Nettleton circuit	30, Oct.	1
Prairie	7,	8
Shannon		11
Aberdeen station	14,	15
Saltillo	21,	22
Amory and Smithville		25
Pontotoc	28,	29
Tremont	Nov.	4, 5
Okolona circuit		8
Houston and Wesley	11,	12
Athens	18,	15
Buena Vista	25,	26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Winona	30, Oct.	1
Carrollton	7,	8
Mesutt	14,	15
Indianola	21,	22
Leherton		24
Sidon	28,	29
Black Hawk	Nov.	4, 5
Valden	11,	12
West		18
Carrollton circuit	18,	15
Winona circuit	25,	26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Gunnison	Oct.	1
Rosedale		8
Cleveland		15
Bolivar		22
Shaw		29
Lyon	Nov.	5
Winterville		12
Friar's Point		19
Greenville		26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov.	12
Carrollton (Tues.)		14
Gretna (Thurs.)		16
Baton Rouge		19
Parker Chapel (Tues.)		21
Morgan (Thurs.)		23
Gloss Tete, at Harmony		26
Dryades (Tues.)		28
Lower Coast (Thurs.)		30
Algiers (Sun. and Mon.)	Dec.	5
Crajo (Sun. evening)		5
Louisiana Avenue (Mon.)		4
Carondelet (Tues.)		5
Felicity (Thurs.)		7
Rayne Memorial (Fri.)		8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Columbia, at Columbia	30, Oct.	1
Centerville, at Trout Creek	7,	8
Evergreen, at Bunkie	14,	15
Lecot, at Fairview	21,	22
Montgomery, at Montgomery	28,	29
Big Cane, at Melville	28	26
Lecompte, at Lecompte	Nov.	4, 5
Dry Creek, at Dry Creek		11, 12
Spring Creek, at S. C. Camp Ground		18, 19
Boyce and Colfax, at Boyce		25, 26
Simsport, at Simsport	Dec.	2, 3
Pineville, at Pineville		9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Lisbon	30, Oct.	1
Homer station	1,	2
Summerfield, at Alabama	7,	8
Gansville, at Rochester	14,	15
Sparta, at Bienville	21,	22
Downsville, at Downsville	28,	29
Ringgold, at Andrew Chapel	Nov.	4, 5
Vernon, at Oak Ridge	11,	12
Minden, at Minden	18,	19
Haynesville, at White Hall	25,	26
Valley, at Sapps	Dec.	2, 3
Vienna, at Antioch		9, 10
Ruston station		10, 11
Arcadia, at Arcadia		12

J. L. P. STEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

DeSoto, at Pelican	Oct.	1, 2
Grand Cane, at Grand Cane	7,	8
Wesley, at Wesley Chapel	14,	15
Coushatta, at Coushatta	15,	16
North Bossier, at Hope's Spurr	21,	22
Pleasant Hill, at Marthaville	28,	29
Caddo, at Keachie	Nov.	4, 5
Shreveport station and mission	11,	12
Victoria mission, at Victoria	18,	19
Cane River, at Provencal	19,	20
West Natchitoches, at Shiloh	21,	22
Anacoco, at Holly Grove	24,	24
Many, at Many	25,	26
Fort Jesup, at Fort Jesup	26,	27
Natchitoches station	Dec.	2, 3
Mansfield station	3,	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 25. (I include those representing Petersburg, Pine Ridge, Hemans, Midkiff, and Wood's Store-house.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct 25, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 8 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

630 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Bastrop, at Bastrop	30, Oct.	1
Lind Grove, at Bonito		1, 2
Winnsboro, at Winnsboro		7, 8
Oak Ridge, at Mer Rouge		14, 15
Rayville, at Union		21, 22
Oakley, at Jourdin Chapel		28, 29
Calhoun, at Mt. Ariel		31, 31
Harrisonburg, at Island	Nov.	4, 5
Lapine, at Frantoms C.		11, 12
Lake Providence		18, 19
Waterproof		25, 26
Delhi	Dec.	1, 2
Floyd		3
		1, 12

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

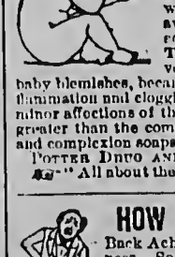
New Iberia	30, Oct.	1
Abbeville, at P. G		7, 8
Franklin and Jeanerette		14, 15
Indian Bayou		21, 22
Plaquemine Brulee		28, 29
Patterson and Morgan City	Nov.	4, 5
Lake Charles—B. Street		11, 12
Jackson Street and W. Lake		13, 19
Grand Chenier		17, 18
Sulphur Mine		25, 26
Lake Arthur	Dec.	1, 2

JNO. A. MILLER, P. E.

The American Protective Tariff League, on Sept. 19, announced the appointment of Mr. John T. White, of Jeanerette, La., as State secretary for that State. Mr. White is a firm protectionist and an excellent organizer. The League expects to extend its work in this and other Southern States very largely in the next year.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated



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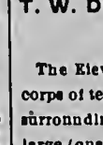

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$1.50 will now buy a reliable AMERICAN WATCH in a HANDSOME GOLD PLATED Dust Proof Case. Will not vary one minute in 30 days. Is as durable as any watch made. FULLY GUARANTEED. (Subscribers of this paper will tell you we are reliable.) Has AMERICAN patent lever MOVEMENT, Patent Escapement and Regulator, Lantern Pinion, 240 beats to minute. No key required to wind or set; weighs less than 2 ounces. Postpaid for $1

Christian Advocate.

VOL. 40.—NO. 40. NEW ORLEANS, THURSDAY, OCTOBER 5, 1893. WHOLE NO. 1937.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

REST FOR THE TOILER.

BY KATHERINE LEE BATES.

Not wrath, dear Lord, thy mercy seals
Our own unrighteous hands
Hold back thy shining chariot wheels,
And rob the wistful lands.

For none shall walk in perfect white
Till every soul be clean;
So close for sorrow and delight
These human spirits lean.

But thou go forth and do thy deed,
In forest and in town,
Nor sigh for ease, while pain and need
Are plucking at thy gown.

And thus, when bitter turneth sweet,
And every heart is blest,
Perchance to thee God's hand shall mete
His unimagined rest.

— *Zion's Herald.*

Bishop Key in North Louisiana.

BY J. A. P.

The announcement that a real Bishop would, at a certain time, put in a personal appearance at Athens, in Claiborne parish, La., where he would preach a sermon and dedicate a church-house, and go thence to Homer, where he would preach again, were as unusual to most people in these parts as such an announcement would have been with the title "angel" placed for Bishop.

Notwithstanding the fact that when the whole territory of Louisiana, as it is now known to exist, geographically, was "Louisiana circuit of the Mississippi Conference," and served by J. G. Jones, a very large proportion of the work was in Claiborne parish, and all of it in North Louisiana, yet fewer episcopal visitations have been made here than elsewhere in our State.

It may be noted, furthermore, that while this portion of our Conference has shared but little of episcopal labor and personal supervision, North Louisiana is, and ever has been, the stronghold, not of Protestantism only, but of Methodism as well.

I think it entirely within the bounds of certainty when I say that the two sermons by Bishop Key, on Sept. 17, were heard by a greater number of Methodist people than ever heard any other Bishop who has preached in Louisiana. And to keep this statement up to the requirements of certainty, I am not going to except the hundred, or more, preachers—lay and itinerant—who hear the Bishops at our annual sessions of the Conference. Indeed, a Bishop, or other connectional officer of the church, will touch more Methodists at any given point in the northern part of our Conference territory than anywhere else within our bounds. And these Methodists are strictly orthodox—they are poor.

Well, for once the Bishop has been here, and has left behind him "a sweet savor" of sentiment.

Having previously arranged to that end, I met Bishop Key at Athens, Sunday morning, where I heard a truly fine sermon at 11 A. M. At 2:30 P. M. we were mounted on a phaeton *en route* for the Homer parsonage, with the Bishop on board. It was hot, dry, and dusty, but by 5:30 we were receiving refreshments from the ministries of the "heroine of the parsonage," and at 8 o'clock P. M. were entertained with another fine sermon.

I know, Mr. Editor, that you are not curiously inclined, but you must be careful, as you reflect on the luxuries of a brother who sits, on one Sabbath, under the cheer and inspiration of two sermons. Such grace seldom falls to the lot of a North Louisiana preacher. Bishop Key is a good collector as well as a good preacher. He cleared the church at Athens of all debt before the dedication. While it was "the house" which was to be dedicated, the sermon was on the dedication of "the church"—"Who among you will consecrate himself unto the Lord this day?" In a sense, the meeting-house is "the temple of the Lord," and must be for his service alone; but God has another and more important temple, "which temple ye are." If the wood and iron and brick must be consecrated to God, how much more must the soul, the body and the spirit be consecrated to him?

Bro. Munholland continued the meeting, and up to Tuesday night some five or six persons had been "added unto them." So delighted at the taste of episcopal ministrations, the people of Homer will wait anxiously for Dec. 14, when they hope again to see and hear "our Bishop."

It is not idle talk to say that this ante-Conference visitation of a Bishop has been an inspiration to the church everywhere he came in touch with it. When my time comes to be BISHOP, I am going to swing around among my Conferences pretty liberally during the Fall preceding the sessions. It does good; it increases the confidence and enlarges the sentiments of our people. I think also that it has a liberalizing tendency, bringing our people up to a higher appreciation of our polity and unity.

People like to feel the touch of their own heads now and then, and as a body, we have need to know we have a head in the form of an episcopal college. Many of our people, raised in our church, pious and useful and long lived, have lived, labored and died without ever having seen the human head of the church which they loved. It is true our territory is large, our people are many and broadly scattered, our Bishops are few, and some of them old and infirm, but still I see not why the focal points in each presiding elder's district should not be touched by the presiding Bishop once each year. If there are not Bishops enough to do this, there ought to be, and if it requires one in each Conference—and this should never be possible to avoid—to touch the whole church, why, let us have it just that way as the least of two evils.

Bishop Key's coming has been a benediction to the Arcadia district; it has been a contribution to the faithful services of a faithful presiding elder.

Address of the Methodist Bishops in 1824.

Never was there a period more momentously interesting to our church than the present. Do we, as preachers, feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fullness of the blessing of the gospel of peace? It is not enough to preach the gospel from a full heart, and preach it, too, in demonstration of the Spirit and with power. And, above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ? Are we striving, by faith and obedience, to elevate our hearts and lives to the standard of gospel holiness? or, are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only without becoming experimentally and practically acquainted with it? or, are we pressing after it as the prize of our high calling in Christ Jesus?

If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the ax at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise and every useful work. If the Methodists lose sight of this doctrine, they fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley—who, under God, was the great founder of our order—had in view. To this all the doctrines believed and preached by Methodists tend. Who ever supposed, or who that is acquainted with the case can suppose, that it was designed in any of its parts to secure the applause or popularity of the world, or a numerical increase of worldly or impenitent men? Are there any provisions made for the aggrandizement of our ministers or the worldly-mindedness of our members? None whatever.

(Signed) WILLIAM MCKENDREE,
ELIJAH HEDDING,
ENOCH GEORGE,
JOSHUA SOULE,
ROBERT R. ROBERTS.

Kentucky Conference.

The session of the Kentucky Conference just closed was a most delightful one. The people of Maysville entertained it in elegant style, and extended a hospitality equal that of Old Virginia. The financial outlook was not promising some time before the Conference, but we were all agreeably surprised at the showing made with an increase in the collections, and especially in an increase of $849 in the missionary collection.

Bishop Galloway won all hearts and carried away with him the love of every man in the Conference. He is not only a fine presiding officer, but also a loving Christian man, making all feel that he was simply a loving Methodist preacher among his brethren. His sermon, Sunday morning, was one of the finest efforts I ever heard; and if I am any judge of preaching, and that sermon was a fair sample of his preaching, he stands at the head of his class. No wonder he captured our English brethren, for he will be apt to capture any people who hear him. He is logical, eloquent, and spiritual, reminding one much of Bishop Pierce in his palmy days.

We all hope he will be with us again next year, and the Kentucky Conference will give him a royal, loving welcome whenever he may come to us, and he promises to be among us during the year, if possible, in the interest of education.

The delegates to the General Conference are C. J. Nugent, J. E. Wright, J. R. Deering, and H. P. Walker, and constitute a strong delegation to represent us at Memphis.

I herewith send you the appointments:

LEXINGTON DISTRICT.—J. Rand, P. E. Lexington, E. L. Southgate; Winchester, W. T. Boiling; Frankfort, H. G. Henderson; Versailles, J. R. Deering; Paris, J. O. A Vaught; Spears, E. J. Terrell; Georgetown, H. G. Turner; Mt. Sterling, A. Redd; Old Fort, P. J. Ross; Grassy Lick, D. P. Wear; North Middleton, W. S Grinstead; Mt. Hope, J. H. Williams; Ilinton, W. W. Chamberlain; New Columbus, C. M. Humphrey.

COVINGTON DISTRICT.—W. F. Vaughn, P. E. Covington, Scott St., G. H. Means; Covington, Eleventh St., J. W. Mitchell; Newport, E. G. B. Mann; Highlands, D. E. Reddinger; Augusta and Foster, Minor S. Clark; California, J. R. Kendall; Visalia, J. M. Wilson; Falmouth, T. W. Barker; Carrollton, R. Hiner; Berry, W. T. Benton; Petersburg, D. H. Marrimon; Warsaw, Wm. Shoesmith; Brookesville, J. T. J. Fisher; Morning View, W. F. Wyatt; Walton, W. A. Cooper; Cynthiana, George W. Young; Williamstown, P. H. Hoffman; Brackan mission, E. K. Kidwell; Oddville, W. W. Green.

SHELBYVILLE DISTRICT.—J. W. Fitch, P. E Shelbyville, J. R. Savage; Simpsonville, J. T. McEntyre; Taylorsville, Geo. Froh; Bloomfield, W. W. Spates; New Castle, D. B. Cooper; Port Royal, J. S. Walker; Campbellsburg, W. H. H. Ditzler; Bedford, G. H. Crutchfield; Milton, W. H. Winter; La Grange, T. J. Godbey; Peewee Valley, J. B. Strother; Pleasureville, J. J. Johnson; Clay Village, A. E. Colgrove; Gratz, J. W. Gardner; Proctorville, W. E. Boswell.

MAYSVILLE DISTRICT.—J. Reeves, P. E. Maysville, T. W. Watts; Millersburg, D. W. Robertson; Flemingsburg, W. T. Rowland; Tilton and Nepton, M. T. Chandler; Hillsboro, E. C. Savage; Mt. Carmell, Jno. R. Peeples; Sharpburg, J. D. Redd; Carlisle, T. S. Tallaferro; Owingsville, E. E Holmes; Sylvan Dell, S X Pollitt; Mt. Olivet, W. A Penn; Shannon and Sardis, R H. Wightman; Germantown, T. B. Cook; Vanceburg, S. W. Spear; Tolesboro, M. T. Morgan; Dover, Whitly Waldrof; Moorfield, C. E. Baswell; Kinney mission, J. R. Word; Ruddle's Mills, J. W. Harris.

DANVILLE DISTRICT.—H. P. Walker, P. E. Danville, W. F. Taylor; Harrodsburg, C. J. Nugent; Nicholasville, J E. Wright; Mackville, S. F. Colby; Chaplain, A. C. Wright; Lawrenceburg, H. V. Moore and S. W. Peeples; Salvisa, T. G. Wallace; Jessamine, J A. Sawyer; Bryantsville, A. P. Jones; Stanford, W. E. Arnold; Richmond, F. S. Pollitt; College Hill, W. J. Doran; Somerset, E. H. Pierce; Cane Town, J. W. Hunter; Moreland, W. D. Wolborne; Lancaster, C. H. Green.

MIDDLESBORO DISTRICT.—C. F. Oney, P. E. Meadow Creek, J. W. Crates; London and Pineville, F. K. Strive; Manchester, W. B. Ragan; Whitesburg, J. M. Mathews; Cartersville, G. G. Ragan; Campton, J. L. West; Jackson, B. E. Lancaster; Irvine, H. A. McClure; Morehead, J. E. Wright; West Liberty, S. M. Carrier; Hazard, E Allen; Clay City, D. J. Chandler; Harding, R. B. Beard.

W. T. BOLLING.

—St. Louis Christian Advocate.

Edward McGehee College.

Edward McGehee College opened well, better than ever before. We have matriculated sixty-four to date. Others are promised, and are coming in daily. There are twenty-two boarders—seventeen of these are boarding in the college.

H. WALTER FEATHERSTUN.

Notice.

Our new church at Lawrence, in the Lake circuit, is nearing completion, and will be dedicated by Bishop Galloway on the fourth Sunday in October, at 11 o'clock. Everybody is invited to attend. R. F. WITT, P. C.

FROM THE WORK.

Rev. R. M. Blocker, Lisbon, La. Sept. 18: "Our revival at Salem, last week, was a success. While we had but seven accessions to the church, including four by transfer and letter, there was a good work in the church and a general awakening on religion in the community. The attendance was excellent day and night."

Rev. W. J. Burt, P. C., Kossuth circuit, Corinth district, North Mississippi Conference, Sept. 16: "I have just closed a good meeting at Madden's. Twenty accessions to the church. Bro. B. R. East was with me. He is a good man, full of the spirit and love of Christ. He is a good revivalist and a good worker in a protracted meeting. We have torn down the old Methodist Church at Kossuth and are building a new one. When finished, it will be real neat and comfortable, worth about $700."

Rev. J. S. Hodges, P. C., Tunica mission, Mississippi Conference: "We found this work last January with only eleven members. Up to date we have received about seventy. Dr. H. W. Featherstun dedicated our new church, Hays Chapel, two weeks ago. We protracted the meeting, ably assisted by Bro. G. D. Anders, who preached with great power. Results: Thirty accessions, about twenty-five conversions, pastor's salary more than doubled, and two prayer meetings and Sabbath-school organized. Surely the walls of Zion are being rebuilt. To God be the praise!"

Rev. Jas. Porter, P. C., Charleston circuit, North Mississippi Conference, Sept. 8: "Raining here to-day, which is the first we have had for a long time—in fact, we have not had but little rain since June. Corn crop short, and not a good crop of cotton. Money so scarce that we do not have any, or scarcely any at all. It will be impossible, unless there is a change, for the church to pay the amounts assessed for the different claims this year. We have held four meetings, and have had some success. We have had sixty additions to the church, twenty-six adults baptized and five children baptized; the church in good condition."

Rev. W. L. Graves, P. C., Athens, North Mississippi Conference, Sept. 16: "We began last Sunday (the tenth) at Riggan's Chapel, with Bro. Raper, of Tremont, assisting us, and continued six days, Bro. Raper doing most of the preaching. Owing to the rainy weather the attendance was small, but the work was begun and continued in earnest, and the Holy Ghost came upon the people every service. Almost without an exception, every sinner that came to the meetings was converted, and there were twenty, or more. The membership at that place was doubled, giving us twenty-four now. It was truly a wonderful meeting; the best they have had in ten years, they say. Those people will long remember Bro. Raper to love him. His preaching was good; it was the soul-stirring kind. May God bless him!"

Rev. E. G. Kilgore, Magnolia, Ark., Sept. 16: "Since I was in your office at New Orleans, I have assisted in revivals at Thayer, Mo.; Reeves, Tenn., and Searcy and Prescott, in this State. At all these places God gave his people great victories. Many souls have been converted and added to the church. We are now in the midst of one of the grandest meetings I have ever witnessed. Twenty-one conversions yesterday, and the work has been going on thus for more than a week. Soores and scores have been saved. Glory to God! The work will continue several days yet. I go from here to Boydsville, Ark., for a few days, and thence to Dresden, Tenn., where I will spend two weeks with Rev. E. H. Stuart. May God give us victory at these places! Pray for us. May God bless you and the dear ADVOCATE!"

Rev. W. L. Graves, P. C., Athens, North Mississippi Conference, Sept. 9: "No doubt many will rejoice to know that Athens charge has had great revivals this year. We have held five meetings to date here. These meetings were well attended, and the Spirit of the Lord was present from the first to convict and to save. Many were the conversions and reclamations, and the whole church quickened and raised to a higher life and experience in Christ. The people say they have not had such revivals on this charge for many years. Forty-six have joined our church, with more to follow. Great good has resulted from these meetings. Bros. J. A. Bowen, of Aberdeen station; J. M. Barnes, of Strong; L. M. Broyles, of Stonnville; J. W. Peavy, L. P., and L. D. Hollingsworth, L. P., have placed us under many obligations for earnest and efficient labors with us. The Lord's blessings attend these brethren!"

Rev. Isaac L. Penhler, Enterprise, Miss., Sept. 16: "Our protracted meeting at this place closed last Sunday night after a protraction of two weeks. During the meeting Bro. T. B. Holleman, president of the East Mississippi Female College at Meridian, preached twice for us, and Bro. D. P. Bradford, of Shubuta, preached seven days. Although the meeting did not result as we desired, yet we are thankful to say that much good was accomplished. Likely much more would have been done if it had not been for the rain. Bro. J. W. Chambers, our predecessor on this work, came by, and was with us in one service, and would have preached for us the following night if it had not rained too hard. Said that he could see quite a change in the church for the better. This is quite encouraging, for our earnest desire is that our people may live a pure, godly life, and that sinners may be converted. Pray for us, brethren."

Rev. W. T. Woodward, Port Vincent circuit, Woodville district, Mississippi Conference: "We have held three revivals on this work, viz.: Bayou Barbary, assisted by Dr. John T. Sawyer and Ed. T. Denson, both of the Louisiana Conference. These brethren did effectual, deep work. Their preaching was of high spiritual order. Maurepas, assisted by W. T. Currie, of Ponchatoula, who preached very plain, pointed gospel sermons to great effect. Huff's Chapel, assisted by Geo. W. Huff and Ed. T. Denson, who preached the gospel unadulterated, and without sugar coating, which is characteristic of these co-laborers. Results: About thirty conversions, six accessions, and many of the faithful strengthened and sent on their way rejoicing. We are improving all of our churches on this work. Lumber, brick and lime on ground in Port Vincent to build a new church. Lumber on ground to build parsonage. Collections ordered by the Conference we expect in full. Preacher doing pretty well, although he is alone now, and has been since the eighteenth of August. This year we have secured seventeen new subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE, and hope to get a few more."

Rev. D. Scarborough, Nicholson, Miss., Sept. 8: "You seldom hear from this part of the country, but the Lord's cause is prospering here as well as elsewhere. This circuit (East Pearl), in charge of Bro. A. H. Shannon, is moving onward. Bro. Shannon is a young man of limited experience in the ministry, but he is an earnest worker, and is laboring faithfully to bring this people to Christ. Last Saturday we began a meeting at Pine Grove Church, which lasted four days. The opening sermon was preached by the pastor, and for two days he and the writer proclaimed the Word to an attentive audience. On Monday, Bro. D. C. Rawls came to us in the power of the Holy Ghost, and preached some soul-stirring sermons. Bro. Rawls is, indeed, a man of God, and knows how to reach sinners. The Lord blessed the meeting. The members of the church were revived, and there were five accessions. Methodists, Baptists and Presbyterians all kneeled around the altar together, and prayed for the outpouring of the Holy Spirit. It came in convicting power, and was manifested in the conversion of souls. The people of this community say that there is a better spirit existing now among the members of the different denominations than ever before. May the Lord continue to be with us!"

Rev. J. M. Alford, P. C., Pocahontas, Miss., Sept. 13: "The Pocahontas work is now moving on harmoniously. The outlook is brightening as we progress. As many of the readers know, I came here last June to take the place of Bro. Tinnin, who was sent to the Adams charge. This is my first experience as a pastor, and, of course, none but the inexperienced will fail to appreciate fully my situation. I entered the work with no other design than to benefit souls and to glorify God's blessed name; hence all our Christian duties have been discharged in the love and fear of him who is faithful to answer fervent prayer. O, the power of prayer! We have been laboring and praying for the blessings of God upon us, and we feel that our petitions have been granted. God has very graciously blessed two of our churches. We had a few days' meeting at Flag's Chapel, embracing the fourth Sabbath in August. Bro. C. M. Crossley, of the Brookhaven circuit, was with us, who labored with unsurpassed zeal and earnestness, the fruits of which will, doubtless, be seen and felt for years to come. Only one accession to the church—a man of more than sixty Summers, who was happily converted. Eternity alone can reveal the good accomplished, for inasmuch as the church was greatly revived, and 'inasmuch as we know our labors are not in vain in the Lord.' We then left Flag's Chapel and pitched our tents toward Pocahontas, to engage in another campaign against Satan. We had a nine-days' struggle, which resulted in a glorious victory over the world, the flesh, and the devil. Brother, cheer up; the candlestick has not been removed. God was with us from the beginning, and that to bless our efforts for good. Pocahontas can boast of the best revival she has had for quite a number of years. There were thirteen accessions to the church, several conversions, and church members built up in the most holy faith, and, glory be to God! one young man was called to preach the everlasting gospel of Christ. O, that men would praise the Lord for his goodness and his wonderful works to the children of men! Rev. J. W. Chambers was with us four days, and preached with his usual zeal and power, which resulted in bringing sinners to a knowledge of the truth. He was with us on a twofold mission, viz.: to labor for the interest of souls, and also for the interest of Millsaps College. However, he indirectly labors for souls in the latter. Dr. T. S. West, of Jackson, was with us two days at the conclusion. He preached with intense interest and power, as he usually does. Some of the good sisters believed the world was coming to an end, since so many were taking such an interest in church affairs; and when Dr. West preached a sermon on the second coming of Christ, in which he stated that it had been prophesied that the end of time was near at hand, it naturally brought about some serious thinking. The interest of the meeting toward the last was decreased somewhat by the rains; still we have reason to believe some good was accomplished, even under such unfavorable circumstances. May God still prosper his cause in our little Zion! We have just held our third Quarterly Conference. Finances are badly behind as yet; however, we fully expect to be able to come up with what is expected of us by Conference. One young man was licensed to preach. Baptism administered to three children. This work expects to put several boys in Millsaps College this year. The writer expects to enter again. I have visited every home in this pastoral charge, and thereby had the pleasure of conversing and praying with people who have heretofore been neglected by their pastor. Young as I am in the cause, I have evidently found out the secret of success with a minister. Thank God for the itinerancy! Congregations are good, increasing, and alive to a sense of duties. Brethren, pray for us."

MT. OLIVET CIRCUIT.

Have just closed a series of protracted meetings, with good results, at each point on the charge. At Dover we had two accessions, but more to follow. Had good help at Bentonia, as Bro. Skipper did most of the preaching. Five accessions. Good meeting at Mt. Olivet. Membership revived, five accessions; assisted by Bros. Tom Miller and Henry Scarborough, who did faithful work. At Satartia we had unusual manifestations of the Spirit. Bro. A. D. Miller assisted. Five accessions to the church, and more to follow.

J. W. ELLISON, per R.

Satartia, Miss.

Continued on Second Page.

DAYS GONE BY.

BY JAMES WHITCOMB RILEY.

O, the days gone by! O, the days gone by!
The apple in the orchard and the pathway through the rye;
The chirrup of the robin and the whistle of the quail
As he piped across the meadows sweet as any nightingale,
When the bloom was on the clover and the blue was in the sky,
And my happy heart brimmed over in the days gone by.

In the days gone by, when my naked feet were tripped
By the honeysuckle's tangles, where the water lilies dipped;
And the ripple of the river lipped the moss along the brink,
Where the placid-eyed and lazy-footed cattle came to drink;
And the tilting snipe stood fearless of the truant's wayward cry,
And the splashing of the swimmer, in the days gone by.

O, the days gone by! O, the days gone by!
The music of the laughing lip, the luster of the eye,
The childish faith in fairies and Aladdin's magic ring,
The simple, soul-reposing, glad belief in everything,
When life was like a story, holding neither sob nor sigh,
In the olden, golden glory of the days gone by.

A Louisianian Abroad.

MR. EDITOR: For months I have been seeking a restoration of health, and to find it, last May I left New Orleans on a passenger train for South Illinois, where I have been enjoying reunions with kinsmen in the flesh, and a few friends whom I knew years ago. Time has been thus robbed of its monotony by these pleasant occasions, and the object sought has been found, in part, through their cheerful effects upon the mind. I am beginning to realize that I am so far restored as to be able to preach once or twice a week without any detriment.

Tangipahoa was called out by the brakeman, which roused me from my quietude. It was near this town Camp Moon was located, for the rendezvous of Louisiana troops during the late war. It was there I was initiated into the realities of war, being sworn into the Confederate service, with the privilege of joining any command I desired to. I went into the regiment of Partisan Rangers, commanded by Col. John H. Morgan, of Kentucky, and after serving for a time as private, I was appointed chaplain. How a name quickens the memory, and how the mind runs back into the long ago, and how it dwells upon the events and circumstances which have been committed to the pages of personal history, which have been read over a thousand times!

We breakfasted at Holly Springs. This is a beautiful name for a town, and the town is as beautiful as the name sounds to the ear. On the Holly Springs circuit, in my earliest ministry, I preached six months, with S. S. Scott as my senior. There were ten appointments located east, west and south of the town. The Illinois Central runs through one of them and near another. I looked out to see if I could discover the house where I proclaimed the gospel to the people; but there was no sign of it. Great changes take place in a few years, both in country and people. It was on this circuit that I made the acquaintance of Bros. McGanghey and T. L. Beard, the father of Dr. James M. Beard, the present editor of the NEW ORLEANS ADVOCATE. These brethren have gone up to dwell with the saints of all ages, and to wear the crown of everlasting life provided for them.

When I first traveled on the Illinois Central, between Cairo and Columbus, Ky., a distance of twenty miles, connection was made by a steamer. Now there is a very costly bridge spanning the Ohio river three miles above the city of Cairo. As soon as we crossed the river the colored people began to take seats in the car reserved for the white people—a thing not allowed in Louisiana, Mississippi, Tennessee and Kentucky. Our brother in black has no restraint placed upon him, in this matter, in a State where he has always been free. His freedom has not changed his color; nor has it, so far, improved his condition as to make his social relations acceptable to the whites. His efforts to improve his condition are commendable, but he will never make a legislator, a ruler of any note, or attain any tolerable degree of social equality among the whites. In some directions his efforts will be unavailing; they will meet with the saddest defeat. Now that he is enjoying the blessings of freedom, we trust that he may be so enlightened, moralized and elevated that he will be made a good and useful citizen.

Recently, under the labors of some of our brethren from Missouri, an organization of fifty members has been effected in the city of Cairo, where we have never had any foothold. The town of Dongola, located twenty-seven miles above Cairo, on the Illinois Central, has no Methodist Church. At one time there was an organization at that point, but it has become extinct. Since, the Congregationalist and Lutherans have organized and built churches. I have been in several counties in this part of the State, and have preached for the Congregationalists, the Cumberland Presbyterians and Baptists; but, as yet, have not had an opportunity of preaching to a Methodist congregation. I had the pleasure of meeting two brethren of the society which recommended me to the Quarterly Conference for license to preach. Ephraim Joy was present, and presided over the Quarterly Conference. He is still in the active work. You will see that the M. E. Church sent me out, in a public way, to represent the cause of Christ. As I was brought up in the South, soon after I was licensed to preach I went back, and identified myself with the M. E. Church, South, in which I have been laboring ever since.

I have been over to Blodgett, in Missouri. I found a camp meeting in progress, and nearing its close. I was invited to preach Saturday night, and Sunday, at three o'clock. I made the acquaintance of Revs. J. L. Batten, of Charleston station, and I. W. Hickam, of Blodgett station, and preacher in charge of the camp meeting. At eleven o'clock he preached on Methodism and its origin. It was clear and to the point. With some emendations and enlargement, it would benefit Methodism to put in pamphlet form. Having once been a member of the Southwest Missouri Conference, I felt very much at home among the Missourians. An ex-Confederate soldier, who served under Gen. Sterling Price, and myself spent several hours together in pleasant conversation. These noble characters are gradually disappearing from the walks of men. I heard "Wild Bill"—W. H. Evans—preach in Charleston in our church. He is an unique character, which I dare not undertake to describe without a more thorough acquaintance with him. He indulges in "slang" and pantomimic show, but he is sharp and shrewd in the statement of his points, as also in his observations. He had gone there to convert the "tonghs" which could not be reached by the resident ministers.

The *Methodist Advocate* is a new enterprise, as well as a new adventure, by Rev. I. W. Hickam, of the St. Louis Conference. It is intended to supply a pressing want in Southeast Missouri which can not be met by the *St. Louis Advocate*. It is not intended to supersede any other of our *Advocates*, but to aid their circulation. It has reached two thousand subscribers, though only a little over two years old. It is a bright, newsy little sheet, thoroughly alive to the doctrines and polity of our church, and commends itself in every way to the patronage of our people in the bounds of its circulation.

The people of Southeast Missouri, from my contact with them, proved themselves generous, hospitable and trustworthy. Methodism has a strong hold there, and the members, under its fostering care, will grow in influence and piety. What has been done by it is but the beginning of the great movement which is to swell the ranks of the hosts of Zion far beyond anything which has taken place in the past.

That locality is especially adapted to melon growing. Such as I saw in size and quantity would lead anyone to think that there is money in raising them, but there was a general complaint at low prices, which had almost stopped any shipments. And the corn does not fall below the highest expectations. I saw thousands of acres which will yield a bountiful supply, notwithstanding the long drouth. It is a sandy soil, and a long drouth yields an abundance of dust, not equal to the quantity I saw in California.

It is as warm as in Summer time, but the season indicates that this will soon come to an end, and that the Fall proper will set in. The preparations going on among the people is evidence that they are expecting a visit from old Boreas in due time.

J. F. SCURLOCK.

Dongola, Ill., Sept. 18, 1893.

Our Young People.

It seems it is just being discovered that our young people are not all religious, and that many of them are tronbling Zion and, therefore, the question now is, Why is this? and what is the remedy? It seems to us that it does not require a Solomon to see the "why" and the "remedy," but if we should have recourse to "small shot" for a solution of the whole matter, and allow it to settle it, we would conclude that the "why" is not giving them the gospel, and the "remedy" is to give them the gospel, and that, too, in the sense of leaving out its discipline and its enforcement. But since the writer of "small shot" distrusts it as a solution of the matter, we shall agree with him that it is not, and, therefore, search on for the "why" and the "remedy." Why are our young people irreligious? and why do they trouble Zion? The beginning of this whole trouble is traceable to the parents themselves, and then, like a tender plant, it is encouraged and cultivated by the Sunday-school and the ministry until it grows into the stubbornness of a mighty oak. Some parents talk occasionally to their children about religion, others neglect it altogether perceptively and practically, while others, who give much time to this matter, so deal with their children as to bring them up religious dyspeptics, who are hardly fit to live in the world, much less in the church of God. They are brought up to be little sickly religious pets, religious only when they are petted, bragged on and allowed to do just as they please, and this is why there are husbands, wives, members of the church, stewards, deacons, elders, Sunday-school superintendents and even ministers who have to be petted, bragged on and allowed to do just about as they please, or there is trouble.

Ministers who like to be popular with men irrespective of God's plan, adjust themselves to the furtherance of this state of things until their pets grow so small that even they themselves have to exhaust their skill in order to maintain themselves only for a limited time. Why, we know churches to-day that brag on themselves, and that expect the ministers to brag on them too, and if they do not respond freely to their wishes they have very little use for them. We know a church well whose members would brag about their fine Sunday-school, their well-attended prayer meeting, and fine audiences in all kinds of weather, etc., when it was not the case, and their Sunday-school superintendent was so ill and waspish that even the members themselves dreaded to speak to him only under very favorable circumstances. Ministers who served that church, in order to be popular, took up and aided in sustaining the same popular strain.

We have found the "why;" now let us find the "remedy." Much is said about the consecrated ministry, but let us remember that "consecration" means a heart and life wholly for God, and such a heart and life mean a great love for law and order. God is a God of law and order, and, therefore, away with that "consecrated ministry" that ignores, even in part, true law and order. It is now discovered by men of even ordinary ken that worldliness of a very bad type is destroying our church, and, too, that it has gotten such a hold on it that some fear that even a righteous enforcement of its scriptural rules will ultimate in its ruin. We do not believe one word of the plea that a righteous enforcement of discipline will ruin our church or any other church, because it is God's plan. God will honor his own plans, but no others. Now, let our preachers consecrate themselves to God unreservedly, preach God's way of training children to parents, preach and live all God wants us to, and enforce discipline his way, and the difficulty is solved. Preach and practice before parents that a child must be made to obey whether sick or well, even if the rod has to be used, for this is God's plan. The parents who have adhered to God's plan have brought up children who are loyal to rightful authority, but those who have brought them up differently have brought up children who are opposed to rightful authority—law and order. We have not time to speculate as to the results of duty performed. We must do what God wants us to do, and he will take care of the results. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv, 6.)

ISAAC L. PEEBLES.

Enterprise, Miss.

Who is to Blame?

In the ADVOCATE, of Aug. 10, S. S. Cope asks me how have the churches under my care prospered since I ceased to enforce discipline.

I believe his question is the result of a misapprehension of my article. I am unable to understand why he think I would pretend to be an itinerant minister in the M. E. Church, South, without being an administrator of the discipline of the church. I will, therefore, endeavor to explain myself more fully.

In my article I stated substantially that a Bishop publicly denounced me for ridding the church of "certain lewd fellows of the baser sort," and that a preacher in charge in the presence, and with the sanction of his presiding elder, reinstated two of the very worst cases without their reassuming the vows—in fact, the persons were absent at the time they were reinstated; besides they never gave any sign of penitence or reformation. He intensified his wrong by stating publicly that the said persons were by me unlawfully deprived of membership, though he and the presiding elder knew that his statement was a fabrication. In evidence that the presiding elder did not believe the accusation, I will state that, though I was under his charge, he did not tell me of the occurrence or ask me if I was guilty, and when the Bishop, at the next Annual Conference, asked the customary question in reference to my character, he replied, "Nothing against him."

In my article I stated, in substance, that such conduct caused me to decide to hold no more church trials, to enforce no more discipline till I know the Bishop and presiding elders are in favor of sustaining the preacher who enforces the law as it is written in the Discipline—sustaining the man who faithfully performs that very unpleasant duty instead of treating him as if he were a criminal. But that does not imply that I have ceased to administer discipline. I am as careful as ever to watch over my people for their good. I persuade and admonish publicly and privately, and I will state just here that I believe a faithful effort along these lines will usually be successful if the parties have ever been converted. Besides, I have never again met such depraved people among the membership of the church as those to whom I have referred, possibly I never shall—indeed, I have a fond hope that such an experience occurs only once in an ordinary lifetime; but if I should ever be so unfortunate as to find one or more church members who are so given over to Satan that they have no love for God, nor respect for his church, and no desire to reform, I will confer with my presiding elder and, if necessary, with my Bishop, and if they do not promise to sustain me in enforcing discipline after the charges have been proved by truthful witnesses or admitted by the accused, I will let the matter rest and never trouble those persons again, though they wax worse and worse. For if the powers that be encourage or wink at those who would subvert the work of the faithful preacher who enforces discipline, the cause of Christ will be injured more by such subversion than if the sin had been left unnoticed and unrebuked.

I do not think his question as to how my charges have prospered is relevant; but for an answer I refer him to my presiding elder, Rev. Thos. R. Curtis, Downey, Cal.

JAMES HEALEY.

Santa Ana, Cal.

For Information—Read It.

Now and then we receive a postal or letter saying: "I only subscribed for one year;" and yet, that subscriber has been taking the *Advocate* three or six months over that time. He proposes now to make his church paper lose fifty cents or a dollar. To put it in the most modest possible form—this is not honest.

We publish below the newspaper subscription laws. We trust they will be read and heeded. We wish to collect all unpaid balances. Please read.

NEWSPAPER SUBSCRIPTION LAWS.

A summary of the decisions of the United States Courts touching newspaper subscriptions:

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the post-office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and having them uncalled for, is *prima-facie* evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher. —*Western N. C. Advocate.*

World's and National W. C. T. U. Convention.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning Oct. 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All national societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and State societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

Christian Perfection.

Q. 3551. Is a belief in the doctrine of Christian perfection and the manner of its attainment, or rather obtainment, as formulated and promulgated by Mr. Wesley, essential to a membership in an Annual Conference of the Methodist Episcopal Church?

A. The doctrine of Christian perfection as taught by Methodism—so far as the same differs from ordinary growth in grace—may be epitomized in these words: Christian perfection is the consummation of Christian love, in connection with an act of faith to be sought for continuously until received, and to be expected in this life. In the controversies which Mr. Wesley had upon the subject he said many things at different times, to understand which requires a mastery of all those controversies and a comparison of all those passages. It may, we think, be said that the substance of the doctrine as taught by Mr. Wesley must be believed in order to admission in an Annual Conference; but the Conference has the application of the law, and a wise Conference would not impose upon an applicant in whose Christian character and candor it had confidence an express concurrence in any one passage that might be quoted from Mr. Wesley's voluminous writings. Lest, however, it should be supposed that this answer opens a door to persons who positively deny the doctrine of Christian perfection as taught by Methodists, antagonize it dogmatically, affirm that Mr. Wesley was wrong, or hold views and manifest a spirit which would undermine the church and lead unavoidably to controversy, we wish explicitly to say that any Conference that would receive such persons, understanding the situation, would betray one of the most distinguishing and influential principles of Methodism from the beginning until now. Under the present form the questions propounded to a candidate for admission into an Annual Conference on this subject are:

Are you going on to perfection?

Do you expect to be made perfect in love in this life?

Are you earnestly striving after it?

Are you resolved to devote yourself wholly to this work?

—*N. Y. Christian Advocate.*

Camp Meeting, Sam Jones Camp Ground.

This annual meeting, near Gloster, Miss., began Friday night, Aug. 18, 1893, and continued to Monday, the twenty-eighth. The daily attendance was unusually large at every service. The number, character and deportment of the attendants demonstrated the fact that this camp ground is growing in favor with the people, and the efforts of the association to provide for the comfort and welfare of the bodies and souls of the visitors appreciated more and more each year.

It is seldom any person is permitted to enjoy the privilege of hearing such purely gospel sermons as were preached four times each day during the continuance of the meeting. God owned and blessed his Word. Sinners were converted, the lukewarm revived, backsliders reclaimed, and believers greatly refreshed and strengthened. The work of grace seemed to be deep, thorough, and promises to be abiding. Those who have attended every camp meeting here since the first declare this to have been the best in valuable fruits and manifestations of the Holy Spirit. The last Sunday night a wave of Divine power and heavenly glory seemed to sweep the entire encampment.

The association adopted plans for very important improvements in the grounds, and for the accommodation and comfort of visitors. One deserving special mention: the enlarging and thoroughly furnishing the "Preachers' Tent," making it the most comfortable and inviting home on the grounds, also building and furnishing another cottage home for the wives of the preachers who attend these camp meetings.

A ten days' sojourn at this health-restoring resort will give power to infuse effective vitality into dying pastoral charges. J. A. B. JONES.

Resolutions adopted by the Sam Jones Camp Ground Association, Aug. 28, 1893:

Whereas, At the meeting of the Sam Jones Camp Ground Association, Sept. 5, 1892, the following resolution was adopted, viz.: "This association through its official capacity authorizes the secretary to invite Sam P. Jones to hold a series of services on the camp ground during the months of July or August, and if we fail to secure his (Jones') services we invite George S. Inge;" *And whereas*, At the meeting of the association, March 7, 1893, the following action, "On motion, the committee to invite Rev. Sam P. Jones or George S. Inge be continued, and the president and vice-president were added. Bro. George S. Inge being dead, the committee is to use their own discretion;" *And whereas*, The action of Sept. 5, 1892, and March 7, 1893, have been pronounced to be beyond the "functions of camp meeting associations," an "attempt to control or direct" "the appointments to preach at the camp meeting," an "infringement of the legal method of filling the pulpits at our camp meetings, subversive of Methodist polity and good order, tending to the establishing precedent dangerous in the extreme;" therefore, be it

Resolved, This Sam Jones Camp Ground Association disclaim any desire or intention to overleap the legal functions of camp meeting associations, and most emphatically disclaim any desire, purpose or attempt to control or direct the appointments to preach during the camp meetings by the resolutions, Sept. 5, 1892, and March 7, 1893.

Resolved, This association was organized, chartered, and continues for the advancement of the cause of Christ, are true and loyal to the M. E. Church, South, each member of the association by constitutional requirement being a member in good standing of the M. E. Church, South.

REV. J. A. B. JONES,
Pres. S. J. C. G. A.
JOHN F. CASSELS, Sec'y.

FROM THE WORK.

Continued from First Page.

Rev. J. W. Jones, L. P., Tillatoba circuit, Grenada district, North Mississippi Conference: "I will give a brief account of my work, and what I have seen of the wonderful work of God at Tillatoba. We had an eight-days' meeting. Bro. Boyd, our pastor, was called away in the middle of the week, but we went on until Sunday night. Bro. T. J. Newell, of the Grenada Collegiate Institute, came on Saturday and preached three powerful sermons, which raised him in the estimation of all that heard him. The meeting closed pleasantly. I went from this place to Bethel, in the Grenada circuit, and worked with Bro. O'Bryant for eight days with gratifying results. The Lord was with us in great power; many sinners were convicted, mourners converted, and God's people shouted and praised the Lord for his goodness and for his wonderful works in their midst. The church was greatly revived and numbers added to it. From thence I went to Pleasant Hill, on Tillatoba circuit, and preached a few days for Bro. Boyd, which afforded me great pleasure. God bless the pastor and the good people there. From there I went to Bethel, on the Charleston circuit, to assist Bro. James Porter. The Lord was with us at this place. Remained here eight days. This is one of the oldest and best churches in the country, and many that have lived here a long time said that it was the best meeting ever held at that place. Forty-six were added to the church, a great number reclaimed, membership greatly revived, and many went to other churches. Bro. Porter is in favor with all the people. My next place was at Tippo Church, Tillatoba circuit, where I again assisted Bro. Boyd. The Lord was with us here; twelve were added to the church, eight reclaimed, and the membership revived. The recent rain compelled me to close for a season, in the midst of the wonderful work of grace that was going on in a badly neglected community, and hope that I shall be able to resume my labors among them at no distant day. It seems that we had to close all of these meetings when they were just ripe for a great ingathering of souls. God bless all the good people with whom I have labored, and for whom I will pray that we may all meet in the 'sweet bye-and-bye.' To all my friends who expected me at other places, I will say that I have done all I could to be with them, and regret very much that circumstances ordered it otherwise."

Rev. P. D. Hardin, P. C., Clarksburg circuit, Brandon district, Mississippi Conference, Sept. 7: "We would like to say a word about our protracted meetings. We have held five meetings on the work—one at each church. At Lodobar we were assisted by Bros. Griffin and Kendall. Results: The most powerful revival of religion known at that church for years. Several conversions, seven accessions, and seven children baptized. At Clarksburg Bros. Rayner and Griffin assisted. Twenty-four were added to the church, some of the brightest conversions we ever saw, and the church wonderfully revived. Our beloved presiding elder, Bro. McDonald, was with us at Holly Bush part of the time, and also Bros. Griffin and Caldwell. Good meeting, three children baptized and eight accessions. At New Providence, Bros. Rayner and King assisted us. Nine accessions, four children baptized, and quite a number professed conversion. Bros. Rayner, Griffin, and Bro. Franklin, of the M. P. Church, assisted us at Liberty. Fifteen accessions, one child baptized, and the church greatly revived. Thanks to the brethren who have so faithfully labored with us, and to God be all the praise. Pray for us."

Rev. N. J. Roberts, P. C., St. Helena circuit, Mississippi Conference: "Protracted meetings held: Day's Church, assisted by T. A. Luster: 8 accessions, a number of conversions, and membership greatly revived. Nsbo, assisted by W. H. Carrol, L. P.: 10 accessions, 30 conversions, lukewarm members revived, and their backslidings healed. Wesley Chapel: 8 accessions, quite a revival among the members, some bright conversions; assisted by J. S. Hodges. Pine Grove, assisted by J. F. Haney: 8 accessions, 50 conversions. Pearlington, assisted by Bro. Carroll, L. P.: 9 accessions, the membership greatly revived, 15 adults baptized and 25 infants. Many began leading in public prayer, and praying in their homes. One church called and another being called, and, best of all, God is with us. To him be all the glory."

Rev. L. P. Meador, Chunkey circuit, Meridian district, Mississippi Conference, Sept. 13: "I have held six meetings on this work; all good, some better. Report twenty accessions, four prayer meetings, some new family altars, and several prayed in public who had not done so before. I was assisted in all, except one, more or less, by Bros. Peebles, Nicholson, Meador, Jr., and Below, of the Congregational Methodist. A sermon each from Williamson and Walker, of the M. P. Church; and our local, Bro. Blank gave good help."

Rev. J. W. Tinnin, Sept. 13: "I was placed in charge of this work (Adams circuit) June 22. The people received me kindly. We have received twenty-six in the church, and baptised nine teen children. We have all our Conference collections either in cash or good subscription. I have received several subscribers for the ADVOCATE. God bless the faithful, courageous editor!"

SUNDAY-SCHOOL LESSON.—Oct. 8, 1893.

PREPARED BY REV. A. F. WATKINS.

Redemption in Christ.

(Romans iii, 19-26.)

GOLDEN TEXT.—"Being justified freely by his grace, through the redemption that is in Christ Jesus." (Romans iii, 24.)

TOPICAL OUTLINE.—I. Guilt Declared (vs. 19 and 20). II. Righteousness Manifested (vs. 21-23). III. Justification Proclaimed (vs. 24-26).

CENTRAL THOUGHT.—Salvation by Grace.

INTRODUCTORY.

The apostle, after the announcement of his theme—salvation by faith in Christ, Romans i, 16 and 17—proceeds to show that all men, both Jews and Gentiles, are under condemnation. The state of the Gentiles is first discussed, and the picture of moral depravity presented is appalling; but its accuracy is as unquestionable as its hideousness. Then, turning to the Jew, the apostle shows that his disobedience to the Law has placed him under the same condemnation. The only advantage the Jew could boast was his possession of the oracles of God; but that this did not produce holiness is evident from the description of depravity drawn from the Old Testament Scriptures. The lesson, in making the application to the Jew, unites him with the Gentile under the general condemnation, and having thus prepared the way, by the demonstration of universal guilt, announces God's plan of human salvation by faith in Jesus Christ. Confined within the narrow limits of these few verses may be found the wisdom and goodness of God, the subject of eager examination by angelic minds, the burden of prophetic utterances, the message of the evangelists, the theme of the apostles, the inspiration of the apocalyptic vision, and the hope of the world.

EXPLANATORY.

I.—GUILT DECLARED.

Ver. 19. "The law is that universal law which Jews and Gentiles are alike obligated to obey, the law of universal and eternal right. This law was for the Jew embraced essentially in the Decalogue; and the so-called Mosaic law was a system of special enactments designed to bring men into harmony with that central law." (Whedon.) The same law was written (though less distinctly) upon the Gentile conscience and reason. The terrible indictment then stands against both Jew and Gentile, and every mouth is stopped and the whole world is shown to be guilty before God.

Ver. 20. This verse gives not a conclusion deduced from the teachings of the preceding, but a reason for its declarations. Hence the "therefore" should be rather "because," as in the Revised Version. All the world stands condemned before God, because measured by the requirements of the law or judged by the works done under the law, no man can be accounted righteous in God's sight. The law in disclosing the right has revealed the wrong, and the knowledge of its requirements has brought the painful consciousness of our insufficiency. The law reveals disobedience in all to whom it is given. Therefore it can not justify. For justification by the law could only be obtained by obedience to the law." The picture thus presented is one of universal human guilt.

II.—RIGHTEOUSNESS MANIFESTED.

Vers. 21 and 22. The apostle, having demonstrated the impossibility of justification by the works of the law, now believes the hopelessness of the case by declaring that what the law in its weakness could not do, could be done by a method apart from the law, and not witnessed by the law, even the righteousness of God, which is by faith in Jesus Christ unto all that believe. This righteousness, though but now manifested by the advent of Jesus Christ, was witnessed by the law and the prophets. "There is no difference." The provision for salvation is as universal as the guilt, and its power to save is unlimited by the relation which any man may have sustained to the revealed law. As Jew and Greek are alike in being under condemnation, so the provision for redemption there is no difference between them.

Ver. 23. The connection between this verse and the preceding one is very close, this being added as a proof of the assertion that there is no difference. All men, without reference to race or race, have sinned, and, like unsuccessful racers, they fall short of the goal—divine approval.

III.—JUSTIFICATION PROCLAIMED.

Ver. 24. By inclosing the last clause of the twenty-second verse and the whole of the twenty-third verse in a parenthesis, and thus connecting the twenty-fourth verse with the twenty-second, we preserve the logical connection of the passage. They that believe are freely accounted righteous by the unmerited favor of God through the redemption that is in Jesus Christ. They are not made righteous nor supposed by God to be righteous, but they are accounted or recognized as righteous, and the penalty due for sin is remitted. The word "redemption" means "a deliverance effected by the payment of a ransom." (Hodge.)

Ver. 25. That view of the atonement which represents Jesus Christ pleading in our behalf before an angry God, dying on the cross to appease his wrath against men, and with difficulty reconciling this vengeful God to his sinful creatures, finds no favor in this verse nor in the Word of God. God hath set forth Jesus Christ to be the propitiation for sin that, through the forbearance of God, his righteousness might be declared in the forgiveness of sin. In this connection refer to John iii, 16 and 17, and Hebrews ii, 9. The words "propitiation" and "blood" indicate the sacrificial character of Christ's death.

Ver. 26. "The purpose which God had in view in setting forth Christ as a propitiatory sacrifice on the cross was twofold: First. That he might vindicate his righteousness in passing over without punishment the sins of the past. Second. That he might justify himself in pardoning the guilty, and in justifying the believers in Jesus." (Alexander.)

North Mississippi Conference Notes.

The twenty-third consecutive camp meeting at South Union, Chester circuit, has just closed, with twelve accessions to the church. Rev. D. C. Foust, P. C., was assisted in the preaching by Revs. T. G. Freeman, W. R. Rainey, J. E. Buck, A. T. Buck, and this scribe.

Only two months till Conference, and much remains to be done, that good reports may be made. The Lord has blessed our labors with gracious revivals and ingathering of souls in many places, and meetings are yet to be held, where, we trust, much good will be accomplished. In the main, the general collections and preachers' salaries are far behind; but let all concerned act their part and do their best, that there may be no deficits or arrearages.

Let the preachers all bear in mind the following resolution, which they unanimously adopted last Conference:

Resolved, That we deplore the smallness of collections for the Bible cause, and to insure better results, we instruct our preachers to present the Bible in every congregation during the month of October, which time is hereby adopted as a permanent time for such collection, unless taken before. (See Conference Minutes, pages 15 and 16.)

The American Bible Society has been very generous and helpful to us this year, and it is proper and right that we should bring up a contribution—however small it may be—from each pastoral charge. Inform the people of the design and work of this society, and of the part that our own Conference is taking in the same, and give them an opportunity to help in the cause by their gifts and prayers.

The colporter and Sunday-school agent desires to make a good report at Conference. Brethren, help him by sending orders for books, remitting what is due, and letting him know where and when you need his services.

G. W. BACHMAN.

No Saloons Allowed.

I have been moved to say a few words to all whom it may concern by reading in a New Orleans paper of a lady enquiring for a suitable place in Mississippi to educate her children, where no saloons are allowed. Just such a place is Port Gibson, Miss., on the Yazoo and Mississippi Valley railroad. Not even a blind tiger has a lair there, for the mayor and chief of police are always on guard and on the *qui vive* for such game.

The Port Gibson Female College and the Chamberlin and Hunt Academy for boys furnish every facility for the education of both sexes, and the brothers and sisters can be educated, as it were, under the same roof. The professors and teachers in both institutions will compare most favorably with other institutions of the State.

G. W. HUMPHREYS.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

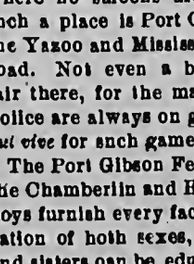
To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Eyesight Saved

After Scarlet Fever, Diphtheria, Pneumonia and similar diseases, Hood's Sarsaparilla is unequalled to thoroughly purify the blood and give needed strength. Read this:



Clifford Blackman.

"My boy had Scarlet Fever when 4 years old, leaving him weak and blood **poisoned with canker.** His eyes became inflamed, his sufferings were intense, and 7 weeks he could not open his eyes. I took him to the Eye and Ear Infirmary on Charles street, but their remedies failed to do any good. I began giving him

Hood's Sarsaparilla

which soon cured him. It **saved his sight,** if not his very life." ABBIE F. BLACKMAN, 2888 Washington Street, Boston, Mass.

HOOD'S PILLS are the best family cathartic, gentle and effective. Try a box. 25 cents.

Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

Gloster, Amite Co., Miss., Sept. 2, 1893.

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TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.

For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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Course thorough. Charges lower than offered by any school of its grade in the South.

CHARGES PER MONTH.

Tuition per month	$2 50 to $3 00
Music " "	5 00
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Latin, French and Book-keeping, each per month	1 00
Incidental Expenses per Session	50

Board, Tuition, Washing, Fuel and Lights, $12 per Month. $120 per the Session of Ten Months. For particulars address the Principal,

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Charges lower than any school which offers the same advantages.

Session opens Sept. 4, 1893.

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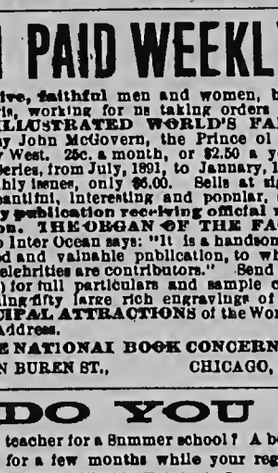

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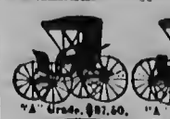

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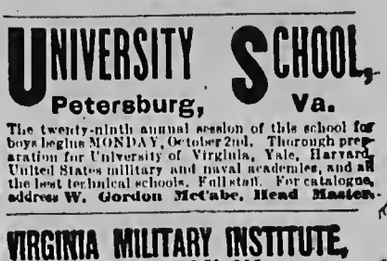

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Thursday, October 5, 1893.

How things look depends a great deal upon how high the mercury of our prejudice rises.

To say that a man, person, or thing, known or unknown, is a rattlesnake is bad; that he is like a rattlesnake is worse; that he strikes like a rattlesnake is worst.

Newton, while engaged in his mathematical researches often forgot to dine, and on one occasion sat on the edge of his bed a whole day with one foot in his pantaloons lost in profound meditation.—Common Folks' Religion.

It would seem from the Cardinal's late speech, that priestly absolution and auricular confession have but little to do with the betterment of society in the new world. They are not once mentioned as factors of the Romanist era of our liberties.

Sunday is the material image of the Creator's smile and the earthly counterfeit of heaven. One-seventh of our time the Lord God deigns to dwell with us, and to suffer the perfume of his garments to flow out upon our stagnant horizons. That man must be very far gone from righteousness who can discover no trailing beauty of the Infinite in the mellow sky and radiant morn and eve of the day of days. "My Sabbaths" he calls the sum of them, substance as well as gilding, and he is a robber who appropriates any portion of them except in cases of dire necessity to his own use. Let us by faith enter into the Sabbath experience, and then being in the spirit on the Lord's day, the Sabbath duties, and beauties, too, shall be all our own.

Nobody has been promoted for piety in the Methodist Church since the days of Bishop Whatcoat. Indeed, it seems in this age to be the one thing not indispensable for exalted position among us. A young man is elected to fill a connectional place, and we are told both by the secular and religious papers how brilliant his oratory, how faultless his scholarship, and how long he was professor and pastor, and not one small word about the spirituality of his ministrations or his devotion to soul saving. Alas! not piety, but patronage is the one thing needful to help the young doctrinaire forward. It is not doubted that pious men hold office, but these cases are purely providential. A fledgeling professor of Greek would be promoted thrice while piety was pulling on its boots.

Dr. Kynett, chairman of the Temperance Committee of the General Conference of the M. E. Church, in order to secure greater results from the strong temperance sentiment that prevails in the church, proposes that a temperance society be organized in every church and Sunday-school, and he urges that the different denominations of Christians, as Baptists, Presbyterians, etc.—some of whom have already expressed readiness to join in the movement—be invited to co-operate, and further, that it be made a great Pan-Protestant league for the destruction of the liquor traffic. This would be a good device to drive intemperance out of the church as well as out of the country, and it might help the cause of fraternity, too. We suggest that it be made the platform of the temperance resolutions to be offered before the General Conference next May.

What He Thinks.

Dr. Hoss' article, headed "What Do We Think," in the *Christian Advocate*, of Sept. 21, did not exactly set us to thinking though we must confess to some pretty active remembering in which we called to mind an anecdote that we once heard him relate of one of his East Tennessee cotemporaries, who had a wise countenance and a correspondingly dull head, and who was much devoted to fits of abstraction, at which times his aspect of nascence was said to have been truly owlish. Finding him in this state on a certain public occasion, and when apparently there was nothing unusual or thought-provoking in the surroundings to justify it, a legal gentleman interrogated a waggish friend as to what was the probable cause of the transformation, and received for answer the observation, "He thinks he's thinkin'."

We read the Doctor's article, if he will pardon us, haunted by the vision and phrase which his half-forgotten pleasantry conjured up, and even once or twice murmuring aloud as the unloaded procession of fine nothings filed solemnly by, "He thinks he's thinkin'." That was our impression at the time certainly, but after a calmer survey we are by no means sure that we think that he thought that he was thinking real thoughts when he perpetrated those platitudes. As for instance this, quoting from us: "Dr. Hoss will surely bear us out in the statement that what is true to nature is true to Scripture." In reply to this, he goes on, "It need only be said that true to nature is a very indefinite phrase meaning anything or nothing according as you take it. In the case before us we confess our inability to attach any significance to it whatever." Now, "the case before us" was a simple comparison between the swift processes of nature in its higher departments and the power exerted in moving the planets or in calling them into being, and the probable effects produced by the same agent in the kingdom of grace and revealed to us in Scripture. That conceded, we certainly agree with the writer of that article that this and that taken together, mean anything or nothing accordingly as a man thinks or does not think; but at the same time we insist, in spite of his fine rhetoric, that it means anything but nothing to the man who thinks. He could not have been thinking when he penned that sentence, though his confession of inability strikes us as being somewhat overstated.

Next, he indicts a long paragraph, and by that we mean one composed of 200 words, or thereabout, to correcting one or two slight errors in some Scriptures that we used to express something whose force he seems to admit, but which his zeal for textual inerrancy will not allow him to consider, and with no other apparent object in view than to display his knowledge of the Concordance. Verily, we stand corrected, even if he does admit that every word and comma of our Scriptures are genuine, and refer to the very event to which we applied them. The writer's technique in this and other matters is admirable; but where could his thoughts have been while he was thinking out that mode of reply? If it is a question of mysteries, and not one of masteries, reason would that we should stick to the very text of dispute and not be diverted by trifles. He asked us for Scriptures, and we gave them to him, and he adopts the very unscholarly subterfuge of rejecting them on the ground of authenticity, making that accident to outweigh the diviner quality of genuineness, though even their authenticity he admits with some qualifications.

In the second, or, more properly, the third place, he continues: "We think that our confrere joins together a number of events that have no close relation to one another, classifying in one group the inaugural Pentecost, and what he is pleased to term the Samaritan and the Ephesian Pentecosts. Where is the authority for this?" The Ephesians, he says, were disciples only in a very limited sense. But in what limited sense we reply that Apollos was not, and we suppose that he will scarcely have the hardihood to deny that Apollos was a second-blessing man of strictly Jewish origin and Hebrew faith. There are a great many people even in this age, as our friend must admit, who have been baptized in the name of the Holy Trinity, and who are as ignorant of the Holy Ghost as if his hallowed name had never been called over them. But John's baptism, doubtless, meant conversion to them, and their protestation of ignorance concerning his office work can hardly mean that they were more ignorant on this subject than barbarians. The apostle was undoubtedly conferring a "second benefit" upon the Ephesians and Apollos. He will admit certainly that the former were in a state of grace, and had been for a dozen years or more, and that, too, when a profession of Christianity meant martyrdom. But what state? Let him ponder that thought for awhile.

The Samaritan Pentecost he does not deny, except *pro forma*, which is equivalent to admitting our position whatever may be his thoughts about the Ephesian. Indeed, in the very next paragraph he does admit it in terms, saying, "There is an incident in the Acts that we have apostolic warrant for putting alongside of the great transaction of Pentecost," viz.: the sanctification of Cornelius and the religious community of which he was the center; but almost instantly he descends to quibbling again, and asserts that Cornelius was a heathen. Where, when, by what rite? Listen to the inspired description of this saintly man: "A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always," and who it seems also was even worthy to entertain both angels and apostles. Does Dr. Hoss mean to tell us that he was a heathen. If this man was not converted, he did not need conversion; and our brother can, with perfect consistency and safety, renounce conversion tomorrow. Which of the apostles—the twelve, we mean—was his double in all the particulars of sanctity that go to make up the approved Christian life? If the Lord granted a Pentecost to the former, he knew that he could not consistently do less for Cornelius, and so, according to St. Peter's account, "As I began to speak the Holy Ghost fell on them as on us at the beginning." If this was a Pentecost, the *Nashville* editor is in perfect agreement with us, and he avows that it was. But if he should have doubts even while he writes confession, the Holy Ghost has left abundant testimonies to the specificness of this work on this occasion. That was veritable Pentecost, not even excepting such a minor detail as the gift of tongues. It was power from on high; the baptism of the Holy Ghost and fire, upon the pious layman and his friends who had no call to apostolic labors.

"We think in the third place," quoth our cotemporary, "that the effort to prove the second-blessing theory from the historical fact of Paul's rapture into third heaven, is a puerile wrestling of the Scriptures of which no good man, with the least knowledge of the laws and rules of interpretation, ought to be guilty." Now, if our brother—and we must be pardoned for answering him somewhat in the vein in which he writes—had remembered that he had forgotten that we were speaking not of a thing, but of the likeness of a thing, both when he interrogated us and when we essayed a meek reply, he would have been saved the agony of mental effort No. 3. But admitting his interpretation of us to be correct there is nothing puerile in our interpretation or application of that Scripture either, that does not proceed from that imaginative faculty upon which he has relied so strongly in penning his reply, and which he so often confounds with the other of reason. St. Paul says that he knew a man in Christ above fourteen years ago, whether in the body I can not tell, or whether out of the body I can not tell, God knows; such an one caught up to the third heaven, and intimates that he was the man; but how strongly in the terms of this confession does he seek to guard against that enthusiasm, of which our brother betrays an uncommonly large supply, that would impute to him a bodily entrance to the third heaven. We can not believe that extravagance involving not only torture, or the pains of death, but death itself, to the most simple terms of revelation, even though it have the endorsement of Dr. Hoss. What a dromedary he gulps down while straining at our small insect! But the least of saints got sanctified about fourteen years before our brother alleges that he went to heaven in the flesh, and his rejoicing Spirit rose to paradise and saw and heard things unutterable, as millions of saints had done before, and millions since.

That experience of Paul is almost common to sanctified people, and there is not one of them, perhaps, who has not felt that rapture of the Spirit that quite dissipates all bodily consciousness, if it does not in every case exalt them to heaven, and reveal to them the unutterable. Never did the writer of these lines have the least conception of the meaning of those words of the great apostle, though always excepting the barbarous exegesis of our friend, until he, too, felt that rapture and was caught away whether in the body or out of the body, he can not tell, into the unspeakable vistas. It may be well for us to deify the apostles, and exalt them to the third heaven of reverential contemplation; but we warn all such persons that saint worship and saint culture are two things that flourish but indifferently in the same soil. "The notion that the words of Revelation mean anything that they can be taken to mean is not to be tolerated for a single moment," says our brother; and we reply neither is the notion that they can be taken to mean nothing, that they must mean to mean anything. "To put a passage into a vise," he continues, "and twist and torture it into an accommodation to our views, is sure to breed the habit of intellectual insincerity—a most deplorable thing." Yea, and a most deplorable thing to say, and which no sort of provocation will induce us to utter against a brother beloved, though engaged in sharpest controversy with him. We will rather hope the better alternative, and give to the honest man as well as to the thief the benefit of the fugitive doubt.

The Savior's prayer, "Sanctify them," he admits the force of, and joins it to that of St. Paul, "The very God of peace sanctify you wholly," appropriating both to some far-off exigency of his own earthly being, and does not see, so blind is the man who suspends intellectual vision in the moment of crisis, that such admission invalidates all that he has written or may write against the foolish second-blessing theory of sanctification.

But in the next breath, "We can not accept a theory which, though it satisfies the minds of many good men and women, is proven on analysis to be an ill-assorted compound of impossible psychology, absurd exegesis, and misread experience." That sounds like invective; but if he meant it for argument, we are more than willing to take it at his own valuation. As the closing sentence, it nearly took our breath; but happening to see the word "analysis" in the midst, we bethought ourselves how little it could mean in such a connection. But does our brother put analysis of any kind against plain Scripture, and such Scripture, too, as that sublime passage of prayer that seems to force the very gates of heaven for the needy disciples, or that other whose importunity startles us, and which alone of all prayer creed is worthy to be written with it?

Admitting that these inspired prayers mean anything, and the former of them our cotemporary says he binds to his heart, they mean everything but a pentecost for sinners and a growth in grace for Christians. Alas! our prayers seem so small and doubting when placed alongside these prayers of the great High Priest of our profession, and the great apostle of our high calling, as hardly to deserve the name of prayers; and our philosophy of human growth when matched against the sublimer one of Divine endowment, seems so despicable, as in our thought to divest all prayer of hyperbole, and all promise and prophecy of such limitations as time and place. Let us in view of these examples, as well as such Divine warrants as faith and prayer, and such intermediaries as the Word of power and the sanctifying Spirit, draw near with faith to the blood of sprinkling—speaking better things than ante-patriarchal type, or of bulls and goats, or even of flowing fountain; for "if when we were enemies we were reconciled to God by the death of his son; much more being reconciled we shall be saved by his life."

The *Missionary Review of the World*, for October, is a splendid number. We read the articles on "Christian Work in Moslem Cities," by J. A. Riggs, D. D.; "The Attitude of the Moslem Mind toward Christianity;" "Missions in Turkey," by H. N. Barnum, D. D.; "The Year in Japan," by G. W. Knox, D. D.; "The Church in Abyssinia," by Prof. Dr. Schodde, and "D. L. Moody and His Work," with parts of supplement; and our verdict is that all these distinguished writers have done well, and that each has done the best in his own department. It is an invaluable periodical both for the scholar and the worker. Two dollars per year; 50 cents per single copy.

A contemporary remarks that the man who pays for his promotion with piety is guilty of simony. He should have reflected before committing himself to that bit of profundity that piety is anything but a promoter of promotions in our day and generation. And, indeed, we may add in all ages, for from the time of our Savior there has never been a community where the pious man was not rankly discounted. The succession of saints and the succession of benefices are two wholly different things.

Some people weep under religious excitement, and others laugh. The latter we should take to be the more usual and natural expression of spiritual rapture.

A weeping sermon practiced on a weeping congregation will in 999 cases of 1000 produce that pathetic result known as a "dry haul."

Tears indicate emotion, but have nothing more to do with religion *per se*, than the clouds with the luminous firmament beyond.

"Dry-eyed excitement" is a slight improvement on dry-eyed morlbnndlty.

NOTES.

Saloons are the devil's churches.

***

If the Lord can empty a sinner, he can fill a saint.

***

Perfection is the unvarying theme of Holy Scriptnre.

***

The women are open to flattery, and the men also, if not more so.

***

The women are curious, and the men are of an inquiring turn of mind.

***

The Lord is perfection, and, therefore, he both pledges and exacts it.

***

The man who hates sanctification does not know why, or he denies it.

***

A transparent style is not a fatal objection, if there is anything to be seen through it.

***

The preacher who has nothing to say against intemperance is a buncombe preacher.

***

The man who does not outgrow his *nom de plume* is persuaded that he owes his reputation to it.

***

The average man makes much of himself in religious matters, and gets his neighbors to help him.

***

Any number of hypocrites would not by their hypocrisy disconnt the smallest doctrine in the lightest measure.

***

The sanctification wave is rising and it will sweep the church with the force of the great billows that roll in the track of the simoom.

***

The King of kings in administering government and bounty, proceeds upon the plan of bestowing the greatest wealth upon the poorest subject.

***

There are two kinds of preachers that are at a great discount both among preachers and people, viz.: the poor-mouthed and the sore-headed.

***

That august body, the American Congress, seems to have no conscionsness of hard times, as well as no immediate design upon the life of the goose that lays the golden egg.

***

Don't get mad because Providence put another man in the place that you intended for yourself. All things come to him who humbly waits if he don't write too much for the newspapers.

***

The preacher who licks the Bishop's boot and writes letters to General Conference electors on the eve of an Annual Conference, would do himself and the church a great service by getting into the locating potential mood.

***

The Lord does not design to save the sinner in his sins. Anger, malice, dissensions, covetings, and the like, are the roots of all sin and will bear green sprouts oftener than the seasons recur. There must be death to sin, before there can be life to God.

***

Editor Hoss says: "Few things are more repulsive than the dry-eyed excitement which is sometimes witnessed in a congregation of religious fanatics." We wonder how he would be affected by weeping platonism. The ancients put a high premium upon "dry light."

***

The people who say that holiness has no definition and no boundaries, yet aver that they are outside of holiness as well as nearly all the balance of the world. We can certainly say the same of the profundity that gave birth to the statement that has placed them in this false position.

***

It is sad for a man to acquire the reputation of a sage inasmuch as he is under obligation both to himself and the balance of the world to believe all that he thinks. The most of them, as far as our observation goes, avoid the dilemma by thinking less. And this course we heartily commend.

***

The article published on our first page, last week, as from the pen of Bishop J. C. Keener, under the caption "Legislation," the Bishop repudiates. It is partly his and partly Dr. Armstrong's, editor of the *Alabama Christian Advocate*. In justice to the Bishop and fairness to our readers and all concerned, we will publish his article in our next in the form in which it first appeared.

***

White caps and anarchy are the order of the day in the cotton-growing districts. This is a strike for higher prices at the pocket as well as the life of the man who sells, and will undoubtedly cause the capitalist from his elevated point of view to grin and embrace himself. It is a sample, too, of the political economy that the country would enjoy under the reign of that agrarian firm, Messrs. George, Bellamy & Co. "How true the world is given to lying," Falstaff observed; but the little fairy Puck was much nearer to the truth, exclaiming "What fools you mortals be."

PERSONAL AND OTHERWISE.

Worthington's is one of our best magazine exchanges. Cheap and excellent best describes it.

Bishop Haygood is delighting and astonishing the stalwarts of Northern and Western Missouri.

Dr. J. W. Lee joins the noble army of Giraffes, and succeeds Dr. Mathews at St. John's, St. Louis.

Bishop Keener and family returned last week, and the latter are domiciled at Carrollton for the Winter.

The Fulton Street Daily Noon Prayer Meeting celebrated its thirty-seventh anniversary, Saturday, Sept. 23.

Rev. C. H. Ellis was in the city last week *en route* to the Palmer Camp Meeting. He was one of the leading preachers and workers at St. Tammany.

The *Indian Methodist* says Bishop Key will dedicate a new church at Wagoner, Oct. 29. The Bishop has been holding District Conferences in Indian Territory.

Rev. T. H. McClendon, of Vienna, North Louisiana, and one of our best preachers and most useful men, is in the city for a few days, and made a pleasant call at the ADVOCATE office.

The Mississippi *Leader* says: "Whitworth College opened finely." Also: "An immense congregation assembled in the Methodist Church, Sunday night, and were given an excellent sermon by Bro. Weems."

Rev. H. E. Partridge, just returned from the great camp meeting at Talisheek, Bro. Rawls' work, called on Wednesday last. It was run, he informs us, as a holiness meeting, and there were numerous conversions and sanctifications.

Help those women at the Rescue Mission. They are doing your work and the Lord's. Set by a sum for this "inasmuch" work every month, and thus "lay up for yourself both treasure in heaven" and "a good foundation against the time to come."

Archbishop Kenrick has been deposed by Satolli, and a stranger by the name of Cain appointed in his room. It is useless to say that this has raised Cain, if not a small revolution in St. Louis. The venerable Archbishop did not believe in papal infallibility and the immaculate conception, was 90 years of age, and greatly beloved by his flock.

The Cyclopedic Review of Current History—Second Quarter—is an interesting number covering the whole world of politics, science, literature, religion and neorology, and in a few hours' reading will enable anyone to be up with the times. Its portrait illustrations are numerous and excellent. Quarterly, $1.50 per annum; 40 cents single copy.

McClure's Magazine, for October, opens with a paper on "Thos. B. Reed, of Maine, and the County at Large," by R. P. Porter, and the entire program is in keeping and of the highest order of merit. The prize of $1,000 for the best short story submitted before Nov. 1, 1893, is drawing this magazine a rich supply of literature of that order, and other prizes are explained in this number.

Dr. W. B. Palmore has returned from a long trip to the less frequented and more antique of the cities and countries of the old world. We trust that he will get down to his work now and give us some echoes from Beulah land. A man don't have to go far from home to be present with the Lord in that rare nativity of the soul, and there is no place or period of inspiration to equal it.

The Review of Reviews is one of our best magazine exchanges; its scope is comprehensive, and its writers among the most talented of the two hemispheres through which it circulates. It is yet, perhaps, but just to say that Mr. Stead's fame as a writer has in a certain sense both made and been made by the Review. As a literature venture it was a success from the beginning; but it constantly improves, and particularly in those features in which every new publication must be at a disadvantage. The October number is one of the best.

The *Times-Democrat*, Sept. 29, says:

The chair of mathematics in Tulane University, made vacant by the death of Major James L. Cross, will be filled at the opening of the approaching session, next Monday, by Prof. William Benjamin Smith, for several years past connected with the University of Missouri. Prof. Smith is a native of Kentucky and a Ph. D. of the University of Gottingen. He has won a high reputation as a teacher and as a writer in the higher branches of mathematics. He has been connected with the University of Missouri for the past eight years—for three years as professor of physics and for the past half-decade as professor of mathematics. His prestige as an educator is great throughout the Northwest.

Day of Prayer.

The second Sunday in November is to be observed as a day of prayer, for God's blessing upon our Woman's Parsonage and Home Mission Societies. May the Lord greatly bless this portion of his vineyard!

MARY WERLEIN, Conf. Sec.

The ADVOCATE to subscribers and renewals from now until Jan. 1, 1895, for $2.

Malone College.

Our college has opened with seventy-two pupils; but we have plenty of room and will still take preachers' daughters, and a dozen more girls who have no father to educate them, free of charge for tuition, giving them all the advantages of the school for $12 per month. This includes everything except books and clothing. Owing to the scarcity of money, we have cut down tuition for all to about one-half the customary price.

We give every comfort and advantage, and if customers do not so decide when they give us a trial, they can take their daughters away at any time and pay only for the time they have been here.

Holly Springs is at the junction of the I. C. and K. C. M. R. R., unsurpassed for health, and 613 feet above the level of the sea. The Malone College is under the auspices of the M. E. Church, South, at Holly Springs. Our church and Sunday-school can not be surpassed by any of the same size in the State.

Our teachers are all Methodists of the best standing, except one, our art teacher; and she is a consistent Presbyterian. We have a Methodist school.

J. W. HONNOLL.

Holly Springs, Miss.

Mr. Moody's Offer.

The extensive evangelistic work that has been in progress in Chicago during the last five months has attracted hundreds and thousands of ministers, teachers, and other Christian workers, from all parts of America and Europe. October will be the last month of these evangelistic efforts. There are still other thousands of ministers to whom the work would doubtless be a great blessing, both as an object lesson in evangelism and as an experience. We, therefore, invite all ministers of the gospel now engaged in pastoral work to spend some time during this last month of the work in Chicago, and offer them accommodation at the Bible Institute, 80 Institute Place, at the lowest possible rates, not exceeding five or six dollars a week, the boarding being on the European plan.

Admittance will be free to all the daily Bible lectures and various meetings of the institute. It is the opportunity of a lifetime to come in touch with a gospel movement on such a grand scale, and all who can should get the benefit of it.

Musical Talent.

One possessing a voice and talent to sing well has a valuable gift. Although I can scarcely sing at all, yet I enjoy music, and think I am a good judge of it. In my rounds recently I heard a female voice that, in my judgment, is equal, if not superior, to any I know of. On inquiry I find she is a girl of fourteen in a family with several children, and parents poor, but of good standing, one of our good Methodist families. This girl, if educated, would be a jewel. Her father realizes this. I have become so interested in her behalf that I write the above lines, and if some one blessed with means, and wishes to confer a great blessing, I will be glad to correspond with him.

C. MCDONALD.

Forest, Miss.

"Ministerial Selfishness."

Please allow me to say for the information of those not conversant with the case, that I would never have recognized the reference in the ADVOCATE, of Aug. 24, under above head, which I answered in a later issue, if I had not previously heard it from the same source, and, I had thought, so fully met it that it would never have been mentioned again. B. S. RAYNER.

Sick-Headache? BEECHAM'S PILLS will relieve.

Southern Holiness Convention.

So many of our leading men could not be with us in October, because of prior engagements or approaching sessions of Conference, that we have concluded to defer the time of holding the Southern Holiness Convention. If you have made any mention of the call in your columns, please say that it will not be held in October for the above reasons. J. W. LOWRANCE.

Jackson, Tenn.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Hofman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

The Name.

In connection with the Constitution of the Epworth League, there is this statement regarding the name:

The committee has selected the name EPWORTH LEAGUE, as being in every way appropriate for such an institution. (1) Because of its historical associations. It carries the mind back to the birthplace and early home of the founder of Methodism. The name also recalls the family life and godly training of the Wesley home, an example worthy to be kept in perpetual remembrance. (2) Because of its ecumenical character, being common to all the many branches of Wesleyan Methodism in this country, in Europe, and in all countries where it exists. From Epworth as a geographical center its lines have gone out through all the earth, and its words unto the ends of the world.

Samuel Wesley, father of John and Charles Wesley, was rector of the Epworth parish for thirty-nine years, the living having been conferred upon him by Queen Mary; and it was in the Epworth parsonage that those characters were molded that afterwards impressed themselves so indelibly upon church history. The household, says Bishop McTyeire, in his History of Methodism, was one "that seems to have been providentially constituted for preparing chosen instruments. The moral elevation and intellectual vigor of the father and an elder brother; the refining power of variously gifted sisters, the uncommon mother, the honest struggles with poverty, and the opportune openings for such higher education as could not be imparted at home, all conspired to prepare instruments fit for the kingdom of God." The Epworth parsonage, then, was the training-school for the founder of Methodism; and so it seems peculiarly fitting that that organization, which is practically a training-school for young Methodists, should have for its name the Epworth League, in memory of the historic Epworth. When the International League Convention met recently, the wisdom of selecting a name for the Young People's League of the M. E. Church, South, that was ecumenical in character, was fully shown, as we were thus able through our representatives to co-operate more fully with the 13,000 Epworth Leagues of the M. E. Church, and with the various leagues in other branches of Methodism, in this and other countries.

John Wesley was born in the Epworth parsonage, June 17, 1803, and his brother Charles, Dec. 18, 1708.

On a map, the town of Epworth appears in the eastern part of England, in the county of Lincoln.

* * *

Stewart Brooks, in (*Nashville*) *Christian Advocate*:

Our League was fortunate in being organized by, and having its first year of growth under the care of a pastor who keeps well abreast of the march of progress in the church. He realized the importance of the League movement and conducted himself accordingly. He was a member of the League, and if he ever absented himself from a meeting, except in case of necessity, the writer is not aware of it. He voted and debated questions in the business meeting, prayed and testified in the devotional meeting, read and spoke in the literary meeting, and joined in the simple recreations of the social meeting. Thus, without the least of that familiarity which breeds contempt, he endeared himself to the League, and the influence thus gained he used to the spiritual edification of its members. In its powerful influence in the church, and its singleness of purpose in soul-saving work, it now stands a monument to the wisdom of his course. Though his pastorate among us terminated nearly two years ago, his influence upon our League is still distinctly felt and often referred to by its members. Similar results will be very likely to follow a similar course on the part of other pastors.

* * *

Bishop E. R. Hendrix, in (*Nashville*) *Christian Advocate* (May 4) says:

I believe that we have had a few men who have opposed every new idea since the *renaissance* of our church following the changed conditions since the close of the Civil War, whether it was Lay Representation, the Woman's Missionary Society, Church Extension, the Parsonage Society, or a Board of Education. It is not strange that the Epworth League should not command their hearty co-operation. But they, rather than these great movements, are the real sufferers. Each great movement wins its own circle of supporters and fixes its place in the history and work of the church.

* * *

The following States are ahead of Louisiana in the number of Leagues organized and reported to the Sunday-school secretary: Texas, Missouri, Tennessee, Alabama, Arkansas, Mississippi, Georgia, Kentucky, North Carolina, South Carolina, California and Virginia. This information is obtained from an article by Rev. J. J. Ransom, in *Tennessee Methodist*. The showing is not quite so bad as it might appear at first sight, considering the fact that nearly all the above-mentioned States have more than one Conference; but it could be much better.

* * *

The *Epworth Methodist*, published at Fort Worth, Texas, is "the only paper published exclusively in the interest of the Epworth Leagues of the M. E. Church, South." It is an eight-page weekly, and the subscription price is one dollar.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

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INTERNATIONAL BIBLES.

Largest Type Teacher's Bible in the World.

We have for years been trying to get a large type Teacher's Bible which was not too large and heavy. We have it in this series. Besides this feature, the helps are entirely new, and were written by the greatest scholars of both America and Europe, which guarantees their superiority over all others. Everyone who is familiar with the Oxford and Bagster Teacher's Bibles knows that the book printed in Minion type makes the most desirable sized volume, but the Minion type is too small for any but the best eyes; and while their books in Bourgeois type suit the eyes, they are entirely too large and heavy for convenient handling. This International Series overcomes both these faults by having the Bourgeois type book no larger or heavier than the much smaller type (Minion) Oxford and Bagster books, while the prices are much less than for books of corresponding type in any other series, and the bindings are not only similar in design, but equal in every particular to the older Teacher's Bibles; and some of these bindings are finer than those of any other Teacher's Bibles we have ever seen.

We are specially glad to be able to say that the prices of these Bibles are in many cases much cheaper than the Oxford or Bagster Books, while they are altogether equally well made and have the newest and best helps and Maps. We claim for these new Teacher's Bibles that they give

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The Newest Helps and Best Helps.
Bindings Unsurpassed.
Smaller Prices Than Any Other Series.

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THROUGH CARS TO CHICAGO.

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the **BEST DRESS STAY** On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

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Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.

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G. W. HARMAN, Principal.

Entire expenses for three months: Course, $90, including board, tuition, etc.

Ladies received in this department.

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Opens Sept. 6th, 1893.

STAUNTON, VIRGINIA. Climate and surroundings exceptional. Handsome buildings, now being remodeled, thoroughly renovated, repainted inside and outside, and refurnished with new pianos, carpets, &c. Steam heat, gas light, bath rooms on every floor. New Laboratory thoroughly equipped. Excellent Faculty of Experienced Teachers. Advanced courses in English, Latin, German, French, &c. Special advantages in Art. Conservatory Course in Music. One hundred and forty-one boarding pupils from eighteen States. Terms moderate. For Catalogues of this celebrated old Virginia school, address

W. W. ROBERTSON, President, Staunton, Virginia.

LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA,
New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 29th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains
	Per U. S. gallon of 231 cub. inches
Equivalent to Sodium Chloride	5.063 grains
Sulphuric Acid	785.106
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.661
Calcium Oxide (Lime)	80.478
Magnesia	26.872
Potash	2.322
Soda	8.045
Silica	8.049

These constituents are probably combined as follows:

	Grains per U. S. gallon of 231 cub. inches
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.776
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.063
Silica	8.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Boils, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is sour, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except when used.

Best Natural Iron Tonic in the World.

Cures Diseases of the Stomach and Purifies the Blood.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia and my wife of womb disease, when all else failed."

2. John H. McCullough says: "The water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c, 50c, and $1.

Address **C. M. FUSH,**
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Send stamp for circular.

PUT UP in glass vials, hermetically sealed, and always fresh—is the way Dr Pierce's Pleasant Pellets come. When you take a pill it's an important point to have them small—provided they have equal strength and efficiency. You'll find what you want in these little liver pills of Dr. Pierce's. They're put up in a better way, and they act in a better way, than the huge old-fashioned pills. What you want, when you're "all out of sorts"—grumpy, thick headed and take a gloomy view of life, is these Pellets to clear up your system and start your liver into healthful action. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels, are prevented, relieved, and cured. They're *the cheapest* pill you can buy, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.

Have patience, Alice, I will drive that Malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. I will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.

Chas. H. Fush, 106 Camp St., New Orleans.

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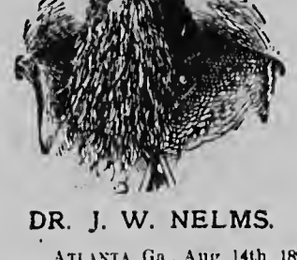
CURES FEVERS.



DR. J. W. NELMS.

ATLANTA, Ga., Aug. 14th, 1893.

For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhus, Typhoid and Bilious Fevers, and always with the speediest and best effects. It lowers the temperature and breaks up fevers of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in its use upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy for Yellow Fever. It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically a safe remedy, and leaves no injurious effects in the system.

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For Nervous Troubles, Teething Children and Summer Complaint, Germetuer has no equal. Try it; $1 per bottle, six for $5. All druggists.

KING'S ROYAL GERMETUER CO.,
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Germetuer Pills for constipation, 50 in a vial, for 25 cents.

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Feathers purged of all impurities.

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FRANK W. HALE, General Manager,
Franklin Square, Boston, Mass.

HOME CIRCLE.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted.
Nor quails before the loudest thundershock.
She knows Omnipotence has heard her prayer,
And cries: "It shall be done," sometime, somewhere.

Lady Henry Somerset and Miss Willard.

It was about this stage in her development when one day at Eastnor she came across Miss Willard's touching tribute to her sister Mary, entitled "Nineteen Beautiful Years." "It was a rainy Sunday, some seven years ago," Lady Henry told me, "that I went down as usual at the castle to have tea with my capable and faithful housekeeper. We usually sat together on Sunday afternoon and discussed the affairs of the village and the wants of the people, as she conducted large mothers' meetings for me in the village. I saw on her table a little blue book, and taking it up read the title, 'Nineteen Beautiful Years.' It was the well-known memorial volume written by Frances E. Willard after the death of her sister Mary. I sat down by the fire and soon became so engrossed that my old housekeeper could get nothing out of me that day, nor did I move until I had finished the little volume. From that time on I was impressed by that personality that has meant so much to so many women. The simplicity, the quaint candor, and the delicate touches of humor and pathos were a revelation to me of a character that remained on my mind as belonging to one whom I placed in a niche among the ideal lives of whom I hoped to know more, and at whose shrines I worshiped. My first visit to America was as much to see and know Miss Willard as for any other purpose and to understand from her the principle upon which she had worked the marvellous organization of which she has long been president." Lady Henry's son, who was now growing up to early manhood, had a craving to shoot the great moose deer that wander on the hills north of the Yellowstone. He made up a shooting party for the Far West, and Lady Henry accompanied them as far as Chicago. There she met Miss Willard, and found all her anticipations more than realized. In the Willard household she found for the first time the realization of her ideal of Woman's Christian Temperance Work. Mrs Willard took to the English stranger as if she had been a reincarnation of her lost sister Mary. "Lady Henry has the unobtrusiveness of perfect culture," said the old saint; "she shall be loved always for her sweet ways." In America Lady Henry found much readier appreciation than in her own country. Not only did she find in Miss Willard a sister beloved, but she found everywhere in America the most enthusiastic welcome."—From Mr. Stead's sketch of Lady Henry Somerset, September *Review of Reviews.*

If the mercies of God be not lode-stones to draw us to heaven, they will be mill-stones to sink us to perdition.—*Secker.*

Girls in Business.

But, girls, if you don't mean to make a thorough business of the occupation you have chosen, never, never, *never* begin to be occupied at all. Half-finished work will do for amateurs. It will never answer for professionals. The bracket you are sawing for a New Year's present can hang a little crooked on its screws, and you will be forgiven for the love's sake found therein by the dear hearts to which you offer it; but the trinket carved for sale in the Sorrento rooms must be cut as true as a rose leaf. You can be a little shaky as to your German declensions in the Schiller club, which you join so enthusiastically after leaving school, and no great harm ever come of it; but teach Schiller for a living, and for each dative case forgotten you are so much money out of your pocket.

People who pay for a thing demand thorough workmanship or none. To offer incomplete work for complete market price is to be either a cheat or a beggar. The terrible grinding laws of supply and demand, pay and receive, give and get, give no quarter to shilly-shally labor. The excellence of your intentions is nothing to the point. The stress of your poverty has not the slightest connection with the case. An editor will never pay you for your poem because you wish to help your mother. No customer will buy her best bonnet or her wheat flour of you because you are unable to pay your rent. When you have entered the world of trade you have entered a world where tenderness and charity and personal interest are foreign relations. Not "for friendship's sake," nor "for pity's sake," nor "for chivalry's sake," runs the great rallying cry of this great world—but only "for value received."

It is with sorrow and shame, but yet with hope and courage, that I write it—there is reason for the extensive complaint made by men that women do not work thoroughly. I am afraid that, till time and trouble shall have taught them better, they will not. Is it because they have never been trained? Is it because they expect to be married? That it is not in the least because they can not, we know; for we know that some of the most magnificently accurate work in the world has been done by women.—Elizabeth Stuart Phelps, in *St. Nicholas.*

"All Died in the Faith."

"If this be dying, it is a pleasant thing to die. I could not wish to live; no, not for a thousand worlds."—Eliza Cunningham.

"Farewell, my dear Christian friends! I have taken sweet counsel with you in the way; but I leave you for better, sweeter converse above."—Darracott.

"God be with you, my dear children; I have breakfasted with you, and I shall supper with my Lord Jesus Christ this night."—Robert Bruce.

"Tell my brethren in the ministry that the gospel I preached to others supports me now in the hour of death more than I had anticipated."—Jacob Smith.

"I have pain, there is no arguing against sense; but I have peace, I have peace."—Richard Baxter.

"The Sun of Righteousness is drawing nearer, appearing larger and brighter."—Edward Payson.

"I am sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb."—Alfred Cookman.

"I shall see strange sights today; but it is God I want to see. He is all and in all."—Richard Watson.

A curate said to his flock: "I fear, when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say 'specie,' which may account for the smallness of the collection. I hope you will prove by your present contributions that you no longer labor under the same mistake."

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard.

OUR YOUNG PEOPLE.

IMPROMPTU VERSE BY PHILLIPS BROOKS.

The following bit of nonsense-verse is a part of one of Bishop Brooks' Letters from India, printed in the September *Century:*

Oh! this beautiful island of Ceylon
With the cocoanut-trees on the shore,
It is shaped like a pear with the peel on,
And Kandy lies in at the core.

And Kandy is sweet (you ask Gertie!)
Even when it is spelt with a K,
And the people are cheerful and dirty,
And dress in a comical way.

Here comes a particular dandy,
With two ear rings and half of a shirt,
He's consid'ered the swell of all Kandy,
And the rest of him's covered with dirt.

And here comes the belle of the city,
With rings on her delicate toes,
And eyes that are painted and pretty,
And a jewel that shakes in her nose.

And the dear little girls and their brothers,
And the babies so jolly and fat,
Astride on the hips of their mothers,
And as black as a gentleman's hat.

And the queer little heaps of old women,
And the shaven Buddhistical priests,
And the lake which the worshipers swim in,
And the wagons with curious beasts.

The tongue they talk mostly is Tamul,
Which sounds you can hardly tell how,
It is half like the scream of a camel,
And half like the grunt of a sow.

—*Zion's Herald.*

About Pearls.

Very few people are aware that the pearl-oyster is not in any way like the oysters which we eat. It is of an entirely different species, and, as a matter of fact, the shells of the so called pearl oyster are of far more value to those engaged in "pearl-fishing" than the pearls. There are extensive pearl fisheries in the Gulf of California, and some of the finest pearls have been taken from these waters. In 1881 one pearl, a black one, was sold for $10,000, and every year since that time many pearls have been taken from the beds in the California gulf valued at over $7,500 each. But such "finds" are very rare, and, as a rule, the pearls which are brought up are of very little value. The shells, however, are very valuable; most of them are shipped to Europe, where they are manufactured into ornaments, knife handles, buttons, and the hundreds of other articles for which "mother-of-pearl" is used. Another fact concerning the pearl-oyster and the pearl itself is very little understood. I have seen in books of instruction both in this country and in England the statement that "the formation of the pearl in the oyster-shell is caused by a disease of the oyster;" and this statement is more or less generally believed, as is also the erroneous inference to be drawn from it, that the oyster referred to is the edible oyster. The mother-of-pearl is nothing more than a series of layers of nacreous matter deposited by the oyster upon the interior of the shell, and the pearl itself is a perfectly accidental formation. It is caused by a similar deposit of nacre around some foreign object. This foreign substance may be a grain of sand, a parasite, or some similar object; but most authorities agree that it is more usually an undeveloped egg of the oyster around which this deposit is thrown. The largest pearl ever found measures two inches long, and weighs three ounces. This is of Eastern origin. The largest found in the Gulf of California did not exceed an inch and a quarter long, and was somewhat larger than the egg of a bluebird. Many of the Californian pearls are black and speckled. These are considered more valuable than the white pearls in Europe, but the most highly prized pearls of all are pink.—*Harper's Young People.*

Japanese Courtesy.

Sir Edwin Arnold, in lecturing in Chicago on Japan, said:

I was led to Japan by grammar. No guide-book took me there. I had read all the guide-books, and most of them are not very good. None of them lured me to Japan, but I picked up a grammar once, which was very splendidly done by Mr. Chamberlain, and there I read: "The Japanese language has no imperative mood. The Japanese language has no form of oaths and no word of abuse." I rubbed my eyes, but there was the positive affirmation that one could not swear in Japanese, you could not tell a person to go, rudely or roughly, in Japanese; and I found it really to be so. The worst thing you can say in Japanese is "fellow!" Or if you are very much put out you say, "There! there!" It sounds like an exaggeration, but you can not find a bad word in the Japanese dictionary. There are those who might find that a great privation.

Now, it stands to reason that language so refined as this reacts upon the people, and it does. Although not Christians, they carry out, as we never do, the maxim, "In honor prefer one another." They invariably speak of another person in the most respectful way, and of themselves in the most disparaging way. In Japan you must not say, "Where are you going this afternoon?' You must say, "Where do you augustly condescend to repair?" You must never say, "Come in." You must say, "Condescend an honorable entrance." You must honor your friend and dishonor yourself, and this habit is carried almost to a ludicrous extent, and it reacts upon the habits and manners of the people, so that in Japan you find a place of tranquility, of restoration and of soft pleasure and peace which, I declare to you, I have not exaggerated.—*Christian Intelligencer.*

The Elephants Laughed.

Mr. O'Shea, the well-known war correspondent, tells the following anecdote of an adventure with a herd of elephants:

"A young friend asked me once to show him some elephants, and I took him with me, having first borrowed an apron and filled it with oranges. This he was to carry while accompanying me in the stable; but the moment we reached the door the herd set up such a trumpeting—they had scented the fruit—that he dropped the apron and its contents, and scuttled off like a jack rabbit. There were eight elephants, and when I picked up the oranges I found I had five and twenty.

"I walked deliberately along the line giving one to each. When I got to the extremity of the narrow stable I turned, and was about to begin the distribution again, when I suddenly reflected that if elephant No. 7 in the row saw me give two oranges in succession to No. 8 he might imagine he was being cheated, and give me a smack with his proboscis—that is where the elephant falls short of the human being—so I went to the door and began *denovo* as before.

"Thrice I went along the line, and then I was in a fix. I had one orange left, and I had to get back to the door. Every elephant in the herd had his greedy gaze focused on that orange. It was as much as my life was worth to give it to any one of them. What was I to do? I held it up conspicuously, coolly peeled it, and sucked it myself. It was most amusing to notice the way those elephants nudged each other and shook their ponderous sides. They thoroughly entered into the humor of the thing."—*From the Million.*

Only One.

There was once a little girl—and the only reason there is none such now is that she has grown a big girl—who talked of everything in the plural. Especially was she likely, at the table, to ask for "forks," "spoons," or "potatoes," when it was but one of the articles she really desired.

One day her papa said to her at dinner: "Kitty, don't ask for biscuits.' Say, 'Please give me a biscuit. You don't want more than one at a time."

"No, papa," was the dutiful answer, but presently came the request: "Please, may I have some rolls?"

"A roll," corrected her father, and she repeated the words carefully.

Then all went well until the cheese was handed round, and this Kitty was not usually allowed to eat. Yet she delighted in it, and realized that her success in obtaining a bit might be determined by her manner of asking for it. Leaning forward, she said, anxiously, in a soft, sweet voice: "Papa, will you please give me *a chee*?"—*Youth's Companion.*

Little Things.

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. The Sermon on the Mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.—*The Baptist.*

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

BEST In the world for all black leather, Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

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includes the great temperance drink

Hires' Root Beer

It gives New Life to the Old Folks, Pleasure to the Parents, Health to the Children.

Good for All—Good All the Time.

A 25 cent package makes Five gallons. Be sure and get Hires'.

3 Lovely Named Hyacinths,

Different Colors, for blooming in pots, sent by mail, post-paid, For 10 Cents, together with our beautifully illustrated Catalogue of 64 pages, and a sample copy of the Mayflower, 40 pages, elegantly illustrated and containing two magnificent, large colored plates of flowers. OUR FALL CATALOGUE for 1893. A superb work of Art. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued.

JOHN LEWIS CHILDS, Floral Park, N.Y.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.

Very truly and sincerely,

S. P. RICHARDSON,
Presiding Elder.

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Chas. H. Fush, 106 Camp St., New Orleans.

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MARRIAGES.

LONG—RANDLE.—At the M. E. Church, Crawford, Miss., Sept. 20, at 7 o'clock A. M., by Rev. A. H. Barkley, Mr. J. T. Long, of Teoc, Carroll county, Miss., to Miss Emma Louise Randle, of Lowndes county, Miss.

FLETCHER—BOYES.—At Wesley Chapel Church, Sept. 21, 1893, by Rev. N. B. Young, Mr. A. H. Fletcher, of St. Helena parish, to Miss Nettie Boyes, daughter of Rev. John Boyes, of Tangipahoa parish, La.

WILLIAMS-BUTTS.—At the residence of the bride's father, Warren county, Miss., Sept. 26, 1893, by Rev. J. W. Ellison, Mr. J. Reason Williams and Miss Ella Butts.

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth
And took the flowers away.

—*Longfellow.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

GILMORE—Miss NETTIE K. GILMORE, eldest daughter of Rev. George M. and Sister M. E. Gilmore, was taken with the typhoid fever while engaged in teaching school at Hurricane Creek, seventeen miles east of Meridian, Miss., and twenty-eight from Enterprise, and died Aug. 2, 1893, being in her twenty-second year. Her sickness was very severe from its beginning to its termination, lasting only two weeks. Towards its ending her sufferings were exceedingly intense.

She was born near Shubuta, Miss., March 14, 1872. At this time her father was a member of the Mississippi Conference, in which he died at Clinton, La., May 11, 1884. Her mother, two brothers and two sisters, who survive her, are living now at Enterprise, Miss. In 1882 she was converted and joined the M. E. Church, South, at China Grove Camp Meeting, during her father's pastorate there, and remained a member of the same until her departure from this life. She was a student at the East Mississippi Female College, at Meridian, in 1892.

Her life was short, but it was not without good results. Wherever she went she soon made many friends. Her associates loved and admired her. In her home circle she was the center of attraction. She freely reproved wrong-doing and heartily advocated the right. Her brothers and sisters respected her judgment in religious matters, and consequently her influence over them was great. It was her delight to share the burdens and responsibilities of the family with her mother. She was a great comfort and support to her.

But, after all, she has gone "the way of all the earth;" and how strange it seems to many! But our blessed Savior says, "What I do thou knowest not now, but thou shalt know hereafter." (John xiii, 7.) May God continue to comfort her mourning loved ones, and let his blessings, both spiritual and temporal, rest richly upon them until they are at home with God in heaven! ISAAC L. PAGULES.

Enterprise, Miss.

HOWE—Died, in Algiers, La., Sept. 12, 1893, Mr. MATTHAW HOWE, aged forty-nine years.

Mr. Howe was born in Germany nearly half a century ago, and brought to this city by his parents when about three years of age. He spent the early days of his life in the Third District, where he married a daughter of Captain Williams, a well-known bar pilot. Mr. Howe learned the business of ship carpenter, and was thorough in his profession. He was for several years employed as carpenter on various steamboats, including the Era No. 9, 12th Era, 13th Era, Monsoon, Irene, and Red Cloud, and was then chief carpenter on the Canal street ferry boats during the lease of that ferry to Captains Kouns and Scovell.

Mr. Howe was for several years engaged as foreman of the Ocean Dry Dock of Algiers, and has held a similar position with the Good Intent Dry Dock Company of Algiers for the past fourteen years, and the owners held him in high esteem. He was an expert and reliable mechanic, and took great pride in his profession. He leaves a wife and ten children to mourn his untimely death.

Outside of his vocation, in which he long ago obtained a leadership, he was a progressive citizen, a stannch friend, and a warm-hearted and self-sacrificing gentleman.

His funeral took place from his residence, and was largely attended by his friends. Rev. Dr. J. M. Beard and this writer conducted religious services, after which the society of Odd Fellows took charge of the body and interred it in Metairie Cemetery, New Orleans.

We tender the bereaved ones the consolation of the religion of our Lord Jesus Christ, and pray that God may be a husband and father to the widow and orphan. HENRY S. JOHNS.

STAFFORD—FRANCES STAFFORD died at her home in Washington parish, La., Aug. 30, 1893. She was born in Lauderdale county, Miss., July 4, 1833, but had lived in this parish for several years. Eighteen years ago she was left a widow. Her husband was a good man, and has gone to his final reward in heaven, and for eighteen years she lived a widowed life. She was a patient, cross-bearing Christian for many years. She was a faithful member of the Methodist Church, cheerful and happy. This writer had been her pastor for two years, and always found her in the service of the Master. There were born to her ten children; nine of them still survive.

She died in the full triumph of faith; told myself and others that there was nothing in the way. All of the family who have died have left the evidence that they were entering the portals of everlasting light. God grant this dispensation of his providence may be a means of grace in bringing her loved ones nearer the cross! W. M. SULLIVAN.

KEYS—Died in Copiah county, Miss., Aug. 19, 1893, MARY KEYS. She was the daughter of Norman and Katie McLeand, and was born May 9, 1839. Was married to Joshua Keys in 1867; joined the M. E. Church, South, in 1859, and remained in that communion until 1876, when she joined the Baptist Church with her husband (who was of that persuasion), to be a helpmeet to him in working out his salvation. It is due her to state here that she was of thorough Methodist stock, and that she never lost her love for the church of her parents. She was esteemed very highly both by the Baptists and Methodists for her work's sake.

She has left as an inheritance to her family and the Pine Grove community a Christian reputation of priceless value. She was true and faithful in all the relations of life. A pure, good and devoted woman has gone to be crowned and sceptred in glory. May God bless the bereaved and stricken ones!

F. M. WILLIAMS.

Try Us, Miss.

LOWERY—Another saint of God has gone home—has quit the church militant and joined the church triumphant.

Sister SALLIE LOWERY was born in Georgia in 1809. She was married to Peter Lowery in 1825. At an early age she professed faith in Christ and joined the church. In many respects she was one of the most wonderful persons we have ever known. Fifty-four years ago she became afflicted, and since that time she has been a constant sufferer, till death released her from her pain. For twenty-five years before her death she had not walked, and the greater part of the time she had been confined to her bed. But on July 20 God called her from that bed so long occupied to a mansion beyond the skies. Sister Lowery was a widow since 1886. She was the mother of twelve children, and survived them all but three.

Since she has been in our charge we have visited her more than once, and always found her, when able at all, cheerful. She spoke often of her departure, and seemed anxious to join her husband and children in the celestial world. Although she was so long a sufferer, she bore her afflictions with that fortitude and patience that characterize the true Christian. Her life, though inactive, was an exemplary one. We have no doubt but that she is now one of the white-robed of the beautiful city of God. May God comfort the bereaved ones, and sanctify the affliction to their immortal good! HER PASTOR.

Rural Hill, Miss.

STEPENSON—At the request of the widow, I write the obituary of JOHNNIE T. STEPENSON. He was born in Warren county, Miss., Dec. 17, 1858, and died in Los Angeles, Cal., Feb. 19, 1893. In 1881 he was happily married to Miss Mattie Grant, of Warren county, Miss., who has recently returned to Warren county with two children.

In 1877 the writer received him into the M. E. Church, South, at Oak Ridge, Warren county, Miss., and for three years was his pastor, and was frequently associated with him until his removal to California in 1891, and a better young man I never saw. He was a born gentleman of genuine type, high-toned both in his business transactions and all his social relations. Not for any consideration would he compromise his manhood or his Christian character. Amid all his misfortunes and reverses he ever maintained that affable and sweet spirit with which he always impressed his Christian character upon all with whom he came in contact; but he has gone to take his place with the blood-washed throng in heaven. He was my personal and dear friend, and hence I do most sincerely sympathize with the bereaved widow and children. May the world be kind to them, and God's blessings rest upon them! F. M. WILLIAMS.

Try Us, Miss.

GILMORE—*Whereas*, It has pleased God, our Father, to remove from us our beloved friend, NETTIE GILMORE, on Aug. 2, 1893; *And whereas*, By this sad event the Methodist Sunday-school of Enterprise is called upon to mourn the loss of a noble, earnest member; therefore, be it

Resolved, That it is only a just tribute to the memory of our sweet friend to say that her life among us was ever that of a consistent Christian, and we know we mourn for one who was worthy of the high regard and loving esteem in which she was held by all who knew her.

Resolved, That we sincerely condole with the bereaved family of the deceased on the dispensation which removed from the home circle one so gentle, pure and affectionate, and that we commend them for consolation to Him whose chastisements are meant in mercy.

Resolved, That this heart-felt testimonial of our sorrow and sympathy be published in the *Clarke County Times* and the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy be sent to the family of the deceased as a token of the interest and love felt by this Sunday-school, and as a loving mark of respect and esteem for our Nettie, "basking now in the sunlight of God's presence."

MISS EFFIE DAVIS, for Committee.

JONES—RACHAL BLAKE was born Oct. 12, 1889, and died Aug. 18, 1893.

JOSEPH EDWARD was born Aug. 14, 1891, and died Aug. 30, 1893.

These were beautiful children, unusually bright and interesting, and the only children of William H. and Emma J. Jones, and yet an all-wise Providence has, in two short weeks, removed them from earth to an everlasting home in heaven, and their little forms have been laid to rest in the cemetery at Adams Church, Lincoln county, Miss. The fond parents are in the midst of affliction, such as only those who have passed through a like ordeal can realize. May he who has promised never to leave nor forsake enable them to lean upon the promise that his grace is sufficient!

J. E. CARRUTH.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1039 Race street, Philadelphia, Pa., naming this paper.

"Might I ask who lives here?" asked a polite gentleman of a stranger he met in front of a handsome mansion. "Certainly, sir," as politely as the other. "Who is it, sir?" "I'm sure I don't know," replied the stranger.—*Ram's Horn.*

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Jerusalem has been enjoying a "boom" since the completion of the railroad that connects it with Jaffa. Over eight hundred houses, hotels, stores and residences have been erected in the town since it became a railway terminus.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH,
9 Chartres St., - - - - - - - - New Orleans.

Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it had been discovered before. Lastly, they say they always believed it.—*Agassiz.*

Notice.

I have the best thing in the way of a Teachers Bible for an agent to handle ever published. Write for full descriptive circulars at once.

F. D. VAN VALKENBURGH,
9 Chartres St., - - - - - - - - New Orleans.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by
T. F. Allen Co., 365 Canal St., New York.

ASK YOUR GROCER FOR
The Celebrated
CHOCOLAT MENIER
Annual Sales Exceed 33 MILLION Lbs.
Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Marble, Slate and Hardwood Mantels.
TILES for Fire-places and Floors. GRATES of all kinds.
SLATE HEARTHS. BUILDING MATERIAL.
GEO. M. LEAHY,
No. 112 CAMP STREET, NEW ORLEANS.
Designs and prices furnished on application.

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Losses Paid by Chicago Fire 1871 $3,236,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,179.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Millsaps College,
Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

For Catalogue and other information address

W. B. MURRAH, PRESIDENT.

MALONE COLLEGE
For Young Ladies.
HOLLY SPRINGS, MISSISSIPPI.

The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
A HOME SCHOOL for pupils under Christian influences.
Terms moderate. For catalogues or further particulars address

Rev. J. W. HONNOLL, President.

—THE—
Great Southern Music House of
Philip Werlein
Is Prepared to Suit All Comers.

Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up.
Send for Catalogues and Prices.
135 Canal St., New Orleans.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

ROSE TOBACCO CURE in all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

FURNITURE!
Largest Stock,
Lowest Prices,
Greatest Variety,
Most Reliable Goods.
J. G. Grant. 28 & 30 Camp St., New Orleans, La.
Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Latest intelligence from Bayou Cook, Grand Isle, Chenlere and Lower Coast regions indicate that the effects of the storm in these localities were terrific, and that hundreds of lives were lost.

Thirteen new cases of yellow fever were reported at Brunswick, Ga., on Sept. 29.

The police of Paris, London, New York and Chicago have formed a compact to keep the anarchists under surveillance.

Twenty-eight men were hurled by the collapse of a mine in Michigan on Sept. 28. The mine caved in from top to bottom, entailing a loss of $600,000.

A storm struck New Orleans on Oct. 1, and considerable damage ensued. The Soraparu market was blown down. Boats were blown away, cars stopped and the fire alarm system rendered useless.

A claim for about $3 500 000 for damage done in Southern Pennsylvania during the Civil War, by the invasion of the Confederate forces, has been reported on favorably by the House Committee on War Claims.

Everywhere in California the Chinese are now working the gold mines on their own account. The metal is sent directly to China, and is smuggled out of the country in the same way that opium is smuggled in. Since 1860 the Chinese have taken from California mines the enormous sum of $141 750,000.

It is estimated that the overhauling of the pension lists by Commissioner Lochren will result in saving to the country no less than $128,000,000. About 25 per cent. of the 300,000 names that were added to the list under the act of 1890 are liable to be dropped permanently. About 25 per cent. more will be given a lower rating.

The anti-Chinese troubles at La Grande, Ore., culminated in a riot a few nights ago. At midnight a mob of 200 men collected in the outskirts of the town and proceeded to the Chinese quarter. All the houses of the Chinese were looted, and the Chinamen were conducted to the edge of town and ordered to make themselves scarce.

For some weeks past the New York statements have been very favorable, each week developing more cheerful features than its predecessor. The last statement was by far the most favorable since the turn in the financial tide, several weeks ago. It showed, for instance, the great increase of $6,150,000 in the reserve held by the banks. The statement also shows a gain in cash of more than $8 000 000, while deposits increased over $7,000,000.

The report of the industrial development of the South for the third quarter of 1893, ending Sept. 30, as compiled by the Tradesman, Chattanooga, Tenn., shows considerable falling off in the number of new industries reported, as compared with the same period of 1891 and 1892. It says that a careful examination of the report, however, shows that the decrease has been largely in enterprises of a somewhat speculative nature. The establishment of industries for the utilization and development of the natural resources of the South show a most gratifying average when the financial condition of the country for the past three months is taken into consideration.

FOREIGN.

Advices from all parts of England indicate that the keenest distress exists among the striking coal miners and their families.

The priests throughout France have been, for the first time, called to do a month's service with the army reserves; their temporary absences from their parishes are being officially noticed in the church papers.

It is stated that President Pelxoto, of Brazil, has under his command in Rio de Janeiro 5,000 well-armed and loyal troops. It is thought that this force is sufficient to prevent landing parties from the rebel warships effecting a lodgment in the city.

There has been a new and most serious disagreement between King Humbert and the Vatican. The Pope refuses to recognize the King's right to nominate a patriarch for Venice, and in consequence the Italian ministry has decided to refuse exequator to all Bishops nominated at the last consistory.

The steamer *Carlos*, which the Brazilian government refused to allow dock at Rio de Janeiro because she had cholera aboard, has arrived at Assyrins, a small island of Sardinia, where she is held in quarantine. During the voyage from Brazil 114 deaths occurred on board the vessel, and there are seventeen persons now ill on the vessel, including the doctor.

It is claimed that the military attaches of the powers composing the Triple Alliance have been very much shown the cold shoulder by the French officers, and, as a retaliatory measure, the military authorities in Berlin propose to withdraw all German military attaches from France, in order to force the French government to withdraw its military attaches from Germany, Austria and Italy.

A Battle for Blood

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health.

Hood's Pills cure all liver ills. 25c.

The Origin of the Moss Rose.

There is a very pretty German tradition not generally known which accounts in the following manner for the existence of the moss rose. The legend is to the effect that once upon a time an angel, having a mission of love to suffering humanity, came down on earth. He was much grieved at all the sin and misery he saw, and at all the evil things he heard. Being tired, he sought a place wherein to rest, but as it fared with his Master, so it fared with him; there was no room for him, and no one would give him shelter. At last he lay down under the shade of a rose and slept till the rising sun awoke him. Before winging his flight heavenward he addressed the rose, and said that as it had given him that shelter which man denied, it should receive an enduring token of his power and love. And so, leaf by leaf, and twig by twig, the soft green moss grew round the stem, and there it is to this day, a cradle in which the new-born rose may lie, a proof, as the angel said, of God's power and love.—*Southern Churchman.*

Everybody who has heard of Lord & Thomas' great Chicago advertising agency knows their motto—"Advertise Judiciously." Many are the novel ways in which they impress these two words upon the public. Their latest plan is to distribute thousands of rules for measuring advertising space which bear this legend and the compliments of the firm. Any general advertiser can secure one of these convenient little articles by writing for it.

The Epworth League is a flat failure when in becomes too literary to be vitally spiritual.—*Epworth Herald.*

Camp Meeting.

The New Prospect Camp Meeting will begin on Friday night before the fourth Sunday in October (Oct. 20). Ministers of the gospel are invited to attend, and will be furnished with transportation from the railroad to camp ground. Get off at Ocean Springs, where you will get hacks, etc. N. B. YOUNG.

Vancleave, Miss.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Salem	Oct. 5
Shiloh	Oct. 6
New Prospect	Oct. 20

Colored Knights of Pythias Supreme Lodge Meeting, New Orleans, La.

Queen and Crescent Route, and Louisville Southern Railroad, will make one and one-third fare rate for the round trip, to New Orleans, La., on account of the meeting of the Colored Knights of Pythias Supreme Lodge, New Orleans, La., Sept. 25 30, 1893, inclusive. Tickets on sale Sept. 22 to 27, on certificate plan, from all points on Q and C. and L. & N. R. R.

Solid vestibuled trains from Cincinnati to New Orleans. Ninety-four miles shortest line. Only 26½ hours.

Call on agents for full information.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

I. O. O. F. Demonstration in Chicago.

The Queen and Crescent route, and Louisville Southern railroad, on account of its first-class train service, elegant equipment, and quick time, has been named as the official route of the I. O. O. F. from the South to the grand I. O. O. F. Demonstration, to be held in Chicago, Sept. 28 to 30, 1893.

Ask agents to quote you rates, and take the Queen and Crescent route through our lines to Chicago.

Choice of routes via Cincinnati or via Louisville.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

Grand United Order of Odd Fellows.

One fare for the round trip, via Queen and Crescent Route, on account of the Grand United Order of Odd Fellows' Meeting, Jackson, Miss., Oct. 17, 1893.

The Queen and Crescent Route will sell tickets for the occasion of the Fiftieth Anniversary of G. U. O. O. F. of Mississippi from all stations in Mississippi, Oct. 16 and 17, good to return until Oct. 18, at the rate of one fare for the round trip.

Call on agents for particulars.

W. C. RINEARSON,
Gen. Pass'r Agent, Cincinnati, O.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Union Gospel Mission.

MAGNOLIA STREET, NEAR FELICITY.

CONDENSED REPORT OF TWO YEARS' WORK.

Total receipts	$581 76
Total expenditures	581 76
Services held in Mission	203
Total attendance	4,868
Services held in open air	66
Total attendance	10,810
Conversions (professed)	28
United with Methodist Church	9
Children attending Sunday-school	41
Bibles and Testaments distributed	481
Tracts and religious papers	106,382
Visits made to Police Jail	104
Night lodgings furnished	14
Money given to sick and needy	$81 45
Clothes, hats, shoes, etc., distributed	102
Coal furnished in Winter	7 bbls
Wood	2 loads
Mission benches give to another mission (new)	24

We copy from the address of Bros. E. A. Vail and H. Bien, superintendents, to the pastors of the city:

"The above mission has been carrying on a successful work among the poorer classes in the rear of the city for the past three years. The mission has never been properly supported, and its work has been accomplished under exceedingly trying circumstances. It is non-sectarian in every particular, being organized only for the salvation of souls, and helping the needy. The mission, not being founded on denominational lines, receives no stated help from the churches, but is now in need of money, and requests help from them in order to continue its work."

All of this we heartily indorse. The mission rents a house, conducts open-air meetings, feeds and clothes the poor, and in its hour of trial should have prompt assistance. Bros. Vail and Bien are pious and godly men, who have no doubt been called of God to perform this most difficult and urgent task, and have many claims upon the New Orleans religious public. Let them be sustained.

Louisiana Conference.

NOTICE TO PRESIDING ELDERS.

Send to me at Homer, La.:

1. Names of lay delegates.
2. Local preachers to be ordained.
3. Applicants for admission on trial.

Please attend to this, and save your friends trouble when they visit the seat of the Conference.

J. A. PARKER, P. C.

Homer, La.

When the apostles were eager to win the world, he kept them waiting for ten long days; not that he was indifferent to the claim of a perishing race, nor to damp their ardor, but because they had not received that enduement of power, which is the prerogative of the Holy Ghost to impart.—Bishop Meyer.

The joy God puts into human hearts is something the devil has never yet been able to take out.—*Ex.*

For Debility

Use Horsford's Acid Phosphate.

DR. W. H. HOLCOMBE, New Orleans, La., says: "I have found it particularly serviceable in treatment of women and children, for debility and loss of appetite."

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.

Arkansas Conference—Clarksville, Ark., Nov. 22.

Little Rock Conference—At Hot Springs, Ark., Dec 8.

White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.

German Mission Conference—At Grassyville, Tex., Nov 9.

Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.

North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY

Virginia Conference—At Danville, Va., Nov. 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 8.

North Mississippi Conference—At Columbus, Miss., Nov. 29.

South Carolina Conference—At Sumter, S. C., Dec 6.

Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—At Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.

North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.

Central Mexico Conference—City of Mexico, Nov. 15.

Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.

Texas Conference—Navasota, Tex., Nov. 30.

East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.

Indian Mission Conference—At Vinita, I. T., Nov. 1.

Mississippi Conference—At Haslehurst, Miss., Dec 7

Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.

Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles, Cal., Sept. 27.

Pacific Conference—At Fresno, Cal., Oct. 11.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Brookhaven	Oct.	7, 8
Magnolia, at Magnolia		14
Lebanon, at Lebanon		21, 22
Caseyville, at Bethel		28
McComb City		28, 29
Summit, at Summit		29, 30
Bowerton, at Rehoboth	Nov.	4, 5
Terry, at Spring Ridge		7
Brookhaven circuit, at Bethel		10
Adams circuit, at Adams		11, 12
Holmesville and Tinsaw, at H		17
China Grove, at China Grove		18, 19
Gallman, at Gallman		22
Pleasant Grove, at Wellman		25, 26
Providence		30
Hazlehurst	(night)	
Beauregard, at Beauregard	Dec.	2, 3
Wesson		2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Wesley Chapel, at Natchez	Fri. night)	Oct. 6
Washington, at Washington		7, 8
Jefferson St.—Natchez	(Mon night)	9
Roxie, at Roxie	(Wed.)	11
Utica station		14, 15
Martin, at Cane Ridge		21, 22
Learned, at Bear Creek		28, 29
Fayette, at Fayette		Nov. 4, 5
Sunflower, at Sunflower	(Wed.)	8
Rolling Fork, at Rolling Fork	(Thu.)	9
Warren, at Oak Ridge		11, 12
Meadville, at Meadville		18, 19
Marersville		25, 26
Rocky Springs, at Cayuga	(Fri.)	Dec. 1
Hermanville		2, 3
Port Gibson	(Tues.)	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards	Oct.	7, 8
Sharon, at Sharon		14, 15
Mount Olivet, at Mount Olivet		21, 22
Lake City and Lodi, at L. C.	Thurs.)	28
Silver Creek and B. Lake, at Hillsdale		28, 29
Yazoo circuit, at Fletcher Chapel		Nov. 4, 5
Madison, at Wesley Chapel	(Wed.)	8
Camden, at Shuck		11, 12
Bolton, at Bolton	(Wed.)	15
Pocahontas, at Pocahontas	(Sat.)	18
Jackson—First Church		18
Jackson—Capitol Street		18
Flora, at Flora	(1 hurs.)	22
Benton, at Midway		25, 26
Tranquil		28, 27
Canton		Dec 2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Shubuta circuit, at DeSoto	(Thurs.)	Oct. 3
Clark circuit, at Manasseh		7, 8
Vossburgh circuit, at Central		14, 15
Enoutia circuit, at Enoutia		21, 22
East stonewall, at Enterprise	(Tu.)	24
Meridian—East End	(Wed.)	25
Daleville cir., at Daleville	Thurs.)	26
Linwood circuit, at Hopewell		28, 29
North Kemper cir., at Mellen	(Wed.)	Nov. 1
DeKalb circuit, at Pt. Ridge		4, 5
Binnsville, at Scooba	(Tues.)	7
Lauderdale	(Thurs.)	9
Why Not circuit		11, 12
Chunky circuit	(Thurs.)	18
Marion circuit		18, 19
Meridian—West End		25, 26
Meridian—Central	(Sun. and Mon.)	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 18. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Neshoba, at Mars Hill	Oct.	7
Walnut Grove, at Rocky Point		14, 15
Carthage and W. Grove, at Carthage		15
Hillsboro, at Oak Grove		17
Lake, at Lawrence		21, 24
Rose Hill, at Missionary		28, 29
Trenton, at Trenton	Nov.	2
Clarksburg, at Liberty		4, 5
Morton and Forest, at Morton		8
Fannin, at Fannin		10
Braudon station		11, 12
Montrose, at Montrose		18
Raleigh, at Raleigh		18, 19
Shiloh, at Cato		24
Marvin, at Wesleyana		25, 26
Westville, at Goshen		28
Homewood, at Zion Grove	Dec.	2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

E. Baton Rouge	Oct.	7, 8
Fort Vincent, at Manrepas		14, 15
Live Oak, at Friendship		21, 21
North Wilkinson		28, 29
Wilkinson, at Bethel	Nov.	4, 5
Bayou Sara, at Star Hill		11, 12
St. Helena, at Center		18, 19
E. Feliciana, at Gilead		25, 26
Springfield, at Wesley Chapel		30
Franklinton, at Fisher's	Dec.	2, 3
Amite City, at Amite City		3, 4

P. A. JOHNSTON, P. E.

SEASHORE DIST.—THIRD ROUND.

Whitlington c. (4th round)	Palmer C. C. 30 to Oct. 6	
E. Pearlmiss., at Pine Grove	(Tues.)	10

The Conference for charges marked with * will be held on second day published.

Let special prayer be made by all our people for the camp meetings. Observe the quarterly fast. Have General Rules read, and registers on hand for examination. Preachers will please try to "clear the decks" of the collections during this quarter, at least in good subscriptions. Push the interests of the NEW ORLEANS CHRISTIAN ADVOCATE.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Ebenezer circuit, at Bethany	Oct.	7, 8
Lexington and Tchula, at Tchula		8, 9
Ethel circuit, at Tabernacle		14, 15
Belzona circuit, at Hickory Grove		21, 22
Stewart circuit, at Stewart		28, 29
Sallis circuit, at Sallis		31
Louisville circuit, at Louisville	Nov.	4, 5
Rural Hill circuit, at Rural Hill		5, 6
Wier circuit, at Pisgah		10
Chester circuit, at Ackerman		11, 12
Kosciusko circuit, at Salem		18, 19
Eupora circuit, at Walthall		25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the assessments.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Oct.	7, 8
Columbus station		8, 9
Starkville circuit		14, 15
Brooksville		21, 22
Sturges		28, 29
Phebe	Nov.	4, 5
Sparta		11, 12
Macbalaville		17
Shuqualak		18, 19
Macon		19, 20
Hebron		24

T. C. WEIR, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland circuit, at Wesley	Oct.	7, 8
Lonnersville, at Bethlehem		14, 15
Olive Branch, at Miller		21, 22
Shelley Creek		28, 29
Red Banks circuit, at Wesley	Nov.	4, 5
Mt. Pleasant circuit, at New Salem		11, 12
Byhalia circuit, at Byhalia		18, 19
East Holly Springs, at Lamar		25, 26

J. W. HOSKELL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Charleston	Oct.	6
Coffeeville		7, 8
Oxford station		14, 15
Tocopola		21, 22
Cherry Hill	(Tues.)	24
Atlanta		28, 29
Banner	(Tues.)	31
Chapel Hill	Nov.	4, 5
Pittsboro	(Tues.)	7
Abbeville		11, 12
Grenada circuit		18, 19
Water Valley circuit	(Sat.)	22
Water Valley station		26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland, at Center Hill	Oct.	7, 8
Nesbit		14, 15
Mt. Vernon, at Free Springs		21, 22
Pleasant Hill, at Lewisburg		28, 29
Arkabutla	(Tues.)	31
Morgansville mission	Nov.	4, 5
Cockrum, at Green Leaf		11, 12
Wall Hill		18, 19
Panola		25, 26

It stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie	Oct.	7, 8
Shannon		11
Aberdeen station		14, 15
Saltillo		21, 22
Amory and Smithville		25
Pontotoc		28, 29
Tremont	Nov.	4, 5
Okolona circuit		8
Houston and Wesley		11, 12
Athens		18, 19
Buena Vista		25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton	Oct.	7, 8
Mouth		14, 15
Ludlanola		21, 22
Leherton		24
Sidon		28, 29
Black Hawk	Nov.	4, 5
Valden		11, 12
West		18
Carrollton circuit		18, 19
Winona circuit		25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Rosedale	Oct.	8
Cleveland		15
Bolivar		22
Shaw		29
Lyon	Nov.	5
Wintersville		12
Friar's Point		19
Greenville		26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov.	13
Carrollton	(Tues.)	14
Gretna	(Thurs.)	16
Baton Rouge		19
Parker Chapel	(Tues.)	21
Moreau	(Thurs.)	23
Gross Tete, at Raimuny		26
Airgades	(Tues.)	28
Lower Coast	(Thurs.)	30
Algiers	(Sun. morning)	Dec. 3
Crais	(Sun. evening)	2
Louisiana Avenue	(Mon.)	4
Carondelet	(Tues.)	5
Felicity	(Thurs.)	7
Rayne Memorial	(Fri.)	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville, at Trout Creek	Oct.	7, 8
Evergreen, at Bunkie		14, 15
Thicol, at Fairview		21, 22
Montgomery, at Montgomery		28, 29
Big Cane, at Melville		28 28
Lecompte, at Lecompte	Nov.	4, 2
Dry Creek, at Spring Hill		11, 12
Spring Creek, at S. C. Camp Ground		18, 19
Boyce and Colfax, at Boyce		25, 26
Simsport, at Simsport	Dec.	2, 3
Pineville, at Pineville		9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards assist themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield, at Alabama	Oct.	7, 8
Gansville, at Rochester		14, 15
Sparta, at Bienville		21, 22
Downsville, at Downsville		28, 29
Ringgold, at Andrew Chapel	Nov.	4, 2
Vernon, at Oak Ridge		11, 12
Minden, at Minden		18, 19
Haynesville, at White Hall		25, 26
Valley, at Sapps	Dec.	2, 3
Vienna, at Antioch		9, 10
Huston station		10, 11
Arcadia, at Arcadia		12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Oct.	7, 8
Wesley, at Wesley Chapel		14, 15
Coushatta, at Coushatta		15, 16
North Bossier, at Hope's Spurr		21, 22
Pleasant Hill, at Marthaville		28, 29
Caddo, at Keachie	Nov.	4, 5
Shreveport station and mission		11, 12
Victoria mission, at Victoria		18, 18
Cane River, at Provencal		19, 20
West Natchitoches, at Shiloh		21, 22
Anacoco, at Holly Grove		24, 24
Many, at Many		25, 26
Fort Jessup, at Fort Jessup		26, 27
Natchitoches station	Dec.	2, 3
Mansfield station		8, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 28, 11 include those representing Petersburg, Pine Ridge, Hamana, Midkiff, and Wood's Schoolhouse)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge

The District Sabbath-school Convention meets at Robeline, Oct 25, at 10 A. M. Arrangements will be made to entertain the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Paina College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

829 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Lind Grove, at Bonito	Oct.	7, 8
Winsboro, at Winsboro		14, 12
Oak Ridge, at Mer Rouge		21, 22
Rayville, at Union		28, 26
Oakley, at Jourdin Chapel		28, 29
Calhoun, at Mt. Ariel	Nov.	4, 5
Harrisonburg, at Island		11, 12
Lanius, at Frantoms C.		18, 19
Lake Providence		25, 26
Waterproof	Dec.	2, 3
Delhi		7
Floyd		9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville at P. G.	Oct.	7, 8
Franklin and Jeanerette		14, 12
Indian Bayou		21, 22
Plaquemine Brulee		22, 26
Patterson and Morgan City	Nov.	4, 2
Lake Charles—B. Street		11, 12
Jansson Street and W. Lake		16, 18
Grand Chenier		18, 18
Sulphur Mine		25, 26
Lake Arthur	Dec.	2, 3

JNO. A. MILLER, P. E.

Missionary Enterprise.

So many little boys write to your paper, I thought you might let me ask them if they would like to buy some of my cinnamon vine potatoes. My little brother Wailes and I have saved so many we are trying to sell them to make some missionary money. The florists sell them for five cents apiece; but we sell three for five cents and one two-cent stamp. We have almost a thousand; and if we can sell all of them, mama says it will be a big help for two little boys. We will be so glad if we can sell them. My brother is six years old, and I am seven. Address

MARION AND WAILES GORTON.

Waterproof, La.

A final settlement of the dispute between France and Siam was arrived at on Oct. 1 by the acceptance upon the part of the Siamese government of the drafts of a new treaty presented by M. De Villers, the special envoy of France to the government of Siam.

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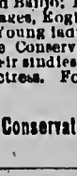

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Christian Advocate.

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Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR PREROGATIVE.

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched ground refreshed, as with a shower;
We kneel when all around us seems to lower;
We rise and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power.
Why, therefore, Lord, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with thee?"

—*Selected.*

The "Unrighteous Mammon."

BY BISHOP J. C. KEENER.

The wealth of man consists of his various powers and faculties as a person, subject to the law of his life, that is, to respect the equal rights of others.

The right of property is ethical, the recognition of the social organism, the law of which is also ethical, and is essential to the wealth of man's own personality. A thief may possess himself of my horse, but he would have no property in it, no title which the public authority would protect. The right to private property is conditioned by the duty which one owes to the community in which he lives and exercises this right. For grave offenses the whole of one's property, or a part of it, may be confiscated. So, too, for public needs, it is proportionably taxed. In fact, it is held subject to the supreme claims of the State.

"We have been suffering," Prof. Foxwell remarks, "for a century from an acute attack of individualism, unchecked by the old restraints, and invested with almost a religious sanction by a certain soulless school of writers."—*London Quarterly, p. 429, '93.*

"It is," as that admirable article characterizes it, "the outcome of the Smithian Gospel of enlightened self-interest as the one sufficient rule of economics. But the reasonable aspiration of the working classes after a better order of things than that in which they now exist can only be satisfied by a just doctrine of political economy, which insists upon the moral element that should dominate the science, which, while reckoning with the forces of those personal interests that ever must be strong motive powers in human society, reckons also with the forces of public duties and private benevolence—which, in a word, regards the individual as an ethical person in an ethical organism."—*Page 431.*

Has not the time come when the people of this country should calmly look into the ethical conditions and obligations of property—of those vast masses of wealth of which our fathers had not the slightest thought or the feeblest conception? Sums which have accrued in the hands of individuals, through the protection extended by the General Government to railroads, to scientific discoveries, and also as the inevitable consequences of war, have aggregated in the hands of a few persons the wealth of empires.

All capital is merely stored labor. It may be as the locomotive, the representative of a thousand minds that at various periods have, by little and little, brought it to its present unfold perfection for producing wealth. But the rights of stored labor are simply those of labor—it may be of day labor. The two are mutual, indeed, identical. The respect demanded from the day laborer for the welfare and the property of others is equally required from all corporations, unions, stock companies, trusts, guilds and organizations of capital, working under the protection of the State.

The breadth of the operations of Chambers of Commerce, or the enormous speculation of mercantile firms, can not in the slightest degree change their essentially ethical character. Millions can no more be permitted to threaten the well-being of the State's population than should a foreign power. If the basis of the mercantile policy of banks, commission houses, exchanges in New Orleans, New York, and Chicago, be essentially unsound, it must sooner or later be felt throughout the whole country and by every citizen in it.

The fact we would bring out in connection with this general statement of the laws of business economy is that the mercantile world in the South and West has been and is now controlled by the wholesale gambling and massive frauds of cotton futures—that the centers of New York, Liverpool, and New Orleans have yielded to this colossal scheme of hazard until the production of the Southern staple has no effect upon its market value.

Eight millions of bales certainly do and must have a fixed relation to the consumption and demand for cotton in the factories of Great Britain and of the Northern States. Such relation should primarily determine its price in the markets of the world; but it does not. This was clearly seen in the reduced figures at which the last crop was sold by the planter. If the agriculturist can not have the benefit of the enhanced worth of a universally short crop, he is at sea in all his calculations. The positive yield of cereals and fibers, of herds and flocks, are the certain reliance of the whole country in all its trading, both foreign and domestic. It constitutes a basis, next to the value of land, which should regulate all the financial movements of the year. The seasons must determine the annual wealth of a people. The yield of the harvest as compared with its cost must enrich or impoverish the farmer. This is the natural and legitimate process of producing values available, whether for present or future use.

But during the past three months there have been sold in New York and elsewhere 56,000,000 of bales of cotton, or seven times the actual product of the entire crop for the year 1892. This would be equal to the average yield of twenty-eight crops in one year. All which, beyond the 8,000,000 of bales, is purely an imaginary value, with which the agriculturist has nothing to do. The counting-house produced this amazing harvest while the farmer was simply asleep. The actual cotton of this past year's crop would yield $280,000,000; but the ideal cotton would yield, at the same rate, $7,840,000,000. This is the figuring against which the cotton planter has to make headway. That the Congress of the United States should hesitate to adopt some measure of relief, immediate and stringent, for the benefit of the whole country, against this colossal fraud, which is steadily undermining the national credit and destroying mercantile confidence in all departments of industry, should be a matter of alarm to all sober citizens. It is one of those disasters which, like a tornado, can not be measured until its work of ruin shall have been accomplished.

If honesty and the substance of wealth constitute a healthy, universal basis of confidence, need we be surprised that a dropsy which swells $280,000,000 to more than $7,000,000,000 should prove fatal to the mercantile solvency of the entire country? The recent failure of firms and banks in Milwaukee, Denver, Kansas City, Memphis, Louisville, Nashville, in Indiana, Ohio, Illinois, and throughout the far West, can in not a few instances be traced directly to dealing in *Futures*. Surely "corners" in rib-sides, mess-pork, in lard, wheat, oil, eggs, and grain, indicate the widespread character of this national disease which is steadily destroying the value of all values, and calls for national relief. For many of those even who are outside this charmed circle of hazard, from the mutual relations of trade and industry, must go down in such a general wreck of credit.

Futures, so-called, are not really a question of *time*; but of *substance*. One thousand bushels of potatoes, if they have been planted, hoed, gathered, barreled, hauled, and put upon the market, represent that much labor, and are worth money at any reasonable time which may be imagined, near or far; but a thousand "barrels" of "potatoes," so-called, marginal, spectral potatoes, more ethereal than ether, are worthless to-day, yesterday, and forever. They are a fraud put upon the market for the purpose of gambling in "potatoes" rather than with cards or dice. The mercantile sobriety with which these potato futures are quoted and sold can not hide the essential character of a transaction which differs in no sense from the chances of a faro table.

All the gambling dens in this country and in the Baden Badens of Europe are child's play as compared with this huge monster that quietly envelopes in its coils the fortunes, and even the lives, of myriads; which is educating every honest workman, every youth, every tradesman, to be impatient of nature's slow production, and to stake all upon the show of a card or the bulletin of a "bucket shop." The Louisiana Lottery curse was a small thing when put alongside this Fraudulent Creation. Nor is this all; in ordinary games of chance there is some *chance*; but in this deeply-planned scheme there is absolutely no chance. A clique, composed of a few individuals or firms, located at convenient centers, wield all cotton futures. They seem to be independent of each other, but at bottom they constitute a conspiracy of gamblers. The transactions between themselves seem to be real, but they are not all sales and purchases, but merely bogus trades for swindling purposes. Yet they rule the price of cotton. Now, as a matter of course, if these could be fully, fairly detected, they would be treated as Russia has treated the Jews—expelled the country. They doubtless have many agents who are true to them, but dream not that they are parties to anything beyond the accidents and uncertainties of chance in "future" quotations. But the facts are as stated, and will eventually come to light. Meanwhile they spread the net in sight of the bird, and the silly bird walks into it. The whole South is victimized by this quadrilateral of gamblers. Millions of gold are being raked in annually by this deal that ought never to have left the plow-worn hands of the Southern farmer. Here is no small cause for our present financial distress. Credit is invalidated by the speculations of the mercantile world. The ethical quality of all wealth must not be overlooked. Unless the business of the counter be honest in respect to all who deal over it, there can be no permanent prosperity in the country; but ruin, endless ruin, forever waits upon the "unrighteous mammon."—*Nashville Advocate.*

The Religious and Secular Newspaper United.

Is there less compatibility between a religious and a secular newspaper than there is between the soul and the body? While we are in the body we have to do secular business, as well as perform spiritual duties. The church establishes and carries on schools to instruct and train the young in secular as well as religious knowledge and practice; why should it not also establish and carry on newspapers to instruct and guide the people in secular affairs as well as in spiritual life? If the church only collects the children for a short time in her schools to teach them, and then turns them out into the world to be demoralized by the secular newspapers that flood the country and reek with corruption, will it not be like a shepherd that collects the lambs in the fold to mark them simply, and then turns them out to be devoured by the dogs and wolves?

The women of New Orleans have done a wise and laudable thing in establishing and carrying on a temperance eating-house. They knew that the demon of intemperance was "going to and fro in the earth, and walking up and down in it," so that nobody could get a lunch in New Orleans without having the temptation to drink intoxicating liquors set before him, and they went to work to obviate that dreadful evil—at least, to give the hungry a chance to get something to eat without being tempted to get drunk. God bless the women anyhow! While the men were going into the only eating-houses there were in New Orleans to get a lunch, and then taking a drink, and talking about the evils of such things, they (the women) went to work to remedy them. Will the good men of the church not profit by the noble example of the good women of New Orleans, and establish and conduct a clean and good newspaper there, which people can read without having their moral sensibilities shocked and their hearts sickened with such vulgar and corrupting reading matter, while the unwary are being led astray and the country ruined by them?

And why not build up such a paper upon the foundation of the NEW ORLEANS CHRISTIAN ADVOCATE? It is struggling to exist as an exclusively religious paper. The people think they must, and they will, have a secular newspaper; but the most of them then omit to take a religious one. And so, while the poison is rankling among the people, the antidote hardly exists—circulates but little among them to counteract the baneful influences of the overshadowing seculars. And what is the consequence? The teaching the church gives in her few schools, and papers read by but very few people, is neutralized by the numerous mammoth seculars. And while corrupt and unscrupulous men, and bad and ruinous measures are advocated and urged upon the people, good men and moral and beneficial measures have no chance of being brought before the people, and advocated and sustained. Corruption, vice and crime hold high carnival everywhere almost without a voice being heard by the most of people who most need to hear it against such.

Why not build up in New Orleans, the metropolis of the South, a secular and religious newspaper united, at the present price of the NEW ORLEANS CHRISTIAN ADVOCATE, to advocate the right and defend the good against the bad and the wrong, that threaten to ruin everything? If the church don't do it, it will not be done, and things will go on from bad to worse. The ADVOCATE is reaching very few, and the classes that need it most are not reached at all by it. And it is extremely doubtful that any other kind of paper will ever supply the desideratum but a secular and religious newspaper united. The people will have a secular paper, and if the church supplies them with that combined with a religious department, it may thus reach them and save them.

There is a whisper in the air that Jackson, Miss., thinks the ADVOCATE ought to be there. And that would not look very unfair if the paper is to remain exclusively religious, for they have two out of three over there. But in that event, it would not take a far-seeing prophet to foretell the future. There would likely be two *Advocates* dying in the territory where one now badly lives. And then, as David cried, "O my son Absalom! my son, my son Absalom! would God I had died for thee!" so will the three now patronizing Conferences lament the decease of their ADVOCATE. But if the ADVOCATE is to have a secular department which alone can save its life, it seems), then New Orleans is the place for it, by all means. There, and with an ably edited secular department, the church can make a grand success of it, and accomplish much widespread good with it.

It is a well-known and lamentable fact that the secular papers generally contain such a mass of stuff—much of it utterly worthless, and much of it worse than worthless—that too much valuable time is worse than wasted, is misspent in wading through it, by some hunting for something worth reading, and by others to gratify a taste already depraved by it or some other vitiating evil. What a relief it would be to the busy world, and what a salvation to the innocent and unwary, if a secular paper could be furnished them containing nothing but suitable, wholesome and beneficial reading prepared carefully, with the laudable object in view of edifying and bettering the people, and promoting the prosperity and happiness of society! As the seculars are now made up, it seems that either they themselves have very perverted tastes, or think the people have, and it is none of their business to correct them; but to make money by catering to them seems to be their dominating principle. And they do by supplying their readers with such corrupting reading matter that the young are demoralized and the others are corrupted deeper. Then what is to become of society if the church don't interpose better newspapers, in conjunction with the religious, to counteract and remedy this flood of demoralization? Talk about the rum and opium the devil sends out in the same ships in which the church sends out missionaries, by which the good of the one is more than counteracted by the evil of the other! That is bad enough, but that is hardly as a drop in the ocean compared to the evil done by secular newspapers that flood the country at home, and counteract the preaching, etc. The exclusively religious papers don't, and never will, reach the masses that need better reading than that alone they get in the seculars. Only a small proportion of the church members can take the religious papers; but if a suitable secular department was added to them, then, thus united, they would reach and revolutionize the people. And even the seculars would have to change, or "Othello would lose his occupation."

D. W. FOSTER.

Plaisance, La.

Missionary Debt—Mississippi Conference.

Dear brethren, please read the following letter received by me last night:

Dear Brother: Enclosed find $2 on missionary debt from myself and wife. We would like to send more, and will, perhaps, do so later on. I have received only $52 this year on my salary, and I have given, or paid, or advanced about $125 to the support of the [work]; but we feel like *we must do something* to help pay the missionary debt.

The name of the writer is withheld because neither he nor his good wife would like to see their names appended in print to the letter. God knows who they are, and they are precious in his sight. His Spirit abides with them and blesses them, not only in their labors, but also in their own hearts, and is leading them onward and upward. May "the everlasting arms" be over underneath and about them!

T. L. MELLEN,
Sol. for Miss. Conf.

FROM THE WORK.

Rev. Geo. H. Thompson, Rose Hill, Miss., Sept. 23: "Our protracted meetings have all been held. God has graciously blessed us. The meetings have resulted in about one hundred conversions and reclamations; forty-three have joined the church—only one by letter. Continually I hear of souls being converted during the still hours of night, or in the fields, or in the woods. God's Spirit is in our midst."

Rev. Henry E. Partridge, St. Tammany Camp Ground, Sept. 25: "A glorious meeting. Holiness has the right of way. The power of the Holy Ghost is marked and wonderful. A number of bright conversions and some sky-blue sanctifications. Many seekers for pardon and heart purity. The work goes on. The New Orleans contingent in the thick of the fight with shouts of glory. Salvation's rolling on."

Rev. N. M. Clark, Binnsville, Miss., Sept. 14: "We closed a meeting at this place (Binnsville) last night, which resulted in much good. Twenty-five professed conversion, thirteen were added to our church, a number of backsliders were reclaimed, and many of the members were quickened. Two prayer meetings organized—one for young men and one for ladies. Good Service rendered by the church. To God be all the glory."

Rev. I. T. Reames, Girard, La., Aug. 27: "We have just closed a ten-days' meeting at Little Creek, about ten miles from this place. We were assisted by Rev. C. F. Staples, who rendered very earnest and efficient service. Results about as follows: Nine professed the blessing of conversion, six united with the church, and the membership was graciously revived. Truly 'it was good to be there.' We hope in the near future to send in similar reports from other appointments on our circuit. Brethren, pray for us."

Rev. C. M. Crossley, Brookhaven circuit, Mississippi Conference, Sept. 20: "We have just closed our protracted meetings for this year. Have had thirty-three accessions up to date, with some very bright conversions; many reclamations. Our work is in a very good condition, spiritually. We hope to be able to make a fair report at Conference. Can not see the end as yet; will do the best we can. Bros. T. A. Luster, H. P. and B. W. Lewis, C. D. Cecil and R. Havers have our thanks for their untiring zeal and faithful preaching. To God be the glory."

Rev. Robt. P. Howell, Haynesville, La., Sept. 12: "We have held six protracted meetings on the Haynesville circuit. Bro. M. C. Manly assisted me in five of them, preaching to the edification of all. Results: Twenty-five or thirty conversions and reclamations, one clear sanctification (with many more seeking the experience), sixteen accessions, ten or twelve family altars erected, church generally revived, some new prayer meetings started, Sunday-schools revived, finances well up, considering the stringency of money. The ADVOCATE is in favor with our people. I have not heard a word against the 'late present management' in my circuit."

Rev. W. T. Griffin, P. C., Terry circuit, Mississippi Conference, Sept. 23: "During the Summer we have held meetings on our work at Spring Ridge, Forest Hill and Byram. The Holy Ghost came down at each place, and many were converted; the churches greatly revived. The preaching was plain and practical, and accompanied with power. Many were made to rejoice. The greatest revivals held here for years. Thirty-five accessions, making fifty-seven since July 1. One Sunday-school and two prayer meetings organized, making four of each on the circuit. We are indebted to Drs. Bethea and West and W. W. Morse for much-appreciated help."

Rev. N. B. Harmon, Long Beach, Miss., Sept. 25: "A wonderful revival is sweeping over this town. Sunday, Sept 17, at 11 A. M., while the pastor was preaching from Matt. xi, 23, the Holy Spirit fell on the preacher and people, and eight glorious conversions was the result. The Lord having indicated that it was time, we protracted the services, with my father, Rev. J. W. Harmon, to assist. Results: Up to present writing twenty-four secessions and twenty conversions. Not a dry-eyed conversion; penitential tears accompanied conviction. The meeting continues. Two Roman Catholics converted and joined the Methodist Church. Praise the Lord!"

Rev. J. G. Cammack, Summit charge, Sept. 13: "We have had two gracious meetings in this charge recently. The third Sunday in August we commenced a meeting at Bogue Chitto, which lasted a week. Had Bro. A. F. Watkins, of Jackson, with us three days. We had a meeting of great power. Results: One secession and, I think, several conversions. We had an unconverted church membership there—only one family altar, and none to pray in public. We had a baptism of the Holy Ghost to come down on the church, and before the meeting closed there were thirty-two that would talk or pray in public, and several family altars erected; a young men's prayer meeting organized, also a ladies' prayer meeting. We held another meeting at Johnson Station, Sept. 3-10. We were assisted here by Rev. W. T. Griffin, of the Mississippi Conference; H. A. Gallin, a student of Millsaps College, and R. C. Bethea, of the local ranks. Our meeting here was accompanied with the most wonderful power and presence of the Holy Ghost I ever witnessed. Results: The membership of the church wonderfully quickened, many conversions, and fourteen secessions. One or two nights nearly everybody stayed till after eleven o'clock praising God. We are moving onward."

Rev. Samuel S. Bogan, P. C., Cane River circuit, Sept. 20: "Our meeting at Provencal closed Thursday night, Sept. 7, after ten days' services. Bro. Whatley was with me throughout the meeting, and his preaching was with power, to the edification and comfort of believers, and mighty in the pulling down of the strongholds of Satan. The town was certainly shaken up, and the work done, I think, will last. The visible results are as follows: Church revived and put to work, organized a good Sunday-school, a weekly prayer meeting put in operation, several children baptized, and two accessions to the church. It is with pleasure that we inform the ADVOCATE and our many friends that the First M. E. Church of Provencal is now nicely finished, all but paint and bell, and it is a time of rejoicing with us, in that we no longer have to worship in a schoolhouse and dancing-hall. Our good brother, J. T. Carson, deserves a great deal of credit for his energy and push-ahead in this good work. May the Lord richly bless him in that which is good in this life, and give him the reward of the righteous in the life to come! I closed my meeting at Melrose last Friday night. Results good; one accession, and a weekly prayer meeting and Sunday-school put in operation. There has been a union Sunday-school organized at Marvin's Chapel. They have decided to use the International literature. Bros. Murphy and Gaskins assisted me at Melrose. The Lord has greatly blessed us. To him be all the praise. Blessed be his holy name!"

Continued on Second Page.

BETTER THINGS.

BY GEORGE MACDONALD.

Better to smell the violet cool
Than to sip the glowing wine;
Better to hark a hidden brook
Than watch a diamond shine.

Better the love of a gentle heart
Than beauty's favors proud;
Better the rose's living seed
Than roses in a crowd.

Better to love in loneliness
Than bask in love all day;
Better the fountain in the heart
Than the fountain by the way.

Better sit at a master's feet
Than thrill a listening state;
Better suspect that thou art proud
Than be sure that thou art great.

Better to walk the realm unseen
Than watch the hour's event;
Better the "Well done" at the last
Than the air with shoutings rent.

Brookhaven District.

Three new churches are rapidly approaching completion in the bounds of this district. The one at Hazlehurst only wants a few finishing touches to have it ready for dedication, which will take place on Oct 23, by Bishop Galloway. I am authorized to extend a cordial invitation to the ministry, especially to ex-pastors, to be present. It is in most elegant taste, beautiful, substantial and modern in its architectural construction; an edifice of which the pastor, congregation and citizens feel a laudable pride. Dr. Cooper deserves, and his people accord to him, all praise for the indefatigable zeal with which he devoted himself to its erection. The parsonage, which is one of the very best in the Conference, has been newly painted, so that everything will be in apple-pie order for the Annual Conference, which is to meet there in December.

Strange to say, Tylertown, though long known as the educational center of that section of country, never had a church-building in it until this year. All denominations worshiped in the school-building. But now we have a neat and comfortable house of worship—all complete, except the warming apparatus, which will, we think, soon be in place. It is beautiful for situation, being located on a commanding eminence overlooking the entire town. It is the delight of the whole community, especially the Methodists. We only need now a good parsonage at Tylertown to make China Grove one of our most desirable circuits.

Terry Methodism also is rejoicing in the privilege of worshiping in a church that they can call their own. Bro. W. T. Griffin, the young pastor, has won for himself the highest esteem and gratitude of his people by the indomitable energy, tact and gentle suavity through which he projected the plans, collected the materials and erected this house of the Lord under difficulties that seemed insurmountable. The edifice is a gem of beauty, embowered in a little forest of superb oaks. It is located in the center of town. The lot is large, having ample room left for a parsonage, which is to follow. Terry is the most important center between Jackson and Crystal Springs. We rejoice in the large increase of the membership and the establishment given to the church in that place.

Bro. J. G. Cammack, the industrious pastor in Summit, is busily arranging to begin work on their church. And we are agitating the subject of building a new church also in Magnolia, that will meet the demands of the growing congregation, and that will be in keeping with their advance movements in other respects.

The spiritual state of the district is far in advance of the two years past. There have been revivals in almost every charge, and most of them have been attended with unusual power and a large increase of membership. Rev. L. J. Jones, of Pleasant Grove circuit, reported eighty-four accessions for the third quarter, Terry near sixty; Adams, Gallman, Caseyville, China Grove and Brookhaven circuits have had large ingatherings; Magnolia, Summit, Bowerton and Beauregard have had fine meetings; Holmesville and Topisaw have been quickened and built up in the membership, but few accessions; Lebanon is growing. The stations, Crystal Springs, Hazlehurst, Brookhaven and McComb, are growing stronger every year; Wesson, depressed for awhile, is now enjoying a gracious harvest of souls and a general warming up of the membership; Johnson and Bogue Chitto have been greatly refreshed; Providence has had her troubles, and the pastor, Bro. F. M. Williams, received painful and, it was feared, serious injuries by a fall from his horse in August, but he is up and at work again. I met him, last Sabbath, at Georgetown, and was happy to see him cheerful and full of the Spirit. What a delightful country and people we have at Georgetown!

Finances, I suppose, are fully up with other districts of similar grade. We have felt the stringency of the times sorely, yet the supplies furnished our pastors from the barns and larders of the people, where money could not be commanded, have helped to modify the financial pressure, so that no preacher's family have suffered for the necessities of life. Really, there are few among the industrious farmers of this country who are not living comfortably. Corn, potatoes, peas, molasses and vegetables are plentiful in the country, and many are raising their own meat. Very nearly all farmers are turning their attention more to stock raising than formerly.

Whitworth College has opened well, despite the cry of hard times. There are between sixty and seventy boarders in the college, besides the local patronage, with the prospect of an increase that will bring it up to the standard of last year. We know of no college for young ladies that affords superior advantages to Whitworth. The location, with its splendid health record, is all that could be desired. The grounds are shaded by a choice variety of trees, and well sodded in grass, giving to the campus a delightful view. The buildings are commodious, well planned, substantially built, and every way adapted to the demands of a first-class college. The faculty is up to the highest standard. The elegant buildings, the beautiful grounds, with the highly cultured and experienced faculty, give an atmosphere of refined attractiveness that can not fail to inspire the young lady who has any appreciation of the superior advantages of education.

R. S. WOODWARD.

Notes from Vanderbilt.

In spite of the widespread financial stringency, which has pressed so heavily upon our people recently, Vanderbilt reopened under very propitious circumstances on Sept. 20. There has been but little falling off among the Academic, while the rolls of the Biblical and University Schools have increased somewhat. It seems to be the general opinion among students, faculties and friends that this session begins a new era in the life of our institution. Up to this time twenty years have been spent in laying the foundations, deep and broad, of a great educational centre; this work has been accomplished, and accomplished in such a way as to confer undying honor upon the noble minds that conceived the plan, and the brave hands that wrought its execution in the well-equipped buildings and beautiful grounds which make our campus the admiration of all visitors. The men who nursed the infant University, and guided it with their wise counsels in the days of its tender growth, will ever be revered as fathers, and the day shall never come when their names will fail to excite the deepest gratitude. But the child has attained its majority; the foundation is worthy of a noble superstructure; new builders must take up and carry forward with accelerated momentum the work so auspiciously begun. Self-centering concentration must now give place to expansive development. Vanderbilt has been growing slowly, but surely; now the period of manhood has come and the weaknesses and fears of youth must be thrown off; the arena of life, vigorous, hearty, real university life, must be entered. The opportunity—golden in its value, most inviting in its prospects—of becoming the intellectual and moral Mecca of the South presents itself to Vanderbilt to-day.

But, as the new chancellor said in his inaugural address, it will take *gold* to realize the splendid possibilities that are before our Southern Methodist University. Vanderbilt, with an income of but little more than sixty thousand dollars per annum, is forced to compete with universities that have as their yearly stipend sums varying from one hundred to eight and nine hundred thousand. What the outcome of the race will be, unless some steps are taken to increase the endowment, anyone that knows the power of money may readily imagine. Fortunate it is that there is a man at the head of the University upon whom all look with expectant hope. By his enthusiastic labors so far he has thoroughly vindicated the wisdom of the Board in choosing him for the high office of the chancellorship. Dr. Kirkland has gone to work with a determination that will surely inspire others to do all in their power for the advancement of the cause he represents. He has issued a stirring call to the citizens of Nashville for the sum of fifty thousand dollars to found a professorship, and pledges two others from outside sources if this sum is raised.

When we look at the history of Vanderbilt, it is pitiful to see that, though it has boasted to be the property of the Southern Methodists, very little substantial backing has been given by them to this boast. Aside from individual gifts in the form of scholarships and aids to the loan fund, very little support has been received from any other source other than the benefactions of the Vanderbilts. It is time that our church, as a church, should awake to the obligation that rests upon her and the supreme opportunities that are before her. Southern Methodism, *as a body*, accepted the gift of this University, and when she did so she was put in possession of a trust for whose faithful keeping and promoting she is to be brought into judgment. Why not have a general revival of our church conscience in this particular? There is enough money among our membership to put all our Conference colleges on a firm financial basis, and yet spare sufficient to give Vanderbilt an endowment large enough to make it the peer of any institution in the land. It is not a question of where is the fund, but how shall it be secured, that disturbs educational projectors to-day. The best appeal in a collection of any kind is that which comes throbbing with the personal enthusiasm of one who is thoroughly persuaded of the worthfulness of his object. We know that our new chancellor, in the calls that he is going to make upon the church and the friends of higher education in the South, will supply the zeal and exhibit most eloquently the grounds upon which it rests. We trust those who hear the call will respond with as much earnestness and willingness as it deserves.

Aside from the inaugural address of Dr. Kirkland, which was replete with interesting facts, and brilliant with glowing prospects for Vanderbilt, the exercises of this year's opening were made the more interesting and profitable by the presence of Dr. Moses D. Hoge, of Richmond, Va., who preached the sermon for the occasion. His discourse was wonderfully charming in its simplicity; nothing ornate, nothing extravagant; yet there was neither coldness nor stiffness; it was the gospel spoken from a heart that felt the power and peace of the Christ-life. To hear this veteran of nearly a half-century of arduous service *talking* with such ease and force concerning the great theme of the personal Christ was a powerful object-lesson to some of us younger preachers, who strive so hard after "effect." The sermon of this great Presbyterian and the delightfully instructive talk he gave the following day will long remain fresh in the mind and hearts of the boys of Wesley Hall.

TEECEE.

The Conscious Experience.

Mental science teaches that all proof rests ultimately in consciousness. This must be the basis of all evidence, the judgment hall whence the final verdict is rendered. Take, for example and illustration, the well-known geometrical axiom, "Things that are equal to the same thing are equal to one another." Here is an universally received fact. Any mind capable of apprehending it must receive it. It can not be false. It must be true. Consciousness, the knowing faculty, so decides, and from its decision there can be no appeal. Its diction is final. But some man possessed of ordinary intelligence, with the light of reason in his countenance, and a look of pity in his eyes, tells us this axiom is all wrong, but maintains very sturdily, "That things equal to the same thing are equal to more than one another." Now, the question is not as to *what* we shall receive—consciousness has already settled it for us, but as to *how* we shall receive this latter statement. I maintain it can not be done by a well-ordered mind. This seems to be ground sufficiently strong upon which to rest any doctrine of the church. But we have another witness, and these two agree in one. We have the Holy Scriptures "as the only rule and sufficient rule of our faith and practice." These are infallible, nothing can be received as true among us not contained therein. Speaking of a certain doctrine, a young minister said, "I can not find it in the Bible, but my father has the experience." I ask in all due deference, Does the Holy Spirit indite one doctrine to the consciousness of man, and another in the written Word? Or does the human soul have an experience not found in the Word of God?

I want every doctrine taught in the Bible preached and taught among us, and no matter how pure a man's life may be, or what may he the fruits of his teaching in mere numbers, is the doctrine he teaches of God, or does it rest alone in his experience?

S. J. DAVIES.

"Holiness of Heart."

I wish to say that I am much pleased with some things said in last issue of ADVOCATE by Bro. M. D. Fly. If he had left out that "june hug," etc., I would endorse the whole of his article. Bro. Fly asks this question: "Why all this fuss about holiness or perfect love?" It is not because we do not endorse the doctrine of entire sanctification, but we do not endorse the definition of the term as given by some; nor that it necessarily comes in a second blessing distinct from that of regeneration. We believe that if one submits his will fully to the divine will, that God will accept that individual for Christ's sake, and so change him that he will be enabled to love God with all the heart, and, thus loving God, he will love his neighbor as himself. And to my mind this covers the whole ground of entire sanctification. I am aware of the exhortation, "Go on unto perfection," nor am I unmindful of Peter's "Grow in grace;" but these are not inconsistent with perfect love, for the growing Christian, the sanctified man or woman, loves God to-day with the whole heart, and on to-morrow loves him more and serves him better. Why? Answer—Because he has "grown in grace."

I was much impressed with a letter shown me, the other day, by one of our preachers. The letter was from one of his former parishioners. The brother professed to have obtained the "second blessing." He was exultant; seemed to be dwelling in the immediate presence of the Master; said: "I am happy all the time." "We have family prayers morning and night." "We have a regular cottage prayer meeting." "Sometimes only a few of us present, but God is always with us," etc. I asked the preacher of this man's Christian life prior to his obtaining what he called the second blessing. Was he converted? Answer—"I have heard him often say he would never deny his conversion." Did he seem to enjoy religion? Answer—"No." Was he zealous? Answer—"No." Did he have a family altar? Answer—"No." Said I: "That explains the whole thing. He has now put on the harness and has gone to work in the Master's vineyard, and God is blessing him while in discharge of duty." And no man who will thus put God to the test will go away empty; and, on the other hand, no one failing to discharge his Christian duty need expect the blessing of perfect love.

Another thing many of us object to is this: The spirit of intolerance often shown, and the extravagances of speech sometimes indulged in by so-called "evangelists" of that persuasion. Something like eight years ago I happened to attend service in Wood Street Methodist Church, Water Valley, Miss. The pastor had one of *these* holding a meeting for him. He would swagger from side to side of the rostrum, and in his sermon he said (among a great many things that I did not endorse), "If all the religion in the membership of this church was boiled down to a concentrated extract, you might inject it through a mosquito's leg into a gnat's eye, and it would not make him blink his eye." I involuntarily said to myself: "Shades of John Wesley and Fletcher, what are we coming to?"

In conclusion, I would say I think, with Bro. Fly, we should all strive for the blessing of entire sanctification; and it makes but little difference as to how we obtain it, so we are in possession of it.

B. F. PHILLIPS.

Booneville, Miss., Sept. 11.

Seashore Camp Ground Sunday-School.

On Sept. 24, 1893, we held the closing session of our Summer Sunday-school. We have been carrying on this work every Summer, since the establishment of the camp ground in 1873. The credit of organizing this work belongs to the late indefatigable Sunday-school worker, Hon. W. H. Foster, who, as president of the grounds, saw the possibility of gathering the children together during their Summer sojourn, and keeping them interested in the course of International Bible Lesson Study, so that on their return home they would still be acquainted with the truths taught during their absence, and ready for the quarterly review. The favorable results from year to year have fully demonstrated his wise forethought, and that the leading hand of God was in it all.

In addition to a careful study of the International Bible Lesson, we have annually raised various amounts for the foreign missionary work among the children in China, Japan, Mexico, and Brazil. In this way we have instructed them in methods for raising money for missions, and imparted to them a knowledge of all our missionary fields.

From the very many evidences obtained up to this writing, we feel grateful to God that our labor has not been in vain. During the past four seasons we have been raising money for carrying on Sunday-school work among the children in Brazil, and under the care of Miss S. M. Phillips, in the college in Piracicaba.

This Summer our offerings amount to forty-five dollars, after deducting the cost of literature and other requisites. We opened the school on June 11 with an attendance of twenty. During July and August it averaged 112. Associated with us in the work this Summer were many consecrated and experienced Sunday-school teachers. The following brethren rendered the bulk of the service: Rev. D. L. Mitchel, of the Adult Bible Class; Miss Minnie Bleker, of the Lambs of the Fold, and as organist; Mrs. F. G. Hoouit, of the Pearl Seekers; Mrs. C. Keener, of the Lilies of the Valley; Miss Mary Werlein, of the Children of Faith, and as organist; Miss Maggie Bancroft, of the Gleaners; Miss Addie Mitchel, of the Bow of Promise; Mr. J. H. Lakin, of the Crown Jewels; Mrs. E. Price Williams, of the Always Ready; Mrs. J. A. Grace, of the Soldiers of the Cross; Mrs. J. H. Campman, of the Followers of Jesus; Mr. A. S. Daniels, of the Standard Bearers; Mrs. Jas. Bothick, of the Pillars of the Temple.

Miss Mamie Bleke, of the Lilies of the Valley, was awarded the first prize as the banner scholar for missionary offerings. Miss Bettie Werlein, of the Bow of Promise, received the second prize.

The offerings from the various classes are as follows:

Adult Bible Class	$ 7 00
Lambs of the Fold	6 29
Lilies of the Valley	5 20
Soldiers of the Cross	3 73
Pearl Seekers	3 05
Followers of Jesus	2 85
Standard Bearers	2 60
Crown Jewels	2 50
Children of Faith	1 75
Bow of Promise	1 62
Always Ready	1 36
Gleaners	1 35
Pillars of the Temple	60
Bible Readers	40
Total	$40 30
Individual subscriptions	16 70
Grand total	$57 00

For what has been done we give God the glory, and pray his blessing upon the work of our hands.

E. P. MACKIE, Supt.

Louisiana Holiness Association

For the promotion of scriptural holiness, as taught in Mr. Wesley's "Plain Account of Christian Perfection," will be held in Gibbsland, La., commencing Thursday, Dec. 7, 1893. All our brethren and sisters will find a cordial welcome.

Homes will be provided for those who can come by writing to Rev. R. Parvin, Gibbsland, La. Let prayer be made for this meeting, and that all who attend may go out with the divine baptism to "spread scriptural holiness over these lands."

T. B. WHITE, Pres.

Arcadia, La., Sept. 30.

In dreamy contemplation sat
A melancholy owl;
He had a most impressive blink
And awe-inspiring scowl.

Some honest wisdom had the bird
And, like some men to-day,
He showed his greatest cleverness
By what he didn't say.

FROM THE WORK.

Continued from First Page.

Rev. J. F. Wynn, Pineville, La., Sept. 23: "Have just closed a week's meeting at Slash Bayou. Conversions and sanctifications; ten received into the church; about thirty penitents at the altar last night of the meeting. Bro. Walker has labored successfully with me in four meetings."

Rev. J. H. Evans, Williamsburg, Miss., Sept. 18: "I have held four protracted meetings with good results. First was Bethel Church, assisted by Bros. Brown and Tylor. Local results: Twelve accessions to the church and several conversions, and the membership revived, and set out for better work. My next meeting was Williamsburg Church, Bro. Brown, local, and Bro. White, of the Mt. Carmel circuit, and Bro. Stewart, of the Baptist Church. The Spirit was with us in great power, and a gracious revival was the result; twenty accessions to the church and many converted. Next was Oakohay Church, with Bro. Partridge, our efficient presiding elder, to do the most of the preaching. Good revival under the circumstances; some trouble in the church. Eight accessions and several conversions. The next was at Good Hope, with Bro. White, of Mt. Carmel, to do the preaching; but he did it and did it well. The result was twenty-two accessions to the church and a gracious revival; everybody happy. I was taken sick on Sunday; left the meeting with Bro. White Monday night, and am just able to write you this. I pronounce my blessing upon all the good brothers that helped me preach; also the laymen. May God bless them in all their work! Pray for us! We have received into the church this year up to date sixty-three members, baptized thirty-four adults and twelve children."

Rev. H. P. Lewis, Caseyville, Miss., Sept. 20: "When I reported last we were in the midst of a meeting at New Hope, Brookhaven circuit, C. M. Crossley in charge. Results: Twenty-one added to the church; several conversions. On the third Sunday in August we began a meeting at Sweet Water, Caseyville charge, which resulted in thirty or more conversions and reclamations, ten additions to the church, and one of the best meetings ever held at that place. Bros. Breland, of Wesson; Luster, of Holmesville; Crossley, of Brookhaven circuit; B. W. Lewis, of Lebanon, did most of the preaching, and our people say they never had better preaching at a protracted meeting. It was all plain, practicable, pointed, earnest. God bless these young brethren. On Tuesday, Aug. 29, I started to Waterholes, China Grove charge, to help Bro. Miller. There I first saw light nearly fifty-eight years ago, and near there I was born again over thirty-eight years ago. What changes have taken place around the old, old homestead during the last fifty years! A new generation of people have grown up. Old Uncle Milton Jones is the only old resident left, and he, poor man, has quit the church. We had a good meeting. It was pleasant to be there. Bro. Miller is in favor with his people. I went from Waterholes to Holmesville, where Bro. Luster is holding the fort. There we had a good meeting. Bro. Luster is doing well. This has been one of the happiest Summers of my life. I have been eight weeks holding and helping in protracted meetings. Nearly all our meetings have been crowned with signal success."

Rev. R. A. Burroughs: "Water Valley in a great stir. A great revival began in this place on Sept. 10, and at the time of this writing (Sept. 23) the good work goes on. Rev. W. M. McIntosh, of Alabama, has been here all the while doing the preaching; and truly we can say that it was done in demonstration of the Spirit and of power. The old people say that this is the greatest revival ever held in Water Valley. It was wonderful indeed to see the interest as it began with the very first service, and continued to grow every day, until every body in town and for miles in the surrounding country came under the influence of the Spirit to a greater or less degree. The merchants on their own motion closed their houses of business at the morning and evening services—a thing never known before in Water Valley. All the railroad men and the people working in the different factories were greatly moved. The great preacher held special service in the work-shops and factory for the special benefit of the people there. There were, at least, a thousand people waiting on the ministry of the Word at each service. I have seen as many as 75 persons at the altar for prayers at one time, and from 1 to 35 conversions at a single service. Up to date there have been more than 200 conversions and, at least, one hundred have given their hand for church membership and still the work goes on; will continue until Sunday night. The preacher (Rev. W. M. McIntosh) is indeed a great man. Many have been the supposed reasons of his wonderful success. Some say that it is his earnestness; others say he is so plain that the smallest child can understand him and others say he is so gentle; but I say his power lies in the fact that he spends all his time when not in the service on his knees in earnest prayer. His power comes from God in answer to prayer. This is the fourth meeting he has held in my district, and now I am fully prepared to say that I had rather have him than any evangelist I ever saw. His stay in my home has been a great blessing to my family. May God bless him in his work!"

Rev. A. J. Foster, P. C., Pittsboro, Miss., Sept. 21: "We have just closed the greatest meeting at Pittsboro, Miss. I ever attended. Joe Jones came on Monday, the eleventh instant, and left us the twentieth instant, preaching in all twenty-five sermons; and they were sermons in power and demonstration of the Spirit. They were not thumb-paper talks, but sermons preached about one hour each. There was never such a meeting held in this country. There have been already, and will be together, at least 200 accessions to the church. Some of these are among the oldest men of this country. Many, many backslidden members of the church were reclaimed. Those who were live and active members were strengthened and built up in the faith of the gospel. He put dynamite under whisky, dancing, gluttony, laziness, self-indulgence, and all kindred vices and blew them up root and branch. Education, supporting the ministry, paying debts, being true to God, the church, their families, their country and to themselves—all received their portion in due season. We laughed and cried and shouted. I didn't do anything but laugh and shout and cry during the last days of the meeting. Some got mad, but they would come back to hear Bro. Jones preach the next time, or soon thereafter. But I noticed that the pure, the good, never got mad at him; only those who were hit. My wife and little son hear nearly every sermon, and she now says she would not recall a word he said. To the vulgar he is vulgar, to the pure he is pure, just like the Bible is. I never heard that blessed old Book expounded as he expounded it. He showed me the deep and blessed things of God as no other man ever did. I write this after having heard Sam Jones a number of times. The greatest preachers on earth, I would write it; and now abideth Sam Jones, Talmage, and Joe Jones, but the greatest of these is Joe Jones. He preaches three times a day, never making a failure, preaching his greatest sermons at the last. Most men can preach once a day. If they preach oftener they make failures. Joe Jones can preach three times a day, eat heartily as often, and lie down at night and fall asleep in fifteen minutes, and snore so loud no one can sleep in the room where he is."

SUNDAY-SCHOOL LESSON.—Oct. 15, 1893.

PREPARED BY REV. A. F. WATKINS.

Justification by Faith.

(Romans v, 1-11.)

GOLDEN TEXT.—"While we were yet sinners, Christ died for us." (Romans v, 8.)

TOPICAL OUTLINE.—I. The Fruits of Justification (vs. 1-5). II. The Source of Justification (vs. 6-8). III. Inferences from Justification (vs. 9-11).

CENTRAL THOUGHT.—Reconciliation by Christ.

INTRODUCTORY.

The apostle having shown the need of justification, the impossibility of its being accomplished by the works of the law, and the gracious provision for its accomplishment by faith, proceeds in our present lesson to discuss this justification by faith apart from the deeds of the law, in reference to its source and results, and to draw the inferences of greater blessings which will follow to those who are thus reconciled to God by the death of his Son. Justification by faith, so glorious as an end, opens the door for the free gift of all things.

EXPLANATORY.

I.—THE FRUITS OF JUSTIFICATION.

Ver. 1. The word "therefore" refers either to the twenty-fifth verse of the fourth chapter, or to the whole preceding argument contained in the fourth chapter, in which it is shown that justification by faith does not make void the law, but that the Old Testament witnessed to the same great truth in the justification of Abraham by faith. In the Revised Version the words "we have" are changed to "let us have," and many of the best manuscripts are said to favor this reading; but the internal argument seems sufficient to overcome the slight advantage from the manuscripts in favor of the *exhortation* of the Revised Version, and so decide the matter in favor of the *declaration* of the Authorized Version. Following the reconciliation with God by the death of his Son, we feel that there is peace between the soul and God, the soul and God's law, and within the soul itself.

Ver. 2. By him, through whom we have peace with God, we have introduction, by faith, into the gracious relation in which we stand, and we rejoice in the hope of entering into the glory which is God's and which his disciples shall share. Whether this glory be the splendor of heaven or the glory of the divine nature, participation therein is the authorized object of filial hope and a promised blessing to believers.

Ver. 3. That men should rejoice or glory in the blessed hope of being partakers of divine glory is not strange, but that they should rejoice in adversity, sorrow, peril, or any other evil, is more difficult of understanding. But the apostle proceeds to explain that tribulation may and often does result in increased spiritual strength, and that the possession of many Christian virtues depends upon the patient endurance of evil and the successful resistance of temptation. Just as the bearing of burdens develops the strength of the body, so the overcoming of evil is promotive of spiritual good.

Ver. 4. The power of steadfast endurance leads to an experimental knowledge of the truth of God's promises, and proves that we are undergoing the helpful changes of a wise spiritual progress, while this in turn confirms in us the hope of finally sharing in the promised glories and blessings that God has promised to his children. So that the very evils to which we are subjected lead us, disciplined and confirmed, to the hope in which we rejoice, as one of the fruits of justification by faith.

Ver. 5. That this hope is not a vain one—one that mocks us—one that will disappoint us—is evident from the fact that the love of God—the foretaste of the joys of heaven and the divine demonstrator of God's truth—is shed abroad in our hearts by the Holy Ghost, which is given unto us. The conscious experience of a supernatural gift—the inwrought consciousness of God's love for me, is a witness that our joyous hope is well founded and every promise of God to me will be fulfilled.

II.—THE SOURCE OF JUSTIFICATION.

Ver. 6. The confirmation of our hope in the fulfillment of God's promises is found in conscious experience of the love of God for us, shed abroad in our hearts. This love is not only felt in our hearts, but seen in the sacrifice of his Son for us, and to this historical fact Paul now appeals. When we were helpless and ungodly, when neither merit commended nor power compelled, in due time—in the fullness of time—in the hour that divine wisdom and goodness approved—Christ died for us, and his sacrificial death gives outward proof of that love, the inward consciousness of which we have by the Holy Ghost given unto us.

Ver. 7. This verse seems to have been written to answer the possible question of whether or not the death of Christ is an evidence of God's love. Will a man readily die for his fellowman? Would it not be a proof of love to do so? Possibly for a just, a *righteous* man, one could be found who would lay down his life, or it may be that a good man would have so impressed himself upon his friend that he would be willing to die for him. A man *might* die for his friend; the world has heard of such devoted action. Always it has been for an exalted character, and always, in men's eyes, the most touching expression of love.

Ver. 8. If death for the best of men is the highest expressive of unselfish love, what shall we say of the love of God for us? God has proved, beyond a doubt or cavil, his love for us, in that while we were sinners—not his friends, but his enemies; not righteous, but deplorably wicked—Christ died for us. Thus the love of God, felt in our hearts and seen in the death of Christ, confirms the hope in which we rejoice.

III.—INFERENCES FROM JUSTIFICATION.

Ver. 9. This two-fold proof of God's love justifies us in the confident belief that other blessings will follow the reconciliation wrought out by the blood of Christ and received by faith on the part of those for whom Christ died. Now, having been accounted righteous by faith in the blood of Christ, how much more confidently we may expect the remission of the penalty for sin and salvation from the wrath of God through him!

Ver. 10. This verse confirms in words of remarkable force and vigor the truths of verse 9. Notice the strength given to the verse by the three antithetical expressions: We were *enemies*, who have been *reconciled* by his *death*; now we are *reconciled* subjects, who shall be *saved* by his *life*. If while we were enemies to God, the death of his Son served to reconcile us to him, how much more now, having thus become reconciled, we shall be gloriously saved through the infinite powers of his endless life! His death reconciled his enemies; his life shall gloriously save his sons.

Ver. 11. Not only are we thus reconciled to God by the death of his Son, and, being saved from the guilt and dominion of sin now, rest in the hope of a glorious salvation in heaven; but through him by whom we receive the atonement we rejoice in God whose love is thus revealed to us. "The kingdom of heaven is righteousness, peace, and joy in the Holy Ghost."

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Advice to Workingmen.

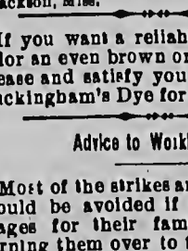
Most of the strikes and labor troubles would be avoided if men used their wages for their families instead of turning them over to the dram-sellers. When fathers drink beer, children cry for bread.

T. V. Powderly speaks thus to his fellow-workmen:

"Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here to-night: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawn-shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that *the most damning curse to the laborer* is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum-shop furnishes a paving stone for hell. In one Pennsylvania county in a single year, $17,000,000 was spent for liquor, and it was estimated that $11,000,000 of the amount came from workingmen."

A bushel of corn makes four gallons of whisky, which retails for $16. Out of this the government gets $3, the railroads $1, the manufacturer $4, the vendor $7, the farmer forty cents, and the drinker gets the delirium tremens.

A Veteran's Story



Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 520 E. 148th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever,** and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3 102 grains
Per U. S. gallon of 231 cub. inches Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	785-108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.631
Calcium Oxide (Lime)	30 476
Magnesia	26 372
Potash	2.322
Soda	6 045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassio Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80 516
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 083
Silica	6 049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

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As a Cathartic.—Three to five tablespoonfuls in same amount of water.

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7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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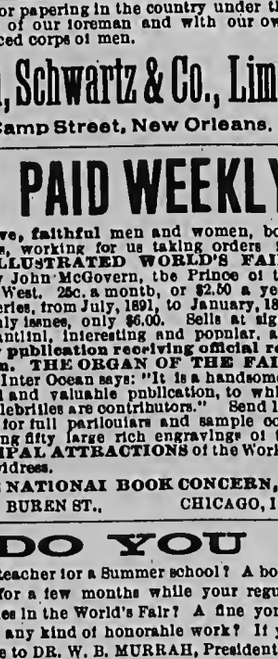

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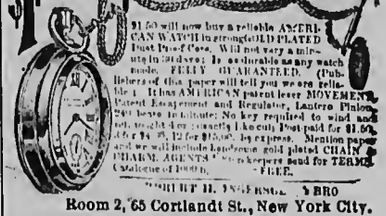

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Thursday, October 12, 1893.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at 112 Camp St., Oct. 25, at 10:30 A. M.

In the *Independent*, of Oct. 5, there is a lengthy symposium including such writers as D. L. Moody, T. L. Cuyler, Lucy Stone, Galusha Grow, and H. L. Dawes, on the ever-new old subject, "Is the world growing better?" Without exception, they testify in the affirmative, and, more astonishing still, in a sort of appendix to the subject. Rev. A. D. Mayo, A. M., of Boston, Mass., gravely assures us that the South is growing better, and furnishes many startling proofs in support of this view. If the former may be regarded as optimistic for New England, what shall be said of the latter?

We like Bro. W. B. Lewis' article in another column. It has the right ring about it, and is a solemn warning to the fanatical opposers of entire sanctification. Methodists, and especially Methodist theologians, can not afford even to seem to advocate compromise of this great doctrine. There is not among us a man of learning and versed in church history who, if asked what more than all other things both distinguished the rise of Methodism and gave complexion to its doctrinal teaching, would not be compelled to reply, the second blessing or Pentecost theory of entire sanctification. It may not, it need not, be our shibboleth, but it is our distinguishing badge, and must be the motto displayed on our banners and our war cry, in this as in former ages. All the talk against this view is senseless logomachy.

Bishop Haygood, in the last *Quarterly Review* (which, by the way, is a bright number just from the press), has a strong article on "The Chief Characteristic of the Century," which he asserts is the mission impulse. In this he is undoubtedly correct; but he is much less a prophet than Wesley was when he asserted, "The world is my parish," in avowing that John Wesley had only twilight views of the great coming age. Wesley was a missionary in his own youth, and had founded prosperous missions on two continents before his death. But Wesley's mission movement was so great an improvement on the machine methods of his cotemporaries that they were to be pentecostal in character, and kindle from heart to heart, as well as from nation to nation. Coke, his friend and companion, was its true embodiment; and if he could have lived a score or more of years in conducting those flaming mission campaigns, which had already transformed the Western field through the populous countries of the East, the map of missions, as surveyed by us, would, no doubt, be totally changed in many of its aspects. Altogether, with this writer, we feel encouraged by the breadth of the mission work spread before our view, but we have many doubts when we contemplate its depths and apparent lack of the miracle-working element. Ezekiel's vision of the gospel sea represents its abundance as partaking of both the perpendicular and horizontal quality.

The ADVOCATE to subscribers and renewals from now until Jan. 1, 1895, for $2.

The Blessedness of Giving.

The Lord himself proceeds on the plan of action that he commends to the disciples in the words: "It is more blessed to give than to receive." This is seen in the constancy of his gifts. They are never intermitted, and as a great train of supplies loaded with necessities and luxuries, with blessings from above and from beneath, roll through the circling seasons to both nourish and refresh the spirits of men. And also in their beauty and richness, for he is a bestower of "good and perfect gifts." In contrast with our parsimony which spares the least, and the most despised, He imparts to us not only the precious things of his store, but the inestimable and divine. We give occasionally and grudgingly, lest our fullness should be wasted; He constantly and joyfully, as one in a rapture of bestowing both happiness and the sublime objects which create it. We give that which hangs loosely upon us, as pennies or outworn raiment; He not only the uttermost of his possessions, but the innermost of his heart-treasures. We are apt in our reflections upon the great act or fact of atonement to dwell much on the pain of sacrifice experienced by the Father in the gift of his Son, and not at all on the joy that cancelled it as entirely as a sunburst does the mists of morning. The grief came and looked on there, indeed!—but the joy of the great salvation mounted the throne of divine emotion for a reign of epicycles. In another phase of the same subject and nearer to our own plane the sorrow of the cross was brief as a sun eclipse, and that age-long rapture ensued so fondly dwelt upon by the seers of Scripture as the "joy of the Lord." The Apostle St. Paul experienced the same joy in his measure and commended it to others, saying to his beloved Philippians, "And I if I be offered upon the sacrifice and service of your faith, joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

The pain of sacrifice, both in giving and doing, the Savior taught by precept and example, is but the birth-throe to the age of blessing that follows. The agony of a moment, he said in explanation, is immediately forgotten for joy that a man is born. The item of sacrifice expresses life in its lowest form and degree, that of joy or triumph in its highest. The sorrow of the one experience, life bordering on mortality; the joy of the other, life flushed with the atmospheres of divinity. The early confessors knew the abiding sweetness of the cross, as well as its fleeting accident of sorrow, and were, therefore, ambitious to die in the flames. They wanted, like Mr. Holdfast, not only to plant their steps in the footprints of the Redeemer; but they coveted also to rest their heads on the same agony upon which he meekly laid his. And with one voice, and in a fire-wrapt procession reaching from the plain of Dura to that of Smithfield, and from the inquisition of Babylon to that of Rome, they passed out of the world testifying that Jesus and his consolations were with them in the hottest flame. We die to live. Life comes that way. And the joy is much more than the sorrow, as life is more than death. That spectacle of the cross reveals to us not the defeat, but the triumph of sacrifice. There on its rude timbers I think it must have been that Jesus, faint from loss of blood, murmured, "It is more blessed to give than to receive," and John, bending forward, caught the golden sentence, ready minted for the highest denomination of Christian *currency*, and passed it on from glowing heart to heart until it came to Paul, quick-witted to discover the needs of the great future age, and chosen to be our mentor. This text is one of two gospel appendices that were designed not only to strike the proud world with awe, but as scimetar blows to wound beyond hope of recovery the root of all evil; the other being the judgment upon Ananias and Sapphira. It is the golden rule put into negotiable form, and so adapted to the practical needs of the race that only a heathen man or an infidel could reject it. All Christians admit its force and beauty, and bind it to their hearts as a precious legacy of their dying and ascending Lord.

But if a man does not give his poor, pitiful possessions, only less perishable than the life of which they are the merest artificial supports, how shall he persuade himself in the teeth of that obstinate denial that he has given his life?

A Muddle.

The hardest-worked man in the community is the Methodist preacher. The poorest-paid is the same drudge. This results partly from unholy design and partly from want of system and inexcusable negligence. The number of people who would sneak out of a bargain if the chance presented itself, are not few even in the church, and, like the poor, the opportunity is always offering itself.

First, the member gets himself assessed low, if not the lowest; then he scales his assessment; and finally he defers payment until his other debts and obligations are met, when he has nothing to pay with. Or, in view of hard times, or the quality of service rendered, like a free American as he is, he repudiates altogether. He took a vow, it is true, and the whole philosophy of Christianity is founded upon individual liberality and personal self-sacrifice; but the Judas quality which is in the average Christian we fear, as well as man, constrains him to forget the latter, and the Ananias the former. Having the carnal nature, he is a dead-beat, of course, and undertakes the distinguished role of ascending to heaven through ranks of saints and martyrs on a free pass. We regret to say that he is the majority, too, and that there are not good men enough in the church to put him out. This is one phase of the trouble.

Another is that there is nobody either to remind Mr. Delinquent of neglected duty, or to present him a bill for arrearages or dues. The steward is a figure-head in nine cases out of ten, and very often in the tenth he is an unmitigated example of stinginess, or of snobbish devotion to popular rights and a free gospel. The writer of these lines has known ten good average stewards to the manor of Methodism born, and not one of them fit for any higher work than to serve tables, to deliberate a whole year upon the propriety of introducing some financial measure, the effect of which in successful operation might be to clear up the muggy sky of finances—that is to say, if providence and crops were favorable, and to conclude on the eve of Conference with a request to the man whose living had been wrecked by their mingled delay and stupidity to take up a collection for himself. They collect—the stewards, we mean—it is true; that is to say, the better class of them, but only to tell anecdotes and to administer on the poverty-stricken returns of the contribution plate. They visit, it is true, but only on social or funeral or festival occasions, when the money gatherer's theme would be the grossest anachronism. Like the Pope, their temporal prerogatives they conceive to be quite limited; but, unlike him, they are not seeking to extend them. Having never come ont on the Lord's side, how could they be expected to come out on the preacher's side. Money for the preacher—why they would as soon commit highway robbery as to ask a man for it, and, having it in possession, they not infrequently debate whether it can not be put to a better use. Just as Legislatures are sometimes the foils of the people's liberties, church boards are sometimes the destruction of church finances. Many a hungry preacher owes his want, we fear, to the man who was appointed to be his commissary with unbounded foraging resources.

The American Bible Society.

The American Bible Society is unsectarian and evangelical. Moreover, it is Protestant and Catholic, giving to the former its usual and to the latter its broad and generic signification. It protests against the exclusivism that sets up a protectorate over God's Holy Word, and says to the thirsty millions of Adam's race: "Thus far shalt thou come, and no farther;" and it commends the broadest catholicity in all things appertaining to the spread of scriptural information, as well as the widest diffusion of scriptural learning and holiness. It has shown itself the warm friend of all scriptural churches by joining both hands and arms with them in a great league against the powers of darkness, and, when not appearing itself in skirmish line, or volleyed rank rolling upon the foe, supplying arms and munitions of war to new recruits, and battering the enemy's lines with splendid artillery fire. Its armament is glorious beyond compare, and its resources apparently exhaustless, giving away Bibles in many languages, and at home and abroad, and through as many salaried agents, Christian and heathen, as it can summon to the work. It is a missionary of the still small voice reddening more dark horizons of heathendom with the pledges of coming day, perhaps, than all the evangelisms of the most Christian and liberty-loving race that gave it birth. Everywhere it is buying up the privilege of giving the gospel gratis to the heathen; of employing the constraint of splendid patrimony upon the nations that sit in darkness. Its magnificent enterprise contemplates sowing down the dark continent, that great Sahara of the gospel age, with the incorruptible seed of the Word of God, and converting the Orient of both mainland and archipelago into a gospel plantation that shall yield white harvests instead of black, and fruit into everlasting life instead of blasting and mildew.

It is on the shore and on the sea with its merchandise of truth, by car-load and ship-load, by mountain train and desert caravan, flooding the waste regions and placing the heathen under gospel bonds to forsake idols and serve the living God. Its field is the world, its weapon of conquest the two-edged sword of the Spirit, and its allies the Lord of hosts and all the Protestant Churches!

Let us pay as we pray, and help this society to send out the Lord's light and His truth into the great dark sphere of heathendom.

Is It I?

The covetous man is to be found in all professions. Like the sparrow, and with far less propriety, he has found a place for himself in the altars of the Lord's house. Yet he has business inscribed on every feature and movement. He stands behind the pulpit as though it were a money changer's counter, and cries his wares. So much for voice, manner, personnel, intellectual accomplishments, and even theological attainments. That he does not belong to the mendicant order of the called and sent, is quite evident from the metallic ring in his voice, if not from the Chesterfieldian curl of his sentences and curve of his gesticulating medium. He is a candidate for a raise we know by the bit of pathos launched at the aged mourner on the front seat, as well as by the light spray of flattery that drenches as with pleasant odors the drooping forms that line the rear wall. That exordium of platitudes tickled the crowd as completely as if it had been an auctioneer's introduction to the serious work of disposing of small wares for large remuneration.

Now he is in full swing, with masterly argument and speaking illustration, showing the worse to be the better cause in perfect harmony with his foreknowledge of the preconceived views and mental characteristics of the delighted hearer. On he proceeds in magnificent flight until diction wavers and metaphor crumbles under the weight of massive argument in ascending movement, and he has reached the very apex of climax and paused to wipe away the unbidden tear.

Anon he gently descends, availing himself of heavenly peroration, and the humid atmospheres with which he has unconsciously surrounded himself, until he once more reaches the sphere of specie payments and *terra firma*.

And on his native heath again he for one whole week has not an idea above common dirt. Plowing, horse trading, land speculating, agencying for small enterprises paying large per cents, lending and borrowing money, have ingulfed him. Like a noble bark after a stormy passage, and emerging from bergs and breakers, he is grounded in smooth seas at the entrance of the great bay harbor. In all the scope of his imaginative discourse he can never reach as pathetic a passage as is afforded by his own mournful shipwreck.

A Department of Journalism.

The University of Pennsylvania has amended its curriculum so as to include a course in journalism, and one, too, both extended and elaborate. Truly, the horizon is broadening when the man of all work and of all accomplishments can be gotten ready for his varied career by technique and training of specialist.

But, outside of that, the venture is a good move to keep down parvenuism in, perhaps, its most offensive form of development, as well as to seize upon and develop or repress the Bohemian function which is so common to the average American intellect with a bias for *belles lettres*. Again, one of its immediate effects will be, perhaps, to widen the distance between the devil of the press room and the god of the sanctum, but it will have many compensations for the former, and while adding greatly to the efficieney and dignity of the latter, its professorial department will be perfect meadow land for the broken-down editorial jade who has acquired any amount of valuable information to the trade by his own failures and those of his confreres.

The young editor, who has long been persuaded that the pencil is mightier than the fountain pen, if not than the type writer, will now learn to write in indelible characters, and to discard adjective and metaphor for the plain nouns and unadorned sentences of the mart and field. Think of an editorial mill in which the editor himself, and not his honorable cotemporary, is ground, and from which he comes out bright and new, and with authority of a great university to write D. E. after his name.

NOTES.

It is the great salvation.

***

Woe to them that are at ease in Zion!

***

Economy is a poor remedy for stinginess.

***

Restraining prayer, we cease to fight.

***

What is hard to pride is often love's favorite task.

***

Aim high, particularly if you are shooting skyward.

***

Uzzah stood well at David's court, but Obed-edom at heaven's.

***

Entire sanctification is the only thing that will cure a religious miser.

***

He builds too low who plants a heavenly fabric on an earthly foundation.

***

There are people in this age who do not believe in devil possession. But why?

***

Sam Jones says that he is optimistic and pessimistic by turns, and sometimes both at once.

***

In spite of possible revolution, new subscribers are the order of the day at the ADVOCATE office.

***

Our Lord raised Lazarus from the dead, but he had no power to slay the retreating form of the young man very rich.

***

Water has sometimes been caused to flow from the rock; but what wand of prophet ever brought pennies from the miser!

***

We have sympathy for the man who does not like to hear entire sanctification preached. We were once in that box ourselves.

***

Several hundred dollars were collected for the flood sufferers by the Methodist Churches of New Orleans, on Sunday last.

***

The temporal business of the church is like other business; only it should be conducted with more scrupulous regard for business proprieties.

***

Brother, when you have tried everything else on your dead church, do not neglect the heroic remedy, which is second-blessing sanctification.

***

The Lord of Sabaoth is a good collector, if not the best, and the cries of many that have reaped down rich fields without pay have entered into his ears.

***

The church, "rich and increased with goods," not unoften excuses itself for its meanness in the past, and its policy of parsimony for the future, with the plea of poverty.

***

It is difficult for a man who draws a salary of $10,000 from the United States Treasury in pleasant instalments to realize that times are hard, and money and bread scarce. Put yourself in his place.

***

We have heaps of contributions on many subjects, and many of them by the best writers; but we can not work miracles, and our friends must be patient and await their turn. It may happen yet that some of the last will be first, if not some of the lost found.

***

Bro. Hoss printed the famous article of Bishop Keener on silver entire from the NEW ORLEANS, where it first appeared as an original contribution without a syllable of credit. No silver was given in payment for this article, and none is demanded; but it is worth a great deal of credit.

***

The universities, colleges and academies who have advertised in the columns of the ADVOCATE, this season have uniformly had good openings. And to prove that this is not a mere coincidence, those who have advertised the most liberally, are securing in proportion the most liberal returns in patronage.

***

Sam Jones, in his letter to the Tennessee Methodist, relates that it was told on him that after one of his all-day services an old colored sister came forward, and said to him: "Bro. Jones, God bless you. You is the preacher for me. I understands every word you say. You preaches just like a nigger. You has a white skin; but, thank God, you has a black heart." And he added that a colored brother opened one of his meetings for him with this remarkable prayer: "Bless Bro. Jones, and help him to preach; and, O Lord, when he stands before thee, a wretch undone, have mercy upon him, and take his feet out of the mire, olay, and place them on the rock where hope nor mercy can never reach him." He adds: I esteem it a privilege to preach to the negroes, and have preached to hundreds of thousands of them.

PERSONAL AND OTHERWISE.

The ADVOCATE for $2 until Jan. 1, 1895, to new subscribers.

Dr. B. Carradine had a royal send-off at the St. Louis Conferonoe, as was most fitting.

The *Farmer's Journal and Farm News* free to new subscribers and renewals when accompanied by the cash.

Dr. C. W. Carter leaves for Bro. Roy's work and the storm region tomorrow, carrying with him funds and supplies for the sufferers.

If you have any money for the ADVOCATE, ask yourself who needs it most, and send it along at our expense.

Dr. John Mathews returns to Centenary Church, St. Louis, and Rev. A. J. Jarrell, of Savannah, Ga., succeeds Dr. Carradine at First Church.

Dr. C. F. Evans, of Meridian, Miss., called at the ADVOCATE office one day last week. He was *en route* to West Monroe, where he is under engagement to help his son, W. G., in a protracted meeting.

Dr. S. H. Werlein has been promoted to the St. Louis district, the district itself having been enlarged to include the whole city. This is a deserved compliment to one of our ablest young men.

A note from Bro. J. R. Roy states that the new church and parsonage have suffered from the storm, having been blown from the foundations, and that many persons were killed in that neighborhood.

The *American Farmer and Farm News*, an illustrated monthly journal of sixteen pages, will be given free to every new subscriber, and every paid-up renewal to the ADVOCATE, when accompanied by the cash.

Rev. J. W. McLaurin, agent of the American Bible Society, smiled on us last week. He had just completed a tour of Northeast Mississippi, and goes this week to North Louisiana. He eats no idle bread.

The *Alabama Christian Advocate*, Rev. Thomas Armstrong, D. D., editor, is a well-conducted and sprightly organ. That the editor has a genius for journalism is most evident to the constant reader of his columns.

Dr. W. H. N. Magruder, of Baton Rouge, on business connected with the Institute for the Blind, that model training-school of which he is the model president, paid us a call last week. Blind youths of both sexes are educated at the above institution free of charge. Send to him for catalogue or circular.

Rev. H. T. Harris, a Mississippi veteran of many itinerant wars, called on the ADVOCATE last week. It was a real pleasure to meet him, and to continue an acquaintance, auspiciously begun through the columns of the ADVOCATE many years ago. The paper and its patrons would be glad to have him as a contributor again.

The ADVOCATE has received from the Manhattan Art Company, New York, a splendid photo-etching of the famous picture, Diana or Christ. It quite answers the many fervid descriptions that have been given of it, and is every way worthy to be a companion piece to Christ before Pilate. It can be had at a price ridiculously cheap by sending to the publisher.

The Century, for October, is a splendid number, the chief attractions being "Taking Napoleon to St. Helena," "Life Among German Tramps," Walt Whitman in 'War Times," "The Vanishing City," "The Pratt Institute," "Leaves from the Autobiography of Salvini," etc., by the most popular writers of the age, with a quantity of entertaining matter beside. It is a great and deservedly popular magazine. Four dollars a year, 35 cents a copy.

Dr. J. H. Kirkland, the new chancellor of Vanderbilt University, has been inaugurated at Nashville with great *eclat*, but yet of this truly historic occasion the Doctor's inaugural speech was easily the principal feature, as was meet. We regret that our space will not permit us to publish it entire. In its scope it is historical, doctrinal, and prophetical, and its discussion in each department gives promise of a brilliant administration of the affairs of the great university.

A private note from Dr. H. W. Key, president of the Memphis Conference Female Institute, says: "So far as heard from, we have had the largest opening of any school in this or neighboring States, which is remarkable when we consider the stringency in money matters and the change of administration. We have two hundred and forty-one names on our register, and over one hundred boarders." We are glad to see that this enterprising Georgian, in forsaking the country of "cinnamon seed and sandy bottom," has reached Bonanza land. Since the days of Davy Crockett the headwaters of Forked Deer has been noted both for its obliviousness to ordinary hard times and its hospitality to honorable strangers.

Our Little Men and Women, by D. Lothrop & Co., Boston; and St. Nicholas, for young folks, Century Company, are among the brightest visitors to the ADVOCATE in their line. The price of the former is $1 a year, and 10 cents a copy, and of St. Nicholas, $3 a year, and 25 cents a copy.

Christian Holiness.

MR. EDITOR: The subject of Christian holiness is attracting much attention now, and I believe good will come of this agitation of a great subject. But we are exposed to two dangers, or danger from two directions.

In the first place, the special advocates of what is called the "holiness movement" are in danger of going to extremes, for when we become specialists we are in danger of becoming eiromists also. This fact has been illustrated already in some cases.

In the second place, those who do not see the subject in the same light with its special advocates are in danger of going to the opposite extreme. This also is natural, and it has been illustrated already in some cases.

Now, let us strike for a happy medium, for the truth is generally to be found midway between the two opposite extremes on any subject.

As Methodists, we can not inveigh against the doctrine of entire sanctification without departing from a cardinal doctrine of our church, and, as we think, from the plain teachings of the Word of God. Methodism stands for a free salvation, a conscious salvation, and a full salvation; and that man is not a Methodist who denies either. He may be a member of the Methodist Church; he may be a minister of the Methodist Church: but he is not in full accord with the doctrinal teachings of the Methodist Church. Let us hold to the truth of God as clearly set forth in the Word and in our theology; but let us avoid extravagance in theory or statement, for thereby we obscure that which should be made plain and repel those whom we should draw to us. "Let your moderation be known unto all men." And let us not stand at the ford of the Jordan to stay all our brethren who can not frame to pronounce our "Shibboleth" aright. What if they do say, "Sibboleth," instead?—they mean the same thing, and they are our brethren in the Lord.

These remarks have been provoked by the following extract taken from "The Christian Alliance." It has the ring of pure gold about it.

W. B. LEWIS.

THE BEAUTY OF HOLINESS.

Much of the current teaching on the subject of holiness is rendered unattractive by the unfortunate way in which many people present it either in their testimony or in their lives. Why should it be necessary to mix up these precious teachings with all the eccentricities and angularities of our little phrases and hobbies? Why should we feel that we must compel everybody to see it just as we see it, and to receive it exactly as it came to us? Why should we construct phraseology as hard, as dogmatic, as exclusive, as one-sided as the dogmatism of the theological schools? Why should we perpetually fling our own shadows across the beautiful sunlight of Christ's truth and life? Are there not great central truths on which we can all unite? Is it not enough to take biblical expressions and biblical teachings, to take Christ's own person and his life as the foundation of our principles and our applications? What can be higher than a life united with Jesus himself, and lost in him, to all our own experience and attainments? If we have the true Christ-life, it will be as sweet and attractive as the Christ himself, whose holiness drew poor sinners to his presence, and made them feel a deeper longing to be like him. The Lord save us from stale, musty, eccentric and angular lives and teachings, and help us to be like the glorious ideal in the one hundred and tenth Psalm: "Thy people shall be a free-will offering in the day of his power, robed in the beauty of holiness, born of the womb of the morning and fresh with the dew of his youth."

[This is beautiful reading, but it seems to discount Christian zeal, and would have put such an embargo on the apostles as in all probability they would never have gotten beyond the boundaries of Judea. And what is meant by "great central truths?"—EDITOR.]

Notice.

Bishop Galloway has postponed the dedication of our new church from Oct. 15 (third Sabbath) to Oct. 22 (fourth Sabbath).

J. S. SEXTON,
Chairman Building Committee.
W. H. BROWN, Secretary.

Hazlehurst, Miss., Oct. 6.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Topic for Oct. 15.

DAVID AND GOLIATH.
(I. Sam. xvii, 38-49.)

The Israelites and their hostile neighbors from the sea coast, the Philistines, were stationed on opposite mountains in battle array, the one against the other. The incident of the lesson was the outcome of a defiant challenge on the part of Goliath, the champion of the Philistines, that the Israelites send forth a man to engage in a personal encounter with him, the issue of which should determine to which army belonged the victory. Twice daily for forty days he presented himself near the army of Israel, and sounded his note of insolent defiance, with no result other than inspiring fear into their ranks; until finally the challenge was accepted by David, the ruddy youth from Bethlehem, the result being a complete victory for David, the circumstances of which need not be repeated, as they are familiar. From the passage it may be seen that the victory was not so much a triumph of man over man, or army over army, as a manifestation of the power of the God of Israel over the gods of Philistia. The Philistine pronounced his own sentence of defeat when he defied the God of Israel, and swore by his own gods; David had practically won the victory when he responded, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied; . . . the battle is the Lord's." The lesson here is that any person who invokes God's aid against the opposing forces of sin is certain of victory. David's simple, yet sublime faith in the God whom he served, should be an inspiration to the young Christian soldier before whom opposing forces rise like mountains.

The victory was an illustration of the Pauline principle, afterwards exemplified in the triumphs of the gospel (1. Cor. i, 27): "God hath chosen the weak things of the world to confound the mighty." There was not a trace of foolhardiness in David's action, but it was simply a signal exhibition of unwavering faith in God—the faith that afterwards found expression in the Book of Psalms.

How to Help the Pastor.

The Epworth League is for helping purposes. We give some rules, altered from a Church of England paper, about helping the preacher: 1. Pray for him, especially every Sunday morning and evening. 2. Be regular and punctual at church on Sundays and week days. 3 Help in the Sunday-schools, choir, Band of Hope, visiting, and other work. 4. Study your Bible. Ask your pastor to explain any difficulties. 5. Support your church, day, and Sunday-schools, and home and foreign missions. 6. Be regular and consistent communicants. 7. Be home missionaries; try to bring your non-church-going neighbors and friends to church with you. 8. Pray earnestly, work heartily, never despair, never give in. 9. Pray that utterance may be given to your pastor, that he may open his mouth boldly, to make known the mystery of the gospel.—*Nashville Christian Advocate*, March 16.

The Epworth League in the Land of Flowers.

On April 9, 1890, the pastor of the M. E. Church, South, of Kissimmee, Fla., Rev. R. L. Honiker, organized the first League in Southern Methodism. From that League, as a center, have come forty other Leagues in our Conference territory.—President of the Florida Conference League in *Epworth Methodist*.

There is a good article by Bishop Hendrix, in the September *Review of Missions*, on "The Relation of the Epworth League to Missions," and this extract is here given:

What distinctive work has the Epworth League to do in advancing this common cause of the whole church, and without which the church would long ago have ceased to exist? The more distinctive work of the League may be said to be its literary department. All its other work—its department of charity and help, and its devotional department—the church is already attempting—in different ways, but these receive new meaning from the noble examples which the history of the church affords. Christian biography gives fresh inspiration alike to Christian living and Christian work. Systematic study of the Bible in the League results in keeping before all the blessed fact that "the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." The League thus naturally becomes one of the most efficient agencies for disseminating missionary information and creating a missionary conscience. Its course of reading should embrace from time to time the best literature, in connection with its other admirable selections.

The story of Livingstone, or of Morrison or of Brainerd, or of Duff; the example of Carey or of Martyn, of MacDonell or of Lambuth will never be forgotten, and may be reproduced in the lives of our future missionaries.

The M. E. Church reports Epworth Leagues in the Southern States as follows: Alabama, 24; Georgia, 30; Mississippi, 45; Tennessee, 113; with much larger numbers for the Border States. This shows that the young people's movement is not confined to the North, and is a much better showing than we make with our high vantage-ground in this sunny land.—*Alabama Christian Advocate*.

Relief Collection.

The following is the result of the collection taken Sunday, Oct. 8, for storm sufferers:

Carondelet, W. H. LaPrade	$ 80 00
Felicity, J. M. Beard	30 00
Louisiana Avenue, V. T. Sawyer	27 00
Rayne Memorial, F. N. Parker	25 40
Dryades, A. E. Clay	31 20
Algiers, H. S. Johns	30 00
Parker's Chapel, R. H. Wynn	10 05
Craps Street, H. H. Ahrens	21 00
Gretna, H. H. Ahrens	8 00
Carrollton, J. M. Henry	32 00
Total	$300 65

C. W. CARTER, P. E.

A large amount of clothing was also contributed.

Attention, Brethren.

A few days ago it was our pleasure to look in on Dr. Murrah and his work at Millsaps College. The Doctor looked to be in excellent health and good spirits to begin the new session. More than 130 students had matriculated, and others were coming in daily, some having come while I was in the Doctor's office.

While at the college I called upon the young ministers who are under the supervision of our Ministerial Aid Association. I found three present, and another was expected by every train. During the Summer these young men have been occupied, but the dullness of the season has been against them, and they have been able to make only enough to meet their current personal expenses, and are, therefore, dependent upon us for board. We were pleased at the report of Dr. Murrah concerning the spirit of these young men. Evidently they are applying themselves to their work. My heart was stirred within me when one of them declared his purpose to remain and finish his education if he should have to sell newspapers to get the money. Certainly the Methodists of South Mississippi will not suffer such a spirit as that to be trammeled in securing an education.

Brethren, help us by remembering these, our young ministers. Send your contributions to Dr. C. G. Andrews, Vicksburg, Miss. Unless we get the necessary help, this cause must suffer and these young men be forced to leave school.

T. B. HOLLOMAN,
Pres. Ass'n.

Meridian, Miss., Oct. 5, 1893.

P. S.—East Mississippi Female College has opened well; nearly one hundred having matriculated to date, with daily additions. T. B. H.

Centenary College.

Centenary College opened on Sept. 6, and the professors and students are setting in with a good resolution for a session of hard work. Our number is about the same that it was last year, and would, doubtless, have been considerably larger but for three successive overflows in Louisiana, the low price of cotton and the remarkable monetary suspension which has recently affected the business of the whole country. The health of the college has been remarkably good. The four college classes are well represented. We have five preachers, and others are studying for the ministry. The literary societies and the Y. M. C. A. are well maintained. Our Scripture lessons and morning and evening prayers seem to be means of edification to all. If those who are in arrears on their endowment notes will send us the interest due, they will greatly aid us in our work.

W. L. C. HUNNICUTT.

Jackson, La., Oct. 7, 1893.

For Indigestion
Use Horsford's Acid Phosphate.
If your dinner distresses you, try it. It aids digestion.

Notice.

Old religious newspapers, Bibles, Testaments and old clothing wanted for distribution in mission work by E. A. Vail, at Bible House, 163 Camp street.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

East Mississippi Female College.

The 24th Session began September 6, 1893.

Situated in the City of Meridian, is easy of access from all points.

The health record is unsurpassed.

The buildings are commodious and comfortable.

The faculty has been chosen with reference to EXPERIENCE, THOROUGHNESS and EXCELLENCY OF CHARACTER.

Our terms are to suit the times.

For catalogue or further information apply to
REV. T. B. HOLLOMAN, A.M., Pres.,
1101 23rd Avenue, Meridian, Miss.

Are You Unemployed?

Will you work for $18 per week? Write to me at once. JOSEPH R. GAY, Pres. C. P. & L. Co., 95 FIFTH AVE., CHICAGO, ILL.

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RELIABLE MEN everywhere (local or traveling) to advertise and keep our Show Cards tacked up in towns on trees and fences along public roads. Steady work in your own county. $70 A MONTH SALARY AND $3 A DAY EXPENSES ADVANCED every 10 days when satisfied. FRANCO-GERMAN ELECTRIC CO., CINCINNATI, O.

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Frink's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. Now and elegant designs. Send size of room, get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
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For further information as to Rates, Car Service, Sleeping Car Reservations, etc., call on or address any agent of the Queen & Crescent Route or E. T. V. & G. Ry.

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Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship. Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.

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A thread which all lovers of fancy work —FOR— appreciate at once. The twilly appearance, which is peculiar to itself, makes it superior to any other thread for every sort of fancy work, from bed spreads to tatting and point lace. It is also equal to the very best threads made in the country for all sewing purposes, whether by hand or machine. Ask your dealer for it, or send 10c. for sample spool, 500 yards. Illustrated Crochet Books, Nos. 1, 2, and 3, 10c. each. 12 nice tidy patterns, 5c. each. 12 bed spread patterns, 5c. each. All postpaid. Either of above books sent free with an order for 6 patterns.

Crocheting, Knitting, Tatting.

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OXFORD, GA. Forty Miles East of Atlanta—A Location Proverbially Healthy; No Saloons.

57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $125. For full information, address

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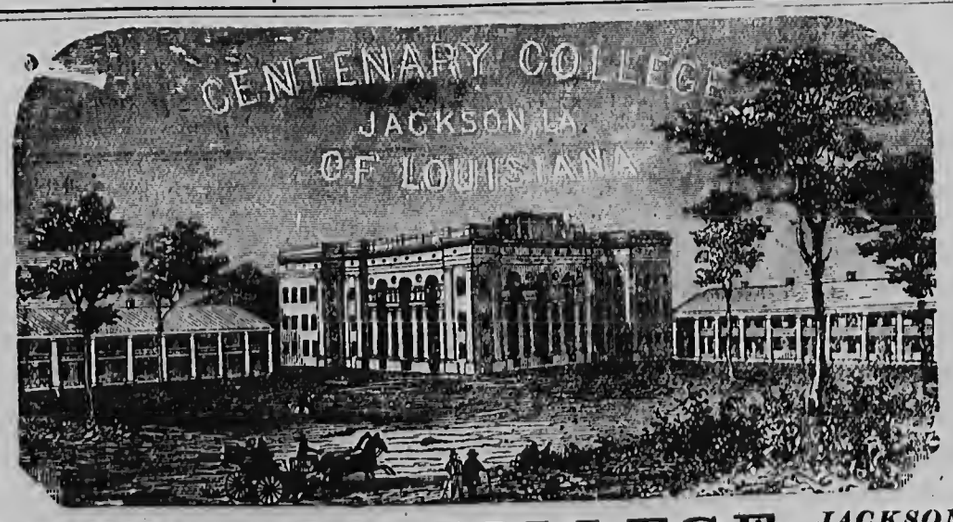
WESLEYAN FEMALE INSTITUTE Opens Sept. 6th, 1893.

STAUNTON, VIRGINIA. Climate and surroundings exceptional. Handsome buildings, now being remodeled, thoroughly renovated, repainted inside and outside, and refurnished with new pianos, carpets, &c. Steam heat, gas light, bath rooms on every floor. New Laboratory thoroughly equipped. Excellent Faculty of Experienced Teachers. Advanced courses in English, Latin, German, French, &c. Special advantages in Art. Conservatory Course in Music. One hundred and forty-one boarding pupils from eighteen States. Terms moderate. For Catalogues of this celebrated old Virginia school, address

W. W. ROBERTSON, President, Staunton, Virginia.



CENTENARY COLLEGE, JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT, PRESIDENT.

A BAD WRECK

—of the constitution may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! The proprietors of Dr. Pierce's Golden Medical Discovery take all the *chances*. They make a straightforward offer to return your money if their remedy fails to benefit or cure, in all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood; the liver is the filter which permits the germs to enter or not. The liver active, and the blood pure, and you escape disease.

When you're run down, debilitated, weak, and your weight below a healthy standard, you regain health, strength, and wholesome flesh, by using the "Discovery." It builds up the body faster than nauseating Cod liver oils or emulsions.

There wouldn't be any cases of Chronic Catarrh if everyone used Dr. Sage's Remedy. There's $500 reward for an incurable case.

Have patience. Alice, I will drive that Malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. I will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.
Chas. M. Fush, 106 Camp St., New Orleans.

GERMETUER

CURES FEVERS.

DR. J. W. NELMS.

ATLANTA, Ga., Aug. 14th, 1893.

For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhus, Typhoid and Bilious Fevers, and always with the speediest and best effects. It lowers the temperature and breaks up fevers of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in its use upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy for Yellow Fever. It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically a safe remedy, and leaves no injurious effects in the system.

JOHN W. NELMS, M. D.,
Mayor West End, Ga.

For Nervous Troubles, Teething Children and Summer Complaint, Germetuer has no equal. Try it; $1 per bottle, six for $5. All druggists.
KING'S ROYAL GERMETUER CO.,
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Germetuer Pills for constipation, 50 in a vial, for 25 cents.

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Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

All dust thoroughly taken out by steam.

Feathers purged of all impurities.

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FRANK W. HALE, General Manager,
Franklin Square, Boston, Mass.

HOME CIRCLE.

THE PATH OF GOLD.

BY CARRIE BLAKE MORGAN.

An Indian legend, beautiful and old,
Tells how a sinner sought the path of gold.

Cast by a midnight moon on waters deep,
And there lay down to his eternal sleep,

With faith that, though the sea his bones should hold,
His deathless soul should mount the path of gold,

And steal, unchallenged, through the gates of heaven,
Its guilt forgotten, or, perchance, forgiven.

Oh, low-hung moon! Oh, quivering path of light!
The savage legend comes to me to-night.

At water's edge I stand, and at my feet
The sands of earth and heaven's gold do meet.

Would that I held the simple faith and hope
That bore the Indian's soul up yon bright slope!

But even as my prayer is cried aloud,
Thy face, O moon, is hidden with a cloud;

Thy light is gone; the waters, cold and gray,
Clutch at my feet and chill all hope away.

Oh, can it be that souls in sin grown old
Can never find the shining Path of Gold?

—*Lippincott's.*

Melons with Strawberries.

Jacob Smith, Lockport, Ill., has a novel method of caring for his strawberry plants during the first Summer. Thorough cultivation of the plants during the first season is practiced by successful fruit growers generally. Keeping them free from weeds and the soil loose requires frequent cultivation, and is quite an expense, for which, ordinarily, the next year's crop of berries is the compensation. As an experiment several years ago, Mr. Smith tried planting watermelon vines among the rows of one plot of strawberries, cultivating an adjoining plot in the usual way. He found that the plot with the melon vines did better than the other, both in this and subsequent trials, and the melons paid for the cultivation of the plot. After satisfying himself that watermelon vines did not injure the strawberries, or, as he declares, help by serving as a green mulch, he tried planting muskmelons among them and reports even better results from this practice, the vines making a thicker covering and better mulch. He has a nice field of strawberries growing this season with a good crop of muskmelons among them which are doing well, considering the dry weather. Small fruit growers should remember this plan and try it next season; for it is certainly a great waste not to grow melons among the strawberries the first year if it improves them and pays for cultivation.—*Orange Judd Farmer.*

Torchlights in the Ocean.

There is a species of fish living in the depths of the ocean which sailors call the "midshipman," because it is as profusely decorated with little shining disks as a midshipman is adorned with buttons. Each of these luminous disks is a complete bull's-eye lantern on a small scale, having a lens for concentrating the rays and a reflector behind it. The fish can extinguish these torches at will on the approach of an enemy, or he can brilliantly illuminate his immediate vicinity when searching for prey. The light comes from slime glands which, in deep water, are transformed into phosphorescent spots. In some species the slime keeps running continually down the sides of the fish, making the whole animal brilliant. Professor Langley, of the Smithsonian Institute, says that the light is similar to that of fireflies, which is the most economical and perfect of all known lights, giving the greatest illumination with the least waste and without perceptible heat. It would be of enormous value to mankind if the secret of this light which the fishes use for their torchlight processions under the ocean could be discovered.—*Congregationalist.*

Christ Working In Us.

He who made every power can use every power. Memory, judgment, imagination, quickness of apprehension or insight, specialties of musical, poetical, oratorical, or artistic faculty, special tastes for reasoning, philosophy, history, natural science, or natural history—all these may be dedicated to him, sanctioned by him, and used by him. Whatever he has given he will use, if we will let him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if he will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect him to use a mind which we are willfully neglecting, and take no pains whatever to fit for his use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—Frances Ridley Havergal, in *Methodist.*

Unexpected Blessings.

We are often surprised by the good things which come to us unexpectedly. We have been sometimes astonished at the way occurrences which promised disaster became great blessings. At the siege of Sebastopol a cannon ball, missing its aim, struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The missile of death was made to become an instrument to open a life-sustaining fountain. Using this incident as an illustration, a minister said: "If in us abide the waters of eternal life, the thrusts of Satan will only open channels by which they may flow forth." If we sustain to God the relation of believers in Christ, without a shadow of doubt "all things work together for good."—*Selected.*

It is a very curious and interesting fact that the word "character," which comes over into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the subscription which we cut upon our life; I say which *we* cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and, fixed before the eye, cut on the life.—*Rev. Charles Cuthbert Hall, D. D.*

I say there is no happiness in having or in getting, but only in giving, and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.—*Prof. Henry Drummond.*

Without a Competitor.

Dr. Price's
Cream Baking Powder

Is so far beyond other brands of baking powders in its purity, wholesomeness and leavening power that it is practically without a competitor. Adulteration prevails to such an extent that the consumer in many sections is at the mercy of the venders of the ammonia and alum baking powders Dr. Price's Cream Baking Powder is the only powder prepared by a physician of high standing, and almost the only pure Cream of Tartar powder to be obtained.

OUR YOUNG PEOPLE.

REMORSE.

BY S. CONANT FOSTER.

Once a sweet little boy sat and swung on a limb,
Tweedledum, tweedledum, tweedledum dee;
On the ground stood a sparrow-bird looking at him,
Tweedledum, tweedledum, tweedledum dee.
Now, the boy he was good, but the sparrow was bad;
So it shied a big stone at the head of the lad,
And it killed the poor boy, and the sparrow was glad.
Tweedledum, tweedledum, tweedledum dee.

Then the little boy's mother flew over the trees,
Tweedledum, tweedledum, tweedledum dee;
"Tell me where is my little boy, sparrow-bird, please,"
Tweedledum, tweedledum, tweedledum dee
"He is sale in my pocket," the sparrow-bird said,
And another stone shied at the lond mother's head,
And she fell at the feet of the wicked bird, dead,
Tweedledum, tweedledum, tweedledum dee.

You imagine, no doubt, that the tale I have mixed,
Tweedledum, tweedledum, tweedledum dee;
But it wasn't by me that the story was fixed,
Tweedledum, tweedledum, tweedledum dee.
'Twas a dream a boy had after killing a bird,
And he dreamed it so lond that I heard every word,
And I jotted it down as it really occurred.
Tweedledum, tweedledum, tweedledum dee.

—*St. Nicholas.*

Mr. and Mrs. Ostrich.

The division of labor between Mr. and Mrs. Ostrich is more nearly fair than among most birds. It is an understood thing that if she takes the trouble to lay the eggs he will attend to the hatching, which is very kind of him, considering that he is bigger, stronger, prettier, and worth more than she is. He furnishes a much finer grade of feathers for the support of his family than does his wife. When Mrs. Ostrich inclines that way she scoops out a dainty little nest (it is usually about five feet across) anywhere she happens to be, and calls that home. She is not particular about the locality, but she is very stubborn about giving it up when she has once chosen. One of the ostriches on a farm recently selected the middle of the road that runs through the paddock for her nest, and promptly began filling it with eggs. Herbert dug another nest for her in a more protected quarter of the pasture, but, instead of feeling grateful for his attentions, Mme. Ostrich quietly rolled the eggs, one by one, back to the original place of deposit. And while her husband went ahead with the hatching, she stood by to assist him in repelling any further impertinence. In this nest there were twenty-five eggs. She laid one every second or third day, and when the quota was complete she made her proud husband sit on them. As soon as she got over the fear of her work being disturbed, she left her helpmate and went off with the other birds; and he was compelled to watch her flirting from his station without a remonstrance. Once in a while she came back to give him a chance to eat and stretch himself; but these kindnesses were by no means frequent. Once when he, almost starved probably, left the nest, she came at him with all her feathers turned the wrong way and hustled him back to his business. That's the kind of a wife the ostrich makes.—*Standard.*

The Wonderful Moving Sidewalk at Chicago.

For those who come by the lake route, and for others who prefer to sail on land, there is the movable sidewalk, seating 40,000, and extending out on the great pier 2,000 feet into the lake. The view of the grounds from the end of the pier is superb, and as one can ride as long as the fancy dictates for one five-cent fare, it is deservedly popular. The construction of the moving sidewalk with its endless chain of seats was not alone for fun, but fact, and to demonstrate its wonderful possibilities for the transportation of great masses of people. The line, which is operated by electricity, has a capacity of 240,000 passengers per hour. There are three endless platforms, forming a loop at each end. The first is stationary, the second moves at three miles an hour, and upon it one steps in a natural walk, but without experiencing any jar or shock; from this he steps to the third platform, moving three miles faster than the second, or at a total of six miles per hour. The third platform is entirely filled with cross seats. The moving platforms are carried on ordinary railway wheels and track, and constitute one of the most interesting attractions on the grounds.—*Review of Reviews.*

Young Man, Don't Drift.

There is not a more melancholy spectacle than a young man, standing at the threshold of life, without any definite purpose before him. If he has had the advantage of a college education his plight is the more harrowing, for then he is like a ship well equipped, but without a captain or a pilot, and adrift on the sea. He is subject to be buffeted by every passing inclination, and is bound, sooner or later, to be wrecked in all the essentials of manhood. Under the pressure of present economic conditions the majority of young men are compelled to earn a livelihood, and must take the first opportunity that opens. That such should be the case is not to be deplored, but, in the interest of the young man, the reverse, for it is better to be engaged in any honorable occupation, no matter how unsuitable it may appear, than to drift helplessly, doing nothing. Occupation tends to stir the energies, to stimulate comparisons and promote ambitions. While devoting himself conscientiously and energetically to the work in hand he should remember that there is no law to compel him to remain in that occupation providing it is distasteful or unsuitable. In this age of specialism every occupation is but a technical training in some particular department. The demands of employment upon his energies will enable him to analyze his abilities and adaptabilities and discover in what direction his natural or educational bent lies. If he has chosen the vocation to which he is adapted, he will strive to excel; if not, he will speedily become aware of his natural bias and seek employment along that line. There are too many young men of good parts who "loaf" the best years of their lives doing nothing, or pursue some emergency employment in a slipshod manner, waiting for some merciful providence to show them what they are fitted for. They are predestined to disappointment. A man is not a puppet, but a responsible being, and has been endowed with the faculty of discretion, in order that he may use it properly, both to his own advantage and to that of his fellow-men.—*Young Men's Era.*

How It Was Named.

Everybody knows the pretty little forget-me-not, and likes the flower more perhaps because of its name than its beauty.

How was it so-called? The Germans account for it by quite a pathetic romance.

It seems that once upon a time a knight and lady were walking by the bank of the Danube, when the latter asked her "gallant gay" to pluck for her a tiny blue flower which he saw growing in the stream. No sooner said than done, but the knight, overbalancing, fell into the river, and owing to the slippery nature of the bank and the weight of his own armor was carried away by the current. As he threw the flower ashore to his lady he cried out with his last breath, "Vergis mein nicht!" ("Forget-me-not!") And ever since the flower has been looked on as the emblem of fidelity.—Philadelphia *Times.*

The True Wife.

Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bow-line, with a hundred strong arms pulling it. Her sails were unfilled, her streamers were drooping; she had neither side-wheel or stern-wheel—still she moved on stately, in serene triumph, as with her own life. But I knew that on the other side, hidden beneath the great hulk that swam so majestically, there was a little toilsome steam tug, with a heart of fire and arms of iron, that was tugging it bravely on, and I knew that if the little steam tug untwined her arms and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the refluent tide, no man knows whither.—*Selected.*

Many Christian workers are too busy working to be religious. The excitement and absorbing engagements of doing give them no time to attend to themselves. Doing shuts out being, and they can not be good, because they are too busy doing good. They miss the fundamental idea of the gospel, that is, that what we do depends for its value and life on what we are. If we keep the fountain pure and full the stream will always flow. A good man will do good as truly and naturally as a good tree bears good fruit.—*Nashville Christian Advocate.*

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass," whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO.

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HIRES' Root Beer
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ATHENS, GA.

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Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

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MARRIAGES.

JOHNSON—WALKER.—At the residence of the bride's uncle, Col. and Rev. E. G. Cook, Haslehurst, Miss., Oct. 5, 1893, by Rev. W. T. J. Sullivan, Mr. Thomas B. Johnson, of San Antonio, Texas, to Miss Mae E. Walker, of Haslehurst.

HENRY—LEE.—At the residence of the bride's father, Prairie Grere, La., Sept. 27, 1893, by Rev. E. T. Denson, Mr. S. B. Henry to Miss Lena J. Lee, all of Vermilion parish.

Should Sorrow lay her hand upon thy shoulder,
And walk with thee in silence on life's way,
While Joy, thy bright companion once, grown colder,
Becomes to thee more distant day by day,
Shrink not from the companionship of Sorrow,
She is the messenger of God to thee;
And thou wilt thank him in his great to-morrow—
For what thou knowest not now, thou then shalt see;
She is God's angel, clad in weeds of night,
With whom we walk by faith, and not by sight.
—*E. A. Hamilton.*

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 800. Poetry excluded from this column.

McNEILL—Mrs. Sallie Isana McNeill was born June 31, 1862; was married to Mr. H. B. McNeill, May 23, 1873; died at Jackson, Miss., July 6, 1893, and her pure spirit winged its way to that beautiful city of light where loved ones meet to part no more.

She was one of nature's noble women, one of the Lord's jewels. Her life was full of sunshine. Being of that radiant disposition, she rapidly drew around her a concourse of friends. She was very thoughtful for the sick and distressed. Herein she received the fulfillment of a gracious promise, for during her long and painful sickness she had the sympathetic aid of a whole community. All was done which medical science or skill could do to restore her. Loving hands and generous friends administered to her wants and necessities, but to no avail. God took her to himself, where the weary are at rest. She met death bravely. One of the last days she said to her husband: "I know I am going to die. Let not your heart be troubled. I am not afraid to die. I hate to leave you and my little children, but I am ready." O death where is thy sting? We sorrow not as those who have no hope. Thank God for the sweet hope of the resurrection, for the sweet hope that we shall meet her again beyond the river.

She was a kind and affectionate wife, a loving mother and a good neighbor. She has left a devoted husband, three bright little children and many relatives and friends to mourn her loss. To the bereaved husband and children, so soon bereft of wife and mother, words from a human standpoint seem unavailable, yet there is a hand on high beckoning you over, so that if you will heed it you will some sweet day grasp her beautiful beckoning hand. Oh! how sad is such a separation; but how sweet the reunion will be beyond this world of sin and death.

Her body was consigned to its last resting-place in the grave-yard at Reaves Chapel Church, in hope of the resurrection and eternal life. Sleep on, dear one; sweetly sleep, till the trump of God shall wake your slumbering dust to life and everlasting bliss. A FRIEND.

COOK—Corinne Cook, wife of Dr. Thomas H. G. Cook, and daughter of Mr. A. H. and Edna Bush, of Macon, Miss., died at their home in Stone, Ala., Sept. 5, 1893. She was born in Noxubee county, Miss., May 18, 1870, and happily married to Dr. Cook, Oct. 21, 1890.

Sister Cook was a member of the Episcopal Church at Macon, Miss. A more consistent Christian we have not known. She was growing in grace daily, and one of the best Christian workers for our church here we had. Not only her husband and family feel bereaved, but we, as a community, feel keenly our loss. She was one of the few who let nothing escape her lips that would reflect against anyone; so kind to the poor and distressed—had a kind word for everyone.

A few days before her death she told her friends she had committed herself and little babe to the Lord, and whatever was his will was hers. The babe preceded her four days to the good world. The day before her death she deliberately made arrangements for her burial, and told her husband she wanted him to join in prayer with her one more time, which he did. Her patience, her loving words, her bright expression through her sickness of ten days to the very last we have never known surpassed. We followed, and held on to her, and saw her far out in the last river, when God took her from us. Surely, a bright home is made sad, for in a little more than eleven months the mother and the only two children have been taken. But with humble submission we bow to the will of him that doeth all things well. May her death be sanctified to the good of her loved ones and her many friends! D. W. BABB.

Stone, Ala.

GODBOLD—Bro. P. B. Godbold was born in Franklin county, Miss., April 4, 1829, and died in Summit, Miss., Aug. 14, 1893. Bro. Godbold joined the Methodist Church at Ebenezer, Franklin county, Miss., when eighteen years old, and was a consistent member as long as he lived. He was a man that everybody knew was a Christian. He was an all-in-all Christian—a disciple indeed and in truth.

About ten years before his death he lost eyesight; but in all these years he was uncomplaining, bright and cheerful. It was a real treat to be with him and hear him talk of God, of heaven. He was married to Miss Mary Ann Cloy, May 24, 1848, and was the father of seven children, three of which preceded him to the glory-world. He has left behind a wife, four children and a number of grandchildren. The country has lost a good citizen, the church a faithful member, and his family a precious husband and father. J. G. CAMMACK.

Summit, Miss.

GERMANNY—Willie Laura Germanny was born Jan. 31, 1891, and died Aug. 21, 1893, and Zebbie Lee Germanny was born July 20, 1889, and died Aug. 25, 1893. These were the children of Bro. and Sister William Germanny, of Johnson Station, Miss.

In the very picture of health these precious children were seized by a dreadful disease, and though everything that medicine and kind hands could do was done, death soon claimed them as his victims. These were two precious buds of only a few Summers that were rudely wrecked by the hand of death and transplanted to bloom in the bright beyond. No one can tell the desolation of heart and home the death of these little ones has caused; but we pray it may draw them closer to the Lord, and that the God of all comfort may sustain them in these hours of grief and sorrow.

J. G. CAMMACK.

GLADNEY—Dr. Evans Reid Gladney was born in South Carolina, Feb. 6, 1867; moved to Louisiana when less than two years old, and lived in Claiborne parish till his demise, which occurred on Aug. 16, 1893, from a stroke of paralysis, on account of which he was speechless and motionless for six days before his death.

He was a member of the Presbyterian Church for several years. He joined the M. E. Church, South, in 1891 at Tulip, and was converted the following year. He graduated in medicine at Louisville, Ky., in the class of 1888 and '89. He then located at Tulip, La., where he built up a fine practice. By his gentlemanliness and success in the treatment of disease he had won the respect, love and confidence of all the county. He was by far the most popular young physician for many miles around.

I was his pastor last year, and loved to be at his house. We loved him as an own brother. Tulip neighborhood will never be the same to us on account of his absence; but, thank God, we have hopes of meeting him again in heaven, where we shall never say good-bye. He had married Miss Addie Baker, who survives him. May our all-wise heavenly Father comfort the bereaved father, mother, brother and devoted wife, and prepare all of us to meet him in glory! Amen. ROBT. P. HOWELL.

WALLACE—Died at his home, four miles west of Marietta, Prentiss county, Miss., July 17, 1893, Elias Wallace, aged sixty-five years. He was born in Moore county, N. C.; moved to this State when young, where he lived till death. He was a Confederate soldier in the war of '61. He died of heart trouble. He bore his sickness with a fortitude seldom equalled and never surpassed. He was a member of the M. E. Church, South. He died in full faith of heaven and rest. We feel that our loss is his eternal gain. The wife has lost a faithful husband, the children a loving father; neighbors, one of the best; the church, a bright light and witness for Jesus. Just as he used to grasp the flag of his country and hold it up that it might not fall, so he in his last days held the banner of Christ up before a sinking world, and said, "If God be for us, who can be against us?" Yes, high on the rock Christ he engraved his name, pleading with his children and friends to embrace the same.

Blessed sleep! Precious in the sight of the Lord is the death of his saints. PASTOR.

BROWN—Died, at his residence on Friday, Aug. 18, 1893, after eight months of suffering, Mr. Charles C. Brown, in Ascension parish, La., aged thirty-nine years seven months and sixteen days. In the calamities that have come upon us as a people we find the causes of the untimely departures of so many that we love.

Bro. Brown has been a consistent member of the M. E. Church for a number of years, and those who knew him best loved him most. He leaves a devoted wife and eight children, a large circle of relatives and friends to mourn his loss. In his last moments he gave positive evidence that the result of his departure would be a triumphant *entree* into the paradise of God.

Weep not for those who die in the Lord, for it is said: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. xiv, 13.) W. A. SIBLEY.

BEARD—Died at Henderson, East Carroll parish, La., Sept. 8, 1893, Mr. Bascom Braad, son of Isham B. and Catherine M. Beard, aged thirty-two years.

Bascom was a young man of many noble qualities. He had not connected himself with any church, but during one of my last conversations with him expressed an earnest desire to do so on the first opportunity. He died away from home, but had the kindest attention of physician and friends. His death was so sudden and unexpected that his nearest relatives had not learned of his illness. We laid his body to rest in the Henderson Cemetery, cherishing the hope that his end was peace and his future a blissful immortality. R. S. I.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

For the Advocate.

IN MEMORIAM.

REV. J. W. MEDLOCK.

BY REV. W. WIMBERLY.

Just over death's misty river,
Where the unseen sentinels stand,
The angels have borne our brother
To the shore of the summer land.

He has passed the shining portal,
Through the gate of the newly born,
Where his spirit lives immortal
In the light of the golden morn.

But a few more shadowy sunsets,
A few more clouds of care,
When our closest ties will sunder,
And we, too, shall be "over there,"

To join the countless millions
From the realm of distant spheres,
To meet and dwell with the loved ones
Through eternity's endless years.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

The Greatest Loss of All.

The following lines are to be found upon an old teapot in the Brighton Museum:

"The loss of gold is much,
The loss of health is more;
The loss of Christ is such a loss
That no man can restore."

How many a gossiping five o'clock tea would be hurriedly broken up if the teapot could speak and utter such lines as these!

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Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Gov. Foster has appointed Lieut.-Gov. Parlange to be a justice of the Supreme Court of Louisiana.

Day after day the number of dead caused by last week's storm is increasing, and every newcomer brings reports of additional destruction and death. The suffering and death upon the Louisiana marshes which lay about thirty miles from Biloxi to the southward is terrible.

The Board of Trade of this city issued its appeal for aid for the storm sufferers to the commercial bodies of the country on Oct. 6. The contributions have begun to come in liberally, and it is a certainty that a large fund from this source will be secured to assist the unfortunate people.

The good people of New Orleans have set themselves nobly to the work of relief for the sufferers by the great storm. The Times-Democrat and the Picayune have relief boats making trips to the stricken regions. Thousands of dollars have been contributed, and provisions and clothing in great quantities are sent the survivers.

The Secretary of the Treasury, on Oct. 6, sent to the Senate a revised estimate of the cost of the deportation of the Chinese now in the United States, in accordance with the provisions of the Geary law. The statement is supplementary to that of Sept. 12, and increases the estimate of the total appropriation necessary from $6,000,000 to $10,335,000.

Rev. Armory H. Bradford, D.D., for twenty-three years minister of the First Congregational Church, Montclair, N. J., has received a call to the pastorate of Westminister Chapel, London, the largest Congregational meeting-house in the world. Dr. Bradford has been preaching there through August and September. He has not yet signified his intention concerning the call.

With the expiration of another week no marked change in the situation in the Senate is revealed, except the declaration on the part of the repeal leader, Mr. Voorhees, that an attempt to obtain a vote on the Repeal bill will be made next Wednesday. A quorum of the Senate can not be maintained long enough to tire out the opposition by a continuous session, as the more infirm of the repeal senators would not be able to stand the strain.

The African Methodist Episcopal Ministerial Association of Philadelphia, at a meeting the other day, organized a National Citizens' Equal Rights Association, and adopted resolutions to the effect that their action was caused by "the imperiled condition of their suffering kinsmen and countrymen in the South, where all processes of law are disregarded and constitutional rights overridden, where persecution is rife, and neither life nor property is secure."

The cyclone, last week, ranged along the entire coast, from the western limits of Terrebonne Bay, in Louisiana, to Appalachicola Bay, in Florida, an air line distance east and west of 350 miles, and a coast line of 500 miles. All along this region the business of taking fish and oysters for market was extensively carried on. The people engaged in these industries were terrible sufferers. Great numbers have been drowned, their vessels cast away, and their business destroyed.

FOREIGN.

According to all accounts Prince Bismarck thinks that he can get along without the Emperor better than the Emperor can get along without him, and he proposes to have an apology or something more before he allows himself to be placated.

The London Times says that the cotton crop of Egypt is in a serious condition. The river has failed to rise on time and is too low to inundate the valley as usual, and 10,000 acres are burning up. The cotton is a month late and is likely to be very short.

The Franco-Siamese trouble, which threatened at one time to disturb the peace of Europe, has at last been settled by the yielding of the Siamese government to all the demands of France. As a result of the dispute, France, while not securing the commercial supremacy in the trade of that portion of the world which was evidently coveted, has, nevertheless, obtained quite a good slice of valuable territory.

The struggle now in progress in Brazil promises to prove a much more protracted affair than was at first thought probable. Although Rio has been bombarded frequently, it still remains in the hands of President Peixoto, and although the government has lost ground it is still far from being subdued, and as long as the rebels confine their operations to the sea it is unlikely that a crisis in the dispute can be reached.

Admiral Mellos, commander-in-chief of the Brazilian revolutionary fleet, on Oct. 7, gave the members of the Peixoto government forty-eight hours in which to resign. Peixoto and colleagues refuse to resign. The popular feeling against the government is strong in Rio de Janeiro. The diplomatic corps threatens to land forces if the government fails to protect property. Peixoto has placed batteries of artillery close to private residences, thinking the fleet will not fire upon them in such a position. Bombarding has been resumed, and it is reported there has been great loss of life and property.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet promptly at three o'clock in the afternoon of Monday, Nov. 27, at the Methodist Church in Columbus. The committee will be there to conduct the examination in accordance with the directions of the Discipline, page 384, ¶185, and page 87, ¶138, concerning the course of study. Let applicants be well prepared on the subjects designated. The committee restrict the "Ordinary Branches of an English Education" in this examination to spelling, reading, composition, English grammar, geography and arithmetic.

W. T. J. SULLIVAN, Chair'n.

An Unpleasant Duty.

A KINDLY WARNING TO "THE BRETHREN."

A fair-speaking youth, called Jimmie Cook—"the boy preacher"—is traveling through Mississippi and Louisiana, getting the use of our churches to present his claims as a candidate for aid in getting education at one of our colleges. Here he said "Millsaps" was his choice. He carries a license from the Quarterly Conference of Roanoke, Ala., and other *overdrawn* recommendations. But his attempted sermonizing is discreditable to any pulpit—both in matter and manner.

The poor child naturally excites the sympathy of humanity. He ought to be *at home* attending the Sunday-school and some good *primary* day school. The Quarterly Conference which licensed him, and those who recommend him as anything of a preacher, ought to be ashamed.

J. P. DRAKE.

Edwards, Miss., Oct. 6, 1893.

Shouts from the Tabernacles.

God is giving us victory in the "feast of tabernacles." Leaf River Camp Meeting was attended by large crowds, and the preaching was in demonstration and power of the Spirit. The main results were more in breaking up fallow ground and sowing seed. The harvest by and by! I never saw more steady and manifest power than at St. Tammany; sky-line conversions and clear-cut sanctifications. At Palmer the work was glorious, both of regeneration and entire sanctification. The King was with us in the camp. Glory to his name! Repentance, pardon, the new birth and heart purity were all stressed, and God honored the doctrine. New Prospect next. Pray for us.

HENRY E. PARTRIDGE, P. E.

Notice.

Inasmuch as the good people of Learned circuit, Mississippi Conference, have expressed their affection for their preacher and his family by frequent presents to me, I take this opportunity to express our sincere thanks to them, with many prayers to our heavenly Father that he will of his abundance return to them manifold more in this world, and in the one to come life everlasting.

MRS. J. N. TUCKER.

Bewelcome, Miss., Oct. 3, 1893.

Indigestion! Miserable! Take BEECHAM'S PILLS.

Day of Prayer.

The second Sunday in November is to be observed as a day of prayer, for God's blessing upon our Woman's Parsonage and Home Mission Societies. May the Lord greatly bless this portion of his vineyard!

MARY WERLEIN, Conf. Sec.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Bethel Camp Meeting—A Deferred Report.

I should have written this earlier, but press of work and indisposition to report writing have led me to neglect it.

Our camp meeting at old Bethel—the second under the renewed conditions—began July 28, and closed Aug 6. With our large new tabernacle and hotel and some thirteen other tents, we were well prepared for a beginning. This writer and family enjoyed a handsome little cottage, which was presented to him by the brethren of Bethel and Whittaker—a token of their brotherly love and appreciation.

Bros. J. J. Smylie, R. W. Tucker, and R. W. Bailey, pastors, respectively, of Bethel, Whitaker and Woodville, were in charge in the absence of the presiding elder, who, on account of sickness, was present but two days. Besides these, there were present Bros. H. R. Singleton, J. G. Galloway, W. W. Simmons, J. R. Whittington, Geo. D. Anders, J. S. Hodge, with a number of local preachers, and this writer—all of this district. In addition to those, we were gladdened and profited by the presence and preaching of those veterans, Bros. H. J. Harris and W. B. Hines, both of whom had toiled here in other days.

I have attended many camp meetings in California and Mississippi, but this was unquestionably the best I ever saw. More than a hundred professed conversion; I do not remember how many joined the church. Several Episcopalians professed conversion and joined our church. This occurs at every meeting held at this camp ground. Sufficient money to pay for all improvements already made, and add very largely thereto, was easily raised. We have no gate fees, and we keep out of debt, with money in the treasury. We do this by laying our need of money on the consciences of the people, and they readily respond. This, we think, is by far the better plan.

H. WALTER FEATHERSTUN.

A Note from the Presiding Elder of Seashore District.

Cut off from railroad communications by the storm, and plans disarranged from same cause, I can not this week give my round of quarterly meetings. Some I have already informed the preachers of, privately, and others I will let know. Will arrange it all by next week.

HENRY E. PARTRIDGE, P. E.

Louisiana Conference.

NOTICE TO PRESIDING ELDERS.

Send to me at Homer, La.:

1. Names of lay delegates.
2. Local preachers to be ordained.
3. Applicants for admission on trial.

Please attend to this, and save your friends trouble when they visit the seat of the Conference.

J. A. PARKER, P. C.

Homer, La.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 8.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 8.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct.	18
Lebanon, at Lebanon		21, 22
Caseyville, at Bethel		23
McComb City		28, 22
Summit, at Summit		29, 30
Bowerton, at Rehoboth	Nov.	4, 5
Terry, at Spring Ridge		7
Brookhaven circuit, at Bethel		10
Adams circuit, at Adams		11, 12
Holmesville and Topisaw, at H.		17
China Grove, at China Grove		18, 19
Gallman, at Gallman		23
Pleasant Grove, at Wellman		25, 26
Providence		30
Hazlehurst	(night)	30
Beauregard, at Beauregard	Dec.	2, 3
Wesson		2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Utica station	Oct.	14, 15
Martin, at Cane Ridge		21, 22
Learned, at Bear Creek		28, 22
Fayette, at Fayette	Nov.	4, 2
Sunflower, at Sunflower	(Wed.)	8
Rolling Fork, at Rolling Fork	(Thu.)	9
Warren, at Oak Ridge		11, 12
Meadville, at Meadville		18, 13
Mayersville		25, 26
Rocky Springs, at Cayuga	(Fri.)	Dec. 1
Hermanville		2, 3
Port Gibson	(Tues.)	3

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at Sharon	Oct.	14, 15
Mount Olivet, at Mount Olivet		21, 22
Lake City and Lodi, at L. C.	(Thurs.)	25
Silver Creek and B. Lake, at Hillsdale		28, 29
Yazoo circuit, at Fletcher Chapel	Nov.	1, 2
Madison, at Wesley Chapel	(Wed.)	8
Camden, at Shrock		11, 12
Bolton, at Bolton	(Wed.)	15
Pocahontas, at Pocahontas	(Sat.)	18
Jackson—First Church		18
Jackson—Capitol Street		19
Flora, at Flora	(Thurs.)	23
Benton, at Midway		28, 25
Tranquil		26, 27
Canton	Dec	2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Vossburgh circuit, at Central	Oct.	14, 15
Enentia circuit, at Fucntia		21, 22
E. and Stonewall, at Enterprise	(Tu.)	24
Meridian—East End	(Wed.)	25
Daleville cir., at Daleville	(Thurs.)	28
Linwood circuit, at Hopewell		28, 29
North Kemper cir., at Wellen	(Wed.)	Nov. 1
DeKalb circuit, at Pt. Ridge		4, 5
Binnsville, at Scooba	(Tues.)	7
Landerdale	(Thurs.)	9
Why Not circuit		11, 12
Chunky circuit	(Thurs.)	18
Marion circuit		18, 19
Meridian—West End		25, 26
Meridian—Central	(Sun. and Mon.)	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 18. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at Rocky Point	Oct.	14, 15
Carthage and W. Grove, at Carthage		16
Hillsboro, at Oak Grove		17
Lake, at Lawrence		21, 22
Rose Hill, at Missionary		28, 29
Trenton, at Trenton	Nov.	2
Clarksburg, at Liberty		4, 5
Morton and Forest, at Morton		9
Fannin, at Fannin		10
Brandon station		11, 12
Montrose, at Montrose		18
Raleigh, at Raleigh		18, 12
Shiloh, at Cato		24
Marvin, at Wesleyana		25, 25
Westville, at Goshen		28
Homewood, at Zion Grove	Dec.	2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Port Vincent, at Manrepas	Oct.	14, 15
Live Oak, at Friendship		21, 22
North Wilkinson		28, 29
Wilkinson, at Bethel	Nov.	4, 5
Bayou Sara, at Star Hill		11, 12
St. Helena, at Center		18, 19
E. Feliciana, at Gilead		25, 25
Springfield, at Wesley Chapel		30
Franklinton, at Fisher's	Dec.	2, 3
Amite City, at Amite City		3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Ethel circuit, at Tabernacle	Oct.	14, 15
Belzona circuit, at Hickory Grove		21, 22
Stewart circuit, at Stewart		28, 29
Sallis circuit, at Sallis		31
Louisville circuit, at Louisville	Nov.	4, 5
Rural Hill circuit, at Rural Hill		8, 6
Wier circuit, at Pisgah		10
Chester circuit, at Ackerman		11, 12
Kosciusko circuit, at Salem		18, 19
Eupora circuit, at Walthall		25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit	Oct.	14, 15
Brooksville		21, 22
Sturges		28, 29
Phœba	Nov.	4, 2
Sparta		11, 12
Mashulaville		17
Shuqualak		18, 12
Macon		18, 20
Hebron		22

T. C. WEBB, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Connersville, at Bethlehem	Oct.	14, 19
Olive Branch, at Millar		21, 22
Shelley Creek		28, 29
Red Banks circuit, at Wesley	Nov.	4, 5
Mt. Pleasant circuit, at New Salem		11, 12
Byhalia circuit, at Byhalia		18, 12
East Holly Springs, at Lamar		22, 23

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Oxford station	Oct.	14, 19
Tocopola		21, 22
Cherry Hill	(Tues.)	24
Atlanta		28, 23
Banner	(Tues.)	31
Chapel Hill	Nov.	4, 5
Pittsboro	(Tues.)	7
Abbeville		11, 12
Grenada circuit		18, 13
Water Valley circuit	(Sat.)	25
Water Valley station		25, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbits	Oct.	14, 15
Mt. Vernon, at Free Springs		21, 22
Pleasant Hill, at Lewisburg		28, 29
Arkabutla	(Tues.)	31
Morganville mission	Nov.	4, 5
Cockrum, at Green Leaf		11, 12
Wall Hill		19, 19
Panola		25, 25

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Oct.	14, 15
Saltillo		21, 22
Amory and Smithville		25
Pontotoc		28, 29
Tremont	Nov.	4, 5
Okolona circuit		8
Houston and Wesley		11, 12
Athens		18, 12
Buena Vista		25, 25

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

McNutt	Oct.	14, 15
Indianola		21, 22
Leherton		24
Sidon		28, 29
Black Hawk	Nov.	4, 5
Valden		11, 12
West		15
Carrollton circuit		18, 12
Winona circuit		25, 25

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Cleveland	Oct.	15
Bolivar		22
Shaw		29
Lyon	Nov.	5
Winterville		12
Friar's Point		19
Greenville		22

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov.	13
Carrollton	(Tues.)	14
Gretna	(Thurs.)	18
Baton Rouge		19
Parker Chapel	(Tues.)	21
Moreau	(Thurs.)	23
Gross Tete, at Harmony		26
Dryades	(Tues.)	28
Lower Coast	(Thurs.)	30
Algiers	(Sun. morning)	Dec. 3
Crapé	(Sun. evening)	3
Louisiana Avenue	(Mon.)	4
Carondelet	(Tues.)	5
Felicity	(Thurs.)	7
Rayne Memorial	(Fri.)	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Evergreen, at Bunkie	Oct.	14, 15
Chicot, at Fairview		21, 22
Montgomery, at Montgomery		28, 29
Big Cane, at Mellville		28, 22
Lecompte, at Lecompte	Nov.	4, 5
Dry Creek, at Spring Hill		11, 12
Spring Creek, at S. C. Camp Ground		18, 19
Boyce and Colfax, at Boyce		25, 26
Simsport, at Simsport	Dec.	2, 3
Pineville, at Pineville		9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gansville, at Rochester	Oct.	14, 15
Sparta, at Bienville		21, 22
Downsville, at Downsville		28, 22
Ringgold, at Andrew Chapel	Nov.	4, 2
Vernon, at Oak Ridge		11, 12
Minden, at Minden		18, 19
Haynesville, at White Hall		25, 26
Valley, at Sappe	Dec.	2, 3
Vienna, at Antioch		2, 10
Buston station		10, 11
Arcadia, at Arcadia		12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Wesley, at Wesley Chapel	Oct.	14, 15
Coushatta, at Coushatta		15, 12
North Bossier, at Huge's Spurr		21, 22
Pleasant Hill, at Marthaville		28, 28
Caddo, at Keachie	Nov.	4, 5
Shreveport station and mission		11, 12
Victoria mission, at Victoria		18, 13
Cane River, at Provencal		18, 20
West Natchitoches, at Shiloh		21, 22
Anacoco, at Holly Grove		23, 24
Many, at Many		25, 22
Fort Jessup, at Fort Jessup		28, 27
Natchitoches station	Dec.	2, 3
Mansfield station		2, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 28. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct. 26, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

629 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Winsboro, at Winsboro	Oct.	14, 13
Oak Ridge, at Mer Rouge		21, 22
Bayville, at Union		28, 29
Oakley, at Jourdin Chapel		28, 29
Calhoun, at Mt. Ariel	Nov.	4, 2
Harrisonburg, at Island		11, 12
Lapina, at Frantoma C.		18, 13
Lake Providence		25, 28
Waterproof	Dec.	2, 3
Delhi		7
Floyd		9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin and Jeanerette	Oct.	14, 13
Indian Bayou		21, 22
Plaquemine Brulee		28, 29
Patterson and Morgan City	Nov.	4, 5
Lake Charles—B. Street		11, 12
Jackson Street and W. Lake		12, 13
Grand Chenier		18, 19
Sulphur Mine		25, 26
Lake Arthur	Dec.	2, 3

JNO. A. MILLER, P. E.

What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood.

Purely vegetable—Hood's Pills—25 cents.

HOW BABIES SUFFER

When their tender Skins are literally On Fire with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

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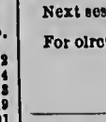

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Christian Advocate.

VOL. 40.—NO. 42. NEW ORLEANS, THURSDAY, OCTOBER 19, 1893. WHOLE NO. 1939.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NATURE'S POEM.

BY F. S. PALMER.

Dame Nature once, in godlike mood
Was with poetic fire imbued;
So calling to her aid each grace
That lived in secret woody place,
She robbed the roses of their hues,
She stole the freshness of the dews,
Their purity from lilies took,
Their perfumes from the violets shook;
And thus with her wild offspring's aid
Was nature's perfect poem made.

Such grace it had she could not bear
To see it lying lifeless there—
With glowing breath she made it human,
And called her fairest poem Woman.

—*Cap and Gown.*

Mississippi and Church Extension.

The cause of church extension has many attached friends and well-wishers in Mississippi who have shown their appreciation of its beneficent work by their contributions of money to its success. Measured by that rather misleading standard, the annual assessments on the Conferences, the two Mississippi Conferences taken together stand above the average, while in another interesting particular, which I shall mention presently, they have done far better than most of their sister Conferences.

In what I shall have to say as to the work done by these Conferences, I shall include, of course, that portion of the Mississippi Conference lying in Louisiana, and to that extent the title of this article is misleading.

THE ASSESSMENTS.

During the past ten years—the first decade of our church extension history—this record was made by the two Conferences: North Mississippi—Assessed, $25,344.50; paid, $15,356.64; say 61 per cent. of the assessments. Mississippi—Assessed, $22,702; paid, 15,422.48, or 68 per cent. of the assessments. The average payment of all the Conferences on the same account for the same period was 61⅛ per cent. Mississippi, therefore, is above the average, being about 64 per cent.

LOAN FUNDS.

The North Mississippi stands sixth among the Conferences in the amount of contributions to the loan funds, with $4,167.85 to its credit on the Robert Paine Fund, while the Mississippi Conference stands twelfth on the same account, with $1,644 to its credit, the two making up the sum total contributed to that fund, which is $5,811.85, constituting the Bishop Paine Loan Fund, the third in size of the named loan funds. This fund has earned $1,393.04 interest, which has been added to the principal, and the fund now aggregates $7,205 79—a very creditable showing for Mississippi. From this Paine Fund 19 churches have received aid in the way of loans to the amount of $10,135.

By the way: Of the subscriptions made to this fund in Mississippi, $1,426.75 remains unpaid. Gentle reader, is your name on the delinquent list? If all this were paid, and added to what has been paid and earned, Mississippi would occupy the proud position of having contributed about one-tenth in amount of the entire loan funds.

SPECIAL COLLECTIONS.

On special collections for designated objects the Northern Conference has contributed $376.75, and the Southern $102.70. The grand total contributed by the two Conferences, therefore, is: On assessments, $30,779.12; on Paine Loan Fund, $5,811.85; on specials, $479.45; total, $37,070.42. Graded by the total amounts contributed on all accounts, the North Mississippi stands twelfth, and the Mississippi stands sixteenth, among the Conferences.

THE WORK DONE.

Out of its moiety of the money collected on assessments, the North Mississippi Conference has aided 82 churches within its own boundaries, giving them $6,910 25, while the Mississippi Conference has aided 79 churches in Mississippi, giving them $6,896.40, and 11 in Louisiana, giving them $867.70, making, for the two Conferences, 172 churches aided with $14,674.35, down to the dates of their last annual reports to the General Board. This was an average of $85.31 to each church aided.

The General Board of Church Extension has aided 11 churches in Mississippi—7 in the Northern, giving them $3,650 and lending them $1,200, and 4 in the Southern Conference, giving $850 and lending $700. It has aided one church in the bounds of the Mississippi Conference in Louisiana, giving it $100.

MORE BLESSED.

Thus it will be seen that the Mississippians have given more than they have received, and so, it is to be hoped, have realized that higher degree of happiness that is promised to such as freely impart.

A THANKSGIVING LOAN FUND.

But how stands the case with those congregations that have been the beneficiaries of this bounty? What substantial token of appreciation have they given? An opportunity is presented them in the proposed Thankoffering Loan Fund, to do for others, equally as needy as they were, what has been done so generously for them. The plan, in brief, is this: Each church in Southern Methodism that has received church extension aid is earnestly solicited to contribute not less than five dollars, nor more than one hundred dollars, to this fund, in token of their gratitude to God and their brethren for the aid given them in their time of need. There are 174 of these churches, and if all would respond with even the minimum amount asked, it would increase materially the ability of the Board to respond helpfully to the many who are now crying as piteously for aid as did these from whom this acknowledgment is now asked. Brethren, is this appeal an unreasonable one? Is gratitude a lost virtue? Let us have a response from Mississippi—clear, strong, unanimous.

THE PRESENT DISTRESS.

A parting word of exhortation now as to the present distress. Owing to the almost unprecedented stringency in the financial world now prevailing, the calls upon the Church Extension Boards will be many and insistent. In order to meet the engagements already made, it will be necessary for us to collect, at least, as much as we received last year. But to provide for the many cases of distress unforeseen, of churches that were on the way without need of aid from us, but which now find themselves embarrassed and threatened with disaster through the embarrassment of their members, we should have not simply the customary percentage of contributions, but the assessments *in full*. Can we not have them? DAVID MORTON, Cor. Sec.

Louisville, Ky.

"Abstain from All Appearance of Evil."

This is most comprehensive. We are not only to abstain from all evil, but abstain from all *appearance* of evil. Some one will object that to do this will make us singular and peculiar. So it will; but this is the Divine purpose concerning us. Christ "gave himself for us that he might redeem us from all iniquity, and purify unto himself a *peculiar* people zealous of good works." A man zealous of good works will find so much to do, and so important to be done, that he will find little time and little disposition to spend his thoughts or his moments in considering what is good, or what has the appearance of being evil. There is so much of the positively and unquestionably good to do that it fully engrosses him.

There are, perhaps, a number of things that good men do that possibly may do them no personal harm, but there are those who would not regard them as indifferent or innocent acts; and if they did not, these acts would lower their idea of your conscientiousness, and that would weaken your influence and power to do them good. On another class your indulgence in the apparently evil might lead them to follow your example; but, having less caution and less self-control, may venture too far and fall into actual sin. We must look not only on *our* strength and power of self-denial, but consider the possible weakness and danger of *others*. The "appearance of evil" is often to others circumstantial evidence that we *are* doing evil. The chain of evidence to them seems complete, and they are satisfied we are doing evil. As professed Christians, we should carefully watch and guard against the "appearance of evil;" otherwise we shall, without at all wishing it, be stumbling-blocks over which some may fall and perish. We must not say, as we shall be tempted to do: "I am not going to have my liberty restricted by other people's narrow prejudices. I can't help their narrowness and want of sense." St. Paul knew it was ignorance that made men think it was a sin to eat meat sold in the market, a part of which had been offered to an idol. He knew and said an "idol was nothing in the world;" but it was reality to some, so he tenderly respected their ignorance and weak consciences, and said he would eat no more (such) meat forever. Our blessed Lord "pleased not himself;" he came to seek and save others.

All the real duties and privileges of our Christian calling are so plain that nobody hesitates. Nobody has ever asked me "if there was much or any harm in keeping the Ten Commandments, or to read the Bible, or go to prayer meeting, or to pray in secret." It is only about things that have the "appearance of evil" that people ask such questions. For example: If the means of grace as instituted by the church are promotive of spiritual growth and Christian fellowship, then the habitual neglect of them when it is in our power to avail of their benefits, has the "appearance" of a sin of *omission*. It looks as if we did not desire the communion of saints; did not enjoy the meeting for praise and prayer, nor feel glad when it is said unto us, "Let us go into the house of the Lord." If, by possibility, this should not hurt our personal piety, it will, beyond all question, hurt our reputation for zeal and earnestness in the service of God, and greatly curtail our influence for good.

If there are young people who can have no pleasures but card-playing, dancing and theatres, they are certainly to be pitied for being intellectually and socially so poorly furnished for the needs of life. These pleasures are frivolous, shallow and temporary. They are entirely inadequate to meet the profounder and greater needs of the soul. There will be hungerings and thirstings which these sensual and superficial amusements can never satisfy. Then, as professed Christians, we should remember these things have to many in the church, and many out of it, the "appearance of evil," and so we should abstain from them.

J. B. WALKER.

White Chapel.

Returning, on Oct. 5, from a good meeting at Morgan City, we left the next morning on the Southern Pacific railroad for Gold Dust, on the Chicot circuit, in charge of that live itinerant, Rev. James E. Denson. Our object was to dedicate the new church at that point, and to preach for a few days in a meeting. During our stay we had a delightful home with the family of Rev. Fred White, and received many kind attentions from the people on that part of Bayou Boeuff. Saturday night we had a profitable meeting and some conversions, and Sunday, Oct. 8, was one of the brightest days we have ever seen. The sky was cloudless, and the air balmy and delicious to breathe. The splendid weather, added to the general interest of the occasion, drew a congregation too large for the capacity of the building, many being compelled to remain outside during the service. The singing, led by Bro. Denson's choir, and participated in by the congregation, was of the first order, well rendered and hearty. After the sermon we asked the people for $500, to cover all indebtedness, and in a short while we had largely over that amount in cash and subscriptions, every dollar of which, it is said, will be paid. It was a pleasant thing to raise a collection from a congregation so ready, all giving promptly and cheerfully from the first fifty dollars to the mites in the hats at the close. Then came the dedication, doxology and benediction. The people of that neighborhood were very happy that day, and the amens and shouts were many. An elegant repast was served on the ground, and for several hours the brethren lingered in the church, singing the "incomparable songs of Zion" and talking over the auspicious event. White Chapel cost a rising of $1,500, and is a most beautiful church in architectural design and beauty of finish. Its graceful steeple can be seen for miles up and down the bayou, and, no doubt, its very comfortable pews will hold each Sabbath many devout worshipers. It has a seating capacity of 250 or 300, and at the dedication held very many more. The builders rendered honest work. The pulpit recess, roomy and every way suitable, with the pulpit stand of right height, and the church windows of tasteful shape and good size, and the walls and ceiling covered with paper of appropriate design and color, make it one of the handsomest auditoriums we have ever seen for a church of its size.

The Rev. Fred White is to be congratulated upon having such a gem of a church named after him, and the White Chapel neighborhood upon its erection there, and its being paid for in the scriptural way, without the aid of fairs, or suppers, and such like devices for raising money. The Building Committee did well.

We met many old friends, and among them Bros. Blacksher, Brewer, L. A. Kidd, President C. C. Wier, and Prof. John L. Scales. We preached eight sermons, and left a good meeting in progress. There had been many conversions, about one dozen additions, and the last service we held fully fifty were at the altar. Bro. Denson was looking for Bros. T. S. Randle, Ivy Hoffpauir and S. H. Cooper to help him and Bro. Fred White push the battle to decided and permanent success. JNO. T. SAWYER.

Oct. 12, 1893.

The Rayner Bible Work in Japan—No. 1.

When the Rayner plan for free distribution of the Bible was first discussed on the field, several objections were made; but those who understand it well, and especially those who have enjoyed the privilege of seeing its practical working, are thankful for the leader in it and the contributors to it. I had the pleasure, last week, of going with Mr. Rayner on his first regular distribution trip. He starts his work from Matsuyama, intending to go south from here as Winter comes on. But the trip to which I refer was at Tadotsu, where we stopped a day on the way from Kobe. In the morning we went up one of the principal streets taking in the situation, and, returning, we began the work, stopping at the doors of about ten homes and shops. Some of the keepers were backward about receiving, but only one refused, and the most received gladly and eagerly. At one carpenter shop the young man in charge was busy, and hesitated, not understanding; but he hailed a man passing the door, and asked if he ought to accept the book. That one replied, "O! course." This passer-by proved to be a Christian. He talked with us a little, and explained to us that the people were wondering why the books were given away. We went on, concluding, however, that it was best not to stop at every house, especially on account of the curious followers that were accumulating. We realized why the Master, in his work on individual hearts, sometimes wished the crowd away. One of the larger books was left at the headquarters of about twenty-five jinrikisha men, and as we returned to our rooms and thought of how, at that jinrikisha stand and other places, they eagerly gathered around the one reading, we knew that there needed be little fear lest the books given that morning would soon find their way to the second-hand book store, as had been objected by some, or lest Bibles given away would not be appreciated, as had been objected by others.

Upon Mr. Rayner's arrival in Japan several were so opposed to the work of absolutely giving away Bibles as to suggest plans for selling them at a nominal cost, or of carrying along with the gift books others to be offered for sale. Mr. Rayner kindly listened to all advisers, but wisely swerved not at all from the plan which he proposed while in Mississippi and Arkansas securing subscribers for the books.

In the afternoon of the stay at Tadotsu we took train for the neighboring Kompira, one of the greatest Shinto shrines in the empire. The shrine is situated up the side of Kotohira Mountain. The town of Kompira ascends the mountain and merges into the shrine, the final building of which is reached by 639 heavy and broad stone steps. The views from this point are very fine, and curious things are to be seen all along the ascent. Many frequent the shrine for their light devotions; many more to recreate and see the sights. The question, "How long shall the emptiness of Shintoism claim the right to give sufficient direction to the souls of men in things eternal?" we trust to have done a mite towards answering by giving Bibles to some occupants of the temple and visiting natives. Only one refused, and as we were leaving the town a mob of small boys gathered around begging for books. We gave them all the cheaper ones left. Mr. Rayner sang them a song, and we went back through the village-dotted plain.

H. G. HAWKINS.

Matsuyama, Japan, Sept. 10, 1893.

Notice.

Bishop Galloway has postponed the dedication of our new church from Oct. 15 (third Sabbath) to Oct. 22 (fourth Sabbath).

J. S. SEXTON,
Chairman Building Committee.
W. H. BROWN, Secretary.

Hazlehurst, Miss., Oct. 6.

FROM THE WORK.

Rev. J. M. Cowan, Lake City, Miss., Sept. 21: "On the night of the seventh we closed a most delightful meeting at this place. Results: Twenty-one accessions to the church, all of which professed conversion. The church greatly awakened. Bros. J. D. Crymes and H. M. Ellis were with us, and did the preaching."

Rev. J. A. Bowen, Aberdeen, Miss.: "We are in a good meeting here. The church is being revived and sinners convicted. We are looking for a time of refreshing. Bro. M. L. Blanton, of Nashville, Tenn., is delighting our people with his powerful preaching. We all love him. We are winding up well for Conference."

Rev. Ben. P. Jaco, P. C., Panola circuit, Sept. 26: "We have just closed our last meeting on this work. Had a thorough revival. The church was quickened and led to a higher life. There were many conversions and reclamations, twenty-two accessions, and many family altars established. Home religion has increased on this work this year at least a hundred per cent. We are praising God for victories, pushing on to greater achievements, and expecting continued manifestations of the Holy Spirit."

Rev. Thos. J. Martin, Ringgold circuit, Sept. 21: "I commenced a meeting at Rocky Mount Church on Sunday evening, Aug. 27, and continued two services a day for one week; also preached the three following nights with splendid results. The church revived throughout as it has not been for some years, with ten accessions. This church was almost spiritually dead. We covenanted together to fast and pray for God's divine help, and he signally answered our prayers. Souls were converted at almost every service. To God be all the praise."

Mamie Bell Harrison, Bear Creek, Miss.: "Will you publish a little letter for me? I want to tell Mr. C. McDonald I have just finished reading the three books in the Bible he asked the little children to read some time ago, and I hope he will do as he said. I would have written to him, but did not know his postoffice. Bro. J. N. Tucker is our pastor this year, and we like him ever so much. But, oh! how we do miss our beloved Bro. N. J. Roberts! It was so hard to give him up. I know St. Helena circuit will be blessed this year, for we think they have the best pastor in the Conference. I never did miss anybody like I do Bro. Roberts, and I hope ere long he will be our pastor again."

Rev. E. T. Breland, Wesson: "Have just closed an eighteen days' meeting at this place. Bros. Burton, Boone, Cooper and Griffin were with me, and did earnest, faithful preaching. God's saving power was manifested at every service—sinners rushing to the altar crying out for mercy, backsliders returning, and Christians groaning for a higher life. Other denominations joined in with us, and all the town seems to have been touched. Have received up to date fifty-six members—forty-three on profession of faith and thirteen by certificate. Mills have started a few more looms, and, we trust, will soon be in full operation. No man ever served a more appreciative people than the people of Wesson. Pray for us."

Rev. W. H. Sanders, P. C., Hill House and Dunoan charge, North Mississippi Conference, Sept. 22: "Allow me to say through the ADVOCATE that the Lord has been with us this year. Since I came here, last December, there have been forty-two accessions to the church, and there are still others to join. The Sunday-school work has improved much. There were only two men who prayed in public at the start, and now there are ten. There was only one family altar, and now there are seven. The moral tone of the country is much improved, and good is being done. The Sabbath is more observed and respected, and the cause of Christ is gaining fast. The Lord must and will have this rich Delta for the right, and we must take it in his name. Temperance and prohibition are gaining fast. The sheriff of our county (Coahoma) worked up the prohibition election, and led the election through to victory, and now says he will make the blind tigers howl if he catches them. What will Bro. Sam Jones have to say of this sheriff?"

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference: "We have had two very encouraging revivals. First at Memphis, Ala. Ten additions, church generally revived, several new family altars erected, and both the men's and women's prayer meetings revived. Our second revival was at Center Point, Miss., which resulted in sixteen additions, church very much revived; also a prayer meeting promised, and some new family altars erected. We are indebted to Bro. D. L. Cogdell, of Brooksville circuit, for efficient services rendered during our last meeting. May the Lord reward him! Our finances are far behind, but we hope for a better future. This has been a year of sadness to many on our work. We have laid to rest many of their loved ones. We are induced to believe a state of more seriousness prevails on this work than for years gone by, which, we trust, will result in the breaking up of the habits of sin for which this charge has been so notorious. May God's plans not be thwarted, and may his will be done!"

Rev. P. H. Howse, P. C., Meadville, Miss., Sept. 25: "I have held four protracted meetings on my charge to date. First, at Meadville in July; preaching all done by Bro. G. A. Guice, which was in power and demonstration of the Spirit. His old home associates and his relatives were delighted with his preaching. Results: Two accessions, church revived. Our second meeting at Nebo, in August; preaching by Bros. W. H. Lewis and W. T. Griffin, which was spiritual and strong. Nine accessions on profession of faith; grand revival, family altars erected. Third meeting at New Providence, Aug. 19 to 22; preaching done by presiding elder and preacher in charge. One accession; two babies baptized; some deep impressions made. Our fourth meeting was at Oak Grove. At this point I had no ministerial help save Bro. Jim Griffing, L. P., who preached one sermon; but the Lord was graciously present. A glorious revival, with 14 accessions; one infant baptized; great many difficulties settled; about 20 or 30 conversions; some family altars erected, and young men promised to hold family prayer in the absence or sickness of their fathers, and a Wednesday night prayer meeting organized. We hope to bring up a full report."

Rev. J. V. Penn, Waynesboro, Miss., Sept. 18: "On Thursday, Aug. 31, I closed a grand meeting at 'Goldwood' Church, five miles west of Waynesboro. We had 24 accessions, many happy conversions, and organized a society of 32 members. I have never seen a more remarkable work of grace than the organizing and building of this church. We began operations here last year in a school-house with a Sunday-school and an afternoon appointment monthly. Finding a disposition to build, I secured a committee, consisting of Bros. H. C. Cochran, R. W. Fagan and Wm. Norton, and the people, regardless of creed, went to work cheerfully. A beautiful site of two acres was given by Bro. John A. Walker, and soon a neat structure, 26x40, complete, except painting, and worth five hundred dollars, crowned it. The cash outlay was about one hundred dollars; but the people gave materials, labor and time freely. Much credit is due Maj. H. C. Cochran, the energetic chairman. He laid the foundations in prayers, and God blest the work at every step. This is the home of Rev. John Jay Golden, our young preacher, who is now at Millsaps College. He did valiant service. The church is named for him and Bro. John W. Woodward, who gave all the rough lumber. May God prosper this enterprise!"

THE MOTHERS OF MEN

BY JOAQUIN MILLER.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the map of the world you'll find it not—
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with words of eloquence fraught
From the mouths of wonderful men;

But deep in the walled-up mother's heart,
A mother that will not yield,
But patiently, quietly bears her part—
To them in this battlefield.

No marshalled troops, nor bivouac song,
No banners that gleam or wave;
But, oh, those battles they last so long—
From babyhood to the grave!

Another Chapter in the Experience and Observation of a New Presiding Elder.

BY T. L. MELLEN.

The adjective "new" is still used, as the novelty has not yet worn off. Indeed, I feel not only new, but decidedly fresh, green, and cheap.

Bro. J. S. Parker, after the Conference held two years ago, overheard a "drummer" talking over the various appointments and appointees, and the commercial traveler was so complimentary to my labors and to me that I had become just a little bit puffed up, especially as Dr. Lambuth and Dr. Steele just would put "D. D." after my name, and the Choctaws called me Mellen Ubanumpuli-Chito, and our Japanese brother Masao more than intimated that I was worthy of being called Shin Gaku Hakushi.

But, alas! alas! "pride goeth before a fall," and now I am in dust and ashes. Recently I met a member of the M. E. Church, South, who lives within twenty miles of Meridian, who had never heard my name, and asked me if Bro. Norsworthy was not presiding elder of the Meridian district and if Dr. Black was not still in charge of the church in Meridian! And the third quarter of my fourth year gone, and Dr. Black had been away from Meridian a year before Bishop Galloway surprised so many others, as well as myself, by making me a "dividing elder," as the colored brethren are wont to call their sub-Bishop.

Well, this has been a year of many trials, some troubles, some sorrows, many disappointments, much labor, but much peace and joy in the Holy Ghost. I have heard the cry of "hard times" in almost every key in which the human voice can be pitched. I have seen the paths of six tornadoes, and the wide swath swept by a hurricane, in this district this year, and I have witnessed some of the desolation wrought, and heard of much more. And yet I have seen the blessings of God poured out upon his people as never before—blessings in basket and in store, and rich spiritual blessings innumerable and unmeasurable. Surely God has been good to his people. And some of them have been honoring God in their afflictions and disasters and poverty.

At least ten new churches and one very neat, comfortable new parsonage will be reported at Conference. There have been hundreds of conversions and accessions to the church, and the net increase in the membership will be nearly as it was last year. It only remains for preachers and stewards to cordially co-operate with each other in order to bring up all salaries and assessments in full. An advance in the price of cotton would facilitate this work, but it can be done even if there be no advance in the value of cotton. Such crops of corn, and even of wheat; such crops of oats and rye, potatoes, sorghum and Louisiana cane; such abundance of vegetables; such fat cattle, and, in the greater part of the district, such fat hogs, and so many of them, that the people ought to be asking, and many of them will ask, "What shall I render unto the Lord for all his benefits?" And many will bring their tithes and offerings into the storehouse of the Lord, and prove him therewith.

I have only been caught in one drenching rain this year, and that was one Sunday afternoon in August, while Bro. John W. Toles and I were on the way from his hospitable home to Talla-Chniak Church, where Bro. W. W. Cammack had made an appointment for me to preach to the Choctaws. However much discomfort the rain might have caused us, it was all forgotten as the voices of the Choctaws were heard singing of Jesus and his love. What a privilege it was to preach to them of the cross as the measure of God's love, man's worth, and man's needs! What attentive listeners they were! Then came the baptism of two Choctaw babies—Wiley Warren Cammack, son of Bro. Nicholas Brokeshoulder, and Charley Monk, son of Wallace Willis. Then it was my privilege to baptize Lydia Jane Johnson, a bright little Choctaw girl, whom Bro. Cammack received into full fellowship. (How she does love to sing! Her face glows and her eyes sparkle with rapturous delight as she sings the sweet old hymns of our Methodist Zion.) After the baptismal sacrament the sacrament of the Lord's Supper was administered, and every church member present partook thereof. My heart was wonderfully stirred by the tears and sobs of the dusky sons of the forest, whom we have so shamefully and sinfully neglected for so many years. I know that our good brothers, John A. Vance and A. D. Miller, would have shouted had they been present. Bro. Charles B. Tinsley's heart did quietly overflow. Bro. Cammack and his faithful, efficient wife (who is a daughter of Bro. W. W. Simmons, of the Mississippi Conference) are doing a grand work among these Choctaws. Bro. Cammack and Bro. A. D. Miller, on their own responsibility, have purchased 160 acres of land as the beginning of a movement looking to the establishment of a colony of Choctaws, where the missionary can have general superintendence over them and their schools, and protect them from the grasping greed and oppression of unrighteous white men. This is essential to the success of the mission. Bro. Cammack and Bro. Miller will need assistance in paying for this land and other lands lying near by. I commend the enterprise most cordially. Bro. Cammack is discreet, and possesses the love and confidence of the Choctaws.

At Chapel Hill, on the Binnsville circuit, Sunday, Sept. 24, the babies were out in sufficient force to make more noise than the presiding elder. It has certainly been a good year for babies in that neighborhood. To me was accorded the pleasant duty of baptizing five of the precious little fellows, making thirty-two infants whom I have baptized this year—among the number being the baby boy of Rev. R. A. Breland and wife, to whom they have given my name. May blessings abide on all the little folks, and their parents all have wisdom to bring them up for God!

Most of the preachers have been laboring faithfully and zealously. Some have manifested a disposition to become wandering stars, and stray off in evangelistic labors to the neglect of their own vineyards. (Those metaphors are about as well jumbled as my sermon, last Sunday, under the influence of the babies; but I will let the sentence be.) The only question smacking of heresy, however, was in the case of a young preacher who could not tell the difference between fried chicken and fried fish! Why not? The discipline has been faithfully administered by several of the preachers, and good has resulted to the church and to some of the offenders, and, doubtless, to all of them eventually. Like proceedings are needed at other points, and, it is to be hoped, will be had. This should be done always according to Gal. vi, 1; but if the restoration can not be had, then the unfruitful, dead branch must be lopped off.

Two men have been licensed to exhort and one to preach, and, no doubt, several more will be licensed on the fourth round.

Another chapter, it is hoped, will complete my experience and observation as a presiding elder, for although wherever I have gone the good people have done the very best they could do for me, and their kindnesses will always be held in grateful remembrance, the four years of "variegated" existence are enough to satisfy. And my eyes are not on any particular pastoral charge, although my ax needs grinding.

About Shibboleths.

I enjoyed so much the article by Bro. Partridge in your issue of Sept. 28. There was such a broad, liberal, genuinely Christian spirit pervading it. We need many more of that sort, and far fewer of the narrow contracted sort which demands that all others must pronounce their Shibboleth or they can not pass. Now, Mr. Editor, I do not know a Methodist preacher who does not believe in and preach the doctrine of sanctification as he honestly believes the Scriptures teach it. There are differences as to theory on the subject. The principal difference is in what a small minority call the second-blessing theory. The number holding and teaching this theory is comparatively very small. In the North Mississippi Conference, for instance, only two of the traveling preachers, so far as I know, hold and teach this theory. Than these two, I presume, we have no better men, but they seem to stand alone. Some of the advocates of this theory have appropriated the word "sanctification" to their theory of it, and thus put all others down as opposed to sanctification. For instance, you, Mr. Editor, express pleasure at learning that Dr. Hoss held and preached this doctrine. Did you expect anything else? I presume the proportion of believers in the second-blessing theory of sanctification throughout the Southern Methodist Church is about as it is in the North Mississippi Conference. I know that majorities are not always right; but should not the fact that the advocates of this theory are in such a small minority lead them to great caution and liberality in expressing their views? But they say, Wesley held this theory. Yes; but others say he abandoned it before he died. Be this as it may, Wesley was only a man, and as far from claiming infallibility as any other man. With all due respect to the opinions of men, the question is, What does the Word of God teach on this subject? Barnes, in his notes on the New Testament, says, in substance, the Bible was given for the people, and not for the learned few, and that the most natural construction, as a rule, is the correct one. I have read Dr. Carradine's book on the second blessing, and a number of his articles in our papers, in which he quotes Scripture to prove his theory; and so I have read Dr. T. L. Boswell's proof-texts on the same, and then I read yours, Mr. Editor, in answer to Bro. T. W. Lewis' question; and, while I see in many of these the doctrine of sanctification, I utterly fail to see any proof of the second-blessing theory of it. According to my view, only a forced construction of Scripture can be made to sustain that theory—a reading into the Scriptures that which we wish to find there, instead of reading out of them that we do find in them; a system of *eisegesis* instead of *exegesis*. When I let God's work speak out its own sentiments, as I hear it, it says that God demands:

1. A complete change of heart. He says, "If any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new." (II. Cor. v, 17.) If he is a new creature, old things having passed away and all things having become new, I confess I can see no foundation for the residue theory.

2. A thorough cleansing. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John i, 9.) I can see no ground here for a second cleansing without a repetition of sin.

3. That we be filled with the divine fullness. Paul writes to the Ephesians, "For this cause, I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. iii, 14-19.)

4. That we constantly grow in grace. Not grow into grace. That is an impossibility. Grace is a divine bestowment. We grow in grace as plants grow in soil. But we grow by receiving and using the grace. Peter says, "Grow in grace." (II. Pet. iv, 18.) "Add to your faith virtue; and to virtue, knowledge." (II. Pet. i, 5-7.)

5. That we go on unto perfection. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." (Heb. vi, 1.) "Having, therefore, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vii, 1.)

6. Complete preservation from all sin. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (Thes. v, 23.)

All this is the plain and simple teaching of the Word of God. I can conceive of no possible higher attainment in Christian character in this life. I know of no one who teaches any higher, and yet there is not an intimation of those distinctions and theories which are confusing the minds of our people, and dividing the ministry and church. Let us teach and urge upon our people the necessity for scriptural holiness, leaving off these, if not unwarranted, at least questionable human distinctions and theories. They are rending the church, and thus weakening the forces instituted by God for the salvation of the world.

J. D. CAMERON.

Senatobia, Miss.

About Evangelists.

This writer does not stand alone in the belief that unless our church takes charge of evangelists, evangelists will, in the near future, take charge of the church. This wild, irresponsible, self-made system of evangelism now operating in the church, and increasing at a rapid rate, is a contradiction of the very germ of Methodism. Look at it. Method: a uniform system. Methodist: one who does things in a uniform way. Methodism: according, or pertaining to, Methodists.

That there is no method about this present evangelism everyone knows, and if it has come into the Methodist Church to stay, it must be Methodized. The question needs legislation, and in all legislation on this subject four things must be kept in view, viz.:

1. The direction or control of the *man*.

2. The management and disbursement of the *receipts*.

3. The regular allotment of labor.

4. The proper definition of the evangelistic functions.

The first is necessary, because under the present unrecognized system men have thrust themselves out into this work whose example and influence are rather deplorable than a tonic. From a few such I have heard vulgarity and blackguardism, which I would be unwilling to write on this page. This, however, must go on because we have no law to correct or stop it.

The second requirement is necessary, because, at least, one of these evangelists boasts of getting more money than the President of the United States. As a general rule, forcing collections on an excited audience, brought together by the combined influence of an entire community, these evangelists carry away from each meeting held by them a sum equal to, if not larger, than that paid the pastor by that church, or community, for the whole year. So general has this state of things become that our best people have begun to doubt if after all it is not the money these men are after.

The third point must be guarded, because under the present system the destitute and poorer communities do not secure the labor of these evangelists. Atlanta, New Orleans, Nashville, St. Louis, Jackson, Meridian, and such other places as are strong in finances, or strong in Methodism! The "back-woods" and broken-down towns, where the people are poor and the church struggling for an existence, are points where they have not gone and will not go.

The proper guarding of the fourth point is essential for, at least, two reasons, viz.:

1. Some preachers who need an evangelist will not have one because of the irregular nature of the work.

2. Some preachers who want an evangelist can not get one because he can not offer sufficient pecuniary inducements. Still another, and a very good reason, exists in the fact that these evangelists frequently conciliate the rabble by crucifying the pastor—*e. g.*, after denouncing some sin in terms more severe than God-like, seeing the dark cloud of disapprobation rising over the faces of that class of his hearers, he then pounces upon the preacher and scores him till the smile of approval begins to shine out these erstwhile sad faces.

Under our law there can be but one pastor. The evangelist must be subordinate, or superior. Let the law define this relation.

Again, it must be remembered that the law defines the duty of each and every class of preachers among us. What has made it possible for a man to pull out from all these well-defined responsibilities and on his own motion to become wholly irresponsible?

The reason why this question can not be promptly settled is the divided state of feeling regarding it. Some want evangelists and some do not. Some want their duties closely defined and some want them to go unrestricted. This writer has been "a party of the second part" above named. But it is now clear that this institution—evangelism—has come into the church to stay. It will do more harm to cast it out than to control it within.

In my next letter I will propose a plan for controlling it.

J. A. PARKER.

A Visit.

A reunion with old friends and loved ones to me is one of the most delightful episodes of my itinerant life. This I have enjoyed in the past two weeks. In compliance with a special invitation from my old pastoral charge, through Bro. R. M. Blocker, I attended the Mt. Zion Camp Meeting in Claiborne parish, six miles north of Homer, La. Among this people I had labored for twenty-three years. It was under my pastoral charge this camp ground was built twenty-two years ago, and a camp meeting has been held there every year since. The strongest attachments of my life are among this noble Christian people. I went there in 1863, when the war cloud overshadowed the whole country. I was called upon to preach the funeral of their fathers, husbands and brothers killed in battle, or who died in the army; buried their dead, officiated at the marriage of their children, baptized their children, waited at the bedside of their sick, prayed with and comforted their dying, received their children, and sometimes the parents, into the church, mingled in the shouts of praise to Israel's God, that gave victory to the church and success to the preached Word in the saving of sinners, and received from them Christian sympathy, prayer and kindness, such as I have never received in such measure from any people among whom I ever labored; yet I have always been kindly treated by all the people I have ever served for forty years in the itineracy.

It was on this camp ground, twenty-two years ago, that I passed through the severest trial of my life in the sudden death of my wife. And it was in this trial that these Christian friends endeared themselves to me in a bond never to be dissolved throughout eternity. Their sympathy was so substantial and helpful that its sincerity could not be doubted. It is here that the remains of my sainted wife rests to await the last trump, when God shall give us a grand reunion in the city of towers and mansions. Many of the old soldiers have received their discharge from the church militant; they have only gone before to give us a greeting above at the "beautiful gate."

The greeting of welcome which I received at Arcadia, Homer, and on the camp ground, forcibly reminded me of that other meeting "over there" by the river of life, when the last battle is fought and victory won. There will be this difference: The meeting here was mixed—joyous, yet sad; that other meeting will be unmixed—it will be all joy and bliss. As it was with the first and latter temple, so it was with this camp meeting; in external proportions the glory of other years far outshone the latter. But, like Israel of old, this community has suffered many reverses. Many have moved away and others have died; but the representatives left are of the old stamp in faith and good works, and their zeal for souls is unabated. We had a good meeting. Though the material in that community has been well worked up, we had several conversions, and the old familiar shout was heard in the camp and all hearts were made to rejoice.

All this country has materially suffered this year. In addition to the universal complaint of the pressure in finances, they have suffered from a destructive hail storm that almost devastated their crops, and now a seven or eight weeks' drought is upon them; but with it all they are cheerful and hopeful. And with their known pluck and enterprise, and a kind providence to smile upon and guide them, they will make it through.

Bro. Blocker has won the hearts of all his people on the Lisbon circuit, as he always does wherever he labors. He is doing a good work in that part of the Lord's vineyard. I greatly enjoyed the society of old, tried friends in Arcadia and Homer in passing, but my time was limited and I could not see as much of them as I wished to.

Homer is getting ready to entertain the Annual Conference, and I am sure they will do it right royally.

JNO. A. MILLER.

Lafayette, La., Oct. 3.

Montrose Circuit.

We held the last Quarterly Conference for the third round at Mt. Zion on the Montrose circuit last Saturday and Sunday. The attendance was large and the meeting spiritual. There were four accessions to the church. The collections were rather encouraging. On Sunday night I preached to a large congregation at Montrose in the new church, which is finished except the painting. We appointed a Parsonage Building Committee. Montrose circuit expects to have a new parsonage for the new preacher. Our district high school has had a good opening—the best in some years. Bro. Rawls is closing his fourth year here with increasing popularity and success. He will vacate one of the best interior charges in the district.

We have had gracious revivals throughout the district, a goodly number of accessions and a decided advance, spiritually.

C. MCDONALD.

Forest, Miss., Sept. 26, 1893.

Indian Mission.

MR. EDITOR: I want to change my proposition to the children, and will now offer to the boy or girl under sixteen years old, that will send me the largest amount of money for the Indian Mission, one Oxford Bible, to cost $3; the next highest amount, one Oxford Bible, to cost $2, and, third, one Bible, to cost $1.

Now, children, the money must be in my hands by the first day of December, when amounts will be summed up, and Bibles sent to proper owners.

Now, remember, amounts promised to me before is not to count, and I am anxious to have one, two, or more, in every neighborhood to go to work at once. If you get the premium, it will be nice, and if you do not, you will have been engaged in a great work.

I would be glad to have the name of every child that will engage in the work, and I will put them in my book, and then, when you send amounts, I will just credit it to your name. Send on as fast as you get enough; and we will call ourselves "The Children's Indian Mission Band."

Now, children, let your name come, join our band, and then send money when you can.

I will now offer to the lady over sixteen years old that will send me the largest amount by Dec. 1 for the mission, an Oxford Teachers' Bible, to cost $5, amounts to be raised after this notice is published.

Now, who will engage in this great work, and, at the same time, try to secure such a valuable present?—it being understood that amounts already promised are not to be counted. I would like to know who will engage under this proposition; please send on the names. Amounts must be in hand by Dec. 1. We will first pay salary of missionaries, and then buy land with the balance. I would like to have a lady, or more, in every community.

Dear sisters, please help me in this very important work, and also try for the valuable present. Send postoffice money order on Vicksburg, check on Vicksburg or Jackson, registered letter. Send to me at Oak Ridge, Warren county, Miss. A. D. MILLER.

Oak Ridge, Miss., Oct. 4, 1893.

Kosciusko District Preachers' Meeting.

The preachers of the Kosciusko district, North Mississippi Conference, met in Durant, Sept. 27, to organize a Pastoral and Theological Society. The organization was effected by the election of Rev. W. T. J. Sullivan, D. D., president, and Rev. R. G. Porter, secretary. Comparatively few of the preachers were present. The stringency of the times prevented some from coming, and some were otherwise engaged and some indifferent. A constitution was adopted and a permanent organization effected. The presiding elder of the district was made, *ex-officio*, president; R. G. Porter was elected vice-president; W. D. McCullough, secretary, and Rev. G. W. Bachman, treasurer.

The program, previously provided by the presiding elder, was taken up, and the several subjects were ably discussed. The three papers read—one on religious literature, by Rev. J. F. Evans; one on Sunday-schools, by Rev. G. W. Bachman; one on "How Can Our Ministry Be Made More Effective?"—were ordered to be sent to the NEW ORLEANS ADVOCATE for publication. These papers will be sent to the editor by the writers. Some of them—one in particular—are long; perhaps, too long for your columns. The two first named are of sufficient merit to claim a place in your columns, and they are not too long for newspaper articles.

It is a great thing for the preachers to come together and to confer in regard to matters in which they are so deeply interested. Much and lasting good ought to come of these meetings. The preachers ought to attend them, and to come prepared to take a hearty and active interest in the Conference. There are great possibilities in associations of this kind. Rev. R. M. Davis, of the Winona district, showed his kindly face among us, and took a hearty interest in our work.

The good people of Durant gave bountiful and generous entertainment to those who were present. The next meeting will be held in Sallis.

It is to be hoped all the preachers, traveling and local, and all the exhorters will be present next year, together with such godly laymen as may be interested in our work.

GILDEROY.

Pickens, Miss., Sept. 28.

Water Valley Circuit, North Mississippi Conference.

We have just closed a meeting of wonderful power at old Pine Flat, with twenty-one bright professions of faith and nineteen accessions to the church—sixteen to our church, and three to the Baptist; others to follow. The entire membership was greatly revived, the most of whom praised God at the top of their voices. "It was the old-time religion." Old Father Hudgins, our local preacher, who is quite feeble and near the end, was with us two days, and though not able to be on his feet much, was heard to praise God at the top of his voice as he sat in his chair. Quite a number of family altars were erected, and the young people, together with those who did not erect family altars, promised to live by the day, having been convinced that daily lives, daily religion, was the only kind that would give any assurance of heaven and everlasting life, having been convinced that they could live without or above sin. At the sacrament of the Lord's Supper, administered by Rev. H. M. Courtney, our local preacher, there were sixty-five communicants.

This is the fifth meeting since our last report. The Lord has been with us at each appointment in great power; have had forty-six conversions up to date. We were ably assisted in our second meeting by Rev. J. C. Park, of Houston, Miss., with whom our people fell very much in love. We have one meeting to hold yet.

Our parsonage is well under way, having nearly all the framing up, and the rafters on, and the lumber with which to complete is forthcoming. We hope to drive the last nail before Conference. "Praise God, from whom all blessings flow."

W. A. BOWLIN, P. C.

Sept. 11, 1893.

Revival Notes from the Meridian District.

North Kemper circuit, Stonewall School-house, W. J. Ferguson, P. C., assisted by R. A. Breland: Ten accessions on profession of faith.

Marion circuit, Curtis Chapel, George Bancroft, P. C., assisted by J. C. Long, L. P., from Neshoba circuit, Brandon district: Fourteen accessions and believers much revived.

T. L. MELLEN, P. E.

SUNDAY-SCHOOL LESSON.—Oct. 22, 1893.

PREPARED BY REV. A. F. WATKINS.

Christian Living.

(Romans xii, 1-15.)

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good." (Romans xii, 21.)

TOPICAL OUTLINE.—I. The Principles of a Holy Life (vs. 1-5). II. The Duties of a Holy Life (vs 6-15).

CENTRAL THOUGHT.—Consecration.

INTRODUCTORY.

In the first eleven chapters of our Epistle, Paul has laid down the principles of the redemption of man through Christ. He has stated and argued the doctrines of the gospel, answered objections, and shown the blessedness which comes through the love of God in Christ Jesus. The section closes with his affectionate lament for the Jewish people—his brethren after the flesh—his vindication of God in their rejection, his abiding faith in their ultimate restoration, and his ascription of praise to the wisdom and knowledge of God. This ends what is called the doctrinal section of the Epistle. The practical section begins with the present lesson. In it the apostle seeks to apply the truths presented in the foregoing section, and to that end lays down certain principles by which a Christian life is to be regulated, presents specific instructions for godly living, and exhorts his readers to a practical exemplification of the new life made possible by the atonement. Without this specific application of the truth, the profound statement of the plan of salvation would lack much of its practical benefits to men, for men need not only the statement of great principles, but also the definite instruction by which those principles are to be applied, and the personal appeal by which a sense of personal obligation is to be aroused.

EXPLANATORY.

I.—THE PRINCIPLES OF A HOLY LIFE.

Ver. 1. The word, "therefore," indicates the closeness of the connection between this chapter and the foregoing, and generally between this section and that which precedes—a connection often weakened by the arbitrary division of the sacred text into chapters. The words are those of affectionate appeal. I entreat or exhort you, my brethren, in view of the compassion of God in making the gracious provision for human redemption, that you present, or lay upon God's altar, as the pious Jew would the sacrificial lamb, your bodies, the medium of your contact with the world and the instrument of your practical service to God, as a living sacrifice, in contrast to the dead offering of the Jew, holy, acceptable unto God, the service of a reasoning soul.

Ver. 2. And be not fashioned after the Christless world around you, whose only notion of service to God is the offering of fruits or flowers or the slaughtered victim; but suffer yourself to be changed by the renewing influence of God's Spirit upon the heart into the new life of faith, by which you may be able to know and practically to determine the will of God, and the condition of heart and the course of life that are good and acceptable and perfect.

Ver. 3. The principle laid down is that of entire consecration, the condition of which is humility. One of the most marked characteristics of the mind "fashioned according to this world" is pride, conceit, and undue self-importance. Only as a man thinks soberly of himself—not depreciating, not undervaluing himself—is he prepared to present his body a living sacrifice, a reasonable service to God. The expression, "through the grace given unto me," indicates at once Paul's humility and the authority by which he spoke. The words, "according as God hath dealt to every man the measure of faith," reveal God as the efficient cause and faith as the instrumentality, by which a wise self-measurement is rendered possible to us.

Vers. 4 and 5. This sober and just self-measurement is necessary not only in view of the relation we sustain to God, but also in view of that we sustain to our fellow-Christians. The Christian body, like the human body, is composed of many members, each one of which has a separate and important function to discharge. A wise estimate of our capacities will reveal our duties, and in view of the mutual dependence of the members upon each other, and their common subordination to the entire body, will inspire us to the humble and faithful consecration of our powers to the promotion of the common good.

II.—THE DUTIES OF A HOLY LIFE.

Let us consider Part II. under two heads: (1) *Directions as to the exercise of special gifts* (verses 6-8), and (2) *General instructions applicable to all Christians* (verses 9-15).

(1) DIRECTIONS AS TO SPECIAL GIFTS. (Verses 6-8.)

Ver. 6. The words, "gifts," "grace" and "faith" indicate clearly our dependence upon God, and as clearly the limitations of our responsibility. Whatever we possess is a gift of God's grace, and to murmur at their character or amount, or to envy others because of the bestowment upon them of seemingly superior gifts, is to question the wisdom and goodness of God. Our simple duty is to faithfully use the gifts bestowed. The prophet must declare the word of God, as by faith this word has been revealed unto him; his faith being the measure of his knowledge and his sufficiency.

Vers. 7 and 8. The words, "ministry" and "ministering," should not be understood as referring to the preaching of the Word, but to aptness for any special service to God and the church. This service may be that of stewards, trustees, Sunday-school superintendents, or any other by which we may serve the church and glorify God. To this service let us give ourselves. If we possess gifts for teaching, as in the Sunday-school, let us faithfully exercise these gifts. It may be that we have the gift of warm, impassioned, persuasive speech; to the cultivation and exercise of this let us devote ourselves. He that giveth let him do it with singleness of purpose—with no sinister motive, no selfish end; he that ruleth, with earnestness, promptness, thoroughness; he that showeth mercy, with readiness, willingness—a manner that indicates the pleasure with which the kindness is done.

(2) GENERAL INSTRUCTIONS AND EXHORTATIONS. (Verses 9-15.)

Ver. 9. Christians are under obligation to love all men. Let this love be sincere; for only such love can be helpful to men. But this injunction does not imply that men are to be loved without discrimination. Avoid the evil found in them and oppose it; seek the good and ally yourself with it.

Ver. 10. So much for men generally; as regards your brother in Christ, love him with the tender and unselfish devotion that you would give to a natural brother, being quick to give honor to others, rather than claim it for yourself. This is a strange principle to a worldly spirit.

Ver. 11. The acceptable service of the Lord requires diligence in all Christian zeal and duty, and a fervent, glowing, zealous spirit. No slothful, indolent, or indifferent spirit is consistent with the principle of consecration to the Lord.

Ver. 12. By earnest and persistent prayer—a holding on to God even when the promised blessing seems to delay its coming—the chastened spirit may abide in unmurmuring trust in the midst of tribulation, and from the depths of affliction to rejoice in its high calling's glorious hope. In speaking of the importance of constant, unceasing prayers, the Rev. Wm. Arthur once said to a body of theological students, "Keep the intercourse open."

Ver. 13. Cultivate a spirit of willingness to share whatever we possess with our brethren of the household of faith, and be not only willing to entertain those who may come into your home, but, remembering the sacred claims and never-failing blessings of hospitality, eager to exercise this grace.

Ver. 14. In nothing is the other worldliness of the Christian spirit more strikingly manifested than in the expulsion of the impulse to resentfulness and the enthronement of a temper that will bless when cursed and do good when despitefully used. The superstructure of an ideal character, that the apostle has built, is very high; but his foundation is broad and deep.

Ver. 15. So close is the connection between the members of the body of Christ that their sorrows and joys should be common. It is the spirit of brotherhood, the reflection of the spirit of Christ that we "laugh with the laughing and sorrow with the sorrowing."

PRACTICAL THOUGHTS.

1. The body consecrated to God becomes, by the sanctifying influences of the act of worship, holy unto the Lord. (Verse 1.)

2. Christians are not to follow the fashions, but to set them. (Verse 2.)

3. Only upon the humility of the child can be built the wisdom of the sage. (Verse 3.)

4. Not until we have learned the lesson of mutual dependence are we prepared to learn that of mutual helpfulness. (Verses 4 and 5.)

5. The faithful employment of his talent is all that God requires of any man. (Verses 6 to 8.)

6. Mr. Beecher says that brotherly love is the mainspring of practical Christianity. (Verses 9 and 10.)

7. It is very hard for a lazy man to acceptably serve the Lord. (Verse 11.)

Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots.—Talbot W. Chambers, D. D.

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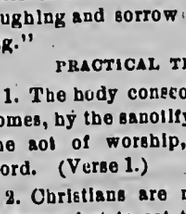

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Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamor, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8 102 grains

Per U. S. gallon of 231 cub. inches

Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735 108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26 872
Potash	2.822
Soda	6 045
Silicon	6 049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	20.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80 616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 083
Silica	6 049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon. A. L. METZ, M. D.,

Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating: but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

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3. W. D. Newman says: "I was afflicted for twelve years with fever. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

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Thursday, October 19, 1893.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at 112 Camp St., Oct. 25, at 10:30 A. M.

The World's Congress of Religions at Chicago proved to be the fiasco that all thinking and pious men had adjudged it to be from the time that the managers of the Fair conceived it, and issued a call to the ambitious ecclesiastics of many lands. The difference between the world's conception of a religion and the Lord's, or between the true and the false, is that the measure of the former is to be taken horizontally, and that of the latter perpendicularly, or the difference between breadth and depth. World religions they were before they were mixed in that windiest hodge podge of the great windy, broad enough any of them to admit a Christian and heathen side by side, and world religions they will continue to be. Nothing mixes so poorly as faith and doubt, unless it be Christianity and conceit.

"Youth," by Charles Wagner, is a great book by a popular author, and will, undoubtedly, be read by the million. The writer is a seer who makes current history yield him myriad facts that must have been forever hidden from the common observer, and these he crystallizes into keen moralizing for the benefit of the rising generation. From the standpoint of the French Republic, where the events of the great century of civilization hasten with almost electric speed, and everything is formative except the dead religion, upon whose remains a new order of things is taking shape, he gathers innumerable deductions expressed in an oracular way, that can not fail to be of benefit to the reading public. Many things in the book are dogmatic, and some few things heretical, but, in the main, it is mild dogmatism and harmless heresy. Get the book from Mr. Van Valkenburgh, 9 Chartres St., and obtain a thoughtful man's view of the disease of the age; its cause and cure.

We publish this week a call from Bishop Key to the presiding elders of the Mississippi and Lonisiana Conferences, to be held in December, and in an accompanying note liberty is given to the editor to exhort a little on that line. We do so the more readily because it seems to us to indicate a painstaking effort in the right quarter that can be made successful if properly and heartily seconded, and only thus. By all means let the presiding elders exert themselves to have the statistics of absentees ready for inspection, as some sort of faint compensation for the preacher's failure to attend. When we work a problem in mathematics there must be no lacking integer, for an accident of that sort will negative all our pains. Partial statistics are almost as good as none, because in ninety-nine cases of a hundred those that are lacking are the essential ones. That the presiding elders should meet the Bishop on the day before the session we regard as eminently fit, for reasons that we need not urge upon our intelligent bretbren. If we are not mistaken, it has always been the English custom, and we should be glad, in view of the growing extent and complexity of the interests to be considered at our great annual sessions, if all our Bishops would adopt it.

More about Shibboleths.

Some of the brethren who write on the other side of that lately much-mooted theme, whose occasional mention seems to excite as much and violent opposition as though it were high treason, are endeavoring to persuade us and themselves that the issue between the defenders of the Wesleyan view of sanctification and its opposers is but one of the dropping of h's. A man who speaks a good Jerusalem dialect in all other particulars ought to be allowed to suspend his aspirates even at the crossing of the Jordan, say they, if the object is so laudable a one as to get into Canaan, and the subject of blessing so universal in its address as the gospel to sinners.

To all that we reply that they greatly mistake the question at issue, if they suppose for a moment that it is one of words or genealogies or curious questions. Shibboleths quite fade out of the perspective when we come to contemplate Shekinahs. The right emphasis of one doctrine or two or three is as nothing to that clear shining of the light that is in itself praises, if not the very substance of the *gloria in excelsis*. We have nothing to do with pronunciations or pronunciamentos either; but it is most difficult for us to see how our brethren, not deficient in mental or scriptural enlightenment either, can confound the white light of divine demonstration both in Scripture and human experience with the mere dawnings of the same subject in doctrine or ethical statement. If we had no Scripture, or only few instead of many, to say that there is no meridian of experience or sensible progress towards it or conscious borning into it, would be to overstep the boundaries of reason and probability as well as to interdict Shibboleths. Let us be reasonable as well as liberal, and in our effort to justify our age-worn beliefs not limit the Holy One of Israel or charge God foolishly.

There must be divinity in experience if there was godhood in humanity; and if we are not to be partakers of the Divine nature, then our Lord conceded too much when he became partners with us. Now, we say that a man must consciously partake of the divine glory while he inhabits the flesh, and that no man can do so without entering a cloud as palpable and as sharply defined upon his moral horizon as that which received our Lord's body on the Mount of Ascension; and the brethren tell us that we are calling out Shibboleths, and uttering exclusion acts to the damage of our church. We wholly deny the statement, and assert that we have propounded no password that did not come to us from the lips of our Lord himself. If he announced a Shibboleth, it was his prerogative; and that he did so no one at all versed in Scripture will have the temerity to deny.

A Shibboleth, or one or more, of heavenly manufacture, is a lawful subject of currency, and we ought not to be blamed for circulating it. Dr. Cameron asserts that there are only two professors of entire sanctification in the North Mississippi Conference, which seems to us to be a somewhat extravagant statement; but, assuming it to be true, it is a sad commentary upon the kind of doctrine preached there, as well as reveals a woful lack of the Shibboleth element in standing for scriptural conditions. At least, our brother should not object to our shouting Shibboleths at a crowd like that. Speaking for himself, he declares that all the sanctification Scriptures in the Bible mean anything but sanctification, though, like all occupying the negative of the discussion, he claims to be a strong advocate of sanctification. But let us have peace, he says like the balance. Don't wake the sleepers nor excite with heated brands the animosity of the enemy of souls. A decent regard to orthodoxy and the presence of death ought to serve to suppress crankism if it can not rid the country of cranks. Above all, don't set the country astir with your ill-timed Shibboleths that murder sleep if they do not wake the dead. Let us have peace, if not apathy and stagnation. Don't rend the church with that axe of schism and separate very brethren, he continues, as though our Lord did not send it for that very purpose, and ordain its passage to victory through dismembered communities and sundered brotherhoods.

But, even admitting the remedy to be Cæsarean, and the issue suggestive of fatality, it can in any case prove only a bitter alternative, as the choice of a sudden or even violent taking off to the slow death of pulmonary disease, or the Vesuvius fires of dropsy. Who would not prefer the lightning path, especially if he could wrap himself in a wedding garment for a shroud.

The Storm.

The storm that swept our coasts a week ago was, perhaps, the most severe in a century. As tidings of the disaster have increased, its dimensions have grown upon the public mind until for days it has filled for many the whole perspective of contemplation. Two thousand souls swept out of being by a carnival of wind and waves that scarcely paused as it swept by on wings of night, represents one of the most appalling disasters of modern times. The cyclone that desolated Last Island, a few decades ago, though sufficiently destructive, is scarcely worthy to be mentioned in connection with it, whether we institute comparisons as to force or extent. Yet more than the loss of life was the loss of property, and more than either was the grief and heart-break occasioned by the disruption of community and family ties. Many widows and orphans are driven out into the great world penniless and forsaken, and many with only grief for a companion, and the wraith of that awful night of storm pursuing them even in dreams, are far more desolate than if they had been merely left alone in the world or deprived of ordinary companionships.

But while we mourn in sympathy with the common distress, let us not forget in such a presence the bright compensations that Heaven offers to human sorrow and bereavement. Even our little earthly philosophy teaches us that there is no period of storm so violent that the calm follows not after, and no night of grief so dark that its horizon is not star-sprinkled; and, standing upon the higher heights of inspiration, who need to be told at a time like this, that for nearly two thousand years suffering has of all things human been nearest akin to divinity, and that misfortune, so far from being an outcast as the world's wisdom would have it, is Heaven's favorite child. A Savior first to the ruined, and then a Comforter (orphanouz, literally a consoler of the orphanned) God has given to the sufferers; and although the gift is most palpable, so far do our thoughts customarily dwell from the grave subject, that it is often necessary for us to find suffering that we may find its blest sequel of comfort. That sky from which the desolating storm was emptied upon the quiet communities by the sea was big with mercy too, and the fairest face that the universe contained smiled through the hurricane upon the wrecked homes and hearts that lay beneath. Jesus was in the wildest agony of the enraged elements, loving his own to the last, pitying the self-destroyers, and rescuing the souls that shrieked for mercy as the dark waters gathered around them. With many of the dying we would fain believe it was but the crossing of a dark boundary to a brighter shore, and, with many others of the saved, it was but veering from the beaten track to the less accustomed ways, where the Son of man walks as both guide and companion to earth's benighted. Thus all God's children are sorrow-led through the region of storm into the realm of cloudless day.

The Southern Quarterly Review.

The *Southern Quarterly Review*, just out, is one of the best numbers. The first article, "Sin and Temptation," is by W. E. Edwards, and will be read with interest by persons who make a correct theodicy the basis of their religious beliefs. It rather leans to the position occupied by the higher critics, and what it makes up in this sort of spice it loses in orthodoxy.

"Short Poems of Trouble and Sorrow," by Paul Whitehead, is a gem, and contains with appropriate comments some of the most touching lyric productions on this subject that, perhaps, have ever fallen from the human pen. The writer exhibits rare poetical taste both in his selections and observations.

Dr. DuBose's article, on "Socrates and St. Paul," in which he figures out many biographical and thought-resemblances between these greatest men, is of uncommon merit. The coincidences noted, or the plan of treatment either, are hardly original with this writer; but he displays both ingenuity and learning in the curious disquisition which he builds on the well-known facts, and no one who reads the first sentence of his contribution will conclude without reading the whole.

Bishop Haygood, on "The Leading Characteristic of the Age," is, as usual, strong and scholarly, though sometimes loose in statement, and once or twice in this article a little distraught in his observations upon history. His statements, in the main, ought to prove both revelation and inspiration to many multitudes of our time and of our Christianity, too, who seem to have lost sight of the fact that the Son of man is moving swiftly to the subjugation of the races of the earth in the close of the great century.

An article reviewing Huxley, by A. C. M., is real dynamite to the unscholarly pangenesis of that boasting writer; and another, by E. Margeson, "Does Death End All?"—and singularly enough consisting in the main of a caustic review of the unscience of Prof. Tyndall—is quite worthy to be its companion-piece.

Miss Hattie E. Galloway, the talented daughter of our Bishop of that name, writes an interesting article on "What the Middle Sea Has Seen." Facts, figures and arguments are placed in recondite and tasteful array, and in many ways exhibit the youthful writer's excellence in a difficult field of composition. The classical allusions, which, are, of course, numerous, by the exigency of the theme, are singularly well chosen and correct. A mere blunder in figures, doubtless attributable to a *lapsus pennæ* could well have been spared a foot-note by the painstaking editor.

Other articles of exceptional merit are "Our Theology and our Science," by J. R. Brooks; "Reading Books," by J. A. Anderson, and concluding part of "An Adventure in Venice," by A. C. M.

Dr. Harrison's scholarship and mania for the curious learning of the past (and the *genus bibliophile*, for some unexplained reason, is getting scarcer as book-making increases) makes him an excellent *Review* editor. With an added flavor of what we might call religiousness, and which alone could have made it acceptable as a higher-class literary organ of the church in the first age of Methodism, it would, perhaps, fully meet the popular demand.

Two Baptisms.

John's baptism was with water, which had been the symbol of divine cleansing from the earliest ages. It set forth as a speaking ordinance or object-lesson, a thorough purgation of the people from their age-long iniquities, and, if it had been less than indicial of his great work, it would not have been worthy of so illustrious a preacher or of so momentous an era. John's baptism, we are persuaded, could have differed nothing from that which was administered by our Lord and his disciples prior to the crucifixion, being that from which indeed they derived their own credentials to perform the rite, and without which we have no reason to assume that they were regenerated persons themselves. It could have been said of our Lord equally with the twelve Ephesians, or the twelve apostles either, previous to Pentecost, that he knew no baptism but the baptism of John, and we may as reasonably contend that that baptism, being the exemplary sort, was as much connected with regeneration as its coetaneous symbol, as any that has existed in the whole history of the world. A chance expression in the Book of the Acts, coupled, perhaps, with a design of guilty persons to escape the whole penalty of sin, has been allowed to discount a great era of redemption, if not to divest of both doctrinal force and scriptural identity the solemn inauguration of that great rite which was in all ages, and we should suppose above all others, as the eldest, to stand for the new creation.

Either John's baptism implied regeneration as an accompanying phenomenon or it meant nothing. John baptized unto repentance, it was said; but so did our Lord, and the former was contrasted not with the latter's inferior rite of baptism with water, but his superior rite of baptism with fire. Genuine repentance does not stop short of regeneration, baptism itself being the culminative point, even as regeneration is often contemporaneous with sanctification. But John told his hearers distinctly that our Lord's baptism was to be something entirely different. You rejoice in my baptism, he would have said, but he shall baptize you with the Holy Ghost and fire. My baptism is by water, as a cleansing medium; his by fire, a more powerful detergent. Mine is earthly, and mixed with material things; his, divine, and effecting such lustrations upon the fabric of mortality as the hottest fire upon the hardest metals.

The two baptisms unmistakably represent the two doctrinal eras of human redemption, and are denominable by such terms as lower and higher. Not only do we see this in their substance, as defined in Scripture, but we see the latter unmistakably in its effects upon the disciples after the fire had descended upon them in successive Pentecosts.

The water rite is initiatory, the fire rite is confirmatory. John said, ye esteem my rite severe and my doctrine unbearable, but it is but as water that is quenched by flame to that which is to follow. If he had paused to explain the philosophy of the two-fold work, he would have said, It is easier for a man to die to sin, than for the same man freed from sin to die to self, and the last work is that crown of salvation without which no sinner can enter the presence of the Holy of Holies. It is not in minifying John's ministry, but in magnifying Christ's, that we are to strike the mean of infallible truth that shall put us in touch with divinity.

NOTES.

The easiest way out of a difficulty is usually not the best.

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Bishop Key seems to cherish a reasonable degree of enthusiasm for statistics.

***

Some who did not get to see the great Fair have sweet anticipations of heaven.

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Man made the town and God made the country, but God made the Christians of both localities, and as far as our observation goes they are about on a par.

***

Hard times seem to produce no visible effect upon the prices and sales of real estate, and the rapid progress of building interests in the greatest cotton and sugar metropolis of the world.

***

Before undertaking a more elaborate reply to our brethren of the Publishing Committee, who twit us about "Shibboleths," we shall wait to hear from the annual meeting, and ascertain whether they really meant us or themselves.

***

If there is anything that the average church, though self-conscious about ordinary matters, does not know better perhaps that all other things, it is who it needs for a pastoral overseer. In that matter "cast all your care upon the Lord."

***

The banking statistics of the country for last week showed that there was an abundance of money in the banks, particularly in New York, and the effect of the period of stringency, which is as great in financial circles as elsewhere, proves beyond a doubt that the bankers are leading the panic.

***

Dun's Review, for the week ending Oct. 7, states that "failures for the week are nearly as numerous as last week, and still much larger than for the corresponding week last year;" and adds that "this is likely to continue to be the case until the period of liquidation through which the commercial world is now passing has elapsed."

***

The Bishop who is to preside over the next sessions of the Mississippi and Louisiana Annual Conferences, it is said, once summarily dismissed the protest of two laymen against the return of their preacher when advised that they were not regular attendants on the prayer meeting. If that rule were faithfully worked in some quarters, there would be few changes.

***

Entire sanctification quite destroyed the place-seeking spirit in the disciples. Before Pentecost they wanted to be one on Christ's right hand, and one on his left, when sitting upon the throne of his kingdom. After that event they were anxious of crucifixion honors, and rejoiced that they were "counted worthy to suffer shame for the name of Jesus."

***

We have heard it intimated that a leading cause of the monetary distress is to be found in the fact that the great Republican manufacturers, shippers, and finance kings of all degrees and complexions are boycotting the Cleveland administration and its tariff policy. This may or may not be true, but those given to this sort of exercise should be warned that the boycott gun is a double back-action implement of death, that never misses the man who stands behind it.

***

The Giraffes are considerably shaken up at this writing, and while all are straining for the tallest poplar, it seems morally certain that some of them will have to content themselves with scrub-oak herbage. It has come to pass that Giraffes are more than high steeples, and the man who has for so many years been faithfully seeking to invent a new pleasure, can now, with the greatest propriety, be urged to turn his attention from air castles to cathedral building. Something ought to be done for the relief of suffering Giraffedom.

***

A note from Rev. T. K. Fannt LeRoy, Oct. 8, says: "I have just finished my mission church down in the forest by the lake. Had a good time on yesterday evening; the Spirit of the Lord was with us. I think much good will come of it." And so do we. The gospel will be as great spell to that little forest community who, wanting it, lacked everything that can make life desirable. About twelve miles from Mansfield this devoted pastor found a large community of people hidden away among lakes and forests who had never so much as heard whether there was any Holy Ghost, and went to work with dispatch to provide them with the conditions of Divine blessing, with the above result. There are a great many waste places of this kind in our moral heritage that ought to be caused to blossom, but which have received only elbowing and neglect from their rich neighbors. Let the "old wastes" be built, and the "former desolations" be made to utter praises.

PERSONAL AND OTHERWISE.

Rev. T. J. Dunoan has joined the Giraffe procession, and paced away off to Los Angeles on the Pacific border.

The Farmer's Journal and Farm News free to new subscribers and renewals when accompanied by the cash.

The Moreau Street Church was struck by lightning one day last week, and damaged to the extent of fifty dollars or more.

Bishop Keener, looking rested and strong, left on Thursday last for Lebanon, Tenn., the seat of the approaching Tennessee Conference.

Mr. H. B. Thomasson is an authorized agent of the NEW ORLEANS ADVOCATE to take advertisements and subscriptions, and receipt for moneys due.

The many friends and admirers of Dr. J. B. Walker will be glad to know that he is enjoying the best of health, and that his gospel bow abides in wonted strength.

Rev. H. C. Morrison, the great evangelist, is engaged to preach and assist the pastor in a revival meeting at Felicity Street Church, this city, about the middle of November.

The ADVOCATE has received ten dollars from a friend in Mississippi, whose name it is not privileged to disclose, for the benefit of the storm sufferers. The amount has been turned over to the Relief Committee.

A note from Nashville informs us that Dr. Hoss had authority from Bishop Keener to publish the article on silver; but still, knowing its history, ought he not to have given credit to the paper in which it first appeared?

We regret to note the death, last week, of Prof. C. A. Grote, of the Southern University, at Greenshoro, Ala. He was brother-in-law to Dr. W. H. LaPrade, and our information is that he was an amiable and scholarly man.

He who ruleth the raging of the storm cared for the Seashore Camp Ground and the valuable interests there during the late cyclone, not a shingle being disturbed. This notwithstanding great damage to property at both Biloxi and Mississippi City.

The editor of the ADVOCATE has received the sum of fifteen dollars from the Methodist Church, at Wharton, Texas, through its pastor, Rev. D. H. Holchkiss, to be turned over to the Relief Committee for the benefit of the storm sufferers. In the name of the beneficiaries, we return thanks to these distant friends.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 30th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

Dr. Peterson's death in Virginia has created a profound sensation throughout the church. He was an able man, in counsel, and in the pulpit, and on the platform. He was, perhaps, our most thorough parliamentarian and statistician, and made a stately figure at the General Conference sessions. But, above all, he was a Christian pastor, embodying in his ministry the noblest qualities of head and heart, and beloved of all to whom he sustained the pastoral relation. Few men could he so ill spared from our itinerant ranks.

Our good friend and brother, Dr. J. D. Cameron, totally misunderstands us if he supposes that we propose any other definition of entire sanctification than he gives in his last five propositions. Our difference is not at all about terms, but what they represent. Grace, he says, is a divine bestowment. Only let it be so, we reply. If anybody even pretends to have grown into sanctification or perfection in the enlightened region which he represents, we will thank our brother for the name and address. A text that all opposers of sanctification as a pentecostal gift are fond of quoting, and which has a prominent place in the communication of our brother—not ignorant of the Greek—should, as he must know, be rendered, "Let us be borne on to perfection." In that form it suggests, as it certainly was intended to do, the prophet's metaphor of "mount up as on eagles' wings," and "borne as on eagles' wings."

Southern Amateur Athletic Union.

The Queen and Crescent Route and Louisville Southern Railroad will sell tickets at a greatly reduced rate, for the round trip, to New Orleans, La., on account of meeting of the Southern Amateur Athletic Union, New Orleans, La., Oct. 28, 1893.

Tickets on sale Oct. 26 and 27, from all points on Q. and C. and L. S. R. R., with return limit Oct. 29, 1893, inclusive.

Solid vestibuled trains, Cincinnati to New Orleans. Ninety-four miles shortest line. Only 26½ hours.

Call on agents for full particulars.

W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

The ADVOCATE to subscribers and renewals from now until Jan. 1, 1895, for $2.

To the Presiding Elders of the Mississippi and Louisiana Conferences.

I have two requests of importance:

1. Meet me on the day before your Annual Conference sessions at 9 o'clock A. M. at Hazlehurst, Dec. 6, and at Homer, Dec. 13,

2. Bring with you the statistical reports of each pastor in your districts; the reports he intends to present to Conference. If you can not secure them soon enough to bring yourself, have the brethren mail them to you at the seat of the Conference, so you may receive them by the above dates. I want them for my own special private study.

3. I request the secretaries of the two Conferences to send me as soon as convenient copies of Annual Conference Minutes for the last five Conference years. I wish these for study and comparison. Fraternally,

JOSEPH S. KEY.

Sherman, Texas, Oct. 10, 1893.

No other sarsaparilla has the merit to hold the confidence of entire communities year after year, as has Hood's Sarsaparilla. It possesses curative power peculiar to itself.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

In Memoriam.

Died at his residence, Gallman, Miss., Dec. 4, 1892, Dr. J. F. Alford, in the forty-ninth year of his age.

This Christian teacher, eminent physician and intelligent agriculturist passed from this life with the old year, and Copiah to-day mourns the loss of one of the noblest of her sons.

Born of old Scotch Presbyterian ancestry, he came of a royal race of honest men, and inherited from them those psychical materials that go to make a noble character. With these materials parents and son builded wisely and well. Affliction laid early her blighting hand upon the youth; but he was undaunted by difficulties, and by misfortunes was undismayed. Of a studious disposition, and possessed of an inflexible purpose, he soon outstripped his fellows in the race for learning. When in '62 the drum-beat sounded the call to arms, and he was unable to obey its summons, the neighborhood turned to J. F. Alford as the worthiest instructor of its youth.

While a young man he was converted in a meeting at Bethesda, and became a faithful and consistent member of the M. E. Church. The Christian precept, "Whatsoever ye would that men should do unto you, do ye even so unto them," he accepted as the maxim of his life, and, living this maxim, he lived at peace with all men, and thus taught lessons of equity and charity that will outlast time and go with some of us into eternity.

Among the medical fraternity his rank was high. At all times a welcome guest and medical adviser in the homes of the wealthy, the inmates of the cabin remember with tearful gratitude the loving deeds and tender charities of Dr. Johnnie.

March 7, 1818, he married Miss Fannie Sanders. Six children were born of this union, one girl and five boys, the youngest an infant, and all of them too young to realize the loss of a father; but God in taking that father has left to these children the greatest earthly blessing, a wise Christian mother. The oldest boy preceded him nine years.

A painful illness of several weeks was borne with much fortitude, the spirit growing stronger as the body grew weaker, until the night of Dec. 4, 1892, surrounded by relatives and friends, he quietly passed away.

The following evening his body was laid to rest in the family burial ground, there to await the resurrection; and there in the name of the pupils of the old New Era School we would place this humble tribute of affection upon his grave, for we all loved him living and we love him still. M. E. M.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

Day of Prayer.

The second Sunday in November is to be observed as a day of prayer for God's blessing upon our Woman's Parsonage and Home Mission Societies. May the Lord greatly bless this portion of his vineyard!

MARY WERLEIN, Conf. Sec.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Bramhles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

Letter from Bay St. Louis.

"God smiled his sweetest smile when he made Bay St. Louis," was the remark of an enthusiastic lover of the Bay on my arrival here. It is certainly a charming little city. Nature seems to have lavished every gift at her command to make this the loveliest spot in this beautiful gulf-coast country. Balmy atmosphere, salt waves, glorious sunshine, luxuriant foliage, towering, moss-covered, ancient oaks, sweet flowers, varied Southern winged songsters, and sky the bluest of the blue, all combine to make it a most charming Summer resort. And so it is. If you are seeking the Summer crowds, you'll find them at Bay St. Louis. But, like all fashionable watering-places, where the people are out for a vacation, their religion is also given a vacation.

How many backslidings will result from this Summer's outings only eternity will reveal. However, I utter no complaint against the New Orleans Methodists. While here they did not "forsake the assembling of themselves together." Some were negligent; but there are negligent sheep in folds other than the New Orleans fold. Oftentimes we forget the one faithful in mourning over the nine sinful; sometimes we forget the nine faithful in mourning over the one sinful.

God is honoring and prospering Methodism on the gulf coast. Where she is not gaining ground she is holding her own. Here at Bay St. Louis a monument to the zeal, devotion and love of the women of the Methodist Church has just been completed. It is a beautiful parsonage—one of the loveliest for its size in the Mississippi Conference. It represents the toil and self-sacrifice of a small band of as consecrated women as can be found in the bounds of Methodism. Under difficulties many and tolls abundant the work has been accomplished. An appropriate name—the "Sunbonnet Parsonage"—has been suggested. In this semi-tropical climate sunbonnets are indispensable, and our good women were brave enough to engage in this industry, which has been the main source of their revenue. When the hammer of the carpenter ceased, and the painter's brush quickly followed, and the last finishing touch was given, a consecrated little woman heaved a sigh of relief, and said: "Now, since our preacher has a home, I can get a new dress and a new bonnet."

O ye women of Methodism, charmed, crazed by that pagan show, "The World's Fair," spending a hundred dollars and more to gratify a morbid curiosity, while your preacher has no home, perhaps scarcely bread enough, let this be a rebuke to your selfishness!

True heroism has not yet died out in the Methodist Church. Some of these godly women practiced stringent self-denial in order to build a home for the servant of God. The cost of the building is over a thousand dollars. One hundred and ninety-one dollars and twenty-five cents came from the General Parsonage and Home Mission Society. A garden plot lying between the parsonage and the church, and fourteen orange trees in the yard, some of them bearing, will furnish the parsonage table carboniferous food abundant. Well may it be said: Other parsonage societies have done excellently; but Bay St. Louis has excelled them all.

When Bay St. Louis gets the new church-building contemplated, a Methodist Giraffe need not be ashamed of the appointment. If we can hold Dr. Morton's attention to the gulf-coast awhile longer, we'll succeed in the enterprise. This year Biloxi received $750 out of $1,000 asked; last year the parsonage at Ocean Springs received $300. Now $1,000 for Bay St. Louis, and then we'll hold up our hands and say, Enough for a while! I say for a time! Because Pass Christian and Mississippi City will need attention before many years.

I can not close this letter without expressing myself as vehemently opposed to the practice of attacking the character of ministers through the church organs. Scarcely a newspaper in which some brother is not gibbeted upon the point of a Spencerian pen, and generally the gibbeting is the result of mere rumors. The General Rules (¶ 28) of the Methodist M. E. Church, South, contains the following: "Must avoid fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling." If Mr. Wesley were living to-day, I think he would formulate a rule somewhat like this: Must avoid attacking ministers with newspaper articles, charging and counter-charging, innuendoes and counter-innuendoes; brother going to newspaper against brother; returning carping criticism for carping criticism, or innuendo for innuendo; the using many rumors in writing down a brother in the newspapers. When Mr. Whitefield appealed to the bar of public opinion against Mr. Wesley in harsh and unjust charges, Mr. Wesley's quiet, Christ-like reply was: "You may read Whitefield against Wesley, but you will never read Wesley against Whitefield." N. B. HARMON.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Why the Epworth League Was Organized.

The Epworth League of the M. E. Church, South, was organized, as a kind of experiment, to meet what was recognized as a pressing need of the church. There was scarcely any question of the fact that we had need of some further provision for our young people—something to promote their personal piety, to direct their spiritual energies into channels of usefulness, and to promote loyalty to Methodism with its treasure of doctrine, and its truly evangelistic methods. It was seen by those with eyes open to the situation that without some move of this kind, certain lamentable results were imminent, and that the causes operating to produce these results were likely to increase in force unless there should be set in motion something to offset their power.

One of the distinctive features of Methodism, in its purity, is its separateness from the world, and yet it is clearly manifest that the world has made serious inroads upon us. Now, this is a danger to which the young are very liable, and which is certain to seduce them from consecrated devotion to Christ, unless mighty influences be exerted in the opposite direction. If this generation of our young people should be overcome by the incoming tide of worldliness, the result to the spiritual life of our church in the future would be fatal. It was this problem of "The World in the Church," then, that was one of the determining causes that led to the formation of the Epworth League; the hope being that, through it, spiritual forces might be set in operation among our young people that would assist in the solution of the problem.

Thus it happens that the chief element of the League is the spiritual element, and I venture the assertion that the League has been successful in the past, and will be successful in the future, just in proportion as this fact has been borne in mind. The Epworth League, that magnifies the social feature unduly, can not, in the nature of things, prove successful—*i. e.*, if the standard of success be the attainment of the principal end for which the League was organized. The only way to dissipate the growing spirit of worldliness is to create a love for those things that exclude love of the world; it can not be effected by a yielding to the oft-heard plea, that the young people *must be amused*. The attempt to provide amusement, solely, for the young people will be regarded by the young people themselves as an expression of lack of faith in the power of Christian experience and Christian effort to give satisfaction and pleasure; and the so-called pleasures afforded them they will regard as a poor substitute for the pleasures of the world. It is a great mistake to suppose that the young people can only be interested in spiritual things by providing, at the same time, something to contribute solely to their bodily or mental pleasure, without any reference in itself, direct or indirect, to spiritual ends.

(To be continued.)

Rev. J. J. Ransom, in the Tennessee Methodist, does some hopeful prophesying in regard to the Leagues and the future, as follows: "History is philosophy of the past and prophecy of the future. The training in intellectual culture and loyalty to Methodism and to Christ, practical deeds of mercy and love, in experimental and evidence-bearing worship, these are the ends of the Epworth League. The day will come when men will wonder how the *ministry* could ever have failed to stand for and to stand with the Epworth Leagues. We shall yet see, perhaps before the close of this century, a half million young Southern Methodists in our Junior and Senior Leagues. We shall yet see a Southern Methodist League literature, exuberant and buoyant with the spirit of modern Christian life, expelling the literary fossils upon which we have fancied we could create an intellectual revolution among our young people. We shall see provision made for the Junior League, wisely adjusted to the tender years of our children. We shall see the whole League movement liberated from its hybrid union with the Sunday-school Board, and wisely adjusted in perfect articulation to the other great departments of church life! God speed the day!"—Nashville Christian Advocate, June 5.

The Union Epworth League of New Orleans held its second regular meeting, Thursday evening, Oct. 12, at Moreau Street Church. The church was prettily decorated for the occasion with flowers, and in many other ways did the League of that church cause others to feel welcome. The meeting was well attended, and there was a general feeling of enthusiasm and hope with reference to the outcome of the Union movement in the city. The Leagues now belonging to the Union are Carondelet, Felicity, Louisiana Avenue, Moreau, and Parker's Chapel.

North Mississippi Conference.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M.

HESLEP R. TUCKER,
G. W. GORDON,
E. H. CAGY,
Committee.

Attention, Arcadia District.

Let those appointed to do so collect and forward to Capt. James Brice, Arcadia, the amount assessed their charges for the completion of the district parsonage. The condition of the house demands immediate attention.

J. L. P. SHEPPARD, P. E.

Notice.

Our new church at Lawrence, Miss., will be dedicated on the fourth Sunday in October (the twenty-second) as before stated. Everybody is invited to attend. R. F. WITT, P. C.

Lake, Miss.

FOR RENT.

IN NORTH JACKSON, MISS.

(The Healthiest and Most Desirable Residence Portion of the City.)

One TWO-STORY FRAME HOUSE, just finished, of nine rooms, including kitchen.

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On certain conditions (easily fulfilled) a Christian family can secure this property, for one year, low. Address

Mrs. ELLEN E. HEBRON,
No. 400 North Street, Jackson, Miss.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1890.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

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OXFORD, GA., forty miles East of Atlanta. 64th Session opens Sept. 20th, 1893; closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses will not exceed $150. For full information, address

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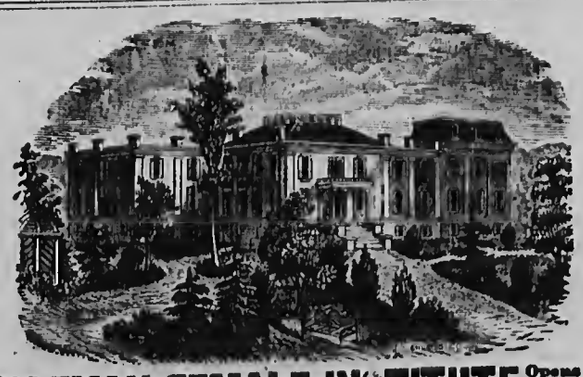

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W. W. ROBERTSON, President, Staunton, Virginia.

WELL BALANCED—the mind of the woman who knows the best medicine for her aches, pains and weakness, is to be found in Dr. Pierce's Favorite Prescription. It is a remedy which corrects and cures the distressing derangements and diseases peculiar to woman, builds up and strengthens her system when she's weak, run-down and overworked. For an invigorating, restorative tonic, especially adapted to woman's needs—the "Favorite Prescription" is so positive in its effect that it is *guaranteed*. If it ever fails to benefit or cure, in cases for which it's advised, you have your money back.

What else can be "just as good" for you?

For bearing-down sensations, ulceration, inflammation, everything known as "female complaint," this is a remedy that's safe, certain, and proved.

Have patience, Alice. I will drive that Malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. Will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.

Chas. H. Fush, 106 Camp St., New Orleans.

GERMETUER

CURES FEVERS.

DR. J. W. NELMS.

ATLANTA, Ga., Aug. 14th, 1893.

For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhus, Typhoid and Billous Fevers, and always with the speediest and best effects. It lowers the temperature and breaks up fevers of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in its use upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy for Yellow Fever. It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically a safe remedy, and leaves no injurious effects in the system.

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HOME CIRCLE.

DAY AND NIGHT.

BY LOUISA H. BRUCE.

Day is the Father stern, who say to his children, "Up!
Up and be doing with might the work that has to be done.
There must be food, ye know, in the plate and drink in the cup.
Stir, ye sluggards, and haste, for even the weary must run;
Fetch and carry and build and reap and brew and bake.
Till every muscle and sinew and bone in your bodies shall ache,
No use to cry for rest from your labors, for vain is the plea—
I know what is best for you all, there shall none of you idlers be."

Night is the tender Mother who calls the children home,
Calls them in from their labor, calls them in to their rest;
Folds her arms about them, as weary and sad they come,
Pillows their aching heads on her soft maternal breast,
Lets them weep a little if the work has been too hard,
Whispers a word of comfort about the work's reward,
Tells them the wonderful fairy tales which we call dreams,
Spreads her mantle of sleep to ward off the first day-beams.

Newport News, Va.

Adam Clarke on Christian Perfection.

Dr. Clarke was a man of profound biblical learning. He had studied the subject of holiness as few men of his time had done—studied it from the biblical standpoint. The following on the subject of Christian perfection are his words:

"When St. Paul says he 'warns every man, and teaches every man in all wisdom, that he may present every man perfect in Christ Jesus,' he must mean something. What, then, is this something? It must mean 'that holiness without which none shall see the Lord.' Call it by what name we please, it must imply the pardon of all transgression and the removal of the whole body of sin and death; for this must take place before we can be like him and see him as he is in the effulgence of his own glory.

"This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I pray for, plead for and heartily recommend to all true believers under the name of Christian perfection. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace and cleanseth from all unrighteousness, I would gladly adopt and use it. Even the word 'perfection' has, in some relations, so many qualifications and abatements that can not comport with that full and glorious salvation recommended in the gospel, and bought and sealed by the blood of the cross, that I would gladly lay it by and employ a word more positive and unequivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ and of the energy of his almighty Spirit; but there is none in our language, which I deplore as an inconvenience and a loss."

The chief objection to the term referred to by Dr. Clarke is that it includes too much. Some term meaning less than perfection would better describe the state. But Dr. Clarke deplores the fact that he has not some inspired term less "equivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ and of the energy of his almighty Spirit." Instead of this term being too strong, in Dr. Clarke's judgment, it is not strong enough.

All men who have clear conceptions of the truth and a clear experience in holiness find no objection to this term. Dr. Thomas C. Upham, professor in Bowden College for forty-three years, was a clear writer and a glorious witness of this experience. Of his experience he says:

"I was never able before this time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection, of holiness, both then and ever since."

Dr. Upham found no difficulty with the term Christian perfection after he had tasted of the fullness of Jesus' love. The experience will settle all doubt. Let the experience of Christian perfection drop out of the hearts of the ministry, and in fifty years the doctrine will have been eliminated from the theology of the church. Our church is passing through this change at present. The blessing of perfect holiness has largely dropped out of the experience of our ministry, and the doctrine is being modified to suit this state of experience. Why can not our church see this fact clearly and rally to the support of Christian perfection by securing a clear experience of heart-purity.—*The Christian Witness.*

Second Blessing.

Mr. Wesley is responsible for the introduction and use of the term, "second blessing." It is found frequently in his writings.

In a letter addressed to Mrs. Jane Barton, in 1774, he says, "It is exceedingly certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred as well as from actual sin."

Here the term is applied to deliverance from the root of bitterness, and that it is properly so used.

Addressing Rev. Joseph Benson, the Commentator, in 1770, he says, "With all zeal and diligence confirm the brethren: 1. In holding fast that whereto they have attained; namely, the remission of all their sins, by faith in a bleeding Lord. 2. In expecting a 'second change,' whereby they shall be saved from all sin, and perfected in love."

Here he calls it a second change, which is "perfection in love."

Writing of the work of God at Barnard Castle, June 12, 1763, he says, "This morning, one found peace, and one the second blessing."

To one of his members he writes in 1761, as follows: "I believe within five weeks, six in one class have received remission of sins, and five in one band received the 'second blessing.'"—*Way of Life.*

The Salvation Army.

This great religious movement for the uplifting of the masses began about twenty-eight years ago in the city of London. The man, Rev. Wm. Booth, a Wesleyan minister who inaugurated the work, still lives to oversee and direct. It has had a hard fight, and is still fighting hard, but its achievements are equaled only in the annals of history by the conquests of the primitive church and the great Methodist movement in the last century. The following statistics from a reliable source will give the reader some idea of the magnitude of the army's work:

"The latest statistics of the Salvation Army show that their work is established in twenty-three countries, in twenty-one different languages, has forty newspapers with an annual circulation of 43,000,000 copies; they also report 3,070 stations, 10,816 officers, and estimate that they reach not less than 7,000,000 persons every week."

Emptying and Filling.

"What is the relation between entire consecration and the filling of the Holy Spirit?" Entire consecration is the emptying and the filling of the Spirit, is the coming of God into the empty place. It is not enough for an evil spirit to go out of a man and go abroad, seeking rest and finding none. If he comes back and finds that his home is still empty, he will take with him seven other spirits, and the last state of that man will be worse than the first. When you have turned everything out of your heart, the filling of the Spirit is the conscious appropriation of God by an act of faith, believing that God takes the place of what used to be there, and that he fills you with the Holy Spirit.—*B. Fay Mills.*

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard

OUR YOUNG PEOPLE.

A PROBLEM IN THREES.

If three little houses stood in a row
With never a fence to divide,
And if each little house had three little maids
At play in the garden wide,
And if each little maid had three cats
(Three times three times three),
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play,
And if each little friend had three little dolls
In dresses and ribbons gay,
And if friends and dolls, and cats and kits,
Where all invited to tea,
And if none of them should send regrets,
How many guests would there be?

—*Our Boys and Girls.*

World's and National W. C. T. U. Conventions.

Art Palace, Chicago, beginning Oct. 16. Special features of the program:

The Annual Address of the president, Miss Frances E. Willard, will be given Oct. 18, at 11 A. M.

Lady Henry Somerset will deliver the Annual Sermon, Sunday, Oct. 22.

Mrs. Mary A. Livermore will respond to the Address of Welcome.

Miss Jessie Ackermann, president of Australia Woman's Christian Temperance Union; Mrs. Ella F. Williams, of the Dominion of Canada, and prominent White-ribboners of other countries, will be in attendance.

Dr. Kate Bushnell and Mrs. Elizabeth Wheeler Andrew, world's missionaries, just returned after three years' heroic work in other lands, will address the Convention.

Overflow meetings, in charge of Rev. Anna Shaw, will be addressed by the most brainy and brilliant women speakers of the day, among them Mrs. Mary T. Lathrop, Mrs. Clara C. Hoffman, Mrs. S. S. Fessenden, and Mrs. Mary H. Hunt.

Memorial services, in honor of Miss Mary Allen West, Miss Jennie Casseday, and others, who have fallen in the past year, will be conducted by Mrs. L. S. Rounds.

The Children's Fountain will be presented to the city of Chicago with appropriate ceremonies.

The dedication of the Temple is expected to take place, Lady Henry Somerset making the dedicatory address.

A Truth-Loving Girl.

In Lossing's history of the life of Martha Washington, we find this incident regarding Nellie Custis' love of truth: "She was young and romantic, and was fond of wandering alone in the woods of Mount Vernon by moonlight. Her grandmama thought it wrong and unsafe, and scolded and coaxed her into a promise that she would not wander into the woods again unaccompanied. But the young lady was missing one evening, and was finally brought home from the interdicted woods to the drawing-room, where the General was walking up and down with his hands behind him, according to his wont. Mrs. Washington, seated in her great arm chair, opened a severe reproof. Poor Miss Nellie was reminded of her promise, and taxed with her delinquency. She admitted her fault, but essayed no excuse, and when there was a slight pause, moved to retire from the room. She was just shutting the door, when she overheard the General attempting, in a low voice, to intercede in her behalf. 'My dear,' he was remarking, 'I would say no more. Perhaps she was not alone.' His intercession stopped Miss Nellie in her retreat. She reopened the door, and advanced to the General with a firm step. 'Sir,' said she, 'you brought me up to tell the truth, and when I told grandmama I was alone, I hope you believe *I was alone.*' The General made one of his most courtly bows. 'My child,' he replied, 'I beg your pardon.'"

Look on the Bright Side.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she alway seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—*Domestic Journal.*

Wooden Money.

The boys who keep tally will be interested in knowing the origin of the word in the following fact:

It seems almost incredible that wooden money was current in England prior to the establishment of the Bank of England, in 1694.

Tallies was the name given to the notched sticks formerly used in England for keeping the accounts in the Exchequer. They were square rods of hazel or willow inscribed on one side with notches indicating the sum for which the tally was an acknowledgement, and on two other sides with the same sum in Roman characters.

When the transaction was completed, the tally recording it was split lengthwise, so that each section contained a half of each notch and one of the written sides. One half, called the tally or check, was given to the person for whose service it was intended; the other half, called the counter tally, was retained in the Exchequer until its corresponding tally should be brought in by the person who had last given value for it.

It thus became a current token representing cash. After the establishment of the Bank of England government payments were made through its agency. The use of tallies in the Exchequer was abolished by Statute 23, George III. The old tallies were, by the Acts 4 and 5, William IV., ordered to be destroyed, and it was burning them that caused the conflagration by which the old Houses of Parliament were demolished.

Kitty and Her Tame Fly.

Little Kitty is six years old, a bright and beautiful child. One day she ran around among the hotel guests with a large-sized fly upon her finger. The fly was tame, and was not frightened when the child softly stroked its back with her finger.

"What is that?" inquired a lady.

"That is my fly," said Kitty; "it comes to see me every morning."

When the lady attempted to touch it, the fly flew away, but came back again and alighted on Kitty's shoulder or hand. On inquiry, the child's mother said that one morning, at the breakfast table, she noticed that Kitty was playing with a fly. The next morning she noticed that Kitty was again playing with a fly, and trying to touch it by moving her hand softly toward it. The fly was not very shy. The third morning Kitty was again playing with the fly, and had induced it to rest upon her finger. The mother now became satisfied that this was the same fly that Kitty had played with the previous mornings.

After that, the fly came every morning, and lighted on Kitty's shoulder or hand, and the child could touch it, but no other person could. Who ever imagined that a fly was intelligent enough to become attached to a little girl, and to know that the child would not hurt it?—*Exchange.*

Barbee & Smith had a magnificent copy of the Bible made for exhibition at the Exposition. The cost is said to have been $1,500. The text is printed in gold, and the tinted border is of twelve colors. The *Sunday Herald*, of Chicago (Aug. 27), has a letter from W. F. Douglas on the subject of "Printing at the Fair." From this letter we take the following paragraph:

"The finest piece of work seen in any of the displays made here is a copy of the Bible executed by Barbee & Smith, of Nashville, Tenn., agents of the M. E. Church, South, Publishing House. The size of the Book is 17x23 inches, closed, contains 836 pages, and weighs sixty pounds. It was made expressly for exhibition at the Fair, but is of a very substantial character."

The talkative Chauncey Depew has been urging everybody in the land to see the World's Fair. He even advises that a man go into debt rather than miss the wonderful sights. A struggling country minister in the South took him at his word and wrote thus: "As it comes from such a high authority, I have no choice but to believe what you say. I have been laboring hard in the Lord's vineyard in the South for twenty-two years, and have never had a holiday. I was always afraid to go in debt, but as your advice is general, I thought I would ask you to loan me two hundred dollars." Information as to the response is not at hand.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; that improve the light of a lamp.

Pittsburgh. GEO. A. MACBETH CO.

WHAT Leatherl Vacuum Leather Oil in it; 25 and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all other remedies I have used. I would suggest that you get druggists all over the land to keep it and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

—FOR SALE BY—
Chas. H. Fush, 106 Camp St., New Orleans.

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Tulane -:- University Scholarships.

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For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One Agent's sales amounted to $630 in six days. Another $32 in two hours. Previous experience not necessary. For terms and full particulars address, The Monroe Eraser Mf'g Co., La Crosse, Wis. X 276.

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PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

MARRIAGES.

RICHARDS—STEWART.—At the residence of the bride's parents, near Stonewall, Miss., Sept 20, 1892, by Rev. J. L. Jorden, Mr. V. E. Richards and Miss Letitia Stewart.

TROTT—COOK.—At the residence of the bride's father, Mr. J. W. Cook, near Ringgold, La., Sept. 24, 1893, by Rev. T. J. Martin, Prof. W. J. Trott to Miss Lula L. Cook, all of Bienville parish, La.

HARPER—GREEN.—At the Felicity Street church, New Orleans, Oct. 11, 1893, by Rev. J. M. Beard, Mr. Charles W. Harper and Mrs. Mittie B. Green.

SUMMER—HAWKINS.—At Mr. George Patrick's, brother-in-law to the bride, Rankin county, Miss., Sept. 21, 1893, by Rev. R. A. Sibley, Mr. A. F. Summer, of Polkville, Smith county, Miss., to Miss Ida Bell Hawkins, of Hinds county, Miss.

MERCIER—SPIKES.—At the residence of Mr. J. J. Lockhart, the bride's uncle, Westville, Miss., by Rev. R. H. Barr, Mr. W. B. Mercier, of Baton Rouge, La., and Miss Cora Spikes, of Westville, Miss.

LATIMER—WHERRY.—In the Presbyterian church, Durant, Miss., Sept. 5, 1893, by Rev. J. A. Bowen, Mr. D. C. Latimer and Miss Norma Wherry, all of Durant.

CUNINGHAM—ABERNATHY.—At the home of Mr. Lauderdale, Aberdeen, Miss., Oct. 4, 1893, by Rev. J. A. Bowen, Mr. A. J. Cuningham, of Meridian, and Miss A. E. Abernathy, of Shannon.

Still on the lips of all we question,
The finger of God's silence lies.
Shall the lost hands in ours be folded?
Will the shut eyelids ever rise?
O friends, no proof beyond this yearning.
This outreach of our souls we need;
God will not mock the hope he giveth;
No love he prompts shall vainly plead.
—*John G. Whittier.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over two. Poetry excluded from this column.

RENCHER—Dr. WILLIAM EDWARD RENCHER, son of Dr. C. R. and Mrs. V. E. Rencher, was chronicled among the dead on the morning of Sept. 13, 1893, being in his twenty-first year. He was born at Enterprise, Miss., Feb. 24, 1873. His school advantages were good. In 1887 (April 7) he joined the M. E. Church, South, in which he remained until his death.

Having decided to follow the profession of dentistry, he attended the Dental College at Atlanta, Ga., last Winter. After his return home, in March of 1893, he soon located at Hattiesburg, where he began to practice his profession. About the twelfth of August he was taken sick, and after an elapse of a few days of indisposition, and knowing there was no decided improvement for the better, he returned to his parents at Enterprise, where, by the continued encroachment of his illness, he was forced to take his bed. Soon after this his illness lapsed into a most rigid type of typhoid fever, from which he never recovered. He was confined to his bed just three weeks, during which time his sufferings were quite intense. From the afternoon before he took his bed, he said more than once to his sisters that he never expected to get well. Much of the time of his prostration was spent in prayer, and the last words that he uttered were, "I trust in Jesus." May God richly bless and sustain his grief-stricken parents and sisters, and finally give them all an abundant entrance into the rest that remains to the people of God. "What I do thou knowest not now, but thou shalt know hereafter." (John xiii. 7.) ISAAC L. PEEBLES.

Enterprise, Miss.

HAYES—BASCOM HAYES, the only son of Thomas Hayes, was born and raised in Plaquemine Brulee, La., and died at his quiet home in the same community, on July 31, 1893, at the age of thirty-five years two months and nineteen days. Bro. Hayes has since early in life been a faithful member of the Methodist Church at Plaquemine Brulee. Bascom Hayes was married with a happy union (in marriage) with Miss Liora Lyons. Perhaps no couple were dearer to each other. They were faithful in their ministrations to the inmates of the parsonage home, which was situated near their house, and no friends could have been kinder to God's servants than "Bascom and Laura." But God saw proper to call our dear friend to a land where no pain nor sorrow is felt.

The writer and his family loved Bro. Hayes, and sympathised with him in his suffering. For several years his death was expected at almost any time. We noted with much pleasure that he did not complain and charge God foolishly, but lived so humble, devout life, awaiting his call to glory. We pray God's comforting grace to cheer the heart of his dear old father and mother, loving wife, who are left to weep over their dear Bascom's grave. Be faithful a little longer, and God will give you a home with the loved one in heaven. May our blessed Lord keep you all in his love! R. M. BLOCKER.

Lisbon, La.

TACKETT—O. H. P. TACKETT—His birthplace, Huntsville, Ala.; time, Aug. 14, 1813. His father moved to Lawrence county, Ala., and near a spring on his place build a house of worship," and here he and nearly all of his own family became Methodists, among them the subject of this notice, who in the early days settled in Richland, Miss. He was for many years one of the strong supports of the church there, serving faithfully as church steward until disqualified by the infirmities of age. I was associated with him four years as pastor, and a truer friend I have never found. He was tender, loving as a father; respected upon by his church as a leader; as a Christian, conscientious, quiet, humble, always trying to do right.

His good influence will long abide, and his memory be cherished in that community.

He thought much about his prospective contest with death during his last long sickness. Sister," writes his daughter, "as I sat with him during the long dreary hours he would say, 'How will it be at the last?'" But on Saturday, Sept. 23, 1893, just as the sun arose, with a gentle sigh the last faint breath passed his lips, and as 'o'er the gale when storms are o'er," so went dear "Uncle Perry" Tackett to his reward. T. CAMERON.

CHILDS—NELLIE B., daughter of Julia and W. Childs, was born July 22, 1888, and departed this life Aug. 25, 1893.

She was a sweet child of five Summers, and was the center of much love, and upon her life based many fond hopes. But, like the rose plucked before it unfolds its beauties and sheds its fragrance, so she has been taken, not to beautify heaven only, but to attract the ties of earth heavenward. We commend the bereaved to Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

W. J. POSTER, P. C.

DUNN—Died, in the gathering shadows of the evening of life, four miles from Montgomery, on Wednesday, Sept. 13, 1893, of consumption, Mrs. BEATRICE DUNN, in the forty-sixth year of her age. Well and favorably known to the people of this vicinity, among whom she had resided all her life, the news was received with an expression of regret from all who knew her. Mrs. Dunn has for some time been in failing health, and her demise was not unexpected by her friends. Few suffered more than she did, and yet with Christian fortitude she bore it uncomplainingly, and was wont to murmur, "Thy will be done," having lived a consistent Christian life, and was a devoted member of the Methodist Church for twenty-nine years, firm in the faith that upheld her in life and sustained her in death.

We grieve and sorrow for our loss—and yet we should not, for she has reached the heavens, where the skies are clear, leaving for us an example as pure as the light. She rests in peace, she sleeps with the honorable, the just and the beloved. The remains were interred in the Mt. Zion Cemetery, Thursday evening, and were followed to their last resting-place by a large concourse of friends. She leaves a husband, five daughters and two sons to mourn, and to them our heartfelt sympathies are extended, and will say, Live godly, and you will meet your dear wife and mother in the sweet by-and-by. W. H. L.

RUNDELL—Mrs. MARY RUNDELL was born Dec. 15, 1827; died Aug. 18, 1893, at her home in Claiborne county, Miss. Mrs. Rundell joined the M. E. Church, South, in her sixteenth year, and remained a consistent member and a devout Christian to the day of her death.

It was the privilege of the writer to know her and to hear some of her blessed experience. She said: "I have never had cause to regret the day I united myself with the church, nor have I ever given the church cause to regret the union. I have had many trials, hardships and difficulties in life; but in every emergency God has been with me, and given me the grace that was needed to bear up and go on rejoicing." For more than twelve years of her life she was blind, and yet she never murmured, but was meekly submissive to the Master's will. She always attended church when it was possible for her to do so, and was never happier than while in the house of God.

A saint has indeed gone home to glory. She leaves a large family and many friends to mourn her loss, and the prayer of the writer is that her life may be a beacon light on the pathway of peace, that will guide her loved ones to that home where there will be no more parting, and where those sightless eyes may again behold the faces of those she loved so dearly! G. A. GUICE.

LOVE—ROBERT QUIN LOVE was born at Sharon, Miss., July 21, 1879. In the Summer of '88 he gave his bright, young life to God and joined the M. E. Church at Canton, Miss., under the ministry of T. B. Holloman. On Sept. 10, '93, he passed peacefully from this world-life of flesh to the heaven-life of soul.

Robert was in character almost a man, though but a boy in years. In the discharge of his duties he displayed tact and manliness. About the house he was the stay of his mother and sisters, and on the farm he was no little help to his father. His disposition was mild and pleasant, his temper even and smooth. He was ardent in his love for the church and ministers. "I love the preachers, mother," said he, "because they are better to me than are other people." He was charitable to the poor, very often giving them all of his own earnings. In the Sunday-school his place was rarely vacant. He loved the Christ-man, the friend of children, and his religion was hopeful and earnest.

Good-by, Robert, we all miss you much; but we will try to watch and pray till reunion day comes. May God bless the bereaved family, and help them to meet their darling boy beyond the "setting of the sun!"

L. M. BROYLES.

WOOD—Sister M. E. WOOD (*nee* Eggleston) was born in Hanover, Va., Jan. 31, 1817; joined the M. E. Church, South, when thirteen years old; lived a devoted member thereof for sixty-three years, and departed this life at the residence of her daughter, M. Wood, in Columbus, Miss., Sept. 7, 1893.

Sister Wood often expressed herself as just waiting her Lord's call. She has gone to that land of rest for which she often sighed.

K. M. H.

COOK—Mrs. JOHN W. COOK, of Lisbon, died on Sept. 22, at five A. M. Sister Cook was a devout member of the Methodist Church at this place. She was converted and received into the church under the ministry of Rev. Thos. J. Upton—while a Miss Eliza Kilgore—in 1870. Only a little over a month ago they lost their dear son Willie. Now that the mother is gone, the home is quite sad. May God comfort the sorrowing ones! R. M. BLOCKER, Pastor.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

One Spirit—His
Who wore the plaited thorn with bleeding brows
Rules universal nature. Not a flower
But shows some touch, in freckle, streak or strain,
Of his unrivaled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar. Happy
Who walks with him!
—*Cowper.*

I, A. C. Haffelfinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

Maker and High Priest,
I ask thee not my joys to multiply—
Only make me worthier of the least.
—*Mrs. Browning.*

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
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The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
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CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,389.50
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Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
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THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

There were forty-two new cases of yellow fever in Brunswick, Ga., on Oct. 13, and two deaths.

The barns of the Chicago City Railroad Company burned on Oct. 12. Nearly 600 horses were destroyed.

The relief boat of the Times-Democrat brought to the city, on Oct. 12, forty-one refugees from the stricken coast.

A terrible storm raged on the Florida and Georgia coasts on Oct. 11. Towns were submerged and loss of life has ensued.

Ten thousand dollars were donated on Oct. 13 for the rebuilding of homes in the three parishes which suffered from the storm.

The Italians in Chicago celebrated the discovery of America at the World's Fair on Oct. 12. Over 300,000 paid attendants were at the Fair that day.

The storm on the great lakes, last week, caused much destruction. A large vessel and eighteen lives were lost. Six men lost their lives in Lake Michigan.

The local option election of Leflore county, Miss., passed off quietly on Oct. 14. The returns from all the beats but one gave the victory to the prohibitionists by about twenty-five majority.

Defective air brakes caused a disastrous wreck of World's Fair excursion trains on Oct. 18. Two sections on the Delaware, Lackawana and Western railroad came together in the Michigan Central yard at Jackson, and twelve people were killed in the crash, and many were wounded.

During the week ending Saturday night, Oct. 14, 2,121,796 people paid to see the Fair. It was the banner week of the Exposition thus far, and far exceeded the attendance for a like period of any international fair ever held. Of this number Chicago Day contributed over 700,000, a greater crowd, perhaps, than ever congregated within an inclosure.

The famous battlefield of Chickamauga will in time be more thoroughly mapped out than that at Gettysburg, in that the positions of individual organizations of both armies will be shown, giving a much better idea of the conflict on those two dreadful September days, a score and ten years ago. Several commissions appointed from Northern States have already visited the national park, of which Chickamauga is the center, with Mission Ridge and Lookout Mountain as annexes.

The provisions and clothing and donations for the storm sufferers have placed thousands beyond temporary want. The Relief Committee, while thanking the people for their liberal assistance, have appealed to the public for renewed efforts in order to place the sufferers in a condition to resume their trades and avocations. They say: "To carry out our aims in this direction the donations received under the primary impulses of this great calamity are not adequate. Not for days, but for months, these poor people need our assistance and care, and only by systematic and concentrated effort we shall be able to rescue thousands of our people from despondence and pauperism."

FOREIGN.

The President of Guatemala, on Oct. 12, declared himself dictator and assumed the control of the government. He dismissed the extra session of Congress and ordered a new election.

The Archbishops of York and London each receive a salary as high as that paid to the President of the United States, and the Archbishop of Canterbury gets half as much again—$75,000 a year.

The Russian fleet arrived at Toulon, France, on Oct. 13, and was enthusiastically greeted. The mayor, in his address of welcome to the Russian admiral, said: "Your visit cements the friendship between the two nations, and proves the affinity existing between the two races."

The Brazilian army, which has hitherto been loyal to Peixoto's government, is likely to join the naval insurgents. Two battalions of national guard have revolted and declared for the rebels. It is believed that the disaffection will spread rapidly and that more of Peixoto's troops will soon declare their adherence to Admiral Mello's cause. The rebel squadron in front of Rio de Janeiro is inactive, owing to the lack of ammunition.

The visit of the Russian fleet to France has been the all-absorbing event in European affairs during the week just closed. The arrival of the squadron Saturday was made the occasion for an imposing and enthusiastic demonstration, and while the Russians were somewhat guarded in their display of feeling, the French took little pains to conceal their desire to make the occasion and event of political significance.

Very alarming reports come from Persia of dangers threatening the American missionaries there. Letters have been received by persons in the United States, saying that the Moslems have petitioned their high priest to proclaim holy war, after the old-time fashion of the Moslem faith. Murders have already begun, one Christian merchant having been hacked to pieces, after nails had been driven into his body. Christians have petitioned the Shah to allow them to surrender their property and leave for America.

A Pithy Report.

Robert Burdette gives to the *National Baptist* the following account of his World's Fair experiences:

"Am going to school again. Ambition of life gratified. Am in university. Student in President Harper's school. Domiciled in middle divinity hall. Sleep there. Great many men go through college same way. Remain in same condition through life. Go to preaching. Still asleep. Condition contagious. Congregation catches it. Church dies. No change. No funeral. Nobody knows thing is dead. Man in pulpit doesn't know it either. Keeps preaching. Church doesn't know it. Reports to association annually—'Are holding our own.' Keep on holding it, with rigid, grim, unyielding grasp of death. No need to hold so tight. Great waste of power. Nobody wants it.

"Got much better room in university than asked for. Characteristic of university. Knows better what people want than people do. Got about ten times as much of everything as asked for. Except things that should have wanted. Got none of them. University rooms very popular. Close to Plaisance. Walk right into Fair. Hear Arabs sing every night. Must be fine 'snap' to teach singing in Arabia. Only one tune in whole country. Fits all songs poets can grind out words for. Sing anything, sacred or 'circular,' so poem is long enough. Makes no difference where stops. Stop anywhere in tune, right in middle of note. Sounds all right.

"Few weeks ago, heard $6,000 choir in $80,000 church, sing $100 anthem, Sunday morning. Sounded just like song Arab sings about falling off two-story camel. Only louder. Wild Arab, weaned on free winds of desert, used to screeching all his life, can't be heard when gifted soprano gets up to 100 degrees in shade and holds on until rest of quartette can't sing any longer. Shows benefit of culture."

For Mental Exhaustion

Use Horsford's Acid Phosphate.

Dr. THOS. J. RIDDLE, Richmond, Va., says: "I have had occasion to prescribe it in conjunction with other treatment, in a number of nervous troubles, such as mental exhaustion and impaired vitality, and have met with satisfactory results."

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet promptly at three o'clock in the afternoon of Monday, Nov. 27, at the Methodist Church in Columbus. The committee will be there to conduct the examination in accordance with the directions of the Discipline, page 384, ¶485, and page 87, ¶138, concerning the course of study. Let applicants be well prepared on the subjects designated. The committee restrict the "Ordinary Branches of an English Education" in this examination to spelling, reading, composition, English grammar, geography and arithmetic.

W. T. J. SULLIVAN, Chair'n.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Warlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Thirty Reasons for the Prohibition of the Traffic in Intoxicating Liquors.

1. They deprive men of their reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They ruin the peace and happiness of tens of thousands of families.
5. They reduce many virtuous wives and children to beggary.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them is lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and soul.
13. They burden sober people with millions for the support of paupers.
14. They cost immense sums to prevent crime.
15. They cost sober people immense sums in charity.
16. They burden the country with enormous taxes.
17. Because moderate drinkers want temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Tax-payers want the burden removed.
21. Prohibition would save thousands now falling.
22. The sale exposes our families to suffering.
23. The sale exposes our persons to insult.
24. The sale upholds the vicious and idle at the expense of the industrious and virtuous.
25. The sale subjects the poor to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to untold suffering.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.—W. H. Evans, in *The Whisky Devil*.

Louisiana Conference.

NOTICE TO PRESIDING ELDERS.

Send to me at Homer, La.:

1. Names of lay delegates.
2. Local preachers to be ordained.
3. Applicants for admission on trial.

Please attend to this, and save your friends trouble when they visit the seat of the Conference.

J. A. PARKER, P. C.

Homer, La.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.
German Mission Conference—At Grassyville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 8.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

"Why Is He So Irritable?"

This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill-temper and irritability is often to be found in the physical condition of the person affected. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla; this is why it is an effective tranquilizer, a peaceful messenger, and a preventive of domestic quarrels.

Low Rates to Chicago.

VIA QUEEN AND CRESCENT ROUTE.

Round-trip tickets, New Orleans to Chicago and return, on sale Oct. 15th to 31st inclusive, good to return until Nov. 15th, at rate of $18.40. Your last chance! Don't fail to take advantage of it.

R. H. GARRATT, D. P. A.,
34 St. Charles St., New Orleans.
W. C. RINEARSON, G. P. A.,
Cincinnati, O.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Vancleave, at New Prospect C. G.	Oct. 19-22
Moss Point...(Tu. and Wed., 7 P. M.)..	24, 25
Biloxi.....(Thur., 7 P. M.)..	29
Ocean S., at O. S.(F. 1., 8 and 7 P. M.)..	27
Pearlington, at Pearlington	29, 29
Bay St. Louis, at B. St. Louis	Nov. 4, 5
Augusta, at Augusta*	4, 5
Columbia, at Columbia	11, 12
Mt. Carmel....(Mon. night and Tu.)..	13, 14
Williamsburg, at Williamsburg(Wed.).	15
Covington, at C.(Fri. and Sun. P. M.)..	17, 18
Talisheak, at Fitzgerald....(morn.)..	19, 19
Purvis, at Purvis....(Mon., 7 P. M.)..	20
Ellisville, at Ellisville..(Wed. P. M.)..	22
Heidelberg, at Liberty*	24, 25
Eastabuchie, at Eastabuchie	26, 27
Hattiesburg, at Hattiesburg...(Tu.)..	28
E. Pearl, at Byrd's Chapel*	18, 19

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Lebanon, at Lebanon	Oct. 21, 22
Caseyville, at Bethel	29
McComb City	28, 25
Summit, at Summit	29, 30
Bowerton, at Rehoboth	Nov. 4, 5
Terry, at Spring Ridge	7
Brookhaven circuit, at Bethel	11
Adams circuit, at Adams	12, 13
Holmesville and Topisaw, at H.	17
China Grove, at China Grove	18, 19
Gallman, at Gallman	22
Pleasant Grove, at Wellman	25, 26
Providence	30
Hazlehurst (night)..	30
Beauregard, at Beauregard	Dec. 2, 3
Wesson	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Martin, at Cane Ridge	Oct. 21, 22
Learned, at Bear Creek	28, 29
Fayette, at Fayette	Nov. 4, 5
Sunflower, at Sunflower (Wed.)..	8
Rolling Fork, at Rolling Fork (Thu.).	9
Warren, at Oak Ridge	11, 12
Meadville, at Meadville	18, 19
Mayersville	25, 26
Rocky Springs, at Cayuga (Fri.)..	Dec. 1
Hermanville	2, 3
Port Gibson (Tues.)....	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Mount Olivet, at Mount Olivet	Oct. 21, 22
Lake City and Lodi, at L. C.(Thurs.)..	26
Silver Creek and B. Lake, at Hillsdale.	28, 29
Yazoo circuit, at Fletcher Chapel	Nov. 4, 5
Madison, at Wesley Chapel.(Wed.)..	8
Camden, at Shrock	11, 12
Bolton, at Bolton (Wed.)..	15
Pocahontas, at Pocahontas (Sat.)..	18
Jackson—First Church	19
Jackson—Capitol Street	19
Flora (Wed.)..	22
Benton, at Midway	25, 26
Tranquil, at Zeigler ville	26, 27
Canton	Dec 2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOUBTH ROUND.

Enentta circuit, at Enentta	Oct. 21, 22
E. and Stonewall, at Enterprise.(Tu.).	24
Meridian—East End (Wed.)..	25
Daleville cir., at Daleville..(Thurs.)..	26
Linwood circuit, at Hopewell	28, 29
North Kemper cir., at Mellen.(Wed.).	Nov. 1
DeKalb circuit, at Pt. Ridge	4, 5
Binnsville, at Scooba (Tues.)..	7
Landerdale (Thurs.)..	9
Why Not circuit	11, 12
Chunky circuit (Thurs.)..	19
Marion circuit	18, 19
Meridian—West End	25, 26
Meridian—Central..(Sun. and Mon.)..	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 15. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOUBTH ROUND.

Lake, at Lawrence	Oct. 21, 22
Rose Hill, at Missionary	28, 29
Trenton, at Trenton	Nov. 3
Clarksburg, at Liberty	4, 5
Morton and Forest, at Morton	8
Fannin, at Fannin	10
Brandon station	11, 12
Montrose, at Montrose	14
Raleigh, at Raleigh	15, 16
Shiloh, at Cato	24
Marvin, at Wesleyana	25, 26
Westville, at Goshen	28
Homewood, at Zion Grove	Dec. 2, 3

C. McDONALD, P. E.

WOODVILLE DIST.—FOUBTH ROUND.

Live Oak, at Friendship	Oct. 21, 22
North Wilkinson	28, 29
Wilkinson, at Bethel	Nov. 4, 5
Bayou Sara, at Star Hill	11, 12
St. Helena, at Center	18, 19
E. Feliciana, at Gilead	25, 26
Springfield, at Wesley Chapel	30
Franklinton, at Fisher's	Dec. 2, 3
Amite City, at Amite City	3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Belzona circuit, at Hickory Grove	Oct. 21, 22
Stewart circuit, at Stewart	28, 29
Sallis circuit, at Sallis	31
Louisville circuit, at Louisville	Nov. 4, 5
Rural Hill circuit, at Rural Hill	5, 6
Wier circuit, at Pisgah	10
Chester circuit, at Ackerman	11, 12
Kosciusko circuit, at Salem	18, 19
Eupora circuit, at Walthall	25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Oct. 21, 22
Sturges	28, 29
Pheba	Nov. 4, 5
Sparta	11, 12
Mashulaville	17
Ahuquatak	18, 19
Macon	19, 20
Hebron	22

T. C. WEIR, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Olive Branch, at Miller	Oct. 21, 22
Shelley Creek	28, 29
Red Banks circuit, at Wesley	Nov. 4, 5
Mt. Pleasant circuit, at New Salem	11, 12
Byhalia circuit, at Byhalia	18, 18
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Toccopola	Oct. 21, 22
Cherry Hill (Tues.)..	24
Atlanta	28, 29
Banner (Tues.)..	31
Chapel Hill	Nov. 4, 5
Pittsboro (Tues.)..	7
Abbeville	11, 12
Grenada circuit	18, 19
Water Valley circuit (Sat.)..	25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Mt. Vernon, at Free Springs	Oct. 21, 22
Pleasant Hill, at Lewisburg	28, 29
Arkabutla (Tues.)..	31
Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 18
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Saltillo	Oct. 21, 22
Amory and Smithville	25
Pontotoc	28, 29
Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Athens	18, 19
Baena Vista	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Indianola	Oct. 21, 22
Leherton	24
Sidon	28, 29
Black Hawk	Nov. 4, 5
Valden	11, 12
West	16
Carrollton circuit	18, 19
Winona circuit	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Bolivar	Oct. 22
Shaw	29
Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov. 12
Carrollton (Tues.)..	14
Gretna (Thurs.)..	16
Baton Rouge	19
Parker Chapel (Tues.)..	21
Moreau (Thurs.)..	26
Gross Tete, at Harmony	26
Dryades (Tues.)..	28
Lower Coast (Thurs.)..	30
Algiers (Sun. morning.)..	Dec. 3
Craps (Sun. evening)..	3
Louisiana Avenue (Mon.)..	4
Carondelet (Tues.)..	5
Felicity (Thurs.)..	7
Rayne Memorial (Fri.)..	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Chicot, at Fairview	Oct. 21, 22
Montgomery, at Montgomery	28, 29
Big Cane, at Mellville	28, 29
Lecompte, at Lecompte	Nov. 4, 5
Dry Creek, at Spring Hill	11, 12
Spring Creek, at S. C. Camp Ground	18, 19
Boyce and Coltax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 3
Pineville, at Pineville	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Sparta, at Bienville	Oct. 21, 22
Downsville, at Downsville	28, 29
Ringgold, at Andrew Chapel	Nov. 4, 5
Vernon, at Oak Ridge	11, 12
Minden, at Minden	18, 19
Haynesville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	9, 10
Ruston station	10, 11
Arcadia, at Arcadia	12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

North Bossier, at Huge's Spurr	Oct. 21, 22
Pleasant Hill, at Marthaville	28, 29
Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	18, 19
Cane River, at Provencal	19, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	29, 24
Many, at Many	25, 26
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 3
Mansfield station	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 28. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct. 26, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 26.

ROBT. J. HAAS, P. E.

829 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Oak Ridge, at Mer Rouge	Oct. 21, 22
Bayville, at Union	28, 29
Oakley, at Jourdin Chapel	28, 29
Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Island	11, 12
Lapins, at Frantoms C.	18, 18
Lake Providence	25, 19
Waterproof	Dec. 2, 3
Delhi	7
Floyd	9, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Indian Bayou	Oct. 21, 22
Plaquemine Brulee	28, 29
Patterson and Morgan City	Nov. 4, 5
Lake Charles—E. Street	11, 12
Jackson Street and W. Lake	12, 19
Grand Chenier	19, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

Woman's Christian Temperance Union.

Chicago, Oct. 16.—With the greatest interest and earnestness the World's Congress of the Woman's Christian Temperance Union opened at the Art Palace. No such crowd has assembled since the meeting of the religious congresses. Washington Hall was filled and many were standing.

In the absence of the president, Miss Willard, who is ill in England, Lady Henry Somerset, the vice-president at large, called the session to order and was received with the Chautauqua salute and a round of hand-clapping.

Archbishop Ireland, Anthony Comstock and Bishop McGillick, of Duluth, were called upon to address the women, and each offered hearty remarks, congratulating and encouraging the congress. Miss De Broen, of Paris, and others addressed the afternoon meeting. The congress will continue the session the remainder of the week.—Times-Democrat.

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Christian Advocate.

VOL. 40.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 26, 1893. WHOLE NO. 1940.

Rev. J. M. BEARD, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SOUL'S ANCHORAGE.

BY JOHANN A. ROTHE.

(Translated by J. Wesley.)

Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

Father, thine everlasting grace
Our scanty thought surpasses far;
Thy heart still melts with tenderness;
Thine arms of love still open are
Returning sinners to receive,
That mercy they may taste, and live.

O Love, thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,
Nor spot nor guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries.

By faith I plunge me in this sea;
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee;
I look into my Savior's breast;
Away, sad doubt and anxious fear!
Mercy is all that's written here.

Mrs. Nannie B. Fant.

OBITUARY BY MRS. CARRIE W. SMITH.

Verily, the Father is calling home his children. On Friday, just as the dark curtains of night were slowly parting, giving us faint glimpses of the perfect day behind, God's sweetest messenger to the heart hungry stood at the bedside of Nannie B. Fant. Ere the many who loved her realized his presence, he had gone, carrying the bright, beautiful spirit so dear to our hearts. Throughout Holly Springs there is sorrow, and memory is busy in its homes recalling to aching hearts her cheery presence, her helpful words. A voice that thrilled with loving messages from the Father is silent. A soul burning with zeal, filled with love, glad over every battle won for him, grieved over every rebellious act or thought towards him, is at rest. She has wakened into life many a sleeping soul, kindled into flame many a smouldering aspiration. What shall we do without her? How fill her place in the church, where she was always ready to do; in the prayer meeting, where as often she could be heard in appeal to and in praise of the Master; in the missionary society, where her never-flagging zeal forced into activity our slumbering forces; in the Epworth League, where, in loving sympathy, she encouraged every timid effort put forth for the Elder Brother; in the homes of the poor, where her bright smile brought the warmth of June in the ice-clad days of January? Everywhere we hear the query, How can we do without her? In our selfishness we would call her back out of the Done into the Doing, forgetting her wonderful gain.

Her strong intellect won our respect; her brave, steady pursuit of higher things, reaching ever for newer heights, our admiration; her Christian charity our love; but her beautiful life of unceasing movement in his cause aroused in us always fresh effort in the hidden life. In all work for our blessed Lord she brought enthusiasm; but in the cause of foreign missions this enthusiasm kindled into love akin to the Divine. The message, "Go carry my gospel into the uttermost ends of the earth," has often been heard proclaimed by her lips, and her life was an embodiment of her heed of it—a Christianity not of self, but of saving power to others.

In one of our galleries hangs a picture of a woman, who has just been saved from drowning by clasping the beam of a rock-hewn cross with both hands—nay, one alone; the other is reaching down to save a poor creature from the fate that threatened her. A beautiful representation of Sister Nannie's own life.

In 1880 the Woman's Missionary Society of this church was organized. Among the first names enrolled was that of Nannie B. Fant. She was the first delegate to the annual convention. In 1881 she was elected president of our local society, which office she held till 1888, when she was appointed district secretary. Many societies scattered throughout this district stand as living, active monuments to her conscientious discharge of its duties. Always grateful for an opportunity of broadening her field of activity, she gladly lay down this office in June, at Water Valley, to take up the more onerous one of president of the North Mississippi Missionary Conference. She returned with her brain actively at work formulating new plans for the future, but the Father said: "Not so; you have won rest; enter into the joys prepared for you from the foundation of the world," and to-day a church mourns her loss.

No man or woman who loved Nannie Fant can forget the Sabbath of this week. "A perfect day it was, shot to the core with sunshine." A hushed, solemn silence reigned everywhere, save for the soft music of moving leaves as the wind played gently through the branches of the trees. The grey old church that had lovingly sheltered her so many years stood with open doors to welcome its children, but never again her, while the low, sad requiem, "Never again," sounded forth into the golden, pulsating air. Into the coolness of its shade we enter. Near by, the door of her class-room stands open. Within, with sad faces and bowed heads, sit "her boys," the class so loved, so prayed for. Everywhere grieved looks, tear-dimmed eyes, soul touching soul in one common grief, while under all one can see an undercurrent of gathering energies, growing resolutions of new efforts to be put forth in the cause of Him whom she loved. The dark, silent church, its sad-faced congregation and an empty pew, speaks eloquently of her who has fallen asleep.

A little gust of wind, a slight swinging ajar of a blind, and the radiance of a sunbeam steals across the draped chancel, carrying our thoughts outward, Fatherward, beyond the soft blueness of skies, beyond the golden light of stars, beyond the effulgent radiance of the sun, into the supernal beauty of the eternal. A touch of its own peace fills our souls, and for a moment we are with her in the congregation of the righteous, catching glimpses of beautiful faces with God's own sweetness on them, and then the earthy settled down and it was gone. We tried to keep the vision, to hold the glorious experience in heart, in soul, but the mortal was too strong. However, after even so contracted a view of Sister Nannie's surroundings, we realized that we see through a glass darkly, but, thank God, she face to face.

For her eternal peace, eternal rest, eternal happiness. For us the toil, the strife, the turmoil of living; but if we faint not, some sweet day the joys that are now hers will be ours.—Copied from the Nannie B. Fant Memorial Services.

Tribute from Bishop Galloway.

The following testimonial was read by the Rev. W. A. Waterfield:

Jackson, Miss., Aug. 18, 1893.

Judge Jas. T. Fant:

MY DEAR BROTHER—I have just seen in the telegrams notice of your sister-in-law's death, and can not refrain from expressing my sincerest condolence and sense of personal bereavement. A character so beautiful, a life so useful, a faith so hopeful, and a heroism so wonderful, were an inspiration to all who knew her, and will be a helpful memory and ministry through all their histories. Her sun goes down at midday. We can not fathom the mystery, but will not question the wisdom. His thoughts are above our thoughts.

I count it one of life's blessings to have known your sister, and everybody's friend. May our Father's wing of love shelter the orphans and comfort all the bereaved!

Truly and fraternally,

CHAS. B. GALLOWAY.

—From the Nannie B. Fant Memorial Services.

Minutes of Japan Conference.

Rev. H. G. Hawkins, who went from East Mississippi as a missionary to Japan, served as the secretary of the second session of the Japan Mission Conference, held in Hiroshima, Japan, July 13-18, 1893. He placed me under obligations by forwarding to me a copy of the printed Minutes. A few days later I received a copy of the same from the Mission Rooms in Nashville. The Minutes are interesting reading, and furnish matter of gratified thought to lovers of missions. They have set up housekeeping for themselves over there, and manage things just like the old folks at home. It is refreshing to note that Methodist usages and Methodist terminology have crossed the seas and have made a place for themselves on the opposite side of the globe.

Religious fervor pervaded the sessions. After reading an appropriate Scripture lesson at the opening, "three earnest prayers were made, and the Conference joined in singing spiritual songs."

There were reported sixteen foreign preachers and teachers, six native preachers and two lay members. Decided progress in all departments was shown by the reports of the various committees. There are fifteen academic schools, with five hundred and eleven students; nine Bible classes, with sixty-three students; forty-two Sunday-schools, with one hundred officers and teachers, and an attendance of 1,297. The whole number of members, including local preachers and probationers, is five hundred and ninety-nine. This, as compared with the report made to the General Board of Missions in 1892, shows an increase of membership of 3⅓ per cent. The increase of membership in the Mississippi Conference for last year was 1½ per cent. Think of this, ye who are skeptical of missionary movements! Here is a mission Conference, just two years old, which shows a yearly percentage of increase nearly three times as much as that of a Conference seventy-nine years of age right in the heart of Christendom.

Japan paid for Bishops last year $21.50; for church extension, $209 80; for foreign missions, $317 21. This amount of $548.51 goes into the general treasury of the M. E. Church, South. The Japanese Christians are actually helping us to support our Bishops, to build churches in destitute localities, and to send the gospel to the regions beyond.

The Japan Minutes show that the amount of money paid for all Conference purposes for last year was $4.38 per member. The Mississippi Conference Minutes for 1892, now before me, show only 52 1-9 cents paid per member for all Conference purposes.

The Savior said of the centurion: "I say unto you, I have not found so great faith, no, not in Israel." Would he not be justified in saying to us, Go learn faith and zeal and liberality from the Japan Mission?

C. G. ANDREWS.

The Rayner Bible Work in Japan—No. 2.

Looking at a map, we may count within a radius of ten miles from Matsuyama a hundred towns, each with a population of more than a thousand. We may safely say that in the city itself, these hundred towns, and the remaining villages, there are, at least, five hundred heathen temples. The whole number of Christians within the same radius is less than five hundred; and so it is all over the empire, the very temples of heathendom outnumbering the followers of Christ. For breaking down these walls, and overcoming the powers of darkness, the reliance must be upon the native Christians and the permanent missionaries; but so great is the struggle, and so important the conquest, that anyone who will come from any country for any length of time, with the sword of truth bright in his hand, can find a place in the battle array; and if he should not be regularly enrolled in the army, let him bring his sling along and choose a few round stones from the brook.

Not only was Mr. Rayner's method of securing the Bibles unique, but the means he uses on the field are, in a sense, new, and the work he does would not otherwise be done. Besides, it greatly encourages the Christians to see the unconverted, and those who had not heard before, receiving and reading the Bible.

Near Matsuyama is an island called Gogoshima, about ten miles in circumference, holding eight towns and villages. The natives live by fishing and fruit growing. A week ago and they had never heard the gospel, except at one small village, where they exhibited a book left there by a missionary who had stopped an hour once and sung them a Christian song. But now Bibles have been distributed, and the Word spoken all around the island, Mr. Rayner having just finished the two days' work of compassing it. The inhabitants are very rude in their dress and manner of life, and the most of them can not read. Their look is intelligent, however, and they received well, considering their ignorance and superstitious fear. At one point, however, a visit was made to the village schoolhouse, the teachers of which refused books, and entrenched themselves behind the old idea that a teacher should be without religion, so as to give impartial instruction. And as the little Christian band left that town, they heard a temple drum beating, and the announcement made that the Buddhist priest would lecture that night.

Last night a clerk came after a book for the Matsuyama post office; requests are in for one man who is in prison for five years, and another who is in for ten years; and four little girls who have been attending a Sunday-school in a town where the powers of darkness are very strong, have dared to ask for books. Farmers, merchants, smiths, priests, and many others who would not otherwise have been reached, are reading the Word of God. No book is given away except where the desire for it is manifested; but sometimes this desire has to be produced.

Neighboring towns yet untouched are to be visited.

H. G. HAWKINS.

Matsuyama, Japan, Sept. 10, 1893.

THE END.

FROM THE WORK.

Rev. Wilson Moore, Ada, La., Oct. 6: "Just closed a meeting, which resulted in four accessions, including two by letter; one conversion, and two sanctifications. Rev. R. M. Walker was with us doing efficient service."

Rev. B. F. Lewis: "We are in the midst of a gracious revival at East End. There has been no outburst, but the work is deep and thorough. Souls are under deep conviction, and some have already been converted. The church is moving almost as one man in the work. I am alone this week. May the Lord continue his blessings!"

Rev. A. C. Burt, Augusta, Miss., Oct. 11: "Please announce through the ADVOCATE that Rev. W. M. McIntosh, of the North Alabama Conference, will assist me in a revival meeting at Augusta, beginning Saturday, Nov. 4, and continuing, perhaps, ten days. Bro. McIntosh is a very successful revivalist, and we would be glad to have any of the brethren. Come and be with us; take back at Hattiesburg."

Rev. W. W. Hopper, Meridian, Miss., Sept. 28: "Last night closed ten days' meeting with Bro. W. T. Browning, at Lauderdale, Miss. Eighteen entered the experience of entire sanctification, about two or three dozen conversions and reclamations, many family altars erected, the whole community stirred, and a great many seeking after holiness, and the people enquiring after the old paths of Methodism. To God be all the glory. Amen."

Rev. M. L. White, Mt. Carmel, Miss., Sept. 28: "Bro. Barr and myself held a protracted meeting at Oakvale Schoolhouse, between his circuit and mine. Lasted four days. Results: Thirteen members for Mt. Carmel circuit, nine for Westville circuit, and three for Williamsburg circuit. The whole community revived. A committee of three appointed to look after the building of a Methodist Church. This will be made a regular appointment, and put on some circuit."

Rev. C. F. Staples, Winnsboro, La., Sept. 27: "We have just closed a meeting at this place, which lasted ten days. Bro. J. S. Sanders was with us from the beginning, and preached with great power. We had many bright conversions and thirty accessions; the church graciously revived. Raised $100 on Conference collections. We have had over sixty accessions up to date, and more to follow, and many enquiring after perfect love, or holiness. Glory be to God for victory!"

Rev. K. M. Harrison, P. C., Columbia circuit, North Mississippi Conference: "I have just closed my round of meetings of my own, and aided three of the brethren in nine successive weeks. I have in this time preached sixty-one times; witnessed the conversion of seventy-five or eighty souls. Fifty-five have joined the Methodist Church; thirty-seven my own charge. Church raised to a higher life and better living. Collections well anhaorihed, but poorly collected; yet God be praised. Success to our noble ADVOCATE."

Rev. L. T. Sargent, P. C., Nettleton and Fulton circuit, Aberdeen district, North Mississippi Conference, Sept. 25: "On the third Sunday in September we began our protracted meeting at Andrew Chapel, which continued six days, resulting in seven accessions and quite a revival in the church. Rev. M. H. Honnoll, of New Albany circuit, did most of the preaching, to the satisfaction of all who attended. The protracted meeting season for this country is almost past, and up to date on this charge we have had about seventy who claim conversion, thirty accessions, and the church greatly revived. Praise the Lord!"

Rev. W. D. McCullough, P. C., Sallis, Miss., Oct. 17: "We are pressing forward toward the mark of the prize of the high calling of God in Christ Jesus. Good revival on all this charge except at Sallis. Quite a number of accessions, and church wonderfully quickened. Collections not up yet. Grazing short, but we are 'joyful in hope, serving the Lord.' Success to the ADVOCATE We will protract at Sallis on the third Sunday in November. Dr. Price will be with us. Pray for us."

Rev. W. M. Williams, Decatur, Miss., Sept. 27: "Have finished my round of protracted meetings. The last two I have not reported. Our meeting at Good Hope was good from the beginning. I never saw such manifestation of the Holy Ghost. Several conversions, two accessions. At Conehatta we had a fine meeting from the first service. Received ten; don't know how many conversions. Bro. Irvin Miller did the preaching at Conehatta, and Bro. T. H. Rivers assisted at Good Hope. Our people are getting on a higher plane of Christian life. All our Conference collections will be in full."

Rev. R. M. Blooker, Lisbon, La., Sept. 29: "The camp meeting at Mt. Zion was somewhat better attended this year than last. The neighborhood has been growing less for several years, and consequently the camp ground is going down. We tried to make a special rally this year, and the Lord was with us. We had a good work in the church; ten or twelve conversions, and three accessions to the church. Bros. Parvin and John A. Miller were with me from the beginning, and did good preaching. It was a gracious treat to have these old veterans of the cross. The weather is very dry in this country—short crops and scarce money; but the Lord is with us."

Rev. J. D Cameron, Senatobia, Miss., Oct. 5: "On Aug. 24 the Rev. W. M. McIntosh, of the North Alabama Conference, came to assist in a meeting at this place, and for ten days he continued, preaching twice, sometimes three times a day, with great unction and power. I did not count the conversions. I never do, for only God can do that; but twenty-five joined our church and some other churches. It was a meeting of great benefit to the church and community, as is manifest everywhere. This is the second revival in our church bore this year, and by the two there has been a net increase in membership of over twenty-five per cent. Bro. McIntosh won all hearts."

Rev. M. D. Fly, Jonestown, Miss., Oct. 7: "This is a glad day. The last saloon in our town closes to-day. We are running a meeting at this time. Bro. A. J. Jones has been with me for several days. We are having some interest. Bro. Jones is doing some fine preaching. Hope he may do much good here. I don't know when our meeting will close. I want to endorse Bishop Keener in his strictures on the finance question. I do love to see our great men in the church speak out on these subjects. It is as much their duty to preach justice as it is to preach mercy. The church has been silent too long on the great questions of the day. Times are close, money scarce; the collections will be short, I fear. God only knows what the result will be. We are trying to be faithful, and leave the result with God."

Rev. R. H. Barr, P. C., Westville, Miss., Oct. 2: "My first meeting was held at Goshen in July (fourth Sabbath). I was assisted by Bro. R. A. Sibley, who, by his earnest preaching, stirred the church, which resulted in a forward move. Six were added to the church. Second at Westville, first Sabbath in September; assisted by Bro. L. Carley, who preached with power and clearness. Some good accomplished. We would have had a glorious meeting had it not been for circuit court, which convened in Westville at the time of our meeting. Our third meeting embraced the third Sabbath in September. I was assisted there by Bro. R. A. Sibley also. The meeting resulted in great good to the church; one accession. Our fourth meeting was held the fourth week in September. I was assisted by Bro. M. L. White, who did much to advance the cause of Christ and his kingdom in that community. It was one of the best meetings that I ever attended, I believe. There were twenty-five accessions. The church was stirred to its very depths, nine family altars erected, prayer meeting organized. To these brethren I feel indebted for their services. To God be all the glory."

REVIVAL AT CLEVELAND, MISS.

Cleveland is the "half-way" of the Memphis and Vicksburg division of the Yazoo and Mississippi Valley railroad; and is a town of some note from a railroad point of view, and otherwise. Our Methodism is to the front here, and I now send tidings of a revival which has materially strengthened our force. Ladies held prayer meeting for two weeks, interceding for the blessing, and Christian men were also thus engaged. The Lord heard and answered. We now report over fifty accessions to different churches; thirty-nine of that number come to us. Young converts are leading the prayer meetings. Every young lady in town in the church, and only a few young men outside. Will organize an Epworth League in a few days. Seventeen ladies pray in public. Meeting lasted nearly three weeks. Rev. W. S. Shipman preached four days, and Rev. H. P. Crowe a week. We are moving along nicely, climbing higher, and realize the light brighter, and the air purer, and our faith stronger, and God nearer; and forgetting the things which are behind, we press toward the prize. Hope to report "in full" at Conference. THOMAS B. CLIFFORD.

REVIVAL NOTES FROM MERIDIAN DISTRICT.

Lauderdale circuit, Lauderdale, W. T. Browning, L. P., supply, assisted by W. W. Hopper: 2 accessions, a number of conversions, and 18 professions of sanctification.

Meridian, East End, B. F. Lewis, P. C., assisted by Isaac L. Peebles and a number of devout women and brethren: 5 accessions, and the church wonderfully revived. God was with them.

Clarke circuit, Fleming's Cross-Roads, J. N. Ware, P. C., assisted by J. N. Broadway, L. P., and R. C. Gavin, L. D.: 18 accessions, and 12 infants baptized; 2 prayer meetings started, and a new church organized; a lot given, and part of lumber already delivered for a house of worship. This is the place where Bro. Broadway one day received 16 into the church on profession of faith.

Why Not circuit, Toomsuba, F. B. Ormond, P. C., assisted by J. W. Burton, L. P.: 1 accession, and 1 infant baptized; a lot secured for a building.

Binnsville circuit, Wahalak, N. M. Clark, P. C., assisted by Bro. Witherspoon, of the Presbyterian Church: 4 accessions; Binnsville, or Chapman Church, 12 accessions; and much good done otherwise.

Enterprise and Stonewall charge, Stonewall Church, Isaac L. Peebles, P. C.: 16 accessions, and the membership graciously and greatly revived.

Choctaw Mission, Talla-Chulak Church, W. W. Cammack, missionary, writes: "You ask the results of our two days' meeting at Talla-Chulak. There were no accessions, but I think several will join soon. We had about 45 Choctaws present at one time. All seemed to be deeply concerned. We had a most interesting meeting in many respects. . . . One very old Choctaw died during the meeting, and we buried him at the church according to our ritual. Just before he died he had consented to be baptized. The Choctaws were well pleased with our form of burial. A very large crowd of Choctaws and whites followed the body to the grave."

Oh, what listeners these Choctaws are to the preaching of the gospel! And how long and shamefully we neglected them!

T. L. MELLEN, P. E.

Continued on Eighth Page.

GOD AND THE RIGHT.

BY THE REV. DR. NORMAN MACLEOD.

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God and do the right."

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion—
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
"Trust in God and do the right."

Our Sunday-schools—Their Value, Defects and Hinderances.

This threefold topic is one of no little importance. It is in reference to a cause that is eliciting great concern throughout Christendom. In the interest of this work there are being held international, national, State, county and district conventions in which most of the evangelical churches take part in unity of spirit, prayer and counsel. We have in our church no interest that is receiving more attention than the Sunday-school work. It is a matter of earnest consecration in all of our Conferences from the least to the greatest.

For its promotion we have special Boards, agents, editors and literature. But while the machinery is running with much force and with gratifying success, we should not so take it for granted that it is perfect in all its parts or that it is fully accomplishing its mission as to be at ease concerning it. It is not the province of this paper to detail the history or to apologize for the existence of our Sunday-school work, but to consider our Sunday-schools as they are, in respect to their worth, their wants and their difficulties.

What is here said, under either head, may not apply in whole to any one school, but in part less or more to all.

I. The value of Sunday-schools to the country and the church is incalculable, and their influence upon individual, home and social life is inestimable. Where the Sunday-school is wisely and devoutly operated it proves to be a great agent in Christian civilization and a potent auxiliary in executing Christ's commission to evangelize the world. Sunday-school work often precedes and always supplements and strengthens gospel preaching and church organization. A Western preacher says: "Of all public religious institutions the Sunday-school is the pioneer of frontier civilization today. It is first the Sunday-school, then the church, then the public school." And we could enumerate cases of similar rotation within the bounds of our own Conference. The Sunday-school being the most social feature of our church work, and dealing, as it does, mostly with young minds and tender hearts, is well calculated to implant ideas of truth and principles of righteousness that shall result in great and lasting good.

"There are many legitimate objects of Sunday-school enterprise; but legitimate only as they are subordinate to achievement of the main purpose, which is, first, to bring souls to Christ, and, second, to build them up in Christ." "The sheaves gathered during seasons of revival in the church are largely the product of seed sown by faithful men and women in the Sunday-school." (Dr. Lyons, in Sunday-school and Its Methods).

II. The second specification in our topic is the "defects in our Sunday-schools," which will lead us to consider what may be wanting in organization, equipment or management. The ideal Sunday-school is well organized, fully equipped and conducted with the idea that it is a school for Bible teaching and religious training. Falling short in any of these particulars, it is defective and to that extent disqualified for its work.

The Sunday-school work of our church is governed by wholesome laws, and is, in the main, under intelligent and pious supervision. There is a great deal of order and effectiveness in its operations that is gratifying and commendable, but we do not claim for it perfection in system or service. There are observable some defects that evidently need to be remedied in order to greater efficiency. The first to be noted is want of proper organization. Officers and teachers are sometimes chosen for favoritism or social popularity rather than proper qualification. Men and women destitute of the requisite qualities of piety, intelligence and zeal are selected to manage and teach to the detriment or death of the cause. Men are needed for superintendents who will so burden themselves with the work that they will make it a business of daily prayer and study; who will avail themselves of all facilities and opportunities for information and improvement and keep themselves in constant touch with the spirit of the age in this great cause for Christ and souls. Teachers are needed who are qualified mentally and morally for their work, who will study to know what to teach and how to teach, and who will use every means to bring the character and life of their pupils under the influence of their teaching. The truth is to be so interpreted and illustrated as to impress, attract and edify. The one Book is to be so taught as to lead scholars to Christ and build them up in the knowledge, experience and practice of gospel truths. Much of the worship and teaching in our schools is too perfunctory and superficial. There is a lack of becoming decorum and reverence as well as of spirituality and energy in the exercises. The Sunday-school should be a place of instruction and training in attitudes of worship and church manners.

We would notice, in the next place, some of the needs of equipment for Sunday-school use. A want in not a few of our schools is an ample supply of Bibles, lesson helps and good miscellaneous reading matter. A teacher can not afford to be without the Sunday-School Magazine, Cruden's Complete Concordance and a good Bible Dictionary. Each scholar should have his or her quarterly or lesson paper and other helps according to their capacity and time for study. The Sunday-School Visitor should be taken, and a good library of appropriate and useful books should be in every school. Maps and charts should also be provided and used in the school-room.

The disuse of the Bible in the Sunday-school is a prevalent and deplorable evil. Many teachers and scholars acquire the habit of depending on the lesson papers rather than the Book itself; consequently they obtain but a fragmentary knowledge of God's Word. We would say nothing to discount or discourage the proper use of the lesson helps; they are so needful that we can ill afford to be without them, "and we are thankful that we have them as good, beautiful, cheap and abundant as the world affords." But they are to be used, not as substitutes for, but helps to the study of the Holy Scriptures. The best expositions of the Scripture can not fill the place in the mind that the Scripture text should occupy. We, therefore, urge the importance of using the Bible itself in the study and recitation of the lessons. The omission of our catechisms in the Sunday-schools we consider a defect that should be remedied. The doctrines and polity of the church should be systematically taught as they can only be in the catechetical style. Therefore, some plan should be adopted whereby our catechisms can be used in connection with the regular Bible lessons.

III. We come now to consider briefly the last item of our subject, viz.: The hinderances to our Sunday-school work. We live in an age and country of unprecedented opportunities and facilities for every form of church work, especially the one now under consideration. The fields are inviting; the outlook is auspicious; the helps and helpers are numerous; forces and means are being utilized, and the grand Sunday-school cause is advancing in glorious achievements as never before. But there are a few hinderances which are observable, and that impede progress and delay desired results. We mention under this head the practice of suspending the schools during the Winter season and protracted meetings. This not only breaks the lesson connections, but causes whatever of interest may have been generated to abate. We are glad to note, however, that this custom is growing less; and with proper vigilance by pastors and superintendents our schools may all soon be made evergreens.

The greatest impediment, and that which is really the root of all the others, is the too common indifference of the church membership, especially the older people and heads of families. Many manifest no concern whatever in the work by practical co-operation. They do not study the lessons themselves, nor even aid their children in the same; nor go with them to the school for their encouragement; nor give of their means to support the cause. And all this in the face of their solemn vow "to support the institutions of the church and attend upon its ordinances." This accounts for the many uncomfortable houses in which to hold the Sunday-schools, and for the oft-repeated complaint of incompetent and inefficient officers and teachers. If the spirit of devotion to this work pervaded the entire membership of the church as it should, we would not want for competent and influential workers, nor for comfortable houses to worship and work in.

We do not exempt our preachers altogether from this fault of indifference to the Sunday-school cause. Some of them are too negligent of the Sunday-schools in their charges. This is manifested in their not keeping in line with the lesson study and in their failure to be in their schools when they should.

The above-mentioned defects may be remedied and the hinderances removed by proper vigilance on the part of presiding elders and pastors, and wise and judicious supervision of the Quarterly and Church Conferences as provided for in the Discipline.

G. W. BACHMAN.

Scottsville Holiness Camp Meeting.

MR. EDITOR: At the request of Bro. Johns, of Algiers, I will try to write something of my visit to the Scottsville Holiness Camp Meeting.

The old tabernacle was found inadequate, and so a beautiful new one was erected this year; but it did not hold the crowd on Sunday. It was said there were between twenty-five hundred and three thousand persons present on Sabbath. One delightful feature was the absence of cooking on the Sabbath day. It was a real pleasure to eat cold food, and see the dusky faces of our colored friends as they sat around under the trees listening to the Word of God, who would otherwise have been toiling for us in the kitchens. These dear people need to make one more improvement, and that is to have only two meals every day. It would save them so much work. While feasting the soul at such a meeting, the body does not need so much food.

The hospitality of these dear people is unbounded. Their hearts seem full of love to everyone, and they do all in their power to make visitors feel at home and enjoy the meeting. Self seems to be sunken out of sight, and they do all to the glory of God.

Louisiana has a good large tent there, but it ought to be enlarged, as I do not think it will hold all the ladies who go from Louisiana. We want to build the house larger, and also add a kitchen and eating-house, so we will be prepared to take care of ourselves.

The Holy Spirit came at the beginning, and was manifest at every service. The preaching was powerful, earnest and plain, and God honored it to the saving of souls. There was not a single dull service. There were conversions and sanctifications at every altar service. The work went right along together. Souls would get converted at one service, and then go right back at the next one to seek the second blessing, and praise God. They got it, too. Some would come into the experience during the sermons, and would praise God aloud, and, amid tears and groans and shouts, the altar was filled with seekers after pardon and holiness. Conviction was deep and awful, and the cries for mercy and shouts of victory, mingled with the prayers and praises of the saints, made a scene never to be forgotten. Sometimes the tide of salvation rolled so high we could scarcely sing for the joy that welled up in our souls. The glad hallelujahs and amens would ring out between the lines.

Bro. Rinehart is a grand musical leader. His heart is so full of the glory of God the congregation can not help but catch some of his enthusiasm, and sing with the spirit and with the understanding.

The testimony meetings were red hot, and often six, or more, would be on their feet at once to witness for Jesus. You would have to stand till your time came, or you would not get an opportunity to speak. (How different from our dull, cold meetings, where the class meeting is attended by only a few or, worse still, neglected altogether.) The Bible was preached in all its purity and simplicity. I never heard so much Bible in one sermon as those preachers put into theirs. They would take up their subjects, and quote passage after passage in full, giving book, chapter and verse, showing how familiar they were with the Word of God.

Sabbath is usually the "cooling-off" day at meetings, when the butterfly element is out in full force; but it was not so at Scottsville. The Christians seemed to realize their need of greater watchfulness, and so they "doubled their diligence." Prayer, deeper and more earnest than ever, went up all over the grounds and at the tabernacle that God might be honored, and it was the great day of the feast. Immense congregations listened to the plain gospel sermons, and many shouted all over the tabernacle. The invitation was scarcely given before the altar was filled. The workers always went to the seekers with the open Bible, and placed the promises right before their eyes, on which they could rest their faith, and soon a shining face, or a ringing shout, would proclaim the victory, and that soul would go to work to bring somebody else to Jesus. Many workers came up to get their armor brightened, and go out afresh to their fields of labor, and I think none went away disappointed. If they did, it was their own fault, for the King's table was bountifully spread with the richest dainties, and all who would might feast their souls on fat things. One brother, who had never been to Scottsville before, when asked if it had been painted in too bright colors, replied, "The half had not been told." And, truly, it is so. One has to see for themselves before they can realize the great work that is done there. No one attempts to keep account of those saved and sanctified. The record is left with God.

Dr. Godbey's Bible readings on the Book of Revelation were a feast to all who heard him. What a privilege it was to sit at the feet of this saint of God and hear him read and expound the blessed Word!

A good work was done among the children. Miss Sallie Davis, of I. T., talked to them one day, and at the conclusion of this service about forty children went to the altar for prayer.

One service was given to the colored people. Bro. Sutherland, of Mexico, preached for them. This service was very interesting. Some witnessed very clearly to the experience of entire sanctification.

It was inspiring to look into the faces of our dear missionaries, hear them tell of their labors for the Master, and that if it was not for us at home, they could not stay at their loved employ. Oh, how humble it made us feel! And we resolved to be better home missionaries than ever before, and do all in our power to help them teach the gospel to those who are hungering and thirsting for the Bread of Life.

Oh, that we might have a Scottsville in Louisiana! So many are hungering and thirsting after righteousness, and only need a Joshua to lead them over into Canaan, while we who have entered in love to mingle with those who live close to God and hold sweet converse together.

Oh, this "wonderful salvation; it just suits me!" Glory! I feel the precious cleansing blood flowing over my soul while I write, and I praise God I am nothing, and Christ is all in all. Yours in Jesus,

MRS. EMMA FOSTER.

Opelousas, La.

About Evangelists—No. 2.

According to promise at the close of my letter last week, the following plan for the regulation of evangelists is submitted. I do not think the plan proposed is the only one which will work, but after an interview with a very high dignitary of the church it is thrown out rather as a base of operation than as a complete system. It is proper, however, to say that the plan proposed below is not the plan suggested by the officer above alluded to.

The office of evangelist is—if it is anything—germain to the missionary operations of the church, and it seems to me if it is to be made anything in the church, it should be made a part of the missionary plans. To do this will require a slight readjustment of our missionary methods—two Boards instead of one as at present.

The duties of the Board of Missions, as at present organized, would not be disturbed except in so far as the management of domestic missions is concerned.

The plan is simple. Eliminate from the Constitution of the Board of Missions everything relating to the local work of the Board, and call it "The Foreign Mission Board," or "Board of Foreign Missions." Thus, the relation of this Board to the Parent Board, which has jurisdiction of all the foreign missions in the Conference, would be undisturbed, and the responsibilities of the Auxiliary Board, which are not shared by the Parent Board would cease to exist. There is nothing complicated or revolutionary in this part of the plan.

(It may be worth remembering that all other great missionary churches have two Boards of Missions—one foreign and one domestic—and in proportion to members are outdoing us in their operations. Maybe we need this readjustment in order to greater success.)

The organization of a Domestic Mission Board is certainly not heroulean, nor would it be additionally expensive. The Parent Board has no authority over the domestic work of the Conference, nor does it, as such, attempt to exercise any control over such work. Hence, it seems strange that the same Board has all along had charge of the two branches of this service.

In submitting a plan which proposes to incorporate the evangelistic work in the operations of a Domestic Mission Board, it must be borne in mind that the matter must start from the General Conference. My plan is, for the General Conference to pass upon a provision something like this:

Each Annual Conference shall organize a Board of Missions for the foreign work, which Board shall be auxiliary to the Parent Board, and shall represent the said Parent Board in the said Conferences. Each Conference shall also organize a Mission Board, which shall have the charge of all the domestic missions in said Conference, and may provide for the employment of evangelists to travel through said Conference and collect money for domestic missionary work, which evangelist when so nominated by said Board may be appointed to said work by the Bishop presiding at said Conference, *provided* that no minister of the M. E. Church, South, shall be permitted to travel and collect money as an evangelist, except such as are appointed thereto as above provided.

Something like this will be entirely sufficient to give the enterprise a start in the Annual Conferences.

Now, let the Conference take the matter in hand and so arrange the Constitution of the Board as to guard against the Board incurring liability for salary or other expenses of an evangelist, and so direct his labors as that he shall visit the most needy points in the Conference, making monthly reports to the Board, and forwarding with his reports all money, pledges, bequests, etc., which he may have received during the preceding month, less the salary for said month as provided by the Board.

This plan seems more in keeping with the present machinery of the church, and less liable to complications than a chapter in our book of discipline on evangelists, and, at the same time, as effectually guards the church against the threatened hosts of these self-chosen evangelists who go out and come in with all their commercial gains, and with no responsibility to anybody.

If any has a better plan, let us have it.

J. A. PARKER.

Indian Mission.

MR. EDITOR: I have received since last report the following amounts on Indian Mission for all purposes:

A friend	$1 00
A friend	9 00
By Mrs. E. A. Harris and others	6 00
Rev. W. W. Hopper	5 00
Rev. H. W. Van Hook	5 00
Rev. D. G. W. Ellis	2 50
Bro. Davis (not paid)	1 00
Mrs. Rev. J. S. Parker and mother	2 00
W. G. Kearnes	1 00
Rev. W. W. Morse	2 00
Week of Prayer and Self-Denial:	
Miss Helen Steward	50
Mrs. R. J. Cammack	1 75
Miss Ella Cammack	25
Miss Ida Cammack	25
Miss Clara Cammack	40

Many thanks for above amounts, and may God abundantly bless all the donors!

We asked some time ago for all that had promised amounts for the purpose of sending S. J. Tubby to Millsaps College, and were now willing, as he is not ready to go to college, to give amounts subscribed to help buy land for the purpose of building up a church and school and colonizing them, to let me hear from them, and I have two responses—Dr. J. M. Weems, of Brookhaven, and Bro. P. A. Johnston, presiding elder of Woodville district, each for $10. Now, who will speak out next?

Now, brethren and sisters, we need about, or nearly, one thousand dollars between now and Dec. 1 for Indian Mission, and I confidentially expected to get a considerable amount just following the Week of Prayer and Self-Denial; but just think of it!—two thousand heathen Indians and eighty thousand Methodists in Mississippi, and one month passed and only about $3 heard from! God pity us! Many living in luxury and pride and denying the poor heathen the Bread of Life. Lord, have mercy on us, for surely their blood will be required of us.

Brethren and sisters, we ought to hasten to give them the gospel, now that they have been neglected so long. If I were a man of wealth, I would gladly give the whole amount necessary to buy all the land needed. May God speedily open the heart of some man of wealth, that he may send me a large amount for this important work! Who will give me $100 to help buy land to settle these poor, destitute people on?

Brethren and sisters, may I not expect many responses to this urgent appeal? Let it come thick and fast; any amount from twenty-five cents up, and at once. Send, as before, postoffice money order on Vicksburg, draft or check on Vicksburg or Jackson, or registered letter, to Oak Ridge, Miss.; and if I do not acknowledge receipt in due time, please write me, so we may look after it.

Your brother for the salvation of the Indians,

A. D. MILLER.

Oak Ridge, Miss.

From Japan.

Bro. Mellen: I thank you for your last note, the receipt of which was acknowledged before I left Matsuyama.

The three couples of new missionaries arrived Tuesday. The plan is for them only to study the language for the first year. This is very advantageous to them. I knew Teague and Hager at Vanderbilt, and they all promise to be men of great usefulness.

Foreign missionary work is very difficult here at present. Bro. Hendry, of China, remarked to me yesterday that notwithstanding the fact two missionaries were recently killed in China, Japan was the more difficult field. In China it is a strong anti-foreign feeling; it is anti-foreign and anti-Christian, and an unwillingness on the part of native Christians to be controlled by the missionaries. In our own church this latter feeling has not shown itself so much as in the older missions. It appeared mostly at Matsuyama, where, just after Conference last year, half the membership withdrew, claiming that they were dissatisfied with the change of native pastors made. The church suffered from it all the year.

My Bible class of each night continued interesting until the end of the session; but only a few could I call for Christ. Many young men would come to my house and listen, but never go to church, except sometimes at night to the Congregationalist Church where they have only a native pastor.

Mitsugahama, though before considered awful, has not been bad in this respect during the past year as Matsuyama, and though there have been various difficulties, the work there promises well.

After we get back to Matsuyama shall formulate the plans of the year, I will write about the reading-room, etc. I pray that all may be well.

Your brother, H. G. HAWKINS.

Kobe, Japan, Aug. 25, 1893.

Grenada Collegiate Institute.

Grenada Collegiate Institute opened its twelfth session well for these depressed times. We have the daughters of three presiding elders of the North Mississippi Conference, and twelve pupils, the children of traveling preachers. These pupils receive their tuition free, and pay only ten dollars per scholastic month for board and other expenses. In eleven years the institute has gladly given in tuition and board $6,200 to the children of our preachers. We are always glad to see them and have them enter school.

With the little financial help the Conference has given, we will be able to turn over to the church this Fall property worth now $20,000, free of debt, and with a perfect title. The Institute is well officered, and is doing a most admirable work for Christian education. I have been a patron and close observer of the institute from the very beginning, and I am sure better work is not done in any of our schools. The faculty is always good; and the care taken of the pupils, and the food furnished them, as I see it, and know of it, is all that reasonable people could ask. Many people in our Conference and State are sending their daughters afar to other colleges and paying more than it would cost them in our own institute, and yet they get no better than is furnished to our pupils here.

R. P. LAKE.

Minden, La.

I love the dear ADVOCATE more and more. It brings sweet cheer and comfort to our home every week. I will say to the sister writing from Haughton, La., that I was glad to see so. sister give her views on full trust God. Oh, how it lightens our burdens and sorrows when we can cast them all to the good Lord, trusting the promises! I am a great believer in prayer. After my domestic duties are attended to, I spend from a half-hour to an hour reading the Scriptures and praying God to give me wisdom and grace to help me each day to live right and acceptably, which is but our reasonable service. I agree with our brother that sanctification is an instantaneous blessing. I long sought for it in a different way, but found it not. Thanks be unto him who gives us the victory. While I write I am happy, and I know that I am sanctified and cleansed through the blood of Jesus. Our church is in a backslidden condition, and we have quite a small membership. Pray for us that God may send us a pentecostal shower during our meeting, sinners may be converted, backsliders reclaimed, and our church built up in its most holy faith.

MRS. C. A. GRIGSBY.

Gone, But Not Forgotten.

Our brother and father in law, Rev. T. Y. Armstrong, is gone. The devouter man has served the church no better man has lived in our midst. In Alabama and Mississippi he toiled nearly fifty years in the service of the Master. He is gone, but not forgotten. To know him was to love him.

Now, friends, let us put a tombstone over Uncle Tom's grave—and put a good one, too—as an expression of our love. Let every friend of this good man send something. If you were converted under his preaching, be sure to send something. If we do not place the stone at his grave, his aged widow will do it out of her very scant purse. Send all contributions to me or Sister Armstrong at Rose Hill, Miss.

GEO. H. THOMPSON.

Sept. 28, 1893.

A Helpful Book.

The Four D's after Sanctification, by Rev. J. Stephan, is a timely little book of let of 90 pages, in cloth. Price, 25 cents. Order of L. L. Pickett, Columbia, S. C. Here is a most helpful treatise that ought to be in the hands of all the brethren who have experienced the sanctifying grace of God. It indicates the Duties, Difficulties, Dangers and Development connected with the blessed state of "perfect love, which casteth out all fear." Sanctification as a means, not an end of our lives, is emphasized, and it is shown that that gracious experience one is qualified for "every good word and work."

THOS. B. WHITE.

Arcadia, La.

EPWORTH LEAGUE.

By Rev. Robert H. Wynn.

Topic for Oct. 29.

DOUBTS AND THEIR ANSWER.
(Matt. xi, 1-11.)

The complete reversal that had taken place in the circumstances of John the Baptist is sufficient to account for what almost seems, in this passage, to indicate a reversal of character in the man. There had been a change (1) from the inspiration of a great multitude to the entire removal of an audience; (2) from a life of unrestricted freedom to close confinement within the walls of a prison. Unable, therefore, either to deliver his message to the multitudes, or to enjoy the freedom of the wilderness, he could do nothing but ponder over his condition, and the possible fate of the cause of Christ, which was next his heart. About the time John was cast into prison, Jesus departed into Galilee, the scene of a large part of his public ministry; and there was little opportunity for a man imprisoned in a fortress in Perea to hear much about what was going on in Capernaum and the other cities of Galilee. All that came to him were vague, conflicting rumors. The result of it all was sadness, doubt, fear. He wondered if it could be possible that he had labored under a delusion that Jesus was that one who should come, and so "he sent two of his disciples" to inquire of Jesus, "Art thou he that should come, or do we look for another?" This view of the passage will not seem unnatural, if it simply be borne in mind that John the Baptist was a man. The lion-like courage that manifested itself in condemning the hierarchy, and in rebuking King Herod, did not preclude the possibility of doubt.

It may here be seen that anybody is liable to fall into a state of doubt; that it is not safe for us to sit down and speculate as to contingencies in the gospel plan—to wonder what might be, and what might have been.

John's action illustrates the course every honest doubter should pursue; he was distressed about his state of mind and determined to settle the matter by referring it to Christ. He did not surrender to despair, nor did he send for anybody to discuss the matter with him. Just as John sent *through* his disciples to Christ, so should every doubter go directly to Christ in the manner he has appointed.

The reply of Christ indicates clearly that its purpose was not to strengthen the faith of the disciples, but of John himself. Christ's works were the test which he referred John, and so they are still the test of his divinity. The best answer that can be given the honest doubter of to-day is that spiritual wonders are everywhere occurring; the spiritually blind see; those who have been spiritually lame through the infirmity of sin are now able to tread with a firm step the highway of holiness; lepers are being healed; the deaf are being made to hear, and the dead are raised up. Is your faith weak? Send a petition to Christ that he manifest himself to you in Holy Ghost power.

Why the Epworth League Was Organized.

(Continued.)

Another thing that helped to give birth to the Epworth League idea is the great need of persons among the laity, who are capable of intelligently taking part in public service, and of engaging in the several lines of Christian effort that the church may plan, from time to time. It may be noted that there is a tendency, among a large per cent. of our church membership, to regard their duty to the church as done when they have been hearers of the Word on the Sabbath, and have gone through with a few forms—in other words, they are not convicted of their duty to engage *actively* in Christian work of any kind; while, in many other instances, where there is the willingness, there is not the intelligence to render them capable of rendering very efficient service. Thus, the work of saving souls, on the part of the church, is often retarded by a shrinking back through fear on the one hand, and misdirected enthusiasm on the other. The obligation to provide, if possible, some means of training the young people along these lines was recognized when the General Conference organized the Epworth League; and the design, in this connection, was that the League should be the means of creating among the young people convictions as to their duty to the church, and should furnish them field for the exercise of their powers, thus enabling them to intelligently fulfill those duties which the church has a right to demand of them.

In order that this end may be attained, it is necessary that one of the chief ideas constantly kept in view by the pastor must be that of getting the League to understand as soon as possible, that while he will do all he can in the way of advising, nevertheless he must not be expected to run the League; and it should be the work of the president of the League to enlist the energies of all the individual members.

(To be continued.)

The Methodist Review of Missions.

The fourth number of our connectional missionary organ is fully equal to its predecessors. To those who have read the previous issues this is a sufficient recommendation to secure a careful reading of the latest. But there are many who are unacquainted with its merits; to such these words are addressed.

The scope of the *Review* is comprehensive, embracing the entire field of missionary intelligence, covering its varied departments and its now world-wide territory. It is a monthly compend of the progress of the kingdom of God among them that sit in darkness.

No preacher or layman can be an intelligent member of the church unless informed of its manifold operations and achievements, and our missionary status and enterprise is of commanding importance. An old and useful member of our Conference told me that he had no difficulty in getting his missionary collections where the people were informed on the subject. The *Review* is before the church as the organ of such information. A glance at the contents of the October number will indicate its general excellence.

The first article by Rev. D. F. Watkins, of Mexico, on Sostenes Juarez, is a sketch of that remarkable man, and gives an interesting account of the first movement of pure Christianity in that country. Bishop Hendrix contributes an article on the "Relation of the Epworth League to Missions." Bishop Haygood writes on "The Work of Missions and Business Sense." "The Work among the Wild Tribes," and "The Comanche Mission," have each a separate article by Revs. J. J. Methvin, of Indian Territory, and W. A. Brewer, of Oklahoma. Dr. Parker, of Suchow, China, writes on "The Geary Exclusion Act," a valuable contribution to this important question. Other articles are: "The Source of Supply," by Rev. H. C. Morrison, D. D., of Atlanta; "Japanese M. E. Missions of San Francisco," by Rev. M. C. Harris, D. D., of San Francisco; "Objectionable Features of Chinese Customs," by Rev. W. B. Bonnell, of Shanghai, China; "Home Missions in the United States and Canada," by Rev. A. Sutherland, D. D., of Toronto.

The editorial department is devoted to connectional matters of importance. The miscellaneous matter takes in news from our own missions; Medical Missions; Woman's Work; Epworth League and Sunday-school; Our Fellow-Laborers; From All Fields; Treasurer's Department, and our Missionary Directory.

There is not a page in the magazine which does not contain valuable information, just such information as will stimulate a sermon, or help lift a collection. If the brethren desire to solve the problem of missionary collections, let them try the effects of such information as the *Review* provides for its readers. They will not be disappointed. The price ($1 a year) puts it within the reach of all. F. N. P.

Southern Amateur Athletic Union.

The Queen and Crescent Route and Louisville Southern Railroad will sell tickets at a greatly reduced rate, for the round trip, to New Orleans, La., on account of meeting of the Southern Amateur Athletic Union, New Orleans, La., Oct. 28, 1893.

Tickets on sale Oct. 26 and 27, from all points on Q. and C. and L. S. R. R., with return limit Oct. 29, 1893, inclusive.

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To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

A convert in the Shansi Mission was asked how the Lord had changed his heart. He said, "I can not tell how it was done, but I know that my heart is exceedingly not the same."

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

he was entirely free from sores." HARRY K. RUBY, Box 356, Columbia, Penn.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache. 25c.

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The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA,
New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamor, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER,
Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor, (when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3 102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.063 grains
Sulphuric Acid	785 108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26 872
Potash	2.322
Soda	6 045
Silica	6 049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80 616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 063
Silica	6 049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

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3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

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6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was shot out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Botham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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Thursday, October 26, 1893.

How We Became Editor.

We had hoped to avoid a discussion of this delicate question, but rash and ignorant people have put it quite out of our power. Briefly, about the first of June, last, when Mr. Mitchel, without adequate warning, threw up his contract as publisher, it became necessary for the Publishing Committee to take charge of the ADVOCATE. Naturally without means or knowledge of the business, they were at a loss how to proceed, the editor, former publisher, or others concerned, offering no solution of the trouble and proposing no measure of relief. The Executive Committee, representing the three Conferences, and empowered to act in such emergencies, being itself a majority of the original Committee, were notified to assemble at New Orleans one week before the time of the meeting, and a majority of that Committee, formerly constituting the whole of it, viz., president, secretary and treasurer (which Committee of Three has from time immemorial elected the editor of the ADVOCATE) came together and entered upon a careful canvass of the situation. Before the Committee assembled the secretary, Rev. S. S. Keener, wrote to Dr. Carter, requesting him to take possession of the publishing department and run the paper at his own charges, and a little later made the same proposition to the present incumbent, though in both instances unsuccessfully. Various measures of escape from the difficulty were discussed before the Committee; Dr. Carter advocating a suspension of the paper during the Summer months, a measure which, perhaps, also at one time had the support of Dr. Ahrens and the writer. When after discussion it was resolved to continue through the Summer, Bros. Keener and Ahrens were both urged to take charge of the business, each declining in most positive terms, and when at length the same proposition was made to the writer, feeling most keenly, as one who had been connected with the Committee for years as its chairman, the odium of the failure, he remembers distinctly that he first partially yielded his resolution to have nothing to do with the subject with but the hope of securing from one or the other of these brethren a retraction of their avowal to assume no responsibility in the matter. In reply to their united request that we should take the whole business and run it, we offered to accept the responsibility, if either of them would share it with us; and failing of this proposition, we finally urged upon both (in whose defense it must be said that they had apparently conceived an extravagant and too partial view of the writer's abilities and resources) that the entire Committee take charge of the paper until the Fall meeting. Both of these requests were declined; Dr. Carter was firm, the Mississippi brethren were afar, and there was not, perhaps, a capable person in New Orleans who would have accepted the responsibility. In this emergency the writer yielded, and one of the Committee in session was dispatched to Dr. Carter, who had temporarily withdrawn from the room, to ascertain if he would be willing to continue as editor of the paper on the same terms as formerly, or to be paid when funds were available, as he had expressed a purpose to resign in the presence of the whole Committee. The messenger returned with the information that Dr. Carter would not continue without the prompt monthly adjustment of his salary, and that he in turn had no proposition to make to the Committee. This plainly left that body no alternative but to inquire further if he would be willing to resign the editorial management into other hands, in which proposition he seemed to cheerfully acquiesce, and the Committee concluded its session with the most pleasant and hearty interchange between its members and the retiring editor.

Thus we took charge of the paper almost entirely without a bank account and without the smallest pledge of financial support from any quarter. But what men lacked the Lord has abundantly supplied, and during the long and painful season the business has never wanted for a dollar, and while discharging many back claims that were urgent we have regularly paid every employee of the office, and every bill for current supplies. During this period the ADVOCATE has gained nearly a thousand subscribers, and has also extended its business in other directions. There was a steady loss to the subscription list when the present administration begun four months ago; there is a steady gain at present.

In conclusion, we beg pardon of the public for these statements and admissions, and in all candor insist that they should be credited to our pert and self-complaisant critics, in what measure they have not been prompted by the anxiety of partial friends.

Birth and Growth.

A HOMILY UPON CHRISTIAN RUDIMENTS.

Let us inquire into the meaning of the above terms. First, who is the agent in the transaction or transition called birth—the infant or she who sustains to it the relation of maternity? In the realm of science it is a well-known fact that the former has to the borning process no active relation whatever. "It is as wholly passive in its birth," we quote from a physician of eminence, "as the egg is in laying." Then what is meant by the term "birth," or the phrase "being born." Evidently it implies the being brought out of one state of existence into another, and not a procession by growth out of the one into the other. The infant grows before it is born; it grows after it is born; but between the two there is an obvious suspension of its powers, it can not grow out of the one sphere into the other. It is brought forth by the *exclusive* agency of another, after a definite time of growth in one state preparatory to being born into another, to grow in that also, and by a similar process. But the infant has no volitional part in changing its state of existence; it but grows in the state in which it is placed by other agency than its own.

What, then, did the Savior mean when he said to Nicodemus, "Ye must be born again"? Now, let the reader bear in mind what the passive verb phrase, "to be born," means, and this will enable him to grasp the exact meaning of the Great Teacher. He evidently speaks in this much-quoted text of a definite work to be wrought both for and upon the hearer, and as certainly does not either imply or express active growth by lapse out of one into another. The concept of change or translation was in the Speaker's mind, it is true, but only as effected by the instrumentality of another, and with the absolute passivity of the subject of birth or new creature implied.

In what state, let us inquire again, was Nicodemus when thus addressed by our Lord? Obviously that expressed by the term or phrase, "spiritual death," though a member of the Jewish Church and, like all his countrymen, trusting for salvation to the law of ceremonies. St. Paul, commenting on his own experience as one in the position thus defined, but delivered from it by a process of grace, says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In this way, as a typical sinner, he was translated out of the one sphere into the other, and it was precisely such a change as this that our Lord horoscoped for another Jewish ruler, directing that he must not only be born again, but be born again of the Spirit. By attending to the former analogy we shall discover what are the leading characteristics of this change and how exclusively it is a divine work. As the whole change in the natural birth is performed in the office of maternity, as we have shown, so the whole effect of transition in the spiritual birth is performed by the Spirit in the discharge of his office work. The soul, yielded to him as clay in the hands of the potter, is changed in its character, sublimed in its powers, and constituted a child of God as well as an heir of salvation. This much we are quite sure is plain.

Again, what is growth? Literally, the thing that grows, appropriating to itself by elective affinity those of the elements within its reach which constitute suitable pabulum for it, or which will minister to its development. But the natural subject can develop by growth only that nature which it may possess. It can not change its nature by growth. A tree producing sour fruit can not by the growing process reach a state where it will bear sweet fruit. "An evil tree can not bring forth good fruit," nor can an evil nature of any kind, without a total revolution of its powers, produce that which is good. The tiger can not grow out of its characteristic of ferocity into the opposite trait of gentleness, or out of its condition of *ferœ naturœ* either into a state of domesticity and preference for human society. And so neither can the sinner grow out of his sinful state into one of righteousness; he must be born into it; he must be born of the Spirit; he must be changed from the one state to the other by a minister as all-powerful as the Third Person of the Holy Trinity. If he could grow out of one into the other, he could be saved by works or by the effect of law. But "by grace are ye saved through faith, and that not of yourselves; it is the gift of God. It is written, that no man shall be justified by the deeds of the law." A distinction that the advocates of growth seem never to make is that it affects quantity, and not quality. A saint is developed, but not sublimated by growth—by the one work of grace he becomes a child of Adam, and will develop in that sphere; by another he is made a partaker of the divine nature, and will revolve through ever-widening orbits of perfection in that.

Now, admitting all this, is it reasonable to suppose that one having been pardoned for actual sins can grow out of a surviving state of inherited depravity (and which constantly prompts to sin) into that of heart purity or perfection of nature? Can the *phronema sarkos*, which is emnity against God, by a process of growth or generation either—if we suppose it to be the agent in both—approach to God by the radical terms of love and likeness? Must not the soul be born out of that state of depravity if it ascends at all? Will it not require stronger wings than those of sense, or than even the budding pinions of the new creature, to lift it from those dark depths to the character and communion of the risen Lord? The difficulty that we suggest is not only reasonable; it is eminently scriptural. By all the analogies of the subject a double cure for sin is demanded.

To aid our meaning, let us employ a simple illustration: A man by imprudent exposure of his person to cold or wet, or the two combined, has brought on a violent attack of pneumonia. He calls in a physician who has skill and is treated for that disease and entirely cured of it; but at the same time there is a consumptive taint inherited from his ancestors generations ago, and which though far more deadly than the former, receives no attention whatever. The man gets well of the pneumonia to carry consumption with him to the grave, or is delivered from the superficial malady to linger in the embraces of that which is both constitutional in its extent and fatal in its effect. By the same great physician, by a treatment identical, and by a process of delivery in nothing differenced from the former, he could have had perfect purification of the entire system, as well as partial cleansing of certain diseased organs. The idea of growth, which is a very entertaining one to the average theological mind, is one that is wholly inadmissible when applied to diseased or dead organisms. First life and then growth is the divine order; but life subjected to growth, or even flourishing development, may be fearfully impeded if not utterly destroyed in a soil where weeds and briars abound; and indeed if that were not true, the continued existence of the most vigorous subjects can not be maintained for any considerable period in a realm of darkness and death. The residue theory of redemption from sin, which has been made a leading postulate in the concluding portions of this article, both harmonizes with Scripture teaching and human experience we need scarcely remind the devout reader. If this theory, or the doctrine of inbred sin, was much in vogue in Mr. Wesley's time, much more is it so in ours, the best scholarship of the world, including the German and English schools of theology, being thoroughly committed to the view. And that postulate conceded, there is no longer a donbt with disingenuous minds that there are two changes involved in the metamorphosis which grace produces upon human souls; as there can be none that the second work is, at least, as radical and powerful an exponent of the subject of salvation as the first. In the view of very many, to stop short of the former is to neglect the great salvation, if not to forfeit heaven.

Then "let us be carried on to perfection." Let us trust God to do that for us which confessedly we can not do for ourselves, though it should require Pentecost or other display of miracle-working power. In this sphere more truly than any other:

> "Be assured the higher we aim to,
> The higher we shall attain to.
> The less we content will rest with,
> The less we will be blessed with."

While James and Peter set up for oracles at Jerusalem, Paul took the Lord in for a consulting partner and pushed the triumphs of the gospel to the pillars of Hercules. Ere long he was issuing rations to the chief of the apostles and the Judean contingent.

The Root of All Evil.

The love of money is the root of all evil, as the love of God is the fountain of all blessing. The love of the creature contracts the soul; the love of the Creator expands it. A diamond or pearl, hard and diminutive, represents the compass of the soul's earthward desire; the whole horizon, not of ether and star cope, but of the seven heavens of Revelation and the Spirit who pervades them, its heavenward. Hardness and narrowness are terms that describe the miser's heart because it has taken the very substance and pattern from those things which constitute both its trust and possession; and, on the other hand, mercy and benevolence express the character of the man who has resolutely turned away from the dumb and dead horizons, and taken Him from whom all existences derive their being, and their virtue, too, for his portion. Nothing so dwarfs a man as to give free rein to the commercial instinct, living among bags and barter and counting the minutes by dollars. "Free among the dead," for there is no life in the things that he has chosen for society, he circulates until he, too, takes on the complexion of death. Moth or mummy, he is both refreshed and nourished by grave diet, and welcomes a dying existence if he can at the same time dwell apart from the ordinary amenities of being, and clothe himself with sepulchral magnificence.

There is no man who lives, so dead, if we may be allowed that form of expression, as the man who has prices current for breakfast, markets for dinner, and mining quotations and banking rates per cent. for dining-room and boudoir. It is a melancholy instance of the ruling passion strong in death, without even the intervention of the scythe bearer, or the slight ceremony of mourning crepe and funeral oration. But if that were all, the world or the race might survive it. Humanity might well be content to live under its shadow, even though it were blight and mildew, if its destructions ended there. Alas! the ruling passion is most peculiar, if not individualistic, in that it gluts itself upon the great preserve of society before it comes to try conclusions, whether in weakness or strength, with the pale monster. To lie, to cheat, to steal, to rob, to seduce, to debauch, to slay are all easily within its category of conquest. It is a great beast of prey whose hunger wastes provinces and spares neither sex nor age, nor even species. It has an appetite as keen of edge as jackal or hyena, and a voracity as blind and insatiable as tiger or vulture. It consumes Naboth's vineyard at a meal and swallows Naboth along with it for condiment. The covetous man, as far as it is in his power, wastes the land without inhabitant, as well as without vineyard or flock. What made Alexander great but the greed which fed on crime and could be satisfied with no other nourishment! He swallowed down many kingdoms to discover greater thirst, and died of grief on a summit of imperial gratification, whence he could view all the potentates of earth in groaning vassalage to him, and all its courtiership of fair and renowned weaving chaplets for him. Crowned criminal as well as bacchanal and conqueror, he perished from the effects of that wasting consumption known as covetousness, and which in every case results from a complication of physical surfeit with moral inanition. He sleeps in a wider grave than any other descendant of Adam, for none ever lusted as did he. Hell itself heaving in tumultuous expectancy of her prey never beheld a more magnificent wreck. As there was not a neck of mortal upon which this ideally covetous man had not planted his foot, so there was not a crime that he had not committed in his efforts to get possession of the whole patrimony of mankind. But, like all covetous, he died looking back, and so far exceeding Lot's wife in the transformation act as to turn to granite instead of salt. If he shed tears they were maudlin, the mere recurrence of grape juice to its original element.

NOTES.

"For Truth is like a glowing spark,
The brightest in the densest dark."

***

Cease from man.

***

Do right and fear not.

***

So stand fast in the Lord.

***

Keep yourselves in the love of God.

***

Good manners are less than skin deep.

***

The great need of the church is more Christians.

***

Stand fast in the liberty wherewith Christ hath clothed you.

***

The Lord on high is mightier than the noise of many waters.

***

Whisky fills our jails and empties our churches. No wonder, he is king.

***

If we will take care of the Lord, the Lord will take care of our enemies.

***

We often flatter ourselves that we are judging angels when we are on trial ourselves.

***

The difference between a mad man and a mad-man is the absence of a hyphen or a space.

***

There is no House of Lords between free Americans and home rule. Let us have it at every cost.

***

What a year of revival it has been in all our Southwest! Maybe the dawn of millennium is rushing on to our view.

***

Another good man gone right in spite of a strong temptation to go wrong. And Satan's grin has become chagrin.

***

If we consulted with the infallible Lord more and his fallible servants less, like Paul we should make more progress.

***

Methodists have nothing to oppose to the literalism that exalts baptism by water, but the pentecostal rite. Will they abandon it?

***

The choir that talks or giggles or smirks behind the man who holds forth the Word of Life, is worse than a nuisance and should be abated.

***

Chicago has swallowed up many millions of the people's currency, and there is a great dearth North, South, East and West. What cares whited Chicago!

***

Among Christ's true disciples it can never be a question of strifes or rivalries. That spectacle of the Son of man making himself of no reputation would alone be enough.

***

Two maxims of a celebrated woman who became a teacher of distinguished men: "If there is a work to be done, and nobody else takes it up, it is my work;" and, "The only thing in the universe that I am afraid of is, that I shall not have done my whole duty."

***

"If a man is good, it is either because he has to be or because he enjoys it. No man was ever good from a sense of duty," is a quaint way of putting an old truth by the Richmond Advocate. Not only must the old sinner have a new nature, but also a new heart.

***

Bro. Sam Jones, in Tennessee Methodist, moralizes on the United States Senate as follows: "I see some of the senators have gone home drunk. Some men can serve their country better dead drunk than when they are sober. If I had a pack of hounds that run a fox like the United States Senate chases legislation, I would lose interest in the fox and go dog hunting and go home dogless." Again: "A hundred hens cackling in the barnyard, and not an egg laid. I would eat hens and do without eggs the balance of the year." And again: "To whom little is given little will be expected."

***

As the king entered with much ceremony and seated himself on a throne a little less elevated than the pulpit, the preacher murmured to himself, "Latimer, Latimer, remember that you are to preach before the great King Henry the Eighth to-day;" and then pausing, and with sudden determination in his manner, he cried, "Latimer, Latimer, remember that you are to preach before the great King of kings to-day;" and the whole assembly of king, courtiers and commons thrilled with the consciousness that they were to hearken to the free gospel that day. Later he was burned on a London common for his testimony to the truth, and by his courageous dying, and that of his companions, kindled such a light in England as to constitute her both a lighthouse and beacon fire, to the nations that sit in darkness.

PERSONAL AND OTHERWISE.

The Publishing Commiliee is holding its annual session as we go to press.

Dr. Walker, with the help of local brethren, was protracting servloes at Moreau Slreel last week.

The editor of the ADVOCATE acknowledges a pleasant oall from his kinsman, Mr. Henry Fant, of Friar's Point, Miss.

Dr. Carter returned from the lower coast last week, and reports thal damage to our ohnroh Interests there is less serious than was antiolpated.

Bro. H. T. Henry, al the Resoue Mission, will do your job printing as cheaply as elsewhere in the oity, and the profits will he devoted to the mission.

Rev. H. W. Rickey, temporarily serving the Pattersonville oharge, and promising applioant for admission to the Louisiana Conference, called at the ADVOCATE offioe last week.

Bro. Harry Brown, who has been shouting in the van of ocnqnering hosts ever since the camp meeting season set in, paid us an appreolative oall last week. May his tribe increase!

Bishop Haygood applies oanstic to some of the newspaper oritios of Georgia transfers to Missouri. "Highsleepleism," commented a paragraphist. "Lying," retorted the *Episcopoi*.

Bro. Wynn succeeds well with the Epworth oolnmn, is the general verdict. A oolnmn artiole from his pen, copied from the NEW ORLEANS, occurs in the Fort Worth Epworth Methodist, of last week.

The great meeting al Felioity Street Chnroh begins Nov. 15. Rev. H. C. Morrison, the famous evangelist, will be here; hut the Lord Jesus Christ, moving among the oandlesticks, will be the great attraction. Come and help and get helped.

Rev. A. F. Watkins, editor of the Sunday-school Lesson, prompt and reliable as well as able, writes that an urgent call into the interior of the State has compelled him to disappoint our readers and his, this week. Let everybody conoerned take oomfort in the ancient adage.

Send to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for Bishop Haygood's great hook, "Jack-knife and Bramhles." Prloe, $1, postage paid.

"By all odds the richest, rarest, raoiest book on the themes it discusses that has appeared in twenty years," Dr. C. G. Smith, in Texas Advooate.)

Rev. F. G. Hocutt, returning from the Fair with Sister Hocutt, gave us a pleasant oall on Saturday. He is enthusiastio in his aoconnts of both city and show. Among other wonders he visited the W. C. T. U. Tample, one of the most magnifioent huildings, and at this time a center of attraotion hy virtue of the World's Convenilon in session there.

The Reaoue Mission was never doing hetter work for Christ and the suhmerged olasses than just now. nmerous conversions of the outoast element heing reported; and was never in greater need of help. What are you going to do ahont it now—and when the King shall begin to say to those on his left hand, "Inasmnoh as ye did it not unto the least of these, ye did it not to me"?

Rev. W. W. Hopper writes from Meridian, Miss., Oct. 19: "Bro. Carradine is with me in the power of the Holy Ghost, and our meeting is sweeping on in a perfect blaze of glory and power. Fifty-seven have entered the experience of entire sanotifioation up to date. The effect of the meeting is felt all over the city, and some of the very best members in our three churches are seeking and entering into the experience of entire sanotification. Glory to God."

Bro. Roy, the indefatigable, is putting brick fonndation nnder the ohuroh and parsonage at Daisy this time, and has the work well on the way to oompletion. He desires to retnrn thanks throngh the ADVOCATE to the ohnrohes of New Orleans for their oontrihutions in cash, clothing, etc. And everyhody returns thanks to our heroic hrother for the hardness that he has endured in waging his skirmish-line hattle against the powers of darkness for the past two years. It is said that the ill wind blew him no end of good clothes, and that he will he the best-dressed preacher at Conference.

The Woman's Parsonage and Home Mission Society met in exeoutive session at the residence of the Conference president, Mrs. Dr. J. J. Lyons, 1290 St. Charles Ave., on the twentieth instant. There was an excellent attendance from the city societies, and among other husiness of importance it was resolved to postpone the day of prayer and special offerings from November to February, in response to a suggestion from headquarters. We are glad to note fidelity and watchfulness upon the part of the State officers of this important hody, as well as many signs of revival in the work, at least, as far as it is confined to the ohnrohes of New Orleans.

The ADVOCATE has received a copy of the Minutes of the Second Session of the Japan Mission Annual Conference of the M. E. Church, South, held at Hiroshima, Japan, July 13, 1893 Rev. C. B. Mosely was president, and our correspondent, H. G. Hawkins, secretary. There were present eighteen clerical and four lay members. The reports showed remarkable progress in all fields of Conference labor.

"Daily Talks and Walks with God."

"Daily Talks and Walks with God. A Volume of Suggestive Topics and Impressive Texts for the Daily Use of Pastors, Christian Workers and the Religious Household," is the title of a splendid volume, for which there is a real, if not a crying, need in every home in the land, just out from the press, and prayerfully arranged hy an old pastor. The author and compiler will he recognized at once hy the portrait frontispiece as Rev. Joel T. Daves, renowned in several of our Southern Conferences, and now pastor of one of the churches in Atlanta, Ga. The above lengthy title gives the scope and design of the work with sufficient definiteness; hnt, perhaps, we ought to particularize that there are Scripture selections, a hymn or short poem and one or more comments in the way of moral observations upon the subject chosen for the lesson hy a popular divine, and that there are two lesson sections for every day in the year, and a subject npon some leading topic of Christian experience for every lesson. Our friend has performed his task well and sent forth a commentary npon the Holy Word in its own langnage that ought to be a great influence for good, and that can hardly fail to meet with a hearty reception hy the church. Good taste and literary skill abonnd on every page of the large and handsome volnme, and we conceive it to be a privilege to be one of the first to congratulate our hrother npon the signal success which has crowned his labors in his first effort at hook-making. The volume is profusely illustrated with Bible characters and scenes, and furnished with a fitting introduction hy Rev. J. W. Lee, D. D., whose portrait is also given.

It is sold hy subscription only. Bound in extra cloth, ink and gold sides and hack, $2 75. Bound in half Russia antique and gold sides and hack, marhled edges, $3.75.

A Correction.

MR. EDITOR: In your issue of the 19th instant you say: "Dr. Cameron asserts that there are only two professors of entire sanctification in the North Mississippi Conference, which seems to us to be a somewhat extravagant statement." How you could charge me with such a statement with my article before you is to me unaccountable. Look at my statement and then compare it with yours. I said: "There are differences as to theory on the subject. The principal difference is on what a small minority call the second-blessing theory. The number holding and teaching this theory is comparatively very small. In the North Mississippi Conference, for instance, only two of the traveling preachers, so far as I knew, hold and teach this theory." In any view of the case, such a mis-statement as yours is surprising. Please set me right, to say nothing of yourself, by publishing this in your next issue. Yours truly,

J. D. CAMERON.

Senatobia, Miss.

[When we wrote, "in the North Mississippi Conference," we, of course, meant members of the Annual Conference. But if even in that we have seemed to misrepresent Dr. Cameron, we are sorry.—EDITOR]

To the Presiding Elders of the Mississippi and Louisiana Conferences.

I have two requests of importance:

1. Meet me on the day before your Annual Conference sessions at 9 o'clock A. M. at Hazlehurst, Dec. 6, and at Homer, Dec. 13.

2. Bring with you the statistical reports of each pastor in your districts; the reports he intends to present to Conference. If you can not secure them soon enough to hring yourself, have the brethren mail them to you at the seat of the Conference, so you may receive them hy the above dates. I want them for my own special private study.

3. I request the secretaries of the two Conferences to send me as soon as convenient copies of Annual Conference Minutes for the last five Conference years. I wish these for study and comparison. Fraternally,

JOSEPH S. KEY.

Sherman, Texas, Oct. 10, 1893.

Do not put off taking a medicine. Numerous little ailments, if neglected, will soon hreak up the system. Take Hood's Sarsaparilla now, to expel disease, give strength and appetite.

Hood's Pills cure constipation hy restoring the peristaltic action of the alimentary canal.

The ADVOCATE to subscribers and renewals from now until Jan. 1, 1895, for $2.

A Curious Incident.

MR EDITOR: I offer you an incident which occurred in the pastoral life of Wm. Tennant, a contemporary of John and Charles Wesley, and a holy man.

One morning—early, a young man came to the parsonage and inquired for Mr. Tennant. The servant invited him in, and informed him that a man wished to see him. Mr. Tennant came in and found one of the most woe-be-gone looking young men he had even seen. "Well, friend; what can I do for you?"

The young man, addressing him, said:

"Mr. Tennant, I am in great distress, and called to ask your advice as to how I may extricate myself, if possible. I have heen a very dissipated young man—have lived in drunkenness a long time, and am miserable beyond description. I went home last night—late, and intoxicated. I went upstairs, to hed and to sleep. I dreamed that I had hoen drunk and went home and went up stairs to my room, and that just as I reached the top of the stairs, fell hack to the floor and hroke my neck, and went to hell. Hell seemed an immense place, full of people, and as I approached they seemed jolly and jocular, and were all ahont an immense table feasting. I was surprised, and said: 'Why, the old women and preachers on earth said hell was a had place; hut you all seem to he enjoying yourselves.' They had on cloaks and hats, and instantly turned their eyes npon me, as fire halls. The cloaks parted and revealed to my eyes their interior condition, as living furnaces of fire. The devil stood ahout ministering to them. I said to him: 'I can not stay here, it is too dreadful. I am frightened; I can not stay here; I must go.' He said: 'This is the last place, they do not go away from here. You can not go.' I hecame more excited, and said, 'I must go! I will go!' 'Well,' said he, 'on one condition I will let you go—*i. e.*, if you will promise to come hack here this night twelve months.' I promised, and the relief excited me so that I awoke and found myself in my hed, where I had lain down. But I became as miserable as if still in hell, and arose and came here to ask your advice."

"Well, friend; you are out of hell now, and you need not go hack. My advice is, that you ahandon at once and forever your course of dissipation, and repent of your sins. Believe upon Christ and join yourself to, and with God's people, and him, and work for him. Ahandon your old association in sin, and pray God to help deliver you, and he will, and you need not go back."

The young man thanked Mr. Tennant, promising to take his advice, and departed. He entered npon the work of reformation, as advised, and, to the astonishment of all, hecame an exemplary and reformed young man for about seven or eight months. One day he suddenly met one of his old comrades in dissipation, who said to him:

"Why, hallo, Tom! I am so glad to see you! You are looking so well! Where have you heen all this time? We used to he good friends, and have good times—come, let us go and renew our old friendship hy taking a drink together at the saloon."

"No, I thank you, Sam; I have ahandoned all that, and have reformed and am doing better."

"What! Sold your liherty! Have the Methodists got you? Gone into a craze, or fanaticism? and turned slave. Come hack into your right mind—let us go and take a glass of whisky, and you will he all right."

"No, Sam; I must not; can not."

"O, but you must! Come along."

"Well, Sam; if just taking one glass is all, I can do that with impunity."

"Well, that's all, Tom; that will do."

They took the whisky, and were both soon in the ditch. So on they went for three or four months. Then another young man called on Mr. Tennant.

"Well, sir; what can I do for you?"

'We desire to have you attend a funeral at our house to-day."

"Who is dead?"

"Tom came home last night ahout two o'clock, drunk, and went upstairs, and on reaching the top fell hack and broke his neck, and he is dead."

Mr. Tennant turned to his diary, where he had recorded Tom's visit, and found that that morning, twelve months ago, it was made.

WM. B. HINES.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

Twelve Reasons Why No Rational Being Should Use Tobacco.

I. The habit is at war with temperance.

1. Tobacco is an intoxicant.
2. It is a part of the merchandise of dram-shops.
3. Is an incentive to drunkenness.
4. It could he retorted on those that use hy those that drink, "Physician, heal thyself."

II. The habit is a self-indulgence.

1. It is in conflict with the self-denying spirit of the divine Founder of Christianity.
2. It numbers among its slaves more than 150 millions of human beings.
3. It hinders moral reform.
4. It impedes progress.

III. The habit is essentially filthy.

1. Cleanliness is next to godliness.
2. Ladies of refinement involuntarily shrink from the man who chews, smokes or snuffs, unless custom has rendered them indifferent to those vile habits.

IV. The lips of the tobacco chewer or habitual smoker are swelled and saturated with a disgusting poison.

1. The gums are spongy and tender.
2. The whole mouth and throat are affected.

V. It is inconsistent with the character of a Christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke or defiled the floor with liquid filthiness? Never!

VI. The habit injures the voice.

1. The smoker articulates huskily.
2. The chewer often croaks.
3. The snuffer speaks through his nose.

VII. The habit is costly.

1. More is spent for tobacco than for bread; $350,000,000 for tobacco in its various forms, and $200,000,000 for flour, a difference of $150,000,000; and this per annum.
2. More for tobacco than the gospel in all its various forms hy $310,000,000 per annum.

VIII. The habit often lowers the self-respect of those who practice it. An illustration: A clergyman said: "I love my pipe, hut despise myself for using it."

IX. The habit disturbs the regular pulsations of the heart.

1. Tobacco users are in constant danger.
2. Many fall dead suddenly.

X. The habit weakens the mind.

1. It enfeebles the memory.
2. Paralyzes the will.
3. Produces morbid irritability.
4. Diseases the imagination.
5. Deadens the moral sensibilities.
6. And is an "assault and battery" on the nervous system, the intellect and the soul.

XI. The habit is a rebellion against conscience.

1. It is a waste of time, money, strength, and shortens life.
2. Tramples on the laws of nature, which are the laws of God; hence it is sin.

XII. The habit is as contagious as the cholera.

1. Every mature smoker or chewer infects dozens of our youths with a desire to follow his pernicious example.
2. Thus the evil spreads.—Way of Life.

Horsford's Acid Phosphate

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will he found refreshing and invigorating.

North Mississippi Conference.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M.

HESLEP R. TUCKER,
G. W. GORDON,
E. H. CAGY,
Committee.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Wator *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This wator is making wonderful cures. WM. B. HINES.

Positions Guaranteed.

Money for tuition can be deposited in bank till position is secured. Our 80 page "free" Catalogue will explain "all."

Address J. F. DRAUGHON, Pres. —Draughon's C. P. Bus. College and School of Shorthand—Nashville, Tenn. *Four weeks* by our system of teaching bookkeeping is equal to *twelve weeks* by the old style. Enter at any time. (Mention this paper.)

$525 Agent's profits per month. Will prove it or pay forfeit. New Articles just out. A $1.50 sample and terms free. Try us. Chidester & Son, 2 Bond St., New York City.

The Southern Mercantile Co.,

OF NEW ORLEANS,

235 CANAL STREET, - New Orleans, La.

We are doing this to advertise our goods. Sending you a $35 Watch, a full-jewelled Elgin, Waltham, or Standard Movement, in a Base-filled, 14 Kt., Gold Case, warranted for twenty years, without a cent of cost, to be examined and tried; and if you find it as we represent it, you may send us the special advertising price of $12 80, and keep it. We must get a trade established in every locality. Write to us for one to look at. It costs you nothing.

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Through Cars to Chicago without change, from New Orleans, Meridian, Birmingham, Chattanooga, Jacksonville, Fla., Atlanta, Macon, Lexington and Georgetown, Ky. Choice of routes via Cincinnati or via Louisville. Stop-overs allowed on all World's Fair tickets, at Chattanooga, Louisville, Indianapolis or Cincinnati.

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Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship. Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.

Endorsed hy the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.

H. S. CHENEY, A. M., Principal.
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LUMBER,

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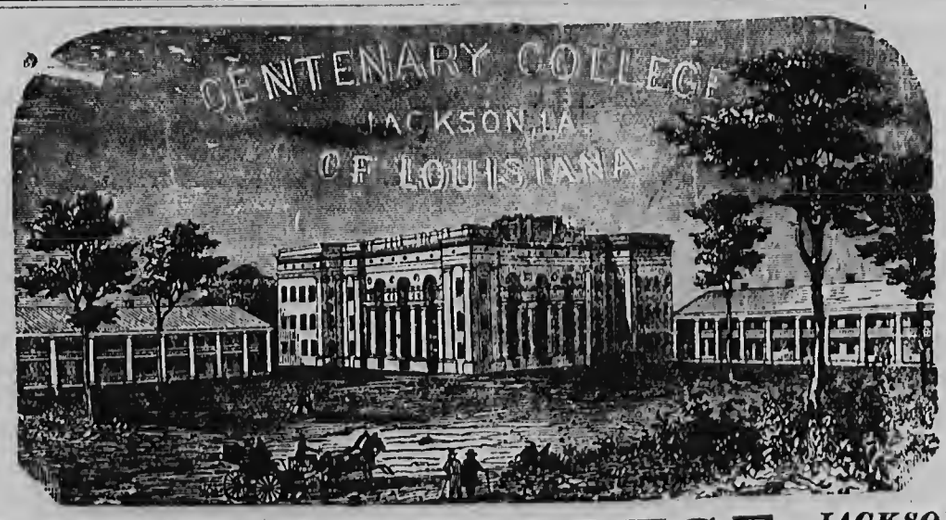
Opens Sept. 6th, 1893.

STAUNTON, VIRGINIA. Climate and surroundings exceptional. Handsome buildings, now being remodeled, thoroughly renovated, repainted inside and outside, and refurnished with new pianos, carpets, &c. Steam heat, gas lights, bath rooms on every floor. New Laboratory thoroughly equipped. Excellent Faculty of experienced Teachers. Advanced courses in English, Latin, German, French, &c. Special advantages in Art. Conservatory Course in Music. One hundred and forty-one boarding pupils from eighteen States. Terms moderate. For Catalogues of this celebrated old Virginia school, address

W. W. ROBERTSON, President, Staunton, Virginia.



CENTENARY COLLEGE, *JACKSON, LA.*

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT, PRESIDENT.

BEAUTIFUL SLEEP — is an expression used for *sound sleep*. Nothing is so gratifying to the nerves, heart, and head, as perfect sleep—a companion of good digestion and a healthy liver. A *tired* digestion fails to assimilate, or take care of, the food we eat. Something bracing or invigorating is needed for the liver, stomach, and intestines.

This is where you will find Dr. Pierce's Pleasant Pellets do the most good. They are tiny, sugar-coated pills, scarcely larger than mustard seed, made of concentrated botanical extracts. These "Pellets" are easily dissolved in the stomach and absorbed into the blood, stimulating a flow of bile from the liver, and arousing to activity all the glandular secretions. Thus they act in *nature's own way*.

They're *guaranteed* to give satisfaction, or money refunded, in all Bilious Attacks, in Sick Headache, Constipation, Dizziness, and Indigestion.

When you have Catarrh, use the *sure* remedy—Dr. Sage's. $500 for an incurable case.

Have patience, Alice, I will drive that Malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. Will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.

Chas. H. Fash, 106 Camp St., New Orleans.

GERMETUER

CURES FEVERS.

DR. J. W. NELMS.

ATLANTA, Ga., Aug. 14th, 1893.

For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhus, Typhoid and Bilious Fevers, and always with the speediest and best effects. It lowers the temperature and breaks up fevers of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in its use upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy for Yellow Fever. It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically a safe remedy, and leaves no injurious effects in the system.

JOHN W. NELMS, M. D.,
Mayor West End, Ga.

For Nervous Troubles, Teething Children and Summer Complaint, Germetuer has no equal. Try it; $1 per bottle, six for $5. All druggists.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Germetuer Pills for constipation, 50 in a vial, for 25 cents.

HENRY P. DART,

Attorney-at-Law,

49 CAMP STREET,

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CARPETS!

Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

All dust thoroughly taken out by steam.

Feathers purged of all impurities.

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NEW ENGLAND CONSERVATORY OF MUSIC.

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In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages*. The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.*

FRANK W. HALE, General Manager,
Franklin Square, Boston, Mass.

HOME CIRCLE.

THE EXCELLENT WOMAN.

BY WILLIAM WORDSWORTH.

She was a phantom of delight
When first she gleamed upon my sight;
A lovely apparition, sent
To be a moment's ornament;
Her eyes as stars of twilight fair,
Like twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful dawn;
A dancing shape, an image gay,
To haunt, to startle, and waylay.

I saw her upon nearer view,
A spirit, yet a woman too!
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.

And now I see with eyes serene
The very pulse of the machine;
A being breathing thoughtful breath,
A traveler between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill,
A perfect woman, nobly planned,
To warn, to comfort and command;
And yet a spirit still, and bright
With something of angelic light.

Little Janet.

"Yes, it was a terrible blow. We hadn't had a death in our family on either side since my mother died at a very advanced age, and never one in our immediate family. When mother died we mourned her, but she longed to go, and she was so old and feeble and suffered so much that we could but rejoice for her at the release.

"It was very different with little Janet. She was the eldest of our four, the leader in all their sports, and such a help to me in caring for them. I could always depend on her, so far as a child of ten could be depended on, to do the best thing when I was away to keep the rest harmonious and from getting into trouble. She was such a healthy child, too; how could we think she could be taken away so sudden? Sick only four days. And such a sickness! Of course, we had to send all the other children out of the house, diphtheria is so contagious. And not to be able to have our friends around us when she died and at the funeral, that was a sore trial. A great many of them joined the funeral procession at the gate, but they didn't dare to come into the house, even if they hadn't been forbidden to do so.

"At first I was stunned and dazed by the blow. But Janet was her father's idol, and he was just paralyzed with grief. I had to rouse myself to comfort him. Then when the three came back, I had to be cheerful or seem so for their sakes. And when it began to dawn on me that they were brother and sister to an angel, there grew up in me such an earnest desire to bring them up so they wouldn't be very far behind her. You don't know how gentle and considerate and tender that thought made me. I was reminded of something a lady once said with reference to a family, the mother of which was a very stern disciplinarian. She said it would be a good thing for that mother to lose one of her children. It would make her tenderer toward the rest.

"Poor little Janet suffered so much, and I used to lie awake at night and see all those dreadful days of her sickness painted on the darkness. But a thought of Zschokke cured me of that. He says: 'If your friend had got well, you would forget all about his sufferings while he was sick. He has got well better than he ever could have been in this world, and can never be sick again or suffer any pain.'

"Little by little the wound closed over. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' But for all that it was an amputation, and it took a long time for the several nerves and blood vessels and the wounded tissues to heal. The loss has made the children tenderer toward each other. It has made her father and me more spiritual in our aspirations, and it has made us sympathize with those bereaved as we never could have done had we not passed through the deep waters of affliction ourselves."

Doing and Knowing.

In the story of Lady Somerset's life, as told by Mr. Stead in the *Review of Reviews*, is a striking illustration of Christ's words, "If any man will do his will, he shall know of the doctrine." Lady Somerset had been greatly troubled about religious questions. Through reading infidel works she had come finally to doubt the very existence of Christ. Yet still she could not rest in this state of uncertainty. She pondered and prayed and thought and read, but found no foothold for faith. Finally, one Summer evening she was walking, in deep thought, beneath the beautiful elms in her magnificent grounds, when, like Paul, like Augustine, like Luther, she heard a voice speaking to her. And the words she heard distinctly were these: "Act as if I were, and thou shalt know that I am." She repeated them over and over again. The more she thought upon them, the wiser seemed the message. And from that hour she began to do the will of God, to act in all her life as if Christ were; and she found that he was indeed helper and Savior and friend. It is yet true that obedience is the way to knowledge. If we live as though God were not, we shall not find him. But if we throw ourselves upon the assumed truth of his existence, we shall find beneath us the everlasting arms. If we are troubled with doubts and fears, the remedy is, as Prof. Franke said, to let Christ be really to us helper and friend, and in the experience of his presence and power, doubts and fears will flee away.

A Saint.

There is many a member of the church whose cheek would redden if he heard himself called a saint. Yet, if we had a church of saints! A single saint—a Keble or a McCheyne—can make a whole denomination venerable. Of all the signs that mark the followers of Christ, holiness is the most august. Even faith, even love itself, perhaps, yields to it. Like a light that twinkles out over the waste of waters and tells the shipwrecked mariner to hope, so a single holy life assures hearts made skeptical by the worldliness of an unspiritual society that there still exists on earth the power of God. A single saint will fill a whole parish with belief in religion, as a grain of musk fills a room with its fragrance. I express only my own opinion when I say that in my belief a saint, the humblest saint, is more precious to the church of God than ecclesiastic, orator, or scholar.—James Stalker, D. D., in *Preacher's Magazine*.

Alcoholic liquors are poisons. Their sale as beverages is clearly unconstitutional.

OUR YOUNG PEOPLE.

THE DOOR TO THE HOUSE.

There were idle thoughts came in at the door,
And warmed their little toes,
And did more mischief about the house
Than anyone living knows.

They scratched the tables and broke the chairs,
And soiled the floor and wall;
For a motto was written above the door,
"There's a welcome here for all."

When the master saw the mischief done,
He closed it with hope and fear,
And he wrote above, "Let none
Save good thoughts enter here."

And the good little thoughts came trooping in
When he drove the others out;
They cleaned the walls and they swept the floor,
And sang as they moved about.

And last of all an angel came,
With wings and a shining face,
And above the door he wrote, "Here
Love has found a dwelling place."

—*Selected.*

A Stundist's Faith Honored.

The following incident has just reached the writer from an authentic source. Quite lately, a large number of Russian criminals were standing in the courtyard of their prison, chained together, and about starting for their long sad journey into Siberian wilds. Amongst them was one Christian man, a Stundist, sharing their banishment and punishment, simply because he had spoken to his fellow-workmen about the faith which made him count all things as dross for Christ's sake. His fellow-prisoners were jeering him about it, saying, "But you're no better off than we are. You are wearing the bracelets (handcuffs) as we do; if your God is of any use to you, why doesn't he knock off your chains, and set you free?"

The man replied reverently: "If the Lord will, he *can* set me free even now, and though my hands are chained, *my heart is free!*" At that moment a voice was heard calling him by name, and telling him that a paper had just been received granting him a full pardon. He was then told to stand aside, and his chains were struck off. At the same time the prison gates were thrown open, and all the rest of the convicts filed out, the Stundist alone remaining behind, with permission to return to his family and friends.

It is said that the prisoners were perfectly awestricken and solemnized with the impression of what they had witnessed. It transpired afterwards that a Christian lady in a high position, who took an interest in this poor laboring man, had asked and obtained his pardon. But how marvellously God was glorified in its arrival at such a moment; and who can tell what blessings may have been born for the spiritual emancipation of the poor criminals, whose chained bodies were trudging wearily to their exile home?—*The Christian.*

A Youthful Pessimist.

Jeremiah, who is twelve years old, is already a confirmed pessimist. Among the things which he continually grumbles about are his lead pencils, which never have points, and to sharpen which he always has to borrow a knife of some school-mate.

"Why don't you have a knife of your own, Jerry?" one of the boys asked.

"Got no pockets to keep it in," said Jerry.

"Then why don't you have a pocket?"

"'F I had one, 't'd have a hole in it."

"Well, even then you wouldn't be any worse off than you are now."

"H'm! Yes, I should. 'F I had a pocket, 'n' a hole in it, I never'd had anything to lose through it!"

Jerry sighed deeply, and went on whittling his pencil with the dull blade of the other boy's knife.

A Boy's Luck.

Some boys have a great deal of luck. Probably the luckiest boy the world ever knew was the little Maidstone (England) boy, who had a very narrow escape, while flying his kite, some five or six years ago. Not looking where he was going, he stepped backward and fell into a quarry forty feet deep, to the horror of some persons walking near. The string of the kite, however, being fastened around his wrist, the boy was lowered gently into the pit, the kite acting as a parachute, and instead of being dashed to pieces, he escape unhurt. Perhaps this means he is destined to make his mark in the world. The great Lord Clive, when a youth, tried three times to shoot himself, but the pistol missed fire each time. —*Harper's Young People.*

The Larch Tree.

A FAIRY TALE.

Once there grew a beautiful maple tree in the centre of a large park. All Summer it had stood there, covered with green leaves. Many people had stopped to rest beneath its shade.

But when Fall came a change took place. The leaves began to turn red and yellow. Then the people said: "How beautiful the maple is! In all the park there is not a tree whose leaves are so pretty and bright." The maple was so pleased to hear herself praised that she began to flutter her leaves and toss her head in a very proud, vain manner.

She spread out her boughs so far that a little larch close by was almost hidden from sight. But the maple said: "It does not matter if I do hide the larch, for no one cares to look at him, he is such a plain little tree. His leaves do not turn red and yellow, like mine!"

The larch heard the unkind words of the maple, but did not say anything. He only rustled his stiff little leaves and sighed.

The good fairy of the park passed by just then, and said: "Why did you sigh, little larch? Do you feel unhappy?" The larch replied: "I only sighed because the maple is so much more beautiful than I, and seems to please everyone."

The good fairy felt sorry for the poor little larch, for he did look plain and small by the bright maple. She touched him with her wand and said:

"Tree, tree, be cheering for me,
And you forever green shall be."

The little larch smiled brightly and rustled his leaves contentedly.

In a few days the bright maple leaves turned brown and fell to the earth and left the branches bare. The beauty of the maple was gone.

Then the snow came, and in all the park there was but one bright, cheerful spot. There the little larch bravely stood, his leaves as green as when they first came out.

All through the cold Winter he cheered the people who passed. So they said, "Let us call the larch an 'evergreen!'" And to this day the larch keeps green all the year round.—*Exchange.*

About Precious Stones.

The largest known diamond belongs to the crown of Portugal. It is a remarkable stone, weighing 1,680 carats (eleven ounces) in the rough, and is estimated at over $250 000 000. Thus far it has not been cut. The Kohinoor is remarkable from its history as well as its size. It formerly belonged to the Grand Mogul. In 1813 it came into the possession, after a victorious war, of the King of Lahore, and when the East India Company took his estates at his death the stone was presented to the Queen of England. It then weighed 186 carats, but was awkwardly shaped and badly polished. It has since been cut into the form of the regent diamond, during which operation it lost nearly one-third of its original value. It is a gem of the purest water, however, and is valued at £2,000,000, or $9,680,000 of our money.

The opal is the favorite stone of Queen Victoria, and she gives them to all her friends. It is evident that she ignores the popular superstition, so prevalent in the last century, that the opal brings bad luck, and holds to the old legend of the East that they "make beloved of God and man the one who wears it in faith and confidence." Opals are found in Australia, India, and Brazil. Fine opals are found in Mexico, and the Mexican opal is nowadays frequently used in rings and pins in place of the precious opal.

The cat's-eye is a peculiar stone, so called from the peculiar play of light in it, which makes it closely resemble the eye of a cat. It is a variety of sapphire, and is considered very valuable, perfect stones bringing hundreds, or even thousands, of dollars apiece. It is the favorite stone of the Prince of Wales, who wears one constantly, more than half believing in the old superstition that they have the power of enriching their owner. Considering that his debts now amount to over $2,000,000, one naturally wonders at his cherishing that ideal The blue sapphire was one of Henry Ward Beecher's favorites. "What is $325," he once wrote his dealer when ordering a coveted stone, "when compared with a section cut from the heavens?"

A Cry For Pure Food.

Alum and Ammonia Baking Powders Must Retire.

Honest Legislation to Protect the Consumer

Against Hurtful and Impure Food is Coming.

The Price Baking Powder Co.

intends keeping up the agitation against the use of Alum and Ammonia in Baking Powders.

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Neither will the use of purchased certificates by so-called Government chemists avail.

There is no such official as Government chemist.

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is a pure cream of tartar powder. Its purity has never been questioned.

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You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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ALL Leather is soft and strong with Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Said the Owl

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
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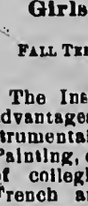

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MARRIAGES.

MURRAY—LEGGETT.—Near Trenton, Miss., Oct. 1, 1893, by Rev. R. S. Gale, Mr. J. M. Murray, of Rankin county, Miss., and Miss Nannie A. Leggett, of Copiah county, Miss.

LYNCH—CUNNINGHAM.—At the residence of the bride's brother, Mr. Gen. Tubberville, near Bunkie, La., Sept. 13, 1893, by Rev. T. L. Lallance, Mr. Geo. W. Lynch to Mrs. Eloise G. Cuningham.

MOORE—FORE.—At Magnolia Church, in Franklin parish, La., Oct. 15, 1893, at 12 o'clock M., by Rev. A. W. Moore, Mr. Alvin D. Moore and Miss Emma A. Fore.

HARPER DIAMOND.—At Magnolia Church, in Franklin parish, La., Oct. 15, 1893, at 12 o'clock M., by Rev. A. W. Moore, Mr. Douglas A. Harper and Miss Lizzie Diamond.

GOD'S TO-MORROW.

When a sudden sorrow
Comes like cloud and night,
Wait for God's to-morrow,
All will then be bright.
Only wait and trust him
Just a little while;
After evening teardrops
Shall come the morning smile.

—*F. R. Havergal.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

FUDGE—Sister HETTIE A. FUDGE was born Nov. 15, 1849, and after great suffering and physical weakness, which she endured with great patience and Christian fortitude for the last twenty-five years of her earthly pilgrimage, she sweetly fell asleep in the arms of Christ, July 27, 1893.

She was the daughter of the Rev. J. E. Hudgins, an aged and honored local preacher in the North Mississippi Conference, and a sister of Mrs. R. A. Ellis, of the Northwest Texas Conference, and of Mrs. D. C. Foust, of the North Mississippi Conference. Sister Fudge professed religion and joined the M. E. Church, South, in early life, in which she lived a consistent member till her last day. Her religion was a comfort and solace to her in her long and protracted illness. She not only professed faith in Christ, but she enjoyed the peace of God in her heart. She was a strong Methodist, and as long as she lived she did all she could to promote the interest of the church. Sister Fudge was always glad to see the preachers and talk on the subject of religion.

She died in great peace and full of faith and hope for a better world. She leaves an aged father and mother, a devoted brother and several sisters, a sorrow-stricken husband and two motherless little girls to mourn her death. May that blessed hand that guides the sparrow in its flight, that giveth bread to the hungry, and that cheers the drooping heart, bless and comfort the sorrowing ones, and bring them at last to a happy reunion with their departed loved one in the home of the blessed!

J. W. ANDERSON.

Abbeville, Miss.

HATCH—ELIZABETH HATCH was born in North Carolina, April 25, 1825; was married to Mr. R. West Hatch on April 26, 1843, and died at her home, in Richland parish, on Sept. 3, 1893, after a long and painful illness.

Sister Hatch united with the M. E. Church, South, about thirty years ago, and during this period of her membership she endeavored to keep inviolate the rules of this, the church of her choice. For many months she was deprived of the privileges of the earthly sanctuary and the communion of saints on earth, but seemed during her illness to have the presence of the "Great Comforter," the Holy Spirit, testifying that she was a child of God and an heir of heaven. About three months previous to her final departure I had the privilege of making her a pastoral visit, and after a short conversation with her concerning her physical condition the other members of the family were called in. I then read that portion of God's Word which tells of a place the Savior has prepared for the faithful; a prayer was offered, and when we arose from our knees I addressed her as follows: "Sister Hatch, I suppose if you should pass away before I come again, I'll know where to find you?" "Yes, you'll know where to find me," was her reply. I expect to meet her in the fair city, the gates of whose walls are pearls, and whose streets are paved with pure gold.

Dear relatives, strive to "follow her as she followed Christ," and may you meet her again where "weeping is no more!"

I. T. REAMES, Pastor.

LONDAY—SALLIE J. LONDAY, wife of J. A. Londay, died Sept. 12, 1893, aged twenty-four years six months and twenty-five days. I visited Sister Londay and prayed with her often the last two or three months of her sickness. Bro. W. A. Langley, of the North Mississippi Conference, administered the sacrament of the Lord's Supper to Sister Londay about two weeks before her death, and from that time to her death she expressed herself often that the Lord was with her. We preached her funeral and buried her at Tranquil M. E. Church, South, Yazoo county, Miss., where she held her membership, in the presence of many friends and relatives, to await the resurrection of the just.

She leaves a husband, three children, mother, brothers and sisters to mourn their loss. We would say to the bereaved ones: Live so as to meet Sister Londay in the sweet by and by, on that beautiful shore, where parting will be no more.

R. T. NOLEN, L. P.

SHARP—Died, at Donaldsonville, La., July 22, 1893, at four o'clock P. M., ABSALOM B. SHARP. He was born in Clinton county, Ill. At the age of twenty-nine he came to Louisiana, where he has lived for forty years. He was sixty-nine years and six months old when he died. He joined the M. E. Church, South, when he was twelve years old at Gum Ridge Camp Ground, Ill. Later on he had a brighter evidence of his acceptance with God. He was a kind husband, a loving father, a true friend, a genial companion, a worthy citizen, an obliging neighbor.

He had lived a consistent Christian life. His home was the preacher's home. He loved his preacher and his church. His religion made him brave in death, for he trusted in One who had overcome death. He leaves a wife and two daughters to mourn their loss. Their desire should be, Let my last day be like his!

F. G. HOCUTT.

SAUNDERS—WILLIS WALTON SAUNDERS was born to Bro. James and Sister Cappie Saunders (nee Frierson), and remained with them thirteen months, when God took him home to himself. The parents accepted him as a gift from God, and cheerfully gave him back to him, and they are comforted that their little one is with Jesus, who is very precious to them in this, their time of need.

H. P. GIBBS, P. C.

SUMMER—MARTHA JANE BOYD was born in Newberry district, S. C., Jan. 27, 1828; was married to Mr. Alfred Summer, July 15, 1843; was converted and joined the M. E. Church, South, in September, 1843; came to Trenton, Smith county, Miss., in January, 1856; thence to Hinds county, Miss., in early part of 1876; returned to Polkville, Smith county, Miss., in 1880, where she resided until her death, which event occurred Sept. 8, 1893, in her sixty-fifth year. Born to this union were eight children—five sons and three daughters. The oldest son was killed in the second battle of Manassas, Va., and the youngest son died at home of fever. Three sons and three daughters are living, and all on the church line with the aged father and deceased mother.

Our first acquaintance dates as far back as December, 1856, when this writer was appointed to the (then) Strong River mission, now Trenton, and parts of Shiloh and Homewood circuits. From thence until her death I was often at old Bro. and Sister Summer's; always found a home and resting-place. The way-worn itinerant always found in her home a rest and refreshing welcome. Sister Summer lived and died in the Christian's faith. This scribe was the pastor of Sister Summer and family six years, first and last; hence knew her Christian character long and favorably. God bless her aged and bereft husband and children until we all awake in likeness of Christ!

R. A. SIBLEY.

Trenton, Miss.

MILLER—BENNIE PHILLIPS MILLER was born July 25, 1877, in Tallahatchie county, Miss.; was baptized by Rev. Ben Phillips when one year old; professed faith in Christ, August, 1890, and departed this life, Sept. 16, 1893, aged sixteen years one month and twenty-two days.

It has been the privilege of the writer to have been intimately associated with Bennie for the last four years, and have always found him to be a loving, devoted son to his parents and a true Christian, loved by all who knew him. About twelve months before his death, when his father was absent from his family altar, Bennie would take his Bible and call his mother and little brothers and sisters around the altar and pray. At the table he would ask the blessing of God.

The writer extends to the bereft father and mother his heart-felt sympathy, and points them to the Lamb of God that taketh away the sins of the world. May the blessings of God ever attend that home, and the vacant seat be filled with the love and mercies of God!

A true friend, JOHN J. BROX.

Lehrton, Miss.

WILLIAMSON—Mrs. C. M. J. WILLIAMSON was born in Warren county, Miss., Aug. 16, 1818, and died after a month's painful illness, Aug. 19, 1893. Sister Williamson was twice married. First to Dr. Jas. Pettway, and last to Mr. J. B. Williamson. She leaves three children and fifteen grandchildren to mourn her loss.

Sister Williamson joined the Methodist Church in 1847, and lived a consecrated Christian life. Early in her illness she realized that her earthly course was nearing its end, and she said that she had 'fought a good fight and kept the faith," and was not afraid to die, but she was willing and anxious to leave this world of sorrow and pain. This was her daily prayer, that she should be removed from earth to heaven.

Sister Williamson's Christian life is a goodly heritage which she leaves to her children and grandchildren. Loved ones, live godly, and you will not be long separated from your dear loved one.

J. W. SHARBROUGH.

Campbellsville, Miss.

HOLLOMAN—ELLEN SALINA HOLLOMAN, little daughter of our dear Bro. and Sister T. A. Holloman, of Phœnix, Miss., was born Jan. 14, 1889, and after very great suffering for a short while died of membraneous croup, Sept. 18, 1893, being at the time of her death four years seven months and twenty-nine days old.

She was a dear, sweet little girl, and, though afflicted with a throat trouble all her life, she was bright and full of life as she could be, and was the joy of the home. Little Lina was loved by all her acquaintances and very dearly by her parents. May God graciously sustain them in this sore bereavement, and help them to feel that though she can not come back to them, they can go to her, and that doubtless she will be at the beautiful gate waiting and watching for them and all the loved ones.

Farewell, dear little Lina, for a while. We know where to find you, and will see you again by and by. May God bless the loved ones!

Their pastor in Christ, A. D. MILLER.

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An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Father! what hast thou grown to now?
A joy all joys above,
Something more sacred than a tear,
More tender than a love.
With gentle swiftness lead me on,
Dear God, to see thy face;
And meanwhile in my narrow heart
O make thyself more space!

—*Faber.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c bottle.

Mark Guy Pearse has a homily upon the crossing of the Red Sea in a late number of the *Preacher's Magazine*, in which he says. "The Israelites had their baptism—'they were all baptized unto Moses in the cloud and in the sea.' All—the infants as well as the adults; sprinkled by the spray and the rain. The Egyptians were immersed!"

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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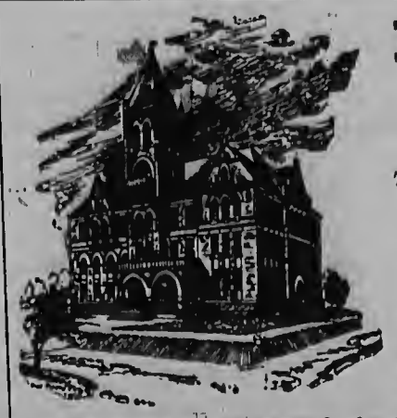

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The commission appointed by the Secretary of the Navy, Hon. Hillary A. Herbert, is here to survey and look over the ground for the establishment of a United States navy dock on a large and modern scale.

A disastrous collision occurred between two trains on the Grand Trunk railroad near Battle Creek, Mich., on Oct. 20. Twenty-six lives were lost and as many were injured. Twenty of the bodies were burned beyond recognition.

The relief work for the storm sufferers is still in progress. Blankets and shoes have been purchased for the needy. Wood has been distributed and expeditions started to reclaim luggers. The Board of Trade reported ten thousand dollars available.

The steamship *Marseille*, plying between Antwerp and New Orleans, encountered a hurricane, on Oct. 8, about 500 miles east of the Bahamas. She sprung aleak, and had to be abandoned. All the passengers and crew were transferred to the *Palmas*, except five, who were drowned.

The silver question will probably again occupy the attention of the Senate to the exclusion of every other subject, unless it be some minor matter like the confirmation of presidential appointments. Even though the compromise bill be brought in, there is little prospect of concluding the consideration of the question before the latter part of the week.

New York and Chicago clasped hands on Oct. 21, and the great sister cities of the land of Columbus united their efforts in making the Manhattan celebration at the World's Fair a triumphant success. Forty thousand New Yorkers had come 1,000 miles to join in the celebration, and they, with the Western throngs, made the day one that will be a feature in the annals of the Columbian Exposition.

A bill has been introduced into the House to discontinue the office of collector of customs at a number of ports of entry in the United States, where the income from customs does not suffice to pay the salaries of the officials. Among the condemned ports are Brashear, La., Natchez and Vicksburg, Miss., and Brownsville and Corpus Christi, Tex. In all the ports named for discontinuance the excess of expense over revenue is about $98,000. At Brownsville, Tex., the receipts are said to average about $1,000, while the expenses of the office are $33,000.

Senator Hill, of New York, has come to the front very prominently during the silver fight, and has made a decided impression by his bold and vigorous efforts to secure the adoption of a cloture rule. The New York senator is thoroughly practical and aggressive in his political methods, and he took hold of the cloture question with so strong a hand as to alarm the silver men and rally a numerous body of senators to his support. Mr. Voorhees is a convert to his policy, and offered Mr. Hill's cloture rule. Almost enough senators have signified their support of the resolution to secure its adoption if it should be pressed with the necessary vim and persistency.

FOREIGN.

Marshal MacMahon and Gounod, the great composer, died in France last week.

The enthusiasm in Paris over the Russian visitors is unbounded. Admiral Avelan and officers are hanqueted and feted daily.

The rebel troops in the state of Rio Grande do Sol, Brazil, met the government forces under Gen. Castilho, last week, and scored a great victory. The government forces were driven off the field of battle.

The German warships have brought about a marked change in the treatment of foreign steamships touching at Rio. The North German Lloyd steamers, it is said, are now enabled to discharge, reload and fill their water tanks.

The Montreal civic treasury is empty, and the city officers are at a loss where to raise the money to carry on works now in progress. The city has borrowed all the money it is authorized to, and no new loan can be obtained without the sanction of the Legislature, which does not meet until Nov. 9.

Amid all the pomp of peace and war, the remains of Marshal MacMahon, ex-President of France and Duke of Magenta, were conveyed on Oct. 22 from the Church of La Madelein across the river Seine, to the Hotel des Invalids, there to rest until the great revetile is sounded by the heavenly trumpeter.

The conduct of a supposed maniac has disturbed the peaceful programme of the Russian visit to Paris and has cast a damper over the festivities. On Oct. 21, as the Russians were returning to the Military Club, after a whole day of enjoyment, a man who was in the crowd watching the Russian officers enter the club suddenly drew a revolver and fired it into the thick throng of people assembled on the Place de L'Opera. The bullet went wide of its mark, and nobody was hurt. The man who fired the shot was captured by the citizens. When questioned as to his motive in shooting, he said that he suffered the utmost misery, and had become sick of seeing the huge sums squandered upon foreigners when many thousands of Frenchmen in Paris alone were suffering from the want of a loaf of bread to give to their starving families.

A veritable family medicine box, BEECHAM'S PILLS.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet promptly at three o'clock in the afternoon of Monday, Nov. 27, at the Methodist Church in Columbus. The committee will be there to conduct the examination in accordance with the directions of the Discipline, page 384, ¶485, and page 87, ¶138, concerning the course of study. Let applicants be well prepared on the subjects designated. The committee restrict the "Ordinary Branches of an English Education" in this examination to spelling, reading, composition, English grammar, geography and arithmetic.

W. T. J. SULLIVAN, Chair'n.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

Louisiana Conference Rates, etc.

Messrs. W. B. Thomson and S. B. McCutchen have charge of transportation matters and will report in time.

Class of the fourth year will meet on Wednesday morning, at 9:30., Dec. 13.

All persons not members of the Conference who expect to attend, must give me timely notice of their coming.

J. A. PARKER.

Homer, La.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.
German Mission Conference—At Grayeville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Frederickshurg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 8.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

FROM THE WORK.

Continued from First Page.

Rev. N. E. Joyner, P. C., Lake Arthur, Sept. 28: "On Sept. 19 I closed a very successful revival at Lacasine, La. Bro. Berwick, a local elder, was with me, and did excellent service. The church was greatly revived, and is in as good a condition, spiritually, as any church I have ever seen. I received ten new members during the meeting. Prospects are good for a new church at that place before the end of the year. The work of the Lord progresses."

W. W. B., Mt. Pleasant, Sabine circuit, Sept. 17: "Rev. W. A. Clark, P. C., has just closed a series of meetings of seven days at this place, assisted by Rev. S. H. Whatley and Rev. W. W. Browne. The Lord was with us. The church greatly revived. Seven joined the church; one professed faith and went to the Baptist. Still the work goes on; prayer meetings and family altars being established. All the praise be to our blessed Lord and Master."

Rev. Isaac L. Peebles, Enterprise, Miss., Oct. 3: "Our protracted meeting at Stonewall has closed. It embraced the third and fourth Sundays of the last month. To say that it resulted well does not fully express it, for we had the presence and power of the Holy Spirit with us from the beginning. Old personal troubles were settled, and the church was most graciously revived. The brethren say it was the best meeting that Stonewall ever had. Many were blessed, and twenty-one persons joined our church. We do not remember ever to have preached with greater liberty than during this meeting. Before the meeting came off the people of Stonewall sent a wagon-load of provisions to the parsonage, such as flour, meat, coffee, sugar, lard, rice, etc. Mr. Editor, please do not forget to pray for my work, family, and myself. 'Pray one for another.' (James v, 16.)"

Rev. S. L. Boyd, P. C., Tillatoba circuit, North Mississippi Conference, Oct. 4: "This circuit is evidently on rising ground. The number of working Christians is increasing; sin of all sorts decreasing and becoming very unpopular. Twenty have been added to the church—all good material—and a number of conversions besides. We held a meeting at Cascilla last week. Bro. W. J. O'Bryant did most of the preaching. Bro. Jas. Porter preached three sermons, and Bro. Burroughs, our efficient presiding elder, one. The preaching was all good. Results: A glorious revival and three additions to our church. Cascilla is a growing and prosperous town, blessed with a Christian population and an excellent school, which, under the splendid management of Profs. Montgomery and Lawrance, bids fair to take high rank among the educational institutions of the State. We will build a church at Cascilla right away. Hope to have the roof on it by Conference. Pray for our work."

Rev. W. J. Porter, P. C., Plaquemine Brulee circuit: "Closed a meeting of five days at Roberts Cove on the thirteenth instant, assisted by Bro. R. R. Randle, resulting in four conversions. Commenced an arbor meeting near Hundley's School-house on the sixteenth instant. The Spirit's power demonstrated, and by the close of the second day's service the altar was crowded, and six applied for membership. On the fourth day Bros. W. B. Mitchell, Ross, and Robert Randle, local, and C. R. Montgomery, of Washington circuit, came to my assistance. The interest continued to increase until the twenty-second instant, when I received into the church twenty-six, among whom was a man and wife of about sixty Winters, a lady past seventy, and four men near forty. All were termed hard cases, but they, like little children, kneeled and prayed for mercy. Don't know how many were converted. Bro. Montgomery did most of the preaching after his arrival, which was with power. Praise the Lord!"

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—OR—
Other Chemicals

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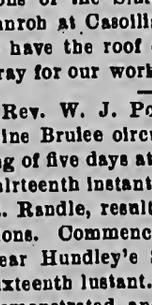

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thoroughly and pleasantly. A positive cure even if all else has failed. Sample FREE by mail.
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Round-trip tickets, New Orleans to Chicago and return, on sale Oct. 15th to 31st inclusive, good to return until Nov. 15th, at rate of $18 40. Your last chance! Don't fail to take advantage of it.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BEASHORE DIST.—FOURTH ROUND.

Biloxi.....(7 hrs., 7 P. M.)..Oct.	28
Ocean S., at O. S.(F. 1., 3 and 7 P. M.)..	27
Pearlington, at Pearlington.....	28, 29
Bay St. Louis, at B. St. Louis.....Nov.	4, 5
Augusta, at Augusta*.....	4, 5
Columbia, at Columbia.....	11, 12
Mt. Carmel....(Mon. night and Tu.)..	13, 14
Williamsburg, at Williamsburg(Wed.).	15
Covington, at C.(Fri. and Sun. P. M.)..	17, 19
Talisheek, at Fitzgerald....(morn.)..	18, 19
Purvis, at Purvis....(Mon., 7 P. M.)..	20
Ellisville, at Ellisville..(Wed. P. M.)..	22
Heidelberg, at Liberty*.....	24, 25
Eastabuchie, at Eastabuchie.....	26, 27
Hattiesburg, at Hattiesburg..(Tu.)..	28
E. Pearl, at Byrd's Chapel*.....	18, 19

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb City.....Oct.	28, 29
Summit, at Summit.....	29, 30
Bowerton, at Rehoboth.....Nov.	4, 5
Terry, at Spring Ridge.....	7
Brookhaven circuit, at Bethel.....	11
Adams circuit, at Adams.....	12, 13
Holmesville and Topisaw, at H.....	17
China Grove, at China Grove.....	18, 19
Gallman, at Gallman.....	28
Pleasant Grove, at Wellman.....	25, 26
Providence.....	30
Hazlehurst.....(night)..	30
Beauregard, at Beauregard.....Dec.	2, 3
Wesson	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Learned, at Bear Creek.....Oct.	28, 29
Fayette, at Fayette.....Nov.	4, 5
Sunflower, at Sunflower.....(Wed.)..	8
Rolling Fork, at Rolling Fork..(Thu.).	9
Warren, at Oak Ridge.....	11, 12
Meadville, at Meadville.....	13, 19
Mayersville.....	25, 26
Rocky Springs, at Cayuga.....(Fri.)..Dec.	1
Hermanville	2, 3
Port Gibson.....(Tues.).....	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Lake City and Lodi, at L. C.(Thurs.)..Oct.	26
Silver Creek and B. Lake, at Hillsdale.	28, 29
Yazoo circuit, at Fletcher Chapel....Nov.	4, 5
Madison, at Wesley Chapel.(Wed.)..	8
Camden, at Shrock.....	11, 12
Bolton, at Bolton .....(Wed.)..	15
Pocahontas, at Pocahontas.....(Sat.)..	18
Jackson—First Church.....	18
Jackson—Capitol Street.....	19
Flora .....(Wed.)..	22
Benton, at Midway.....	25, 26
Tranquil, at Zeigleville.....	26, 27
Canton .....Dec	2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Daleville cir., at Daleville..(Thurs.)..Oct.	26
Linwood circuit, at Hopewell.....	28, 29
North Kemper cir., at Wellen.(Wed.).Nov.	1
DeKalb circuit, at Pi. Ridge.....	4, 5
Binnsville, at Scooba.....(Tues.)..	7
Lauderdale .....(Thurs.)..	9
Why Not circuit.....	11, 12
Chunky circuit.....(Thurs.)..	16
Marion circuit.....	18, 19
Meridian—West End.....	25, 26
Meridian—Central..(Sun. and Mon.)..Dec.	3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 16. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up all collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Rose Hill, at Missionary.....Oct.	28, 29
Trenton, at Trenton.....Nov.	2
Clarksburg, at Liberty.....	4, 5
Morton and Forest, at Morton.....	8
Fannin, at Fannin.....	10
Brandon station.....	11, 12
Montrose, at Montrose.....	15
Raleigh, at Raleigh.....	18, 19
Shiloh, at Cato.....	24
Marvin, at Wesleyana.....	25, 26
Westville, at Goshen.....	28
Homewood, at Zion Grove.....Dec.	2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson.....Oct.	28, 29
Wilkinson, at Bethel.....Nov.	4, 5
Bayou Sara, at Star Hill.....	11, 12
St. Helena, at Center.....	18, 19
E. Feliciana, at Gilead.....	25, 26
Springfield, at Wesley Chapel.....	27
Franklinton, at Fisher's.....Dec.	2, 3
Amite City, at Amite City.....	3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Stewart circuit, at Stewart.....Oct.	28, 29
Sallis circuit, at Sallis.....	31
Louisville circuit, at Louisville.....Nov.	4, 5
Rural Hill circuit, at Rural Hill.....	5, 8
Wier circuit, at Pisgah.....	10
Chester circuit, at Ackerman.....	11, 12
Kosciusko circuit, at Salem.....	18, 19
Eupora circuit, at Walthall.....	25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturges .....Oct.	28, 29
Pheba .....Nov.	4, 5
Sparta	11, 12
Mashulaville.....	17
Shuqualak	18, 19
Macon	19, 22
Hebron	23

T. C. WEBB, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Shelley Creek.....Oct.	28, 29
Red Banks circuit, at Wesley.....Nov.	4, 5
Mt. Pleasant circuit, at New Salem...	11, 12
Byhalia circuit, at Byhalia.....	18, 19
East Holly Springs, at Lamar.....	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Atlanta.....Oct.	28, 29
Banner.....(Tues.)..	31
Chapel Hill.....Nov.	4, 5
Pittsboro .....(Tues.)..	7
Abbeville.....	11, 12
Grenada circuit.....	18, 19
Water Valley circuit.....(Sat.)..	25
Water Valley station.....	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Pleasant Hill, at Lewisburg.....Oct.	28, 29
Arkahutla.....(Tues.)..	31
Morgansville mission.....Nov.	4, 5
Cockrum, at Green Leaf.....	11, 12
Wall Hill	18, 19
Panola.....	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Pontotoc .....Oct.	28, 29
Tremont .....Nov.	4, 5
Okoloua circuit.....	8
Houston and Wesley.....A....	11, 12
Athens	18, 19
Buena Vista.....	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Sidon .....Oct.	28, 29
Black Hawk..... .....Nov.	4, 5
Valden.....	11, 12
West.....	18
Carrollton circuit.....	18, 19
Winona circuit.....	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Shaw .....Oct.	28
Lyon .....Nov.	5
Winterville.....	12
Friar's Point.....	19
Greenville.....	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson.....Nov.	12
Carrollton.....(Tues.)..	14
Gretna.....(Thurs.)..	16
Baton Rouge.....	19
Parker Chapel.....(Tues.)..	21
Moreau.....(Thurs.)..	22
Gross Tete, at Harmony.....	23
Dryades .....(Tues.)..	28
Lower Coast.....(Thurs.)..	30
Algiers.....(Sun. morning.)..Dec.	3
Crapo.....(Sun. evening)..	3
Louisiana Avenue.....(Mon.)..	4
Carondelet.....(Tues.)..	5
Felicity.....(Thurs.)..	7
Rayne Memorial.....(Fri.)..	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery, at Montgomery.....Oct.	28, 29
Big Cane, at Mellville	29, 30
Lecompte, at Lecompte.....Nov.	4, 5
Dry Creek, at Spring Hill.....	11, 12
Spring Creek, at C. C. Camp Ground..	18, 19
Boyce and Colfax, at Boyce.....	25, 26
Simsport, at Simsport.....Dec.	2, 3
Pineville, at Pineville.....	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards hestir themselves. They want a good preacher next year.

C. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Downsville, at Downsville.....Oct.	28, 29
Ringgold, at Andrew Chapel.....Nov.	4, 5
Vernon, at Oak Ridge.....	11, 12
Minden, at Minden.....	18, 19
Haynesville, at White Hall.....	25, 26
Valley, at Sapps.....Dec.	2, 3
Vienna, at Antioch	8, 10
Easton station.....	10, 11
Arcadia, at Arcadia.....	12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Pleasant Hill, at Marthaville.....Oct.	28, 29
Caddo, at Keachie.....Nov.	4, 5
Shreveport station and mission.....	11, 12
Victoria mission, at Victoria.....	18, 19
Cane River, at Provencal.....	19, 20
West Natchitoches, at Shiloh.....	21, 22
Anacoco, at Holly Grove.....	23, 24
Many, at Many.....	25, 26
Fort Jessup, at Fort Jessup.....	26, 27
Natchitoches station.....Dec.	2, 3
Mansfield station.....	9, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 23. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's School-house.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct. 28, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 8 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.

829 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Rayville, at Union.....Oct.	28, 29
Oakley, at Jonrdin Chapel.....	29, 28
Calhoun, at Mt. Ariel.....Nov.	4, 5
Harrisonburg, at Island.....	11, 12
Lapius, at Frantoms C.....	18, 19
Lake Providence.....	25, 26
Waterproof.....Dec.	2, 3
Delhi	7
Floyd.....	8, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee.....Oct.	28, 29
Patterson and Morgan City.....Nov.	4, 5
Lake Charles—E. Street.....	11, 12
Jackson Street and W. Lake.....	12, 13
Grand Chenier.....	18, 19
Sulphur Mine.....	25, 26
Lake Arthur.....Dec.	2, 3

JNO. A. MILLER, P. E.

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of infants and children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "How" All about Skin, Scalp, and Hair" free.

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INDIRECTION.

BY RICHARD REALF.

Fair are the flowers, and the children, but their
subtle suggestion is fairer;
Rare is the rose burst of dawn, but the secret
that clasps it is rarer;
Sweet the exultance of song, but the strain
that precedes it is sweeter;
And never was poem yet writ but the meaning
outmastered the meter.

Never a daisy that grows but a mystery guideth
the growing;
Never a river that flows but a majesty sceptres
the flowing;
Never a Shakespeare that soared but a mightier
than he did enfold him;
Never a prophet foretells but a stronger seer
hath foretold him.

Back of the canvas that throbs the painter is
hinted and hidden;
Into the statue that breathes the soul of the
sculptor is hidden;
Under the joy that is felt lie the infinite issues
of feeling;
Crowning the glory revealed is the glory that
crowns the revealing.

Great are the symbols of being, but that which
is symboled is greater;
Vast the create and beheld, but vaster the
inward creator;
Back of the sound broods the silence; back
of the gift stands the giving;
Back of the hand that received thrill the sen-
sitive nerves of receiving.

Deed is as nothing to spirit; the deed is ont-
done by the doing;
The heart of the wooer is warm, but warmer
the heart of the wooing;
And up from the pits where these shiver, and
up from the heights where those shine,
Twin voices and shadows swim starward, and
the essence of life is divine.

More "About Evangelists."

I have usually read Bro. J. A. Park-
's articles in the ADVOCATE with in-
rest and pleasure; but I fear that in
is last—"About Evangelists"—he has
ne himself and his subject an injus-
ce. Let us see.

He says: "This wild, irresponsible,
ll-made system of evangelism now
reating in the church, and increas-
g at a rapid rate, is a contradiction
the very germ of Methodism."

To say that they are irresponsible,
d yet in the church, is a contradic-
n. If they have not been licensed
preach, they are responsible to their
stor and church as members, and if
ey are not fit persons for this sacred
ust, they should be promptly dealt
th and, if necessary, expelled. If
ey are licensed local preachers, they
e responsible to some Quarterly Con-
rence, and if members of an Annual
nference, to that body are they ac-
untable. Then the church is to
ame if evangelists of improper char-
ter or speech are among its members
ministry, and if they are not of us,
would be the height of absurdity to
islate for their control.

The term "self-made" is unwarrant-
. We who are pastors have no more
ht or reason to question the evan-
list's call and commission than a
mber has to question our call to
ach. If we admit their call and
mmission, we deny our capacity to
iticise adversely the system, since, in
or, we are bound to suppose that
n, acknowledging and accepting the
thority of God, must commit to him
ir goings. But what is the system?
ing where faithful and intelligent
lors declare there are many souls to
e. Do we not follow the same sys-
, on a limited scale, when engaged
revival work?

The small body of Oxford students,
"germ of Methodism," who won
themselves the nickname, Method-
, were seeking salvation by their
thods of living—"going about to
ablish their own righteousness."
e "righteousness of God," when at
perienced, was a great innova-
, and wrought a thorough trans-
mation of thought and action.
itefield and the two Wesleys, no
ger content with mere methodical
, are soon speeding over the land
aching the living gospel of faith in
ist. What shall we call them?
ll, if they lived in this day, they
uld, undoubtedly, be called evan-
lists; yet here Methodism started.

Bro. Parker wants legislation to pro-
e for: "1. The direction or control
the man; 2. Management and dis-
sement of receipts; 3. The regular
tment of labor; 4. The proper defi-
on of the evangelistic functions."
ow, this will all do admirably, pro-
d the stipulations and require-
ts of church legislation agree ex-
y with the divine commission. The
islation of men can not alter the
ngelist's duty to God and man. So,
r all, it is not the evangelist who is
e "Methodized," but the church is
to be harmonized with God's present methods.

The reasons assigned by Bro. Parker for this legislation are questionable. The reason he gives for the first is, that men of improper character and speech assume the place, and he adds: "This, however, must go on because we have no law to correct or stop it."

Now, we have already seen that a Methodist is responsible to some Methodist authority, and (I want this emphasized) if improper conduct and indecent speech continue in our pulpits, it is simply and only because some one fails in his duty toward God, the church, and the world. It is not mercy that fails to present the proper charges when immortal interests are at stake; it is the coward's fear of trouble, expense, or criticism.

I presume no faithful man would object to the church controlling the general receipts, but honesty will require that whenever it does, that it shall become responsible for his salary when he fails to collect it. But I object most seriously to these words which are used: "So general has this state of things become that our best people have begun to doubt if, after all, it is not the money these men are after."

Our Bible gives us a rule for knowing a minister's character, but here is a preacher, an example of Christianity, publishing an acknowledged doubtful judgment covering an entire class of ministers whose labors have left monuments of their purity and usefulness wherever they have gone. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." (Matt. vii, 1, 2.)

Again, he would allot them regular labor, because "the destitute and poorer communities do not secure the labor of these evangelists. Atlanta, New Orleans, Nashville, St. Louis, Jackson, Meridian, and such other places as are strong in finances, or strong in Methodism!"

I can not think Bro. Parker would intentionally mislead or deceive his reader. He is evidently scenting one man, forgetful of the host around. Here are some places that have been visited by evangelists—McComb City, Miss.; Amite City, [illegible] Wesson, Hazlehurst, Crystal Springs, Port Gibson, Utica and Benton—all small places, and some very small. He says: "The 'backwoods' and broken-down towns, where the people are poor and struggling for an existence, are points where they have not gone, and will not go;" and I say: "Amen! Sensible is the evangelist." Their commission must be vastly inferior to mine if they could preach as satisfactorily to the handful as to the houseful. If God sends them to save souls, it is their business to go where souls are to be saved; and, if when they are preaching to fifty or a hundred in the "backwoods" or the "broken-down town," they could be preaching to thousands in the crowded city, surely they would be inexcusable, at least, till the cities and towns have been visited. Some one has said: "Not only he who is unemployed, but he who could be better employed, is idle," and I presume that no one will deny that the question above all others with the evangelist should be, "Where can I do the most good?"

It is universally acknowledged that the large cities are the chief centers of iniquity. Here is the home of the saloon, the parent of sorrow and desolation, that breeder of fiendish hearts and hellish deeds; here crowd the basest of poor, needy wretches, from the polite confidence man to the brutal-visaged assassin; here the theater builds its temple and exhales its poisons; here the gay ball-room receives the homage of its votaries and levies its tribute of sacrifices; here fashionable society, with late hours, immodest dress, and fast manners, invades health, heart, and home; here, in the fascinating euchre party, father, mother and friends sow in the fertile soil of young hearts seed that must bring their harvest of ruin and blood; here abounds the gaudy home of the "strange woman," despoiling our men and boys of cash and manhood, while here, in fiendish plenty, lurks those damnable traps where the poor dove is stripped of her plumage and loosed a vulture on the race; here are conceived and born scores of other dangers to family, Church and State, foreign and unknown to country life, where those who will not read God's Word must read his works. If the gospel of Christ is for the needy, sin-sick soul, then it is pre-eminently for the city.

An old and honored evangelist, whose record is well worth study, and whose deeds and opinions are not unimportant, has laid himself liable to the same criticism; yet, who ever accused Paul of violating his duty when, instead of laboring in the obscure "backwoods and broken-down towns," he sought the populous cities and their multitudes of perishing souls? The great question of reaching the masses did not bother Paul. He carried the gospel to them, and the present evangelists follow no mean example.

H. M. ELLIS.

Indian Mission.

MR. EDITOR: Last Sunday I had the privilege, for the first time, of visiting the Indian Mission and preaching to them. We had several penitents, and accession by baptism. Would to God that all who have contributed to the Mission could have heard these people sing, pray, recite Sunday-school lessons, and could have seen with what intense eagerness they listened to the preaching of the Word. And if those who failed to contribute could attend one service and see and feel what I saw and felt last Sunday, I would have no trouble in getting all we need for this work. Out of a salary of $675 for the two missionaries promised, I have been able to pay only $125, leaving a balance due of $550, and the faithful missionary needing it very much.

I have said and done all I know how to say and do. Shall we give up in despair? That will never do. We need $550 to pay salary of missionaries, and about $500 to buy and pay for land already bought. But what is that among so many, if all would help? Please help us now. Send postoffice money order on Vicksburg, check on Vicksburg or Jackson, registered letter. Send to me at Oak Ridge, Warren county, Miss.

I will now report the following: Mrs. C. C. Stedman, $10; Miss Olive Newhaker, 25 cents; Mrs. Rev. J. F. Robinson, $3; Mrs. Etta Laird, $1.

Many thanks, and may God graciously bless them all!

A. D. MILLER.

Oak Ridge, Miss., Oct. 4, 1893.

Indian Mission.

MR. EDITOR: We are not able to report as many accessions to the church as we would like to do, yet our souls have been filled unutterably full of joy to see so many of these Choctaws praising the name of the Lord.

Twice this year Rev. T. L. Mellen has visited the Mission, preaching and administering the Lord's Supper to the faithful Choctaws. On his last visit he baptized two infants and one adult.

Bro. H. W. Van Hook is with us, and is of great comfort to us. He and Bro. W. J. Ferguson visited our school this Summer, and seemed much pleased to see how the children were progressing.

Rev. J. C. Long visited the Mission also, and preached. He received the first Indian into the church two or three years ago.

And last came Bro. A. D. Miller, whom we all recognize as the leader in this great work. When the Choctaws learned that he was the leader, it drew him very near them. One good old Choctaw sister said to the writer in her broken English: "I so glad Brudder Miller come. It look like I just want him to stay all time."

There are so many of these Indians yet in spiritual darkness scattered over so large a territory, and so poor that it seems to us that the best plan is to colonize and educate them. The children learn very fast when they have an opportunity, and it makes the parents delighted to see their children reading.

Brethren, sisters and children, withhold not your mites from this work, or you will miss a blessing which is in store for all who contribute.

I want to tell the children what the Indians called the preachers who visited their church this year. Mellen, Uoannmpuli Chito; Van Hook, Uhanumpuli Ushtololi; Long, Uoanumpuli Fallah, and Miller, Uoanumpuli Imiko.

MRS. MOLLIE J. CAMMACK.

Missionary Debt—Mississippi Conference.

MERIDIAN DISTRICT.

Sbuhuta, Mrs. Sally Weems.....	$3 00
Clarke circuit, Milton Bass.....	05
" " Birdie Bass.....	05

Brethren, do not forget this matter. We yet lack more than $1,000 of paying off our portion of the debt. Our Conference is near at hand. Whatever is done must be quickly done.

T. L. MELLEN,
Sol. for Miss. Conf.

FROM THE WORK.

Rev. Wilson Moore, P. C., Ada circuit, Oct. 16: "Closed a meeting at Palestine last Friday night, which resulted in one, or more, conversions, and four accessions. Bro. R. M. Walker was with me, doing efficient service."

"A Believer," Eastabuchie, Miss.: "We are happy to state that we have had a grand meeting in our little town ending Friday night, Oct. 6. Rev. J. C. Long, of Philadelphia, Neshoba county, Miss., did the preaching. We have never had such a revival among us before. This was a meeting specially set apart for Bro. Long, and we are thankful to have had him with us. We had seven accessions to the church."

Rev. E. H. Moon, Tupelo, Miss., Oct. 16: "We have just closed a good meeting in Tupelo. Twenty-five were received into our church yesterday, and several have joined other churches. The town has been stirred as it has not been for a number of years. Our membership has been greatly revived, and we expect to gather more fruit from the meeting. The Lord has answered our prayers, for which we are devoutly thankful."

Rev. J. Wilson Brown, P. C., Woodville, Miss., Oct. 16: "We praise God for his goodness to us here. On Oct. 2 we closed a two weeks' protracted meeting at Percy's Creek of great interest and gracious power. Seven or eight pledges for family altars, and twenty-one accessions. Our presiding elder, Bro. P. A. Johnston, preached twice. Bro. W. B. Hines held eight services, preaching twice a day. The sword of the Spirit in his hands is still quick and powerful, though wielded for nearly half a century."

Rev. H. Armstrong, Lafayette, Oct. 25: "Have just closed a meeting of ten days in Rayne. Rev. C. R. Montgomery was present five days, and preached nine times. Bro. E. B. Foust and the writer worked and preached, but Montgomery drew people out who never hear anyone else. He denounced in unsparing terms drunkenness, the saloon keeper, gambling, the ball-room, and all the vices of the day; yet everyone, so far as we know, said he was right. There were some bright professions, and thirteen accessions to the church. A grandfather, son and a grandson all joined together. We give God the glory."

Rev. D. G. W. Ellis, Daleville, Miss.: "We closed a meeting at Daleville, Oct. 8, of six days' continuance; said to be, by some of the brethren, the best meeting ever held at this place. This is where the Cooper-Huddleston College is located. I was assisted by Rev. W. J. Ferguson, of the North Kemper circuit, Mississippi Conference, who did most of the preaching after his arrival, to the satisfaction and profit of the people. The meeting resulted in seven accessions to the Methodist Church, with more to follow. Five have signified their purpose of joining the Baptist Church, besides a number of conversions and a general advance on spiritual lines."

A. J. Fleming, Baton Rouge, La., Oct. 10: "As I see nothing of it in the ADVOCATE, I take the liberty of telling you of a meeting that was closed on the second week in September at Blackwater, in East Baton Rouge, Bro. Linfield's work. Bro. H. R. Singleton, from Jackson, La., did the preaching. A work of grace was started that will in many cases go on through all eternity. The whole community was stirred, and is being stirred more and more. There were twelve accessions and some conversions. Bros. Singleton and Linfield did effective work through the Spirit. May there be many returns of the occasion at old Blackwater, and the same brethren be with us!"

Rev. Wm. G. Evans, West Monroe, La., Oct. 26: "Our Fall meeting at West Monroe closed on the night of the nineteenth, and was what might be classed 'a good meeting.' There were five persons professed conversion, and five joined the church, one of whom comes by letter. The meeting closed with the altar full of penitents. I was assisted by my father, Dr. Evans, of Meridian, Miss. The congregations were large and serious. Could the meeting have gone on another week there would have been large results to have been reported; but it was ill-timed, and the help was only kept by much entreaty, as his desire was to be at his post. The year is closing very well. Conference claimants' collection in full. 'Praise God, from whom all blessings flow!'"

Rev. J. E. Buck: "Having finished my revival meetings, I send you report from Guntown circuit, North Mississippi Conference. Special services were held at every church (six in all), with the following results: Seventy-five additions to our church, and ten pledges to join other churches. Of this number (joining our church) sixty-five were received on profession of faith. Thirty-nine adults baptized and one infant; fourteen new family altars pledged by our members and eight by members of other denominations; two new prayer meetings organized and old ones quickened. For efficient help we are indebted to the following brethren: Revs. W. S. Lagrone, C. A. Barkley, C. H. Pittman and A. T. Buck (traveling), and Rev. McClain (local). We are building one church, which will be a credit to Methodism in this country."

Rev. J. C. Ellis, P. C., Laurel Hill, Miss.: "We are thankful to our heavenly Father that we may make favorable report since our last. Assisted at Piney Grove by Rev. J. R. Hays, L. P. The small membership greatly revived. At Rocky Point also assisted by Bro. Hays, where we had a glorious meeting, the members being spiritually revived, and twelve or fifteen taking up family prayer, besides several conversions and seven additions to the church. At Liberty the meeting went beyond the expectation of the preacher. We still hope for better times on the work. At Scotland Chapel assisted by Rev. W. M. Williams. Indeed, here we had another good meeting. Some family altars erected, three joined the church, two children baptized, and a prayer meeting organized; also the young men have a prayer meeting, there being five young men praying in the first meeting. The interest in the prayer meetings is increasing. We have three other prayer meetings at other churches. As heretofore, the finance is in the arrear, but prospects some better. Brethren, pray for us."

Rev. H. R. Singleton, Jackson, La., Oct. 24: "I am still without help; this is the eleventh day, and, excepting four great sermons from Dr. Featherstun and one effective one from Prof. Roberts, I have been without ministerial aid. They could not come. Congregations remain large and interest profound. Penitents crowd forward; conversions and accessions each service. We do not attempt to count the former. In the church, in their homes, at the college they are baptized by the Spirit into the family of God. Only a few—two or three—college boys remain unconverted, and these are seeking to be. That noble man, Willis, secretary of the Y. M. C. A. of Mississippi and Alabama, did much good in the few days of his stay with us. A willing, able, useful worker, and we owe him a heavy debt of gratitude. He said this is the best meeting he has seen; so quiet, yet in interest so profound. Such is the opinion of all, and especially so of the number rejoicing in their first love. The church is greatly revived and hard at work. One college graduate will enter the ministry. The decks are cleared. Salary will be paid in full. Amen!"

Rev. E. H. Rook, Chapel Hill circuit: "This is my second year on this work. In the two years we have built four new churches worth two thousand dollars, and one parsonage worth two hundred and fifty dollars. Two of these churches and the parsonage this year. I have six churches on this circuit, and have held protracted meetings at each of them. I had preaching help at two of these churches. Bro. Fountain Townsend, a local preacher on the Winona circuit, helped me at Mars Hill. Bro. J. W. Pittman, another local preacher on this circuit, was prevented by bad health from helping me, except with one sermon. I commenced at Chapel Hill, and each meeting increased in interest. At Spring Hill the meeting had gone on from Sunday until Wednesday night with increasing interest, when Joe J. Jones, the evangelist, arrived, and preached six sermons of great power. In these meetings we have had a great many conversions, and thirty additions to the church. To God be all the praise."

ENTERPRISE AND STONEWALL CHARGE.

Our fourth Quarterly Conference was held last night, Oct. 24, and we are thankful to say that we were enabled to report some of our assessments paid up in full (among which our presiding elder's), and also that the assessments that are now in arrears will be paid in full, for we have the arrearage all in good solid subscription. Bro. T. L. Mellon, our presiding elder, has held his last Quarterly Conference for us, for a season anyhow, since his four years' term expires with this Conference year. We can truly say of him that he is full of Methodism of the right type. As respects "sanctification," he is anxious for all the brethren to have it, whether in the form of conversion, growth, or the "second blessing," just so they have that kind that will make them love God supremely, and every human being as God has commanded, and work zealously and untiringly for God and the good of men.

The following resolutions were adopted by the Quarterly Conference:

Whereas, This, the last Quarterly Conference for this Conference year, is the last Conference our beloved presiding elder, Bro. T. L. Mellen, shall hold for us, his four years' term of holding Quarterly Conferences for us being ended; therefore, be it

Resolved, That we gladly testify that his term of service among us has been characterized by great zeal, aggressiveness, loyalty and success.

Resolved, That wherever God may see proper to cast his lot hereafter, we do most earnestly pray that His richest blessings may rest upon him and his precious family, and that He may make him and them mightier agents still in moving His kingdom forward.

ISAAC L. PEEBLES.

THE REVIVAL ON PLEASANT GROVE CIRCUIT, SARDIS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Nearly two years ago seed was sown here by the preaching of entire sanctification, which awakened a great and widespread interest in the study of God's Word, which has resulted in a deep and thorough revival in each one of our churches, and is reaching the regions beyond. Few souls were saved last year—less than any year since we have been in the ministry—but it was a time of plowing and sowing, with some reaping. People have been getting saved all this year. I think we had three conversions during first quarter in pastoral visiting, and all the work of the church took on new life.

The last of April the North Mississippi Holiness Convention met with us, in which fifty souls were sanctified, and that many converted and reclaimed. This meeting was equal to a revival in four of our churches, and from this till the beginning of our protracted meetings people were saved in almost every service, and also in their homes, as many as six being converted and ten sanctified.

In our regular meetings (six in number) 160 souls have been converted and sanctified—about an equal number of each; a great many have been reclaimed, and the churches greatly strengthened.

At some of our morning services we did not get to preach at all; the testimonies of the saints were sufficient to bring penitents and seekers to the altar.

Four young men have been called to preach—that is, two who were previously called have yielded, and two others called.

The revival has reached every department of church work. Sunday-schools from twenty-five to fifty per cent. larger than ever before; class meetings regularly; prayer meetings all over the work; nine missionary societies, one Parsonage and Home Mission Society; Epworth League to be organized this week. Finances in a better condition than any previous year at this time.

Established a camp ground right in the center of circuit for the conversion of sinners and sanctification of believers; a shed on it 60x60, out of debt, under which 100 souls professed conversion or sanctification this year.

We have been very much helped and encouraged by a noble band of local preachers and official Board.

PASTOR.

Continued on Eighth Page.

A PRAYER.

BY OLIVER WENDELL HOLMES.

Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

Not by the lightning gleams of wrath
Our souls thy face shall see;
The star of love must light the path
That leads to heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again—

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

'Mid the lowering forms of doubt,
Our hearts grow faint and cold,
The strength we can not live without,
Thy love will not withhold.

Our prayers accept, our sins forgive,
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do

Heredity.

Our caption is a word, which is to the consciousness of thousands the synonym of accursedness. A poor being is afflicted with what the physician in his kindness calls "scrofula," "or a scrofulous taint in the blood," and gives up all hope for relief from the terrible blight, or what is supposed to be the misfortune of some well-meaning antecedent, when, in fact, the only unfortunate person is the one who is forced to reap the sowing of the *accursed devil* of an ancestor. Sowing to the flesh gives a harvest of physical damnation and corruption to a helpless and harmless offspring, whose very existence, so far as this earth is concerned, is a misfortune to themselves, and future generations are wrecked upon the awful shore of the great sea of heredity, to writhe among the breakers and rot under the laws of an inexorable justice, "visiting the iniquities of fathers upon the children, even to the fourth generation."

Heredity has been the theme of many a fine essay, and many good things have been said in the books of "techniques," while little has been said in the volumes handed down to the laity, who are the sufferers. Why don't our physicians tell the plain, unvarnished truth when called to treat one of these poor unfortunates, whose curse is to be the offspring of a brutish ancestor as vile as the hell to which that ancestor must inevitably go, but for the amazing grace and boundless love of a God who, despite the great crime even of sending forth into this world a long line of progeny to suffer and to accurse others with pain, will have mercy and not sacrifice, and all mankind rejoices to know "there is mercy with the Lord?" Why don't the doctors define "scrofulous taint" in plain terms, that even the most ignorant may know the truth? It can't hurt anything, unless it created a necessity for another species of lying, and places another responsibility on the sufferers, and they, instead of ignorantly telling people it is scrofula, would say, "I don't know the disease." But people would soon learn to quit quizzing too closely when they learn the true nature of scrofula to be the "reaping of corruption" which is sure to follow "sowing to the flesh," by being told that "it is the shame of our ancestors and yours which we are forced to bear." "Our fathers eat sour grapes, and our teeth are set on edge."

Physicians are the keepers of future generations, and should guard well the trust which God has seen fit to lay to their charge by doing two things: By telling their patients the plain truth, and by enforcing any practicable measures for the prevention of the transmission of disease from generation, ever securing legislation disqualifying from marriage any person in whose blood is found this so-called "taint of scrofula." Let them do these things, and let the pulpit aid by declaiming against social impurity, and the people, being educated against it, will soon have wiped out much of the misery to which this world is heir.

We have confined our remarks to one class of hereditary afflictions because of their obviously evil source, and because that source still abides, injecting its deadly venom into future generations. And it is a source that could be obviated. These hereditary troubles are diverse; their "name is legion." Consumption, cancer, drunkenness and suicide—all are classed in the category of heredity, the awful harvest of ancestral seed-time, and proceed from the same hydra-headed monster parent—inst. Those purple lines about the eyes, that pallid face and pinched nose and brow are but the pencilings of an invisible hand of an incorrigible justice writing its curse upon the generations of the wicked—the dire vengeance of laws whose integrity is a priceless jewel in the diadem of universal peace; and if the all-wise Ruler of that universe should wink at the abominations of our ancestors, the interest and welfare of his dominion would be jeopardized by the awful moral contagion, and would rebel.

All these affections are immoral, and must come under the laws of eternal justice. Their result is a curse upon millions, and are accursed in return. Their processes are to the laity inscrutable, but powerful and sure. Revelation in one instance gives us an inspired view of this accursed process: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot to the crown of his head;" and thousands of moral imbecilies, despite this startling revelation of the diabolical source of these sore boils, are submitting themselves to Satan, that he may heap up for them suffering against the day of suffering for themselves and their offspring.

Let parents take knowledge of this awful monster as it walks amidst the silken folds of the seraglio, into whose lustful shades of death—moral, spiritual, and physical—their children may be led, and warn them of their dangerous and delusive charms, that they avoid their influence. "That is a delicate task." Yes, we know it is; but, parents, if you don't teach your child the way to escape, some one else may teach it the habit of treading those ante-chambers of hell, and once within the coils of that old serpent, your child may never be delivered till future generations shall, by the writhings of tortures, composed of the sorrows of death and the pains of hell, expiate your crime in the throes of a just recompense of reward.

W. WIMBERLY.

How to Regulate Evangelists.

Chapter XI, Section 1, ¶ 165, establishes the Parent Board of Missions. Change the title from "Board of Missions" to "Board of Foreign Missions." Make the same change in lines 1 and 2 in Article I; then read without further change to Article XII, which change, so as to read as follows, viz.:

"Each Annual Conference shall organize a Board of Foreign Missions and a Board of Domestic Missions.

"The Board of Foreign Missions shall take charge of all the foreign missionary interests of the church in the bounds of the Conference, subject to the regulations of the Parent Board.

"The Board of Domestic Missions shall take absolute charge of all domestic missions in the Conference, subject to the counsel of the Bishop and the approval of the Conference.

"Each Board shall elect its own officers, and regulate its own affairs, as hereinafter provided."

In Article XIII strike out "the Conference Board," and insert "the said Boards shall," etc., down to line 11. There strike out "General Board and the Annual Conference Mission Board," and insert "the said Boards of Missions," so as to read: "The said Boards of Missions shall arrange, etc.; . . . shall hold an anniversary, etc.; . . . divided equally between the said Boards of Missions." In lines 13 and 17 strike out "its," and insert "their." Article XIII would then read: "The said Boards of Missions shall arrange for holding anniversary meetings within the several presiding elders' districts of the Conference in the interest of missions, and by such other means as it may choose, shall disseminate missionary intelligence among the people; hold an anniversary meeting at each session of the Conference, the proceeds of which shall be equally divided between the said Boards; shall publish a full report of their operations every year in the Minutes of the Conference; and annually estimate the amount that may be necessary for the support of their own missions, and apportion the same to the presiding elders' districts for collection."

In Article XIV add to the words "Conference Board" the words "of foreign missions." At the end of Article XIV add: "The Board of Domestic Missions shall, by and with the advice of the Bishop, determine the amount necessary for the missionary operations of the Conference, and apportion the same among the several presiding elders' districts of the Conference, which amounts so apportioned shall be collected from the several congregations of said districts."

Strike out from Article XVI the words "Conference and General Boards," and insert the words "Domestic and Foreign Boards."

Article XVII, strike out "Conference Board," and insert "Foreign Board."

From Article XVIII, last line, strike out the words "General Board" and the words "Conference Board," and insert, respectively, the words "Foreign Board" and "Domestic Board."

To this Section, as revised, add the following Articles, viz.:

Article XIX. When in the judgment of the Domestic Board the interests of the church require it, the said Board shall nominate a suitable person, whom the Bishop may appoint to labor as Conference evangelist. Said evangelist, when so appointed, shall be under the direction of the Board of Domestic Missions, which Board shall fix his compensation, and determine the time and manner of paying the same. Said evangelist shall report all collections of every kind to the Board, and shall account for the same annually.

Article XX. All collections taken as contemplated in Article XIX shall be credited to the charge in which said collections are taken, in payment of the amount apportioned to said charge by the Board. Provided that no preacher or layman of our church shall be permitted to travel among us as an evangelist, nor take collections as such, except as provided in Article XIX. And provided further that in the operations of said Board of Domestic Missions neither the Conference nor the church shall be made liable for any debt or sum of money.

In order to adopt the episcopal annotations to the requirements of this revised section of our code, turn to Chapter III, Section 2, and Ans. 2 to Ques. 3, and add at the end of said answer, "and such evangelists as may be recommended by the Boards of Domestic Missions."

It will be seen that the changes are very slight, and do not in the least change the law or the status of the Boards of Missions now existing in our several Annual Conferences. No change is suggested as to our present Boards. The change proposed is in the method of administering the affairs of our domestic missions. This change is made by the addition of three Articles to the Constitution of the Board of Missions, and a few verbal changes in the body of that instrument, by which the phraseology is adapted to the new condition of things.

The change as to domestic missions introduces evangelists into our machinery, but not as an order—simply as an office. It will be observed that the terms of the three new articles make the employment of evangelists optional with the Board of Domestic Missions and the Bishop, and prevents unauthorized persons from engaging in this kind of work.

Look at the plan and tell us how you like, or dislike, it, and give us a better plan, if you know of one.

J. A. PARKER.

"Natural Law in the Spiritual World."

It may be safely said that no book of its class in modern times has received the attention and popular favor that Mr. Drummond's work has, unless it be Dr. Lee's "Making of a Man." Until now, except for a few vague hints as to the impropriety of following in Mr. Drummond's lead, the public has received no intimation of the danger (?) incurred by accepting his position—at least, so far as the writer knows.

Mr. R. A. Watson in a book entitled, "The Gospels of Yesterday," has breasted the current of public opinion and made a wholesale arraignment of Drummond, his motives, theory, argument, and conclusions. He says, in substance, that Mr. Drummond is a religious mystic; that he is intellectually dishonest; that he caters to the demand made by some for a show of secular learning to give countenance to their faith; that his theory is nonsense; that in support of this theory he has ransacked the domain of an infidel science for proof, and, not content with this, has even placed an arbitrary construction upon its utterances; that he has garbled Scripture; that his main conclusions, instead of being a welcome addition to Christian thought, are subversive of Christianity and impulsive to infidelity; that from his teaching the conclusion is inevitable that human responsibility is an illusion, and that God is but an "Almighty Cæsar;" that he is an evolutionist of the Darwinian stripe; and, in fact, that his work is based on a falsity, is false in all of its particulars, is rotten to the core. He shows, or attempts to show, by a detailed criticism of the positions held by Mr. Drummond, that these statements are true. His self-styled "criticism" could more aptly be termed hypercriticism, for its severity is such that were it not for a disclaimer we might believe that some personal feeling was involved. But this is irrelevant. These accusations have been made, and they are either true or false. Which? How much or how little can we accept as true in "Natural Law in the Spiritual World." In view of its wide-spread influence on the pew, and especially the pulpit of our church—for some of our most prominent men and Bishops have felt its touch—it behooves us to answer this question. The intent of this article is rather to initiate a discussion than to reach a decision. That there are errors in this book we admit; but of what book may not this be said? While there are some of another nature, they are due chiefly to the zeal, and, I might say, haste with which he prosecutes his work. The scope of a newspaper article will not allow a detailed defense of his positions; but there is an error of the sort mentioned above of which his critic has made much, that we wish to discuss and rectify.

The effort Mr. Drummond makes is to close the breach between science and religion, and he proposes to do so upon the hypothesis that the natural laws obtain in the spiritual world. With this position his whole system stands or falls. If this stand is correct, then we certainly have a right to expect a law of such universal prevalence as gravitation, in the material world, to be found also in the spiritual. But here at this "crucial point" in the argument he fails. Shows haste. He meets the issue weakly and concludes that "it is not gravitation that ceases, but matter." The trouble here is not with the theory, but in the fact that he looks upon a particular phase of the law as the general law. A body dropped from an altitude will fall to the earth, and this is a mode of action according to the law of gravitation; but a comprehensive statement of the law can not be found in this: a body will fall to the earth—for the earth is held a compact mass, as also in her orbit around the sun, according to the same law. Mr. Drummond thinks that he labors under the necessity of in some way making the spirit fall to the earth in order to the tracing of gravitation in the spiritual world. (Nat. Law, Page 48). The law may not hold, but the fact that the spirit is able "to rise superior to gravity" does not prove it.

In substance from Webster and the Encyclopædia Britannica, we get the definition of gravitation—it is that law by which every atom of matter attracts and is attracted by every other atom of matter in the universe. Resulting therefrom we have the mighty cosmical harmony and a scheme of reciprocity so colossal that the mind is staggered beneath its weight. Now, what is the conduct of the atoms under this law? No single atom encroaches upon the province of any other single atom, and, more than this, every atom helps every other atom to hold its place. The conduct is both negative and positive. They not only do not encroach upon each other, but they actually sustain each other's rights. With this understanding of the law, let us find it in the spiritual world! The spiritual world is not some ghostly planet wandering upon the outskirts of creation, but it is the aggregate of spiritual beings—God, the angels and some men. To be good is spiritual life, or, as Christ is the concrete embodiment of goodness, "he that hath the Son hath life." Good men, Christ-like men, form this world to which we have special reference. Suppose we substitute in our definition of gravitation, "Christ-like man" for "atom of matter," and "loves" for the word "attracts," and what have we? Every Christ-like man loves and is loved by every Christ-like man in the world, which is a restatement of the law of gravitation in the terms of the spiritual world. Gravitation in the material is love in the spiritual world. From its prevalence there results the same sublime harmony among men as is seen among the atoms and the worlds of matter. Each man loving his fellow as himself contributes from his resources to the good of the whole, for "love finds its blessedness in blessing." Under this law there is a total elimination of sin, for if a man loves God with all his heart he will keep his commandments, and if he loves his neighbor as himself he will not lie to him, steal from him, murder him, or hurt him in any way.

If it were possible that the law of gravitation could be broken by some of the heavenly bodies, the result would be chaos indescribable. Worlds would go whistling through space and crash against worlds, suns against suns, stars against stars, shattering each other to pieces, and in a moment the grandeur of the firmament would be scattered in a chaotic mass along the shores of oblivion. The law of love is broken, and there results the chaos of sin. Lying, stealing, adultery, murder are rampant on the earth. The world is transmuted into a bloody arena where man fights and groans and dies in the struggle for self. The harmony of the heavens is a silent, yet magnificent appeal to man for the adoption of the law of love.

From what we have seen we find that these laws are the same in their salient characteristics, their products, and in the results that follow their neglect, and we are forced to conclude that they are identical, and that in this case, at least, we find "natural law in the spiritual world." If we are wrong, we would gladly be set right. Let us hear from the brethren!

LOUISIANA.

North Mississippi Conference Woman's Missionary Society.

It was indeed with sad hearts that the Executive Committee of the North Mississippi Conference Woman's Missionary Society, in answer to the call of Vice-President Mrs. M. E. Thames, met in Winona, Wednesday, Sept. 27, 1893.

Our loved president, Mrs. Nannie B. Fant, of Holly Springs, had been called to her reward. We fully realized that "she had only gone on before" where "He giveth his beloved sleep;" yet our hearts were sore as we thought on the grievous loss we had sustained in being deprived of such a zealous, devoted, Christian worker, and one who was so deeply interested in, and had labored so earnestly for the glorious cause of missions. We knew God's work must go on, we felt that he would raise up other laborers to enter the fields now ripe unto the harvest, others would reap where she had so bountifully sown; but, oh! how we would miss her loving, tender service, ever so eager to do some work for the Master! No one could take her place, yet we must move forward; it devolved upon us to fill the vacant office, a president must be elected.

The committee was called to order at nine A. M. by Vice-President Mrs. Thames, with Mrs. M. L. Hargrove, corresponding secretary, and Miss C. E. Gillespie, recording secretary, present. The meeting was opened with Scripture lesson, I. James 1, 12, read by Mrs. Thames, followed by prayer from each member of committee. Mrs. Thames read a letter from our auditor, Mrs. Evans, saying she regretted her inability to be with us. The business of first importance, election of a president, was taken up and fully discussed. After due consideration, nominations being in order, Mrs. M. L. Hargrove nominated Mrs. H. A. Dean, of Iuka. On taking the ballot she was duly elected, and the secretary was instructed to telegraph Mrs. Dean, announcing her election as president of Conference Woman's Missionary Society, and asking that she name her successor as secretary of Corinth district. Mrs. Hartwell's appointment as secretary of Grenada district was approved. She succeeds Mrs. Ball, who has long been one of our most faithful workers, but lately removed from our Conference.

We next took up the subject of our scholarship in the Scarritt Bible Training-school, which is now vacant, Miss Anna Belle Wilson having returned home much benefitted, though on account of a defect in her hearing it was not thought advisable to fit her for foreign mission work. Miss Belle Morgan, who made application, found she would be unable to go at present. Two applications were received—one from Miss Emma Deaton to go as home worker, the other from Miss Viola Blackburn to prepare for work in Mexico.

On motion Miss Blackburn was recommended as an applicant for work in Mexico, to spend one year at the training-school. In the evening session our numbers were increased by arrival of our treasurer, Miss Mollie Clark. In answer to our telegram Mrs. Dean nominated Mrs. John Bell, of Ripley, as secretary of Corinth district. She was duly elected. On motion the treasurer was instructed to send Miss Viola Blackburn $25 to cover her traveling expenses to, and cost of books at training-school; this amount to be drawn from the pledge money. Upon receiving report of treasurer we found that our funds for publishing minutes had run short, so we were compelled to borrow $40 to finish paying the publishers. Minutes were read and approved. There being no further business, on motion we adjourned.

CARRIE E. GILLESPIE,
Recording Secretary.

Letter from Rev. H. J. Harris.

MR. EDITOR: Your kindly mention of a brief call I made at the ADVOCATE office one day last week, prompts this. Since last Friday (the day I called upon you), and met at the same time my beloved brethren, S. S. Keener and Dr. Ahrons, I have passed through an ordeal unprecedented in all my Christian experience of more than fifty-four years. Even when I was an itinerant preacher actively engaged in the work, I felt always at home in the hands of my brethren. But compelled, as I have been now for some time, to retire from active service and engage in secular calling of some sort for a livelihood, I have felt the need of rest for wearied nature amid daily toil. God in his goodness has vouchsafed me this.

Last night I was left by devouring flames of all I had that might be considered property—a newspaper outfit with which I had thus far supported wife and myself. Our ill-fated town has suffered much from three or four destructive fires involving a loss of, perhaps, not less than $50,000 to $75,000 within the past six months. I have lost all I had, except some household goods and my library. Never in all my life before have I been so perfectly resigned to the order of providence under peculiar trial. Never realized so fully the comforting grace of God. While I sing in my heart,

"Not one foot of land do I possess,
Nor cottage in this wilderness,"

still I feel in my heart that same kind hand that fed me once can feed me still, and while I have strength to toil for bread "toil is pleasure," while in his arms I lie down and feel that God is good. I ask the prayers of my brethren in this hour of trial, and exhort my younger brethren especially to the utmost fidelity in the work that God has committed to their hands—the office and duties of the pastorate.

If I am spared, I want to resume and complete the work begun years ago, and furnish for the ADVOCATE "reminiscenses" of long ago. Looking back over fifty-four years, I realize with trembling that I am the only remaining link in the chain that connects the pioneers of Methodism in this Southern country with the present generation. Winans, Drake, Lane, Campbell, Marshall, J. G. Jones, Booth, Strickland, Berj. Jones, and Langford, of my own Conference, are gone. Godfrey, Montgomery and Watkins, beloved and honored brethren, have reached their home in heaven. God help us all to "meet together there."

H. J. HARRIS.

Church Extension Notice.

Dear Brethren: Appeals for aid, urgent and numerous, will be made upon the Board of Church Extension at its next session. Quite a number of applications are already in the hands of the secretary. Let me urge you to bring up collections in full. Every cent will be needed and more too. One priest-ridden community appeals for aid to build; they must be helped.

I heartily endorse Dr. Morton's "Thanksgiving Loan Fund" proposition, which is as follows: "Each church in Southern Methodism that has received church extension aid is earnestly solicited to contribute not less than five dollars nor more than one hundred to this fund in token of their gratitude to God and their brethren for aid given them in their time of need." Let the churches aided in the Mississippi Conference respond to this appeal.

N. B. HARMON,
Secretary Miss. Conf. Board Church Ex.

Lower Coast Mission.

To the Brethren and Sisters of New Orleans Methodism:

We beg leave to return our gratitude for your liberality in the way of money and clothing. It indeed proves a Christian's love; a friend in need is a friend indeed. While we suffered greatly from the late storm of Oct. 1, the good people of New Orleans and other places came to our rescue and supplied our needs. I wish to state that while our church and parsonage were blown from the pillars, that I now have the parsonage raised on wooden blocks ready to put brick pillows under it, which is absolutely necessary owing to the low marshy land. If the Lord will, I will have our church raised and to its proper place ready for the brick in two days. I now have it about twenty inches from the ground. It will necessarily cost more to do the work and get the material than some of the brethren thought; perhaps it is because they have never done such work. Dear brethren, I assure you that I will not spend a dollar that is not actually necessary. I am a carpenter and brick mason, and can do work as economical as any man, and will do it; but to do the work right I must have the material needed, and I have it on hand. By Conference or before I will have both church and parsonage in good condition again if the brethren do not tie my hands. If they do, I can not do the work. Pray for us.

J. R. ROY, P. C.

Daisy, La.

Shiloh Camp Meeting.

The Shiloh Camp Meeting began the night of the fifth of October and closed the night of the eleventh. The attendance from first to last was good. Every available tent was occupied. There were twenty persons received into the church in one class. There were two others as applicants. Eight children were baptised. There were thirty or forty conversions and reclamations. It was a very spiritual meeting. We had present with us Dr. J. M. Weems, J. W. Chambers, B. S. Rayner, R. A. Sibley, R. S. Gale, H. B. Vandenburg, P. D. Hardin, L. Carley and J. G. Sibley (the P. C.) of the itinerant ranks, and J. F. Robinson, W. H. Lane, Louis Kendall, Allen Kendall and T. J. Miller, local. There are improvements projected for next year. There is a tendency to concentrate the forces in the district on this and Lake Camp Ground. The weather was pleasant. This camp ground was first established about sixty years ago. For some years during and after the late war no meetings were held. Since the camp was revived I attended eleven out of the thirteen, and have seen only two light rains on the grounds. Besides Summer clothing has been comfortable, except two years. A camp meeting could not be held in a more pleasant time of the year. There were two services to hold after I left the meeting, and there may be results that should be added to the above figures. We need not say the preaching was good. The few, not the many, did the preaching. We think this plan brings better results. We like, however, to have a good corps of preachers present. They are useful to scotch around.

C. MCDONALD.

Tennyson is said to have advised a young man to learn one verse of the Bible and one of Shakespeare every day. The former would teach him how to address God and the latter how to address his fellow-man.

SUNDAY-SCHOOL LESSON.—Nov. 5, 1893.

PREPARED BY REV. J. SPENCER.

The Resurrection.

(I. Cor. xv, 12-26.)

GOLDEN TEXT.—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I. Cor. xv, 57.)

TOPICAL OUTLINE.—I. Christ Was Truly Raised Up (vs. 12-19). II. We Also Shall Be Raised (vs. 20-26).

INTRODUCTORY.

TIME.—First Corinthians was written early in 57 A. D.

PLACE.—Ephesus. Paul learned from Corinth that doubts and perplexities had arisen in the church concerning the resurrection. This was liable to lead to serious error. Some said there was only a spiritual resurrection; some, that there was no soul to rise again—it died with the body, as the flame of a candle is blown out; some, that the soul was absorbed into God, as a drop of water in the ocean; some, that the soul lived, but the body was a clog and evil, and immortality meant the getting rid of the body; some felt that the resurrection was an impossible mystery. Since the resurrection of Christ is the foundation of the Christian's hope of eternal life, Paul speaks very fully of this convincing proof that there will be a resurrection. To fully understand this, we must read carefully the whole chapter from which our lesson is taken. Paul first points out that the resurrection had been foretold in the Old Testament, then enumerates the list of witnesses who testify to having seen the risen Christ.

EXPLANATORY.

I.—CHRIST WAS TRULY RAISED UP.

12. Now, if Christ be preached that he rose from the dead, how, say some among you, that there is no resurrection of the dead?

With what question of surprise does the lesson begin? Ans.—That if Jesus had been raised from the dead, how was it that any would deny the resurrection of other dead. "The resurrection of Christ was a fundamental point in Christianity, and upon it great stress was laid by early Christian preachers." For the views held by the false teachers, the "some" referred to by Paul, see introduction.

13. But if there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

What assertion does Paul make? Ans.—That if there is to be no resurrection of the dead, "then is Christ not risen." On the supposition that this assertion is true, what two inferences are drawn? Ans.—1. That if Christ is not risen from the dead, and if there is to be no resurrection of the dead, "our preaching is vain." "The great doctrines of Christianity are closely bound together. One can not accept some and not all, for casting off one makes the other soon appear utterly false and untenable. A second consequence of denying the resurrection, is that this would prove the whole gospel false. It were vain to preach a Christ who could help men, if that Christ is not now alive." 2. "Your faith is also vain"—*i. e.*, empty. The meaning is, that if there is no resurrection, the very foundation of their faith was gone. If Jesus is not risen from the dead, then we have no Savior, and no salvation.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

What also is the fact, in that event, as to the apostles, and why so? Ans.—If it be true that Christ was not risen, then Paul had preached a falsehood, for his preaching everywhere was "Jesus and the resurrection." "Those named in verses 5-9, had testified that they had seen the risen Christ, touched him, talked with him and eaten with him. They were the basest of men if they invented this great lie."

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

What is the condition of all believers if there is to be no resurrection? Ans.—"Ye are yet in your sins." "Another most terrible consequence of denying the resurrection, is that it denies our salvation. Christ died for our sins, and his resurrection was necessary for our justification (Rom. iv, 25). If he did not rise, God can not forgive our sin; we must suffer for it eternally."

Why are they yet in their sins? Ans.—Because, if Christ did not die and rise from the dead, we have no Redeemer, and without faith in the risen Christ, there is no remission of sins.

18. Then they also which are fallen asleep in Christ are perished.

What, likewise, is the doom of those that have "fallen asleep in Christ"—*i. e.*, Christians who died in the Christian faith? Ans.—They are perished. They lost their life and being together. —*Wesley.*

19. If in this life only we have hope in Christ, we are of all men most miserable.

Why, on the same supposition, are Christians of all men the most miserable? Ans.—"At the time of Paul, the Christian life was not one which anyone would choose for its earthly delights. Christians were sorely persecuted, and, if the story of the resurrection is false, they, and we, are doomed to bitter disappointment on leaving this world. The Christian's present, as well as future happiness, depends upon fellowship with Jesus, and if he is not a living Savior we must be most miserable now." In such an event we would be without hope."

II.—WE ALSO SHALL BE RAISED.

20. But now is Christ risen from the dead, and become the first fruits of them that slept.

In contradiction of all such vain supposition, what triumphant declaration does the apostle make? Ans.—That Jesus is risen, and these sad consequences can not be admitted, and our preaching and faith are *not* in vain. —*Binney.*

In what sense is Jesus "the first fruits of them that sleep?" Ans.—His was the first real resurrection. Others had been raised from the dead, but had afterwards died the second time. Not so with Jesus.

21. For since by man came death, by man came also the resurrection of the dead.

What divine arrangement and principle is here set forth? Ans.—That the resurrection should come by the same agency that introduced death into the world—*i. e.*, by man.

22. For as in Adam all die, even so in Christ shall all be made alive.

What do we lose in Adam? Ans.—Life.

What do we gain in Christ? Ans.—Life.

Mr. Binney says on this verse: "Both Adam and Christ are representative characters; we all die by *means* of Adam, because we are *in* Adam, and we are raised again to life by *means* of Christ, because we are *in* Christ; in both cases it is a representative union and includes the whole race.

23. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

What are the successive steps in the great process of the resurrection? Ans.—Christ first, and then his followers or disciples—*i. e.*, all Christians.

What "coming" is here referred to? Ans.—His final coming to judge the world. See I. Thess. iii, 13; iv, 14-17.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

What will occur at the "end?" Ans.—Christ will deliver up the kingdom to God, after he completes his mediatorial work. We insert the following notes on this verse: "'The end.' The end of all things temporal. 'Delivered up the kingdom.' The kingdom which Christ, as the Son of God, the Mediator, holds during his work of bringing men to God. He, being himself God, will have, according to the many Scripture promises, an everlasting kingdom, to which there shall be no end. 'Put down all rule.' He will have completely subdued all hostile powers of demons and of men."

25. For he must reign, till he hath put all enemies under his feet.

What must occur before this event (v. 24) can take place? Ans.—All Christ's enemies must be subdued.

26. The last enemy that shall be destroyed is death.

What is the last enemy? Ans.—Death, which sin brought into the world (Rom. v, 12). Death will reign till Christ shall abolish it by the general resurrection.—St. Louis Christian Advocate.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

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Jackson, Miss.

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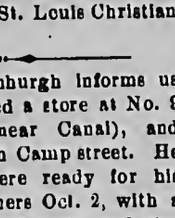

Mrs. Paisley.

Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

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which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh, N. Y.

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BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8 102 grains
	Per U. S. gallon of 231 cub. inches
Equivalent to Sodium Chloride	5.063 grains
Sulphuric Acid	785.108
Iron (Ferric) Oxide	834.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26 872
Potash	2.822
Soda	6 045
Silica	6.049

These constituents are probably combined as follows:

	Grains per U. S. gallon of 231 cub. inches
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80 616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 063
Silica	6 049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

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As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

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3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

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6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

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9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

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Thursday, November 2, 1893.

Dr. Black Writes to Editor Pro Tem.

Dear Brother: My son telegraphs me that you have consented to get out the next issue of the ADVOCATE. I am under many obligations to you for your kindness. Please say to the readers of the paper that I hope to be on hand in time to get out the issue of the second week in November.

Yours, W. C. BLACK.

Macon, Ga., Oct. 26.

The Lay Delegate and the Annual Conference.

First, let it be borne in mind that the lay delegate is a member of the Annual Conference—a very important and influential member he may be if by careful study of that part of the Discipline relating to Annual Conferences he will fit himself for service. Upon him the District Conference has laid the obligation of attendance and faithful discharge of all the duties of membership.

The lay delegate does not go as the agent, or representative, of any particular congregation. He is not sent to interview the presiding Bishop concerning appointments, nor to secure light assessments on his particular district; but to take intelligent interest in all the proceedings of the body; to give the benefit of his judgment upon all pending questions (save the one excepted by law); to serve on such Boards and Committees as he may be made a member of; and to see that, when occasion offers, laymen of strong character, large views, loyalty to the church and deep piety are sent to represent the church in the General Conference. He should be at the opening of the Conference and remain until its close. Remembering that he is attending to the Lord's work, by special appointment, he should be "not slothful in business; fervent in spirit; serving the Lord."

As the representative of the property-holding membership of the church, the lay delegate should encourage the Conference "to devise liberal things." He should make himself familiar with the missionary and educational work of the church and, in particular, of his Annual Conference, and be prepared to lead his district in earnest and practical work along these lines.

Finally, and most important of all, the lay delegate, as also his clerical brother, should go, and be, in the spirit of prayer, invoking constantly the presence and power of the Great Head of the church, that the Conference may do its appointed work in "the spirit of love and of a sound mind," to the glory of God in the advancement of the kingdom of Christ.

God bless the lay delegate. His opportunity is large; his responsibility is great; his position is honorable. Let this son of Judah stand hard by the son of Levi on the hill-top, holding up the heavy hands that "Israel may prevail."

Annual Address.

The doctors met, felt the pulse and looked at the tongue of the supposed invalid, the NEW ORLEANS CHRISTIAN ADVOCATE; but after a thorough diagnosis of the case they came to the conclusion, that "bread pills" will suffice to ensure normal conditions. In other words, the supposed invalid is not sick. The paper is built on the rock-bed of popular confidence (McTyeire, Keener, Parker, Galloway, Carter, architects), is strong in the good-will of preachers and people, is accomplishing vast good, will continue to fulfill its mission to the satisfaction and even admiration of the Methodists in the three patronizing Conferences.

Fully represented, the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was pleased to find the interests of the paper well conserved. Changing hands in June last had resulted favorably. The subscription list had increased. No accumulation of debt. The Committee felt constrained to pass a complimentary resolution appreciative of Dr. J. M. Beard's manifest and disinterested labor of love. Retiring from office, he carries the high esteem of the brethren with him.

The Publishing Committee deemed well permanently to unite the two offices of editor and publisher of the ADVOCATE. Thus the new editor will be at the same time publisher. This is well. It will ensure oneness of interest and design.

The election of a new editor and publisher was made a matter of prayerful consideration. A mistake would entail disaster. Assuredly, there is much talent in the church—a goodly number from whom the new man might be chosen. Besides, it is sadly true what Bishop Keener at one time remarked, that almost everybody deemed himself perfectly capable of running a saw-mill or editing a newspaper. But the exigencies of the present case led the members of the Committee to lean more than ever on the strong arm of the divine Guide.

The vote resulted in the election of Rev. W. C. Black, D. D., at present pastor of the famous Mulberry Street Church in Macon, Ga. Until a year ago he was an honored member of the Mississippi Annual Conference. Dr. Black is well known as a broad-minded and large-hearted Christian gentleman. His acumen and unobtrusive piety are apparent to all. He is a true Methodist, devoid of hobbies, and is ardently devoted to all the interests of Zion. Having been for successive terms a member of the General Conference, he is perfectly familiar with the polity of our church, as well as with the personnel of the leaders in our Israel. In short, I fully believe that he will be an honor to the office to which he has been elected.

Experience teaches that a church paper is dependent on the good-will of the preachers. Without this good-will the field becomes sterile and barren. Prosperity or lack of same rests with the preachers. They are the pastors of our people. They know what is best for them. They can not afford to have a family represented in their congregations unsupplied with the ADVOCATE. They feel assured that intelligent church membership is impossible without diligent perusal of the church paper.

The indicated dependence exposes the manager of a church organ to the great danger of making it a preachers' paper. Compliance is hurtful. It is a perversion against which the knowing ones, including two presiding elders who have written me on the subject, protest. The NEW ORLEANS CHRISTIAN ADVOCATE has been, should and will be the people's paper. It is to benefit our people; to inform, instruct, ecclesiastically to unify, consolidate, educate and lead them; to edify them spiritually. It warns them of threatening danger, and encourages to do right. Our people can no more be good Methodists without being constant readers of the church paper, than they can be good Protestants without the use of the Bible.

Brethren, fellow-preachers, we are Methodists. We love Methodism. We believe Methodism to be the best religious system of leading sinners to Christ. We want our people to become good Methodists. To bring about this desirable result, we must supply them with our church paper. First, and chiefly, with the official Conference organ; next, with the organ of the General Conference; next—well, yes, next supererogation should be generally in vogue. Let us rally around the NEW ORLEANS CHRISTIAN ADVOCATE. It is our paper. Yes, stand up for Jesus, stand up for the church; but to do so you must stand up for your Conference organ.

The Annual Conferences will soon convene. The new editor and publisher will, doubtlessly, attend. You want to congratulate him. The best way to do this is to have in hand and pay over to him all arrearages, and to furnish him a long list of renewals and new subscribers.

J. B. A. AHRENS,
For the Publishing Committee.

Rev. W. C. Black, D. D.

Pro Tem. takes advantage of the absence of Dr. Black to publish the following clipping from the *Times-Democrat*, of Oct. 26:

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met yesterday for the purpose of electing an editor of that paper. The Committee is composed of the following members:

Louisiana Conference: Rev. J. M. Beard, D. D., Rev. S. S. Keener, Rev. J. B. A. Ahrens, D. D. Mississippi Conference: Rev. J. W. Chambers, Rev. W. B. Lewis, Rev. R. J. Jones. North Mississippi Conference: Rev. W. T. J. Sullivan, D. D., Rev. J. D. Cameron, D. D., Rev. T. C. Wier.

The former editor was Dr. C. W. Carter. When he resigned in June last, Dr. J. M. Beard was elected as editor *pro tem.* by the Sub-Committee. At the regular annual meeting of the whole Committee yesterday Dr. W. C. Black was elected editor and publisher.

Dr. Black is a very erudite gentleman; was for the term of four years pastor of the First M. E. Church, South, in Jackson, Miss. During last year up to this time he was pastor of the famous Mulberry Church in Macon, Ga. He is a fine speaker. His platform efforts are generally first class; as pulpit orator he has but few superiors. It goes without saying that he is a good writer. He is both strong and clear, has no hobbies, and abhors specialism.

As a new departure the newly-elected editor was also made publisher of the paper. Heretofore these two offices were held by different men, but it appeared to the Committee that combining the same would insure greater success.

No Prize Fight in Louisiana.

The position taken by the leading secular papers of Louisiana, and in particular by the leading dailies of New Orleans, condemning the sporting fraternity for efforts to have Louisiana disgraced by another of those brutal affairs known as prize fights within her borders, is bold and in every sense manly, and is sustained by good citizens throughout the State. Brutal in themselves and degrading in influence, belonging to periods and places of barbarism, such exhibitions should be excluded from all civilized, to say nothing of Christian communities. In common with the secular press, the ADVOCATE calls upon the public, and upon our State authorities especially, to pronounce upon this attempt to outrage decency and to degrade society in terms so severe, and so unmistakably determined, as to close all discussion of the matter.

That the worse elements of our citizenship should, in so many particulars, and for so long a time, have controlled Louisiana is disgrace enough. As public sentiment, led by a few brave and able men, crushed the iniquitous Lottery business, so let it again assert itself at this juncture. Our Commonwealth must not be made the rallying point for criminal classes, nor the dumping-ground for the moral garbage of other communities.

We believe that Gov. Foster will do all in his power to prevent this desecration of our State, and we pledge him the approval and the assistance of the respectable public.

Gambling in Clubs.

The Grand Jury held a meeting yesterday which consumed several hours, and on coming into court presented the following report:

New Orleans, Oct. 25, 1893.

Hon. John H. Ferguson, Judge Criminal District Court, Section A, Parish of Orleans:

Sir: We have carefully examined the matter submitted to us in your special charge relative to gambling in social clubs in the city of New Orleans, and beg to report that though we find that gambling is permitted in nearly every one of said clubs, we have likewise failed to discover any law in the present statutes, as interpreted by our legal adviser, that has been violated thereby or upon which the members of the said club can be held amenable.

Respectfully submitted,
G. W. NOTT, Foreman.

—*Times-Democrat.*

It seems that a law passed in 1870 exempts gambling in social clubs—by far the worst type of gambling, excepting only pool-room gambling. The courts of Louisiana, it seems, are estopped from interfering with the work of these training-schools in iniquity. We are very far from condemning all the features of social clubs for men only, although we are confident that their general influence is largely destructive of home life and, therefore, of the best interests of society. But the drinking and gambling features, it goes without argument, are evil and only evil. If the law does not reach them, let the law be changed. Meanwhile let the better elements of society everywhere place the ban of stern censure upon these iniquities which, under cover of furnishing innocent recreation for business and professional men, really sow the seeds of vice in the younger members and develop evil in all.

In all the above let it be borne in mind that reference is had to those clubs only where gambling and drinking are permitted.

Concerning the Lynching of Negroes.

The recent meeting of prominent negroes of Georgia at Macon to discuss the question of lynchings, and of the foul crimes that usually lead to the lynching of negroes, encourages the hope that we are at the beginning of the end of these brutal and lawless killings. The convention alluded to, while it justly condemned all lynchings as subversive of law and utterly unproductive of any good whatever, recognized also that the crime of rape, so frequently committed by negro men, *must cease*, and pledged constant, earnest, persistent effort to put a stop to it.

Lynching is wrong in organized society, where there are courts of law to deal with criminals, and whatever the heinousness of the crime for which one may have been lynched, the lynching tends to produce more crime. Public executions are conducive of crime, even when the execution is legal; when it is illegal it is doubly harmful. The spirit of vengeance is developed; the thirst for blood gratified and so made stronger; lawlessness is made popular, and the participants in the lynching become, by law and in morals, criminal. Always, and unsparingly, this editorial page has condemned lynching, and we hail with delight the fact that at last the leading negroes are determined to free their race from the crime that most frequently provokes it.

Against the Liquor Traffic.

We note with great pleasure the action of the "Woman's Club," of this city, looking to earnest personal effort on the part of its members to create where it does not exist, and to strengthen everywhere, sentiment against that crying shame, the liquor traffic. Pulpit, press, workingmen's organizations, School Boards, trades' unions representing legitimate branches—all influences in short, organized or unorganized, that look to the general well-being of business or society—should cooperate against that enemy of prosperity and of virtue.

From the present city administration we can hope for nothing good, but we can start influences that will tell in the near future. The campaign should be conducted on moral and financial, rather than on political lines. Members of all political parties, and people of all races, moved by common desire for public well-being, should be encouraged to unite in this movement.

We do not know the full scope and purpose of the "Woman's Club," but this special action we most heartily commend.

A New Editor for the New Orleans Christian Advocate.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in regular annual session Wednesday, and concluded its session yesterday by electing the Rev. W. C. Black, D. D., of Mississippi, as editor. Dr. Black also acts as publisher. It will be remembered that in June last the publisher of the paper, Mr. D. L. Mitchel, failed, and Rev. C. W. Carter, D. D., retired from the editorship.

The Executive Committee, composed of Revs. S. S. Keener, of Baton Rouge; J. B. A. Ahrens, D. D., editor of the *Family Friend*, a German religious paper, and J. M. Beard, D. D., pastor of the Felicity Street M. E. Church, South, were called together to devise means to continue the paper. The result was that Dr. J. M. Beard was placed in entire control of the journal. He succeeded well, considering the financial depression of the Summer months. He made an appeal to the paper's constituency, the three Conferences—Louisiana, Mississippi and the North Mississippi—with the result that new subscriptions and renewals poured in and the subscription lists grew, in the face of the dull times, nearly 1,000.

Dr. Beard was not a candidate for re-election, as he is the pastor of a large and influential church here in New Orleans, so the Rev. Dr. Black, of Mississippi, was chosen. Dr. Black is well known to the Methodists throughout Mississippi and Louisiana, and his election will be hailed with joy by his numerous friends. He will take charge next Tuesday.

The full Committee were Rev. Drs. S. S. Keener, of Baton Rouge; J. B. A. Ahrens, J. M. Beard, of New Orleans, representing the Louisiana Conference; Revs. J. W. Chambers, of Jackson, Miss.; W. B. Lewis, of Natchez, Miss.; R. J. Jones, Yazoo City, Miss., representing the Mississippi Conference; Revs. W. T. J. Sullivan, D. D., of Durant, Miss.; Rev. J. D. Cameron, D. D., of Senatobia, Miss.; and Rev. T. C. Wier, of Starkville, Miss., representing the North Mississippi Conference.

Dr. Beard was covered with resolutions of praise for his services to the church in saving the paper from the literal destruction in one of the worst gales it has ever encountered, though it was founded in 1850. The NEW ORLEANS CHRISTIAN ADVOCATE, published at 112 Camp St., has quite a record, in that four out of six of its editors have become Bishops. This is remarkable when it is considered that the M. E. Church, South, does not maintain more than ten Bishops at a time, theirs not being a diocesan episcopacy, but a general superintendency. Consequently a Bishop is not needed in each State.—New Orleans *Picayune*.

NOTES.

The sentiment in Louisiana against the liquor traffic is stronger and more general than many suppose; but it needs concentration and direction. The Louisiana Prohibitionist, published at Morgan City, is seeking to do this necessary work, and wisely, we think, has not committed itself to party politics. It stands for prohibition of the liquor trade by all wise and legitimate means, and deserves the support of good people throughout the State.

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The recent death of Philip Schaff, D. D., long time professor at Union Seminary, New York, removes from the circle of writers on church history and theology, one of its most learned and industrious members. Dr. Schaff was Swiss by birth, German by education and mental type, American by adoption and Presbyterian in faith. Among Americans he will be remembered principally as the chairman of the American Committee for revision of the Bible, and as the American editor of Lange's Commentaries. He was seventy-five years of age at his death.

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Perverted use is abuse. Temper is a good endowment and those without it are almost worthless; but when it is left to natural impulses, it is a wild engine in perpetual danger of a collision. Keep it in check and it will make a beautiful and smooth run to heaven. Desire and love are admirable moving forces when controlled by the helm of faith and the compass of Scripture, but left to nature they will drive us to hell.—Florida Advocate.

Dr. Anderson always writes with strength and wisdom. One can safely commend his editorial utterances without first examining them. The above clipping is good for mental pigeon-hole or for scrap-book. Forces of all sorts are heavy responsibilities; misdirected, they issue in ruin proportionate to their extent and importance. Angelic endowment, misused, made a devil.

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(Bishop Keener, at Tennessee Conference.)

In his first battle Frederick the Great, then a youth, ran away and hid himself in a haymow; and many a man who falters in the beginning afterward makes a glorious itinerant.

It is often the case that when a religious fanatic has unsettled your faith, he will hold out his patent nostrum, and say: "Take this, and see if you do not feel better."

Preachers are more likely to locate from having too much property than from having too little.

Love never has any consciousness of degrees. You can not divide it by an equation.

No man can windlass himself up into the divine life.—Nashville Advocate.

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One of the first things done was to appoint a committee to whom should be referred all causes coming before the Conference for a collection. It was claimed that this was intended to protect the Conference from the many collections that come before it annually, and to save the preachers who have this year been poorly paid.—From the Nashville Advocate's report of Tennessee Conference.

Probably other Conferences will be requested to follow the example of our Tennessee brethren. Let this matter have careful consideration before action is taken. Much can be said on both sides. Certainly there should be a limit to collections at Conference, both as to number and as to objects; but we would regret action on the part of our patronizing Conferences that would shut off all collections. A collection wisely managed is a positive religious benefit to the Conference. It stirs enthusiasm, broadens views, intensifies the *esprit de corps*, is a forcible expression of praise to God. It is also an example to the church at large, serving to stir the laity to liberality and zeal. Let us be careful how we rule out this time-honored and, in many regards, excellent custom.

PERSONAL AND OTHERWISE.

Bishop Galloway will dedicate the new Methodist Church in Gloster the first Sunday in November.

Dr. Scrugge, formerly of the Louisiana Conference, has been transferred to the South Georgia Conference, where we bespeak for him a hearty welcome. He deserves one.

Prof. Black, of Millsaps College, was in the ADVOCATE office last week. He reports a prosperous term at the college, and growing interest in its welfare in both the Mississippi Conferences.

As we go to press the following telegram comes:

Meridian, Miss., Oct. 30, 1893.

One hundred and twenty-six sanctifications; over hundred reclaimed and converted. W. W. HOPPER.

The revival services at Moreau Church have been unusually well attended, and the membership of the church has been heartily co-operating with Dr. Walker, the pastor. Much, very much, good has been done to church and community.

Dr. H. C. Morrison, who is to hold a series of services at Felicity Street Church, in this city, concluded successful meetings at McKendree Church, Nashville, and First Church, St. Louis. He is said to be a man of rare intellectual gifts, and deeply spiritual.

The success of our friend and brother, Rev. Robert Harry, as business manager of the large music house of Philip Werlein, is subject of gratification to his many friends, as well as the additional one that he preaches with great acceptability to the various city congregations, assisting his brethren.

Rev. Hubert Knickerbocker, just back from Woodville and Bastrop, where he assisted in successful revival meetings, called at the ADVOCATE office. He is now visiting parents and friends, and in a few days will start for the West Texas Conference, whither he transferred from the Los Angeles Conference. Our West Texas brethren will find him good itinerant material and a first-rate preacher.

Mr. F. J. W. Pfing, the intelligent and skillful foreman of the ADVOCATE office, who reads proofs, edits the news columns, prepares the mail list, etc., has been with the paper for the past thirteen years, and if former editors have been as much indebted to him as the present one, he has quite an estate in good-will. He has witnessed many editors come and go, and contends that they all have their peculiarities and eccentricities.

"L. W.," who is supposed to be Dr. Walker Lewis, pastor of our Trinity Church in Atlanta, Ga., writes as follows in the St. Louis Advocate concerning the two Georgia transfers to St. Louis:

Both of the Conferences in this State have been weakened by the demand of the Bishops for men. You have gotten treasures in this draft. Jarrell goes from Savannah, where he has served Trinity for three years with distinguished fidelity. As a man, he is true as steel; as a preacher, zealous and pointed; as a pastor, he is the unsurpassed. He will serve the church with untiring industry, and, I believe, with marked success.

Of Lee I know more. He is my friend, and I may see him through the medium of friendship. But I do not think that fact magnifies my estimate of him. He is a really wonderful man in several respects. At one bound he went to the front of our thinking and literary men in his first venture, "The Making of a Man." He is true, manly, resourceful; a many-sided man. There is in him, unsuspected by himself, the largest storage of power and thought. He is a strong, magnetic preacher, and without effort he draws to himself the young and the old. The church is to be congratulated upon gaining a man so well read in all the phases of modern thought and so forceful in displacing error with good. Test him as you will, the ring of true metal responds to your challenge. Tried anywhere, he will be found equal to the occasion. He is in great demand in Georgia, and unless you treat him handsomely we serve notice of a speedy demand for his return.

Church Dedicated.

The new Methodist Church at Hazlehurst, Miss., was dedicated on Sunday, Oct. 22. Bishop Galloway preached the dedication sermon and conducted the dedicatory exercises. About five hundred people were accommodated in the house, the aisles being filled with chairs. The sermon of the Bishop was instructive and eloquent in the extreme, and was listened to with rapt attention.

The church dedicated is one of the handsomest in the State, both the architecture and furnishings being on the modern order throughout. Before the church was dedicated a collection of above $1,000 was taken up, which finished paying for the building of the church. The work done reflects much credit on the membership, but most especially on the indefatigable pastor, Rev. Dr. Cooper, whose deserved popularity with the whole people of the town, joined with his unceasing effort, crowned the undertaking with such signal success.—Clarion-Ledger.

The tortures of dyspepsia, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

To the Women of the North Mississippi Conference.

Our Conference year is drawing to a close, and with it another quarter of the year's work of our Parsonage and Home Mission Society. Sisters, have you heard the call that came from our church to you to come, in the Master's name, to the help of his homeless ministers? If you could realize the need of this work, not merely in the Border Conferences, but in our own North Mississippi; if you could know how the Lord is permitting us to see the fruit of our labors; above all, if you could feel the blessing it holds for your own soul, I am sure you would feel it a privilege to give your influence and money to this noble cause.

For you, dear sisters, who are already members of this organization, I have nothing but praise. You have done nobly in the past, and I am confident you will not go backward. Last year we made wonderful progress, and there is no reason why we should not continue to advance. In spite of all obstacles, the Parsonage and Home Mission Society continues to grow. I would urge you to keep yourselves posted about the work; read the literature that is sent you every quarter; study our church papers; watch the advance movement of our M. E. Church, South, all along the line, and you will see that our work is moving as the church leads.

You will remember that our Committee on Applications reported five applications considered, and recommended one parsonage for immediate help and another as next in order. This second parsonage has now fulfilled the conditions, and it becomes our duty to redeem our promise. To this end let treasurers of auxiliaries collect all back dues, as well as amounts falling due at the end of this quarter, and remit promptly to Conference treasurer (Mrs. Rowan Thayer, Greenwood, Miss.) by the first of December. Let district secretaries request all Ladies' Aid Societies that have become auxiliary by the payment of a specified sum to remit that sum, of whatever amount (or a quarterly instalment of same) to Conference treasurer by the same date. Let presidents of auxiliaries endeavor to secure new members and honorary members, and let each woman in the society feel her personal responsibility and do what she can for the carrying on of the work.

Some districts are suffering from the lack of a secretary. I find that several of the district secretaries elected at the annual meeting have declined to serve. These vacancies I have been trying to fill, but it is necessarily slow work. The list of district secretaries at this date stands as follows:

Winona District—Mrs. Ellen K. Shivers, Black Hawk. Columbus District—Mrs. C. E. Cogdell, Brooksville. Aberdeen District—Miss Mattie Brown, Aberdeen. Greenville District, Mrs. Robert Somerville, Greenville. Sardis, Grenada, Kosciusko, Corinth and Holly Springs districts still to be supplied.

Miss Viola Blackburn has resigned her office of superintendent of juvenile work to enter the Scarritt Bible and Training-school. This office will remain vacant until the next annual meeting. In the meantime district secretaries are earnestly requested to look after the juvenile work in their respective districts, and to organize the children wherever it is possible. The juvenile literature will hereafter be sent to them for distribution.

We have had a few applications for aid in furnishing parsonages. As you are aware, we have no fund for this purpose; but a wise presiding elder suggests that second-hand furniture in good condition will be acceptable in many parsonages and add greatly to the comfort of the preachers' families. Recently a member of the Greenville Auxiliary donated a set of furniture, which was sent by our society to a parsonage in the Kosciusko district, where it was both needed and appreciated; but to accomplish much in this line it must be done systematically. Any of you who have articles of furniture that you can spare should notify your district secretary, who is supposed to be familiar with the wants of all the needy parsonages in her district, and to know where such donations will do the most good.

MRS. H. W. FOOTE,
Pres. P. and H. M. Society.

Mississippi Conference.

To the Pastors and Superintendents of the Mississippi Conference—

Brethren: The Publishing House at Nashville, Tenn., has by contract turned the entire business of our Conference over to the Mississippi Conference Depository, and request that all orders for Sunday-school literature and books be sent to Laird & Dominick, at 220 Capitol St., Jackson, Miss.

Please make up your orders for Sunday-school supplies for 1894, and send in immediately, at least by Dec. 14, 1893. W. D. DOMINICK,
General Colporter for Miss. Conf.

Doctors? Pshaw? Take BEECHAM'S PILLS.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Topic for Nov. 5.

THE FORBIDDEN WORLD.

(I. John ii, 15-17.)

In verse 15 there is given us a command and a reason for it. It may be seen that the principle underlying the command here given us by John, and the principle that necessitates the separation of the church from the world, is that love for the world and love for the Father can not coexist in the same heart. Love to God is an important element in all religious experience, and is the determining motive in all religious work; so that if love of the world excludes love of the Father—and this the passage clearly states—the world must have no place in the Christian's affection. It is important that young Christians base their opposition to worldly amusements on this high principle, and not simply on the ground that they are forbidden by the rules of the church, or are said to be wrong by man's authority.

(Verse 16.) All objects in connection with the world, that steal away man's affection through the threefold channel of approach to his heart—"the lust of the flesh, the lust of the eyes, and the pride of life"—may be ranked as part of "the forbidden world," since they have no possible connection with the Father. John's triple classification seems to be a complete one. Notice how it corresponds to the three-fold desire that being awakened led our first parents into sin (Gen. iii, 6); and how its corresponds to the three-fold desire which the tempter tried, but failed to awaken in Christ. (Matt. iv, 1-11.)

(Verse 17.) Here is given us a strong reason, on the one hand, for refusal to love the world, and that is because of the transitoriness both of the object of love and of the love itself; and a strong reason, on the other hand, for loving God and doing his will, and that is because it results in eternal life.

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Dr. W. G. E. Cunnyngham, in the St. Louis Christian Advocate, has this to say concerning the Epworth League:

The last General Conference ordered the General Sunday-school Committee to furnish constitution and by-laws for the Epworth Leagues of our church. This labor, of course, required much time and attention, and increased very largely the care and responsibility of the Sunday-school editor and his assistants. We have done the best we could. The constitution and by-laws, with "an address to the pastors of the church," known as "Epworth Tract No. 1;" "Tract No. 2," containing suggestions as to organization of League work, etc.; "Topics for League Prayer Meetings," "Membership Cards," "Course of Reading for Epworth Leagues" (this course includes biblical, historical and biographical studies), have been prepared; also "Epworth League Badges;" "Epworth League Record Book," and "Epworth League Stationery," etc. We have now on record the names of about 700 Leagues, with an aggregate membership of probably 25,000. We have reason to believe that many Leagues have been organized that have not reported to the office at Nashville. The Sunday-school Department, with its present working force and heavy labors, can give only a very general supervision to the Epworth League work. The Leagues are doing well, increasing in numbers and in working efficiency. The next General Conference will doubtless organize the Epworth League into a connectional Department, with the necessary officers and facilities for its successful management.

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In the M. E. Church the junior movement in the Epworth League has taken a complete hold. There are more than twelve hundred Junior Leagues in the States of Illinois, New York, Iowa, Ohio, Pennsylvania, Indiana, Kansas and Massachusetts.

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Why the Epworth League Was Organized.

(Continued.)

There was noted, among the young people, a lamentable ignorance regarding the facts of the Bible, the thrilling events of church history, the events leading to the organization and progress of Methodism, and even the great missionary movements of the present, which Bishop Haygood chooses to term "the chief characteristic of our century." It was seen, too, that there was great ignorance as to the vital doctrines that Methodism has very largely preserved for the church of God. A more thorough grounding in these great themes and doctrines was seen to be necessary to preserve our integrity as a church. The young people need to cultivate a personal acquaintance with the Wesleys, Fletcher, and other such men of God; and, more important still, they need to know intimately Paul, Peter, John, and the other apostles whose acts and words are recorded for us; and, what is of supreme importance, they need personal knowledge of the words and works of Christ, in order that he may live in them and work through them.

All of this was distinctly in view when the Epworth League was organized, and when the Department of Literary Work was planned.

(To be continued.)

To the Presiding Elders of the Mississippi and Louisiana Conferences.

I have two requests of importance:

1. Meet me on the day before your Annual Conference sessions at 9 o'clock A. M. at Hazlehurst, Dec. 6, and at Homer, Dec. 13.

2. Bring with you the statistical reports of each pastor in your districts; the reports he intends to present to Conference. If you can not secure them soon enough to bring yourself, have the brethren mail them to you at the seat of the Conference, so you may receive them by the above dates. I want them for my own special private study.

3. I request the secretaries of the two Conferences to send me as soon as convenient copies of Annual Conference Minutes for the last five Conference years. I wish these for study and comparison. Fraternally,

JOSEPH S. KEY.

Sherman, Texas, Oct. 10, 1893.

North Mississippi Conference.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M. HESLEP R. TUCKER,
G. W. GORDON,
E. H. CAGY,
Committee.

The class of the third year will please meet the committee at the Methodist Church, Columbus, Miss., Nov. 27, 1893, at eight P. M.

T. Y. RAMSEY,
R. M. DAVIS,
H. C. MOREHEAD,
Committee.

Louisiana Conference.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.

WM. H. LAPRADE.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige

THOS. B. WHITE,
For Committee.

Arcadia, La.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet promptly at three o'clock in the afternoon of Monday, Nov. 27, at the Methodist Church in Columbus. The committee will be there to conduct the examination in accordance with the directions of the Discipline, page 384, ¶485, and page 87, ¶138, concerning the course of study. Let applicants be well prepared on the subjects designated. The committee restrict the "Ordinary Branches of an English Education" in this examination to spelling, reading, composition, English grammar, geography and arithmetic.

W. T. J. SULLIVAN, Chair'n.

Attention.

Members of the Louisiana Conference living below Alexandria who expect to go to Homer, via Monroe, will please notify me at their earliest convenience that I may provide stopping-places for them while waiting for the "Houston Central" train in this place.

THOS. J. UPTON.

Alexandria, La.

Kosciusko District.

NOTICE.

Our Annual Conference is upon us. Let all who have subscribed to our Educational Loan Fund Association forward the money to me at once. And others disposed to help in the education of our young men may make us glad by sending us their names and contributions.

Money sent by postoffice money order or registered letter will reach me safely and be receipted.

Friend, do not neglect this.

[redacted] W. D. McCULLOUGH,
[redacted] Sec. and Treas.

Sallis, Miss.

THE
Southern Mercantile Com'y,
OF NEW ORLEANS.
235 CANAL STREET, - NEW ORLEANS, LA.

We are doing this to advertise our goods. Sending you a $35 Watch, a full-jewelled Elgin, Waltham, or Standard Movement, in a Bassfilled, 14 Kt., Gold Case, warranted for twenty years, without a cent of cost, to be examined and tried; and if you find it as we represent it, you may send us the special advertising price of $12 80, and keep it. We must get a trade established in every locality. Write to us for one to look at. It costs you nothing.

Cincinnati Conservatory of Music,
MISS CLARA BAUR, Directress.

Thorough musical education after the methods of foremost European conservatories. The Conservatory will as usual be open during the entire Summer, and students can, as during the school year, enter at any time.

Branches taught: Vocal culture, the Pianoforte, Organ, Harp, Violin, and all other Orchestral Instruments; also Guitar, Mandolin and Banjo; Elocution, Delsarte, Modern Languages, English Literature and Art.

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TESTIMONIAL.

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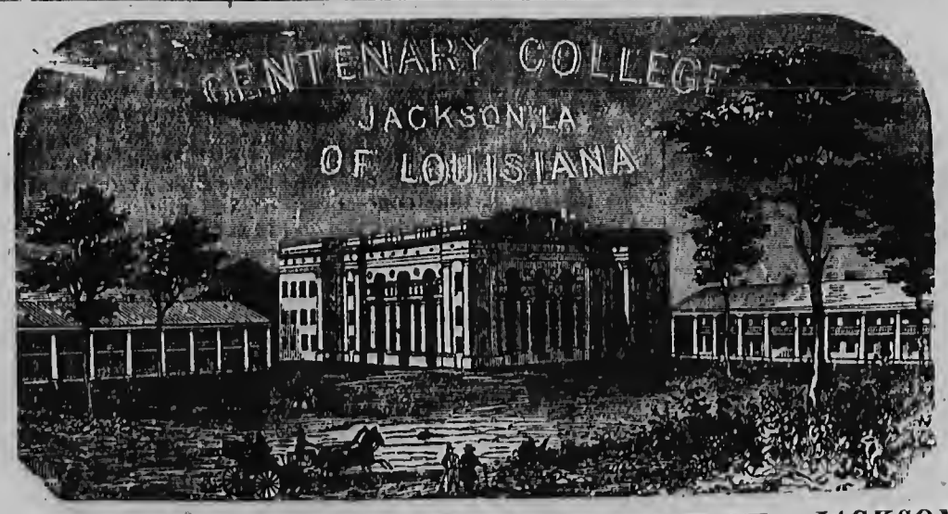

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

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CHILDREN WHO SUFFER from scrofulous skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the blood. For children who are puny, pale or weak, the "Discovery" is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from "grippe," or in convalescence from pneumonia, fevers, and other wasting diseases, it speedily and surely invigorates and builds up the whole system.

For all diseases caused by a torpid liver or impure blood, as Dyspepsia and Biliousness, if it doesn't benefit or cure in every case, the money is returned.

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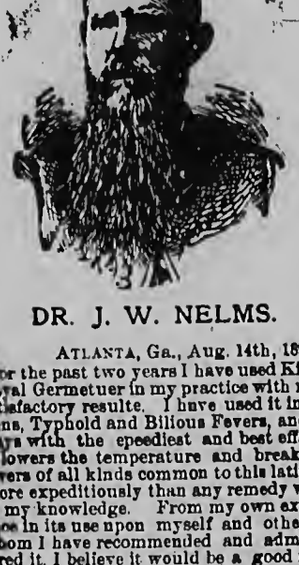

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For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhus, Typhoid and Bilious Fevers, and always with the speediest and best effects. It lowers the temperature and breaks up fevers of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in its use upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy for Yellow Fever. It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically a safe remedy, and leaves no injurious effects in the system.

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Germetuer Pills for constipation, 50 in a vial, for 25 cents.

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Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

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HOME CIRCLE.

THE DEATH OF SUMMER.

BY MARY LOWE DICKINSON.

The radiant greenness of the distant hills
Has paled, as if souls, wandering penitent,
Had scattered ashes on their sunny brows;
The nearer forest hides its flags, hall-furled,
Bright crimson banners, 'neath its mantle green,
Ready to welcome Autumn to his throne;
While birches lift their white arms, bathed in gold,
And wreathe a halo for the fair dead queen.
The long low line of willows by the brook
Trail their pale fringes in the silent stream,
And droop, and grieve, until from pool to pool
Creep faint, sad thrills, "The Summer time is dead!"
The sad sky tells it to the willow tree,
The willow to the brook, the brook to sea;
The sea's mist shrond creeps upward to the hills,
The whole green earth a nameless shadow fills,
We doubt no more, "The Summer time is dead."

—*Silver Cross.*

The Cost of Pride.

Not long ago a clergyman was visiting a sick lady who was an active member of his church. She was known to be very proud of her descent from an old and renewned family, and her own character had been irreproachable.

Her end was evidently approaching, and her pastor spoke to her about the coming change. He was startled by the way in which she responded to his remarks. He felt convinced that she was not trusting in Christ as her Savior. She would talk about church affairs, but not about Jesus. Returning from visiting her one day, the minister entered his study and prayed for wisdom; then rising from his knees he said, "I will use the lancet to-day; I will ask her the straight question." He called again and began to speak of some of the flagrant sinners of the Bible, of Manasseh, the dying thief, and Mary Magdelene; then coming nearer home, he spoke of some of the flagrant sinners of their own little town; then summing up, he said, "But all alike are sinners, and all must be saved in exactly the same way." The dying lady raised herself up on her elbow and looking her pastor in the face, asked, "Have I to be saved in the same way as those characters?" "Yes; there is no other way." "Then," she said, "I would prefer to be lost," And she would not listen to another word the minister had to say. Men and women who live moral lives and have never been open, flagrant sinners, often can not understand that they must come to Christ just the same as the worst of sinners.—*Church Index.*

Dr. Coke at His First American Conference.

Coke continued to preach to great throngs, on the peninsula, till near the date of the Conference. His congregations were sometimes so large that he was compelled to address them from the chapel doors. Methodist families flocked from all directions to receive the sacraments from his hands. Thomas Ware, who was in this region, says: "Never did I see any person who seemed to enjoy himself better than he did, while *thousands* pressed to him to have their children dedicated to the Lord in baptism, and to receive themselves the Holy Supper at his hands. Daily accessions were made to the church."

At the famous Conference which opened in Baltimore, Dec. 24 (the eve of Christmas), 1784, the season was a jubilee to the Methodists of Baltimere and its vicinity. Coke preached every day at noon, two of his discourses being especially on the ministerial office, and afterward published; there was preaching, by other members of the body, every morning and evening; Otterbein's Church and the Methodist chapels in the town and at the Point were occupied by them.

Coke's sermon at the episcopal consecration of Asbury produced a wonderful impression, and presents some eloquent passages. After describing the true Bishop, it thus concludes: "O thou Lover of souls, who willest not the death of a sinner, have pity on the world. Remember Calvary. Hear the pleading Intercessor, and raise up men after thine own heart, full of the Holy Ghost, full of love, and full of zeal. Guide them by thy Spirit, accompany them with thine omnipotence, that they may tread the kingdom of Satan under their feet, and build up thy glorious church. You may now perceive the dreadful effects of raising immoral or unconverted men to the government of the church. The baneful influence of their example is so extensive that the skill and cruelty of devils can hardly fabricate a greater curse than an irreligious Bishop. But thou, O man of God, follow after righteousness, godliness, patience, and meekness. Be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not ashamed of the testimony of our Lord, but a partaker of the afflictions of the gospel according to the power of God. Endure hardships as a good soldier of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry, and thy God will open to thee a wide door, which all thy enemies shall not be able to shut. *He will carry his gospel by thee from sea to sea, and from one end of the continent to another.* O thou, who art the Holy One and the true, consecrate this thy servant with the fire of divine love; separate him for thy glorious purpose; make him a star in thine own right hand; and fulfill in him and by him the good pleasure of thy goodness."—*N. Y. Advocate.*

Praise Your Wife.

A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings, and her mending basket, counts the hours till he returns at night, and renews her youth in the security she feels of his appreciation and admiration You may think it weak or childish if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—*Selected.*

A Parisian Photographer.

When a lady is sitting to a Parisian photographer for a portrait the operator does not, in a perfunctory manner, coldly request her to "Look pleasant now, if you please!" He says to her, in the most natural and graceful manner in the world: "It is quite unnecessary to ask madam to look pleasant—she could not look otherwise." The lady, of course, acknowledges the compliment with her most gracious and highbred smile. "Click!" goes the camera and the picture is obtained, revealing the sitter to the greatest advantage.

A clever paper appeared in our last week's issue on "Delegates to the General Conference," signed "Jacob," wherein the writer advocated the election of old men only to that body. It is now suggested as a pertinent inquiry to be addressed to our contributor, "Jacob, how old art *thou?*"—*Pacific Methodist.*

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard

OUR YOUNG PEOPLE.

IF I WERE A GIRL

BY LINNIE HAWLEY DRAKE.

If I were a girl, a true-hearted girl,
Just budding to fair womanhood,
There's many a thing that I would not do,
And numberless more that I would.
I never would frown, with my mouth drawn down,
For the creases will come there and stay;
But sing like the lark, should the day be dark—
Keep a glow in my heart anyway!

If I were a girl, a bright, winsome girl,
Just leaving my childhood behind,
I would be so neat, from my head to my feet,
That never a fault could one find.
So helpful to mother, so gentle to brother,
I'd have things so cheery and sweet,
That the streets and their glare could never compare
With the charms of the home so replete.

If I were a girl, a fond, loving girl,
With father o'erburdened with care,
I would walk at his side with sweet, tender pride,
With ever a kiss and a prayer.
Not a secret I'd keep that could lead to deceit,
Not a thought I should blush to share;
Not a friend my parents would disapprove—
I would trust such a girl anywhere!

Growing Old Together.

The Boston *Commonwealth* gives these beautiful pictures of those who have made the journey together, until the hair has become white, and the steps feeble:

"Audubon, our great naturalist, married a good, sweet woman, and when she began to find him out, she found he would wander off a thousand miles in quest of a bird. She said 'Amen!' and went with him, and camped in the woods.

"When the children began to come to them, he had to wander off alone, but he could not go into a valley so deep, or valley so distant, that the light would not shine on him out of their window. He knew exactly where he would find her, and how she would look, for while, as Ruskin reminds us, the clouds are never twice alike, the sunshine is always familiar, and it was sunshine he saw when he looked homeward. So, if you have read his notes, you will remember how his heart broke forth in singing in all sorts of unexpected places, as he thinks of the wife and children waiting his return; and in that way they lived their life until they dropped into the lap of God, like mellow fruit."—*Christian Observer.*

An Arctic House.

Lieut. Peary has gone north to explore the pole. He proposes to build a home whence to make expeditions from that as a center. Advices from the party, with which Mrs. Peary is, say that work on the house is progressing favorably. When finished it will be 33 by 17. It is built of the very best material. The uprights are two-inch planks, outside of which is placed tar paper, two-ply; then a sheathing of matched boards, on top of which is another layer of three-ply tar paper. The entire house, when finished, is to be painted with tar. Inside comes another layer of the paper. Then more sheathing, which, by the way, is put on at an angle of forty-five degrees, and runs opposite on the opposite sides of the house, in order to more securely brace it. Inside of all this is thick red flannel. On the roof is a glass dome, as we call it. It is shaped like a hot-house, and is made of hot-house sashes. Very thick glass is used. This dome is twenty-five feet long by six wide. Under this dome and even with its ceiling is another glass layer, making it perfectly windproof and comfortable, however cold it may be outside.—*Northwestern Christian Advocate.*

The Mississippi was the last of a long series of names proposed for our great river. De Soto called it "The River of the Holy Spirit," and the Portuguese who wrote an account of De Soto's wanderings called it the Rio Grande. In an effort to settle on a name for it the Spaniards called it Rio de la Palisada, Rio de la Eulata, Rio de la Soto, Rio Chucaga, Rio de la Escondido, the Lost river and other names. Marquette gave it the name La Riviere de la Conception, Hennepin denominated it the Colbert, and other French explorers called it the St. Louis and Grande riviere. The French finally settled on Meate-chassippi, an Indian designation, and this name, with slight change, became universally accepted.—Philadelphia *Record.*

"And there is that other evil," said Bishop Bowman, in a recent sermon, "'filthy euchre.' No, that doesn't seem exactly like the name. What is it? O yes, 'progressive euchre.' Well, filthy euchre is not a very bad name for it, anyway."

"Heaps o' Trouble."

Brunk Davis was a barefooted boy who lived down in Scott county, Ill. His smaller brother, Fletcher, was his constant companion, not only in the old swimming hole and the rabbit chase, but in his mental excursions as well; for twelve-year-old boys have imaginations as vivid as those of any frenzied poet.

One hot Summer day, Brunk and Fletch were walking the dusty lane that led from Winchester to their country home. They were playing "wishing," a juvenile exercise that has never died since the days of Aladdin's lamp. Brunk had wished for several things that had almost overpowered Fletch, they were so astonishingly great.

At last, with a heroic effort, Fletch himself launched out into the sea of imaginary wants, and exclaimed: "I wish I could find a six-blade knife right down here in the road!"

Brunk was at first amazed at the audacity of his little brother, but, rallying, he assumed the role so frequently taken by elder brothers, and exclaimed: "Well, if you did, I'd take it away from you."

Fletch thereupon began to cry, and his grief was of such a cumulative sort that by the time they had reached home his heart was almost broken, and his sobs were all tangled up with, "You're always taking my things away from me."

No one could question the reality of his grief, though the knife was purely imaginary. I have met many "grown-ups" whose "heaps o' trouble" were of the same character.—*Christian Observer.*

Little Mabel's Faith.

It was Sunday afternoon, and mama had been reading to Ruth and Mabel.

"Who is Jesus, Mabel?"

"He is my friend," a soft little voice answered.

"How is he your friend?"

"He is my very best friend," said Mabel.

"Why is he your friend?"

"Because he is Jesus," she whispered.

"Do you think he loves a little girl like you?"

Mabel's eyes shone as she said, "He loves the little ones best of all, for he took them up and cuddled them."

"Mabel," said seven-year-old Ruth, "you ought to give your heart to Jesus. At the children's meeting at camp meeting there were several children who gave their hearts to Jesus, and one little boy said he knew Jesus had taken his heart, for he felt so different in here," putting her hand on her heart, "since he had let Jesus have his sins."

Said Mabel quickly: "I have given my heart to Jesus, haven't I, mama?" with a troubled look in her eyes.

"Yes, dear. And now you want to always let him keep it. Never take it back again. As long as you want to do, and try to do, everything to please Jesus and not to please yourself, you let Jesus keep your heart."—*Epworth Herald.*

Moondays.

There is an old story, which is not fact and yet is a parable, concerning "the man in the moon," as children call the dim markings on the moon's disk, which a lively fancy may discern to be a human face or figure. The story runs that he was once a resident of our world, and went out to gather sticks on Sunday, when he ought to have rested. To one who rebuked him he replied: "Sunday here! Sunday there! Sunday or Monday makes no difference to me!" So to punish him he was transferred to the moon, where there are no Sundays, but only Meondays; and for the whole seven days of every week he goes on toiling at his stick-gathering, until his back is bowed under the weight of the burden, and, when it falls off, it is only to set him free for seven days more of toil. Men and nations can follow his example. When the day sacred to rest and the day fitted for work are all the same to them, they are indeed bowing their backs to the burden of seven days' crushing toil, which shall know no end while life lasts. The Sabbath aims to set us free to be men.—*Sunday School Times.*

According to Charles Darwin it takes a monkey thousands of years to make a man of himself, but a man can sometimes make a monkey of himself in a minute!

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

Pittsburgh. GEO. A. MACBETH CO.

YOU Don't know what leather can be without Vacuum Leather Oil; 25c. and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Any Time is the right time for everybody to drink **Hires' Root Beer**

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of delicious beverage. Don't be deceived if a dealer for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it, I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

—FOR SALE BY—
Chas. H. Fush, 106 Camp St., New Orleans.

Have patience, Alice, I will drive that malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. I will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.
Chas. H. Fush, 106 Camp St., New Orleans.

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TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.

For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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No. 19 ST. CHARLES ST.

I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the travelling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.

WIDOW A. A. HOOD.

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. LOWE, Mills Building, New York.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

MARRIAGES.

MONTGOMERY—NOBLIN.—At the Methodist Church, Edwards, Miss., Wednesday evening, Oct. 4, 1893, at half-past eight o'clock, by Rev. J. P. Drake, Mr. Patrick H. Montgomery to Miss Mallie Noblin.

WATKINS—HIGHTOWER.—At the residence of Dr. Atkinson, Arcadia, La., by Rev. T. B. White, Lynn K. Watkins, Esq., of Minden, La., and Miss Gussie Hightower, of Arcadia.
They left immediately for Chicago.

BOWERS-BURAS.—At the residence of Mr. Myer, No. 8 Villere St., Algiers, La., Oct. 19, 1893, by Rev. H. S. Johns, Mr. David Bowers to Miss Louisa Buras, all of Louisiana.

FIKES—GREEN.—At the residence of the bride, near Enterprise, Miss., Oct. 12, 1893, by Rev. Isaac L. Peebles, Mr. B. F. Fikes to Miss C. E. Green, both of Landordale county, Miss.

BUFFKIN—EVANS.—At the residence of Mr. Wm. Thompson, Jr., Marion county, Miss., Oct. 17, by Rev. M. H. Moore, Mr. N. J. Buffkin and Miss Cora Evans.

GREESON—TEDFORD.—In the Methodist Church, Brookhaven, Miss., Oct. 18, 1893, at 8 o'clock P. M., by Rev. J. M. Weems, Mr. M. W. Greeson, of Prescott, Ark., and Miss Carrie Tedford, of Brookhaven, Miss.

"Whether to live or die,
I know not which is best;
To live in thee is bliss to me,
To die is endless rest.

"Living or dying, Lord,
I ask but to be thine;
My life in thee, thy life in me,
Makes heaven forever mine."
—*T. L. Cuyler.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

HOLYFIELD—N. HOLYFIELD was born Jan. 15, 1811, and died at his home in Rose Hill, Miss., Oct. 22, 1892. When small he moved with his parents to Mississippi. After the lapse of a few years he moved to Alabama, where he was happily married to Miss Catharine McNiel. Several years after marriage moved again to Mississippi, and chose Kemper county for his place of residence. There he united with the Presbyterian Church. He was a true man of God, holding at times official position in the church. Twenty-five years before death he united with the Methodist Church, there being no Presbyterian Church near him. In our church he was steward for twenty years, filling this place in great honor to God's cause.

His life was blessed with eight bright children, two of whom pillowed their heads on their Savior's breast in infancy. In March, 1867, he bowed in grief and laid his wife beneath the sod. In November, 1867, he was married again to Mrs. Crary Davis, who still survives him. After his second marriage two of his daughters died, each leaving children under the care of he and his wife. They did a noble deed in caring for these grandchildren, two of whom remained with him until his death and, with his devoted wife, administered to him in his last hours. Bro. Holyfield was confined to his room eleven long months of weariness and pain; yet as the end drew near he ripened like an unfolding flower for the celestial gardens of beauty and glory. As he calmly walked at the gates of day, every cloud was wafted away by the light from the countenance of the Son of God. Thus a sweet-spirited Christian man, caressed and tenderly cared for by his grandchildren and devoted wife, has passed through the gates into the city and stands in the presence of the King in his beauty.

Loved ones, it was not in cruelty, not in wrath, that the reaper came that day. It was an angel that visited the earth and took the dear one away. I know the cup seems bitter, and sometimes we are long draining it. But, oh! lift your tear-stained eyes heavenward that your souls may be absorbed in the beauty of godliness. Then even the grandeur of nature, the glory of art, all fade in the vision, and the magnificent Blandersian fountain loses its splendor; while the paradise of Milton, with its trees and its rivers, its fruits and its flowers, its hymns and its harps—a living landscape with its vernal diadem and voiced with melody—dwindles into sterility. Death is eternal gain. Until we die to share the ripened powers of immortality and heir the thrones of heaven, we can only say that interminable Spring shall bloom upon the scene and chase the Winter of affliction by its smile. Then, with sweet submission, let us say, "Not our will, but thine, be done." MRS. EMMA ROOKER WITT.
Lake, Miss.

GRIGGS—Died, Sept. 25, 1893, JAMES F. GRIGGS, son of Mrs. Elizabeth and the Rev. J. Miles Griggs, of Indian Village, La., aged twenty-six years six months and ten days.

Once more the Father calls, and from our midst is taken one of our brightest lights. James F. Griggs was born in Jackson parish, La.; was an obedient and affectionate son, a congenial companion, an honored citizen, and a Christian young man, who was justly the pride of the people. He was buried with all the honors of his beloved Masonic Fraternity, where much affection was clearly manifested. Those who knew him best loved him most. Few young men had brighter prospects for the future. He seemed destined to be a great factor in our country's intellectual development. Being a young man of more than ordinary intelligence, he was already distinguished as an educator of the youth, and had made great progress in preparation for his chosen profession. It is hard to see him go in the vigor of youth; but God needed him because he is worth something. So let us bow in resignation to the will of "him who doeth all things well." Jimmie is now another tie on that beautiful shore to beckon us on to the paradise of God.

We condole with his bereaved family, praying that they may continually remember that God is willing to bear our burdens and to give us joy and triumph in all our troubles and sorrows. Let us strive earnestly for the right, that we may soon meet him again where joys never cease and partings never come. J.

WEAVER—REBECCA LOUISA, infant daughter of G. W. and E. J. Weaver, was born July 5, 1891; died at her father's home, near Utica, Hinds county, Miss., Sept. 8, 1893, at 2:20 P. M.

The Lord Jesus when on earth took little children in his arms and blessed them, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Will he not much more now receive little children "unto himself, that where he is there they may be also?"

Let the sorrow-stricken parents rather rejoice that the little lamb taken from their home is safe in the bosom of the Great Shepherd, and that they may meet and greet her around the throne of God. CHAS. W. CRISLER.
Utica, Miss.

WILLIAMSON—Died near Campbellsville, Miss., at the home of her son-in-law, Capt. Hart, Mrs. C. M. J. WILLIAMSON, at the ripe old age of seventy-five. She was born Aug. 16, 1818, in Warren county, Miss., and spent a large portion of her life there. Some of the old-time associates of her childhood and youth are still "on this side," and they, scores of friends of later years, will grieve over the death of this dear one.

Since 1847 she has been a member of the church, and her influence was always for good. Gentle as the evening zephyr, yet never swerving from the truth. Her faith was a living one, and while she felt that to die was gain, yet she never murmured during the many long months of her suffering. When she realized that death was near she said it would be a happy release. "Blessed are the dead who die in the Lord," for so he giveth his beloved sleep.

Two sons, one daughter and many grandchildren are left to mourn the dear departed. May the God who soothed her dying pillow send consolation to their hearts!
ONE WHO LOVED HER.

Vicksburg and New York papers will please copy.

VAUGHN—GEORGE PARHAM VAUGHN, son of G. M. Vaughn and wife, was born March 5, 1866, and died Sept. 24, 1893, at his home in Lowndes county, Miss. George was converted and joined the M. E. Church, South, when quite young, of which he died a consistent member. He was married in his twentieth year to Miss Carrie East. Sad to say, he was the subject of disease and suffering from his youth. For several years he had been secretary of his Sunday-school, and at his post when able. He died as he lived, and leaves his kind wife and three little ones to mourn his death.
K. M. HARRISON, P. C.

Whereas, It has pleased our Father which art in heaven to take from us, the Vaughn's Chapel Sabbath-school, our efficient secretary, George P. Vaughn; therefore, be it

Resolved, That in his death we have lost a devoted member and secretary; our superintendent, a dutiful son; his wife and children, a true and devoted father and husband; his church, a devoted member, and the community, a good citizen.

Resolved, That we, in the true spirit of Christianity, submit to the divine will in this dispensation of his providence.

Resolved, That the *New Orleans Christian Advocate* please publish these resolutions, and that a copy be presented the afflicted widow and one spread upon the minutes of his school.
JOHN LOFTIS, for Committee.

ABLE—JOHN WESLEY ABLE was born in Tuscumbia, Ala., Dec. 19, 1837, and died at his home, on Bayou Claire, Avoyelles parish, La., Aug. 2, 1893. On Dec. 27, 1867, he was married to Miss Mary L. Roy. Bro. Able was converted under the ministry of Bro. Walter Dunstan in January, 1838, and was a consistent member of the M. E. Church, South, until the day of his death. From the day of his conversion until his death his delight was "in the law of the Lord; and in his law" did "he meditate day and night." The book that he left behind is an evidence of the above, for one could tell at a glance that it had been used a great deal, and many comforting passages were marked with pencil. No wonder that his death was one of peace. Bro. Able was conscious to the end, and just a minute or two before his death called his dear wife to him, gave her his hand and held it until he was no more.

Bro. Able was a devoted husband and father. He leaves a wife and six children to mourn his death. May the Lord sanctify this affliction to the salvation of his wife and children!
T. L. L.

MULLEN—MARY ONEA, the twelve-year-old child of Bro. M. M. Mullen, was taken from a life of suffering to one of eternal peace and blessing in March, 1893.

Her time on earth was short and "full of trouble," having been a sufferer all her life; yet she lived not in vain, for the patience and Christian fortitude with which she bore her afflictions made an indelible impression on the minds of all who knew her; and no less impressive was the warmth and intelligence which marked her conversation about religion, which was her favorite topic. She loved to talk about heaven, where she had a mother and some brothers and sisters, she being the eighth member of Bro. Mullen's family who has gone on before; but he has the blessed assurance that they are all waiting over the river and the sweet hope of meeting them there. Eight treasures in heaven, four religious children on earth. Oh, how rich!

CRISLER—THOS. J. CRISLER, son of S. J. and Ada B. Crisler, was born Aug. 8, 1876, and, after a long spell of fever, fell on sleep, Sept. 27, 1893. He was converted and joined the Methodist Church, at Flora, in the Summer of 1888. He was industrious in his habits, obedient to parents, and possessed a simple, child-like faith in God. J. D. CAYMES, P. C.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

David Livingstone made this resolve in early life: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes both for time and eternity."

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.
NEW ORLEANS, March 1, 1889.
C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 230 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

The applications to the Boston Associated Charities last year show that twenty-two per cent. of the causes for sickness were intemperance.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.
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Notice.

I have the best thing in the way of a Teachers Bible for an agent to handle ever published. Write for full descriptive circulars at once.
F. D. VAN VALKENBURGH,
Chartres St., - - - - - - - - New Orleans.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 17

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Annual Sales Exceed 33 MILLION Lbs.
Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Marble, Slate and Hardwood Mantels.
TILES for Fire-places and Floors. GRATES of all kinds.
SLATE HEARTHS. BUILDING MATERIAL.
GEO. M. LEAHY,
No. 112 CAMP STREET, NEW ORLEANS.
Designs and prices furnished on application.

MALONE COLLEGE
For Young Ladies.
HOLLY SPRINGS, MISSISSIPPI.

The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
A HOME SCHOOL for pupils under Christian influences.
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Elegant and Durable Pianos from $250 up.
Good Second-hand and Slightly Used Pianos from $50 up
Send for Catalogues and Prices.
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Millsaps College,
Jackson, Miss.
The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
W. B. MURRAH, PRESIDENT.

Liverpool and London and Globe Insurance Company.
Losses Paid by Chicago Fire 1871 $3,239,091.
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All Losses Paid in Cash without Discount, as Soon as Adjusted.
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CASH ASSETS, December 31st, 1886, - - - - $400,479.06
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Steadily Increasing in Strength and Popularity.
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Reorganized as a Stock Company in 1860.
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1848. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

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Painter, Gilder and Varnisher
HOUSE AND SIGN PAINTER,
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Graining and Marbling a Specialty.

ROSE TOBACCO CURE
A quick, cheap, pleasant and absolute cure for the Tobacco Habit
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

EMORY COLLEGE
OXFORD, GA. Forty Miles East of Atlanta
Location Proverbially Healthy. No Saloons.
57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address
W. A. CANDLER, D. D. PRESIDENT.

FURNITURE!
Largest Stock,
Lowest Prices,
Greatest Variety,
Most Reliable Goods.
J. G. Grant. 28 & 30 Camp St., New Orleans, La.
Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Of the 200,000 persons who entered the Cherokee strip on Sept. 16 more than one-half have left it.

The mayor of Chicago, Carter H. Harrison, was murdered on Oct. 28 by a crazy man named Prendergast.

Mayor Fitzpatrick has gone to Chicago to attend the convention of mayors and principal officials of the various cities in the United States.

Leading members of the Committee on Foreign Affairs in the House and those of the majority, especially, think that President Cleveland will send into Congress, immediately after the Silver bill is out of the way, his message and the correspondence on the Hawaiian matter.

The Confederate Comrades, a new association of veterans, was formed in the city on Oct. 28. The object of the Confederate Comrades is to promote the general welfare of the soldiers and to insist on the Legislature appropriating additional sums for the support of the disabled veterans.

The explosion of a barrel of whisky in the big warehouse of the Chautauqua Lake Ice Company in Pittsburg, Pa., on Oct. 27, caused the destruction of $500,000 worth of property, and serious injury to eight persons. Several of the injured, it is feared, will die. A score or more others sustained slight cuts and bruises.

The United States Senate, after one of the most remarkable and memorable parliamentary battles of a generation, passed the bill unconditionally repealing the purchase clause of the Sherman silver law, at 7:26 P. M., on Oct. 30, by a vote of 43 to 32. The end was reached after a continuous session of fourteen days, after sixty-one days of debate.

Officials of the marine hospital service are much gratified by the success which has attended the quarantine against cholera this year. With regard to yellow fever they say that the experience at Brunswick, Ga., demonstrates the practicability of confining the disease within certain limits by a quarantine cordon, and they are greatly encouraged by the results of the thorough system of sanitation which was enforced at that place.

The professors of the Boys' High School in this city are preparing to strike for higher salaries. It will not be a strike which will cause any interruption in the daily curriculum of the school work, but a formal call upon the School Board, and a manly, decided protest against the low rate of salaries paid the assistant professors in the Boys' High School as compared with the salaries of high school teachers in other cities, and the salaries paid the lady teachers in the high schools here.

It is reported from Washington that Prof. Hazen, of the United States Weather Service, will shortly make an attempt to cross the Atlantic in a balloon. He proposes to use a machine built of "gold-beater's skin," which is impervious to gas, and thus will obviate the principal impediment to prolonged aerial voyages. The balloon will not be very large, having a capacity of 100,000 feet of gas, will be charged with hydrogen, the lightest of known gases, and will be capable of lifting about 7,000 pounds.

Action looking toward a possible practical enforcement of the Monroe doctrine in the South Atlantic was taken by the administration on Oct. 28. Another war vessel will be sent to Rio de Janeiro. Two are already there. The government has given heed to rumors of the intention of certain foreign countries to take a hand in the settlement of the present Brazilian difficulties, and that if emergencies required it, it would be necessary to a successful demonstration of the government's wishes with respect to non-intervention that the country be represented by an additional number of ships at Rio.

FOREIGN.

President Carnot went to Toulon on Oct. 27 to return the visit which the Russian sailors made to Paris, and to be present at the launching of a new battleship at Seine, three miles from Toulon.

The foreign trade of the German Empire for the first nine months of the year shows a decided improvement on 1892. The imports diminished 111,000,000 marks, while the exports increased 166,000,000 marks.

The remains of Gounod, the great composer, were buried on Oct. 27 with full civic and military honors. Present at the funeral were all the celebrities in the arts and sciences who could possibly manage to come to Paris for the occasion.

The long and elaborate series of fetes, which have marked in bright letters upon the pages of France's history the visit of the Czar's sailors to that republic, are at an end, and the Russian fleet is preparing to weigh anchor for other waters.

The German press regarded Franco-Russian fetes with indifference. The *North German Gazette* declares that it affords Germany no ground for anxiety, as it has long been well known that Russia can rely upon the friendship and army of France, should a necessity for their aid arise.

Horsford's Acid Phosphate

The Best Tonic Known,

furnishing sustenance to both brain and body.

Bentonville Station.

Dr. B. Carradine has been with us ten days in a meeting. The Lord came in great power and saved sinners and sanctified more than a hundred believers. I never witnessed such a meeting in all my life. When the Doctor began preaching exclusively on sanctification as a second blessing, it was prophesied that he would split the church, but instead of splitting he united, by God's help. That word sanctification is no more a reproach in the Methodist Churches in Bentonville. Shout after shout rang in the walls of the old brick church, and one day I saw nearly all in the church shouting at once. My own precious wife got the blessing of entire sanctification and testified to the same. Our little daughter Pearl, just ten years old, was regenerated, and stood up and witnessed to same by saying in words like these: "I am not sanctified, but I am pardoned." A young lady who is staying with us at the parsonage went to the altar one night, got saved, and a few nights after went back and got perfect love.

The meeting reached some of the other churches in town—several in the Missionary Baptist and still more in Cumberland and M. E. Churches. One Free Will Baptist preacher and his wife got gloriously sanctified. Rev. Jas. A. Walden came from Ozark station, got this precious blessing and shouted in the old-fashioned way. The meeting reached the court-house, it is said, for the first time. The county judge and county clerk with their wives got the blessing of sanctification.

My precious Bro. Ketchen, pastor of the M. E. Church, stood by us in the meeting, testified to the blessing, and was rewarded by seeing his wife get the second blessing. One sweet girl prayed that she might get sanctified in capital letters. You will understand why she prayed so, when I tell you the fight now is over the word sanctify. One blind woman got saved most wonderfully; said she got the second blessing by sense of touch.

My people are drawn closer to me than ever. The meeting still goes on, and souls are getting justified and sanctified at every meeting since Dr. Carradine left.

And now, in conclusion, what shall I say of Dr. Carradine? He is perfectly dead to the world, and carries about him a spiritual atmosphere that makes one know he is a prophet of God. He is a polished diamond, as gentle as a dove and as meek as a lamb. He never used slang, did not say a harsh or hard word. He so preached and acted that the adversaries could find no fault except the doctrine which he preached. A very judicious man indeed. May God bless him always!—B. C. Matthews, in Arkansas Methodist.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Plans of Episcopal Visitation, 1893-94.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., Oct. 18.
Arkansas Conference—Clarksville, Ark., Nov. 22.
Little Rock Conference—At Hot Springs, Ark., Dec. 6.
White River Conference—At Jonesboro, Ark., Dec. 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex. Nov. 1.
German Mission Conference—At Grangeville, Tex., Nov. 9.
Northwest Texas Conference—At Fort Worth, Tex., Nov. 15.
North Texas Conference—At Wichita Falls, Tex., Nov. 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., Nov. 22.
Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., Oct. 5.
North Mississippi Conference—At Columbus, Miss., Nov. 29.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference—At Opelika, Ala., Dec. 13.

FIFTH DISTRICT—BISHOP DUNCAN.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., Nov. 15.
Western North Carolina Conference—At Tyron Street Church, Charlotte, N. C., Nov. 29.
North Carolina Conference—At Fifth Street Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., Dec. 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Tex., Oct. 25.
Central Mexico Conference—City of Mexico, Nov. 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 22.
Texas Conference—Navasota, Tex., Nov. 30.
East Texas Conference—At Orange, Tex., Dec. 7.

EIGHTH DISTRICT—BISHOP KEY.

China Mission Conference—At Shanghai, Oct. 18.
Indian Mission Conference—At Vinita, I. T., Nov. 1.
Mississippi Conference—At Hazlehurst, Miss., Dec. 7.
Louisiana Conference—At Homer, La., Dec. 14.

NINTH DISTRICT—BISHOP HAYGOOD.

North Georgia Conference—At Gainesville Ga., Nov. 29.
Florida Conference—At Palatka, Fla., Jan. 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Los Angeles Conference—At Los Angeles, Cal., Sept. 27.
Pacific Conference—At Fresno, Cal., Oct. 11.

FROM THE WORK.

Continued from First Page.

Mrs. R. R. Parker, Fannin circuit, Mississippi Conference: "The protracted meeting at Andrew Chapel is over, in the human way of counting events, with four accessions to the church. Bro. Caldwell, the pastor, was ably assisted by Bros. Griffin, of Pelahatchie, and Paul Hardin, of Clarksburg. Not in years has such a revival swept over this church and community. Owing to sickness and harvesting of crops, the attendance each day was small, but at the night services the attendance was good, and seekers of religion crowded around the altar."

Rev. H. W. Knickerbocker, Bastrop, La., Oct. 24: "Closed an eight days' meeting here in Bastrop, Sunday night, with good results. Membership revived; about 35 professed conversion; 23 accessions to the churches (14 to Methodist, and 9 to Baptist), and prospect of more to follow. My brother was with me and did the preaching. Have received altogether 25 members this year. Have built and finished, except painting, a church in Mer Rouge according to Plan No. 102 of Church Extension Board. Auditorium 34x50 feet, and seating capacity of 250. Two lots in desirable locality were donated. Our title is perfect. Actual cost of church building will be about $1,700. Finances are at a very low ebb. God bless the work."

Rev. M. H. Moore: "We closed a ten days' meeting at Columbia, on Oct. 16; Revs. M. L. Burton and W. M. Sullivan, of the Mississippi Conference, assisting. The children's meetings were instructive and effective. The church was more revived than it has been in four years. Several new family altars erected. Fourteen were added to the church on profession of faith. Two others applied, but were not present to be received. We leave a neat little parsonage, moderately well furnished, for our successor. There has been steady and permanent growth all the while. Three neat new churches have been built. Finances have looked up some. The salary of the preacher has advanced from $350 to $600. Counting what we have in sight for this year, about $5,500 have been raised for all purposes in the four years. The membership has been steadily growing. Ninety-eight children have been baptized. One hundred and eighty-seven have been added to the church by profession and otherwise. Twelve years ago there was not and had never been a church in Columbia. There was only one Methodist Church within fifteen miles of this place. Now there are seven Methodist Churches in that distance of this place. I verily believe Methodism is in this country to stay. Whoever has this charge another year will have a kind people to serve."

NOTES BY A PRESIDING ELDER.

In holding the Newton and Hickory Quarterly Conference, Sept. 30 and Oct. 1, we were pleased to see a circuit in such complete condition in its material work. Both church-houses renovated this year. At Hickory it was dedicated in the Spring by Bishop Galloway. At Newton the church now has a steeple and Gothic roof, and has a stylish and modern appearance, at a cost of about eight hundred dollars. The parsonage looks complete. The study in the parsonage yard has told a good tale for itself in the last three years. As a rule, a charge ought to have some enterprise on foot to prevent stagnation. Let there be great improvement, spiritually, and in the general enterprises of the church. Bro. Morse writes me to-day that his collections will all be full.

Decatur circuit is taking on new life. It embraces a good farming country, and is likely to be one of the most pleasant charges in the district. The parsonage has been paid for, except a small sum.

The fourth Quarterly Conference for Neshoba circuit was held at Mars Hill. I preached the sermon and dedicated the church here on the fifth instant. Bro. Mars was, as usual, happy in the Lord. The brethren say the parsonage must be paid for. The prospects are brightening on all lines. Bro. Foreman, the preacher in charge, is, to all appearances, here for the four years' term.

We have held six Quarterly Conferences on the fourth round, and there is no one in sight for admission on trial in the itinerancy.

October 21 and 22 were spent at Lawrence holding the fourth quarterly meeting for Lake circuit. On Sabbath we dedicated the new church here. It is of modern style, costing $1,500, and is a thing of beauty. The collection at the dedicatory services footed up, in round numbers, $125. Bro. Wilt and his people are entitled to much credit for this church. I do not know that I ever saw a better result, considering the small number of members and the stringency in finances. They are justly proud of their new church. The circuit parsonage has been repaired and improved at a cost of two hundred dollars. The prospect is good that all of the assessments will be in full.

C. McDONALD.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

Copy of this magazine will be mailed to any address on receipt of ten cents in postage stamps.

Address, W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

The *Temps*, of Paris, commenting upon President Cleveland's attitude upon the silver question, says that by resisting to the uttermost "Mr. Cleveland will render a great service to the business world, and at the same time be will help to modify the constitutional equilibrium of the United States by transforming the members of his Cabinet into quasi-parliamentary leaders. This is the most serious innovation involved in the financial crisis."

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Bay St. Louis, at B. St. Louis	Nov. 4, 5
Augusta, at Augusta*	4, 5
Columbia, at Columbia	11, 12
Mt. Carmel....(Mon. night and Tu.)	13, 14
Williamsburg, at Williamsburg (Wed.)	15
Covington, at C. (Fri. and Sun. P. M.)	17, 18
Tallahoek, at Fitzgerald....(morn.)	18, 19
Purvis, at Purvis....(Mon., 7 P. M.)	20
Ellisville, at Ellisville..(Wed. P. M.)	22
Heidelberg, at Liberty*	24, 25
Eastabuchie, at Eastabuchie	26, 27
Hattiesburg, at Hattiesburg..(Tu.)	28
E. Pearl, at Byrd's Chapel*	18, 19

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTRIDGE, P. E.
Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Bowerton, at Rehoboth	Nov. 4, 5
Terry, at Spring Ridge	7
Brookhaven circuit, at Bethel	11
Adams circuit, at Adams	12, 13
Holmesville and Tupisaw, at H.	17
China Grove, at China Grove	18, 19
Gallman, at Gallman	21
Pleasant Grove, at Wellman	23, 26
Providence	30
Hazlehurst (night)	30
Beauregard, at Beauregard	Dec. 2, 3
Wesson	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Fayette	Nov. 4, 5
Sunflower, at Sunflower (Wed.)	8
Rolling Fork, at Rolling Fork (Thu.)	9
Warren, at Oak Ridge	11, 12
Meadville, at Meadville	13, 13
Mayersville	25, 26
Rocky Springs, at Cayuga (Fri.)	Dec. 1
Hermanville	2, 3
Port Gibson (Tues.)	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Fletcher Chapel	Nov. 4, 5
Madison, at Wesley Chapel (Wed.)	8
Camden, at Shrock	11, 12
Bolton, at Bolton (Wed.)	15
Pocahontas, at Pocahontas (Sat.)	18
Jackson—First Church	18
Jackson—Capitol Street	19
Flora (Wed.)	22
Benton, at Midway	23, 26
Tranquil, at Zeiglerville	26, 27
Canton	Dec 2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

North Kemper cir., at Wellen. (Wed.)	Nov. 1
DeKalb circuit, at Pt. Ridge	4, 5
Binnsville, at Scooba (Tues.)	7
Lauderdale (Thurs.)	8
Why Not circuit	11, 12
Chunky circuit (Thurs.)	13
Marion circuit	18, 19
Meridian—West End	25, 26
Meridian—Central. (Sun. and Mon.)	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Qaes 23. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Qaes. 18. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Trenton	Nov. 2
Clarksburg, at Liberty	4, 5
Morton and Forest, at Morton	6
Fannin, at Fannin	10
Brandon station	11, 12
Montrose, at Montrose	13
Raleigh, at Raleigh	15, 13
Shiloh, at Cato	24
Marvin, at Westerana	25, 26
Westville, at Goshen	28
Homewood, at Zion Grove	Dec. 2, 3

C. McDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilkinson, at Bethel	Nov. 4, 5
Bayou Sara, at Star Hill	11, 12
St. Helena, at Center	13, 13
E. Feliciana, at Gilead	25, 26
Springfield, at Wesley Chapel	30
Franklinton, at Fisher's	Dec. 2, 3
Amite City, at Amite City	3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Louisville circuit, at Louisville	Nov. 4, 5
Rural Hill circuit, at Rural Hill	5, 6
Wier circuit, at Pisgah	10
Chester circuit, at Ackerman	11, 12
Kosciusko circuit, at Salem	13, 13
Eupora circuit, at Walthall	25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Pheba	Nov. 4, 5
Sparta	11, 12
Mashulaville	17
Shuqualak	18, 19
Macon	18, 23
Hebron	23

T. C. WEBB, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks circuit, at Wesley	Nov. 4, 5
Mt. Pleasant circuit, at New Salem	11, 12
Byhalia circuit, at Byhalia	18, 19
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Chapel Hill	Nov. 4, 5
Pittsboro (Tues.)	7
Abbeville	11, 12
Grenada circuit	18, 19
Water Valley circuit (Sat.)	25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	18, 19
Panola	23, 25

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty*.

H. O. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Athens	18, 19
Buena Vista	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Black Hawk	Nov. 4, 5
Valden	11, 12
West	13
Carrollton circuit	18, 19
Winona circuit	25, 26

B. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lyon	Nov. 5
Winterville	12
Friar's Point	13
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov. 12
Carrollton (Tues.)	14
Gretna (Thurs.)	16
Baton Rouge	18
Parker Chapel (Tues.)	21
Morean (Thurs.)	23
Gross Tete, at Harmony	24
Dryades (Tues.)	28
Lower Coast (Thurs.)	30
Algiers (Sun. morning.)	Dec. 3
Craps (Sun. evening)	3
Louisiana Avenue (Mon.)	4
Carondelet (Tues.)	5
Felicity (Thurs.)	7
Rayne Memorial (Fri.)	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte, at Lecompte	Nov. 4, 5
Dry Creek, at Spring Hill	11, 12
Spring Creek, at S. C. Camp Ground	13, 13
Boyce and Colfax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 3
Pineville, at Pineville	2, 13

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards hustle themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ringgold, at Andrew Chapel	Nov. 4, 5
Vernon, at Oak Ridge	11, 12
Minden, at Minden	13, 13
Haynesville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	8, 10
Ruston station	13, 11
Arcadia, at Arcadia	13

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	13, 13
Cane River, at Provencal	18, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	23, 24
Many, at Many	26, 28
Fort Jessup, at Fort Jessup	29, 27
Natchitoches station	Dec. 2, 3
Mansfield station	8, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 23. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The District Sabbath-school Convention meets at Robeline, Oct. 26, at 10 A. M. Arrangements will be made for entertaining the delegates.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

The trustees of Pierce and Paine College property are requested to meet at Marthaville, Oct. 28.

ROBT. J. HARP, P. E.
329 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Isaac	11, 12
Lapius, at Frantoma C.	13, 13
Lake Providence	25, 26
Waterproof	Dec. 2, 3
Delhi	7
Floyd	8, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson and Morgan City	Nov. 4, 5
Lake Charles—E. Street	11, 12
Jackson Street and W. Lake	12, 13
Grand Chenier	13, 13
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

Louisiana Conference Rules, etc.

Messrs. W. B. Thomson and S. E. McCutcheon have charge of transportation matters and will report in time.

Class of the fourth year will meet on Wednesday morning, at 9:30., Dec. 13.

All persons *not* members of the Conference who expect to attend, must give me timely notice of their coming.

J. A. PARKER.
Homer, La.

In view of the sensational reports circulated persistently in regard to the health of Prince Bismarck, the London agent of the Associated Press has caused special inquiries to be made at Friedrichsruhe last week. The result is that the Associated Press is authorized to state that the alarming stories about Prince Bismarck and the bad condition of his health were unfounded. The Prince is in a good state of health, and is able to take daily walks.

Could the youth to whom the flavor of the first wine is delicious look upon my desolation; could he but feel the body of death with which I cry hourly, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—Charles Lamb.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.
"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

XMAS DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainments—all in SKIDMORE & CO., 65 John St., N. Y.

WE WANT AT ONCE

RELIABLE MEN everywhere (local or traveling) to advertise and keep our Show Cards tacked up in town or trees and fences along public roads. Steady work in your own county. $70 A MONTH SALARY AND $3 A DAY EXPENSES ADVANCED every 10 days when started. FRANCO-GERMAN ELECTRIC CO., CINCINNATI O.

MY WIFE SAYS SHE CANNOT GET ALONG WITHOUT IT. WILL YOU DO IT FOR THE SAKE OF PEACE?

$12 Buys a $65.00 Improved Oak 4 Drawer Sewing Machine; perfect working, reliable, finely finished, adapted to light or heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory and save dealers and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT T-2, CHICAGO, ILL.

WALL PAPER.

Heath, Schwartz & Co.,

LIMITED.

Our Fixed Policy is to sell only first-class goods, and at very low prices.

We Offer You Beautiful Lines of

WALL PAPER,

Mattings, Window Shades,

Upholstering Goods, Stair Carpets,

Etc.

Beautify your house. Make it bright. Long evenings are coming.

Samples sent to country free of charge.

116 Camp St., New Orleans, La.

WANTED.

By a young man, now in the West, employment in the South, as bookkeeper, salesman or at any honest, honorable work, either in town or country. Address, stating wages given and duties required,

MRS. ELLEN E. HEBRON,
No. 400 North Street, Jackson, Miss.

Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures.

WM. B. HINES.

AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 300 per cent. profit. One Agent's sales amounted to $630 in six days. Another $32 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Mfg Co., La Crosse, Wis.

No Tobacco, NO OPIUM. The only practicable way to reach CATARRH thoroughly and pleasantly. A positive cure even if all else has failed. Sample FREE by mail. Dr. J. W. BLOOMER & CO., DALTON GA.

Christian Advocate.

VOL. 40.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 9, 1893. WHOLE NO. 1942.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SECRET OF A HAPPY DAY.

BY FRANCES RIDLEY HAVERGAL.

Just to let thy Father do
What he will;
Just to know that he is true
And he still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, that is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his Word,
Watching, that his voice may be
Clearly heard.
Just to tell him everything
As it rises,
And at once to him to bring
All surprises.
Just to listen, and to stay
Where you can not miss his voice.
That is all! and thus to-day,
Communing, you shall rejoice.

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As he will.
Just to take the loss or gain,
As he sends it;
Just to take the joy or pain,
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in his dear hand
Little things;
All we can not understand,
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all! and yet the way
Marked by him who loves the best;
Secret of a happy day,
Secret of his promised rest.

...s of Bishop Chas. B. Galloway at the ...eral of Rev. Dr. J. J. Wheat, at Sardis, ... Miss., Nov. 3, 1893.

...ave come to join with this vast ...regation, and the larger throng ...ghout the State of Mississippi to- ...wherever the news of his unex- ...d death has flown, in paying a ...fnl heart-tribute to a rarely gifted ...oly man. Great were his gifts, ...d was his outlnre, profound was ...holarship, noble was his oharac- ...nd triumphant was his death. He ...modestly, wrought righteously, ...lled gloriously. Our most elo- ... preacher has hushed his thrill- ...ice; our greatest Greek scholar ...acated his honored chair; our ...onnselor has closed his apostolio ...; onr friend and brother has ...d from onr grasp his nerveless

But the echoes of that eloquent ... will never cease; the pupils of ...wise teacher will perpetuate his ... the brethren of that fallen com- ...will emulate his evangelical la- ...nd reincarnate his noble spirit. ...me this death comes as a personal ...vement. For three years I sat at ...et as a student, and during the ... period I attended his eloquent ...ry. But he was more to me than ...er and pastor—he was my gener- ...appreciative, helpful, life-long ... For the interest he manifested ... from young boyhood, for the in- ...e he exerted over me in the ...tive period of my life, and for ...indly, fatherly encouragement ... through all the subsequent, la- ...s years, I shall ever honor his ...ns memory and give ceaseless ... to the God whom he so nobly ..., and in whose grace he so ...ly triumphed.

...hout venturing upon the details ... long and laborious life, or trac- ...inutely the steps of his minis- ...career, or analyzing all the gifts ...istinguishing characteristics of ...eat soul, I shall barely mention a ...sons we may emulate, and a few ... we may imitate. Thus the hon- ...lead will loudly speak to us, and ...dly life will not go out, but for- ...o on.

Dr. Wheat was an example to ...g young manhood. Difficulties ...t daunt him—defeat did not de- ...m. Reared in the country, where ...ducational advantages were of- ... he determined, if possible, to ...ghly equip himself for the great ...f life. Inheriting an active and ...e mind from his unusually gift- ...ther, he had her warmest sym- ... in this laudable ambition. Out ...r modest income she sustained ...t college, while she encouraged ... noble aspiration, urged on every ...ous impulse, stimulated every ...g energy, and daily prayed for ...dviuely directed success of her ...nt boy. Nor was the expendi- ...ture of self-denial and motherly sym- pathy misapplied. He was eagerly ap- preciative of every opportunity, and rigidly employed every precious, fly- ing moment for the enrichment and usefulness of his later life and minis- try. By dint of tireless toil he became a scholar of vast attainments and a preacher of connectional fame. From a devout, but obscure, home came an accomplished and mighty prophet of God, whose name will ever shine con- spicuously in the annals of earth and the chronicles of the skies.

(2) Dr. Wheat had the *tenderest sym- pathy with struggling young manhood.* This was born of divine grace and his own vivid experience. Many a poor Mississippi boy has been encouraged to secure a collegiate education, and has been generously aided therein, by the noble man we bury to-day. He had a quick eye to discern the possi- bilities of a crude, uncultured youth— the prophetic brilliancy of a rough diamond—and he had a ready hand to assist in his training, in shaping the facets that were to flash with eternal splendor.

(3) He was, in a marked degree, *a modest man.* Though self-respecting, and not unmindful of the great gifts with which God had dowered, he was never obtrusive, or a seeker after con- spicuous place. He shrank from pub- licity, and never courted responsibil- ity. His was a meek and quiet spirit. He would have preferred a country chapel to a city cathedral. And often, when he declined urgent invitations to preach on great occasions, it was be- cause of an excessive modesty that al- most became timidity.

(4) Dr. Wheat *had breadth of soul.* Singularly free from narrow preju- dices, he never harbored revenges. If he had enemies, their characters were perfectly safe in his hands, and he had grace to discover and appreciate their virtues. Great is the man who can discern and applaud the good in an enemy! And to this generous charity and broad catholicity he united a large mental hospitality. He was, therefore, neither a bigot in religion, nor a dog- matist in thought, nor a partisan in politics. While subscribing heartily to the creed of his church, he was never a sectarian or a fanatic. He analyzed clearly and grasped great thoughts with a firm, unwavering hand, but was never intolerant in opinion or imperi- ous in their assertion. As a citizen, he was a patriot rather than a partisan, loving his whole country and proud of her wonderful history.

(5) Dr. Wheat *was a great preacher.* Without the graces of an elocutionist, he had all the elements of a great ora- tor—nervous energy, warm sympathy, a rich vocabulary, an oriental imagin- ation, power of striking statement, and a voice of finest tone and volume. When he was stirred with a great theme every splendid power seemed to be on fire, and his eloquence was sub- lime. Then his voice, musical as a flute, swept every sensibility of the soul, and his magnificent thoughts, expressed in peerless periods, waked every noble impulse and thrilled every manly purpose. The late Mr. Justice Lamar, who never missed an opportu- nity to attend his ministry, once said there was more eloquence in the tremor of Dr. Wheat's hand than in the voice of any other man he ever heard. His pathos was irresistible. Hard was the heart and insensible the nature that could not be moved to tears under his pathetic appeals.

His sermons were made on original models. He was no imitator of any pulpit master, and no repeater of oth- ers' sayings, however eloquent and brilliant. Out of his own vast treas- ures of learning and his own profound spiritual experience, he talked of the deep things of God, and swayed great congregations by the authority of his imperial eloquence. Traditions of his wonderful sermons to eager thousands on camp meeting and other occasions will linger for generations among us.

There was a strange charm in his abandon of manner, when his face was lit up with the glow of his thoughts and his whole frame was tremulous with the fervor and power of his mes- sage. Then his awkwardness became the perfection of grace, and his seem- ing indifference—his forgetfulness of self—was the soul of a burning zeal and transparent sincerity. He put honor upon the ministry by never bringing unbeaten oil into the sanctu- ary.

(6) Dr. Wheat was a man of sorrows and acquainted with grief. He had sounded its awful depths and felt its fearful shadows. But these bitter ex- periences left no stain upon his gener- ous spirit, no cloud on his sunny heart, no eclipse of his radiant faith. Out of fire and tempest he came with an un- dimmed hope, and an unfaltering pur- pose, and an unclouded sky. No trouble or disappointment ever soured the sweetness of his spirit, or dried up the fountains of his unstinted benevo- lence. He loved everybody, and had hope for humanity. He preached a gospel of hope, and was himself an evangel of good-will to men.

Of our brother's praying spirit and habit, his daily and devout study of God's Word, his constant and close walking with his Lord, his rejoicing in the sublime verities of the Christian's faith, and the scenes connected with his triumph over death and his glori- ous translation, I must forbear to speak. For several years past he has read almost daily the seraphic writings of Thomas a Kempis. In private con- versation and in pulpit ministration he delighted to quote and commend his heaven-inspired words.

A great and good man has fallen on sleep—an "angel of the church" has gone to his higher throne. May we all meet and greet him in that home of the soul!

The Duty of Giving.

The Christian church of the present day has few more graceful pens than that of Canon Farrar. The following article written by him a few months since we commend to our readers:

This is a subject of grave impor- tance, of serious difficulty, of great distastefulness to most people. For that very reason it is one which we ought to face, and to face seriously as in the sight of God, since it is un- doubtedly one of the duties, and one of the too much neglected duties, of life. I am speaking to the poor as well as the rich, and I beg my poorer readers to bear in mind that the spirit and principle of every word that I say ap- ply quite as strongly to them as to their wealthier brethren. In point of fact, the highest eulogy which our blessed Lord proclaimed on any act of charity was given to that poor widow who did but cast in two mites, which make one farthing. It was, He said, a greater gift than that of the rich donors, for it was all that she had. Her gift left her no margin; their gifts still leave them a boundless superfluity. To all, then, rich and poor alike, the rule is "to do good, and to communi- cate, forget not;" to all the exhorta- tion, "Be merciful after thy power: if thou hast much, give plenteously: if thou hast little, give gladly of that lit- tle;" to all the assurance, "He that giveth to the poor lendeth unto the Lord, and, look, that which he layeth out He will pay him again;" to all the promise, "He that soweth plentifully shall reap plentifully;" to all the warn- ing, "There is that withholdeth more than is meet, but it tendeth only to poverty." We profess to reverence the Bible as our rule of life, but the Bible is full from end to end of the duty of giving back to God of that which is his, though for a brief space he has lent it to us. We profess to take Christ as our example, but Christ not only insisted again and again on this duty, but it lay at the very centre of his whole earthly sacrifice. The poor man, Christ Jesus, gave warning after warning to the rich, and con- demns the selfishness of poverty as distinctly as the luxury of wealth.

May I, then, ask everyone of us to take seriously to heart the duty of fac- ing this question for himself; of ask- ing himself, not perfunctorily or self- deceivingly, but with simplicity and sincerity, Am I, on any reasonable es- timate—am I, even with every allow- ance for family cares and duties, really free from that love of money which is a root of all kinds of evil? Am I too selfishly squandering on personal com- forts, or am I too eagerly hoarding for family ends? Am I in God's sight, who sees truly, among the mean, the greedy, the niggardly, like churlish Nabal, who refused to recognize even just claims; like luxurious Dives, too self-absorbed even to notice the misery which lay unpitied at his gate? Or am I, by God's grace, of the nobler few who are not unconscious of the neigh- borhood of misery, not swathed and surfeited in gross indulgence of self? Am I one of the liberal souls who de- vise liberal things; one of those who shall experience the beatitude of Him that considereth the poor, of those who have a bountiful eye, of those who remember the words of the Lord Jesus, "It is more blessed to give than to re- ceive?"

Irresponsible wealth! My friends, do not be deceived; there is no such thing. The owner of wealth is respon- sible absolutely and always. He may bury his talent in the earth, or in the consols, but he will have to give an ac- count of the uttermost farthing. How shall we give an account of this awful stewardship? The very word "stew- ard" is absolutely meaningless, if it does not mean that we have to render an account. To whom? Ask your- selves whether the thought that we are accountable to God, who can not be deceived, with whom excuses become speechless, to whom no shams can be palmed off, ought not, if indeed we have grace to be faithful, to be "a prevalent motive of almost incalcula- ble power, entering into the secrets and recesses of our lives."

What ought we to give? You know that Jacob, in his vow to God, said, "Of all that thou givest me, I will surely give back the tenth unto thee." That was the rule of Moses in the Jew- ish legislation. It is still kept by all faithful Jews, and kept so strictly that they do not regard this tenth as be- longing to themselves at all. Their charities begin where the tenth ends. Now, the gospel lays down no hard- and-fast rule. It only bids each man give "as God hath prospered him;" "according as he is disposed in his heart;" cheerfully, with a willing mind. But is Christianity meant to make us more free at the cost of mak- ing us more selfish? If the lower law has been annulled, it has been so only by "a more searching, constraining, peremptory law—a law which has its roots in nature, a law older than the Decalogue," the law of Christian char- ity and Christian generosity. And yet do we give as much as the ancient Jews?—or is most of our wealth coag- ulated in the slimy and stagnant pools of selfishness, from which no rill dri- bbles to fertilize the barren and misera- ble plains? Nothing is more certain than that as a nation—which means that in countless individual cases—we do not give adequately, and that the rich, and the very rich, who would feel it least, give, as a rule, least adequate- ly.

It is sad, it is humiliating, to think how much more fascinating to most of us is the love of gold than the love of God!—how very few of us are capable of the effort of honoring ourselves by honoring God!—how few of us will trust him with a loan, as though he were a creditor who, we fear, will not repay!—how few of us really believe in the promises which he has pro- nounced upon those sacrifices of the cheerful giver, with which he is well pleased! Read in the thirty-fifth chap- ter of Exodus how the desert Israelites poured forth their gifts for the taber- nacle; how the women took off and gave their brooches and ear rings and armlets; how every man that offered offered gold a free-will offering unto the Lord. Will ye see that ye abound in this grace also? Will you, like them, thank God that you have (as, indeed, you have) the means, and, what is better than the means, the will to offer willingly? Life is fleeting; opportunity is short; the needs are great; the Master presses. Then, while you have life, and health, and means, give to God that which is his.

Give, and it shall be given unto you. There is that scattereth and yet in- creaseth; there is that maketh himself rich, yet hath nothing; there is that withholdeth more than is meet, and it tendeth only to poverty.

The Soul Satisfied.

BY ALEXANDER MACLAREN.

No sorrow, nor anxiety, nor care, nor need for vigilance against danger ought to check the praise that may come, and should come, from a heart in touch with God and a soul satisfied in him. It is a hard lesson for some of us to learn, but it is a lesson the learn- ing of which will be full of blessedness. There is a bird common in our north- ern districts which people call the storm-cock, because his note always rings out cheeriest in tempestuous weather. That is the kind of music that the Christian's heart should make, responding, like an Æolian harp, to the tempest's breath by music, and filling the night with praise. It is pos- sible for us, even before sorrow and sighing have fled away, to be pilgrims on the road, "with everlasting joy upon our heads."

The soul that is satisfied ought to adhere with tenacity to the source that satisfies it. With such absorbed, all- sacrificing devotion and clinging te- nacity ought our souls to grapple and hold fast by God, as the ivy to the tree, as the limpet to its rock—clinging to him with will, affections, thought, and by the direction of the practical life, and the recognition of him as present in all our distracting work and cir- cumstances. From him, and from him only, comes the true satisfaction of our souls; and if thus our hearts are fed on God, will not the very blessedness of that fruition be such as to ensure our cleaving to him? There will be no temptation for a man to wander away from that source of all good. I have found all that I need. Why should I search any further? The dove folds its pinions when it reaches the ark, and needs no more to wing its weary way over sullen waters, vainly search- ing for a resting-place. Nomad tribes, when they find themselves in some rich valley, unload their camels and pitch their tents, and say, "Here will we dwell, for the land is good." And so we, if we have made experience, as we may, of God and his sweet suffi- ciency, and sufficient sweetness, should be delivered from temptation to go further and fare worse. And then this clinging resulting from satisfaction is accompanied with earnest seeking for still more of the infinite good. In other regions, and when directed to other objects, satisfaction is apt to pass into satiety in us, because the creature that satisfies us is limited. But when we turn ourselves to God there can be no satiety in us, because there can be no exhaustion of that which is in him. The cup that he gives us to drink when our souls thirst has nothing cloying in its sweetness, but rather a taste that stimulates to deeper draughts of the same. So the two opposing blessed- nesses—the blessedness of search that is sure of finding, and the blessedness of finding, which is calm repose—are united in the Christian experience. And we may, at every moment, have all we want given to us, and by the very gift our capacity, and, therefore, our longings, be increased. Thus, in wondrous alternation, satisfaction and thirst beget each other, and each pos- sesses some of the other's sweetness.

FROM THE WORK.

Rev. Thomas B. Clifford, Cleveland, Miss., Oct. 28: "Two weeks after our revival here we organized an Epworth League with thirty-seven members, and already it has done good work."

Rev. E. P. Craddock, Elizey, Miss., Oct. 27: "We give, in condensed form, our work for Cherry Hill circuit up to date: Sermons preached, 144; pas- toral visits, 162; conversions, 146; joined our church, 102; our converts joined the Baptist, 30. Filled all my appointments up to date. Collections in sight."

Rev. H. R. Singleton, Jackson, La., Oct. 30: "Our meeting closed Friday last, with altar full of penitents. The church is greatly revived. Every boy at the college, save two or three, are converted, and nearly all belong now to the church. Y. M. C. A. is flourish- ing; Sunday-school largely attended; some twenty-odd joined the church. We know of about forty conversions. Thirty-five or forty joined during the year. It is the best meeting we have had here for years. Still the work moves on. Sunday was a red-letter day."

Rev. J. G. Sibley, P. C., Cato, Miss., Oct. 26: "Shiloh circuit, in Brandon district, Mississippi Conference, has had some fine revivals, both last year and this. Our late camp meeting on sacred old grounds of Shiloh was a decided success as a revival of pure re- ligion. The spiritual state of the charge is greatly improved. There has been much serious sickness among the people this year. We have lost by death two of our best and most useful men. George W. Warren, who was said to be the best steward on the cir- cuit, died in August, and Samuel J. Crook, one of the purest and most lov- able of men, died in September. Finances are badly behind, but we ex- pect to make, at least, as good report as we did last year, all things consid- ered."

Rev. H. R. Caldwell, P. C., Fannin circuit, Mississippi Conference: "We have closed our round of protracted meetings. Not many accessions, but a general forward move. We feel thank- ful for the presence and power of the Lord, and thankful for the presence and help of Bros. J. N. Tucker, C. C. Griffin, P. Hardin, and J. M. Morse. Finances are distressingly low."

Rev. H. M. Banks, Dry Creek charge, Louisiana Conference, Oct. 10: "Al- though my health has not been good and I have not been able to obtain any ministerial aid, we have held three meetings of interest since my last re- port, resulting in the baptism of nine children, five adults, and six received into the church on profession of faith, with a gracious influence in the church. Finances are low, owing to hard times, but we have been able to move twice since Conference, and are now domi- ciled in the new parsonage at Dry Creek in the midst of a kind and gen- erous people."

Rev. W. W. Morse, Gallman circuit, Miss., Nov. 2: "I have just closed a meeting at Fair Play School-house, as- sisted by Rev. J. W. McNeal, of the local ranks. We have no church or- ganization at this place, but being asked to preach a night or two for the benefit of some who could not get to church, we complied, and from the first service the Lord was with us in convicting, converting and sanctifying power. Twenty-one joined the church, and seven children baptized. Men came out to hear the Word who have not been to church for more than ten years. One man joined the church who is about sixty, another past forty; two men and their families, and all seeking a higher life. To God all praise."

Rev. W. B. Lewis, Natchez, Miss., Oct. 4: "We are in the midst of a great revival here in Natchez under the min- istry of Rev. W. M. McIntosh, of Ala- bama. Up to this time nineteen have applied for membership in the church, and more than twice that number have professed conversion. But the best work has been done in the church. Many of the members have sought a deeper consecration, and have been greatly blessed. Last night our large auditorium was crowded, and more than one hundred persons asked for prayers. We rejoice over the victory, and are pressing forward to yet greater achievements for our Lord. Dr. Price, of North Mississippi, is with us also, singing and praying and preaching with power."

Rev. W. T. Currie, P. C., Ponchatoula, La., Oct. 26: "The Conference year is drawing to a close. I will give an account of my work. Up to date I have received ninety into the church, baptized sixteen infants and thirty- four adults, three couples have mar- ried, and I have attended two funerals. Thursday after the fourth Sunday in September I closed a glorious meeting at Killian Chapel. Bro. N. J. Roberts assisted me. Six joined. The collec- tions put on that church will be paid in full; pastor's salary about $25 more. We have just closed a revival here in Ponchatoula. When I came on the work last January I found on the church register enrolled ten names, of which nine were ladies. Bro. Wood- ward succeeded in starting a church last year; so the good people went to work and finished it after I came. I have prayed God to especially assist me in my work here. I wrote to Bro. Joe Jones for help. He failed to come, but gave my letter to Bro. J. L. Mor- rill (evangelist), of Cartersville, Ga. On Saturday night before the third Sunday in this month Rev. Morrill and his chorister, Bro. L. R. Gilreath, ar- rived here and began a meeting. The Lord was with us from the first. Bro. Morrill is a power in God's hands for saving souls. The whole town was stirred from center to circumference. Fifty have joined up to date. My eyes never beheld such a sight as I saw last Wednesday. About ninety-five per- sons partook of the sacrament—all of the new converts. I never saw, in all of my life before, as many men and women profess sanctification. Bro. Morrill led the people out of Egypt into Canaan. Thanks to God for send- ing us such men as Bros. Morrill and Gilreath. I will say, if any of the brethren want men after God's own heart to help them in their work, get them. Glory be to God."

THE DIVINE ORDER.

BY HORATIUS BONAR.

'Tis first the true, and then the beautiful—
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the fair garden, rich in scent and hue.

'Tis first the good, and then the beautiful—
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower blossom or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day—for earth of tears is full;
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war—
Long nights of heavy clouds and veiled skies:
Then the clear sparkle of the Morning Star,
That bids the saints awake, and dawn arise.

Saved Men God's Agents.

BY BISHOP WILSON, D. D.

"God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."—Psalms lxvii, 1, 2.

The Psalms constituted the liturgy of the children of Israel. They were the household words of Israel years ago, and they sum up the whole thought of the people in its religious aspect. The Psalms contain no supplication for blessing to descend upon the children of Israel alone, but upon all the earth as well. There is no effort made in the Bible to enlist to God's service any others but those who have known his mercy. God uses others, but in an indirect way. In the great movements of history the progress of God's nations has been brought about by men who have been unconsciously the instruments of God; but in the higher sphere—that of spiritual work—God enlists men who have ever known his mercy. It is a fault of our times to rely upon civilizing and educating influences for the regeneration of mankind. We think we have only to wait till education has had its result for the elevation of the race. This is not the wisdom of God, but the foolishness of men. God's plan is to take men to whom he has chosen to reveal himself, to make known his power and to be his agents. That was Paul's conception of it. It is not an obsolete principle, neither is it a new idea, but it has been wrought from the beginning of time.

Whatever work is to be done in the world for God is not to be accomplished by processes of education, social refinement and culture, but by the power of men whom God has made the recipients of his mercy and to whom he has revealed himself.

When a man is touched by the Holy Spirit and wakes up to a sense of his baseness and degredation, he begins to understand that mercy is not alone for him, but for the whole world. God never chose a man for himself alone, but as a minister of reconciliation. God has no use for a man who can not be employed in the ministry of reconciliation. What God intends is that a man who has freely received must freely give. A man can not live to himself alone. God has established channels of communication along spiritual lines we know nothing of. If you can not make up your mind that God can use you, there is no need of praying. If you intend to hide your light under a bushel and not use your faculties to further spread the light, your prayer will never reach the throne of grace. When you make up your mind to offer up your whole life to the service of God, then your prayers will stir the very fountains of grace. Men sometimes call us bigoted and narrow, but there is nothing contracted in the Scriptures. We stand on the mountain peaks and look out upon endless ages of activity for God. Our whole study is of what God is to do for humanity.

If a church is simply a social circle, where congenial spirits meet to enjoy the luxuries of refinement, it will die of blight; but if its hand reaches out to the multitude that knows not God, then his face will shine upon it and it will be a living church. We are put in trust of the gospel, not as its owners, but to become the beneficiaries of it for all mankind, and we are bound to distribute it broadcast. God condemns nothing so bitterly as unfruitfulness.

"The Proper Observance of the Sabbath"

A paper read before the Pastoral Theological Society, Sardis district, North Mississippi Conference, published by request of the Society, with the request that it be read before every congregation in the district.

Perhaps there never was a time in our history when it was more necessary to recognize the supremacy of law than at the present time. Here we speak of State, national, ecclesiastical and the supreme law of God. The laws of our own Southland are being trampled under foot by White Caps and mobs; our legislative halls have been clogged for two months past by what has thus far proved a fruitless debate; the wheels of our Zion are clogged through lack of discipline, and the whole country at large is suffering for lack of a wholesome application of the law of God to heart and life. Our State laws are not sufficient to protect the Christian Sabbath from open desecration. They are impartial and unjust; they grant to corporations and companies liberties which they refuse to the individual. We have reference to the running of Sunday trains and steamboats. There is no law of reason, necessity, or of God, for this impartiality. We ask not this privilege for the individual, but ask that it be denied the corporation for its own good, the good of the individual and the whole country at large, and this question must be agitated until every car-wheel and steamboat whistle shall add to the stillness and solemnity of the Christian Sabbath. This can only be done by the demand of public sentiment, and public sentiment must be elevated to this point. We first ask for the help and influence of the Christian ministry. The Christian pulpit molds the religious and moral thought of the age. No moral question can stand or succeed without it; no moral question can fail that is backed by it. Our utterances on this or other questions will amount to nothing unless backed up by our lives; we preach louder and longer this way. If our Bishops and connectional officers patronize Sunday trains, little preachers will follow. If we, as pastors, ride on Sunday trains, our flock will naturally follow. We can not accept the idea here that duty demands it. Duty never conflicts with duty; neither can duty conflict with the law of God. We are reminded here of the trainman's request to the preacher riding on the Sunday train on his way to Conference: "If you love our souls, do something to stop these Sunday trains." The Sunday train is a flood-gate for all kinds of iniquity and Sabbath desecration. It makes the Sunday mail possible with all its demoralizing influences.

First. There is the Sunday newspapers. The average secular paper of to-day is a disgrace to our civilization. We are glad to know of one man who will not admit them into the sacred precincts of his home; but the Sunday paper, from all reports, is simply a dump-cart for all the filth that has accumulated during the week; it should not be admitted into Christian homes. It renders one's mind unfit, if not impossible, to worship God; it makes man unfit for Christian companionship with wife and family; it is the cause of many vacant seats at church and is a great demoralizer of the Christian Sabbath. With the Sunday paper also comes business letters, which are opened and read, and these sometimes demand an immediate answer, and thus the holy Sabbath day is made a day of business. The Sunday mail also makes Sunday to many people a day of letter-writing generally. We speak here from past experience, and now take the position that no letter should be written on the Sabbath except of a distinctively religious character. We call upon everyone who names the name of Jesus to stand right out against these two great enemies of the Sabbath—Sunday trains and Sunday mail.

Another danger that confronts the Sabbath is one that meets us at every point in the Christian life—that is, losing sight of the spiritual in the supposed interest of the material. The demands of the body are looked after to the neglect of the soul, and the advocates of this idea quote Scripture to the effect that the "Sabbath was made for man, and not man for the Sabbath." We accept the Scripture, but not the conclusion drawn therefrom. This idea turns the Sabbath into a day of recreation and worldly pleasure. This idea lies right at the bottom of every game of baseball on the Sabbath, every picnic, every open theatre, every Sunday visit—in fact, everything that ministers unto the carnal man. It is a mistake; it is making the body everything, the soul nothing; it is causing man to become so engrossed in the things of time as to lose sight of the things of eternity. The soul is the true man; that which is for man's highest good is good for his soul; neither is there any conflict here. That which is for man's highest good is good for him in every respect. We in the country are not in much danger of the evils mentioned, but in others of a similar character prompted by the same desire. The person who lies in bed on the Sabbath until it is too late for family worship or Sunday-school, ministers unto exactly the same desire as the patron of the baseball; they both kill time. He who absents himself from service morning or evening, unless providentially hindered, loses sight of the true end of the Sabbath and walks after the flesh instead of after the spirit. It would be hard, very hard to distinguish the difference in motives of the one who attends the theatre and the other who spends Sunday as a day of social visiting. Neither is the Sabbath to be spent as a day of feasting. We believe that the people of God should prepare for the Sabbath on Saturday as God taught the children of Israel by the gathering of manna, and the housekeepers who keep their servants employed on the Sabbath violate the Sabbath as much as the company who compels their employees to run the train. We believe that from the head of the family down to the domestic there should be a preparation beforehand for the proper observance of the Sabbath and the cultivation of a devotional spirit with which to worship God.

The Christian Sabbath should be guarded as we would guard our lives, or the sacredness of our homes. It lies right at the very foundation of our Christian civilization. Deprive us of the Sabbath day, and the worship of God must stop in the public congregation. Those who are deprived of the Sabbath are already deprived of this privilege. Deprive us of the Christian Sabbath, and you stop all the different enterprises of the church. Those who are deprived of this are already only nominally connected with all the work of the church. Deprive us of the Christian Sabbath, and we will lose all claims to being a Christian nation. In view of the importance of this question to ourselves and the coming generations, let us faithfully carry out the spirit and the letter of the Fourth Commandment by observing Isaiah lviii, 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Then shall our Sabbaths be foretastes of that eternal Sabbath which awaits all the people of God.

H. P. GIBBS.

P. S.—Memphis Christian Advocate please copy. By order of society.

"Getting Their Preaching on a Credit."

At a Quarterly Conference where the quarterage receipts were extremely meager, I gave the stewards and audience present an earnest talk on their duty to their pastor, urging them to a prompt and more liberal payment toward his support. In answer to the question, "How do you expect your preacher to maintain his family and be prepared to render efficient services to the church on the small pittance he is receiving at your hands?" one of the stewards said, "Let him get his supplies on a credit, as we have to do."

My decision was, the farmer can afford, with his growing crop and stock around him, to make his purchases thus, and assure his merchant of his money in the Fall, and the merchant can trust him, knowing that the crop has back of it real estate and a permanent citizen. But what has the preacher to offer as a pledge of payment to the merchant? Nothing but his salary, which is meager in its estimate and uncertain in its payment. He can not afford to hazard his reputation and the sacred character of the church by promising the payment of money on such uncertainties. A young lady who was present said to me after: "They are getting their preaching on a credit as well as their supplies. They will pay their merchant, for, under the mortgage he holds, he will compel them to do it; but they will not pay their preacher exceeding sixty per cent. of the small amount promised."

Is that honest? Do we treat any of the numerous classes with whom we have any business relations in that way, and would they tamely submit to such an arbitrary settlement? Or would it be just for the steward to say to the delinquent member, "Cancel forty per cent. of your assessment," and then deliberately allow the preacher to lose that amount? Yet such is being done every year in many of our charges.

Much is expected of the preacher. His faults are quickly observed, his derelictions severely censured, and his weaknesses magnified. Preachers are but men, and have the infirmities common to men; yet they are expected to be saints, preach like angels, pray without ceasing, abound in every good word and work, visit everybody, please the whole community, build up the church generally—all at any sacrifice to their personal comfort or that of their family, without murmuring or complaining! But where such great things are expected correspondingly great helps should be given. A meager support, fault finding, censures and harsh criticisms are poor helps to a high standard of ministerial usefulness. If your pastor ministers to you in spiritual things, you should share with him your temporal things. "Even so hath God ordained that they which preach the gospel should live of the gospel." "Let him that is taught in the Word communicate unto him that teacheth in all good things." Such is the apostle's instruction to the churches.

From this it is clear that both common equity and the command of God make it the imperative duty of those who sit under the gospel to give a comfortable subsistence to him who gives his time, talents and very life to the preaching of the Word. It is ungrateful not to do it, and I will venture the assertion that the man who willfully neglects his duty in this respect will suffer loss in his own soul. He can not feed upon the Word of Life, however well preached, while he withholds from the preacher his rightful support.

I heard a brother say this morning: "We have a good preacher, and he is doing all he can for us; but I confess I do not enjoy his sermons, from the fact that we have not paid him; and I don't see how he can feel free and hearty in giving us his services when his family is without the necessary comforts of life, which we ought and could supply, but do not."

God himself denounces this withholding from the support of the ministry as robbery, saying, "Ye have robbed me—in tithes and offerings," and, "You are cursed with a curse." Drouth, mildew, the caterpillar, etc., were in the land because of the cry that went up from the empty larders of the priesthood. God's blessings were withheld until they should "bring all the tithes into the storehouse," etc.

You will find no system of church finance in the Bible that provides for "credit," delinquents or deficits. The Old Testament tithing system required the first-fruits of the harvest; not the surplus, not that after other claims were met; God's claims were first. In the New Testament, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come." If the church would follow these teachings, what an endless amount of friction and trouble would be saved the preacher, the stewards and the membership! It can be done, and we will never measure up to our duty until it is done. The ministry will never reach the extent of their powers, nor the people enjoy the fullness of a gospel ministry, until it is done.

The Conference year is nearing its close, and unless stewards and people bestir themselves, many faithful men of God will go up to our annual convocation with old clothes and sad hearts, and having left still sadder evidences of an unpaid salary in the countenance of the faithful, self-denying wife, whose pent-up tears are restrained until husband is gone. She "tarries by the stuff," and weeps alone. True, there is not much to tarry by, but it is their all, and, with ceaseless care and fidelity, she watches and waits, with patience, her husband's return with orders for another year's campaign.

The Lord open the hearts of his people to care for his servants!

R. S. WOODWARD.

Brookhaven, Miss.

Letter from "Gilderoy."

MR. EDITOR: And so you are on the tripod of the ADVOCATE. Success and good luck to you. I hail you welcome. What a stimulus you have to do your utmost best in that chair! What mighty men and great editors have gone before you! Bishop Keener, strong, massive and eloquent, who crushed a foe when he fell upon him. Bishop McTyeire, trenchant, pithy and pointed, who, in his day, wielded the most powerful pen of any man in Southern Methodism. Bishop Parker, polished, finished and spiritual, who had an Addisonian roll in all he wrote and said. Bishop Galloway, young, strong, apt and fully abreast of the times, who caught the cue of current events and was foremost in getting them before the church. Dr. C. W. Carter, solid, sound as a dollar, true to the doctrines and polity of our Methodism, who wrote less than any of the editors, but wrote more notes that were copied and commended in other papers than any man who has been in the editorial chair since I was old enough to note such things.

Verily, you are surrounded by a cloud of witnesses—some here and some, too, over on the other side. All these have gone before you in the place you now fill, and they have set you a fine pattern, and each of them, whether in the flesh or out of it, will have his eyes upon you to see how you do your work. What an incentive this—human incentive—to do your level best! You have preached to hundreds and thousands, and now you will write for thousands and tens of thousands. What a motive this to do your best with scissors and pen! Never before have you had so large an opportunity to do so much good for so many souls. Never before have you needed more help from the Holy Ghost. God is willing to give you the grace and help of his Spirit according to your needs and in proportion to the dignity and importance of the work before you.

I will not advise you, but I will pray for you. In a few weeks you will have your work in hand and then you will sit easily in your chair.

May the good Lord bless you and guide you in all your work!

GILDEROY.

Woman's Missionary Society, North Mississippi Conference.

REPORT OF TREASURER FOR QUARTER ENDING SEPT. 30, 1893.

WINONA DISTRICT.

Winona	$ 1 00
Sunny Side	1 00
Shell Mound	1 00
Indianola	1 05
Carrollton	1 00
Greenwood	3 00
Aoona	3 20
Moorehead Juveniles	3 00
Aoona Juveniles	3 80
Black Hawk	5 00
Juveniles of Black Hawk	90
	$ 23 95

COLUMBUS DISTRICT.

Columbus	$11 40
Juveniles of Columbus	27 00
Ear'l Workers, Columbus	1 00
Crawford	4 10
Artesia	50
Starkville	11 20
Mayhew	9 03
Brooksville	2 10
Juveniles of Crawford	3 70
Macon Juveniles	3 05
West Point	2 80
Macon	2 00
	$ 77 88

ABERDEEN DISTRICT.

Aberdeen	$ 7 65
Tupelo	6 45
Juveniles of Tupelo	2 00
Okolona	1 80
Houston	1 65
Juveniles of Houston	1 85
Pontotoc	5 65
Prairie	17 45
McCondy	2 20
Verona	6 45
Juveniles of Verona	85
	$ 53 50

SARDIS DISTRICT.

Sardis	$10 05
Juveniles of Sardis	3 20
Pleasant Grove	6 00
Senatobia	9 20
Seer Chapel	2 15
Coldwater	3 50
Hernando	2 20
Longtown	2 00
Batesville	2 50
Mastodon	2 30
Juv. of Pleasant Grove	1 40
Juveniles of Senatobia	12 20
Juveniles of Seer Chapel	2 27
	$ 58 97

CORINTH DISTRICT.

Corinth	$ 5 00
Inka	9 90
Guntown	5 00
Juveniles of Iuka	4 03
Ripley	8 01
Rienzi	7 15
	$ 39 09

GRENADA DISTRICT.

Grenada	$ 6 95
Water Valley	61 21
Duck Hill	1 00
Spring Hill	2 25
Charleston	5 25
Oxford Juveniles	6 48
Spring Hill	1 75
Oxford	5 05
	$ 92 94

GREENVILLE DISTRICT.

Greenville	$ 1 00
Gunnison	33 85
Clarksdale	2 70
Friar's Point	4 80
Arcola	4 50
	$ 36 85

HOLLY SPRINGS DISTRICT.

Holly Springs	$10 35
Lochie Rankin Band	6 65
Pleasant Grove	4 15
Early Grove	5 95
Salem	13 35
Juveniles of Salem	2 30
Byhalia W. W.	80
Byhalia	1 85
Pleasant Grove	3 75
Juveniles of Early Grove	2 70
Oak Grove	3 40
Juveniles of Byhalia	1 15
	$ 56 40

KOSCIUSKO DISTRICT.

Kosciusko	$ 1 05
Juveniles of Kosciusko	1 00
Sallis	1 00
Pickens	1 00
Juveniles of Sallis	1 00
Pickens	5 70
	$ 10 75

Total amount received this quarter $450 33

MOLLIE A. CLARK, Treasurer.

Pickens, Miss., Oct. 30, 1893.

In Japan—The Language.

Last month the three new missionaries, C. A. Teague, Samuel Hager and J. T. Myers, with their wives, arrived on the field. Nominal appointments were assigned to them by the president of the Annual Conference at its recent session, but with the understanding that they devote themselves during the year to learning the language. This is greatly to their advantage, since it is so important that a missionary have the language of those to whom he is sent. Heretofore our missionaries in Japan have had the responsibility of heavy charges thrust upon them at once. Of necessity, they began to talk through interpreters, and this so often, that they had little time for studying Japanese, and came to rely upon the interpreters altogether to the neglect of their own ears and tongues. Besides, several at first supported themselves by teaching English in government schools. This was a great hindrance to learning Japanese, because such teachers are expected to use only English in speaking to students and teachers.

I wrote last year that Bro. Moseley was the only one who preached in Japanese. This is not the case now, however. A book written by Gouin, a Frenchman, on learning to speak a language, is proving very helpful to many missionaries here; and if any of the young readers of this should at any time go to labor in any of our mission fields already opened, or to Africa, the future field, such an one should procure and read this book.

The member of the mission who is making greatest progress in getting the language is Wirt Waters, a — year old half-Mississippian; for, though he was born here, his mother was a Lipscomb from Columbus, Miss. Much of the time he trots around with the good old Japanese woman who is his nurse, and he hears his parents talk Japanese a great deal, so that he understands it better than English. During the Conference in Hiroshima those who stopped in his home were often and much amused by his talk and Japanese bow. Perhaps he applies Gouin's system without knowing it.

There are in Japanese two sets of forty-seven characters each, omitting modifications; and one goes only a very short way into literature until he must begin to master difficult Chinese characters. Besides, the written and spoken language greatly differ, and in the spoken language honorifics, which are not necessary in addressing those of lower rank, must be used in addressing those of higher rank. Thus: "It is my first time to meet you," is in polite Japanese, "For the first time hang upon your honorable eyes;" and in referring to another's wife the word is quite different from that employed to denote one's own wife, or that "low wife of mine." H. G. HAWKINS.

Matsuyama, Sept. 20, 1893.

Malone College.

At Holly Springs, Miss., is located a school for the higher education of girls and young ladies. Rev. J. W. Heinoil is president, and his wife has charge of the boarding department. Thirty boarders are now domiciled in the college building, who, together with five lady teachers who board in the college, the president and his family, and the servants, make a family of about fifty. Ninety-four pupils have been enrolled to date, and more are coming in from abroad and from the town. When we consider the financial depression of the times, and the fact that we are surrounded by schools on every hand, this is a remarkable showing. The president expects to have more than thirty boarders by Christmas.

To the loving parent who is seeking a good school, where the intellectual and religious wants of his daughter will be supplied, I especially commend Malone College. The student-body is an orderly and dignified body of girls whose graceful bearing is already showing the evidences of proper culture. The teachers are all devout Christians; all are Methodists, except Miss Paine, the art teacher, who is a Presbyterian. She spends only a part of her time at the college. She is a woman of rare qualifications for her work as art teacher. Possessing both taste and culture, she is fully prepared to give the most efficient instruction in her department.

Mrs. Fort, the principal, is a fine character every way. She presides over the study-hall with ease and grace, and is equally at home in teaching philosophy, or in giving lessons in good manners and religion. The president has been singularly fortunate in securing the services of Mrs. Fort.

Miss Christine Burns has charge of the classes in the languages and mathematics. She possesses a wonderful tact in inspiring her pupils with a love for study, and the high grade of her work may be seen in the thoroughness of knowledge which her pupils possess when they have finished the course. Miss Burns was for some time a student under Bishop Granbery.

Miss Maggie Ford has charge of the preparatory department. She is thoroughly qualified for her work, and peculiarly adapted for the work of teaching both by natural aptitude and careful training. She exercises great care to give her pupils a correct idea of the basic principles of knowledge.

The primary department of the college is under the management of a superior woman, Mrs. Carrie Wade Smith. A peep into her room will show among the pleasant surprises that will be in store for the visitors at the college on last Friday afternoon. She has the superior tact to manage the little ones. On the blackboard were seen the work of very small children. Some who could not know their letters one month ago are advancing rapidly now in primary arithmetic. Send your daughters to Malone College. T. W. LEWIS.

Three Things Saved Him.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

First. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind.

Second. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon the unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

Third. I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world with all the leaches that you blot out from it all the teachings of the gospel.—Bishop Whipple.

To Our Young Countrymen of the South.

THE HOUR AND THE MAN.

[Extract from an address delivered at Boston University by the Rev. Dr. J. R. Day.]

We live in a choice part of this globe, and in the grandest age since creation. No man ever stepped into a nobler arena than that which awaits the young men to-day. I believe that this hour is the greatest the world has ever known; that men never were more capable of self-government, more universally thoughtful, more industrious, more hopeful, more blessed in all that is noblest and best than now; that there never has been more conscience, more inquiry for truth, more heroism, more purity, in any hour of the world's history.

Other periods of human history are more like the earlier formation of the earth; ours resemble the later upheavals and intersections. All ages have been thrown up into the nineteenth century, and we are living in the universal times, met in every department of life by the facts, forms and fancies of other continents, peoples and times.

AN INTENSE AGE.

We have been impressed, also, with the intensity of the hour. Our age burns with an unquenchable fire. The very air we breathe vibrates with uplift force. Never before have men lived so fast. We are impatient with space and time. It is said that not long since a man rushed into a telegraph office in this city and inquired how long it would take to send a dispatch to San Francisco. "Ten minutes," was the reply. "I can't wait," he said, and hurried off. This incident illustrates this feature of the hour—life, comfort, morals, are often sacrificed to speed.

This intense passion is both fortunate and unfortunate. It is grand and inspiring to see man conquer time and space, and drive down the ages on the wheels of the lightnings, but the effects are visible also in shattered minds, wrecked bodies, business ruin, and moral lapses. And to the mad rush of the hour is due, perhaps, much of the mushroom, porous, and pulpy growths in our schools and professions. We do not take the time to do patient, plodding work. We are too eager for the strife. Rare indeed is the instance of a man giving himself to one thought for a lifetime. Our thinkers seem more inclined to be superficial with many things than profound in one. We won't let men alone long enough to be great in philosophy, theology, science or art. The age tends to make smatterers. Our authors, instead of one imperishable work, are sending down their volumes like the leaves of the deciduous trees, and they last about as long. Their creations lack the giant strength of the slow-going German's exhaustive and carefully-matured book, and the thoroughness of the old essayist's productions. We sparkle like wine. We lack the deep, broad channel of the patient river. Push and eagerness have made many of our school curricula Summer-day pastimes, and hurried our students out of their novitiate into spheres of active life before the Spring flower of knowledge had fairly budded, before it could be determined whether that blossom would bear fruit of strong character and usefulness or bitterly blight under the mildew of conceit and vanity.

MAN MUST FIT THE HOUR.

This age demands a different kind of man than many other ages have been well pleased with. The times or different. The man must fit them. Much that constituted the man once is of no value now. That which in time past gave him influence with men, and increased his powers of usefulness, is now looked upon as useless trappings. We care nothing for the inherited position, and feel little "awe of the divinity that doth hedge royalty about." As one has said, 'We are not yet far enough away from our grandfathers, who wore leather aprons, to paint coats of arms upon our ooach door." These marvelous and multifarious times call for men of mind, of thought-power. This makes position, influence, power. Without a mind, without thought-power, a man is a lump of clay for all of everything. Young man, if you make any impression upon the hour, and accomplish anything grand and permanent, it will be by developing that inner self, the mind. Therefore, build deep and strong, and seek the open sea. Beware of the flats, where not a few lie breaking up and rotting down after the tides of youthful enthusiasm and fervor have ceased to float them. Think, think, eternally think! Men win now less by the throat, and more by the brain on fire.

THOUGHT-POWER.

The great question of our time is "Has he a soul?" "Can he think?" It is the thinker the country has sought in all times of peril and perplexity, and if he came from the log-huts of Kentucky, or the tanneries of Illinois, or the canals of Ohio, she has prized him none the less for his low station, but confidently placed her destinies into his hands because he was a thinker. Man without a soul, without thought-power, is a manikin.

The hour calls for practical men. Theorists are listened to as their theories promise practical results. Men are expected to think practical thoughts, to write practical books, to do practical acts. The bookish man must know the mind of a practical world, otherwise he is as nothing for the hour as Cleopatra's needle is for a modern printing press.

TOIL-POWER.

The hour requires men of toil. These days are too serious for the *dilettante*, for the intellectual, and moral amateur. The hour calls for men of great and vigorous moral strength and manly heart and eager spirit—men whose ambition is to have a hand in the strife of life. The busy man, whether in the pulpit, legislative hall, the professor's chair, in medicine, on the sea, or the quiet farm or in the hurried marts of trade—these men are the glory and promise of the hour.

Then thank God for genius, if you have it, and take courage from all the helps afforded, but know this, that the only royal road to greatness and usefulness is over the hot and dusty hills of earnest, sweating toil.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

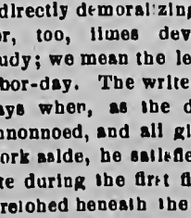
Profitable Study.

Occupation goes far as a means of safety. Add every day something to your store of knowledge. Study alternately books, and men, and things. Mere book-reading is not enough, without reflection and observation. Again, mere observation is not enough, if you do not enlarge your resources by the treasures which books contain. Both are best. You have many opportunities. You need not at any time be in want of a useful book. From experience we are able to say that a book perused intelligently, and with appetite in youth, will retain its hold better than information acquired at a later day. The few books to which we had access when we were young are fresh in our memory still, both the good and the bad. The "Pilgrim's Progress" was greedily devoured, and indelibly impressed; but so also were other books in which a like genius glowed, without a like baptism of holiness. The young of this generation may always have a book to read, and may choose a book that is worthy. Never let the machinery of your mind become rusty. The way to keep it sweet is to keep it going.

We have two opposite experiences to look back upon. In our retrospect are times of intellectual idleness, and times of intellectual diligence. We remember precious hours spent by a circle of youthful companions in silly, useless conversation—a sort of slang which was directly vulgarizing, and indirectly demoralizing. We remember, too, times devoted to useful study; we mean the leisure hours of a labor-day. The writer remembers the days when, as the dinner-hour was announced, and all gladly threw their work aside, he satisfied a fresh appetite during the first five minutes, and, stretched beneath the shade of a tree, occupied the remaining fifty-five reading the wars of Cæsar, and the songs of Virgil, in the language of ancient Rome. It made his afternoon's toil lighter. It made his neighbors respect him; and, what is more, young men, it made him respect himself. In virtue of that employment, the enticers did not so frequently assail him, and he was supplied with an auxiliary means of defense. There are many branches of useful knowledge, easily accessible, from which you may choose each according to his taste. We earnestly counsel young men to scour up, and keep in use all the powers of understanding and memory which God has given them. It will sweeten your labor. It will be something softer to lean on between your flesh and the iron instruments of toil. How great the privileges of youth in this country, and at the present day! How great is the waste if the museums, libraries and public reading-rooms be not turned to good account!—Arnot.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says it Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8 102 grains

Per U. S. gallon of 231 cub. inches

Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735 108
Iron (Ferric) Oxide	334 480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	38 476
Magnesia	26 872
Potash	2.822
Soda	6 045
Silica	6 049

These constituents are probably combined as follows:

Grains per U. S gallon of 231 cub. inches

Iron (Ferric) Sulphate	836 700
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29 900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80 616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 083
Silica	8 049

The residue, after evaporation, crystallized and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonfuls every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

Best Natural Iron Tonic in the World.

Cures Diseases of the Stomach and Purifies the Blood.

1. W. D. Rogers says: "Your Mineral Water has cured me of dyspepsia, and my wife of womb disease, when all else failed."

2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with letter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c. 50c. and $1.

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We have for years been trying to get a large type Teacher's Bible which was not too large and heavy. We have it in this series. Besides this feature, the helps are entirely new, and were written by the greatest scholars of both America and Europe, which guarantees their superiority over all others. Everyone who is familiar with the Oxford and Bagster Teacher's Bibles knows that the book printed in Minion type makes the most desirable sized volume, but the Minion type is too small for any but the best eyes; and while their books in Bourgeois type suit the eyes, they are entirely too large and heavy for convenient handling. This International Series overcomes both these faults by having the Bourgeois type book no larger or heavier than the much smaller type (Minion) Oxford and Bagster books, while the prices are much less than for books of corresponding type in any other series, and the bindings are not only similar in design, but equal in every particular to the older Teacher's Bibles; and some of these bindings are finer than those of any other Teacher's Bibles we have ever seen.

We are specially glad to be able to say that the prices of these Bibles are in many cases much cheaper than the Oxford or Bagster Books, while they are altogether equally well made and have the newest and best helps and Maps. We claim for these new Teacher's Bibles that they give

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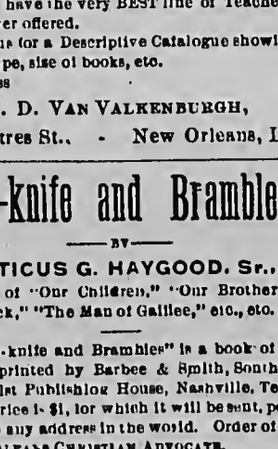

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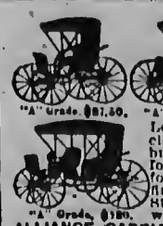

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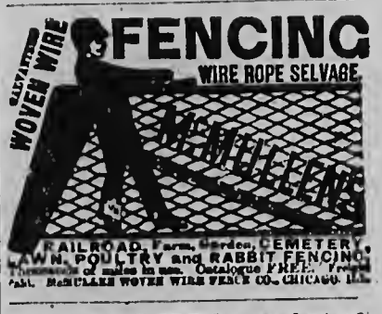

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Thursday, November 9, 1893.

Two Views of Death.

Nowhere do Christianity and Paganism contrast more strikingly than in their views of death. In order to realize how true it is that Jesus Christ has "brought life and immortality to light" we only need to explore the realms of Pagan literature. Let us take Anacreon as a representative of Greek thought on this subject for the age that ushered in the Persian wars.

Here is what he says of death when contemplating it as a thing personal to him in the near future:

"Alas, my youth, my joys have fled,
The snows of age have bleached my head;
Tedious, toothless, trembling age,
Must now alone my thoughts engage.
Adieu, ye joys which once I knew,
To Life, to Love, to All, adieu.
Henceforth, unhappy, doomed to know
Tormenting fears of future woe.
Oh, how my soul with terror shrinks,
Whene'er my startled fancy thinks
Of Pluto's dark and gloomy cave,
The chill, the cheerless, gaping grave!
When death's cold hand hath closed these eyes,
And stifled life's last struggling sighs,
In darkness and in dust must I,
Alas! forever—ever lie."

Compare with this doleful effusion the following bright, joyful lines expressive of Christian sentiment:

"Over the river they beckon to me,
Loved ones who've crossed to the farther side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the glistening sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me."

Was ever contrast more striking? And yet there are those who would have us go back to the creed of Paganism, who would have us substitute for the joyful hymns which Christianity has inspired Anacreon's dismal wail,

"In darkness and in dust must I,
Alas! forever—ever lie."

"Father, forgive them; they know not what they do."

A Good Example.

It is said of one of the leading educators of Southern Methodism that it is his habit to repeat the thirteenth chapter of First Corinthians every morning in his closet, at the same time praying that he may be enabled during the day to live up to the standard it presents. What an immense gain to vital godliness there would be, if all who name the name of Christ would "go and do likewise."

We are exceedingly pained to learn of the death of Rev. J. J. Wheat, D. D., of the North Mississippi Conference, which occurred at his home in Grenada, on Tuesday, Oct. 31. He was buried on Thursday at Sardis, Miss., the following ministers participating in the service: Bishop C. B. Galloway, Dr. J. D. Cameron, Revs. Newell, Hargrove, Wyatt, Malone, and Rev. Mr. Snell, an Episcopal clergyman of Grenada. A great man in Israel has fallen. A suitable memoir will appear in due time. On our first page will be found the funeral address delivered by Bishop Galloway.

To the Readers of the Advocate.

It is with a due sense of the obligations involved that I assume editorial control of these columns. The NEW ORLEANS CHRISTIAN ADVOCATE has had a long and honorable history. Its editorial chair has been filled by men whose native endowments, intellectual culture and spiritual attainments constituted them princes in Israel. With the single exception of the central organ at Nashville, perhaps, no member of the numerous ADVOCATE family has wielded a more potent influence upon the life and polity of the church. It is the official organ of three Annual Conferences, representing a church membership of more than a hundred thousand.

The editorship of such a paper is a position that involves grave responsibilities. I shall use my best efforts to meet the obligations assumed. One qualification for editorial responsibilities I am sure I possess, viz.: a prodigious capacity for hard work, together with a willingness to exercise that capacity. However numerous my besetting sins may be, laziness is not one of them. The patrons of the paper may rest assured that neither time nor labor will be spared to make it approximate, as nearly as the resources at my command will allow, my ideal of what a paper of its class ought to be.

It will be my aim to make the paper thoroughly Methodistic. While I have a most brotherly regard for the saints of other folds, I believe that the doctrines and polity of Methodism are more nearly in accord with the teachings of the Word of God than are those of any other ecclesiastical organization. This belief will dominate the policy of the paper.

I shall also make the paper thoroughly connectional in its spirit. While a paper of its class has of necessity local interests to subserve, yet those local interests should ever be subordinate to the good of Methodism as a whole. I shall, therefore, seek to make the paper promote as far as practicable every interest of the general church.

My ideal of what a religious paper ought to be is a lofty one. Next to the pulpit, I regard the press as the church's most effective instrumentality for the evangelization of the world. I bespeak an interest in the prayers of God's elect that I may be enabled so to use the agency which has fallen into my hands as to make it minister to the spread of truth and righteousness and the upbuilding of every interest of the Redeemer's kingdom.

W. C. BLACK.

New Orleans, Nov. 3, 1893.

From Macon, Ga., to New Orleans.

I left Macon on Monday morning, Oct. 30, at seven o'clock, *via* the Central railroad. I reached Columbus at eleven o'clock and remained four hours before going on to Birmingham. As this was my first visit to Columbus, I was glad of an opportunity to take it in. I found it considerably larger than I had supposed it to be. Including all its suburbs, I judge that it has a population of, at least, twenty-five thousand. Like several other Georgia cities, it is quite a pretty place, being regularly laid out, with wide streets abundantly shaded. Methodism is quite strong in Columbus, though not relatively so strong as in Macon. If I mistake not, it has six Methodist Churches, while Macon has nine. The pleasure of my stay in Columbus was enhanced by kind attentions from Rev. Geo. McDonnell, presiding elder of the Columbus district, and his excellent wife, in whose hospitable home I had a most delightful sojourn. I had a dreary "lay-over" of three hours at Birmingham in the middle of the night, leaving there a little after one o'clock. When I awoke in the morning and looked out of my sleeper window, I found myself just leaving Meridian. How glad I would have been to stop off for a day or more in this city in which I had a most delightful pastorate of four years.

I reached Jackson at ten o'clock on Tuesday, and spent the remainder of the day. I, of course, met many old friends; but a part of my time being taken up with business affairs, I was obliged to forego the pleasure of exchanging greetings with many others whom it would have been a delight to see. I enjoyed the hospitalities of Bishop Galloway and Dr. Murrah and their families. I, of course, took in Millsaps College. Notwithstanding my entire familiarity with everything pertaining to the college, I was exceedingly glad of an opportunity to visit it. I was more impressed than ever before with the beauty of the site. I think it would be difficult to find in the State of Mississippi a more eligible site. I was very much impressed with the growth of the library. The shelves from floor to ceiling are almost full, although only a little over a year has passed since the library had an existence. The college has an enrollment already of a hundred and thirty-six, with a prospect of a large increase before the close of the year. Dr. Murrah is demonstrating more and more, as time rolls on, the wisdom of the Board of Trustees in electing him to this important position. Prof. Patillo has been sick for some time, but the work of his department has been most efficiently carried on by Prof. R. K. Jayne, of Jackson, a man of admirable character, fine scholastic attainments and large experience in the schoolroom. What a future Millsaps has before it! One thing saddened me as I contemplated this noble institution, viz.: the fact that the endowment is not yet completed. Methodists of Mississippi, how much longer shall we allow the bagatelle of a thousand or two dollars to deprive the institution of the last twenty-five thousand donated by Major Millsaps? It should be a humiliation to us that we have been so long in raising this paltry sum, for paltry it is when we think of the resources of Methodism in Mississippi. Let us all, preachers and people, resolve that not another Annual Conference shall pass with this deficiency still staring us in the face.

While at Jackson I, of course, looked into the parsonage. I was sorry to miss seeing the genial pastor, Rev. A. F. Watkins. I had the pleasure, however, of exchanging greetings with Mrs. Watkins, Miss Ollie, and the itinerant that is to be, Master James Gunning Watkins. I was delighted to meet the efficient presiding elder of the district, Rev. E. H. Mounger.

Leaving Jackson about midnight, I reached New Orleans early next morning, and proceeded at once to the ADVOCATE office and took charge.

W. C. BLACK.

Resolutions of Mulberry Street Church.

The Board of Stewards of Mulberry Street Church, Macon, Ga., at a called meeting, held Oct. 26, appointed a committee to prepare resolutions expressive of the feelings of the Board concerning the departure of their pastor. Below we present the resolutions with the names of the committemen:

Whereas, The Board of Stewards of Mulberry Street Church have learned with deep regret that Dr. W. C. Black, our beloved pastor, has been transferred to the Mississippi Conference to accept the position of editor of the NEW ORLEANS CHRISTIAN ADVOCATE, thereby necessitating the sundering of the ties which bind him to us in the relations of pastor and people; therefore, be it

Resolved, That we hereby express the profound regret of the Board of Stewards and of all the members of the church in parting with one who as preacher, pastor and friend has endeared himself to our entire membership. Although he has been with us less than a year, yet he has filled the pulpit so acceptably and met so fully the obligations resting upon him in the pastorate that we regard his removal from our midst as a personal loss to all of us, and his change of residence is a loss to Methodism in Georgia.

Resolved, That our best wishes and prayers will follow him and his family into their new sphere of life and labor. And, while deeply lamenting the removal of our pastor, we yet rejoice that he has been called by the authorities of his church to a position of so great honor and usefulness, and we well know that the intellectual endowments and Christian consecration which have rendered his preaching so attractive and instructive to us will enable him to do a great and good work for that thousandfold larger audience whom he will reach in his editorial field.

Resolved, That a copy of these resolutions be published in our church papers and in the local press.

WALTER B. HILL,
DUPONT GUERRY,
G. R. GLENN,
For Committee.

It was with great regret that I severed the ties that bound me to old Mulberry, the mother of churches. Going to the charge an entire stranger, I was given a most cordial reception. During the ten months of my pastorate my relations to the entire flock were of the most pleasant character. I went with the full expectation of remaining four years. I had many plans laid for future work—plans which I hoped would result in great good. So, doubtless, it will be when the summons comes to join the innnmerable caravan that moves to that mysterious bourne whence no traveler returns; there will still be work unfinished—plans reaching far out into the future.

Calling Out the Reserves.

We were thinking of writing something on this subject when we came upon the following from the pen of the gifted Spurgeon. We at once resolved to substitute it for what we intended to write. We commend it to all who name the name of Christ:

"There should be no reserve forces in the army of the Lord; but, alas! through the lukewarm condition of many, the reserves form a numerous part of our membership, and need a great many calls from their officers before they will obey. Perhaps, if they felt that the King himself ordered that they should be forthwith called out for permanent service, the love of Christ would constrain them, and we should see them marching forth to war. 'I pray thee have me excused' has been upon their lips for a long time. The word of Moses to the children of Gad and Reuben is exceedingly needed by many at this time: 'Shall your brethren go to war, and shall ye sit still?' The reserved forces are so terribly numerous, as compared with the active army of our great King, that our holy war is sadly hindered and the Canaanites are not subdued. Many are altogether idle, and allow their armor and weapons to rust. Many are busy here and there about inferior things, but forget their allegiance to their Lord. Very much time, talent and opportunity are held in reserve for various reasons, which ought at once to be brought forth and consecrated actively to the Lord. Nor is it in men alone that a sinful reserve is made, but great treasures of gold and silver are laid by to canker, while the Lord hath need of them. Men talk of loving Jesus so as to give him all, and yet the financial reserve of the church of God is probably a hundred times as great as that which is expended in the Lord's service. The funds in the hands of professed believers are immense, and yet we hear daily appeals for money, until one might conclude that all professors of the Christian faith are as poor as Lazarus.

"There is a great deal of reserve time, and reserve talent, and reserve energy and fire, and we would in the name of Jesus call it out. Why, some men when engaged in the service of God seem to be only the tenth part of men compared with their zeal in their business pursuits. It would take nine of some of our church members to make one real praying man, and twice that number of some of our preachers to make one downright earnest minister of the gospel. Oh, if men would only be aroused, if all their manhood were truly engaged, how differently they would act; and if they sought strength from on high, what grand results would follow! I long to see the Holy Spirit filling us all with ardor, and causing every man and woman among us to become thoroughly consecrated to the Lord.

"Once get the reserve forces of the church called out, get all her members to working, praying, teaching and giving, and the enemy would soon know that there is a God in Israel. There is too much of playing at religion nowadays, and too little of intense enthusiastic work. A part of the church is all alive, but a far larger part is as a body of death, by which the life of the church is held in bondage. Once find the whole body tingling with life from head to foot, from heart to finger tips, and then you shall prevail with God, and have power over the adversary. Zion travailing is the sign by which those who know the times will be able to prophesy concerning Zion triumphant. O for the universal agony, the inward throes of deep compassion and consuming zeal; for when these are felt by the whole body, the joyous hour is come."

Our First Sabbath on the Tripod.

It was our privilege to worship last Sabbath at Carondelet Street Church, where we heard a good sermon by the presiding elder, Dr. C. W. Carter, after which the sacrament of the Lord's Supper was administered. This church has a good choir, but the choir does not do all the singing; it simply leads the congregation in song. We know of no large city church, unless it be Centenary at St. Louis, in which the people so generally join in the singing. A part of the service consisted in the reception of members by the pastor. The pastor's method of receiving members we regard as worthy of special mention. Although the candidate had been instructed and catechized in private, the pastor administered some wholesome instruction and propounded some pointed interrogatories in the presence of the congregation. When he came to the question, "Will you be subject to the discipline of the church, attend upon its ordinances, and support its institutions?" he enlarged upon the significance of each item in the question. He explained what is meant by being subject to the discipline of the church. He showed that those who take upon them this vow promise not only to abstain from the grosser sins, but also pledge themselves to abstain from dancing, card playing and theatre going, wine drinking, etc. After this explanation, given with emphasis, he propounded the question, "Will you be subject to the discipline of the church?" This being answered in the affirmative, he explained the next item, "Will you attend upon its ordinances," etc., and after due explanation, propounded this question separately. Receiving another affirmative answer, he then passed to the last item, "Will you support its institutions?" He showed this to be a solemn, heaven-registered vow on the part of the church member not only to contribute to the current expenses of the local church, but also to pay according to ability for the furtherance of all the enterprises of the general church, missions, church extension, etc. These several questions having been answered satisfactorily, the candidate was formally received. In this way he sees to it that each person coming into the church has a thorough knowledge of the obligations which church membership imposes. Moreover, no candidate for membership is brought before the church for formal reception until he has given the pastor in private an assurance of his willingness to take these vows with a full knowledge of their import. Those who plead for more liberty are simply kept on probation indefinitely.

At night we again attended Carondelet and heard an excellent sermon by the pastor, Dr. W. H. LaPrade. In the congregation we were glad to see General Conference acquaintance from far-off California, Rev. R. Parker, now transferred to Western North Carolina.

New Orleans Preachers' Meeting.

It was our privilege to attend the New Orleans Preachers' Meeting on Monday morning. The pastors were nearly all present. The chief feature was an essay by Dr. Ahrens on Ministerial Etiquette. As was to be expected, the subject was treated in a very able and scholarly way.

The evangelistic meetings conducted by Mr. Moody during the whole period of the World's Fair have resulted in incalculable good. Hundreds of thousands have heard the pure gospel, not the poor stuff so often in these days substituted for the gospel, but the genuine, old-fashioned doctrines of an inerrant Bible, a divine Redeemer, his atoning death upon the cross, regeneration by the Holy Ghost, salvation by grace, separation from the world, and the hope of our Lord's return.—The Truth.

NOTES.

The readers of the ADVOCATE, as well as the editor, are under many obligations to Rev. W. H. LaPrade, D. D., for his kindness in getting out the issue of last week.

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The report having gained currency that Prof. M. M. Black, of Millsaps College, is to take charge of the publishing department of the ADVOCATE, we hereby make a correction. Prof. Black has no connection with the paper whatever. He will remain at Millsaps College at least during the present session.

***

We have received so many letters of congratulation that we can not undertake at present to answer them all. We wish to say to our numerous friends who have written us that the kind words and expressions of esteem and confidence are duly appreciated. These voluntary testimonials make more than ever determined to do what lies in our power to make the ADVOCATE a blessing to every home into which it enters.

***

We send copies of this issue to many persons who are not subscribers. We hope all such persons will read the paper carefully and then ask themselves if they do not think it worth four cents. If so, send us two dollars and you will receive fifty-two numbers in the next twelve months. Let it be remembered, too, that this issue is not a sample of what the paper will be. Very soon we shall have more time to give to editorial work. The usual discount will be given to preachers.

***

Having an accumulation of business connected with the publishing department on our hands, we are unable to do a large amount of writing for the paper this week, and we will probably find ourselves in the same condition for the next two or three issues. We are not sure, however, that this is a loss to the patrons of the paper. Editors sometimes confer a favor on their readers when they use the scissors instead of the pen. We give our readers this week some selections which we think are good to the use edifying.

The Collection for Education.

After heartiest greetings to the new editor, I crave a word in behalf of the educational collection in the two Mississippi Conferences. It is to be hoped that during the closing weeks of the ecclesiastical year special attention will be given to this most important interest. Plans have been projected in view of this assessment for the education of young men, which may be embarrassed if it is neglected. Let earnest and hopeful effort be made. I am grateful to God that we have reached that period in our history when the cause of Christian education is placed on equal footing with the other great enterprises of the church. Now we must magnify it by increasing collections and wise appropriations.

In this connection it gives me pleasure to say that we have a large number of young men at Millsaps College who are to share the benefits of this fund. They are worthy of their honored parentage, and will be an honor to the church and nation if thoroughly equipped for the work of life. Our college has already grandly vindicated the wisdom and timeliness of its planting. Now let us fulfill the larger prophecies of the future. This we can do by collecting the assessment for education and in every way increasing our resources. I very much hope that each pastor will report a good offering for this sacred fund. CHAS. B. GALLOWAY.

Jackson, Miss., Nov. 3, 1893.

PERSONAL AND OTHERWISE.

The new church at Ponchatoula, La.—Rev. W. T. Currie, pastor—will be dedicated on Dec. 3 by Rev. J. M. Beard.

The revival services, already announced for Felicity Street Church, will begin Sunday, Nov. 12, Rev. H. C. Morrison, of Kentucky, the popular evangelist, occupying the pulpit. There will be two services daily—10:30 A. M. and 7:30 P. M. Seats are free, and the public is cordially invited.

Rev. Henry Kendall, of Darlington, England, brother of Rev. Amos Kendall, of West Point, Miss., is now on a visit to his brother. Until a few days ago they had not seen each other in forty-two years. Rev. Henry Kendall was licensed to preach before he was twelve years old. The two sermons he has preached in West Point are pronounced by competent judges to be scholarly, logical and scriptural.

At a recent meeting of the management of the NEW ORLEANS CHRISTIAN ADVOCATE, the place temporarily and worthily occupied by Rev. Dr. Beard, one of our Methodist city pastors, has been permanently filled by the election of Rev. W. C. Black, D. D., late of Macon, Ga. We congratulate our esteemed neighbor that the acceptance of the call has placed a skilled and strong hand upon the helm. Personally, as well as officially, we give the new editor a hearty welcome.—Southwestern Presbyterian.

A friend of all classical students, readers of history and theology, died a few days ago, William L. Smith, LL.D., the most prolific compiler of dictionaries and histories. He was eighty years old, originally intended for the bar, but abandoned the law for the study of classical literature. Fifty-one years ago his Dictionary of Greek and Roman Antiquities appeared, and is still a standard. Thirty-six years ago his Dictionary of Greek and Roman Biography was published. He was the author of a school History of Greece, Latin-English Dictionary, Dictionary of Christian Antiquities, and the great Dictionary of the Bible. For thirteen years he was classical examiner in the University of London, for many years editor of The Quarterly Review, a recipient of many degrees from all sorts of learned institutions, a man pre-eminently useful in his field and time.—New York Advocate.

Nuggets of Gold.

(Selected.)

The best fighting is against yourself.

⁂

The workman is known by his work.

⁂

Out of one quarrel come a hundred sins.

⁂

Only a fool falls twice in the same hole.

⁂

Every day in thy life is a page in thy history.

⁂

Pray to God, but continue to row to the shore.

⁂

He that would eat the kernel must crack the nut.

⁂

He who lacks the capacity to blush is a demon in embryo.

⁂

Tell me the company you keep, and I'll tell you who you are.

⁂

The very law that moulds a tear,
And makes it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

The Women's Protest against Grog Shops.

Yesterday afternoon one of the most important gatherings of women ever assembled in New Orleans was held at Tulane Hall to protest against the broadest and unlimited sowing of bar rooms through the city.

At this meeting all the women's organizations were represented by their most prominent members, and many leading ladies were present on their own account. A full report of the exercises is given elsewhere. After an extended and ringing debate, the following resolutions, formulating an appeal to the Mayor and City Council, were adopted:

"Recognizing the existing danger in the public morals, as well as the depreciation of private property, resulting from the present and proposed system of licensing bar rooms, and feeling the pressing need of restrictive legislation, we, assembled here in mass meeting, do protest against said system of licensing bar rooms.

"*Resolved*, That we respectfully urge the honorable Mayor and City Council to repeal the existing ordinance, and further enact an ordinance which, while protecting the interests of the property holders and residents, will insure the peace and welfare of the community and conduce to elevate the general moral standard; therefore, be it

"*Resolved*, That a copy of these resolutions be forwarded to the honorable Mayor and City Council.

"*Resolved*, That the sense of every citizen, father and mother, is outraged by the violation of the law which forbids the selling of liquors to minors."

These resolutions will be presented to the city government. This is an attack on the wholesale and reckless licensing of bar rooms that will end in stirring up this entire city against the evil which has already grown unbearable. Every woman exercises influence over at least one man, and the women will never cease in this work until the men are aroused to vigorous and decisive action. The opening of bar rooms in every part of the residence districts, and in close proximity to churches and schools, has startled the community with the flagrant disregard of decency and morality exhibited by the Council, while the presence, not only of minors, but of small children, in groggeries has come to be one of the commonest sights to be met with. Since it has come out that the politicians are filling the town with drinking places, in order to carry on their own political campaigns, it is plain that they will stop at nothing. The rebuke administered by the women will start a movement that must call down maledictions on these grog-shop campaigners. The work should go on until they are all overthrown.—Picayune, Nov. 4.

This is a hopeful sign. When the women of a community, of all social grades and all political and religious creeds, band themselves together for the purpose of bringing about a great moral reform, they are sure to succeed in the end. In our opinion, this meeting is the first step in a great movement whose beneficent results will be felt by coming generations. We invoke heaven's blessings upon these good women in their noble work.

Notice.

EDUCATIONAL LOAN FUND ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

Let each secretary and treasurer of the several district auxiliaries of the Educational Loan Fund Association, North Mississippi Conference, please send me answers to the following:

Number of members in auxiliary society paying per year, $1. 2. Number paying $2, $2 50 or $5. 3. Number paying any amount for any length of time. 4. Total amount collected.

Please report to me at once, so that I may be able to report, through the Board of Education, to the Annual Conference, as provided by the constitution. J. W. MALONE,

Sec. and Treas. Conf. Board of Managers.

Woman's Parsonage and Home Mission Society.

At an executive meeting of the Woman's Parsonage and Home Mission Society of the Louisiana Conference, held on Nov. 6, at Carondelet Street Church, it was resolved to hold the annual meeting, on Dec. 5, at Louisiana Avenue Church. Dr. Walter R. Lambuth will address the convention. Delegates from the different parishes will communicate with me at once. Entertainment will be furnished to all delegates.

MRS. FLORENCE E. RUSS,
918 Camp St., New Orleans, La.

Take Notice.

NORTH MISSISSIPPI CONFERENCE.

Preachers and others knowing what books they will want to purchase at the session of the Conference, Nov. 29, will please notify me in due time that I may have them on hand. The under-graduates will please inform me at once of the books that they will need.

Those indebted to me for books or papers will confer a favor by remitting at once or by settling on the first day of the Conference.

G. W. BACHMAN,
Colporter and Sunday-School Agent.

Kosciusko, Miss.

For Debility and Wakefulness
Use Horsford's Acid Phosphate.

Dr. G. G. BREWER, Baltimore, Md., says: "The best results I have seen from it, was in a young man debilitated from malarial fever. I am myself taking it at night to get sleep."

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Topic for Nov. 12.

THE LAW OF LIBERTY.

(James 1, 21-25.)

This passage defines the relation of man to the word of truth, which in verse 25 is spoken of as "the perfect law of liberty."

(Verse 21.) As a condition to the proper reception of the word, man must be willing to separate himself from every species of moral defilement, to put away or renounce "all filthiness and superfluity of naughtiness." Having done this, he is prepared to receive the word in a spirit of meekness. He can not do this as long as out of his heart there proceed "evil thoughts, murders, etc....the things which defile a man." The word, if received, into the heart, the soil of which has been thus prepared for it, is able, like a graft in a tree, to regenerate—to save. "Receive with meekness the ingrafted word, which is able to save your souls."

(Verse 22.) Receiving the word is more than simply hearing it with the ear. It must come into a man's life as a law of action, so that he becomes "a doer of the word." Listening to sermons is not in itself receiving the word, but a means of receiving it; and, says James, the man who errs in this matter is a self-deceived man. The man who hears the principles of holiness and love proclaimed, and yet does not receive them to regulate his own life, hears in vain; and, too, the man who has all his life heard that Christ died for sinners, and yet has not told them of it, has heard in vain.

(Verses 23, 24.) The condition of the self-deceived man is strikingly illustrated here. He sees his natural sinful image reflected in the gospel mirror, "as a man beholding his natural face in a glass;" but deferring the matter of seeking spiritual healing for his soul, he goes away and forgets he is a sinner. After a while, he vainly imagines he is righteous, thus being grossly self-deceived. Compare our Lord's illustration (Matt. vii, 24-27).

(Verse 25.) The word of truth is to the Christian a "perfect law of liberty." All his words, thoughts and actions are regulated by it, and so it is to him a law. It is a law of liberty because it is a law of love. Love is the motive behind the action of the man who has submitted himself to the law of Christ; he who is prevented from serving the object of his love is a slave, but he who is able to comply with the wishes of one whom he loves enjoys perfect liberty. Christ's "yoke is easy, and his burden is light." To the natural man the expression "law of liberty" is contradictory; but to the spiritual man it is far otherwise.

The man who recognizes the word of truth as "the perfect law of liberty," applies himself to it (1) intensely ("looketh into"), (2) continuously (continueth therein), and (3) with the view of regulating his life (not a forgetful hearer, but a doer of the work), shall be supremely "blessed in his deed," or doing.

Grenada district, North Mississippi Conference, Rev. R. A. Burroughs, P. E., has six Epworth Leagues in active operation. Meridian district, Mississippi Conference, Rev. T. L. Mellen, P. E., has five Epworth Leagues doing successful work.

A league was recently organized at Cleveland, Miss., with forty members, and is doing well.

Why the Epworth League Was Organized.

(Continued.)

Increased loyalty to Methodism was seen to be needed, as well as the mere opening of some avenue for Christian effort; and this need was felt, not because of narrowness or sectarian bigotry, but because of the firm conviction that the doctrines and methods of our church are soul-saving [doctrines and methods, in full accord with the evangelistic spirit of the apostles and early church.

The Young People's Society of Christian Endeavor furnishes field for spiritual exercise, and even requires that its members pledge loyalty to the church to which they belong, and thus far serves the purpose; but it is unable, from its nature, to furnish the drilling needed to make intelligent, and, consequently, loyal Methodists. The danger with Methodism is not that it will become too selfish, losing sight of the fact that all Christians are brethren; but the danger is in the other direction, that it will become so liberal, as to lose possession of its treasures, allowing some other organization to fall heir to them.

Mr. Clarke, founder of the Y. P. S. C. E., says that he has found the Methodists to be the slowest of all the denominations to take hold of the Endeavor movement. The wisdom of their course, in this particular, is now being vindicated in the fact that other denominations are already beginning in some places to give their Endeavor societies a denominational stamp, while Methodists have stood squarely by their position from the beginning, and with good results.

(To be continued.)

North Mississippi Conference.

The class of the first year will meet at eight o'clock, Tuesday morning, Nov. 28, at the Methodist Church in Columbus, Miss. JNO. W. BELL,
For the Committee.

Ripley, Miss., Nov. 1, 1893.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M. HESLEP R. TUCKER,
G. W. GORDON,
E. H. CACY,
Committee.

The class of the third year will please meet the committee at the Methodist Church, Columbus, Miss., Nov. 27, 1893, at eight P. M.
T. Y. RAMSEY,
R. M. DAVIS,
H. C. MCREHEAD,
Committee.

Louisiana Conference.

The class for admission into the Louisiana Annual Conference will meet at the Methodist Church in Homer, La., on Wednesday, Dec. 13.
J. M. BEARD.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.
WM. H. LA PRADE.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige
THOS. B. WHITE,
For Committee.

Arcadia, La.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet promptly at three o'clock in the afternoon of Monday, Nov. 27, at the Methodist Church in Columbus. The committee will be there to conduct the examination in accordance with the directions of the Discipline, page 384, ¶485, and page 87, ¶138, concerning the course of study. Let applicants be well prepared on the subjects designated. The committee restrict the "Ordinary Branches of an English Education" in this examination to spelling, reading, composition, English grammar, geography and arithmetic.
W. T. J. SULLIVAN, Chair'n.

Notice.

The preachers of the Vicksburg district are requested to send me a copy of their statistical reports at the earliest time possible, in order to enable me to comply with the instructions of Bishop Key. I will leave for Conference on Dec. 5. D. A. LITTLE.

Positive and Negative.

The Race Question is still unsettled. But it is settled that Hood's Sarsaparilla leads all remedies.

Dyspepsia is a great foe of the human race. But Hood's Sarsaparilla puts it to flight.

Scrofula is one of the most terrible of diseases. But Hood's Sarsaparilla expels it from the system.

Catarrh is one of the most disagreeable disorders. But Hood's Sarsaparilla is sure to relieve and cure it.

Rheumatism racks the system like a thumb-screw. But it retreats before the power of Hood's Sarsaparilla.

Loss of appetite leads to melancholia. But Hood's Sarsaparilla makes the plainest repast tickle the palate.

Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the ages roll on.

Attention.

Members of the Louisiana Conference living below Alexandria who expect to go to Homer, via Monroe, will please notify me at their earliest convenience that I may provide stopping-places for them while waiting for the "Houston Central" train in this place.
THOS. J. UPTON.

Alexandria, La.

Sick-headache yields to BEECHAM'S PILLS.

Skepticism and Superstition.

The man who has no faith in religion is often the man who has faith in a nightmare. Julius Cæsar publicly denounced a belief in a hereafter, and rejected the idea of a soul and a deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens. Lord Herbert, of Cherbourg, writes a book against revelation, and asks a sign from heaven to tell him if his book is approved by his Maker. The man who can not believe in the miracles performed by the Savior, gravely tells us of a miracle vouchsafed to himself.—Christian Thought.

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TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.
LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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WANTED.

Lady with eight years' experience desires position as Teacher of Piano and Harmony or Voice Culture, for second half of session of 1893-94. Conservatory Methods. Best references. Address S., care ADVOCATE.

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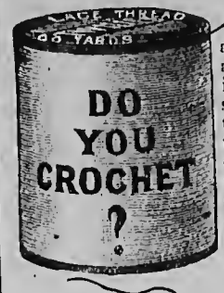

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Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church.
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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. HUNNICUTT, PRESIDENT.

HEALTHY EXERCISE—fresh air and proper food, help to keep a woman in good condition. It's magnificent for some, weakened or borne down as they are by the ailments and irregularities peculiar to their sex.

They're easily helped, though; there's a remedy in Dr. Pierce's Favorite Prescription—that will build up and cure every enfeebled woman. It's the prescription of a physician; has been tested in thousands of cases, and never found wanting.

The only *risk* that's taken is that of the manufacturers who promise to refund the money if no benefit is experienced.

This "Prescription" reaches the origin of the trouble. Dizziness, fainting spells, and nervous disorders, such as sleeplessness, chorea or St. Vitus's dance, depend upon the irregularities and displacements of the special structures—the "Favorite Prescription" cures by regulating and correcting these functions and organic changes.

Dr. Sage's Remedy positively cures Catarrh.

FOR CATARRH!
RHEUMATISM!
LA GRIPPE!
INDIGESTION!

COLUMBUS, Ga., Oct. 3, 1893.
Some years ago I had an attack of grip, which produced catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion, and it cured that also. I have recommended it to several persons who were afflicted with different diseases, and always with the happiest results.
REV. J. W. HOWARD,
Baptist City Missionary.

BEAUFORT, N. C., June 7, 1893.
I was a sufferer from rheumatism for eight months, part of the time was so that I could not walk. I was entirely cured by King's Royal Germetuer. I have no symptoms of rheumatism now. I think it is a great medicine.
IVAN B. ABERNATHY.

What Rev. Sam Jones Says.
Rev. Sam Jones, the great evangelist, writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by Royal Germetuer. I wish every poor suffering wife had access to that medicine. Two of my children were cured of nasal catarrh by it. It is truly a great medicine."

For Children, Nervous Troubles and Weak and Debilitated Females, Royal Germetuer is unequalled. Try it. $1 per bottle, six for $5. All druggists.
King's Royal Germetuer Co., Atlanta, Ga.

Germetuer Pills for Constipation, 50 in a vial, for 25 cents.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
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CARPETS!
Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.
All dust thoroughly taken out by steam.
Feathers purged of all impurities.
44 St. Peter Street.

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FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

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The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres.,
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HOME CIRCLE.

MY KINGDOM.

BY C. H. CRAWFORD.

"Not of this world," the Master said.
If so, then would my servants fight.
'Tis from above—the spirit realm—
My throne is set on hills of light.

"Not of this world"—my kingdom stands.
In vain its strongest foes assail.
'Tis built on Rock—eternal, sure;
Nor shall the gates of hell prevail.

"Not of this world," and yet it fills
All earth—thus spake the seer of old;
Cut out the mountain without hands,
As by prophetic lips foretold.

"Not of this world," yet fixed within
Each heart that longs its growth to see.
"Lord Jesus, let thy kingdom come
With grace to all mankind and me."
—New York Observer.

Daily Reading of God's Word.

A professing Christian said not long ago that after a perusal of the quarterlies, magazines and other popular literature, he seldom found any time for reading the Scriptures. He seemed to have commenced reading backwards, leaving the most important matter until the last.

As the compass is the mariner's guide, so God's Word is the Christian's guide; without it he can not reasonably hope to gain the harbor. A certain man who carried on a large business, never through all his busy years failed in secret devotions, the reading of the Bible, or the offering of morning and evening prayer. The sky might indicate a storm or work be very urgent, yet there was no short chapter selected, nor were the fervent petitions shortened, although seven or eight hired men were in attendance at the family worship.

Was this man prospered? Indeed he was. His crops were luxuriant, his flocks and herds increased; God gave him good measure, pressed down, and running over.

There sometimes seems good reason to question the wisdom of the multiplying of books, magazines, and papers; they seem to draw away the mind from Bible reading. Yet God's children all know that God's Word contains the most precious jewels of all literature.

The Bible should not be read as other books are. A portion of each day should be set aside for the careful study of Scriptures. This should not be omitted. If one can only take a single text and spend a few moments over it, thinking it over while busied with other things, a good deal may be learned. How precious are these texts in hours of sorrow and temptation, like the shadow of a great rock in a weary land and a shelter in time of storm!—American Messenger.

Dots on Family Government.

At a great stock fair in Kentucky a certain deacon took "a gold medal for the finest horse, and for the finest bull, and one for the finest mule, and a silver medal for the finest hog, and one for the finest Merino buck." But alas! alas! his own worthless son was so drunk he had to be hauled from the fair ground in a dump cart. No doubt that deacon had given more time and labor to improving his horses and cows and mules and sheep and hogs than to raising his own son. Are there not some such deacons and fathers in Texas? How will such parents meet their neglected, ruined sons before that Judge who has commanded, "Train up a child in the way he should go;" bring up your children "in the nurture and admonition of the Lord?"—The Guardian.

The Lake Dwellers.

In Switzerland one Winter when it was very cold, the rivers were frozen and the lakes were very shallow. The people who lived on the border of one of the lakes determined to make their gardens larger by running their side walls out into the lake and building a wall across to shut out the lake. Then they were going to fill in the space thus enclosed with mud taken from the lake bed. When they commenced to dredge they came upon a quantity of spiles and ivory and stone and bronze tools. Investigations proved that above this lake, and, indeed, above others in Switzerland, had once risen the homes of a people who lived in dwellings built high above the water on spiles of logs driven into the bed of the lake. One lake having been drained, two settlements were found in it, one at each end. The part of the eastern settlement which used to stand above the water had been destroyed by fire, and the charred remains could still be seen. Nobody had ever dreamed of the existence of such peoples. They are now known as the "Lake Dwellers."—Exchange.

Christ's Ownership.

No man can belong to Christ who does not "let his light shine before men." We owe him time, talents, money, toil and sacrifice of self to his service. Not the cheese parings or the candle-ends are to be turned over to him. He has a sovereign right to the best. And if we are ready to acknowledge that, if we gladly consecrate to him our energy, influence, purse and hearts, O how he will take us into the closest, sweetest, tenderest intimacy of his love! Not servants merely will we be, but confidential friends. Living thus on him, with him, and for him, we shall be able to say, with stout old Bradwardine: "Thyself, my Lord, I love above all things, and not for aught else will I ever seek with all my heart and strength, with continual labor and weeping. If thou givest me not thyself, thou givest me nothing. Then thou doest but torture me. Grant me, O precious Lord, that in the present life I may ever love thee for thyself, and in the future world may find thee and be forever with thee."—New York Evangelist.

Aim High.

This excellent advice the New York Observer gives its youthful readers:

Boys and girls, aim high. Do not say, "I will be pretty good," but endeavor to be perfect.

A great artist was once highly praised for a beautiful painting which he had just completed. "Ah, do not praise me," he said, sadly; "it may be very beautiful; but I aimed at perfection."

I once put the following question to a ragged little newsboy: "What are you going to be when you are a man?" The little fellow met my half quizzical glance with a look of determination in his bright eyes; then he replied, "President of the United States, sir." That lad may not become President, but he will not remain a newsboy.

George Eliot, in writing the last words of one of her most powerful novels, exclaims, "It is so much less than I hoped for, I am dissatisfied."

Bear this in mind; "If we aim at the ground, we shall never reach the sky."

Dr. Price's
Cream Baking Powder

Is the only Baking Powder free from Ammonia, Alum, or any other adulteration. Hence the only Wholesome One.

Baking Powders branded "Absolutely Pure"
Contain either Alum or Ammonia.

When high, flaky white biscuit, pastry of surpassing fineness, delicacy and flavor
or
Cake that is light, sweet and retains its moisture is desired,

Dr. Price's Cream Baking Powder

is indispensable and incomparable.

Its higher leavening power makes it more economical than any other, and it never disappoints.

OUR YOUNG PEOPLE.

THE CAUSE OF IT ALL.

BY H. C. DODGE.

What brings a man from station high
Down to the gutter—there to lie
With fellow tramps and meanly die?
Whisky.

What takes his self-respect away
And makes him poorer day by day
And causes health to soon decay?
Whisky.

What wrecks his happy home so sweet
And turns his family on the street
To hog and starve in woe complete?
Whisky.

What makes his loving wife to moan
And weep heart-broken and alone,
To pray for one who strikes her prone?
Whisky.

What makes him lose all friendship dear
While strangers shun his presence drear
And children from him fly in fear?
Whisky.

What makes him carry on his nose
The horrid sign a drunkard shows,
And wear old, dirty, ragged clothes?
Whisky.

What makes him in the poor house dwell,
Or fill a prison's lonesome cell,
Or on the gallows hear his knell?
Whisky.

And what should everybody seek
To rid the world of, so the weak
May not be crushed by tempters sleek?
Whisky.

Boys, Read This.

Chauncey Depew, against whom no one would think of charging a Puritanic spirit, speaks as follows on the temperance question: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last Fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family did it from rum, and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest of which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he does not care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions, suffer in their affections for those whom they love better than life."—Exchange.

The Gentleman's Psalm.

Very few people would agree exactly in giving a definition of a gentleman. Some have the idea that he is a man who lives on the income of his property and does no work; others have other ideas on the subject. Here is one that was once given by a Christian lady. She was the widow of an officer in the army, and was at a review with her young son when several officers who had known her late husband came to talk to her, and the conversation ran on former common friends. At last she asked about a certain captain who had risen from the ranks by distinguished service.

"Oh," said one of the officers, "I don't know anything about him; he's a snob."

"A snob!" answered the lady, fired with indignation; "I tell you he was the truest gentleman in the regiment."

"Indeed!" said her companion, with a sneer; "then, as you seem to be so conversant with the matter, perhaps you will kindly tell us what is a gentleman."

Quietly, and without a moment's hesitation, the lady, looking straight in his face, repeated the fifteenth Psalm.

"That is my definition of a gentleman," said she.

Her little boy, a mere child of eight or ten, was by. A day or two afterwards she happened to find in his pocket a piece of paper, on which was written out, in his childish hand, the whole of this Psalm, and at the beginning it was headed, "The Gentleman's Psalm."—Christian Herald.

Prince Bismarck says that when we read a medical book we are apt to conclude we have all the maladies it describes. But when we read a book on morals, we seem to think it is our neighbor has all the maladies it describes.

Worth Winning.

There was a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm way up in the hills. One day John picked up an old envelope from the kitchen wood box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and very carefully pulled the stamp off.

"No," said John's conscience, "for that would be cheating. The stamp has been on one letter. It ought not to carry another."

"It can carry another," said John, "because you see, there's no mark to prove it worthless. The postoffice will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by."

"But no one will know it," said John, faintly.

"No one?" cried conscience. "God will know it, and that is enough; and he, you know, desires the truth in the inward parts."

"Yes," cried all the best part of John's character; "yes, it is cheating to use the postage stamp a second time, and I will not do it."

John tore it in two and gave it to the winds. And so John won a victory. Wasn't it worth winning?—Good Words.

"I Grabbed Quick."

Johnny one night climbed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:

"I took that glass marble, mama."

"Took it from whom?" asked his mother.

"Took it from the ground?" said Johnny.

"Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Asa May's it is, I guess," whispered Johnny.

"When you put out your hand to take it, did you forget, 'Thou God seest me?'" asked his mother. "Did you not hear a voice saying, 'Don't Johnny! don't, Johnny!'"

"I didn't hear it," said the boy, sobbing. "I grabbed quick?"

Johnny is not the only one who has "grabbed quick" at some forbidden thing—too quick to hear the still small voice within. It is better not to grab too quick; to take time for thought and prayer; to watch and pray; to resist temptation; and to avoid the stings of guilty conscience, and the sorrows and stains that sin will bring upon the soul.—Selected.

Loss of the World.

"Demas hath forsaken me." (II. Tim. iv, 10.) Little did this faithless man know that the Bible was to be his gibbet, and that everywhere men would learn, to the end of time, the name of the man who might have been like Luke, revered, for his steadfastness, instead of becoming notorious for want of loyalty.

Love of the world was this man's curse. It is still the cause of thousands of Christians falling from steadfastness. It may have been money he cared for, or pleasure, or something else opposed to the will of God. These things are not to be loved, they are to be used, but not put in the place of the things which abide for ever. If we find that our hearts are becoming set on them, let us cast them far from us, as the sailors did in Jonah's time, the wares of the ship.—The Truth.

If men would use the same painstaking care in all their affairs that they do when cleaning the snow off their sidewalk, to see that they don't encroach upon their neighbor's property, success would only be a question of time.—Exchange.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.
Pittsburgh. GEO. A. MACBETH CO.

PERFECT Leather with Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.
Vacuum Oil Company, Rochester, N. Y.

ALL THE
COMFORTS
OF HOME
includes the great temperance drink
Hires' Root Beer
It gives New Life to the Old Folks,
Pleasure to the Parents,
Health to the Children.
Good for All—Good All the Time.
A 25 cent package makes Five gallons. Be sure and get Hires.'

ATHENS, GA.
I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.
Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.
—FOR SALE BY—
Chas. H. Funk, 106 Camp St., New Orleans.

Have patience, Alice, I will drive that malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. I will send and get a circular and let you read all about it.
PRICE: 25c., 50c. and $1.00 per Bottle.
Chas. H. Funk, 106 Camp St., New Orleans.

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For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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No. 19 ST. CHARLES ST.
I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the travelling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.
WIDOW A. A. HOOD.

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. H. Lown, Mills Building, New York.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren Pa.

MARRIAGES.

WELLS—BLACK.—At the residence of the bride's parents, Bolton, Miss., Oct. 11, 1893, by Rev. J. A. B. Jones, Mr. Will S. Wells and Miss Lillie Black, daughter of James M. Black and niece of Rev. W. C. Black, D. D.

BARR—SHACKELFORD.—At the residence of the bride's parents, near Anding, Miss., Oct. 26, 1893, by Rev. T. H. King, Mr. S. S. Barr and Miss Sallie A. Shackelford, all of Yazoo county.

BRIDGES-BURT.—At the residence of the bride's father, Oct. 22, by Rev. W. W. Morse, Mr. J. E. Bridges and Miss Georgie Burt, all of Copiah county, Miss.

PORTER-BAREFIELD.—At the Central Church, near Barnett, Clark county, Miss., Oct. 26, 1893, by Rev. R. Bradley, Mr. I. D. Porter to Miss Lizzie Barefield.

O friend! no proof beyond this yearning,
This outreach of our hearts we need:
God will not mock the hope he giveth,
No love he prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

No dreary splendors wait our coming
Where rapt ghost sits from ghost apart;
Homeward we go to heaven's thanksgiving,
The harvest-gathering of the heart.

—*Selected.*

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

McCALLUM—Mrs. EVELINE BELZONIA McCALLUM departed this life Sept. 25, 1893. She was the daughter of Rev. B. A. and Sister Eveline Beason. She was born March 12, 1870, and joined the M. E. Church, South, at Pleasant Grove, 1883. She was married to Dr. B. A. McCallum, April 20, 1893.

Mrs. McCallum was one of the sweetest spirited ladies we ever knew. Her example was such that the old and young at home and at church considered her not only a true Christian, but a correct leader for good. She was always ready to pray when called upon, and that was frequently the case. She was able in prayer. At home she was obedient to papa and mama in all things. Her brothers and sisters who have homes of their own loved her dearly. They all had something good to say for Miss Bell. When her remains reached the church that she first joined and loved so dearly until her death there were many sad hearts to receive them; some fainting and many tears shed while Bro. J. M. Weems was preaching her funeral. Just before she died she told her mama where she wished to be buried. Her remains now sleep by her brother Jeff's, who died a few years ago. At the time of his death he was one of the best of stewards in the M. E. Church. I would say to Miss Emma, the youngest sister of Mrs. McCallum, to grieve not. That voice which sang so sweetly with you in the church on earth has joined the choir above. Husband, papa, mama, brothers and sisters, grieve not. Sister McCallum is in heaven, waiting for us beyond the river. I would say to the children of this community: Take the advice that Miss Bell gave in the prayer meeting and Sabbath-school, and as you place your little bouquets upon her grave remember she still loves you. L. J. JONES, P. C.

JONES—Mrs. MARY, wife of Joseph Jones, and daughter of Mr. and Mrs. Mark Johnson, was born in Wentworth county, Ont., Aug. 3, 1854, and was married Dec. 18, 1872. Though brought up a Presbyterian, soon after her marriage she, with her husband, was confirmed in the Church of England by the venerable Bishop Fuller, and remained a consistent and esteemed communicant of this church until she moved, with her husband and daughter, to Brookhaven, Miss., in 1889, when she united with the Methodist Episcopal Church, South.

Sister Jones came among us in search of health, and for quite a time the hope was strong that her life would be prolonged to bless the church of her adoption. But her hope was soon changed to glad fruition, her faith to sight, and her prayer to praise. On the morning of Sept 26, 1891, she sweetly fell on sleep, with her heart staid on him who said, "I am the resurrection and the life." She was a sweet-spirited, refined Christian woman, and soon drew around her a large circle of true friends in our church and community who loved and honored her, and devoted their time and skill to efforts to prolong her precious life; and when the will of God prevailed a large concourse followed her sleeping dust to the church and the grave, sadly bereaved.

J. M. WEEMS.

GANNON—KATIE GANNON, daughter of Mr. William and Elisabeth Williams, both of Plaquemines parish, La. Sister Gannon was born May 5, 1843, and was married to W. M. Gannon, Jan. 2, 1867. Sister Gannon was not a member of any church or made any profession of religion at the time of her wedlock; but she was a good woman, a kind neighbor. She was loved by those who knew her. In 1891 I was admitted into the Louisiana Conference, and appointed to the Lower Coast Mission for 1892, where I formed the acquaintance of Sister Gannon. In April, 1892 she and her husband, W. M. Gannon, professed a faith in Christ and joined the M. E. Church. It was my privilege to visit Bro. and Sister Gannon often. Sister Gannon has been a sufferer for three years. She lost her only child (a son) at Covington, La., three years ago. Grief for her son, doubtless, was the cause of her long suffering. Notwithstanding her suffering she was made strong by her faith in Christ. I often talked with Sister Gannon in reference to her hope in Christ. She always said she was ready to go when the blessed Master called for her. I found her consistent in her short Christian life. On Sept 20, 1893, the angel of death came for her to call her home to the Father of Lights. Blessed are they that die in Christ! May God comfort her husband and friends!

J. R. ROY, P. C.

Daisy, La

McFARLAND—MARY E. McFARLAND was born in Georgia, March 3, 1831; died in Coushatta, La., Sept. 20, 1893. Sister McFarland was twice married. First to J. B. Watts, somewhere about 1850. There were five children from this union. She was again married to J. P. McFarland about 1865, Watts having died during the war. J. P. McFarland was licensed to preach in 1876, about one year before his wife joined the M. E. Church, South. The writer was well acquainted with Sister McFarland, there being only a fence between the parsonage and where she lived, and we can safely say she died in the faith. She bore her last illness patiently. She was confined to her bed for more that two weeks before she died. She leaves husband, children and many friends to mourn her departure, but she is with the Lord. W. H. HILL, P. C.

GRANT—In Covington, Tenn., Aug. 15, 1893, Mrs. JULIA M. GRANT, born Aug 15, 1846, on the plantation of her father, Dr. W. D. Anderson. Nov. 8, 1871, she became the wife of Rev. W. T. Grant. She was converted when only eight years old, and her consistent life through all its years was sufficient evidence of its genuineness. In the village in which she lived no stronger argument for early conversion and the admission of little children to full church membership was needed than this gentle woman's walk and conversation. As wife, mother, daughter, friend, all took knowledge she had been with Jesus. Modest as the lowly violet one had to search for the flower whose sweetness so attracted. As the days pass by her church will more fully appreciate the simple dignity of her character. Surrounded by pastor and friends, her spirit took its flight heavenward. We could imagine its entrance, welcomed with her Lord's benediction. "Blessed are the pure in heart, for they shall see God."

OSTEEN—Sister ELIZABETH OSTEEN departed this life Aug 26, 1893. She was a consistent member of the M. E. Church, South, twenty-nine years. In the year 1865 she was married to Bro. John Osteen. During the twenty-eight years that they lived together there were many pleasant hours spent. She loved her church so dearly that her home was always a home to itinerant preachers, all of which her husband sanctioned, which made home pleasant.

Sister Osteen at the time of her death was living in Wellman, Miss. She had charge of a class in the Sunday-school. She was beloved by all who knew her. She was sick five weeks. During the time she talked of her church and Sunday-school. She had much to say about how happy she felt during her sickness. While we miss her here we can think of her eternal gain, and the grand meeting of Sister Osteen, son and daughter in heaven, and the hope that the husband and remaining part of the family have of joining them in that sweet by-and-by.

L. J. JONES, P. C.

WELLS—The subject of this obituary, Mrs. NANCY JANE WELLS (*nee* Brice) departed this life July 11, 1893. She was twice married: first, to J. D. Bridger in 1829 who died in 1840, leaving her with six children; second, to S. J. Wells in 1845, who also preceded her to his eternal abode, leaving her with ten children, of which eight survive to mourn her departure. She is mother of 10 children, 51 grandchildren and 43 great-grandchildren. Grandma was a good mother, a faithful wife, a good neighbor, a consistent member of the church, and, we hope, a true Christian. Her children and all who ever knew her can say they never heard her speak evil of anyone; she was always such a quiet, peaceful woman. It is hard to think that we shall never see her bright face on this earth again; but God knows best.

May God bless the bereaved, and help them to meet her in the sweet by-and-by!

HER DEAR GRANDDAUGHTER.

McCOMB—EMMA SHELBY McCOMB, daughter of Mr. and Mrs E. S. McComb, was born April 6, 1891, and died at Rolling Fork, Miss., Oct. 1, 1893.

She was a bright and beautiful child, and it seems sad that the death angel should come and tear the precious little one from the loving embrace of her fond parents. Yet we know that the "Lord doeth all things well." "The Lord gave, and the Lord hath taken away." Little Emma is now at home with Jesus, awaiting the coming of mama and papa. She has simply crossed over the river of death a little in advance of those left behind. May God comfort the bereaved parents, and enable them to live true and faithful until death

W. H. LEWIS.

McGRAW—JOHN WESLEY, little son of Silas and Lizzie McGraw, departed this life Sept. 25, 1893, aged three years and eight months.

Johnnie was a bright little Christian, called the preachers brother, and was the pet of the home and a great favorite with the neighbors. He seemed to enjoy family devotion, and would sometimes repeat along his father's words in prayer. A short while before he passed away he tried to sing "Sweet by and by," and "Savior, wash me in the blood." The fond parents are sadly bereaved, but are comforted with the hope of meeting this dear little boy again. J. F. WYNN, P. C.

Pineville, La.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Dr. Lansing, a missionary in Egypt, states that a native deacon at Stuft, sixty miles south of Cairo, suspended ten of his members for such doings as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer meetings. Whereupon the Lutheran Observer is moved to say: "What a thinning out there would be if such things were permitted to have weight in the United States!"

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

The man who is climbing the Alps has not to follow his guide and set his foot in the right spot before him. Tois is the way you and I most let Christ lead. Dr. Cuyler.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

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I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

F. D. VAN VALKENBURGH.
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Divine knowledge is not as the light of the moon, to sleep by; but as the light of the sun, to work by.—The Rev. Wm. Secker.

Notice.

I have the best thing in the way of a teacher's Bible for an agent to handle ever published. Write for full descriptive circulars at once.

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9 Chartres St., - - - - - - - New Orleans.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

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Marble, Slate and Hardwood Mantels.
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GEO. M. LEAHY,
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Designs and prices furnished on application.

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For Young Ladies.
HOLLY SPRINGS, MISSISSIPPI.

The Third Annual Session will begin Monday, Sept. 20, 1893.
Location, highest point in the State. Elevation, 613 feet.
Health unsurpassed in the Southwest.
Course thorough and comprehensive.
Each department under the charge of specialists.
Special advantages offered in music, art and elocution.
A HOME SCHOOL for pupils under Christian influences.
Terms moderate. For catalogues or further particulars address
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Elegant and Durable Pianos from $250 up.
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The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
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Losses Paid by Boston Fire, 1872, $1,428,729.
All Losses Paid in Cash without Discount, as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.
DIRECTORS IN NEW ORLEANS.
GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SOMA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.06
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.62
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business
Liberal Settlements and Prompt Payments.
Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y
J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, F. R. BICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. JOHN E. WHITING, Secretary
Crescent Insurance Com'y.
Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.
Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

WM. HILLSMAN,
Painter, Gilder and Varnisher.
HOUSE AND SIGN PAINTER,
Paper Hanging, Glazing and Kalsomining.
NO. 97 NORTH PETERS ST.
Residence, 79 Enghein St., NEW ORLEANS.
Graining and Marbling a Specialty.

ROSE TOBACCO CURE
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

EMORY COLLEGE
OXFORD, GA. Forty Miles East of Atlanta
Location Proverbially Healthy! No Saloons.
57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address
W. A. CANDLER, D. D., PRESIDENT.

FURNITURE!
Largest Stock,
Lowest Prices,
Greatest Variety,
Most Reliable Goods.
J. G. Grant. 28 & 30 Camp St., New Orleans, La.
Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Gen. Leon Jastremski, of Louisiana, was appointed by the President and confirmed by the Senate, on Nov. 2, as consul at Callao, Peru.

Owing to the death of Mayor Carter H. Harrison, the council of Chicago met on Nov. 4 to elect his successor, and, after a disgraceful row in the council chamber, George B. Swift, a Republican, was elected by a majority of one.

Congress will have plenty of business to begin work upon when it assembles in December. The committees have not been idle during the extra session, and have placed upon the calendars of both Senate and House a number of bills, which will be called at an early day. In the House there will be the pending business, the bankruptcy bill.

The McCreedy Chinese bill, which passed the Senate on Nov. 2, in the House bill unamended. It extends for six months the time under which Chinese can register under the Geary law and for the deportation after this time of any Chinese laborer found in the United States without a certificate of registration. It provides that the word "laborer" shall be construed to mean skilled and unskilled laborers, while a Chinese merchant shall be a Chinaman devoted exclusively to mercantile pursuits and not engaged as a laborer at all.

Congress adjourned on Nov. 3. The session of the Senate will be long memorable for the contest over the repeal of the purchasing clause of the silver purchasing act of 1890, known as the Sherman law. The extraordinary session was called for the purpose of accomplishing this repeal, and the other work accomplished was merely incidental. That bill reached the Senate after its passage by the House on Aug. 28, and was not passed by the Senate until Oct. 30. The bill provides in effect for the cessation of the purchase and coinage of silver, and may be said to mark a revolution in the financial history of the country.

Fast express train No. 51 on the St. Louis, Iron Mountain and Southern, known as the cannon ball, due at Little Rock, Ark., at 2:10 A. M., was held up and robbed by seven masked men at Oliphant, Ark., seven miles north of Newport, at 10 o'clock on Nov. 3. Passenger Conductor J. P. McNally was shot and killed while trying to protect his train. The robbers then entered the express car, overpowered the messenger and looted the car. Leaving two men to guard the trainmen, the other robbers proceeded to rob the passengers. They entered the coaches and sleepers, and at the point of revolvers relieved all the passengers of their valuables.

It appears that the World's Fair is to leave a permanent memorial in Chicago in the shape of a grand public museum. It is intended to locate it in the most beautiful building at Jackson Park, the Art Palace. A board of trustees has been chosen, and the wealthy men of the city are putting up goodly sums of money to make the project a success. Marshall Field says that he will give $1,000,000 towards it, provided another $500 000 can be raised, and that $2 000 000 stock of the exposition be assigned to the trustees of the museum. George M. Pullman says that he will give $100 000 of the desired $500,000, and it seems reasonably certain that the rest will readily be secured.

FOREIGN.

The House of Commons reassembled in London on Nov. 2.

The Spanish warships on Nov. 2 bombarded all the Arab villages and houses on the Riff coast, and will continue to do so as long as the tribes are hostile. The Arabs gamely replied, and a number of their shots struck the ships.

The insurgent warship *Republic* ran into and sank the transport *Rio de Janeiro*, which was on her way from Rio Grande do Sul to Rio de Janeiro with troops for President Peixoto. Thirteen hundred of the troops were aboard, and of these 500 were drowned.

The British vessels at Rio de Janeiro landed a party of seamen, near the powder magazines of the government, in order to procure sand for stoning the decks. Being mistaken for rebels by Peixoto's soldiers, a magazine was fired, which resulted in the death of two seamen and two lieutenants and the wounding of five men.

A steamer while alongside of the wharf at Santander, Spain, last week, laden with iron ore and 500 cases of dynamite, caught fire and exploded, wrecking the port and destroying hundreds of lives. Thousands of people had been attracted by the fire, and had crowded the wharf to look upon the burning ship. The shower of iron from the dynamite-laden steamer thrown into the air by the explosion fell upon nearly all parts of the town and injured buildings at a remarkable distance from the place where the steamer actually exploded. The anchor of the vessel was blown up in the air by the force of dynamite and fell into a street 800 yards away from where the explosion took place.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla and be cured.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Holiness Revival in West End, Meridian, Miss.

Hundreds of people in this city are praising God for this great revival of "old-time religion." The meeting began Oct. 8, Rev. W. T. Browning helping—a man full of faith and the Holy Ghost. The power of God fell on the people the first service, and there was not a dull service during the whole twenty-two days of the meeting. And twenty were sanctified the first week of the meeting. Rev. Dr. B. Carradine, the flaming evangelist, began with us on the fifteenth, and remained ten days. This man of God is surely called and endowed of the Holy Ghost to "do the work of an evangelist." And under his preaching the Holy Spirit melted and swayed the multitude. Two services a day were held, lasting from three to three and a half hours each, and yet the people did not get weary. The church was packed every night, and sometimes hundreds turned away who could not gain admittance, and the doors had to be shut and guarded to keep the people out.

To say we had a delightful meeting is to express it tamely; rather it was a grand old-time Methodist hallelujah holiness meeting. Voluntary prayers, songs, testimonies and shouts swept like flaming fire over the audience at every service. Christians say that there never has been such a glorious meeting in this city.

As to visible results, I would say that by actual count one hundred and twenty-six have professed sanctification, and they were of the clear, sky-blue, get-up-and-tell-it kind, and, perhaps, many more we do not know of received it; then at the lowest estimate one hundred more, and, perhaps, two hundred were reclaimed and converted. Again, the work and experience of entire sanctification has been firmly planted in every Methodist Church in Meridian, and this means much when I say that the majority of the very best and influential members of these churches are rejoicing in the experience of entire sanctification as a second definite work of the Holy Spirit. Glory to God our Methodism is on fire in Meridian!

The presiding elder and two of our resident pastors are rejoicing in the experience; also three preachers' wives.

I will mention a few incidents of the meeting. I know of two sisters who prayed all night, and on one of the days of special fasting and prayer several were on their knees at the church for six hours. Again, among those sanctified were four preachers of our Conference. Again, an old woman over seventy years of age walked twelve and a half miles to the railroad to come to the meeting, that she might get sanctified—and she received the experience in great power.

W. W. HOPPER.

Oct. 30, 1893.

There has been in progress for some time past, in the recently opened district of Mashonaland, in British South Africa, a border war, which at one time threatened to repeat on a small scale some of the stirring incidents of the campaigns against the Zulus. Mashonaland is governed by the British East Africa Company, which has undertaken the settlement and pacifying of the district.

The *Campania*, which left New York on Oct. 28, clearing the bar at Sandy Hook at 3:25 A. M., arrived at Brow-head at 11:05 P. M., on Nov. 2, making the passage in 5 days, 9 hours and 30 minutes. This beats all previous records.

Unlike the Dutch Process

No Alkalies

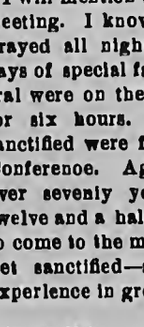
—OR—

Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, Only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

Filial Love a Blossom of Beauty.

"For they shall be an ornament of grace unto thy head, and chains about thy neck." (Prov. i, 9.)

All the graces of the Spirit are lovely; but here the foremost of relative duties, a child's reverential regard for a parent, is recommended as an ornament of surpassing beauty. Young men and young women, put that ornament on your heads—twine that chain of gold around your necks! These jewels from heaven, set deep within your souls, and glancing at every turn through the transparency of an unaffected life, will do more to make your persons attractive than all the diamonds that ever decked a queen.

Put on now, O son! daughter! put on these beautiful garments; love, obey, cherish, reverence your parents. These are in God's sight of great price. They are valued not only by the spiritually-minded disciples of Jesus, but even by every man of sense around you. They are thought becoming by all but fools. These ornaments will not be out of date when time has run its course. They will be worn on the golden streets of the New Jerusalem, when the fashion of this world shall have passed away.

Over against this beaming beauty, of similar shape and size, a dark shadow stands. Whithersoever that comely body turns, this ghastly spectre follows it. It is a daughter emerging into womanhood, with ruddy cheek and sparkling eye—with beads on her neck and bracelets on her arms—who has so crushed a mother's heart by constantly trampling down its desires, that the disconsolate mother never utters now the reproof which she knows would be despised. Personal beauty, aided by costly ornaments, can not make that creature gainly. The deformity within will make itself felt through all the finery. The evil spirit that possesses the heart will glance from the eye and tinkle on the tongue, in spite of every effort to act the angel. Every mind that retains in any measure a healthful moral tone will, in close contact with such a character, infallibly be sensible of a discord. The disobedient daughter will gravitate down to the companionship of those who, having no sense of harmony, recoil not from a spirit out of tune. She is miserable, and knows not what ails her. She has broken that commandment which holds a promise in its hand, and been thrown over on the barbs of the counterpart curse. Those who see her impaled alive there, should learn that the moral laws of God have avenging sanctions, even in the powers of nature. Godliness is profitable unto all things. The first commandment is fruitful, even in this life; and the second is like it—like it in its heavenly origin—like it in its holy character—like it in its glad results. Honor thy father and thy mother; this is an ornament of solid gold. Unlike the gilding of superficial accomplishments, the more rudely it is rubbed the more brightly it glows.—Arnot.

Lowering the Flag.

There has never been a more shameful surrender of the claims and crown rights of our Lord Jesus Christ than that witnessed during the Parliament of Religions in Chicago. Baptists and Buddhists, Congregationalists and Confucianists, Episcopalians and Encyclopedists, Methodists and Mohammedans, Presbyterians and Pagans, Christians and Jews, children of God and devil-worshipers, atheists, believers, deists, free-thinkers, materialists, pantheists, rationalists, skeptics, socialists, theosophists, Unitarians, Universalists, all met on terms of perfect equality, extended to each other the hand of fraternal greeting, walked in fellowship, and shouted in tones more or less harmonious for the universal brotherhood of man. Christians who took part in the proceedings agreed to place our Lord in the Pantheon, as the best they could do for him.

The Parliament declares in effect that all religions are equally good, or if the Americans assert that Christianity is superior to the others, it is only a question of degree in excellence. But if Jesus Christ is not infinitely above and apart from every founder of a religion, he is no Savior at all. If the Bible is not the only revelation from God, it is no revelation. Both the Savior and the Scriptures have been unspeakably lowered and degraded by this wretched assemblage; and as Mr. Gilmore, a devoted missionary in Burmah, well says, "It will be used to persuade inquiring Buddhists that they had better not change from Buddhism to Christianity after all. And every missionary who lends his support to the Parliament is unwittingly helping to forge a weapon which will ultimately be turned against his own work."—The Truth.

Socialists broke loose in Vienna on Nov. 3, and took possession of the streets of the city. The police, while endeavoring to restore order, met with a rough reception, the commanding inspector being knocked down and trampled on. Both sides fought savagely, and the result was many bloody heads among the mob from the saber cuts of the police, while all the police were bruised and beaten and their uniforms torn.

Louisiana Conference Rates, etc.

Messrs. W. B. Thomson and S. B. McCutchen have charge of transportation matters and will report in time.

Class of the fourth year will meet on Wednesday morning, at 9:30., Dec. 13.

All persons *not* members of the Conference who expect to attend, must give me timely notice of their coming.

J. A. PARKER.

Homer, La.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.

Jackson, Miss.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

Copy of this magazine will be mailed to any address on receipt of ten cents in postage stamps.

Address, W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Bay St. Louis, at B. St. Louis	Nov. 4, 5
Augusta, at Augusta*	4, 5
Columbia, at Columbia	11, 12
Mt. Carmel....(Mon. night and Tu.)..	13, 14
Williamsburg, at Williamsburg (Wed.).	15
Covington, at C. (Fri. and Sun. P. M.)..	17, 19
Talleheek, at Fitzgerald....(morn.)..	18, 19
Purvis, at Purvis....(Mon., 7 P. M.)..	20
Ellisville, at Ellisville..(Wed. P. M.)..	22
Heidelberg, at Liberty*	24, 25
Eastabuchie, at Eastabuchie	26, 27
Hattiesburg, at Hattiesburg..(Tu.)..	28
E. Pearl, at Byrd's Chapel*	18, 19

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTHRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Bowerton, at Rehoboth	Nov. 4, 5
Terry, at Spring Ridge	7
Brookhaven circuit, at Bethel	11
Adams circuit, at Adams	12, 13
Holmesville and Topisaw, at H.	17
China Grove, at China Grove	18, 19
Gallman, at Gallman	21
Pleasant Grove, at Wellman	23, 26
Providence	30
Hazleburst (night)	30
Beauregard, at Beauregard	Dec. 2, 3
Wesson	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Fayette	Nov. 4, 5
Sunflower, at Sunflower	(Wed.).. 8
Rolling Fork, at Rolling Fork	(Thu.). 9
Warren, at Oak Ridge	11, 12
Meadville, at Meadville	18, 19
Mayersville	25, 26
Rocky Springs, at Cayuga	(Fri.).. Dec. 1
Hermanville	3, 3
Port Gibson	(Tues.).... 3

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Fletcher Chapel	Nov. 4, 5
Madison, at Wesley Chapel	(Wed.).. 6
Camden, at Shrock	11, 12
Bolton, at Bolton	(Wed.).. 15
Pocahontas, at Pocahontas	(Sat.).. 16
Jackson—First Church	18
Jackson—Capitol Street	19
Flora	(Wed.).. 23
Benton, at Midway	25, 26
Tranquil, at Zeigler ville	26, 27
Canton	Dec 3, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

North Kemper cir., at Wellen.	(Wed.). Nov. 1
DeKalb circuit, at Pt. Ridge	4, 5
Binnsville, at Scooba	(Tues.).. 7
Lauderdale	(Thurs.).. 8
Why Not circuit	11, 12
Chunky circuit	(Thurs.).. 13
Marion circuit	18, 19
Meridian—West End	25, 26
Meridian—Central	(Sun. and Mon.).. Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 33. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 18. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Trenton	Nov. 2
Clarksburg, at Liberty	4, 5
Morton and Forest, at Morton	9
Fannin, at Fannin	10
Brandon station	11, 12
Montrose, at Montrose	13
Raleigh, at Raleigh	16, 16
Shiloh, at Cato	24
Marvin, at Wesleyana	25, 26
Westville, at Goshen	28
Homewood, at Zion Grove	Dec. 2, 3

O. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilkinson, at Bethel	Nov. 4, 5
Bayou Sara, at Star Hill	11, 12
St. Helena, at Cauter	13, 13
E. Feliciana, at Gilead	25, 26
Springfield, at Wesley Chapel	30
Franklinton, at Fisher's	Dec. 2, 3
Amite City, at Amite City	3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Louisville circuit, at Louisville	Nov. 4, 5
Rural Hill circuit, at Rural Hill	5, 6
Wier circuit, at Pisgah	10
Chester circuit, at Ackerman	11, 12
Kosciusko circuit, at Salem	18, 19
Eupora circuit, at Walthall	25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Phebe	Nov. 4, 5
Sparta	11, 12
Mashulaville	17
Shuqualak	18, 18
Macon	18, 26
Hebron	27

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks circuit, at Westey	Nov. 4, 5
Mt Pleasant circuit, at New Salem	11, 12
Byhalia circuit, at Byhalia	18, 19
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Chapel Hill	Nov. 4, 5
Pittsboro	(Tues.).. 7
Abberville	11, 12
Grenada circuit	18, 19
Water Valley circuit	(Sat.).. 25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Morgansville mission	Nov. 4, 5
Cockrum, at Green Leaf	11, 12
Wall Hill	19, 19
Panola	25, 26

If stewards and pastors will address themselves faithfully and constantly to their respective duties, salaries and connectional collections will be paid in full. Brethren, the *Lord* and the *church* expects *everyone to do their duty.*

H. O. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	Nov. 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Atheus	18, 19
Buena Vista	25, 26

J. B. STONE, P. E.

WINONA DIST.—FOURTH ROUND.

Black Hawk	Nov. 4, 5
Valden	11, 12
West	16
Carrollton circuit	18, 19
Winona circuit	25, 26

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lyon	Nov. 5
Winterville	12
Friar's Point	19
Greenville	26

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine, at Donaldson	Nov. 13
Carrollton	(Tues.).. 14
Gretna	(Thurs.).. 16
Baton Rouge	19
Parker Chapel	(Tues.).. 21
Moreau	(Thurs.).. 23
Gross Tete, at Harmony	26
Dryades	(Tues.).. 28
Lower Coast	(Thurs.).. 30
Algiers	(Sun. morning).. Dec. 3
Crans	(Sun. evening).. 3
Louisiana Avenue	(Mon.).. 4
Carondelet	(Tues.).. 5
Felicity	(Thurs.).. 7
Rayne Memorial	(Fri.).. 8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte, at Lecompte	Nov. 4, 5
Dry Creek, at Spring Hill	11, 12
Spring Creek, at S. C. Camp Ground	18, 19
Boyce and Colfax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 3
Plueville, at Plueville	3, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards best fix themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ruggold, at Andrew Chapel	Nov. 4, 5
Vernon, at Oak Ridge	11, 12
Minden, at Minden	18, 19
Haynesville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	3, 10
Ruston station	10, 11
Arcadia, at Arcadia	13

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo, at Keachie	Nov. 4, 5
Shreveport station and mission	11, 12
Victoria mission, at Victoria	18, 19
Cane River, at Provencal	19, 20
West Natchitoches, at Shiloh	31, 23
Anacoco, at Holly Grove	33, 34
Many, at Many	25, 26
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 3
Mansfield station	3, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 23. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The Board of Managers of Mansfield Female College will meet at 3 A. M., Dec. 1, at the college.

ROBT. J. HARP, P. E.

629 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Calhoun, at Mt. Ariel	Nov. 4, 5
Harrisonburg, at Island	11, 12
Lapius, at Frantoms C.	18, 19
Lake Providence	25, 26
Waterproof	Dec. 2, 3
Delhi	7
Floyd	8, 10

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson and Morgan City	Nov. 4, 5
Lake Charles—B. Street	11, 12
Jackson Street and W. Lake	12, 13
Grand Cheuier	18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

Hires' Rootbeer at the Fair.

CHICAGO, Oct. 30, 1893.—The Chas. E. Hires Company, of Philadelphia, have been awarded the Highest Prize Medal for Rootbeer by the World's Fair Commission.

BABY'S BLOOD AND SKIN

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SMALL BEGINNINGS.

BY CHARLES MACKAY.

A traveler through a dusty road strewed acorns on the lea;
And one took root and sprouted up, and grew into a tree.
Love sought its shade, at evening time, to breathe its early vows;
And age was pleased, in heats of noon, to bask beneath its boughs;
The dormouse loved its dangling twigs, the birds sweet music bore;
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well where weary men might turn;
He walled it in, and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well, by Summers never dried,
Had cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought,
'Twas old and yet 'twas new;
A simple fancy of the brain, but strong in being true.
It shone upon a genial mind, and, lo! its light became
A lamp of life, a beacon ray, a monitory flame.
The thought was small; its issues great; a watchfire on a hill;
It shed its radiance far adown, and cheers the valley still!

A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of Hope and Love unstudied from the heart;
A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust; it saved a soul from death.
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last.

God's Call to Us.

BY RICHARD S. STORRS, D. D.

I suppose in our Christian experiences we have met many instances where we questioned and hesitated, consulted and argued concerning the question whether we were under obligations to accomplish a certain work or not, until the time for performing it had gone and we could not do it if we would. A thoughtful and sensitive Christian spirit will, therefore, desire intensely some certain test, some sure criterion, by which it may know whether God has appointed a work for it or not. And there are such. We do not see the visions in our sleep, we do not hear the articulating voice of the Spirit; but there are certain indications, when a work is appointed for us and it is our duty to take it up, which are as intelligible, which, to the thoughtful spirit, are as impressive as even a voice would be.

When a work comes to us which concerns God's glory in the earth through the conversion and sanctification of the human soul, it is properly connected with the plan of God, and the work addressed to us is probably the part of that plan which we are to accomplish. This does not mean that Christian duty is restricted to those efforts which aim directly at the religious instruction and conversion of men. Christian duty is never narrow; it is as wide as the interest of man; it concerns his physical well-being as well as his spiritual; it concerns his social and intellectual advancement. But it concerns these as identified with the spiritual plan of God to bring men into holiness, and happiness that springs from holiness. When any work contributes necessarily to this spiritual plan of God, we may be inwardly persuaded—unless there are unanswerable reasons for supposing that it is not specially binding on us—that it is a part of the work which God assigns to us.

The work, also, which has claims upon us must be possible to be accomplished by us, but possible to be accomplished with effort and self-denial on our part. God holds no man and no body of men responsible for that which they can not control; and if an angel were to come and say to me, "Create a new planet, create a new pebble, create a new grain of sand, and so show God's glory forth," I should know that he was no divine messenger. The errand on which he sends us is always a practicable errand, provided we have a sincere desire to accomplish it. And in proportion to the effort demanded, to the self-denial required, his authorship of the message concerning the work becomes more evident to the thoughtful Christian. We usually judge in exactly the opposite way. We say: "That is a good work, and I can do it in a minute; therefore, I will do it; that is God's errand for me. It is a good work, and I can help it by a little gift which I shall never miss. That is evidently God's plan for me." Thus we reason! Ah! but God's plan exactly reverses that. He makes the duty the more obligatory the more difficult it is, because he gives us the work at all for the sake of developing our Christian energy, generosity and patience. God does not need our help. Why, then, does he ask for it? Because thus he develops us. The world is his spiritual university. He applies not merely tests, but incitements, stimulants and means of instruction to whatever is best in us. The man who has given himself to his country loves it better; the man who has fought for his friend honors him more. The man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.

Again, a work has a special claim on us when the call for it comes unexpectedly, not by pre-arrangement of ours, but by the development of agencies which are outside of ourselves altogether. We recognize God's intervention in our plans, in part, by the suddenness with which the event occurred, contrary to the expectation of those who had been looking for different result—as when a friend is restored from a dangerous and critical sickness when all our hope has faded; as when a path is suddenly opened to prosperity and usefulness, where everything seemed hedged up, and we, in our arrangements, could not contrive any way by which to reach the result. We say the suddenness of change indicates the providential force bringing that change to pass. We are right in saying it. We say the suddenness of the appearance of the angel to Abraham or Joshua, or to Peter in prison, was an evidence that it was not a human being who had walked up to the tent in company with others; or who in the night, with his sword in his hand, faced the captain of the host; or who, working his way stealthily with little noise, and yet with certain indications of his coming, which Peter might have heard, had passed one barrier, another barrier, crept through the gates, entered by the window, and at last had released Peter's limbs from the fetters. The suddenness was the signal of the angelic presence, and so, in every great work which God appoints in his church, the summons comes suddenly on the part of God with every work which he would have his disciples take up and do in his name and for his glory; and if it has not been pre-arranged and our plans laid out with reference to it before, it is an indication that it is from him.

Finally, when the impression is burned in upon the mind, day after day, week after week, an ever-deepening sense of duty concerning that work—that is God's voice, the voice of the Spirit to us. When the Spirit of God filled the Holy of Holies with its glory, there was no beat of drum as the radiance showed forth and filled the room; there was no clamor of song running along the wall. It was light and noiseless as light, and illuminating as light. When God's Spirit dwells a Shekinah in the human soul, there is no sound or rush of celestial beauty; there is light within, and that light is self-evident as coming from God. When that impression remains, deepening continually in you, becoming clearer and stronger, we must trust it as a discovery of God's mind to us concerning our duty. No man who has once learned to trust it will ever trust anything else in preference to it. In the great crises of life that is always the way. Hold the mind prayerfully in conference with God, unresistingly under the impression of his Spirit when it points in a certain direction. Then follow it into darkness or day; wherescever it leads, go, we are certain of success; go, nothing doubting.

When all these signs combine, then Peter may keep his vision and the voice of Zion which spoke in the air around him. I hear a voice within, and whosoever follows that voice follows God, and follows him into his glory.—Watchman.

"With the book on which it feeds, the mind
Is upwardly or downwardly inclined,
As with the water on which it lies,
The water-lily will decend or rise."
- Caldwell.

Does an Education Pay?

It is a popular supposition that when a man enters the neighborhood of Boston he is inquired of as to the social standing of his grandparents. Upon setting foot in New York he is made to give answer as to the length and breadth of his bank account. But it may be set down among those things already proved and settled, that go where he will in this wide land of ours, the question most frequently heard with regard to everything under the sun will be, "Does it pay?" Starting with the inquiry whether life itself is worth living, and having come to the conclusion that whether it is or not, the only way to answer the interrogatory is to live and ascertain, man passes through the world like Rasselas in search of happiness, asking of every opportunity and every undertaking, "Does it pay?" In selecting a calling for life, in an investment of money, in an expenditure of time, in employment of labor, a like question is almost invariably asked. Even in so religious an act as the calling of a pastor, the question of the power of the minister to fill both the church pews and the church treasury is carefully considered. Indeed, in almost every rank of life and in almost every avocation, the utilitarian, the dollars and cents considerations assume an altogether too great importance to the exclusion, too often, of higher motives and loftier aims.

Bishop Potter, in his recent address before the University of Michigan, well says: "On every side there are open doors of inquiry which lead into regions of the unknown. 'But what can you make by entering them?' This is the cry of the hour. 'These studies of yours in a dead language, these speculations in the domain of philosophic thought, these nightly star-gazings through the small end of a telescope—what is the good of them all? Tell us that astronomy has a distinct helpful relation to navigation, and we can understand that.' Make it plain to some rich man that by building an observatory he will ultimately make it safer for a ship loaded with hogs or shovels to sail to Liverpool or Calcutta, and he will put his hand in his pocket; but 'I am a practical man, and I want a university which shall give the youths who come to it a practical education.' This is the pompous and plethoric protest that one hears until he is almost ready to declare that of all detestable people a 'practical' man is the most odiously and thoroughly detestable." To be sure, in all this to which Bishop Potter refers, there is the grain of truth. No one wants an education that does not pay in some sense. It is then a fair question to ask, "Does it pay to get a liberal education?" Most emphatically, Yes!

To answer the question on the lowest plane first, it may be said that a liberal education pays in dollars and cents, for this is the motive that will appeal, perhaps, to the greatest number. The time has now happily passed when an uneducated man can successfully maintain himself in what have so long been called—but too often such only in name—the learned professions. Even in medicine, where there are so many opportunities to play on the credulity of humanity, the law has stepped in and says to the doctor, "Show your diploma, or take down your shingle." As the professional faith-*healers* and Christian science-ers for revenue only are not supposed to be under the law, it is fair to presume that they are not regarded as physicians. Whether journalism can be considered one of the learned professions, or not, we are not quite sure. This much is true, however, that no untrained young man whose only recommendation is smartness can obtain a first-class position to-day on a first-class newspaper. Time was when the college-trained journalist was the butt of office and "press-gang" alike. An accomplished young editor, himself a college graduate, and three times of recent years promoted in his profession, said, not a great while ago, that there were at one time twenty-eight college graduates on the staff of the New York Sun.

Of all employments, that of building yachts where speed is the great desideratum was supposed to be the work of the natural genius rather than of the trained workman. The "rule of thumb" was the science considered the most scientific. A blind man could actually command more orders than any draughtsman with two eyes, because natural ability raied higher than acquired skill. But this has all been blown to the winds of late by the phenomenal success of the craft built under the direction of Edward Burgess, the designer of the "Puritan," the "Mayflower," and the "Volunteer," which have made the annals of American yachting chronicles of a series of international victories. Here is a man, a graduate of Harvard College, who studied naval architecture, and especially yacht-designing, abroad, and who now makes for himself a reputation as wide as the world, and an income as great, doubtless, as it ever would have been as the son of a once prosperous Boston merchant. These instances, taken from occupations in which technical skill was thought to be unnecessary, may be regarded as evidence that not only are times changing, and the world progressing, but that an education pays a dividend in "spot cash."

A superior education pays, however, in another and higher sense than that which brings with it a betterment of condition. It pays the man himself in the satisfaction and daily pleasure coming on every hand to a mind well stored, in enlarged powers of observation, in added facilities for work, in the very pleasure of pursuing an intricate problem, or the successful delving into the mine of knowledge. Not only is a man more of a man by reason of a liberal education, but he knows that he is. Right here comes in play the ideas touched upon before. Suppose that an education did not better the material surroundings, even then we believe an education pays in that larger sense in which everything that tends to uplift manhood pays in a coin of greater value than the almighty dollar, although it does not pass current on Wall street.

Then, highest of all, a liberal education pays in what it does, not only to assist in solving the bread-and-butter problem, not alone in scholarly pleasures and mental stimulus and enlarged vision that may come to the individual; it pays in what it does for humanity in general, both for the individuals who have received its benefits, and for those who have never experienced its advantages, or knowingly been helped by its existence. An educated man in a community becomes a paying investment to every member of it. The man truly and thoroughly educated, the man whose education has touched his heart, his head and his hand, is willing, unrewarded and unappreciated, if needs be, to study and dig, and dig and study, if he may thereby improve the condition of his fellow-beings. Such examples of this labor for others by men of education and worth may be seen in the lives of Charles Kingsley, of Agassiz, of Jonathan Edwards, of Fresnel, the great inventor of lighthouse lenses, and of hundreds of others, to say nothing of those who to-day are at work silently, unheralded and alone, these "mute, inglorious Miltons," whose deeds never come—at least seldom come while they live—to the personal column of the Daily Trumpeteer, or whose names are not written in the "Encyclopædia of American Biography." These are the men whose education has paid in the highest and best meaning, and whose eternal glory shall be that they labored not for gold, not for applause, not for their own pleasure primarily, but they gave themselves to study, to invention, to research, that man might be elevated, that the cry of the children might be hushed, that the lives of the oppressed and the weary might be made more endurable and happy, that the burdens of the poor might be made lighter, the condition of mankind improved, because they had delved and studied and worked and found—and had been educated men. Yes, a liberal education pays, look at it in what light you will, provided there be aught in the man to educate.

Young men, you to whom it seems a vast expenditure of time in this hurrying, skurrying modern life, to use a decade or more in simply preparing for your work, remember that while the shallow-minded may applaud and flatter those rich and powerful in certain forms of wealth, remember that all is not gold that glitters, that there is something greater than trusts, and monopolies, and position in society. "The life is more than meat and the body than raiment." "That life is long which answers life's great end."—Standard.

Preparation for Public Worship.

There may be those who have no need of any special preparation for the worship of God in his house. Such people live in an atmosphere of holiness, by which they are kept continually fit for worship. Worship is their normal condition. We know a few, a very few, such men and women; but we know, too, that they are not a common product. Such people are usually old in years and service, for holiness is a plant of slow growth, the product of a long life. Most of us are painfully aware that we need to be ushered to our hours of real worship through a vestibule of greater or less length. Whether care is always taken to ensure this preparation is another matter.

Two or three things are not likely to advance our fitness for the services of the Lord's house. Sunday may be a day of rest, but the best rest will not usually be secured by such an indulgence in morning naps as to involve haste in the toilet and fear of being late at church. The state of mind thus induced is hardly worshipful.

Nor does the Sunday newspaper afford the best food for the morning hours, and this for more reasons than one. We need to get away from the cares and the pleasures of the week; and these papers are filled with the very things that we have been thinking and talking about for six days. The business man turns instinctively to the Price Current and the reports of the Stock Exchange; and the young men and boys are as naturally drawn to the sporting news, while their sisters find their first attraction in the items of society and the fashions.

One needs no surer evidence of what has been engaging the attention of any person during the week than is afforded by the part of the newspaper to which he is first attracted. While this by no means exhausts the counts against these papers, it is sufficient evidence of their unsuitedness to the Sabbath.

Nor is the making of an elaborate toilet the best way to prepare for church. Time spent in the adjustment of an 'Easter hat," or in the fastidious arrangement of a necktie, may be an excellent prelude for the critical examination of other hats and ties; but it can hardly be credited with lifting the soul to a more worshiping frame. Simple dress is best suited to the Lord's day and to his house for more reasons than one.

But beside the things to be left undone are those to be done. And any suggestions will be very defective that do not go a long way back of Sunday morning. The spirit of worship is not something to be put off and on at will. He to whom it has been foreign all the week will seek for it in vain on Sunday. No man can cheat his fellows six days and worship God on the seventh; and it is equally certain, though not always equally apparent, that we can not give ourselves to the service of mammon in any form through the week, and then turn to the service of God without being a little awkward in the unfamiliar duty. The service and worship of the Lord's day are to be a natural fruition of the work of the week instead of a plant of entirely different order. Psalm singing and praying are a poor substitute for doing justly, and loving mercy, and walking humbly. They may afford an outwardly beautiful and thoroughly orthodox and respectable piety, but they are not pure religion and undefiled in the sight of God. The good Sabbath must be preceded by the good week.

Given the week of reasonably good living, as good a week as most Christians attain, there is still needed on Sunday some additional preparation for public worship. Our business may have been thoroughly honest and respectable; it may have been conducted in a truly Christian spirit; still it has been business, involving more or less of earthly and sordid care and anxiety, and we need by some baptism to purify ourselves from the stains of it before entering the peculiar presence of the All Pure.

Obviously the true preparation for coming to God consists in coming to him. The expression may be a paradox, but the truth is straightforward. We come by more private and personal communion into a fit heart and mind for social worship. Studying the Bible is a great help to this, and study that has been carried through the week-days finds its natural completion in the devotional reading of Sunday morning. But, after all, private prayer is the one thing indispensable.

Many people have little time on this morning for retirement and quiet meditation. Mothers who must have the little ones ready for church and Sunday-school know how quickly the hours and minutes go by, and how hard it is to find any time for themselves. It is a good thing for these and all other burdened ones that prayer is not restricted to silence and retirement. God sometimes accepts labor as prayer, and answers these worked-out prayers very abundantly.

A prayerful heart will find the ear of the Father at any time; and yet, where it can be found, a little time spent in isolation and alone with him will be productive of the fullest results.

If all professing Christians who compose our congregations were really prepared for the exacting duty of divine worship, how much more seed would fall on good ground to spring up and bear fruit to everlasting life! How much less unreasoning criticism would there be of the preacher and his message; how many more churches and church members famed for usefulness and good works!—Evangelist.

The Misery of Unbelief.

Goethe has been named as a model of healthy skepticism. But hear him, near the close of life, say in his conversations with Eckermann: "Happiness is but a dream; misery only is real." "I have always been looked upon as a favorite of fortune; neither will I bemoan myself, or accuse my past course of life as unworthy. But yet, after all, it has been nothing but labor and trouble, and I may well say that in my seventy-fifth year I have not had four weeks during which I could enjoy life."

Hear Strauss confess to the awful condition of man, when the existence of God and providence is denied: "The giving up of faith in a divine providence is certainly one of the most sensitive losses that can befall man."

Hear Humboldt: "I despise humanity in all its strata. I foresee that our posterity will be far more unhappy than we are. . . . The whole of life is a great insanity."

Listen to Schopenhauer, the great German author and pessimist: "This world is the worst possible; the life of man is one of unbounded misery and wretchedness; existence is a blunder and crime, and 'not to be' is infinitely better than 'to be.'"—Christian Thought.

The Secret of Truth.

The creed of eighteen centuries is not about to fade away like an exhalation, nor are the new lights of science so exhilarating that serious persons can look with comfort to exchanging one for the other. Christianity has abler advocates than its professed defenders, in those many quiet and humble men and women who in the light of it and the strength of it live holy, beautiful, and self-denying lives. The God that answers by fire is the God whom mankind will acknowledge, and so long as the fruits of the spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves and invest them with the beauty of holiness which only religion confers, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.—James Antony Froude.

Methodism Ahead.

Methodism stands head in the United States in the circulation of her religious literature, including her weekly newspapers. The religious paper in the North having the largest circulation is the Christian Advocate, New York, and the religious paper in the South with the largest circulation is the Christian Advocate, Nashville, Tenn. These are the Methodist papers, and the organs of the churches represented in the two sections. Further, the largest Publishing House in the North is the Methodist Book Concern in New York, and the largest Publishing House in the South is that of the M. E. Church, South, at Nashville, Tenn. These facts speak for themselves, and need no comment.—Central Methodist.

"Oh! the selling of grog is a good device,
To make a hell of paradise.
Where'er shall roll that fiery flood,
'Tis swollen with tears and stained with blood.'
—Anonymous.

If.

BY MRS. M. P. A. CROZIER.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter—
If any lift of mine may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother.

—Morning Star.

Reminiscences

BY REV. H. J. HARRIS.

Some years ago, at the solicitation of brethren beloved, I wrote a series of articles for the ADVOCATE under the above heading. I began with my entrance upon the ministry, and brought down the record, I think, as far as the year 1848. By reference to the files of your excellent paper, Mr. Editor, you can see where I "left off," as some would express it.

I traveled for two years what was then called Bayou Pierre circuit—1848-9—embracing a large portion of Copiah and Claiborne counties, in Mississippi. The ancient bailiwick of the former was the old town of Gallatin, one of the oldest towns in the State, and was without a church up to the time of which I write. There was a schoolhouse about one and a half miles west of the town, on the road leading to Port Gibson, where an occasional sermon was preached; and the old frame court-house, centrally located, was utilized as a place of worship whenever an itinerant would make an appointment for the accommodation of two or three families who were inclined to attend upon religious services. The masses, though intelligent, and what the world calls *refined*, were worldly in their spirit, and "lovers of pleasure more than lovers of God." They were fond of gaiety and mirth. There was, if I remember rightly, but one brick house in the town—a hotel. They had a masonic lodge in the town, which was, as this sketch will show, the instrument in the hands of God of revolutionizing the town.

The wonderful power of our holy religion was displayed here to a degree that seldom marks the history of a community like that of old Gallatin. I have already said they were an intelligent community, far above ordinary. Gallatin furnished a governor for the State once. At one time, indeed, he was the most popular man in the State. I allude to Hon. A. G. Brown. He was first a legislator, then a prominent lawyer, a judge upon the bench, a representative in Congress, and became a United States senator. He resigned his place in Congress, organized a company, and entered the Confederate Army, and was a valiant soldier.

Buckner Harris, Stephen H. Johnson, Judge Willis, Wiley P. and Robt. E. Harris, all men of note, occupying high social and civic positions in their day, were once citizens of old Gallatin. (None of them related to me.) Besides these men of note I recall Judge E. G. Peyton, who was in his day the Chesterfield of the bar and bench of Mississippi; a model of good manners in all the relations of life. His son, E. G. Peyton, Jr., who was chancellor after the war by executive appointment, was a worthy pattern of his father.

Then there was Benj. King, first a leading merchant, kept the postoffice, became a distinguished lawyer, and was at one time a candidate for governor of the State. Among all these, however, there was only one professing Christian man when I first entered the old town of Gallatin as a "Methodist circuit rider," viz.: Judge Stephen H. Johnson. He had been for years probate judge of the county under the old regime. His house was the home for the preacher always. He was, indeed, a "sinner saved by grace." For the greater part of his life he had been the victim of strong drink; but was soundly converted at a Methodist camp meeting, thoroughly regenerated, and thenceforward was the exemplar of every virtue that adorned and embellished a truly Christian life.

To be brief as practicable, I revert to masonic influence as "instrumental in revolutionizing" old Gallatin, and laying the foundation for the moral upheaval of the entire community. Soon after I had entered upon my work it was ascertained that I was a Mason, and I was pressingly solicited to assist the fraternity in organizing a Royal Arch Chapter. There was a hall already built. The lower room was in an unfinished state; the upper was finished and well furnished. At length I consented to aid my masonic brethren in their enterprise upon one condition: that they would consent for the lower room to be fitted up and occupied as a church, where their wives and children might worship God and enjoy the benefits of the gospel. To this they consented. But for this arrangement possibly old Gallatin might have been without a church to this day. Methodism was the pioneer. Soon other churches followed, and the old town was soon provided with neat and comfortable houses of worship.

There was a model saloon keeper in the town, the only one that I ever knew to conform, in all respects, with the law. His name was Tom Reid. If he is living, he need not blush for the part he took in this great moral movement. He was a first-class carpenter. There were no planing-mill attachments to the saw-mills of that period. But the carpenter had to use his jack and smoothing-plane to dress his lumber. When the Masons consented to have the lower room of their hall fitted up for a church, Tom Reid told me to submit this proposition to my congregation (at the old court-house): "If the people of the town will furnish the lumber, put it on the ground, I will do the work." A subscription was started at once, the material was put upon the ground, and the saloon man went to work and fitted up the church handsomely, pulpit and all. The ladies presented us with a handsome pulpit Bible, and we occupied the new church. More to follow.

More about Evangelists.

Bro. Ellis' reply to my first paper, on the subject of evangelism in our church, is certainly a well-written and very elaborate review of the position assumed in the paper criticised. Indeed, it furnishes a very strong temptation to depart from the well-known rule governing in such cases, and to enter into the discussion of the details of his argument. Both the rules of debate and fear that the editorial scepter might fall before me forbid such indulgence.

I have carefully read Bro. Ellis' communication twice over, and all I can see in it is in the nature of a general denial. As for the criticism of a few phrases contained in my first article, as I claim no infallibility, I make no objection, and offer no special refutation. These involve questions of fact to be decided by the public—our jury.

I set up the pleas: That our present system of evangelism is self-made; that the evangelists are irresponsible; that there is no law in our church for controlling the evangelist. These are the questions. I did not propose to state the name of every town and city visited by evangelists, and in everyone of those places which Bro. Ellis adds to my list there was a regular pastor and a regularly organized church in good working shape. His comparison with St. Paul, is, therefore, of little or no force. Think of Paul building upon another man's foundation! Paul went to Corinth, to Ephesus, to Rome, and to other great centers, either as a pioneer, or as a general superintendent. He did not go to do Bro. Timothy's work, or to help Bro. Titus hold a protracted meeting. He went to plant the gospel, or to correct errors where it had already been planted. We have all learned that Paul was "an apostle of our Lord and Savior Jesus Christ," but Bro. Ellis has found out that he was, after all, only an evangelist! If not, why the analogy?

The whole communication from Bro. Ellis bears the impress of sympathy for the present order of things, and, as he offers no remedy, the reasonable supposition is, that he would have us let the whole question alone. Either this, or he really thinks the present laws, if rigidly enforced, are adequate to the correction of the evils existing in the church.

There are four classes of appointments which itinerant preachers may receive from a Bishop, viz.: In the regular routine, under the question, "Where are the preachers stationed?" This is in the pastorate. Then, "Who are supernumerary?" Next, "Who are superannuated?" And lastly comes in indefinite list of appointments under a resolution of the Conference, asking the Bishop to appoint Bro. A. to such an "agency," or other "special work," which is sufficiently elastic to cover all the requirements of the would-be evangelist. Bro. Ellis does not tell us how to manage this case under the present law.

But suppose you hedge Bro. A. off at that point. He has a right to locate in order to get away from such restrictions. Then what? Why then, of course, he must become a member of some Quarterly Conference, and be in subjection to that body as far as the requirements of the law demand. None of these requirements cover the points which were raised in my first paper. (See Discipline, Sec. iv.) The subordination of the local preacher to the preacher in charge—Dis. ¶81—is defined by the condition of the local preacher expressed in the words "able" and "willing." If previous engagements render one unable, and his views of duty render him unwilling, what, in that event, will Bro. Ellis do with his man but to let him alone, as has been the case heretofore?

Bro. Ellis is unfortunate in his choice of analogies. It will be news to most of Mr. Wesley's followers to know that no higher inspiration moved them than a desire to be "going about to establish their own righteousness." He likens their work to this modern slip-shod, unauthorized evangelism about which we are writing. The question which he asks about them—"What shall we call them"—Mr. Wesley will answer after this fashion: "They were poor, penitent sinners, seeking the salvation of their own souls, and not running all over England after other people." The right of any set of men to get together for mutual development in their experiences of grace has not been called in question.

The question is this: Does the law of our church recognize the office, or order, of evangelists? I say it does not, and yet we have such things among us, which have not been made by law. I insist, if it has not been constituted by something else, it is, if it exists at all, "self-made," and no logic can overcome that fact. It does no good to appeal to conscience in the matter of evangelism. Our church has rules, and whatever is not according to those rules is out of order.

Bro. Ellis suggests that severe discipline be applied to a member who goes out preaching without license: "If they have not been licensed to preach, . . . if they are not fit persons for this sacred trust, . . . if necessary" they should be "expelled." Why? Certainly because they are not in conformity to our rules. Are these evangelists in conformity to our rules, and if so, what rules, and where were they enacted?

One of the strangest things in Bro. Ellis' letter is the hearty amen which he utters to the fact that the broken-down and out-of-the-way places are not visited by these evangelists. The idea of Eusebius, according to a translation in my possession, was very different from Bro. Ellis' idea. He says, "Men do the work of evangelists, leaving their homes to proclaim Christ and deliver *the written gospels* to those who are *ignorant of the faith*." (Italics are my own.) Yet Bro. Ellis wants them where the "written gospel" has already been delivered, and where the people are already instructed "in the faith!"

Bro. Ellis insists on the evangelist going to the cities because of sin. Bro. Ellis does not intend it; but does not this part of his letter impress the uninformed reader with the thought that gospel privileges are less adequate in our cities than elsewhere? Such is not the case. There is more gospel preaching to the square acre in our cities than anywhere else in all our country, and Bro. Ellis, had he thought of it, knew it quite as well as anybody.

If Bro. Ellis will refer us to some law of our church establishing the office of evangelist, I will recall the charge that the whole thing is self-constituted and irresponsible. Otherwise I am compelled to maintain my view of it, and appeal to the public and the church for a decision.

J. A. PARKER.

The Place Where the World Gets Into the Church.

Much is being said of late about the world in the church. I have read much of it, but not half that has been written. My observation has not been as extensive as that of some who have written, but I have traveled enough and have had charges enough in my life as a pastor, to see, as others have seen, that there is much of the world in the church. Some of these worldly features may be traced to the want of due administration of discipline. But my observation, with some experience, has led me to the conclusion that a large per cent. of this worldliness is let in through the very door and at the same time and place when we admit our members.

The six months' trial before receiving our candidates into full membership, together with a well-working system of class meeting, served a great purpose in training and spiritualizing our members before reception. This system had its day of profit and usefulness, but, under a change of circumstances, proved inefficient in its workings. I am sure the church came to suffer less under the strain of its workings. This was certainly seen and felt in many places. The first break from this old law was a provision to receive the children of Methodist families who had been baptized and trained in the doctrines and usages of the Methodist Church at once upon a profession of faith without the six months' trial. Then swiftly followed the doing away with the six months' trial altogether. This seemed in the minds of many of our preachers to mean the gathering them in in a very unrestricted sense of that word. Our law makers have wisely guarded against this suggestive method of gathering them in. Find this by turning to page 124 of Discipline. It reads thus: "When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurance of their desire to flee the wrath to come and to be saved from their sins, and also of the genuineness of their faith and their willingness to keep the rules of the church." Then page 125: 'When satisfied on these points, let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form." That the preacher is to have a personal interview with these persons in order to satisfy himself on these points there can be no question. Is there any other way by which the preacher in charge can be satisfied without an answer from their own lips in response to his personal inquiries. Many young people and members of elderly ones, too, do not understand, do not comprehend what it is to flee the wrath to come and to be saved from their sins. They need to have it explained. Can he know of the genuineness of their faith without personal inquiry? Can the preacher know that the candidate knows just what he promises to do when he vows to be subject to the discipline of the church, until he has read to him the general rules, and, at least, explained the most practical parts. I have known persons to be made members in full connection, say in five minutes after they had presented themselves for membership, the preacher knowing nothing more of them than that they wished to join the church. I have known persons who had been members of the church for years without knowing it was their duty to partake of the sacrament of the Lord's Supper, and had never done so. Did not knew they had vowed to pray in secret, and had never prayed in secret. I knew one man, who never closed his grog shop, to take the vows of church membership, and continued to sell liquor after formally taking the vows, and is, perhaps, selling to-day, unless his license has expired since his county went dry. Against my remonstrances for receiving members without a conformity to the law of the discipline, as quoted above, one brother said, "I prefer receiving them my way," and so went on. I prefer following the book, enjoying the reflection that I kept the law and not "mended" it, and have maintained my self-respect as a Methodist preacher by being true to my ordination vows. Also I have had seasons of great religious enjoyment in these interviews.

J. D. NEWSOM.

Why Not Have a Pentecost?

Our Conference meets in Hazlehurst, Dec. 7, 1893. Our people have completed a beautiful church to welcome the Conference in, and are preparing to give each preacher and delegate a cordial reception. Why not have a pentecostal Conference? Our charges need the influence of a Conference of great spiritual manifestations. The pastors and delegates need such a blessing. Our Father is willing to give us such a blessing as we never had before. Irrespective of theories, let there go up a mighty cry to heaven for more power with God and man. Let us have more praying, more preaching, more of Christ in our conversations and associations than ever before. May this Conference be memorable for displays of divine grace!

We are sending each delegate and preacher to homes with a prayer that by their holy conversation and fellowship with Christ each inmate of the home may be attracted by the beauty of our religion, as illustrated in the lives of redeemed men. Beloved brethren, will you not join me in a prayer that the Son of God may be gloriously revealed in our hearts during our coming Conference.

I. W. COOPER.

Come to Church.

Too tired? The services are not work. They are restful, varied and animating. Among our most regular twice per Sunday attendants are some who work as hard as you, and they are rested in time for Monday.

Too sick? How sick? Let no slight indisposition keep you away, particularly one which would not hinder you from daily work. Many a headache and other pain has been charmed away by the sunshine and fresh air on the way to church and by the services which made the invalid forget his troubles.

Too busy? Drop all other business which can reasonably be delayed or omitted, for the services. Public worship is the most important and pressing duty at the appointed hour. God's claims are supreme. Seek first the kingdom of God. The first and great commandment is to love God, and public worship is an imperative expression of that love whenever possible.

Hindered by company? Would you allow company to keep you from an appointed interview with a king? Public worship is your appointed interview with the King of kings. Shall his transcendent claims be lightly set aside to please earthly friends, than to lend them to Jesus. To bring them to church with us, or kindly to excuse ourselves from the pleasure of their visit, because of the church, will impress them with the reality of religion. But if we set aside God's claim for theirs, they know our profession of Christianity is very superficial, if not a mere sham, and they will never be the better for our example in this respect.

No time but Sunday for a visit? Are you a slave then? We thought we had free labor in this country. If so, you can take week-day time for visits, or if not, and must visit on Sundays, we need not take the precise hours appointed for church services. There are other hours enough for such Sunday visiting as we feel absolutely unavoidable.

No Sunday clothes? Then come in week-day clothes. All will honor you for so doing. If you are clean in person and clothing, as all can be, the poverty of your appearance will not hurt you in church any more than on the sidewalk, the street car, or the postoffice. Come with such clothes as you have, and if some fool sneers at you or looks askance or give you a cold reception, pray that he may be forgiven. Pity him for his poverty of grace and keep up your church going regularly. You will then win the respect of any who seemed at first unfriendly, and the warm, helpful friendship of many fellow-worshipers. Said Mrs. N., a fashionably dressed church goer, "Last Sunday I saw Mrs. S. in church, kneeling, as I went in, and she had on a bonnet three years behind the fashions. And my heart went out to her in honor and admiration, for I fear that if I could not dress in fashion I would not have the courage to go to church." There! if you would be honored, come to church without waiting for better clothes. It is an entire mistake for one poorly clad to torment himself with the fancy that anyone whose regard is worth having despised the poor. The feeling the poor inspire in church is rather one of admiration and respect.

Better come barefoot, and without hat or coat and with patched clothing, than not to come at all.

"Rend your heart and not your garments." "The Lord looketh on the heart."

No money? Come and say to God, "Silver and gold have I none, but such as I have give I to thee."

Give God yourself, with voice and heart, and the money question will take care of itself. In the free church all are welcome, with or without money. "We see you and not yours." Come to church! Come to church! Come to church!—Church Life.

Theology on Wheels.

A newspaper said recently of a certain State capital, that it was "on wheels." In the same condition are the minds of many preachers of the gospel of "the advanced school." There is no telling what they say, nor whereof they affirm. They believe nothing, and, therefore, they speak. Their creed is in a "formative state"—nebulous, cloudy. They know not what they believe; it is a question whether they believe anything at all. One of them informed us that he held his mind in a receptive condition, and revised his creed every week at the least—a human jelly-fish, or something more gelatinous still. We fear that even the main and fundamental points of the atonement of Christ and his divine person are unsettled with some of the broad school. Their capital is on a steamboat somewhere between Unitarianism and Pantheism. The sooner they fix its location, the better. It would probably be less injurious to those around them if they were to become down-right atheists than that they should remain in their present loose and skeptic-making condition. Their manifest indecision for truth is a clear gain to the side of unbelief.

These rolling stones in the road cause many to stumble who else would have held on their way. With their cloudy speculations they threw an air of uncertainty over the most settled truths. They cause faith to dwindle into mere opinion, and throw thousands into a condition of miserable suspense. Elijah would long ago have said to them: "How long halt ye between two opinions? If the God of Israel be the Lord, serve him;" and if "enlarged thought" is to manufacture a god of its own, finish the article, and let us know what it is like. One would think, from the talk of some men, that the premises of the gospel were made to doubt, and not to faith. Their sympathies are all with the infidel, whose doubt is decorated as "honest and thoughtful." The anathemas are reserved for the orthodox, who are always prejudiced, narrow-minded, and stunted. Their charity pours its oil upon all except those horrid beings who adhere to the creed of the Puritans. As for these fellows, they despise them with all the Cavalier's contempt for psalm-singing Round-heads. Nevertheless, we pray for all true brethren, that the God of all grace may establish and settle them; and we desire to be numbered with those who can say, "We believed, therefore have we spoken." "That which we have seen and heard declare we unto you."—Spurgeon.

Louisiana Home at Scottsville Holiness Camp Ground.

Beloved Brethren and Sisters:

Capt. C. M. Guess, of New Iberia, La.; John A. McNeely, of Colfax, La., and Rev. Robt. Parvin, of Gibbsland, La., are the Executive Committee of our home. These are worthy and beloved brethren. Capt. Guess is a member of the Camp Ground Board.

Our Louisiana Home, built last year, affords shelter and sleeping apartments for, perhaps, a hundred or more persons. We greatly need double capacity for the coming multitudes to that Jerusalem of holiness. We need also a cook-room, stove and back porch, etc. Please, will all the friends of "holiness unto the Lord," and who wish to "spread Scriptural holiness over these lands," send remittances, small and great, to Capt. C. M. Guess, New Iberia, La., or to either of the other brethren named that we be ready to "bear our own burdens" as far as possible at the next "feast of tabernacles?" Do, brethren and sisters!

Dr. Wascom, Capt. Winston, Rip Scott, and others of those consecrated people, have been too heavily burdened these several years. Let us help them. Do! Capt. Guess can draw on me for $25 for this work as a starter. Now let us have $300 or $400 very soon.

THOMAS B. WHITE.

Arcadia, La.

Your Minister.

Respect your minister. He is devoting his life to your good. Few, if any men are in the pulpit for the loaves and fishes. The good man may have weaknesses. So have you. He may make mistakes. So do you. His voice may be cracked, and he may have eccentricities. What of that? Others have their peculiarities. He is God's servant. He has given up worldly prospects. He has assumed heavier burdens than you know. Respect him. He deserves it.

The time was in this country when the minister was loved and honored as he is not now. In the days of the three-cornered clerical hat, the vest of enormous length, the knee breeches and the silver buckles, the people took off their hats and bowed to him as he passed. To speak against him or his preaching was, at least, in New England, punished by fine, whipping, banishment, or cutting off of the ears. Rather severe treatment, no doubt. But it shows the regard in which the clergy were held.

We do not ask for fawning. We do not mean to imply that your minister wants superficial attention. But we say, respect this man of God, because he is living a holy life and is seeking the best he knows how to do good. Your criticisms may not hurt him. But they will injure his influence. They may keep some soul from being saved. Smother your unfavorable comments. If you do not like him, keep it to yourself. Hold up his hands while he stays. Pray for him when he is gone. One of the things which ought to be trampled under foot is the thousands of uncharitable and distasteful comments passed every day about "our minister."—Epworth Herald.

The Higher Christian Life.

Whatever differences of opinion may prevail respecting the nature of sanctification and the guidance of the Holy Spirit, two things are unquestionable. The Scriptures show it to be the privilege of the children of God to be fully sanctified to his service; and there have been among those who professed to be followers of Christ widely different types of Christians. There are many nominal Christians whose faith and zeal are feeble, and whose lives are marked by inconsistency and a worldly spirit. But there is a higher Christian life. There are Christians who give evidence of being fully consecrated to God, strong in faith, earnest in effort, and full of Christly sympathy for the erring and unsaved. Christians of the latter class have been effective and successful in working for Christ. They have been the great spiritual power in the church. Where the church has been largely made up of the former class, the world has prevailed against it. By whatever name it may be called, the kind of religion which was exemplified in the lives of Wesley, Rutherford, Summerfield, Oberlin, Moody and Collins is what the church of to-day needs to make it mighty for God. Nothing can make up for the want of this consecration and living communion with God. Without it we can not prevail and overthrow the powers of darkness.—Christian Guardian.

Tell Your Pastor.

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you in perplexity, comforted you in sorrow, elevated your grovelling desires, brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services, or of the blessings which, in whatever form, may have come through his words to their souls. There is no danger of pride being engendered in his heart by your cheering words, as it is imagined might be the case with superficial thinkers. Gratitude, praise, joy, are more likely to fill his heart and burst from his lips. Besides, you owe it to your pastor to tell him how you have been benefited by and through him. It is part of the reward allowed him by God for his work. It is only following in the footsteps of the good in all ages, and the example is given by God himself, who will say to each faithful servant, "Well done." Do not let your pastor, then, be discouraged through your failure to inform him of his agency in your spiritual good. Tell your pastor.—Anon.

FROM THE WORK.

Rev. Perry O. Lowrey, supply P. C., Minden circuit, Louisiana Conference: "We closed a good meeting at Mt. Zion on Nov. 4. Nine accessions to the church, church revived and at work, and a promising Sunday-school organized. To the Lord be all the praise! We are indebted to Bro. Cornett for able assistance."

Rev. Thos. B. White, Aroadia, La., Nov. 6: "Protracted holiness meeting going on for about ten days at this place. Bro. McKnight, of Marshall, East Texas Conference (not an evangelist in the ordinary sense), has done most of the preaching. Bro. Uhlig, a local preacher, was quite helpful in the work. What a Bible preacher! Like a solid stone wall, square and plumb; without gap or chasm were his expositions of the Holy Scriptures, all teaching and exacting holiness of heart and life. No finely-spun theories of sanctification, but a blessing of the Holy Spirit additional and subsequent to regeneration. Many are convicted for sanctification, some have obtained the blessing, while many more accept it as a cardinal Bible doctrine, and to be desired above all things else. Ignorance and prejudice have been removed. Some have claimed conversion, some joined the church. Opposition has been stirred, of course, for 'the preaching of the cross is to them that perish foolishness,' but (praise the Lord!) 'to them that believe, it is the power of God, and the wisdom of God.' O that the 'breath of the Almighty may breathe over the valley of dry bones' in the churches in our broad land, that 'they may live and rise up a mighty army of the living God!' Amen and amen!"

Rev. H. W. Day, supply preacher, Amite circuit, Mississippi Conference: "Have had protracted meetings at all of my appointments; first at Cedar Grove Church, which was said to be one of the best meetings they have had for several years. Will pay more this year than less for four years; also makes the preacher a present of half barrel of nice new molasses. Assisted in this meeting by Revs. J. B. Anders (L. P.), Will P. Jones, W. W. Simmons; myself doing the preaching for first two days. Second at Beulah Church, assisted by Rev. C. A. Hastings (L. P.), who preached in the spirit and with the understanding. One noted gambler and whisky man was made to see the error of his way, joined the church and was happily converted to God. Third held at Mt. Vernon Church, assisted by Revs. C. A. Hastings (L. P.), G. W. Huff, P. S. Petty; Bro. Hastings doing most of the preaching. Was said to be the best meeting they have had for several years. Both Baptist and Methodist were heard praising God. One man refused to get up off his knees from prayers until his own daughter and one more were happily converted. The older ones said it reminded them of old-time Methodism. Fourth meeting held at Homo Chito Chapel Church, assisted by Revs. J. B. Anders, C. A. Hastings; Bro. Hastings doing most of the preaching. The revival beyond the expectation of both preacher and people. Have had thirty-seven accessions to the churches and several bright conversions, and the church greatly revived. Finances behind; but the faithful stewards hard at work. These are a good and appreciative people. Pray for us."

Rev. J. M. Pugh, P. C., Ocean Springs, Miss.: "We have held a meeting here recently of nine days' continuance. Rev. C. H. Ellis, of New Iberia, La., was with us, and conducted the revival services. His sermons and expositions of Scripture were plain and practical, and good to edifying. Bro. Partridge called by and preached a good sermon. The meeting resulted in about ten conversions and two accessions to our church. Some were already members, and others will unite with other churches. The work has been generally among the young people. There is quite a religious interest among the children. Some of the older members were greatly revived and raised to a higher plane of Christian experience. It is difficult to reach the people on this coast. Romanism, in a great measure, has a hold upon the population; but there is perceptible progress in Protestantism. We need constant, persistent effort to beat back the tide of worldliness that sweeps this Gulf coast, and which has, to some extent, come into the church. The whisky traffic, and the desecration of the Sabbath by Sunday excursions and otherwise, presents the efficient causes of so much indifference to religious matters. The recent storm which visited this section demolished our church at Scranton. Though feeble in numbers and means, we will make an effort to rebuild. Your readers should give their prayers and their means to enable us to 'rise up and build.' A young man who joined the church during our meeting will enter the ministry, and two local preachers, Bro. Harvey Shannon and Prof. C. F. Emery, will apply for admission into the traveling connection. These brethren will make efficient workers in the itinerant field. Good for Ocean Springs!"

Rev. T. W. Adams, Moss Point, Miss., Nov. 2: "The fourth Quarterly Conference for this charge was held last week. Bro. Partridge presided well, and preached an excellent sermon. He is a capital presiding elder. It has been very pleasant and profitable to me to be associated with him so intimately during the year. The reports at the Quarterly Conference were gratifying. The financial claims for the year were reported met in full. It did not surprise me when I heard the stewards' report; for I knew that a board composed of such sensible and large-hearted men would not report a deficiency. A considerable sum has been expended upon the parsonage in repairs and in purchasing new and handsome furniture. I know of no parsonage in the Conference more comfortably furnished. The people, particularly the ladies, of this congregation give constant and very tender attention to the wants of the pastor's family. There has been some one sick in the parsonage almost every day during the year. My predecessor, Rev. Jno. A. Ellis, was very sick during his six weeks' incumbency, and had every attention that loving hearts could give. My family have been almost constantly sick since arriving here on the thirty-first day of March. Our good friend and skillful physician, Dr. Cowan, has made us about 150 visits. He and all the dear good people (God bless them all!) have been with us day and night, cheerfully ministering to every want. The world holds no better people than are here in Moss Point. Dr. W. T. Beall, one of the best local preachers in all our bounds, lives here, and is a willing and efficient helper of the pastor. It is a benediction to be associated with such a local preacher. Our membership has considerably increased during the year; and the prospects are good for successful work and decided advancement next year."

REVIVAL NOTES FROM THE MERIDIAN DISTRICT.

Besides the wonderful work of grace wrought by the Holy Spirit at West End, Meridian, through the preaching of Dr. Carradine and Bro. Hopper, and which has stirred Meridian as that city was never stirred before, Bro. Penn reports from State Line (where he was assisted by Bro. J. A. Bowen) eleven accessions and the church greatly revived, and plans made and lumber and lot secured for a new church at Pine Bluff, 24x40 feet, to be completed before Conference.

At least fifteen new churches will be reported in Meridian district this year.

T. L. MELLEN, P. E.

Indian Mission.

I offered a premium to the children and also to the lady that would collect and have in my hands by Dec. 1 the most money for the Indian Mission. I now want to extend the time to Dec. 15. I do this so that they can sent it by their pastor to Conference, to Hazlehurst or Columbus. And now, as the children and also the ladies will have half a month longer, I hope they will do all they possibly can, and send to me before or send to Conference all amounts raised. Will those that have subscribed or intend to help please do likewise. The time is short. Send check on Jackson or Vicksburg, or registered letter, or postoffice money order on Vicksburg. Please help now.

A. D. MILLER.

Oak Ridge, Miss.

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Could Not Open His Eyes

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it **saved his sight,** even if not **his very life.** You may use this testimonial in any way you choose. I am always ready to sound the praise of

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because of the wonderful good it did my son." ABBIE F. BLACKMAN, 2688 Washington St., Boston, Mass. Get HOOD'S.

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WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

MR. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor,	(when heated to 140° F.) Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains

Per U. S. gallon of 231 cub. inches

Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	785.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30.476
Magnesia	26.872
Potash	2.322
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

	Grains per U. S. gallon of 231 cub. inches
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

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2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with fetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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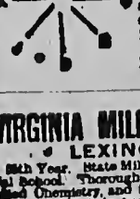

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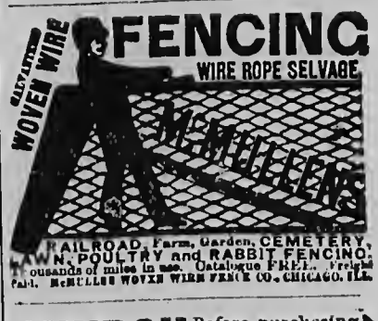

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Thursday, November 16, 1893.

The Prize Fight.

Why should the city of New Orleans be forever cursed with that hideous anachronism, that relic of a bygone barbaric age, the prize fight? We call ourselves a civilized nation, and talk about the barbarism of Spain and Mexico because they still tolerate the bull fight. A bull fight is quite a civilized, decent affair in comparison with a slugging match between two brutes in human shape. The moral effect of these exhibitions of brutality upon the rising generation is incalculably bad. Boys are very apt to imitate what they see and be influenced by what they read about. If we do not want our sons to grow up coarse, vulgar ruffians, destitute of the first principles of refinement and Christian gentleness, we ought to be up and doing in order to put an end to this brutality. We verily believe that the decent, civilized element in this city is sufficiently strong to accomplish this end by proper organized effort. But it will take effort—vigorous, persistent, organized effort. Should we not be willing to make the effort? How long will the good people of New Orleans tamely submit to have their city made the dumping ground for brutalities that are tolerated nowhere else? We believe the people here are ripe for action against this disgraceful evil. What is needed is organization and agitation. We hope to see a forward movement in the near future.

Gambling in Futures.

Louisiana has suppressed the Lottery, but she has another evil domiciled within her borders that is not a whit less demoralizing. We refer to that form of gambling known as dealing in futures. The pen of a Juvenal could not paint in its true colors the native hideousness of this matchless evil of our civilization. Our only hope of deliverance from this blighting curse lies in national legislation. Senator George, of Mississippi, and his coadjutors are entitled to the sympathy and support of every good citizen in their efforts for the suppression of this evil. So far as our observation has gone, they have not been supported as they should. We do not mean that they have not had the sympathy of the better element of society everywhere, but we mean that the people have not spoken out boldly in their behalf as they should have done. The clergy and the religious press have it in their power to do a mighty work for their country just at this point. If they will speak out in thunder tones on this subject, their voice will be heard in Washington. Of what avail is it that we suppress the Louisiana Lottery if we allow another evil to take its place which is even worse because more widely extended in its operations?

Religion in Little Things.

In any avocation success is, in a large measure, conditioned upon attention to little things. The lawyer who is so enamored of the great fundamental principles of jurisprudence that he can not give attention to minute points in the statements of witnesses and other little details pertaining to his profession, will fail to obtain a verdict. The physician who thinks it beneath his dignity to feel the pulse, scrutinize the tongue and keep an eye on all the minute symptoms of disease may feed the undertaker for a time, but he will soon find himself in the same category with Othello—his occupation gone.

It is not sledge-hammer blows, but exceedingly light and delicate strokes, that make the difference between the masterpiece of the sculptor and the failure of the bungler. The same principle obtains in the realm of religion. The man who talks about little sins as if it were a matter of no moment whether he commits them or not has a very erroneous conception of the nature of sin. Sin is rebellion against God; and rebellion may be evinced in little acts as well as great ones. The firing of a musket ball through the star-spangled banner is a little thing; it takes no life and destroys no property; and yet that insignificant act would be regarded by the United States Government as the very essence of rebellion. Similar in character are many of the little acts which men perform. According to human standards they are quite trivial offences; but they are a firing upon the banner of omnipotence. Fidelity in little things is the supreme test of religious character. Men may abstain from acts that are egregiously wicked from other than religious motives. Reputation may be at stake; social position may be forfeited; pecuniary interests may be involved. In the petty acts of every day life, however, these motives either do not come into play at all, or else they act with a greatly diminished force. Right action in these is, therefore, more likely to spring from a religious motive.

Obedience in little things is the surest evidence of loving loyalty to our heavenly Father. Who is regarded as a model son? He who obeys his father in a few great matters, but tramples upon his precepts in a thousand acts of petty disobedience, or he who seeks to anticipate his father's every wish in little things as well as great ones? Such a question is answered in the asking. Just so Christians, as sons of God, ought to render an implicit, loving obedience to their heavenly Father in all their acts, great and small. The man who administers an opiate to his conscience for some act of disobedience by saying, "It is only a little sin," is a veritable rebel at heart. He only needs strong temptation and the removal of restraining grace to make him an outbreaking sinner. Moreover, as there are little sins to be avoided, so there are, according to our human way of thinking, minor virtues and graces to be cultivated. The perfect man is not the one who cultivates only a few of the greater virtues, but he who seeks to develop into maturity all the Christian graces, great and small.

A Word to Correspondents.

When you write for the press observe the following directions:

1. Do not write with a lead pencil. Pencil writing often becomes badly blurred in transportation, so as to make it almost illegible. Of course, there are times when this rule can not be observed, as, for instance, when one is traveling. We simply suggest that you save the editor's eyes and time as much as possible by writing with a pen whenever it is at all practicable.

2. Write only on one side of your sheet of paper. Within two weeks from this date, we shall make this a condition of the acceptance of a manuscript. If you do not want the product of your brain to find its way into the omnivorous waste-basket, mind this rule.

3. Have some respect for the spelling book. Dictionaries are cheap; keep one on your desk and consult it whenever you are in doubt as to a question in orthography. A manuscript came to this office some weeks since (before our installment) which reminds us of the saying of a Jewish friend of ours a few years since. His partner had sold a bill on a credit to a customer, and was in doubt as to the orthography of the name. So he said, "Dave, how you schpell Schmidt?" Dave replied, "I dun no. Schust put it down widout schpellin' it." The correspondent we refer to seems to have acted upon the Hebrew's suggestion. He "schust put it down widout schpellin' it." This rule may work very well in book-keeping, but not in writing for the press.

The Preachers and the Collections.

It is the duty of a preacher in charge "to promote all the interests of the Missionary Boards of our church in such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these interests; also, the amount of contributions received by him for the American Bible Society." (Discipline, page 84, paragraph 131.)

The Discipline designates that "the apportionment to a Conference for the general work shall be divided by the Conference Board among the districts, and the preachers in charge shall take up collections in every congregation to meet the same." (Discipline, page 197, paragraph 339.)

The Discipline further designates that "it shall be the duty of the presiding elder to bring the subject of missions prominently before the Quarterly Conferences of each circuit and station, and to see to it that efficient and well-defined modes and plans be adopted for raising missionary funds, both for the General Board and also for the Conference Mission Board." (Discipline, page 199, paragraph 343.) So much now for the preachers and the missionary collections.

"The preachers shall take up a collection in every congregation annually for church extension." (Discipline, page 212, paragraph 371.)

"It shall be the duty of the presiding elders to bring the subject of church extension prominently before the District and Quarterly Conferences, and to see to it that the most efficient plans are adopted for raising the amounts apportioned to each charge." (Discipline, page 217, paragraph 381.)

The Quarterly Conference has never adopted a plan for raising missionary or church extension money where I have been. Some brother moves "that we leave all that matter in the hands of our beloved pastor." It is left to him to lift these collections, and to carry the blame if the apportionments are not raised. The only semblance of a plan I have ever seen was to apportion these assessments to the several churches in the charge. No matter what plan the preacher or the Quarterly Conference may adopt, the Church Conference has the reserved right of adopting its own method of paying its liabilities. "Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usages of the church, have claims upon it: *provided*, that it does not interfere with the rights guaranteed to the Church Conference to adopt their own method of raising money to pay their liabilities." (Discipline, pages 188 and 189, paragraph 324.)

That this includes all the collections is manifest from the order of business in a Church Conference. (Discipline, page 68, paragraph 90.)

"Is the church here doing its duty for the cause of missions and other church enterprises, and for collections ordered by the Annual Conference?"

"The Annual Conferences shall be allowed to adopt their own plan for raising said amount, which shall be called the Bishop's Fund."

The North Mississippi Conference has adopted the plan of requiring the presiding elders to raise this money. This, like the other collections, is often left to the beloved preacher in charge. It is the duty of the recording steward of each pastoral charge "to report to the Joint Board of Finance of the Annual Conference a full account of the acts of his Board of Stewards the preceding year." (Discipline, page 118, paragraph 192.)

The idea has gone abroad in the land that the Discipline makes it the duty of the preacher to raise all the collections ordered by the Conference, and that if the money is not on hand he alone is to blame for it. There is no law for this—none whatever.

The statistics to be reported to the Annual Conference is a part of the business of the Quarterly Conference. Part of these items is to be reported by the preacher in charge, and part by the recording steward.

It is wrong to tax the preacher with taking all the collections. The members of the church ought to do most of this work. It would do them good, the cause good, and it would relieve the preachers of a great burden.

The administration, in the Annual and Quarterly Conferences for some years past, has tended to impress the preachers and the people with the idea that the Discipline makes the preacher the money collector of the church. The sooner we get rid of this false notion the better it will be for the ministry and the membership of the church.

All these collections ought to be laid on the heart and conscience of the church, and the members of the church ought to be set to work to raise them. The Church Conference ought to devise a plan for raising these moneys. The preacher ought to help the members do this work.

X.

We heartily endorse the views of our correspondent "X." We believe that the time has come when the preachers ought to be relieved in part, at least, of the ponderous burden of financial work that rests upon their shoulders. This can be done without invoking the aid of the General Conference. As our correspondent shows, the law does not make it the duty of the preacher to do this work, except in special cases. The requirements of the law would be met if the work were done by stewards, or by special standing committees. And the work is done in this way in a few charges. Why should it not be so done universally, or generally, at least? Is it meet now any more than in apostolic days that ministers commissioned from above to preach the gospel should turn aside to serve tables? There are many of our preachers who have no tact whatever for this sort of work, while on the other hand in almost every medium sized Board of Stewards there are men who have special adaptation to work of this character. To the steward this work would be a means of grace, while to the preacher, in many instances, it is a constant source of worry and vexation. It takes a great deal of time which ought to be spent in studying or pastoral visiting. Moreover, the constant, persistent effort which the preacher is obliged to make in order to raise all his collections oftentimes puts obstacles in his way as preacher and pastor. This may be denied by mere doctrinaires, but there are hundreds of preachers alll over the land who know it to be true. Why not, then, relegate this work for the most part to stewards or special committees appointed by the Quarterly Conference or Church Conference? To this we have heard only one objection, viz.: that the preachers being relieved of this burden, would no longer preach on the duty of giving to missions and other church enterprises. We do not believe that this would be the case. We served charges for twelve years in succession in which all financial work was done by the stewards, and yet we never failed to preach every year on missions. What we did other pastors have done and will do. Whenever a preacher has special adaptation to this work, and prefers to do it himself, let him do it. In all other cases, if the stewards or some special appointees will relieve the preacher of this burden, we verily believe they will soon see it to be the better way.

EDITOR.

The South is destined in the near future to become the seat of great wealth and a brilliant society. Whether that wealth and that society shall be at the disposal of a genuine refinement, wielded in the interest of a higher culture, or bring in a new era of demoralizing luxury, social pretension and political corruption, will depend largely on the outcome of the movement inaugurated in the foremost institutions for the training of Southern girls.

The above extract is from a pamphlet entitled, "Southern Women in the Recent Educational Movement in the South," by Rev. A. Mayo. Dr. Mayo, though a Northern man, is thoroughly fair in his treatment of all subjects pertaining to Southern life and character. Moreover, having been engaged in educational work in the South for the last twelve years, he is prepared to write knowingly on the subject. His suggestion in the above extract as to the grave responsibilities that rest upon those who control the educational affairs of the South is worthy of careful consideration. Let us educate our daughters, but let us see to it that their education is not that of the head alone. The education of the heart is of even greater importance than that of the head.

Why They Were Philistines.

A good story is told of a young preacher who attended a series of meetings conducted by a famous evangelist, and was much impressed with the size of the audiences and the apparent results of the meeting. Being of a philosophic turn of mind, he began to inquire after the secret of the evangelist's remarkable success. He noticed that the evangelist dealt very largely in vituperative speech, hurling at his audience such epithets as "skunks" "flop-eared hounds," etc., and jumped to the conclusion that here was the secret of the evangelist's power. He resolved that he would profit by what he had seen and heard. So the next Sabbath he turned himself loose in a violent philippic against his audience, especially the church members. He thought it safer, however, to restrict himself to biblical terminology; and so, instead of using the pet phrases of the evangelist, he denounced his flock as a set of "uncircumcised Philistines." When the service had closed, some one asked a waggish brother in the vestibule what he thought of this characterization. His reply was, "Why, Bro. A. is exactly right. We are Philistines, or at least we are just like the Philistines, for we have been assaulted with the jaw-bone of an ass." The remark reached the ear of Bro. A. before night; and now, if you don't want your physiognomy disfigured, you should be careful about using the word "Philistine" in Bro. A.'s presence.

NOTES.

The Brazilian civil war still continues. What the final result will be no one can foretell.

***

Some miscreant threw a rock at Gov. Foster a few days since as he sat in a train near Alexandria. The rock missed the governor, but hit the conductor.

***

Many people are silently wondering whether Gov. Altgeld will pardon Pendergrast, the murderer of Mayor Harrison. Why not pardon him as well as others?

***

Rev. Alfred E. Clay, pastor of Dryades Street Church, of this city, is doing a noble work in connection with a society for the prevention of cruelty to children. We shall have something to say about the operations of this society in a future issue.

***

Jacksonville, Fla., it seems, wants that which has been kicked out of almost every other city in the land—a prize fight. The thanks of all good citizens are due to some, at least, of the secular papers of this city for the bold stand taken in opposition to the prize-fight brutality.

***

Brunswick and Jessup are still in the grasp of the pestilence. There has been a considerable abatement, however; the number of new cases reported on Sunday being only five. The total number of cases in Brunswick up to Monday morning of this week is 960.

***

The "Rescue Mission" is the name of an institute recently established in this city for the reformation of fallen women. Comfortable lodging and wholesome food are furnished to all who are willing to give up their life of shame. When homes can be found for them, they are sent out to begin life anew.

***

The women of San Francisco are making vigorous, organized protest against the steady stream of nauseating filth which has been pouring into their parlors recently through the medium of the daily newspapers. From all accounts such a protest is sadly needed. The papers of that city have been serving up, spreading before their patrons a rich repast of moral carrion.

***

Men are like birds. Some are silly like the goose; some knowing like the parrot; some joyous like the lark; some gloomy like the owl; some timid like the dove; some daring like the eagle; some cleanly as a canary; some feed on filth like a vulture. That this last specimen is abundant in these days is evinced by the filth served up for them by the press. The newspaper supply of filth is not apt to exceed the demand for it.

***

At the recent session of the Lincoln county (Miss.) court about a hundred citizens appeared before the court and pleaded guilty to the charge of whitecapism, all of them having participated in the attempt to intimidate the court some months since. The presiding judge, J. B. Chrisman—the same who defied the mob with a hundred guns leveled at him—addressed the culprits in a speech in which he showed the enormity of their crime and the terrible consequences that must ensue from such outlawry, and then discharged them on condition of their paying the court costs. All things considered, we do not doubt that in this case it was wise thus to temper justice with mercy.

***

Last Sabbath we had the privilege of expounding the Word at Carondelet Street Church. At night we again attended Carondelet and heard a sermon from Rev. R. H. Parker, a transfer from the Los Angeles Conference to the Western North Carolina Conference, who is spending the interim until the session of his Conference with his father, Rev. J. D. Parker, of this city. From the text, "Let not your heart be troubled; ye believe in God: believe also in me," he preached a sermon in which he showed the insufficiency of deism, or mere natural religion, to meet the wants of man's intellectual and spiritual nature. It was a very striking, thoughtful, logical discourse.

***

Gov. Tillman, of South Carolina, finds it difficult to enforce the new temperance law. A beer seller of the name of Meetz defied the whole executive authorities for a whole day at the State Fair at Columbia. He refused to stop selling even at the bidding of the governor himself and also declined to be arrested. The governor tried hard to have him arrested, but could find no constable, policeman, or military man that would obey his orders, as Meetz was well known to be a man of great courage. Meetz claimed that the governor had no right to have him arrested without a warrant. He stated from the beginning that he would submit to arrest when the proper legal papers should be served. This is a point for the courts to decide.

J. J. Wheat, D. D.

My benefactor is gone! The death of Dr. Wheat was announced last week in the St. Louis Daily Republic. It grieved me to hear that he had gone from us. Soon after the late war Dr. Wheat, at the time professor of Greek in the State University of Mississippi, at Oxford, wrote Rev. H. H. Montgomery, of the Mississippi Conference: "If you know of a young man studying for the ministry, and who is not able to pay his way at the university, send him to me." Bro. Montgomery recommended me. I went to Oxford and entered upon the preparatory course for the university, taking my meals with the family of Dr. Wheat and rooming in the dormitory. In March of 1867 my health failed. I made several attempts to go on with my course, but failed. I said to him one day, "Doctor, I can not accept your kind offer, for my health may never sufficiently recover to be successful. You may do for some one else what you are doing for me." He seemed to think that the best course. But he had awakened in me a thirst for a classical education. I wrote him at one time if he would not secure for me the place of bell-ringer for the university. In his reply he said, "You can get it." As I seemed to be somewhat discouraged, he wrote me a fatherly letter. Among the things he said were these: "Commit thy way unto the Lord, trust also in him and he will bring it to pass;" "The steps of the good man are ordered by the Lord;" "Them that honor me I will honor." I owe Dr. Wheat a debt of gratitude I will never be able to pay. I am glad, however, I wrote him more than once acknowledging this debt of gratitude.

He was my *beau ideal* of a preacher. I loved to hear him preach, not on account of his great scholarship, but because of the unction with which he proclaimed the Word of God. While pastor of our church at Oxford his habit was to spend the half-hour between Sunday-school and the time for morning service on his knees in secret prayer. No wonder his face beamed with joy when he entered the pulpit.

It is with melancholy pleasure I pay him this tribute of respect. I trust a double portion of the sweet spirit with which he was blessed may fall upon each of his children.

When I bade him good-by, on leaving the university, I said, "Doctor, I shall always be grateful to you for giving me a start." He said, "All I ask of you, if in life's journey you have an opportunity of doing for some one what I have done for you, do it." In the morning of the resurrection, among those I love best, will be my beloved benefactor, Dr. J. J. Wheat.

A. T. TIDWELL.

St. Louis, Mo.

To Preachers and People of the Seashore District, Mississippi Conference.

Dear Brethren: The reports in some places indicate a rather distressing deficiency in receipts on salary and collections. Some charges and churches will pay out; others will not except by a very earnest effort of the stewards and hearty aid by the people. A small deficiency on each church will amount to tens and hundreds from the district. Let everyone rally to remedy this difficulty—those who have not paid their share, doing so; those who have, straining a point if need be and giving more. This for Christ; not for self or men's sake! The preachers will please send in their statistical reports (duplicate) to me by Nov. 22. Observe changes in remainder of fourth round.

HENRY E. PARTRIDGE, P. E.

Notice.

Dr. J. J. Wheat, who died Oct. 31, 1893, was a member of the Ministers' Relief Association of the North Mississippi Conference. The members are hereby notified to send in their mortuary dues within the next sixty days.

THOS. J. NEWELL,
Sec. and Treas.

Grenada Miss., Nov. 18, 1893.

PERSONAL AND OTHERWISE.

The University of Pennsylvania has gotten up something new under the sun. It has established a course in journalism. Ten students are already taking the course.

Train robberies are multiplying, two having occurred with the last week, one in Arkansas, and one on the I. C. R. R in Kentucky. In the latter case several thousand dollars of booty are said to have been secured.

The Christian Workers' Convention is one of the most notable gatherings ever held in the South, the estimated attendance being between eight and ten thousand. Atlanta's hotels and homes are all full.

Our editorial sanctum has been enlivened this week by the presence of the Rev. R. B. Downer, of the Mississippi Conference; Rev. J. F. Sourlock, of the Louisiana Conference, and President L. T. Fitzhugh, of Whitworth Female College. Prof. Fitzhugh reports the college prosperous.

Secretary Gresham has addressed President Cleveland a letter in which he takes the position that the United States Government can not righteously participate in the overthrow of royalty in the Sandwich Islands. We think it very likely that the deposed queen will soon be re-enthroned.

We had a pleasant call a few days since from Bishop Keener. The Bishop will leave in a few days for his round of Conferences in Arkansas. Time deals gently with our senior Bishop. But for the almanac he would be as young as he was twenty years ago. He is both vigorous and vivacious. He keeps abreast of the age and does not allow himself to grow old in spirit.

NOTICES.

To the Pastors of the Mississippi Conference:

Our silk quilt will be ready soon, and we expect each charge to pay, at least, one dollar for its square. Please send or bring the price of your square to Conference.

MRS. T. M. WARRELL,
Secretary Ladies' Aid Society.

Hazlehurst, Miss.

Will all the members and delegates to the Annual Conference who contemplate bringing their wives, please notify me at once, that arrangements may be made for their entertainment. Reduced rates have been secured on all the railroads in the bounds of the Conference. R. M. STANDIFER.

Columbus, Miss.

To the Preachers of the North Mississippi Conference—

Dear Brethren: Please take your Minute collection. Don't forget it. Let every preacher raise the amount assessed his charge, and if it is done, there will be none too much to meet the necessity. T. B. MALONE,
Publisher Minutes.

Grenada, Miss.

Will the preachers of the Mississippi Conference please send me by post-office order on Vicksburg, or bank check on New Orleans or Vicksburg, their church extension money? I prefer making my deposits before Conference, as banking facilities at Hazlehurst may not be as desirable as we would wish. And to have it in hand is unsafe and burdensome. Please oblige me by Dec. 5.

THOS. A. HOLLOMAN, Treas.

Phœnix, Miss.

To the Members and Delegates of the Mississippi Conference:

Hon. J. S. Sexton has charge of transportation work of our committee, and no doubt usual rates will be given of which you will have due notice. Trains leave Jackson 2 A. M., 11:30 A. M., and 3 P. M. All trains stop at Hazlehurst. Members who expect to come by private conveyance will please notify us at once. Those who expect to bring their wives will also notify us. Should any pastor or delegate know of their inability to attend Conference notify the committee at once.

R. P. WILLING, Sr., Chair'n.
E. M. COOK, Sec.

To the Preachers and Members of Woodville District:

Conference is near. Let all make an honest effort to meet the demands upon us. Let the members of the church and its friends pay all assessed upon their respective charges to the support of their pastors and the Conference collections. Time is short, but with an earnest effort much can be done. It would be exceedingly gratifying to me, in spite of the "hard times," for the district to pay up everything. We can do it if we will. Just say so, and it shall be done. Please let the preachers send to my address, Hazlehurst, Miss., just before Conference, their statistical report, that I may comply with the Bishop's request. P. A. JOHNSTON.

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Use Horsford's Acid Phosphate.
Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Topic for Nov. 19.

RESISTING TEMPTATION.

(Matt. iv, 1-11.)

One great reason why the temptation of Christ was a part of his qualification for the ministry, was that men might learn thereby how to resist temptation. We are given a practical exhibition of the certainty of putting the devil to flight, when the proper means of warfare is employed and we are not left in doubt as to what that means is.

In Paul's description of the Christian soldier's full armor, that part of it which has to do particularly with *defensive* warfare is "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." All the promises in the New Testament which guarantee the Christian help in the hour of temptation, and which thereby make it possible for him to exercise "the shield of faith," derive their value from the fact that Christ "was tempted in all points like as we are." That part of the Christian's armor particularly suited for *offensive* warfare against the devil is "the sword of the Spirit which is the Word of God." This Christ teaches us to employ by his own example in quoting Scripture in every case.

That we might successfully resist temptation is, therefore, the reason why Christ suffered himself to be led up into the wilderness. He looked far beyond the narrow circle of selfish aspirants around him. He saw that his mission was to help generations yet unborn—to help *us* by his blessed sympathy. Every heart-throb and every pain that man has experienced was felt by the Master during his sojourn on earth.

"The first temptation of Christ appealed to the *animal appetites*, the second to the *mental tastes*, and the third to the *ambition*. This is the very triple division referred to by St. John." —(Whedon.)

Why the Epworth League Was Organized.

(Continued.)

Increased loyalty to the Bible was also seen to be greatly needed, and for this the Epworth League makes ample provision. The future safety of the church depends largely upon the measure in which it plants itself squarely upon the Bible, and the stability of individual Christian character will depend upon stability of faith in the truth of the Bible. "Therefore," says Paul to the Corinthians, as a result of implicit faith in the truth of Christian doctrine, "be ye steadfast, unmovable, always abounding in the work of the Lord." The devil has many forces, disguised under such high-sounding names as Higher Criticism, Rationalism, etc., that are directed against the life of the Sacred Book. The best way for the young to be secure against these dangers, which are liable to assail them unawares, is not so much by studying what other people say about the Bible, as by making a personal study of its contents, and learning to live thereby. All the help that the Epworth League can furnish in the way of method, and unity of effort in its study, will serve to make it an attractive book, and assist in bringing about what the church very much needs—a revival on the subject of searching the Scriptures.

In the Seashore district, Mississippi Conference, there are two Leagues, one at Ellisville, the other at Biloxi.

In the Aberdeen district, North Mississippi Conference, there are three Leagues, at the following places: Tupelo, Okolona, and Houston.

We are glad to note that a promising Epworth League has recently been organized by Rev. H. H. Ahrens at Craps Street Church. This swells the number of Leagues in New Orleans to six.

In the Shreveport district, Louisiana Conference, there are two Leagues—one at Natchitoches, the other at Shreveport Mission; in the Delhi district there are two—one at Waterproof, the other at Winnsboro; in the Opelousas district there is one at Lake Arthur, and possibly one at Lake Charles.

Will some pastor or Christian worker who has had success with the Epworth League in remote country places, write us something about his plans and methods?

The third regular meeting of the Union Epworth League of New Orleans met at Felicity Street Church, Thursday evening, Nov. 9. There was a large attendance, including a number of the city pastors, all of whom manifested great interest in the League movement.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

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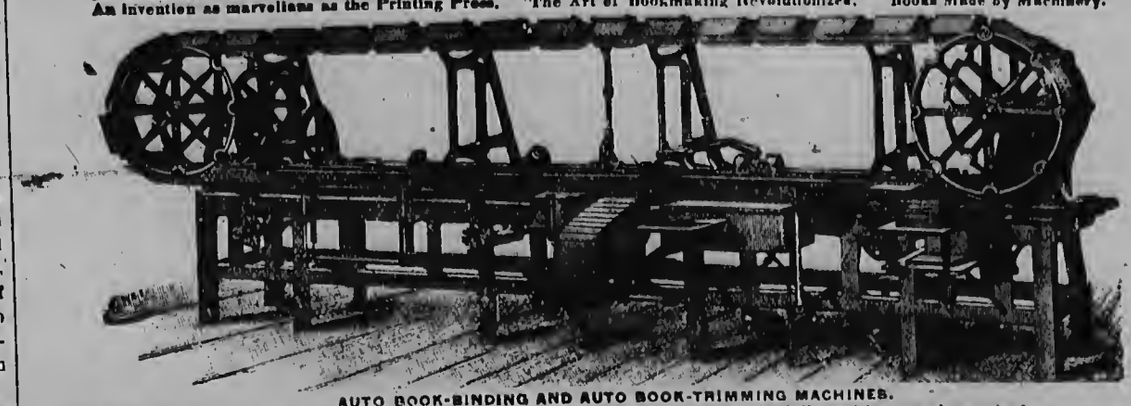

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Prospectus.

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First. To acquire and control the American and European patents of the AUTO BOOK BINDER, and the AUTO BOOK TRIMMER MACHINES, that, to the book-making art, mark an advance as important as the Steam Printing Press was to the Washington Hand Press fifty years ago; and to manufacture and operate said machines, at this and in foreign countries.

Second. To acquire the most complete set of stereotype and electrotype plates, in this country, of the standard popular authors. These are stored in fire proof vaults in the City of New York. They are perfect and cost over $1,000,000.

Third. To manufacture with the use of these Automatic Machines, all grades of books, including school and music books, and sell the same at greatly reduced prices, to its Stockholders and the trade.

The Company will not sell or lease any of its machines within the United States, but to the European book-making craft only.

THE AUTO BOOK BINDER and the AUTO BOOK TRIMMER are run at little expense. They are marvels of simplicity. The binder, with the assistance of two girls, picks up printed sheets and covers, and converts them into solidly and flexibly bound volumes, neither sewed nor wired. These machines perfectly perform their tasks, and are henceforth as indispensable in producing books, as the perfected presses are to the newspapers.

It is proposed to provide families, students and school teachers with libraries at trifling expense and the best current literature at prices heretofore unknown and school books for the children of the million, neater and cheaper than ever has been done.

Statement of Earnings.

The profits on the publication of the standard and popular works from the plates which the Company acquires have exceeded $100,000 yearly under the old processes of manufacture, assuring to the stockholders a profit of at least 10 per cent. per annum from this source alone. With the use of the Auto Machines these profits must necessarily be largely increased.

It is impossible to estimate the returns from the ownership of the patents and the sale of the Machines in Foreign Countries, but it is a well known fact that patents covering machinery that create a revolution in any important trade have proved enormously remunerative to the original owners, and soon repay the full amount of capital invested. Additional dividends will be declared from time to time as such profits are realized.

Stockholders' Postal Supply Bureau.

An important feature of the sale department of the Company is the STOCKHOLDERS' POSTAL SUPPLY BUREAU.

The Company acts as agent for each stockholder in the purchase of all books published, and secures for stockholders the greatest possible discount, varying from 25 to 50 per cent. Stockholders will also be supplied with catalogues containing the list of the Company's publications, with a confidential price list, giving the wholesale prices and a special additional discount, which will be given to stockholders alone. Such discounts to stockholders will amount to an immense sum on the yearly purchase of books, thus yielding large DISCOUNT DIVIDENDS, *in addition to the Cash Dividends, on the investment.*

The price to be paid by the Company for the American and Foreign patents of the Auto Book Binder, the Auto Book Trimmer and the stereotype and electrotype plates of the Standard Works is $1,000,000: $350,000 in cash and $650,000 in the stock of the Company; the vendors agreeing, however, to donate to the treasury of said Company 150,000 of the stock they receive in part consideration of the conveyance of the above property.

To meet said cash payment of $350,000 to said vendors and to supply the necessary working capital, 50,000 shares of the capital stock of this Company are now offered for public subscription at par ($10 per share). *This stock is full paid and non-assessable. Purchasers incur no personal liability.* The remaining stock is retained by the vendors, as it is expected to command a large premium when the machines are in universal use.

Subscriptions to stock can be paid for in full on application, or 20 per cent. can be paid on application, the balance in one and two months. Should the stock offered be over-subscribed, preference will be given to subscriptions accompanied by full payment. Early application is, therefore, recommended.

Applications for stock with remittances must be made to WINTHROP POND, *Treasurer,* THE AUTO BOOK CONCERN *at the Company's office, 203 Broadway, New York.*

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat.

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.
LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

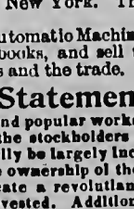
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

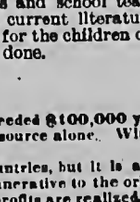
Classical and Commercial Institute.
7 PRYTANIA STREET, NEW ORLEANS.

Regular session begins Sept. 4th. Students admitted at any time. Full Classical and Literary Courses. Commercial Sciences taught practically. Normal Penmanship. Shorthand and Type-writing, standard systems. Day and night classes. Ladies admitted to Commercial Department. Boarding Department under supervision of Principal. Write for circular.
Endorsed by the editor of the ADVOCATE and W. H. LaPrade, D. D., pastor of Carondelet Street Church. H. S. CHENET, A. M., Principal.
G. W. HARMAN, Pria. Com. Dep't. LYMAN C. REED, A. M., Assistant.

W. W. CARRÉ
LUMBER,
NEW ORLEANS, LA.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.





Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

North Mississippi Conference.

The class of the first year will meet at eight o'clock, Tuesday morning, Nov. 28, at the Methodist Church in Columbus, Miss. JNO. W. BELL,
For the Committee.

Ripley, Miss., Nov. 1, 1893.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M. HESLEP R. TUCKER,
G. W. GORDON,
E. H. CAGY,
Committee.

The class of the third year will please meet the committee at the Methodist Church, Columbus, Miss., Nov. 27, 1893, at eight P. M.
T. Y. RAMSEY,
R. M. DAVIS,
H. C. MOREHEAD,
Committee.

The class of the fourth year will please meet in the Methodist Church, Columbus, Miss., Tuesday, Nov. 28, at 8 o'clock A. M.
THOS. J. NEWELL, for Com.

Don't become constipated. Take BEECHAM'S PILLS.

Louisiana Conference.

The class for admission into the Louisiana Annual Conference will meet at the Methodist Church in Homer, La., on Wednesday, Dec. 13.
J. M. BEARD.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.
WM. H. LA PRADE.

The class of the second year will meet the committee at the Methodist Church, Homer, La., Wednesday, Dec. 13, at 9:30 A. M. COMMITTEE.

Lake Providence, La.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige
THOS. B. WHITE,
For Committee.

Arcadia, La.

Notice.

Brethren who want any special books will confer a favor by letting us know at once, so that we may get them and have them on hand.
LAIRD & DOMINICK.

Mississippi Conference Notices.

The class of the second year will please meet the examining committee in the Methodist Church in Hazlehurst, Miss., on Tuesday evening, Dec. 5, at half-past seven o'clock.
A. F. WATKINS,
For Committee.

The class of the third year will meet the examining committee at the Methodist Church, Hazlehurst, Miss., nine o'clock A. M., Wednesday, Dec. 6.
D. G. W. ELLIS,
H. W. FEATHERSTUN,
L. S. JONES,
Committee.

North Mississippi Conference.

NOTICE!

Ministers, delegates and visitors attending the North Mississippi Conference, at Columbus, Miss., Nov. 29, will pay full fare over the various railroads, taking certificates from agents to that effect. These, when signed by the secretary of the Conference, will secure a return rate of one cent a mile. A certificate must be taken for each ticket purchased. J. S. OAKLEY,
Sec. of the Conference.

THE SMALLEST IS THE BEST.

There are a dozen well-known liver pills, but only one so effective that it can be guaranteed to give satisfaction, or the money be refunded. Dr. Pierce's Pleasant Pellets are smaller, but better than the huge, old-fashioned pill, the medicinal agents are refined and concentrated.

Every one suffers, at some time or other, from Constipation, Sour Stomach, Indigestion, Biliousness, Bilious and Sick Headaches. You're cured of these troubles, relieved and if you take "P. P. P." Pellets are easy to take, and effect in a *natural* way without shocking the system. They're easy to carry, because they are put up in little glass vials. They're the cheapest, because guaranteed to give satisfaction. Remember, that Dr. Pierce's Pellets are *pleasant* to take, *pleasant* in action, *perfect* in effect. Keep this in mind and you solve the problem of good health and good living.

FOR CATARRH!
RHEUMATISM!
LA GRIPPE!
INDIGESTION!

COLUMBUS, Ga., Oct. 3, 1893.
Some years ago I had an attack of grip, which produced catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion, and it cured that also. I have recommended it to several persons who were afflicted with different diseases, and always with the happiest results.
REV. J. W. HOWARD,
Baptist City Missionary.

BEAUFORT, N. C., June 7, 1893.
I was a sufferer from rheumatism for eight months, part of the time was so that I could not walk. I was entirely cured by King's Royal Gemetuor. I have no symptoms of rheumatism now. I think it is a great medicine.
IVAN B. ABERNATHY.

What Rev. Sam Jones Says.
Rev. Sam Jones, the great evangelist, writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by Royal Germetuer. I wish every poor suffering wife had access to that medicine. Two of my children were cured of nasal catarrh by it. It is truly a great medicine."

For Children, Nervous Troubles and Weak and Debilitated Females, Royal Germetuer is unequalled. Try it. $1 per bottle, six for $5. All druggists.
King's Royal Germetuer Co., Atlanta, Ga.
Germetuer Pills for Constipation, 50 in a vial, for 25 cents.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
NEW ORLEANS, LA.

CARPETS!
Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.
All dust thoroughly taken out by steam.
Feathers purged of all impurities.
44 St. Peter Street.

NEW ENGLAND CONSERVATORY OF MUSIC.
Founded by Dr. Eben Tourjee. CARL FARLTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages.* The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.*
FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

GRENADA COLLEGIATE INSTITUTE
Is Devoted to the Education of Girls and Young Ladies.
FALL TERM OPENS SEPTEMBER 5TH, 1893.
The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres., Grenada, Miss

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Industrial Institute and College.
BUREAU OF EDUCATION.
Persons desiring to employ competent teachers, or young women qualified to do good work as dress makers, telegraphers, type writers and book keepers, are invited to correspond with this Bureau. No charge for services.
Apply to MISS S. C. McLAURIN,
I. I. and C., Columbus, Miss.

When answering advertisements please mention the Advocate

HOME CIRCLE.

HOME'S NOT MERELY FOUR SQUARE WALLS.

BY CHARLES SWAIN.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded.
Home!—go, watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room,
Needs it something to endear it;
Home is where the heart can bloom;
Where there's some kind lip to cheer it.
What is home with none to meet?
None to welcome—none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us.

A Hint to Mothers.

Very much has been done for a child when it has been taught to love books. No one has such an opportunity to develop in the mind of the child a love of reading as the mother. The mother should see to it that the household is supplied with books and papers that are attractive to the mind of childhood. She should place this literature in the hands of her children, calling their attention specially to anything that she thinks would interest them.

We have known children who had a real love for books long before they could read. This was brought about by the mother's habit of reading to them in a judicious way.

It shall be our aim to make the ADVOCATE helpful to mothers in this direction. We shall put into its columns from time to time something for the children, even the little ones who can not read.

Mothers should remember, however, that children, ever busy with their sports, may not find that which has been prepared for them, unless guided by an older head. Let the mother search through the family department of the ADVOCATE for the children's morsel and place it before them. Let her read the contents of the children's corner to the wee ones who have not yet learned to read. Moreover, if the mother will procure a scrap book and present it to her children, we will promise to have in the ADVOCATE almost every week something worthy of a place in that scrap book. Mothers, don't forget this suggestion.

A Kiss is Better Than a Blow.

One day my dear little daughter Emma got up cross and spoke in a cross way, and finally I said to her:

"Emma, if you speak in that way again, I shall have to punish you."

Now, it was not because I didn't love her; it was because I did love her, and if I had to correct her, it was for the good of the little child. One morning she got up cross again. I said nothing, but when she was getting ready to go to school she came up to me and said:

"Papa, kiss me."

I said, "Emma, I can not kiss you this morning."

"Why, father?"

"Because you have been cross again this morning. I can not kiss you."

"Why, papa," said Emma, "you never refused to kiss me before."

"Well, you have been naughty this morning."

"Why don't you kiss me?" she said again.

"Because you have been naughty. You will have to go to school without your kiss."

She went into the other room, where her mother was, and said: "Mama, papa don't love me. He won't kiss me. I wish you would go and get him to kiss me."

"You know, Emma," said her mother, "that your father loves you, but you have been naughty."

So she couldn't be kissed, and she went down stairs crying as if her heart would break, and I loved her so well that the tears came into my eyes. I could not help crying, and when I heard her go down stairs, I could not keep down my tears. I think I loved her then better than I ever did, and when I heard the door close I went to the window and saw her going down the street weeping. I didn't feel good all that day. I believe I felt a good deal worse than the child did, and I was anxious for her to come home. How long that day seemed to me. And when she came home at night and came to me and asked me to forgive her, and told me how sorry she felt, how gladly I took her up and kissed her, and how happy she went up stairs to bed! It is just so with God. He loves you, and when he chastises you, it is for your own good. If you will only come to him and tell him how sorry you are, how gladly he will receive you, and how happy you will make him, and, oh! how happy you will be yourself!—Moody.

Suppose It Had Been You.

Hundreds of Cornish miners were killed, and their corpses lay at the mouth of the coal mine for recognition. Wives were ringing their hands, and children were crying, and a wail of desolation filled the air.

Sitting at the mouth by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"Oh, that I had spoke fair to him at the end!" she moaned. "Oh, that he will come to life one minute, that I could say, Jimmy, forgive me; but nothing can help me now. Oh, I could hear it all if I'd only spoke fair to him at the end!"

And then, at last, the story came. They had been married a year, she and Jim; they both had tempers; but Jim was always first to make up. And this very morning they had had trouble.

It began because breakfast was not ready, and the fire wouldn't burn; and they had said hard words, both of them. But at the very last, though breakfast had not been fit to eat, Jim had turned round at the door and said:

"Gie me a kiss, lass. You know you love me, and we won't part in ill-blood."

"No, Jimmy, I don't love you!" I said, petulantly.

"Gie me one kiss, lass," pleaded Jimmy.

"No, not one! and now"—and then the tears rushed to her eyes. With awful sobs she flung her arms around the corpse.

"Dear Jimmy! Darling Jimmy, speak to me now," she moaned; "say you forgive me!"

"Do not grieve so hopelessly," I said; "perhaps Jimmy knows what you feel now."

But the mourner's ears were deaf to all comfort, and the wailing cry came again and again:

"Oh, if I had only spoke to him fair at the last!"

It is not an uncommon story, this. We quarrel with those we love, and part, and meet, and make up again; and death is merciful, and waits till we are at peace, yet how possible is just such an experience to anyone of us, who parts with some dear one in anger, or lets the sun go down upon our wrath!

But it is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong; forgive me."—Landon.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to his dear hand, and he will lead you safely through all things; and, when you can not stand, he will bear you in his arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Francis de Sales.

DR. PRICE'S
Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

OUR CHILDREN.

MOTHER.

Nobody knows the work it takes
To keep the home together;
Nobody knows of the steps it makes;
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows;
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer;
Nobody—only mother.

Nobody knows of the lesson taught
Of loving one another;
Nobody knows of the patience sought;
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storms of life in after years;
Nobody knows—but mother.

Nobody kneels to the throne above
To thank the heavenly Father
For that sweetest gift, a mother's love;
Nobody can—but mother.
—Detroit Free Press.

The Discontented Dove.

I met with a pretty story lately, which I shall relate.

The daughter of a poor, but good and sensible mother, was complaining to her that, when she mixed with girls of her own age, she felt ashamed of her plain attire. The mother, instead of remonstrating with her daughter, read to her the following fable:

The dove appealed to its guardian genius to bestow upon it a gayer external.

"Why is it," said she, "that I have only these plain feathers, this unadorned plumage? while the peacock and the parrot shine in such fine and glittering apparel?"

"Thou shalt have what thou desirest, gentle dove," said the genius; "but remember, if thou wouldst shine like either the peacock or the parrot, thou must become like them in all other respects. Art thou, then, willing to resign thy own character? Wouldst thou no longer be my timid, tender, loving dove, that thou mightst become vain and noisy as the peacock—chattering and idle as the parrot?"

"No!" said the dove; "oh! no! kind genius; I will not give up the characteristics which render me thy care, and contribute so much to my happiness."

The daughter looked up into her mother's face.

"And I, too," said she, "will remain thy dove, dear mother, and be satisfied with the gifts with which my heavenly Father has endowed me."—Anonymous.

The Church-Going Habit.

Habits, good or bad, cling to us. It was a blustering Winter morning, when Allen resolutely buttoned his overcoat up to his chin and drew on his fleecy gloves. "You are not going to church such a morning as this, Allen?" said a brother student. "To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home." It is one of the best habits a youth can form, and a great safeguard amid the temptations of a city, to attend the house of God.—Selected.

God gives everybody, I think, a cross, when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, foursquare, full of splinters and slivers, and rudely tacked together. . . . I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it faith and hope and patience; . . . and at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily, and are so much more strengthened than burdened by it, that men almost forget that it is a cross, by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it.—Henry Ward Beecher.

It has often been remarked that times of financial panic are followed by great revivals of religion. Surely there is need enough of revival. It will prove the large and lasting gain of the American people if this unsettlement of values, and the overthrow of earthly fortunes, should lead to widespread and eager quest of the true riches. If the church proves faithful to the opportunity, this measureless blessing may be confidently expected. Do we recognize the voice of Providence calling us to prayer, the deepening of our own piety, and new zeal for the salvation of men?—Exchange.

The Penitent Scholar.

School is out. The last lesson has been recited and the evening hymn sung, and now the shouts of merry voices are heard on the green. Their spirits overflow like long pent-up waters. But one of their number is still imprisoned. All is quiet now in the school-room. There sits the teacher at her desk, with a sad and troubled face. At one of the desks before her sits a boy, whose flushed countenance and flashing eye tell of a struggle within. His arms are proudly folded, as in defiance, and his lips are compressed. He will never say, "I am sorry; will you forgive me?" No! not he! His breath comes thick and fast, and the angry flush upon his cheek grows a deep crimson. The door stands invitingly open. A few quick steps, and he can be beyond the reach of the teacher. Involuntarily his hand snatches up his cap, as she says, "George, come to me." A moment more and he has darted out, and is away down the lane. The teacher's face grows more sad; her head sinks upon the desk, and the tears will come, as she thinks of the return he is making for all her love and care for him.

The clock strikes five, and slowly putting on her bonnet and shawl, she prepares to go, when, looking out at the door, she sees the boy coming towards the school-house, now taking rapid steps forward, as though fearful his resolution would fail him—then pausing, as if ashamed to be seen coming back. What has thus changed his purpose?

Breathless with haste, he has thrown himself down upon the green grass by the side of the brook, cooling his burning cheeks in the pure sweet water; and as, gradually, the flush faded away, so in his heart died away the anger he felt towards his teacher.

The soft south wind, as it stole by, lifting the hair from his brow, seemed to whisper in his ear, "This way, little boy; this way;" and voices within him murmured, "Go back, go back." He started to his feet. Should he heed those kind words—should he go back? *Could* he go back? Ah! here was the struggle. Could he be man enough to conquer his pride and anger, and in true humility retrace his steps, and say, "Forgive"? Could he go back? As he repeated the words, he said to himself, "I will go back;" and the victory was won. Soon, with downcast and throbbing heart, he stood before his teacher, acknowledging in broken accents his fault, and asking forgiveness. The sunbeams streamed in through the open window, filling the room with golden light; but the sunlight in those hearts was brighter yet. Ah, children, if you would always have the sunlight in your hearts, never let the clouds of anger rise to dim your sky.

He was a hero. He conquered himself; and Solomon says, "He that ruleth his spirit is better than he that taketh a city." At first he cowardly ran away; but his courage came again; he rallied his forces, and took the city. Brave is the boy that has courage to do right, when his proud heart says, "I will not."

A Sister's Influence.

A girl in the house, to my mind, can wield a wonderful influence. I can not conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love or the memory of a sister's holy affection have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything fails. She raises his opinion of a woman by her actions toward him.

A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.—Lutheran Observer.

Keep your hearts warm by feeling for others, and your powers active by work done in earnest.—Hall.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

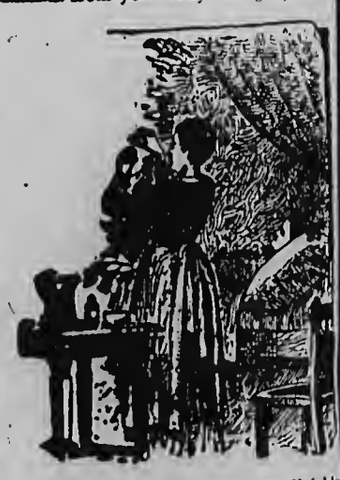
Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.
Pittsburgh. GEO. A. MACBETH CO.

MAKE Leather soft and long-lived with Vacuum Leather Oil; 25c, and your money back if you want it.
Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.
Vacuum Oil Company, Rochester, N. Y.

I KEEP COOL
inside, outside, and all the way through, by drinking
HIRES' Root Beer
This great Temperance drink; is as healthful, as it is pleasant. Try it.

ATHENS, GA.
I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.
Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.
—FOR SALE BY—
Chas. B. Pugh, 106 Camp St., New Orleans.

Have patience, Alice, I will drive the malaria from your body and get you well.



I have got that Wilkinson's Matchless Sulphuric Acid and Iron Well Water. Will send and get a circular and let you read all about it.
PRICE: 25c., 50c. and $1.00 per Bottle.
Chas. B. Pugh, 106 Camp St., New Orleans.

Tulane -:- University Scholarships.
TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.
For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

WIDOW HOOD'S LODGING HOUSE,
No. 19 ST. CHARLES ST.
I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the traveling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.
WIDOW A. A. HOOD.

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. Lowe, Mills Building, New York.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS 25 CTS

MARRIAGES.

BECK—EMERICK.—At the residence of the bride's father, Cleburne county, Miss., Oct. 10, 1893, by Rev. G. A. Guice, Mr. R. S. Beck to Miss Lizzie R. Emerick.

WRIGHT—ROLLISON.—At Red Bone Church, near Warrenton, Miss., Oct. 22, 1893, by Rev. W. M. Stevens, Mr. Thomas C. Wright to Miss Ida Rollison, both of Warren county, Miss.

EADS—HOOKS.—At the residence of Mrs. Gaskell, Walnut Grove, Miss., Oct. 31, 1893, by Rev. Irvin Miller, Col. J. D. Eads, of Carthage, Miss., to Mrs. M. C. Hooks, of Meridian, Miss.

MOORE—MOORE.—At Bœuff Prairie Church, Franklin parish, La., Nov. 5, 1893 by Rev. A. W. Moore, Mr. Alonzo D. O. Moore and Mrs. Mary V. Moore, all of Franklin parish.

WOOLLARD—CUNNINGHAM.—At the Methodist Church, Corinth, Miss., Nov. 1, 1893, by Rev. T. Y. Ramsey and Rev. J. A. Randolph, Rev. W. W. Woollard, of the North Mississippi Conference, to Miss Mamie Cunningham, daughter of T. W. Cunningham, Esq., of Alcorn county, Miss.

SKOGLUND—COWART.—In the Methodist Church, Stonewall, Miss., Oct. 19, 1893, at 10 o'clock A. M., by Rev. G. W. Ferrer, Mr. N. N. Skoglund, of Whistler, Ala., and Miss Margie Cowart, of Stonewall, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column

JONES—Mrs. NANNIE E. JONES (*nee* Grant), daughter of Richard C. and A. A. Grant, was born in Warren county, Miss., Nov. 28, 1871. She was an obedient child. Her mother said of her, "I do not remember that she ever wilfully disobeyed me in her life." A friend that had known her from infancy said of her, "She was one of the purest specimens of Christian womanhood I ever saw." Her Sunday-school teacher, speaking of her, said, "I have known her since a child, and can say she was pure and good, that her character was spotless, and to know her was to love her." She possessed a self-sacrificing spirit. She endeavored always to make those around her happy, and was the life of the crowd in which she found herself, and seemed to forget self when the interest or welfare of another was at stake. During her last illness but a few hours before the summons came, "Come up higher," while suffering the paroxysms of disease, a little sister was sick in the house, and she called to her mother, and said, "Don't forget Mollie"—forgetting self and thinking of others. It may be said of her, She ran well to the end.

She was the mother of two children, both of which preceded her to the land of the blessed. She joined the M. E. Church, South, and professed religion under the ministry of Rev. R. Bradley at the age of seventeen, and remained a consistent member of the same to the day of her death. She was married to Mr. E. D. Jones, Jr., Sept. 10, 1890; was a devoted wife, untiring in her efforts to make home pleasant and her husband happy, never forgetting for one moment the welfare, comfort and happiness of her husband. She said nothing during her last illness about death; but during a previous spell, and not a great while before this, she expressed herself freely to the writer, saying she did not expect to live long, but was trusting alone in the Savior. August 2, 1893, while all nature seemed to hush for the occasion, she quietly passed over the river, where she is waiting for the loved ones she left behind. May the Holy Spirit conduct them home!

D. F. GUICE, P. C.

TAYLOR—JOHN P. TAYLOR was born Dec. 4, 1847; married Miss V. E. Pucket, daughter of Rev. B. G. Pucket, and died Sept. 11, 1893. He leaves a wife and nine children to mourn his loss, and a severe blow indeed it is to that bereft family. He went out in the morning early target shooting, with his little son, whom he was teaching rifle shooting. The child returned to the house for a few moments, the father sat down on a box, on store gallery, to await his return. Resting his gun between his knees, it slipped off the gallery, discharged and did its deadly work. The ball entered under the chin, crushing all the bones of the face, but came out before striking the brain. He lived for several hours, and was conscious to the last, and, although blind, he wrote several brief messages to his family, the last of which was, "God bless you all. Good-by."

He joined the M. E. Church, South, in early manhood, and lived for many years a member; but, moving away from his old home, he for several years drifted away and lost his membership. In August, 1892, he again joined the church, was happily converted, and from that time on remained a consistent member. May the father of mercies give comfort to the broken-hearted loved ones he leaves behind! is the prayer of the writer,

G. A. GUICE.

TUCKER—Little ROBERT WILSON, the son of T. G. and Nittie Tucker, was born Jan. 3, 1889, and died Aug. 14, 1893.

Bleeding hearts had been anxiously longing, tearful eyes had been keeping vigils, fervent prayers had ascended upward, the kind physician's skill had been exhausted, loving friends gathered in to give their services, and all that human power could do was done; but, alas! 'twas all in vain. God had decreed, and human power could not avail. At last the dread moment came. There was one final struggle, and all was over. The earthen casket was broken, and the guiltless soul confined within leaped forth as on wings of morning light and bounded away to its home beyond.

Fond parents, do not grieve for your loved one now. God will keep him till you come. Do not think of him as dead. Oh, no! he has gone to him who tenderly said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Heaven to you will be sweeter now. Oh, then, strive to meet your darling there.

HIS UNCLE.

Texas Christian Advocate please copy.

RICKS—Died, Sept. 15, 1893, near Cairo, Miss., HENRY KIRBY, little son of S. H. and S. S. Ricks, aged two years, three months and fifteen days. The sad messenger, death, has entered and taken from this happy circle one of its rarest flowers. Little Kirby was a sweet and promising child, loving and loved by all; he was, indeed, a lovely child, the light and joy of the home in which he was the one object of love and care. He was the best and most affectionate child I ever saw; he would often hug and kiss his loving parents in fond embrace. The sweet little bud was soon plucked from earth to heaven; for suddenly the hand of a dread disease was laid upon him, and after a few hours of suffering God took sweet little Kirby to live forever in heaven. His earthly pilgrimage was short, but he has been transplanted to a purer home. Little Kirby is missed at home, O, so much; but we hope to meet him in heaven. Weep not, dear parents; you can meet little Kirby by and by.

HIS AUNT.

FENN—A sweeter or fairer bud of promise was never translated from earth to bloom in heaven than our "Little Racro," as we all so fondly called her.

Little RAY was the daughter of Clarence and Faleta Fenn. She was born Nov. 25, 1889, and died Sept. 10, 1893. Her illness was brief and inexpressible. All the aid of a skillful physician and tender nursing of parents and other loved ones could not relieve her suffering; but God saw fit to take her to himself, where she is basking in the sunlight of everlasting bliss, where there is no more pain or parting with loved ones. It is hard to give her up, though we could not ask to have her back again, but only ask to be prepared to keep the vow we made as we laid our hand upon her little casket just before we laid her to rest in the cemetery at Adams. Ray has finished her work here on earth, and has plumed her little pinions, and has gone to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." She is greatly missed from the home circle, but heaven seems brighter since God has called the precious one home.

GRANDMAMA.

HUTCHINS—Friday morning, Sept. 29, between the hours of 12 and 1, the angel of death entered the home of our neighbor and bore away on the wings of love a little bud of innocence, the infant son of Mr. and Mrs. Richard Hutchins, leaving bereaved and saddened hearts that God alone can comfort. The body was placed in a beautiful casket of snowy whiteness, emblematic of the soul that had flown to its Maker, and, surrounded by flowers, was sweetness and beauty personified. With sorrow we closed for the last time the casket to be carried by the grief-stricken father to its last resting-place—Brookhaven Cemetery.

Weep not, dear mother, for thy darling that has gone before. God knows what is best, He saw fit to pluck a bud from earth's garden to bloom in heaven, sheltered from the chilling winds of trouble and feasts of temptations. The little one can never come back; but just beyond the pearly gates it is waiting and watching for you. May God enable the bereaved ones to bear this trial and to see the silvery lining of this cloud of affliction!

HEBGART H. ORR.

GOLLMER—JOHN SAMUEL GOLLMER was born July 11, 1881; died Oct. 15, 1893. A sad accident has brought to an end the bright young life of this dearly beloved child. He was the only son of Mr. and Mrs. Wm. Gollmer, who are members of the Louisiana Avenue M. E. Church, South, and they have the sympathy of all their friends in the bereavement that has come into their home. Little Johnnie was of a sweet and gentle nature, an earnest little Christian, devout and serious beyond his years. He was a regular attendant at Sabbath-school, where he was beloved by teachers and scholars. Death came in the midst of his happy childhood by an accident which adds its horror to the sense of loss and loneliness which his parents suffer. But theirs is a Christian home sanctified by the strengthening power of true religion, and they will learn to realize that their sorrow is the chastening hand of God, and will say, "He doeth all things well."

A FRIEND.

MCCAY—MARY ANNETTE daughter of R. C. and Annie McCay, was born April 6, 1891, and died Sept. 23, 1893. Brief indeed was that fair life, but long enough to twine itself around the hearts of all who knew her. A flower too bright for earth the Father's hand has taken, and transplanted it in his own bright home; and may the broken-hearted father and mother get very near to the side of the Master who doeth all things well, and draw comfort and consolation from his divine hand; and may the sweet life so soon cut off be a guiding star to the loved ones left behind, and bring them at last to that home where there will be no more parting and no more tears!

G. A. GUICE.

PATTERSON—At the session of the Carrollton Avenue Methodist Sunday-school, held Sunday, Oct. 8, the following resolutions were unanimously adopted:

Whereas God has seen fit, in his wise providence, to remove from our midst Miss MAUDE PATTERSON, a former teacher and member of this Sunday-school; *And, whereas* We among whom she labored remember her work of love for her Lord, her consistent Christian character, her gentle and sweet disposition

Resolved, That we, the members of the Carrollton Avenue Methodist Episcopal Sunday-school South, mourning her loss as we do, we shall ever hold her memory in sweet remembrance, and shall strive to emulate her life and good deeds, so that our end may be as sweet and as peaceful as hers.

Resolved, That we extend our heartfelt sympathy to her loved ones in this their great affliction, and pray that God who giveth grace in time of need may uphold and comfort them in this trying moment.

Resolved, That a copy of this testimonial of our love and sympathy be sent to the loved ones, also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. R. WESTFIELD,
For the School.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—Bruyer.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would no be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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NEWS OF THE WEEK.

DOMESTIC.

The first application of a woman to be a notary public in New Hampshire has been refused by the governor.

A young italian scientist, Finzi, now in Boston, has invented a kind of spectacles by which he expects to make the wearers to see in the dark.

The Illinois Central train was stopped at Mayfield Bridge, Ky., on Nov. 11, by train robbers, who entered the express car and got off with $7 000.

The elections in New York, New Jersey, Massachusetts, Iowa, Pennsylvania and Kansas gave the Republicans a large majority, and Republican Legislatures in each of the States.

The Ferris Wheel Company, which was at the World's Fair for five months, after paying $300,000 worth of bonds, and operating expenses and dividing with the Exposition, cleared over $150,000.

Rev. Dwight L. Moody, the evangelist, is to conduct a series of revivals in Washington, D. C., this Winter, at the invitation of several ministers of the city, if sufficient funds can be raised to pay expenses.

For the twenty-eighth time the Young Men's Christian Association throughout the world will observe the second week of November as a season of special prayer and thanksgiving to God for the prosperity he has vouchsafed to them.

A number of commissioners of the Latin-American republics to the World's Fair arrived in this city on Nov. 9, and during their short stay in New Orleans the distinguished party were entertained and banquetted by the merchants.

It is said that the Secretary of the Treasury will omit from the estimates which he will submit to Congress the appropriation to pay the sugar bounty for the fiscal year ending June 30, 1895. At the same time it is reasonably certain that he will be in favor of a duty on sugar for revenue.

The superintendent of the railway mail service has made his annual report to the Postmaster General. Upon this branch of the service depends the rapid transportation of mails. At the close of the fiscal year mails were being carried on 166 952 miles of railroad, for which 3 059 cars were used, with 6 417 railway clerks. There were handled during the year 10,236 314 915 pieces of mail matter. This is an increase over 1888 of 49.68 per cent., while the increase in the number of clerks is but 13.86 per cent.

FOREIGN.

The birthday of the Prince of Wales was celebrated on Nov. 9 at Sandringham.

Prince Bismarck is reported to be fairly well, though the effects of his recent illness are still apparent.

The intention of the United States government is to restore Queen Liliuokalani to her throne and kingdom of Hawaii.

A committee representing the press of Paris has decided to establish a fund for the relief of the sufferers by the explosion at Santander.

Emperor William will open the Reichstag in person on Nov. 16. The budget is sure to provoke a bitter discussion, and a stormy session is expected.

A torpedo boat belonging to the insurgents was sunk during the bombardment of Rio de Janeiro last week. Four rebel powder magazines were blown up in a week.

An uprising of Cubans in rebellion against Spanish rule occurred last week. The government troops soon put down the revolt and captured the leader, his followers fleeing to the mountains.

As a result of carelessness of chemists a disastrous explosion of ether occurred in a town in Russian Poland on Nov. 9. A house was blown to pieces and twenty persons killed and a large number wounded.

The government of Honduras does not sustain the firing upon the steamship flying the United States flag, which occurred last week, and has called the officer, under which it occurred, to an account.

The government of Honduras has promptly disavowed the conduct of its officers in firing upon the American mail steamer on Oct. 6, and expressed sincere regret for the occurrence. The apology is entirely satisfactory to the United States, and it is believed will end the incident.

Martial law has been proclaimed again in Rio de Janeiro by President Peixoto, extending to Nov. 30 (current). When this became known Admiral Mello, commanding the rebel fleet, warned all families living in the vicinity of the marine and war arsenals that he intended to bombard both sections of the city.

It is evident that the Manchester Ship Canal, which will open on Jan. 1, will obtain a large share of its business from cotton-carrying steamers. The managers of the canal say that several steamers have already engaged to bring cotton from New Orleans and Galveston to Manchester direct.

The importance of keeping the liver and kidneys in good condition can not be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25 cents.

BOOKS AND PERIODICALS.

The Treasury of Religious Thought, for the current month, maintains its usual high standard. It is one of the very best periodicals of its class.

Mrs. A. D. T. Whitney has taken up the pen again, and has written a series of familiar letters to American girls for publication in The Ladies' Home Journal during 1894.

A new and cheap Bible Dictionary, spoken of as extremely compact and rich in recent topographical and archæological information, has been added to the catalogue of Harper publications. The author is Rev. M. G. Easton, M. A., D. D. The attitude of the work towards matters in which the "higher criticism" is interested is characterized as strictly orthodox.

St. Nicholas, having swallowed up Wide Awake, comes out large and better than ever. Within the next twelve months it will present a number of articles of special interest, among them the following: a serial by Mark Twain, one on American Authors, Stories of India, papers on government, etc. It will continue to be as it ever has been a favorite with bright-minded youth.

The Christmas number of Harper's Magazine will be noteworthy even in the history of that periodical. It will be profusely illustrated. A sympathetic study of "The Old Dominion," by Thomas Nelson Page, and a contemporary view of "The House of Commons," by Thomas Power O'Connor, are among the attractions of the number. It will contain nine short stories.

Mrs. Frances Hodgson Burnett has been induced to revive "Little Lord Fauntleroy" in a series of articles just completed for The Ladies' Home Journal, in which she tells "How Fauntleroy Really Occurred," and traces the conception of the story, the development of the character as he lived under her own eyes, and describes Fauntleroy as he is to-day—her own son.

The Century comes out this month with its usual rich and varied table of contents. During the next twelve months it will present its readers with two thousand pages of reading matter and one thousand engravings. A number of able pens have been engaged for the current volume. This magazine will maintain its place in the front rank of American monthly magazines.

The current number of the Review of Reviews, like all its predecessors, serves up the cream of the world's news for the past month. It also contains a summary of the contents of the leading periodicals of the whole world for the month just ended. Besides these features it has several original articles on themes of popular interest. This periodical fills a place in the world's literature that no other publication attempts to fill. The immense circulation which it has attained shows that it meets a felt want.

We have received a copy of "The World in the Church, by Rev. John T. Sawyer, D. D., of the Louisiana Conference." The aim of the book is to show that the present status of the church is a deplorable one, because of the spirit of worldliness which has crept into it, and to suggest a remedy. In support of his position the author makes numerous and extensive quotations from the deliverances of Bishops, General Conferences, ecclesiastical editors and others in high position in the church. He also presents a strong array of facts concerning the ecclesiastical life of the present day which can not be disputed. Having thus skillfully arranged and strongly presented his facts and drawn his conclusion, the author casts about for a remedy. This he finds primarily in a strong, earnest, unctuous preaching of the great fundamental doctrines of the Bible—repentance, faith, the witness of the Spirit, etc., and, secondarily, in a judicious enforcement of discipline. It is an exceedingly timely publication, and is written in admirable English. We predict for it an extensive circulation. It is published by Barbee & Smith, and is for sale by them and also by Rev. F. D. Van Valkenburgh, and by the author.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

Jackson, La.

THE PEOPLE.

Now, at the close of the Conference year, when they have been tried and proven, I think it best to say a word or so of my people—my congregation—many of whom are not of my church. It is needless to say they are an intelligent people. How could it be otherwise? Do they not live at the Athens of the Conference, if not of the Southwest? Here old Centenary and two colleges for young women have through many years of good work made a noble record. The *alma mater* of the sons and daughters of the first families of our fair Southland. Being intelligent and cultured, they are, of course, a refined people. For this and many reasons it would be difficult to find a more suitable community for an institution of learning. They are a kind people, especially so to the inmates of the new parsonage, shown in their continuous memory of us in a substantial way. (Here I would give a long list of provisions, wood, cows, flowers, fruit, suits of clothing, etc., did it not require so much space—and that such detailed publication, in my opinion, shows a want of proper sense of propriety on the part of the writer and a want of a proper regard to refinement in the treatment of others.) They are kind, not merely on this wise, but in a big-hearted sympathy and good fellowship, extended in such a uniform and considerate way, as to make our stay a season of sunshine and joy, never to be forgotten. Their liberality is bounded only by ability.

When writing of this community I think I should know whereof I speak. Near by Jackson, just over the Feliciana river, I was reared. To Jackson I came at nine years of age to my first boarding-school. It was here, in a revival conducted by W. B. Lewis, I was converted and joined the church. Here I was licensed and here tried to preach my first sermons. It was here I married, entered into business and finally sold out my stock on three years' credit, and from this place rode off to my first circuit. And now, after an absence of more than twenty years, I return pastor among my old school-mates, boyhood associates, the community where the most important events of my youth occurred. Pastor of the church in which I was baptized, which I joined, and in which I was converted, in which I went to Sunday-school; where for years I was a member, and then licensed to preach. For the first time since I became a man I hear myself called by my given name. "How are you, Bro. Hiram?" And for miles around from the plantations of my kindred the negroes of the old homestead come from far and near to see "Buddy."

What an experience! How sweet memories revive as I move once more around the scenes of childhood and youth!

It is all very novel and pleasant, but I can not say with Goldsmith:

"As a hare, whom hounds and horns pursue,
Pants to the place from whence at first she flew;
I still had hopes, my long vexations past,
Here to return, and die at home at last."

No, here I will abide awhile, rest well amid friendship and love, then with renewed strength and hope begin my round again. H. R. SINGLETON.

Seek the Indwelling Spirit.

It is universally admitted that the Holy Spirit has not in the teaching of the church or the faith of believers that place of honor and power which becomes him as the revealer of the Father and the Son. Seek a deep conviction that without the Holy Spirit the clearest teaching on holiness, the most fervent desires, the most blessed experiences even, will only be temporary, will produce no permanent result, will bring no abiding rest.

The Holy Spirit dwells within and works within in the hidden deep of your nature. Seek, above everything, the clear and habitual assurance that he is within you doing his work. To this end deny self and its work in serving God. Your own power to think and pray and believe and strive, lay it all down expressly and distinctly in God's presence; claim, accept and believe in the hidden workings of his indwelling Spirit.

As the Son ever spake of the Father, so the Spirit ever points to Christ. The soul that yields itself to the Spirit will of him learn how Christ is our holiness, how we can always abide in Christ our sanctification. What a vain effort it has often been without the Spirit! "As the anointing taught you, ye abide in him."

In the temple of thy heart, beloved believer, there is a secret place within the veil where dwells often all unknown the Spirit of God. Do bow in deep reverence before the Father, and ask that he may work mightly. Expect the Spirit to do his work; he will make thy inner man a fit home, thy heart a throne for Jesus, and reveal him there.—Andrew Murray.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Forest Church, B. S. Rayner, P. C. $ 6
Trenton circuit, H. B. Vandenburg, P. C. 10
Lake circuit, R. F. Witt, P. C. 5

Bro. Morse, the district solicitor, writes very hopefully, and if he is not miscalculating, the solicitors for the Meridian, Vicksburg and Brookhaven districts had better look to their laurels.

Press the collections, brethren.

T. L. MELLEN,
Sol. for Miss. Conf.

Louisiana Conference Rates, etc.

Messrs. W. B. Thomson and S. B. McCutchen have charge of transportation matters and will report in time.

Class of the fourth year will meet on Wednesday morning, at 9:30., Dec. 13.

All persons not members of the Conference who expect to attend, must give me timely notice of their coming.

J. A. PARKER.

Homer, La.

We have received a letter from Mr. Murat Halstead, calling attention to the Auto Book Concern, a corporation of which he has, after investigation and consideration, accepted the presidency, supported by a Board of Directors embracing names of the highest distinction, and whose prospectus will be found in our advertising columns. The foundation of the new company is the ownership of the patents of machines that are revolutionary in book manufacture, and a vast stock of plates of standard and popular works. The patented machines are binders and trimmers, whose automatic perfection names them and the company. The felicitous combination of the Auto Machines and the plates make confident promise of great results, giving cheap circulation for literature as the perfected presses have to news. This opens an immense and lucrative field of usefulness. Mr. Halstead informs us it is the intention of the company to issue libraries (to be known as A. B. C. Libraries) of the very best books for the masses at extremely low prices, as well as series of A. B. C. school books, that will equal in merit those now in use with a material reduction in prices.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Covington, at C.	(Fri. and Sun. night)..	Nov. 17, 19
Tallsheek, at Fitzgerald	(morn.)..	18, 19
E. Pearl, at Byrd's Chapel*		18, 19
Purvis, at Purvis.	(Mon., 4 and 7 P. M.)..	20
Hattiesburg	(Wed.)..	22
Augusta, at Isabella	(Thurs.)..	23
Eastabuchie, at Eastabuchie		25, 26
Heidelberg, at Liberty*		26, 27
Ellisville, Ellisville.	(Tu., 2 and 7 P. M.).	28

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Holmesville and Topisaw, at H		Nov. 17
China Grove, at China Grove		18, 19
Gallman, at Gallman		23
Pleasant Grove, at Wellman		25, 26
Providence		30
Hazlehurst	(night)..	30
Beauregard, at Beauregard		Dec. 2, 3
Wesson		2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Meadville, at Meadville		Nov. 18, 19
Mayersville		25, 26
Rocky Springs, at Cayuga	(Fri.)..	Dec. 1
Hermanville		2, 3
Port Gibson	(Tues.)..	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Pocahontas, at Pocahontas	(Sat.)..	Nov. 18
Jackson—First Church		18
Jackson—Capitol Street		19
Flora	(Wed.)..	22
Benton, at Midway		25, 26
Tranquil, at Zeigler ville		26, 27
Canton		Dec. 2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Chunky circuit	(Thurs.)..	Nov. 18
Marion circuit		18, 19
Meridian—West End		25, 26
Meridian—Central.	(Sun. and Mon.)..	Dec. 3, 4

Church Registers and Records not presented at third Quarterly Conference will be called for. The attention of trustees and preachers is called to Ques 28. The preachers will please see that the written reports are presented. The attention of local preachers and exhorters is called to Ques. 15. Written reports will be looked for. Let preachers and stewards and all the members strive to bring up full collections as thank-offerings to God for his many mercies.

T. L. MELLEN, P. E.

BRANDON DIST.—FOURTH ROUND.

Montrose, at Montrose		Nov. 16
Raleigh, at Raleigh		18, 19
Shiloh, at Cato		24
Marvin, at Wesleyana		25, 26
Westville, at Goshen		28
Homewood, at Zion Grove		Dec. 2, 3

C. MCDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Center		Nov. 18 19
E. Feliciana, at Gilead		25, 26
Springfield, at Wesley Chapel		30
Franklinton, at Fisher's		Dec. 2, 3
Amite City, at Amite City		3, 4

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Kosciusko circuit, at Salem		Nov. 18, 19
Eupora circuit, at Walthall		25, 26

Let local preachers be present with written statements, and let trustees report what property, its title, and condition and value. Let stewards give diligent care to collect, and to urge our people to pay the allowances.

W. T. J. SULLIVAN, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Mashulaville	Nov. 17
Shuqualak	18, 19
Macon	19, 20
Hebron	22

T. C. WEBB, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Nov. 18, 19
East Holly Springs, at Lamar	25, 26

J. W. HONNOLL, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada circuit	Nov. 18, 19
Water Valley circuit.	(Sat.).. 25
Water Valley station	26, 27

Local preachers, please be ready with written report as Discipline directs. Also trustees of church property will please have written reports as they are required to do by law.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Friar's Point	Nov. 19
Greenville	25

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Gretna	(Thurs.)..	Nov. 18
Baton Rouge		19
Parker Chapel	(Tues.)..	21
Moreau	(Thurs.)..	23
Gross Tete, at Harmony		26
Dryades	(Tues.)..	28
Lower Coast	(Thurs.)..	30
Algiers	(Sun. morning.)..	Dec. 3
Crapa	(Sun. evening)..	3
Louisiana Avenue	(Mon.)..	4
Carondelet	(Tues.)..	5
Felicity	(Thurs.)..	7
Rayne Memorial	(Fri.)..	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at S. C. Camp Ground	Nov. 18, 19
Boyce and Colfax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 3
Pineville, at Pineville	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden	Nov. 18, 19
Haynesville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	9, 10
Ruston station	10, 11
Arcadia, at Arcadia	12

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Victoria mission, at Victoria	Nov. 18, 19
Cane River, at Provencal	19, 20
West Natchitoches, at Shiloh	21, 22
Anacoco, at Holly Grove	23, 24
Many, at Many	25, 28
Fort Jessup, at Fort Jessup	26, 27
Natchitoches station	Dec. 2, 3
Mansfield station	3, 10

The official members of South Vernon mission are requested to meet at Holly Grove, Nov. 23. (I include those representing Petersburg, Pine Ridge, Hamans, Midkiff, and Wood's Schoolhouse.)

Boards of Trustees are earnestly requested to be ready with carefully prepared reports of the condition and value of the property in their charge.

The Board of Managers of Mansfield Female College will meet at 9 A. M., Dec. 1, at the college.

ROBT. J. HARP, P. E.

529 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Lapine, at Frantoma C	Nov. 18, 19
Lake Providence	25, 26
Waterproof	Dec. 2, 3
Delhi	7
Floyd	8, 10

H. C. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier	Nov. 18, 19
Sulphur Mine	25, 26
Lake Arthur	Dec. 2, 3

JNO. A. MILLER, P. E.

PENSIONS.

BEING LOCATED NEAR THE GOVERNment Departments, are able to give your claims better attention than attorneys located elsewhere. Special attention given to difficult and rejected claims. If your present attorney does not suit you and is slow, write us. Soldiers who have lost their discharges can obtain new ones. Charges of desertion removed.

No fee unless you get a Pension. Advice free.

Soldiers pensioned at less than twelve ($12) dollars per month, and suffering from disability in addition to that named in their pension certificate, may obtain increase under the new law. It is not necessary for you to have gotten any ailments in war to get pensioned under the new law. Pensions for widows and children without regard to cause of soldier's death; for mothers and fathers who are now dependent, whether they were dependent on soldier when he died or not. Pensions obtained for service rendered in Mexican and Indian wars. Mexican pensions can now be increased to $12 a month. Suspended pensions restored.

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Cincinnati.

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Pimples, blackheads, red, rough, and oily skin, rough hands with shapeless nails and painful itching, crude, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston.

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$10.50 Buy the Oxford Improved SINGER Sewing Machine, with a complete set of attachments and guaranteed for 10 years, shipped anywhere on 30 days' trial. As many required as we sell (over 25,000) now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profits. Write to-day for our LARGE FREE CATALOGUE. Oxford Mfg. Co., 342 Wabash Ave., Chicago.

FREE BEAUTIFUL PRESENTS YOUR NAME on 25 latest style imported Cards lovely Fish & German Designs in 12 colors with two handsome presents 10c.—1 Album World's Fair Ribbons, etc., 1 Forget-Me-Not Auto Album, 670 Assorted Verses &c., all 10c.—1 Stone Ring, 1 Bead Ring, 1 Locket and 4 Pocket Knives Complete, all 10c.—Each offer as above will be given with every order. Wayside Gleanings, 3 months for 10c. JOHN & CO., CLINTONVILLE, CONN.

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Etc.

Beautify your house. Make it bright long evenings are coming.

Samples sent to country free of charge.

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Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

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Lady with eight years' experience desires position as Teacher of Piano and Harmony or Voice Culture, for second half of session of 1893-94. Conservatory Methods. Best references. Address S., care ADVOCATE.

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Christian Advocate.

VOL. 40.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 23, 1893. WHOLE NO. 1944.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THINGS THAT NEVER DIE.

Kind words can never die,
Cherished and blest,
God knows how deep they lie,
Lodged in the breast;
Like childhood's simple rhymes,
Said o'er a thousand times,
Go thro' all years and climes,
The heart to cheer.

Childhood can never die,
Wrecks of the past
Float o'er the memory,
Bright to the last.
Many a happy thing,
Many a daisy spring,
Floats on time's ceaseless wing,
Far, far away.

Sweet thoughts can never die,
Though like the flowers,
Their brightest hues may fly
In wintry hours.
But when the gentle dew,
Gives them their charms anew,
With many an added hue,
They bloom again.

Our souls can never die,
Though in the tomb
We may all have to lie
Wrapt in its gloom.
What though the flesh decay,
Souls pass in peace away,
Live through eternal day,
With Christ above.

—Anonymous.

Growth in Grace.

The Second Epistle General of Peter is addressed "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." It is stated that God "hath given unto us all things that *pertain* unto life and godliness," and that he "hath called us unto glory and virtue." There are "given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature."

Now, this is a very high state in grace, but it is the privilege and the duty of every child of God to grow up to this measure. God has provided the means and laid down the law of growth. If we use these means and conform to this law, growth in grace is just as certain to follow as that twice two are four. We are to "give all diligence to add to our faith" all the Christian graces that beautify and adorn Christian character. We grow by addition.

It requires great diligence to grow in grace—diligence in the use of all the means of grace, reading the Word of God, attending the public worship of God, family and private prayer, self-examination, prayerful meditation, avoiding evil of every kind, and doing good of every possible sort, both to the bodies and to the souls of men. This will call for "all diligence." Comparatively few grow in grace rapidly, because they are not willing to give diligence to growth. They are not intent on "being perfect," on being made "partakers of the divine nature"—modeled after the divine pattern.

Faith in God—saving faith—is the basis, the fundamental principle, of the religious life. All the rest grows out of, or is added to, this. It is the germ, the tap-root, from which all the rest springs. We add this and that grace because we have faith in God, and desire to obey him and to be like him.

We are to "add to our faith virtue"—courage, true, genuine, moral and spiritual courage. This is essential—yea, absolutely indispensable—to Christian life and growth. The man who lacks courage can not be a good soldier in God's army. He must have courage enough to refuse and oppose the wrong, and to practice and commend the right.

We must "add knowledge"—knowledge of God and of ourselves. This knowledge is best gained by a diligent and prayerful study of God's Holy Word, and of our own deceitful and depraved hearts. It is indispensable to a rapid and permanent growth in grace. The religious life of individuals is in exact proportion to their growth in divine knowledge. God encourages us to know, to be certain, to be assured, to be "rooted and grounded in the knowledge and love of God." God nowhere offers a premium for ignorance. The "Holy Scriptures are able to make us wise unto salvation." We often err from "not knowing the Scriptures." Wilful ignorance of divine things is a sin. We may know if we want to know. The knowledge of eternal life is in the Word of God, and by searching we may find it.

We are to "add temperance"—moderation in everything, abstinence from whatever is hurtful. This implies a complete mastery and control of all our appetites and passions, bringing our bodies in subjection to the law of Christ—self-control. Intemperance in eating or drinking, in talking or playing, in fun or anger—in anything—is hurtful to the individual, and a hinderance to Christian growth. A complete mastery of one's self is a victory greater than taking a fortified city.

We must "add patience"—waiting, gentleness—a "meek and quiet spirit." An impatient, restive, fretful soul can not be happy in this cross and crooked world. "He that hath no rule over his own spirit is like a city broken down and without walls." An impatient man or woman is miserable, and they add to discomfort and misery of all about them. It is a good thing for one to grit his teeth and sit down and wait when things go awry. If the mind and heart be set upon it, one may learn how to "possess his soul in patience" under the most trying circumstances. Patience will not come of itself, unsought, uncultivated. It is not a spontaneous and indigenous growth. The more one needs it the more diligently he ought to cultivate it. If we "add patience," then we will grow in grace under the very trials where we, formerly, fell from grace. The conditions for failing afford an opportunity for rising and growing.

We must "add godliness"—a comprehensive and inclusive term, holy living, being like God. Such persons glorify God in their bodies and in their spirits. They are cities on a hill, lights on a candlestick, salt with the savor in it. They are living epistles of Christ, known and read of all men.

We must "add brotherly kindness"—kindness to the brethren for Christ's sake. This is a great grace. The company or congregation where it exists has great power with men, and is a beautiful sight for God. It leads Christians to bear each other's burdens, to supply each other's wants, to have a tender regard for each other's rights, feelings and characters. It unifies the church, and masses the people of God into a solid phalanx against the world and sin.

To brotherly kindness, and the real, we must "add charity"—a broad and general love of mankind. This is essentially the spirit of Christ—the Christian spirit. Our love must be as large and as broad as the race. If all who profess the religion of Christ were to add all these graces, the army of God would be invincible, and would soon bring the world to our Lord.

"If these things be in us and abound, we shall not be barren nor unfruitful in the knowledge and love of God." If we "lack these things"—if we have not added them to our faith—"we are blind, and can not see afar off, and we—some of us—have forgotten that we were purged from our old sins."

We must grow—grow better or worse. We can not stand still. We go forward or backward, and grow more like God, or less like him. X.

The Pastor and His Work.

BY REV J. B PRICE.

Pastors supplement and extend the ministry of their great Master. He is in heaven. They represent him on earth. What an honor is this!

In the whole extent of his duty the pastor is the benefactor of his people, and is intended to be a living representative of Jesus Christ.

To be called and commissioned of God to represent our Lord, the great model pastor, in visiting and supplying the spiritual wants of his people, is an honor to every man thus called and sent, whether he be the pastor of the great Brooklyn Tabernacle, or an humble preacher on the most obscure mission. To be divinely commissioned to represent our Lord in any of his offices is a great honor to any son of Adam. Whatever your natural ability or acquired accomplishments, however intellectual and cultured you may be, never forget that God honored you greatly when he called you to represent his Son as the pastor of his people. I have heard some speak as though high heaven should feel honored in that they had condescended to accept a call as pastor of a flock of the Most High. The President of these United States may, as a man, exalt his position; the Prime Minister of England honor his office. Here "the man makes the office." But the office of pastor in the church of God reached its climax of dignity when filled by our Lord. From then until now no man ever filled it, however perfectly he did his work, who was not greatly honored thereby.

Now, as to "the work of the pastor." Jesus says, "I am the Good Shepherd, and know my sheep." To "know" in this place, I think, means more than to be formally acquainted with, in the modern sense of that word. I may have been formally introduced to a member of my flock, and still know nothing about him in the sense that Christ knew his sheep. He knew everyone, for he says, "He calleth his own sheep by name, and leadeth them out."

The idea conveyed to my mind by the word "know" in this passage is that Christ knew the character and habits of every member of his flock. This is the ideal to which we must all approximate as nearly as possible. This makes the work of the pastor one of great importance. Then, as a pastor, if I am to follow the example of Christ, I must (not may nor might, but must), as far as possible, know the character and the habits of each member of my flock. But how to accomplish this is more easily said than done. In his visits to those who are religious, but whose surroundings do not accord exactly with his idea of things, he must bear in mind the fact that he is not there as a critic, but as a pastor in Christ's stead, to comfort and encourage them on their way to the better land. Your work is so to act and talk as to help your flock, and to win any unconverted members of the family to Christ. There are some reasons why you, as pastor, should not harshly criticise people who are thus surrounded.

One reason is: no gentleman will criticise the surroundings in the presence of the host at whose house he is freely entertained or sheltered. And every pastor, representing the work of our Lord, should show himself to be a real gentleman, at all times, and under all circumstances.

Another reason is, that people differ in their tastes about such things. I know of no two houses in the bounds of my work which are exactly alike in their structure or in furniture. Should I build, I might construct and furnish a little different from all the rest. But that is a matter of taste, and the pastor has no right to meddle with it.

Another reason is, that fearful, pressing inconvenience—poverty. The great mass of the poor in this world are surrounded with about as many comforts as their purses will allow. And of these, the preacher generally gets the best. To harshly criticise a poor man for his poverty is cruel, and no real Christian pastor will do so if he is wise in saving souls. That poor man who sent Rev. William Caples (that wonderful preacher) to an out-house, to sleep upon that rickety bed with the dogs, no doubt, did the best he could for his pastor. If so, he had enough to endure as the direct result of poverty, without being harshly criticised for what he could not help. We must never lose sight, in our pastoral work, of the great object for which all our labor is performed—the present and eternal salvation of those to whom we have been sent.

I visit a member, and see at a glance that he is not enjoying religion. I must do all I can to excite in him an interest in spiritual things. He is spiritually diseased, and the sick always need care and attention. A kind word and an earnest prayer for his restoration may be the best way to obtain the remedy—the Holy Spirit's healing power. Doctors who have the largest practice visit and prescribe for each patient separately, and the pastor will do much more for the spiritually diseased of his flock if he can visit and prescribe for each patient separately. But I am told of another member of my own dear flock who has wandered away out on the barren peaks of sin. For when a male member of my church gets drunk, plays cards, or habitually leads a sinful life, and when a female member goes to theatres and to public balls, and dances the round dances, I think he or she has wandered far from the fold of Christ, and is in danger from the wild beast of prey which inhabits those sinful mountains. Do not misunderstand me.

A member may go to these places, take part in all these unholy things, and be exposed to all this danger, but he is my sheep still. He has strayed off from my fold, but he is mine as much as though he were in my pen. The real value of that sheep may be equal to, and the possible outcome more than any other one I have in my flock; but he has gone astray, and is in danger of being lost to me, and of perishing in his sin. I believe that a pastor who loves his flock will go after that wandering sheep. I contend that a good shepherd would do all he could to restore such an one. Moreover, this stray one will give me more trouble at this time, perhaps, than all the rest of the flock. But he is my sheep, and is worth saving, because every soul that reaches heaven amply pays for all the trouble and labor required to save it. In the parable of the lost sheep (Luke xv) Christ would teach us that this stray member, who has wandered off in sin, folly and danger, needs more attention, at this time, than the ninety and nine who are safely folded, and that we ought to give it, though all the rest were neglected for the present.

I know this is not in harmony with the idea some entertain of giving every church a "general sifting" as soon as they are sent to their pastoral charges. But if it were so that we could become well acquainted with each member of our flocks, so as to know their real religious character and habits, and, as far as possible, would exert our influence as pastors who know the demands of our people, I do believe there would be less talk about a "general sifting." The object of Christ and his church is to save people. And the minister must have that in view as much while visiting as he does while preaching.

I close in the words of another: "Pastors watch for souls as they that must give account. They are in the direct employ of God—they act in the stead of Christ. They are his undershepherds. How great, then, their responsibility! 'Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me.' Warn them, and then whether they do good or evil, whether they live or die, thou hast delivered thy soul. Warn them not, and their blood shall be required at thy hand."—The Treasury.

Worry—The Bane of Our Modern Life.

BY J. L. LLOYD, D. D.

Without doubt, worry enters largely as a factor into the make-up of the trials of our modern lives. A great deal of this is brought about by artificial wants and reaching out for that which one's income and resources do not justify, and yet a great deal of it is disconnected with inordinate ambition or covetousness. To provide things honest in the sight of God and man is a problem for many Christian people to solve. To secure the welfare of a household is not a "charge of small import." To bear up life a man amid the disasters and disappointments of business life, to see one's brightest hopes tumble about him like "a pile of ruins," seem to be more than many good Christians are able to bear. And yet with all this it is well for us to pause long enough to think of the futility and foolishness of that over-anxiety in which so many of us indulge, and which keeps us in a constant worry.

We do right in taking the necessary

PRECAUTIONS

to ward off evil, but at the same time we must not lose sight of the fact that many things are beyond our control, utterly, and we have no power to revolutionize them to our own mind. There is much that causes us annoyance that would be quite different had we been able to look into the future. Could we go back in life twenty or thirty years with the knowledge we have gained of our errors and miscalculations, we could, no doubt, put things in much better trim; but the past, however much we may profit from its teachings, can not be rectified. Or as an old hard-shell preacher put it: "If foresight was as good as hindsight, we needn't make so many gross mistakes." The past, like the waters that has passed the wheel, can not be brought back again.

But much of our worry comes from

ANTICIPATION.

We fear what the future may bring to us. We climb the hill before we get to it. We look too much on the dark side of the picture painted by our own gloomy imagination. We incline too much to take sombre views of things. If we are in good health, we think on the sickness we may have in the future. If our children are well, we think of the diseases they are yet to have. If we have food and raiment and every needed blessing for years and years, we are full of anxiety as to our remaining years.

But worry will not help anybody to fight

THE BATTLE OF LIFE,

nor open up opportunities for securing his well-being; nor will it procure divine interposition. The Almighty is not attracted to us on account of our complaining fears. Rather is he offended by such a course. Besides, it is out of harmony with divine teachings. God says to us, "Be not anxious for the morrow, for the morrow will take care of itself." Again he says, "Sufficient unto the day is the evil thereof." Paul taught his brethren to be anxious for nothing, but in everything by prayer and thanksgiving make their requests known unto God, and if they do this, he assures them that "the peace of God which passeth understanding shall keep their minds and hearts through Christ Jesus." And is not this what we need? Do we not need something to keep our minds and hearts in our earthly pilgrimage? Going with the tide in this ever-restless, on-rushing age, and sometimes on the very crest of the waves, we surely need something to steady us. Something to which we may look as a harbor; some open sea where we may find repose and contentment. O beloved, if only our hearts and minds are guarded by a divine peace, we shall be invincible to worry.

Beecher says, "Worry, and not work, kills men." Many people fret and think themselves into the madhouse. Many of the troubles of this life are found in our subjective states rather than in objective facts. In other words, there is more trouble inside of us than there is outside of us. Taking this thought as true, how important that we look ever to God, and always couple godliness with contentment which is great gain.

Finally, a great and good man has said there are two things about which people ought not to worry: things that they can help, and things they can not help; and that would eliminate about all the worry from the hearts of men. —Guardian.

Spurious Imitations.

Several papers contain an advertisement commencing as follows:

"Beware of Spurious Imitations."

This is very useful and necessary advice, and we can not do better than urge people of all ranks and ages to follow it.

Beware of spurious imitations of the gospel. There are several of them now on sale. One especially is much in vogue in these days, and secures a vast amount of patronage: it is the ritualistic gospel, in which Christ is displaced by the priest, and the work of the Spirit by sacramental efficacy. Instead of faith in the atoning blood, we are taught confidence in the parish priest; and instead of regeneration by the Holy Ghost, we are told of a new birth through the operation of water applied by a clergyman. In order to sell this article, it is done up in tasteful mediæval wrappers, and warranted to be the old original primitive mixture; but it is a base cheat. With half an eye you can see that it is not fine flour, but Roman cement, the old Popish mixture which has ruined such multitudes, and will certainly destroy all who place their confidence in it. Of all cheats, it is one of the most impudent, but the pretty wrappers entice buyers by the thousand.

Beware of spurious wisdom, for there is much abroad in the world of "science falsely so called." Hypotheses are invented, and facts are manufactured, or at least colored, to sustain them, and then for a season the learned world goes mad upon its new theory, and we are solemnly warned that we must not oppose ourselves to the spirit of the age, to scientific development, and to the astonishing results of modern culture. However, in a short time, a fresh hypothesis shoves the former one from its perch, and the wisdom of yesterday is turned into foolishness, to be used as a foil for the infallible wisdom of to-day, which also in its due time will be exploded, and go into the limbo of the ten thousand equally absurd infallibilities which have preceded it. We are ready to accept all that science teaches us when it has made up its mind what it is. We never despise knowledge, but, on the contrary, seek after it as for hidden treasure; but we do not want to be duped by conjectures and fooled by speculations. We are glad to receive all that the observation of intelligent minds can discover for us concerning the wonderful works of the Lord; but we must beware of spurious imitations. There are learned men—and learned men. One class of savans mistakes assertion for proof, and sneering for logic. From such we turn away. It is written of certain persons, "Professing themselves to be wise, they became fools," and we know the family is not extinct; therefore, we would look before we leap.

Beware of spurious imitations of the Christian graces, for they are very easily concocted, and are exceedingly plentiful. Hope may be counterfeited, for there is a false hope, and love may be mimicked, for there is such a thing as attachment to Christ for the sake of the loaves and fishes which he distributes to the multitude. Courage may be counterfeited by rashness, and patience by sullenness. We have known impudence to be mistaken for fidelity, and mere cant for holy unction. We fear that the solid silver plate of true grace is going out of fashion, and everything is German silver nowadays; a very thin deposit being quite sufficient to electro-plate the basest substance into the likeness of the genuine metal. We have lately read in the newspapers of violet powder which has poisoned little children by the arsenic mingled with it, and the parallel of this is to be met with every day. Who could have suspected death in the puff-box? It is where we least look for it that the greatest deception will be found. Therefore prove the spirits, whether they be of God, and beware of spurious imitations.

To close, let us beware of everything deceptive in religion. Let us not be among those who have the form of religion, but deny the power thereof. From these we are bidden to turn away. Let us not offer spurious worship like those of old, of whom the Lord wrote through Isaiah: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Let us beware of spurious hearing, lest we be as those in Ezekiel's day, of whom the Lord complained: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." There are such things as spurious prayers, like those of the Pharisee, who praised himself under pretense of praying to God.

O for the abiding teaching of the Holy Spirit, that we may always be able to discern at once between the true and the false!—The Bible and the Newspaper.

The Habit of Giving.

In a certain church, whose name is withheld, the envelope system is used. A large number of the children of the members of the church take envelopes, and pledge themselves to give five, ten, or fifteen cents each Sunday, as the case may be. It is a curious fact that the pledges of these children are better kept than are the pledges of their parents. The reason may be because the sums are small, and because the parents furnish the money. Some of the children who know save what they contribute out of their spending money, and some earn it by performing little offices of usefulness in their homes. However they get the money, they are forming most excellent habits—the habit of giving, the habit of keeping their pledges, the habit of remembering when the plate is passed around that they must have something to put in it, the habit of feeling that they have a substantial interest in the solvency and prosperity of the church and its enterprises.

The large aggregates in the majority of churches are made up of small contributions. If every church member gave five cents a Sunday regularly, and if the children of every member gave a penny apiece regularly, our coffers would overflow, church debts would be extinguished, and pastors would be amply supported. What is more, the habit of giving thus fostered insures future prosperity of the church and its work in the world.—Exchange.

THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils had you," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.
—Anon.

Tangential Tips.

BY JOSEPH B. COTTRELL, D. D.

It is through the intuitive, the imaginative reason, each of us has access immediately, to the illumination requisite to the obedience of the knowledge of the truth. It is because "the Word is nigh us, in our mouths and in our hearts," that "the invisible things of God are clearly seen, being known by the things that are made, even his eternal power and godhead," leaving, as Paul declares, in Romans, the heathen without excuse for their unrighteousness. How it is, and has been, that this text from Paul has received so little emphasis from theologues, is matter of surprise—yea, of astonishment—to me. Let me repeat it: "The invisible things of him, from the foundation of the world are clearly seen, being known by the things that are made, even his eternal power and godhead, so that they (the Gentiles) are without excuse." Without excuse for what? Why, for the degradation and licentiousness the apostle depicts as characterizing them. They have not availed them of the revelation which would have sufficed for their discipline and culture, requisite to a reflection, in their character and in their conduct, socially, governmentally, commercially, and industrially—the charms and graces of the kingdom, catholic, which, according to Paul, were through the phenomena of nature as available to them, as through institutional forms and verbal articulation they were available to the Jew.

God, through such impartial ministration of the mystery of his marvelous benevolence, attests that he is actually, as well as really, "the same God over all!"—as affirmed by the apostle. The analogies of nature and of history and of human experiences were the steps of the stairway along which the feet of Lycurgus, Socrates, Plato, Diogenes, Xenophon, Homer, Virgil, and their like, trod to the highways of wisdom, and spoke back to the sons and daughters of God from above the clouds, and from among the stars, words that accord with what Moses and Solomon and David reported from out their heights. Olympus and Sinai reciprocally responsive!—"deep calling unto deep!"—and there come ringing down the corridors of time melodies and symphonies that have smitten ingenuous, natural souls that realize that life is religion, through increment of which escape is had from out religionistic, pietistic annoyances and conceits that travesty the kingdom which sunlight and starlight and transparency of the empyrean symbolize. Oh, the stench of the smoke of these "'doxical" lamps!—how it stifles and stupefies! What sneezings we have, in consequence, from nostrils that might so sweetly breathe the odors of the buds and blossoms of the garden of Paradise, were "'doxical" stenches destroyed! When a man's words smell of his "'doxie," if I'm reading, I hold my nose; if I'm listening, I endure with facial benignity of smile that is as blossom from fertilization of frown and scowl hid at the root of the stock of patience, organic with the hough that bears the beauty, for the apostle tells us to "be courteous." "The second blessing" sufficeth for invigoration of religionistic manhood, commensurate with this and other volitional forthputs through which we eclectic sons (and daughters!) of our Zion are "peculia'l"

"Says I to Miss Julia,
'You don't say so!'
'Yes! but I do, sir,
And you'd better go!'

"'I'll go,' says I, 'Julia;
But your behavior to me
Has been very peculia'.'"

I've never had the seven years' itch! Praise the Lord! Never mind, now, about demonstrations, gentle and modest and generous, on behalf of my "spiritnality!" It has sadly grieved me that my awkwardness in attempt at practice along the holinistic role has so often drawn up, by the roots, from the seat of the divinity of the sanctificated, groans that have passed off in sound of a grunt. "Original, or birth sin," is a fatal foil to success in—imitations?

And, now, here I've gotten off on a track that has occupied the space in which I had purposed to give some thoughts regarding the ministries and inspirations through the universal and the natural, coinciding with those divinely institutional, that would make the tip end of the theological toes of the brotherhood tingle; and it pains me to postpone penning them; but necessity knows nothing but law. F. M. Grace will remember with what zest Bonnell cracked that chestnut of mine with his teeth, when, in '59, at Tuscaloosa, it dropped fresh from the burr. (Some lips are like a chestnut burr!)

The policy of being brief, at least, in writing for newspapers, is one that it were well to honor. Explanations, the explanation of which is explained, lest the writer be misunderstood, are as an annoying a tax upon patience as is the tangle of one's tackle on a tree limb, or cockleburr hush upon the bank, when he has jerked, and failed to get a fish. Average commonplace of prosaic moralizing on themes that have worn thin and glossy, that the editor of an Advocate or a Methodist publishes under feeling of protest verging upon disgust, is "mighty good reading" for too many, not to be honored. What if our Zion had a paper whose every article should be impersonal (except as truly representative, historic characters are named and canvassed) and only what pulsed with inspiriting thought and quickening sentiment and refining potency of style, should find place? Obituaries, marriage notices, commendations of parties from policy, and the like, all tabooed! Is there sufficient hunger for such manna, and thirst for water that does not taste of the gourd? It is pure air that oxygenizes the blood and makes the glow of life a transport. So with the air personal in literature. Scientific, philosophic, poetic, inventional, æ thetic depths and heights!—these are where mind and spirit have their enrichment!

Cloverport, Ky., Nov. 8, 1893.

In Japan.

MY FOUR LITTLE GIRL FRIENDS.

If you read the article written about the Rayner Bible Work in Japan, you remember that mention was made of four little girls to whom Bibles had been given. These little girls live in Mitsugahama, a place so hardened that the gospel for ten years seemed to have had no effect. Their names are Yoshiyo, Shima, Masayo and Shigeyo, and their heroism in several ways for some months past shows that they are following in the wake of those women who were "last at the cross and first at the tomb." Their homes are close to the Mitsugahama chapel, near an important street corner. Yoshiyo's parents keep a shoe shop; Shima's parents, a fish shop; Masayo's, a rice shop, and Shigeyo's father is a member of a boat company. They bow very politely as the Christian workers pass their doors, and sometimes run around to the chapel to give greeting and cheer.

At first it seemed impossible to have a Sunday-school in Mitsugahama, the few children who seemed inclined to come being so much persecuted by the others. So we started a night school for the poor, thus gaining some influence over the children attending, and inducing them to come to the Sunday-school also. Among the first well-to-do children who joined the Sunday-school were these little girls. Their own playmates warned them that if they went to school with those poor children, they would play together no longer. But they continued to attend until their whole crowd of persecutors followed them, and since then the Sunday-school has been too large to conduct properly. Sometimes, unless the manager is on his guard, about twenty boys, in response to the call of some companion outside, will rise and make a stampede for the street. Their behavior is greatly improving, but still sometimes they may be heard around the corner singing: 'Yaso, wa kuni no koku zoku," "Jesus, the thief of our country," some enemies of the cause having tried to make them believe that the foreigners are scheming through religion to take the country. Last night there was preaching at the chapel, and in the afternoon, upon my arrival at their corner, my little friends came to me somewhat excited, and one of them, with a sweet expression in her face, that reminded me of my beautiful little friends in Mississippi, began to explain that some bad boys had taken the chapel sign-board down and put it into a hole of filthy water near the sea. And then, without stopping, the four hurried off, and were soon busily engaged in dragging the heavy sign-board back.

HENRY G. HAWKINS.

Matsuyama, Sept. 20, 1893.

Sayings from Spurgeon.

It would do many an employer good to live for a week on the small wages he pays his men on Saturday.

When a man is going down, don't increase his trouble; when everybody is blaming him, do not swell the chorus of censure.

Answer all who slander you, and you will have a vocation for life. Prosecute every slanderer, and you will need a court to yourself.

There are no chance shots. An overruling Providence arranges even the hurly-hurly of battle. The arrow which pierces between the joints of the harness bears a message from God.—Exchange.

Union Epworth League.

Thursday, Nov. 9, 1893, 7:45 P. M., marked the occasion of the third regular monthly business meeting of the Union Epworth League of New Orleans.

The Felicity Street Church, in which leaguers assembled, had been very prettily decorated by sister leaguers of Felicity, and this, together with the general, warm handshaking, and the cheerful services of Miss Anna Stein as organist, caused us to feel and know that we were "welcomed" most cordially once, twice and thrice. We were inspired with new zeal when we beheld the countenances of four of our ministers of Christ—Revs. Dr. J. M. Beard, Dr. J. T. Sawyer, Roht. H. Wynn, and J. M. Henry; but, on the other hand, our hearts were saddened as we looked in vain for our new editor of the NEW ORLEANS CHRISTIAN ADVOCATE, Dr. W. C. Black. We hope to both see and hear him at our next meeting at the Carrollton Avenue Church, Thursday, Dec. 7, 1893, at 7:45 P. M.

Devotional service opened the meeting, Rev. J. M. Henry, chaplain, reading the Scripture lesson from Mark 1. This concluded, the reports from local leagues were received, which engagement proved the most important feature of the evening. As a result, we learn that the five leagues which constitute the union (Felicity, Louisiana Avenue, Parker Chapel, Morean, Carondelet) are each and every one fully awake to the responsibility resting upon it, having all branches of work outlined in active operation.

A very fine paper on "How to Conduct the Literary Department of the Epworth League," was prepared and read by Dr. R. L. Schroeder, of the Morean Street League. His theme was well handled, and all who heard it received instruction and shall not soon forget his words of wisdom. Reports from special committees were then received, all proving favorable.

In accordance with will of the house, an official agent, Bro. Wm. B. Van Valkenburgh, of the Parker Chapel League, was appointed to distribute among all local leagues as many copies of the "Epworth Book," by Bishop O. P. Fitzgerald, as possible, thus affording a source from which a vast amount of good can be derived. Hope every leaguer shall purchase a copy; so be prepared to invest when Bro. Van Valkenburgh pays you a visit. Several discussions gave considerable liveliness and tone to the meeting.

Last, but not least, and in perfect Methodistic style, a basket collection was taken.

Upon motion, it was decided to take special collection at next meeting (at Carrollton) for the defraying of printing expenses. Do not break the bills before leaving home in order that you may deposit them "in the hat" as it passes you.

We are greatly encouraged at our grand success, and feel like shouting, "If God be for us, who can be against us?"

ADDIE S. MCKNIGHT,
Secretary Union League.

New Orleans, Nov. 11.

Pertinent Questions.

Old Aunt Dinah was a colored woman, who had a remarkably strong voice, and would sing and cry "glory" with such vigor as to be heard above all the rest of the congregation, but she was of an unpleasantly "saving" disposition.

It was the custom at the missionary meetings of the church she attended, to take up a collection during the singing of the hymn, "Fly abroad, thou mighty gospel!" In the midst of which Aunt Dinah always threw back her head, closed her eyes, and sang away at the top of her lungs till the plate had passed her by.

The collector, who was a man of plain speech, observed this habit of the old woman's, and one evening when he came to her seat, he stopped short and surveying her rapt countenance, said bluntly:

"Look a-heah, yo' Aunt Dinah! What's de good oh yo' a-singin' an a-singin', 'Fly abroad, thou mighty gospel,' ef yo' doan gih nuffin to make her fly?"

Increasing the Attendance.

It should certainly be one part of every Christian's work to increase the attendance at the preaching of the Word. The size of the congregation depends more upon the people than upon the preacher. One important way of helping is to look carefully about, make a quiet canvass of the neighborhood, and take somebody else along, if possible, to the place of worship. Another thing that must on no account be omitted is the cordial handshake offered to all strangers. Let everybody who has a real interest in the church constitute himself a welcoming committee. Let him speak highly of the sermons, pay special attention to young men, and take pains to be agreeable. If this were done by any large proportion of the members of any church, there would be little complaint as to the great numbers of empty pews.—Zion's Herald.

The Louisiana Society for the Prevention of Cruelty to Children.

At the last monthly meeting, at 141 Ollo street, the following were present: President Clay and Mrs. Clay, Mrs. D. R. Graham, Howard C. Smith, Miss Minnie Lang, Col. David Zable, Mrs. Rosa Young, Lyman Q Widney, Prof. James H. Dillard, Miss Kate Nohlen, and Court H. Young, special agent.

In his report the president said: "The bare statement of the figures of this work is, to me, an astonishment. There have been 76 complaints made in the interest of 144 children. One child has been placed in the hospital, 1 in the House of Refuge, and 1 in the House of Good Shepherd. We have given private homes to 7 waif children. Three young babies have been furnished with foster mothers. No less than 30 children have been given homes or placed in asylums. The very best people in the State are opening their hearts and their homes to our young clients.

"One little cripple girl has been placed under the surgeon's treatment in the Charity Hospital. They hope in a few months to so improve her condition that she may be able to walk and care for herself.

"Three children have been sent to distant homes; placed in the Home for Homeless, 2; the society has found and restored 7 lost children; in Waifs' Home shelter, clothes and care have been given 11 unfortunate ones. The sick children are doing well.

"The past month's work has emphasized the necessity of legislation on the subject of non-support and abandonment of wives and children by husbands, and of husbands and children by wives. It will be seen that the evil is pretty evenly distributed between the parental sexes. Seven husbands have deserted their families, and six wives or mothers have left their little ones. In this way twenty-three children have been thrown upon the care of others. The lot of these deserted children is often worse than others. Asylums for orphans are most properly closed against them. They must, then, be separated from each other and scattered among strangers, probably never to meet each other again on earth. This evil is growing to such proportions that some other States have been compelled to make it a felony."

A New Feature in Journalism.

Mr. W. T. Stead proposes a new thing in journalism. In effect, it is a family daily published on a co-operative plan. Every subscriber becomes a stockholder, and, in addition to the paper, receives a coupon good for a share in the dividends; the subscriber has, however, no voice in the management, that being in the absolute control of the editor. Mr. Stead proposes to have this daily issue in magazine form of forty pages; thus he hopes to avoid "knocking over the salt at the breakfast table," and "punching your next neighbor in the ribs on the street cars" while trying to turn its leaves. Then he will also give women "a fair chance," which they have not had hitherto—he is "not going to have a man on the paper" unless he "can not find women to fill the places." Another feature of this enterprise is to be the special celerity displayed in printing the news, which is to appear "just as soon as it occurs," in which respect he proposes to outclass American journals, who "wait two or three days after a thing occurs before they print it." Whatever may come of the enterprise, there is, perhaps, no more proper person to undertake the experiment than Mr. Stead. He has ability, energy, experience, and a large army of admirers, who may be counted upon for active support.—Exchange.

Won by a Smile.

In conversation with a friend a few years ago Mr. Spurgeon related the following: "As I was walking down a street one day I saw a child at a window; it smiled, and I smiled, and we bowed. It was the same a second time; I bowed, she bowed. It was not long until before there was another child, and I had got in a habit of looking and bowing, and pretty soon the group grew, and at last, as I went by, a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. And the mother saw I was a minister, because I carried a Bible every Sunday morning. So the children followed me the next Sunday and found I was a minister. And they thought I was the greatest preacher, and their parents must hear me. A minister who is kind to a child and gives him a pat on the head, why, the children will think he is the greatest preacher in the world. Kindness goes a great way. And finally, the father and mother were converted, and are going to join our church next Sunday."

This is a valuable hint to preachers and Christian workers. The Danes have a proverb that runs thus: "He who takes the child by the hand will take the mother by the heart."

Fervent in Spirit.

There is no condition of my body or mind more certain to result in ruin than inactivity. The stagnant pool is sure to breed pestilence. Physical inaction results in physical imbecility. Intellectual inactivity is intellectual dwarfishness. From inattention to business comes financial ruin. In like manner a want of "fervency of spirit" in the religious life is sure to result in spiritual death. If a person expects to accomplish anything for this life or the next, he must put his whole soul into it.

To be "fervent in spirit" is to be fervent in mind, heart. The term "fervent" is generally applied to water or metals, when so heated as to bubble up or boil. It has the sense of glow. When used by the apostle, it means intense zeal. It implies that a Christian should be like a boiling caldron, or a furnace in full blast, a pot, bubbling up, boiling over.

In business and politics men are ready to turn the world upside down to accomplish their ends, but in religion they counsel the greatest moderation. Grave deacons and elders will stamp and clap, and shout themselves hoarse in a political gathering, while they would expel a man from the church for uttering an "amen" above a whisper. In business and politics they are up to a white heat, but in religion they are as cold as an iceberg, and as dead as a graveyard. Visit Wall street, or a political convention, where these grave, cultivated churchmen congregate, and an outsider, who did not know the object of the gathering, might well imagine that a lunatic asylum has been let loose. Enter a church where these men pretend to worship, and the theme with which they seem most pleased is, "Hush, my dear, lie still and slumber."

If the lack of fervency of spirit was manifest in business circles, and in political campaigns, who would expect success in either?

If Christians would put the same spiritual energy into their church life that they do into business and politics, our churches would soon be changed from moral graveyards into banqueting houses, and a profession of religion would not be considered as a sort of an open policy against risks, but it would mean a radical revolution of heart and life.

Shall we not manifest as much zeal in serving God as in getting gain? Is fervency necessary in the one case, and improper in the other?

We are aware those who do their whole duty in this regard will be complained of. They have ever been lampooned and cursed while they lived, but the next generation has almost invariably canonized them. They followed Wesley with every form of insult and abuse up to the day of his death. Bishops, priests and the rabble said he was mad, crazy, a hypocrite, a deceiver, a fanatic, a destroyer of churches, and a traducer of the clergy; but he had not been in his grave a hundred years ere they gave him a most conspicuous place in England's most sacred abbey, among kings, queens, commanders of armies, reformers, and the most honored of the ages.

Holiness should not be a fitful blaze, but a steady flame, like its Author, "yesterday, to-day, and forever," the same. Let the world and a cold church see that our motto is, "This one thing I do." We will be blamed while we live, and blessed when we are dead. Earth may withhold honors, but heaven will be lavish of its gifts. The conflict is for a day, the victory is forever. Let us remember the language of Jesus, "The zeal of thine house has eaten me up."—Christian Witness.

There is nothing so strong as love, and nothing so sweet; nothing so full of power and peace. Love lightens labor and sweetens service. It magnifies the smallest gift, and dignifies the most insignificant task. It is the universal conqueror and the universal cement. Who can count its victories, or number the armies it has slain? It is the secret of successful government in the home, the school, the church, the nation. The baptism of power is simply the baptism of love. Love is everything. Naught is of such consequence or such comprehensiveness. Love is God. Be it, then, our chief business to love more fully, more constantly, more widely, more deeply.—Zion's Herald.

Some pastors attempt to do all the work of the church themselves, and others organize their forces and set the people to work. The latter is by far the better plan—better for all concerned. The pastor can not attend to every part of the work, if he would; and if he attempts it, he will fail in part, and probably break himself down in the effort. If he sets "all hands" to work, it will save him, the work will be better done, and the working force of the church will be properly employed and developed. He is the wise pastor, therefore, who organizes his forces and sets all the people to work.—Exchange.

It is Curious Who Give.

"It's curious who give. There's Squire Wood, he's put down $2; his farm's worth $10,000, and he's money at interest. And there's Mrs. Brown, she's put down $5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile; but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on:

"There's Maria Hill, she's put down $5; she teaches in the North District and don't have but $20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down $1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, $4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's song while he's at work."—Exchange.

Doing All She Can.

Twenty years ago, a German moved up the Ohio river, and had only seven hundred dollars and an interest in a superannuated saw mill. That man has been so blessed of God for his generous giving that to-day he is worth thirty millions of dollars. He has a beautiful young daughter, who is a graduate of the best woman's college in this country, a master of Latin, Greek, German, French, Italian, as well as being very proficient in music and art. What is she doing? Is she dawdling about in fashionable society or running from resort to resort, crossing the water every Summer to pick up some dude or some sickly, foreign count, or some pseudo prince, that she may bestow her fortune on him and share the disgrace of his name? Hear what she is doing. If her father should die to-day, her check would be worth, at least, ten millions of dollars. She is the unpaid missionary of the Presbyterian Church in the city of New York, down in the lowest and most neglected part—climbing up the stairs of tenement houses, three, four, five, six stories, to minister comfort and salvation to those who are in want and sickness and sin. She is searching there for jewels for her Master's crown. She is a lineal descendant of the Son of Man, who left his glorious home on high to come down on earth and win men to God.—Dr. W. A. Spencer.

A Matter of Habit.

It will surprise many persons to learn that being pleasant is merely a matter of habit. It must be cultivated like every other good habit. It has its root in an unselfish desire for the happiness of others, not excluding one's own family. It requires a great effort at first to check the hasty words, to forego the profitless arguments, to withhold the impertinent criticism, to speak the truth in love, but it is an effort that is well repaid by the results. Rudeness is never justifiable. It is sometimes necessary to reprove, to warn, to remonstrate, even to speak gravely and plainly of faults that should be corrected; all this can be done without encroaching in any way upon the courtesy that is due from one human being to another. Well-bred persons are never rude; the chivalrous man, the refined woman hesitate to hurt the feelings of anyone with whom they are brought in contact. They treat them with the respect which they exact for themselves. There is no surer sign of a flippant, ill-regulated, narrow mind than disregard for the rights of others. "Be courteous" is a divine command binding as "be pitiful."—The Congregationalist.

We Should Be Pure and Holy.

Albert Barnes has given the following forcible reasons why we should be holy: "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon, he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven."—Exchange.

HYGIENE.

The Poisons from Lungs and Skin.

We know that a close room is very offensive when many people are crowded into it; if we are at all observing, we know the unpleasantness of a bedroom in the morning before the air has freely entered it; we know how disagreeable the breath and the clothes of dirty people can be; we know that animals die when submitted to air that has been breathed, even when the carbonic acid has been removed; we know how necessary is the continuous flow of air in hospitals—we know that this much freer admission of air is rendered necessary for the antiseptic treatment of wounds; how, by treating men in the open air and in tents, recoveries have been made quicker and better than in hospitals; and how, in the case of the Austrian army, "the most severe maladies ran their course much more mildly" in the free air, while the recovery was quicker and more perfect. So, too, in cases of blood-poisoning, the best treatment is complete exposure to open air; also in typhus; and in a less degree in enteric fever, smallpox, and plague; even in children's diseases this is true. In Holland children with scarlet fever are sometimes carried to the seashore and kept for hours in the open air and sunshine, and to great advantage. Also in California, when the weather permits they are sometimes kept out of doors in the shade of trees, both day and night, and recover better there. We remember years ago Dr. Bostwick, whose child was given up to die, took it on a bed in an open carriage and drove out for hours in the fresh air daily. This saved it. This complete exposure of patients to air is the most important mode of treatment, before even diet and medicines. In the same way, the deaths of the Black Hole of Calcutta add their evidence, though it is evidence of an extreme kind. While out of the one hundred and forty-six persons shut up, one hundred and twenty-three died; of the remaining number, many afterwards died of putrid fever—that is, were poisoned, owing to an insufficiency of oxygen to neutralize the poisons breathed out on all sides of them, and rebreathed by themselves. A much simpler piece of evidence is presented to us daily by our own eyes. Who is not struck by the pasty, arsenic look of housed children, and of the large number of those who follow sedentary occupations, as contrasted with the looks of those who live in the country and are much in the open air? What is that pale look? It is the absence of red corpuscles from the blood. So also the effects of living in rooms in which sewer-gas has penetrated illustrate in their own stronger degree the results of living in unventilated rooms. The one is the lesser form, the other the more serious form of the same evil. In both, bacteria thrive and multiply, and in both, milk and meat rapidly taint. They are both full of organic matter, and the symptoms of headache and feverishness are common to both, though, of course, the case of sewer-gas is much the more acute. Again, we know the wonderfully restoring effect that pure air with its ozone has upon us after town life; showing how the poison has depressed all our functions, and how the pure air restores their energy. Dr. Lyman has just related to us how the splendid mountain air of Saranac, in the Adirondacks, restored him after the grip, and his mother after years of prostration. This air is like a tonic; its purity and high quality are most remarkable. Let us then supply ourselves with air enough to blow away the poison which constantly accumulates in our rooms from lungs and skin and which is quite as deadly as arsenic or strychnine.—Journal of Hygiene.

The Price They Pay.

How many boy readers of The Compasion have "beaten the record?" In what did they achieve the victory—in running, jumping, rowing, cricket, tennis, or foot-ball? Whatever it may have been, there can be no doubt that the victor enjoyed a keen triumph. The sun shone, the crown cheered, his team and college exulted, and ordinary mortals envied him as a hero.

The Companion does not grudge its congratulations to the triumphant athletes among its readers. It would only remind them that there is a price to pay for these victories. It is for them to decide whether the victories are cheap or dear. The reminder is the more necessary because the price is not paid at once, and therefore is apt to be left out of the account.

A certain amount of daily exercise is necessary to enable one to study with a healthy mind in a healthy body; but if a boy trains for a "crew" or "team" he must give up many hours that otherwise might be devoted to books.

And that is not all of the price.

The most eminent English and American physicians have declared that no boy under twenty-four is able to stand the enormous drafts made upon his vitality by excessive training or "spurts" in athletic sports without risk of impairing his strength for life.

A dispatch was recently brought from Chicago to New York by a bicycle-rider in a little over a hundred hours. Another cyclist rode for twenty-four consecutive hours, making sixteen miles each hour. These feats were applauded by all the cycling world.

The London Lancet asks, "At what cost were these useless feats accomplished? During the time of these extraordinary efforts the heart of the rider knew no rest from full activity; the elastic coat of every artery in his body was in full tension. The man was tearing away in a kind of trance, his higher nervous centres paralyzed, and his body held in life only by the heart and respiratory centre, both of which were taxed to the extremity of danger. The risk was dangerous to the verge of insanity."

The same risk is incurred in the great spurts made in rowing and running. The vitality of the man is permanently weakened.

It is worth while for a man to venture his life to carry a rope to a sinking ship, or to save a great cause, but to win a line in a college paper or the applause of a crowd—is such glory worth the price?—The Youth's Companion.

"Pull It Up by the Root."

"Father, here is a dock," said Thomas, as he was at work with his father in the garden, "shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever. Pull it up by the root, for nothing else will kill it."

Thomas pulled again and again at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock-root, Thomas," said his father, "which is an evil and fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion even when found out, is hard to be removed; it is no use to trifle with it. There is no way to overcome and destroy it, but to pull it up by the root.

"You have often seen in our garden, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulness, and desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat or cheerful. As weeds injure the flowers, so bad passions injure the good qualities. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be pulled up by the root.

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to that Almighty Friend who alone is able to strengthen and assist you."—Anon.

A colored philosopher is reported to have said, "Life, my breddern, am mos'ly made up of prayin' for rain and then wishin' it would cl'ar off."

Mr. David M. Jordan
of Edmeston, N. Y.

Colorless, Emaciated, Helpless

A Complete Cure by HOOD'S SARSAPARILLA.

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Otsego Co., N. Y.

"Fourteen years ago I had an attack of gravel, and have since been troubled with my

Liver and Kidneys

gradually growing worse. Three years ago I was so low that **I could scarcely walk.** I looked more like a corpse than a living being. I had no appetite and for five weeks **I ate nothing but gruel.** I was badly emaciated and had no more color than a **marble statue.** Hood's Sarsaparilla was recommended. Before I had finished the first bottle I noticed that I felt better, suffered less, the **inflammation of the bladder** had subsided, the color began to return to my face, and I **began to feel hungry.** After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat 5 times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla

I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

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Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamar, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Tarehinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30.476
Magnesia	26.872
Potash	2.322
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D.,
Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonfuls every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

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3. W. D. Newman says: "I was afflicted for twelve years with fetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was shot out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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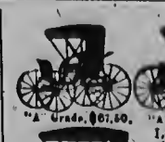

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Thursday, November 23, 1893.

Dr. Winans to a Young Preacher.

I send the following extract from a letter written by Dr. Wm. Winans, March 10, 1823, and addressed to Rev. Wm. Alexander, then serving a trans-Mississippi Mission. In those days, when colleges were few, and young preachers were thrust out with meager preparation, the presiding elders served as professors of pastoral theology as well as overseers of the flock of Christ. And among them no man's counsel was more eagerly and generally sought, and no one's judgment so promptly and confidently accepted, as the gifted and great Dr. Wm. Winans. The extract here given may be helpful to other young men devoutly desiring to make full proof of their ministry:

You are of a social turn, my dear William, and so you should be to be extensively useful, but take care that your sociability does not degenerate into commonplace familiarity. This would compromise the dignity of your sacred official character, abridge your time for study, and enervate, vulgarize and dissipate your mind, and thereby unfit you for arduous and ardent exertion.

As far as practicable have a settled plan of work. So long in the morning read your Bible, or read so many chapters. I used to read twenty-one chapters—seven in the forepart of the Old Testament, six from the Psalms onward, seven in the New Testament, and one in Revelation. The rest of the forenoon read commentaries, sermons and other treatises on divinity. In the afternoon read history, ecclesiastical and ancient history especially, biography and geography. It would be well frequently to exercise yourself in language, both English and Latin, that you lose not what you have learned. Pay much attention to your style. It is too stiff and scholastic, a fault pardonable only in a young man just from his studies. Set apart one or two days in a week (the afternoons only I mean) for writing letters and aught else you may wish to write. And let me advise you to write much. Time spent in this exercise is more useful than reading, provided you write with care, attention and a firm purpose to improve. Write whatever you do write *impromptu*, and correct afterward. Take a copy of all your letters. This will afford you an opportunity for cool, calm criticism on your own performances after the heat of composition has passed off, and the bias which the mind took in dictation shall have relaxed or disappeared altogether. In writing be much more attentive to language and style than the mechanical part, and to sense than to them. Hardly anything looks so ridiculous as an elegant handwriting associated with bad orthography and bad style, or all these, good in their kind, employed to adorn nonsense.

The suggestions above are good for our time. Young preachers would do well to heed them.

CHAS. B. GALLOWAY.

Jackson, Miss.

By a private letter from Bishop Haygood we learn that a glorious revival is in progress in Oxford, Ga. Emory College will, doubtless, participate in the beneficent results.

Ministerial Support.

If we accept the Bible as a revelation of the will of God, we must regard the Christian ministry as a divine institution. It is divine not only in the sense that it was divinely provided for in the beginning of the church's existence, but also in the sense that those who exercise its functions are divinely called.

This being the case, it necessarily follows that there is divine provision made for the support of the ministry. We are not at liberty to suppose that God would call men to give up their secular employment to engage in work for the extension of his kingdom without making provision somewhere and somehow for their maintenance.

God has a plan, and he has given that plan in his Holy Word. That plan is that those who are beneficiaries of the ministry shall contribute of their substance for its support. Under the Mosaic dispensation a definite percentage of income was prescribed. One-tenth of each one's earnings belonged to the Lord for the support of his ministers. Under the Christian dispensation there is no specific rate required; but the great principle that underlies the Mosaic legislation on this subject is authoritatively maintained. "They that preach the gospel shall live of the gospel." "Let him that is taught in the Word communicate unto him that teacheth in all good things." These are samples of the teaching of Holy Writ on this subject.

It is as plain then as human speech can make it that God has a plan for the support of his ministers, and that that plan is that they shall be supported by the contributions of those whom they serve. This is conceded by a majority of the membership of the church; but there is a considerable minority of those who receive the benefits of ministerial labor who deny it. If they do not deny it in theory, they do in practice. Year after year they hear the preaching of the Word, and receive all the multifarious and incalculable benefits that accrue from the exercise of the ministry in their midst, and yet put not a cent into the coffers of the church.

We are not speaking of those who are unable to contribnte. God requires impossibilities of no man. There are persons who are so utterly impecunious that God does not require them to contribute. Such cases, however, are exceedingly very rare in our section. Many make this plea who have no right to make it. They have money to expend in luxurious, or semi-luxurious living, in needless personal adornment, and oftentimes in forbidden or, at least, questionable amusements; but they have none whatever for the sustenance of the church of God. How can such persons justify themselves to their own consciences, to say nothing of the bar of God? God's law on this subject is as clear and as authoritative as on any other.

What right has a professed Christian to pick out one of God's laws and say, "I will pay no attention to that?' Can such a one scrntinize his own conduct and the motive from which it springs without feelings of condemnation? Can he enjoy the favor of God while living in wilful neglect of a known duty, and that, too, under the influence of motives that belong wholly to the fleshly side of our nature? Honest, rigid self-examination just at this point, accompanied by earnest, submissive prayer, will bring about a mighty reformation in the lives of many who have a name to live while they are dead.

The election of Judge Gary in Illinois is also a triumph for the right. The anarchists, with Gov. Altgeld at their head, did all in their power to defeat him. The people of this country have no sympathy with anarchy.

John Wesley to Thomas Maxfield.

The following letter from John Wesley to Thomas Maxfield we publish by request. The principles it announces are as true and the counsels it gives are as wise to-day as they were when the letter was penned a hundred and thirty years ago.

"Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit, or outward behavior.

"1. I like your doctrine of perfection, or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now, at this instant. But I dislike your saying that a man may be as perfect as an angel; that he can be absolutely perfect, that he can be infallible, or above being tempted; or that the moment he is pure in heart he can not fall from it.

"I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he can not please God or can not grow in grace.

"I dislike your saying that one saved from sin needs nothing more than looking to Jesus, needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he can not be taught by any person who is not in the same state.

"I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account.

"2. As to your spirit, I like your confidence in God and your zeal for the salvation of souls.

"I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they blind, and that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one one way, you another; that they have no life in them; your speaking of yourselves as though you were the only men who knew and taught the gospel; and as if not only all clergy, but all the Methodists besides, were in utter darkness.

"I dislike something that has the appearance of enthusiasm; overvaluing feeling and inward impression; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general.

"I dislike something that has the appearance of antinomianism; not magnifying the law and making it honorable; not enough valuing tenderness of conscience and exact watchfulness in order thereto; using faith rather as contradistinguished from holiness than as productive of it.

"But what I most of all dislike is your littleness of love to your brethren; your want of meekness, gentleness, long-suffering; your impatience of contradiction, counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness of spirit, loving, in a manner, only those that love you; your censoriousness, proneness to think hardly of all who do not earnestly agree with you; in one word, your divisive spirit. Indeed, I do not believe that any of you either desire or design a separation. But you do not enough fear, abhor and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it.

"3. As to your outward behavior, I like the general tenor of your life, devoted to God and spent in doing good.

"I dislike your appointing such meetings as hinder others from attending either the public preaching, or their class, or band.

"I dislike your spending so much time in several meetings, as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching, or their class or band. This naturally tends to dissolve our society by cutting the sinews of it.

"As to more public meetings, I like the praying fervently and largely for all the blessings of God. I know much good has been done hereby, and I hope much more will be done. But I dislike several things therein: The using improper expressions in prayer, sometimes too bold, if not irreverent; sometimes too pompous, and magnificent, extolling yourselves rather than God, and telling him what you are, not what you want. Your affirming people will be justified or sanctified just now. Your affirming they are, when they are not. The bidding them say, 'I believe.' The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified.

"Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then be more than ever united to

"Your affectionate brother,
"J. WESLEY."

Canterbury, Nov. 2, 1762.

The Church Paper, and How to Circulate It.

My work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodistic intelligence and loyalty of the members of my church. Hence to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I swept the whole keyboard of incentive to take the paper. Then, when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3. I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluja! It was good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the Official Board who does not take a church paper.—Rev. J. O. Peck, D. D., in Zion's Herald.

Our Reception.

Our welcome to the tripod has far surpassed our most sanguine expectations. From almost all sections of our patronizing territory brethren have given us a most cordial greeting. The following extract from a letter from a beloved brother, prominent in his Conference, is a sample of the tone of many of the congratulatory letters we have received:

I heartily congratulate you on your promotion to the editorship of our grand old ADVOCATE. We have large expectations from you. You are expected to sustain the reputation of your illustrious predecessors, and even add lustre to the brilliant history made for our journalistic organ by them. You can do it. You have come to the tripod of the ADVOCATE at the most opportune time, both as to its history and your personal fitness for the work. You have an open field for the exercise of your God-given powers that few could have, and to an extent that you could not have had at any previous time. You will have the hearty co-operation of those whose pens and influence will contribute largely to your success.

While we are sure that these brethren overestimate our capacities, it is an inspiration to us to know that we have their sympathy and support.

One letter, received a few days since, touches us most deeply. Although it was written with no thought of publication, we take the liberty of publishing it, name and all. We are sure the good sister will condone the liberty we take.

Lumberton, Miss., Nov. 13.

Dear Brother: You will, no doubt, be surprised to receive this note of congratulation from a very old friend—a friend of your boyhood and young manhood—one whom you may have forgotten during the lapse of years, or suppose to have gone to her eternal home.

My husband, now in heaven, was your pastor when you were licensed to preach, and married you to your excellent wife. He guided your young footsteps when as a boy preacher you first entered upon the itinerant life. Through all the intervening years I have watched your career, feeling almost as if I had a sort of proprietorship in you. I have lived to see you an able and useful minister of the New Testament, and now to see your elevation to the tripod. My mind goes back to the time when I first knew you in your sainted mother's home, as the pious young Christian and the dutiful son, Warren. "From a child thou hast known the Holy Scriptures," which have made thee wise unto salvation, and I thank God for his abundant grace to you-ward.

Accept, my dear brother, my congratulations and my best wishes for your success in the new field to which God has called you. Your sister,

N. FINN.

This letter stirs precious memories. Rev. Wm. Finn, the husband of this mother in Israel, was our mother's pastor in a time that tried men's souls. He was a frequent guest at her house, as was also his wife, and their presence was ever a benediction. But for his counsels and influence we would certainly not have applied for license to preach at the time we did, and it is very possiole that we might never have done so. We served under him as junior preacher for some months, and during that time received from him many fatherly suggestions and wise counsels that have been helpful to us during all the intervening years. We expect to meet Bro. and Sister Finn in heaven.

Letter from Macon, Ga.

The following letter is from Col. Isaac Hardeman, president of the Board of Stewards of Mulberry Street Church, Macon, Ga.:

Dear Brother: You do not know how much you are missed by the good people of Macon, and especially by the congregation at Mulberry Street Church. Words can not express our sense of bereavement. We had hoped that the relation of pastor and people would have existed a long time between us, but the powers that be decreed otherwise. While we shall miss you sadly in your pulpit ministrations, this loss can be to a large extent supplied by weekly visits of your paper, of which I gladly avail myself by subscribing to your valuable ADVOCATE. I send you two dollars to pay for one year's subscription to your paper, which please send to me. Wishing you success and prosperity in your new field of labor, and praying God's blessing upon you, I am,

Sincerely and truly yours,
ISAAC HARDEMAN.

Macon, Ga., Nov. 16.

Multum in Parvo.

(Selected.)

Idleness is the key of poverty.

* * *

Water past will not turn the mill.

* * *

Who sings drives away many cares.

* * *

The wrong-doer is never without a pretext.

* * *

Though the speaker be a fool, let the hearer be wise.

* * *

In the garden more grows than the gardener sows.

* * *

He that will not when he can, can not when he will.

* * *

Associate with the good, and you will be one of them.

PERSONAL AND OTHERWISE.

The great coal strike in England has come to an end.

The editor's family arrived from Macon last Friday. They are domiciled at 323 Second street, between Baronne and Carondelet.

Rev. H. M. Dubose, formerly of the Mississippi Conference, will represent the Los Angeles Annual Conference in the General Conference.

The lepers confined in the pest house near this city, it is said, are allowed to come to the city almost *ad libitum*. We doubt whether this is wise.

All Christians and patriots should rejoice at the overthrow of the gambling crowd in New Jersey, no matter what political party suffers thereby.

The Thanksgiving sermon before the united New Orleans Methodism will be preached in Louisiana Avenue Church, by Rev. Wm. H. LaPrade, D. D., at 11 A. M., Thursday, Nov. 30, 1893.

The delegates from the West Texas Conference to the General Conference are: Clerical—W. W. Pinson, J. T. Morris, B. Harris. M. A. Black. Lay—G. W. L. Fly, F. S. Jackson, J. E. Pritchett, J. C. Wilson.

Several brethren of the Mississippi Conference have called at the ADVOCATE office this week, viz., J. G. Cammark, J. W. Tinnin, H. C. Brown and J. W. Harmon. We are pained to learn that Sister Harmon is in very feeble health.

The preachers of the Virginia Conference are discussing the question of a change of the law in regard to the presiding eldership. Discussions of this sort occur quadrennially. We predict that the next General Conference will make no very marked change in the presiding eldership.

Notice.

Dear Brethren of the Mississippi Conference:

Just after sending to the ADVOCATE office, last week, an appeal for great diligence in raising our missionary collections, stressing the domestic side of the work, I received a letter from our Dr. W. R. Lambuth, urging the full collection of our assessment for foreign missions. He says that the financial stringency is threatening serious contraction of our work; that the Board is not looking this year to "specials," but to the "regular collections."

If our annual meeting finds us deficient, it will necessitate a collection on the spot. This ought to be avoided, by every token. It has come to be a recognized truth, that, on such occasions, the preachers have to make up the bulk of the collection. At this time it will be specially inappropriate for us to look to our kind hosts of Hazlehurst to help us out. They have had all they could do to greet us with an elegant new church-building. Anyhow, the only honorable and right thing in the premises is for each church to bring up what is asked of it, by the rightful authority. This will not be burdensome on any. For there is no doubt but the membership of each church in our bounds will consume more money during the month of December on tobacco, in its various forms, than is asked of them for missions. For shame, that the professed followers of a self-denying Christ should consume so much more on a vitiated appetite (which wrecks its thousands) than they give to spread his kingdom among the destitute and despairing millions of paganism! Oh, arm of the Lord, awake! Strike with the hammer of thy word and break such stony hearts! Then melt and transmute into hearts of flesh that can feel another's woe!

Brethren of the ministry, let us see to it that our example in self-denial and giving be worthy of imitation by the laity. Now is the most appropriate time you will ever have to quit all "useless self-indulgence."

After much earnest prayer let us go to our people, lay the matter before them plainly, and urge it, if need be, with tears. This emergency demands all urgency.

Yours in cordial earnest,

J. P. DRAKE.

Meridian District.

To the Preachers, Official Members and Others:

Dear Brethren: The time is short. Whatever is to be done before the Annual Conference must be quickly done. God has wonderfully blessed our people this year. His goodness has been shown in thousands of ways. The reports at the fourth Quarterly Conferences, with only two exceptions, have been most encouraging. It only requires a united effort on the part of preachers and official brethren to put our district into the first place in our Conference, where it of right belongs. A number of charges will meet every assessment in full. All might do so if there were only the willing mind and loving heart in proportion to God's goodness to his people. The future of our district is bright with promises and prophecies of great prosperity.

Yours faithfully,

T. L. MELLEN, P. E.

Bishops, Giraffes, and Evangelists.

Judging from the writings of many, it would be hard to decide which class of preachers is doing the most harm—Bishops, Giraffes or evangelists. The evangelistic part of the year being about over, and the Bishop and "Giraffe" season having set in, it is thought that, perhaps, the evangelists may get a rest, at least, for a short while. However, I am sorry for the Bishops and "Giraffes" for the next few months till all the Annual Conferences will have been held. Brethren, you have my sympathy and prayers. The Bishops have never done anything special for me (that I have ever heard of) and, therefore, I do not feel under any special obligations to them, but I do not think we can exalt ourselves or help the church by writing so many unkind things about them.

If many preachers would study more, preach better, and complain less, they would feel more friendly towards the Bishops and would stand better chances to become "Giraffes" themselves. Try it, brethren. The Bishops are compelled to recognize the requests of these leading appointments. And if these strong churches are willing to leave the whole matter in the hands of the Bishops, then the Bishops ought to see to it that these places get the strongest men at their command—even though it may necessitate the exercising of the transfer power.

Not many of these "Giraffes" know anything about their transfer till the whole matter is settled—that is, if what the Bishops and "Giraffes" tell us be true. There have always been "Giraffes," and there always will be. In conclusion, let me refer you to Rom. xii. 10.

Many are opposed to evangelists, because they are "paid too much." I don't know any who have grown rich in the work—do you? And if there are any, they are very scarce. Some of these men would command big salaries anywhere. If you think it is such a "bonanza," suppose you try it for a while. I have known some strong men to begin the work and have to give it up because they did not get a support.

Many solutions have been offered by which the evangelistic problem might be solved. Many think the office of evangelist ought to be created in our church. I am afraid sometimes we have too many officers already. Very few men who can do this work successfully, and, therefore, the Bishops can provide for these few where the Conference thinks they are needed, by giving them a mere nominal appointment. I do not think there is any danger of the church being over-burdened with them, for as I have already written, very few succeed, and hence many are short-lived. These few are going to do the work if it has to be done under a tent, and, like the Salvation Army, independent of the church. "If it be of God, ye can not overthrow it."

Old Natchez is now ablaze with revival power. About sixty have committed themselves to join the church up to this stage of the meeting, and the end is not yet. Dr. Price (one of the "Giraffes" of North Mississippi Conference) is ably assisting us. He is a fine singer and a big preacher. Dr. Lewis is pastor of the Jefferson Street Church, where the meeting is being held. The Doctor is one of our leading pastors and is a fine man. I have not met a more lovable man in all my travels. But I have already written too much.

I think, Doctor, the people are to be congratulated on having for their editor one who is so well known to the church, and one who is so able as a writer. The people of the North Mississippi Conference seem to be delighted over your election as editor. May the Lord help you in running a paper for the glory of God and the good of the church.

W. M. MCINTOSH.

Natchez, Miss.

From the Joint Board of Finance, Mississippi Conference.

Brethren: I am sending out the claimant blanks to those ministers who have claimants living in their charges. Please fill them up and send to Rev. J. W. Chambers, Clinton, La., at your earliest convenience.

In the way of a reminder: Conference is here almost. Are you coming to it with your Conference collection in full? Or is it going to be short?

Don't come in and tell us "times are hard." We know it already. But, brother, it is the Lord's money, and the Lord has need of it. Don't disappoint him. Just a little more work, and a little more praying, both together, and the money will come, sure. Try it.

W. A. GUNNING,
Secretary of Joint Board.

Cross-Bearers' Missionary Reading Circle.

Rev. Z. M. Williams, secretary of the Cross-Bearers' Missionary Reading Circle, is now ready to issue the beautiful new diplomas promised to those who complete the course of study. These diplomas are a token of three years' study of the problem of missions in all lands. Further information may be obtained by enclosing six cents in stamps to the secretary's address, Gallatin, Mo.

M. L. GRAY.

Lineville, Iowa.

The Revival at Felicity Street Church

As many will be anxiously looking for news from this meeting, I send you a bulletin. We are in the midst of what will, doubtless, prove a great meeting. At the close of the first week twenty-five or more persons have been sanctified and a number converted, the work wrought in both being definite and powerful. Among the former, four preachers, three of them hailing from the Mississippi Conference, obtained the great blessing and went on their way rejoicing. Bro. Morrison's preaching attracts large crowds, and produces great effects.

J. M. BEARD.

Notice.

To the Members and Delegates of the Mississippi Conference:

The L. C. R. R. and Yazoo and Mississippi Valley R. R., with its branches, have granted the usual rates. No doubt we will hear favorably from the Q. and C. Route. Members and delegates will purchase ticket, paying full fare, and secure receipt of same from agent, and when receipt is signed by secretary of Conference return tickets will be sold at the rate of one cent per mile.

R. P. WILLING Sr., Chair'n.
E. M. COOK, Secretary.

Hazlehurst, Miss., Nov. 18, 1893.

Notice.

HO! FOR LOUISIANA CONFERENCE!

The Texas and Pacific and the Southern Pacific grant excursion rates for one fare going and one-third fare returning, on the certificate plan. Tickets on sale Dec. 11. Return tickets to be purchased within *two days* after Conference adjourns. The other roads have not yet been heard from.

C. W. CARTER.

Louisiana Conference Railroad Rates.

L. and N. W.—Gibbs to Homer. One fare for round trip. You pay $1.25, and get round-trip ticket.

V., S. and P.—Vicksburg and Shreveport to Gibbs. One and one-third fare on the certificate plan. Get a certificate when you buy your ticket, pay one fare, and on your return said certificate will enable you to buy a return ticket for one-third regular rate.

T. and P.—To be reported by Bro. W. B. Thomson, of New Orleans.

M. and Y. Valley Route.—To be reported by Bro. Thomson.

The L. and N. W. trains make direct connections with all trains on V., S. and P. at Gibbs, twenty miles from Homer.

TIME OF ARRIVAL AT HOMER.

From Shreveport, 8:30 A. M. From Vicksburg, 6:30 P. M.

Report at the church if not met at depot.

J. A. PARKER.

North Mississippi Conference.

NOTICE!

Ministers, delegates and visitors attending the North Mississippi Conference, at Columbus, Miss., Nov. 29, will pay full fare over the various railroads, taking certificates from agents to that effect. These, when signed by the secretary of the Conference, will secure a return rate of one cent a mile. A certificate must be taken for each ticket purchased.

J. S. OAKLEY,
Sec. of the Conference.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Clarksburgh ct., P. D. Hardin, P. C. $3

T. L. MELLEN,
Sol. for Miss. Conf.

Mississippi Conference Notices.

Applicants for admission on trial will please meet the committee for examination in Hazlehurst, Miss., Tuesdays, Dec. 5, at 3 P. M. Report to Rev. I. W. Cooper, D. D., and he will designate the place for meeting. By reference to page 26 of the Minutes of our last Conference you will see what will be required in "the ordinary branches of an English education."

W. B. LEWIS.

Members of class of first year, Mississippi Conference, will meet committee of examination at Methodist Church in Hazlehurst, Tuesday, Dec. 5, at 7 o'clock P. M., for examination.

As was determined at last Conference, the examination will be in writing, and time is necessary to make it thorough and satisfactory.

R. J. JONES, Chair'n Com.

The class of the second year will please meet the examining committee in the Methodist Church in Hazlehurst, Miss., on Tuesday evening, Dec. 5, at half-past seven o'clock.

A. F. WATKINS,
For Committee.

The class of the third year will meet the examining committee at the Methodist Church, Hazlehurst, Miss., nine o'clock A. M., Wednesday, Dec. 6.

D. G. W. ELLIS,
H. W. FEATHERSTUN,
L. S. JONES,
Committee.

Three Famous Boyhoods.

Shakespeare, the Boy, by his best modern interpreter, Prof. W. J. Rolfe;

Walter Scott, the Boy, by the keenest of English critics, Andrew Lang;

Milton, the Boy, by his great biographer, Prof. David Masson:—

Three unique articles giving new glimpses of our old favorites as they were at school, at play and at home, will appear next year in

The Youth's Companion.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Celestial times, in colors, 14½ x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION FREE to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.

An investment that will yield from FIFTY to ONE HUNDRED per cent. per annum in CASH and DISCOUNT DIVIDENDS.
An invention as marvellous as the Printing Press. The Art of Bookmaking Revolutionized. Books Made by Machinery.

AUTO BOOK-BINDING AND AUTO BOOK-TRIMMING MACHINES.

Machines now running, turning out thousands of strongly and flexibly bound books daily, neither sewed nor wired.
Machines that will do for the literature of the ages what the perfected printing presses do for the news of the day.
Standard books, books for the library and popular works so cheapened that the choicest volumes shall be within easy reach of everyone. Stockholders entitled to the additional advantage of large, fixed and continuous discounts, and thus, at small expense, acquiring handsome libraries of the best standard and popular authors.

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W. A. CROFFUT, Esq.
Hon. W. M. SPRINGER, Chairman Banking and Finance Committee, House of Representatives, Washington, D. C.
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B. F. GREEN, Esq., New York, *Secretary.*
WINTHROP POND, Esq., New York, *Treasurer.*

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FARMER'S LOAN AND TRUST COMPANY, New York.

ATTORNEYS:

Messrs. CARTER, HUGHES & KELLOGG, New York.

Prospectus.

THE AUTO BOOK CONCERN has been organized.

First. To acquire and control the American and European patents of the AUTO BOOK BINDER, and the AUTO BOOK TRIMMER MACHINES, that, to the book-making art, mark an advance as important as the Steam Printing Press was to the Washington Hand Press fifty years ago; and to manufacture and operate said machines, in this and in foreign countries.

Second. To acquire the most complete set of stereotype and electrotype plates, in this country, of the standard popular authors. These are stored in fire proof vaults in the City of New York. They are perfect and cost over $1,000,000.

Third. To manufacture with the use of these Automatic Machines, all grades of books, including school and music books, and sell the same at greatly reduced prices, to its Stockholders and the trade.

The Company will not sell or lease any of its machines within the United States, but to the European book-making craft only.

THE AUTO BOOK BINDER and the AUTO BOOK TRIMMER are run at little expense. They are marvels of simplicity. The binder, with the assistance of two girls, picks up printed sheets and covers, and converts them into solidly and flexibly bound volumes, neither sewed nor wired. These machines perfectly perform their tasks, and are henceforth as indispensable in producing books, as the perfected presses are to the newspapers.

It is proposed to provide families, students and school teachers with libraries at trifling expense and the best current literature at prices heretofore unknown and school books for the children of a million, neater and cheaper than ever has been done.

Statement of Earnings.

The profits on the publication of the standard and popular works from the plates which the Company acquires have exceeded $100,000 yearly under the old processes of manufacture, assuring to the stockholders a profit of at least 10 per cent. per annum from this source alone. With the use of the Auto Machines these profits must necessarily be largely increased.

It is impossible to estimate the returns from the ownership of the patents and the sale of the Machines in Foreign Countries, but it is a well known fact that patents covering machinery that create a revolution in any important trade have proved enormously remunerative to the original owners, and soon repay the full amount of capital invested. Additional dividends will be declared from time to time as such profits are realized.

Stockholders' Postal Supply Bureau.

An important feature of the sale department of the Company is the STOCKHOLDERS' POSTAL SUPPLY BUREAU.

The Company acts as agent for each stockholder in the purchase of all books published, and secures for stockholders the greatest possible discount, varying from 25 to 50 per cent. Stockholders will also be supplied with catalogues containing the list of the Company's publications, with a confidential price list, giving the wholesale prices and a special additional discount, which will be given to stockholders alone. Such discounts to stockholders will amount to an immense sum on the yearly purchase of books, thus yielding large DISCOUNT DIVIDENDS, *in addition to the Cash Dividends, on the investment.*

The price to be paid by the Company for the American and Foreign patents of the Auto Book Binder, the Auto Book Trimmer and the stereotype and electrotype plates of the Standard Works is $1,000,000: $350,000 in cash and $650,000 in the stock of the Company; the vendors grecing, however, to donate to the treasury of said Company $100,000 of the stock they receive in part consideration of the conveyance of the above property.

To meet said cash payment of $350,000 to said vendors and to supply the necessary working capital, 50,000 shares of the capital stock of this Company are now offered for public subscription at par ($10 per share). *This stock is full paid and non-assessable. Purchasers incur no personal liability.* The remaining stock is retained by the vendors, as it is expected to command a large premium when the machines are in universal use.

Subscriptions to stock can be paid for in full on application, or 20 per cent. can be paid on application, the balance in one and two months. Should the stock offered be over-subscribed, preference will be given to subscriptions accompanied by full payment. Early application is therefore recommended.

Applications for stock with remittances must be made to WINTHROP POND, *Treasurer*, THE AUTO BOOK CONCERN *at the Company's office*, 203 *Broadway, New York.*

North Mississippi Conference.

The class of the first year will meet at eight o'clock, Tuesday morning, Nov. 28, at the Methodist Church in Columbus, Miss.

JNO. W. BELL,
For the Committee.

Ripley, Miss., Nov. 1, 1893.

The class of the second year will meet at the Methodist Church in Columbus, Miss., Tuesday, Nov. 28, at 8:30 A. M.

HESLEP R. TUCKER,
G. W. GORDON,
E. H. CAGY,
Committee.

The class of the third year will please meet the committee at the Methodist Church, Columbus, Miss., Nov. 27, 1893, at eight P. M.

T. Y. RAMSEY,
R. M. DAVIS,
H. C. MOREHEAD,
Committee.

The class of the fourth year will please meet in the Methodist Church, Columbus, Miss., Tuesday, Nov. 28, at 8 o'clock A. M.

THOS. J. NEWELL, for Com.

To restore gray hair to its natural color, as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

Louisiana Conference.

The class for admission into the Louisiana Annual Conference will meet at the Methodist Church in Homer, La., on Wednesday, Dec. 13.

J. M. BEARD, Chairman.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.

WM. H. LA PRADE.

The class of the second year will meet the committee at the Methodist Church, Homer, La., Wednesday, Dec. 13, at 9:30 A. M.

COMMITTEE.

Lake Providence, La.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige

THOS B. WHITE,
For Committee.

Arcadia, La.

Notice.

Brethren who want any special books will confer a favor by letting us know at once, so that we may get them and have them on hand.

LAIRD & DOMINICK.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDAN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

LOSS OF POWER and vital force follow loss of flesh, or emaciation. These come from impoverished blood. Dr. Pierce's Golden Medical Discovery enriches the blood, stops the waste of strength and tissue, and builds up healthy flesh. Nasty Cod Liver Oils add *fat*, but not *wholesome flesh*. Thin, pale, puny and scrofulous children are made plump, rosy and robust by the "Discovery." They like it, too.

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

If it doesn't benefit or cure, in every case, you have your money back.

It has *cured* others of Catarrh—thousands of them. Why not you? Dr. Sage's Catarrh Remedy is so *positive*, its makers offer $500 reward for an incurable case.

FOR CATARRH!
RHEUMATISM!
LA GRIPPE!
INDIGESTION!

COLUMBUS, Ga., Oct. 8, 1893.
Some years ago I had an attack of grip, which produced catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion, and it cured that also. I have recommended it to several persons who were afflicted with different diseases, and always with the happiest results.
REV. J. W. HOWARD,
Baptist City Missionary.

BEAUFORT, N. C., June 7, 1893.
I was a sufferer from rheumatism for eight months, part of the time was so that I could not walk. I was entirely cured by King's Royal Germetuer. I have no symptoms of rheumatism now. I think it is a great medicine.
IVAN B. ABERNATHY.

What Rev. Sam Jones Says.

Rev. Sam Jones, the great evangelist, writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by Royal Germetuer. I wish every poor suffering wife had access to that medicine. Two of my children were cured of nasal catarrh by it. It is truly a great medicine."

For Children, Nervous Troubles and Weak and Debilitated Females, Royal Germetuer is unequalled. Try it. $1 per bottle, six for $5. All druggists.

King's Royal Germetuer Co., Atlanta, Ga.

Germetuer Pills for Constipation, 50 in a vial, for 25 cents.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
NEW ORLEANS, LA.

CARPETS!

Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

All dust thoroughly taken out by steam.

Feathers purged of all impurities.

44 St. Peter Street.

NEW ENGLAND CONSERVATORY OF MUSIC.
Founded by Dr. Eben Tourjee. CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages*. The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.*
FRANK W. HALE, General Manager,
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GRENADA COLLEGIATE INSTITUTE

Is Devoted to the Education of Girls and Young Ladies.

FALL TERM OPENS SEPTEMBER 5TH, 1893.

The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres., Grenada, Miss

Mississippi
Industrial Institute and College.

BUREAU OF EDUCATION.

Persons desiring to employ competent teachers, or young women qualified to do good work, as dress makers, telegraphers, type writers and book keepers, are invited to correspond with this Bureau. No charge for services.

Apply to MISS S. C. McLAURIN,
I. I. and C., Columbus, Miss.

When answering advertisements please mention the Advocate

HOME CIRCLE.

HAVE FAITH IN THE BOY.

Have faith in the boy, not believing
That he is the worst of his kind,
In league with the army of Satan,
And only to evil inclined;
But daily to guide and control him,
Your wisdom and patience employ,
And daily, despite disappointment
And sorrow, have faith in the boy.

Have faith to believe that some moment
In life's strangely checkered career,
Convicted, subdued and repentant
The prodigal son will appear;
The gold in his nature rejecting
The dark and debasing alloy;
Illuming your spirit with gladness,
Because you had faith in the boy.

Though now he is wayward and stubborn,
And keeps himself sadly aloof
From those who are anxious and fearful,
And ready with words of reproof;
Have faith that the prayers of a mother
His wandering feet will arrest,
And turn him away from his follies
To weep out his tears on her breast.

The brook that goes dashing and dancing
We may not divert from its course,
Until the wild, turbulent spirit
Has somewhat expended its force;
The brook is the life of the river,
And if we the future might scan,
We'll find that a boisterous boyhood
Gave vigor and life to the man.

Ah! many a boy has been driven
Away from home by the thought
That no one believed in his goodness,
Or dreamed of the battles he fought;
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail.
Though now he's forgetful and heedless,
Though day after day he may fail.
Your doubts and suspicious misgivings,
His hope and his courage destroy,
So, if you'd secure a brave manhood,
'Tis well to have faith in the boy.

—Selected.

Speaking Slightingly of Women.

When a young man habitually speaks slightingly of women, one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who, at a public dinner at which no ladies were present, was called upon to respond to the toast, "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech, one of the guests arose, and said: "I trust the gentleman, in the application of his remarks, refers to his own mother and sisters, not to ours." This young man, in his low estimate of women, unconsciously verified a sententious saying by the author of "Youths:" "The criterion of a man's character is not his creed, religious, intellectual, or moral; it is the degree of respect he has for women." As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex, is the noble tribute from an eminent clergyman, who says: "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity, and nobility of womanhood than for almost anything else in this world."—Congregationalist.

People often sing, "Where is my wandering boy to-night?" but the truth is when the parents went to church or the temperance meeting this "wandering boy" also left home and joined his associates on the street corner. The parents are singing this song and shouting, "Down with the saloon," while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent parents may be in supporting the cause of temperance, they may by their very neglect, by their shortcomings in home-training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house.—The Mid-Continent.

A Prize Essay on "How to Manage a Husband."

A few months since the Macon (Ga.) Telegraph offered a prize for the best essay on the above subject. The contest was continued for many weeks, as there was a large number of competitors. We present below the essay that won the prize. We commend it to the fair sex as worthy of their attention.

How to manage your husband: Well, Mr. Editor, you have selected a difficult subject, yet one would not think so, to see how the thousands of ladies enter into the business yearly. I have heard ladies so often say: "O, I know how to manage him," and have almost envied them; but I envied them no longer—later on. I saw how vain and foolish the remark was. As we launch out on the great sea of matrimony we find brave, tender husbands and noble, loving wives—men who would scorn to be managed by a good dinner or tame submission to all their views and opinions, and women that would scorn a man she could so manage. There is no better way of managing a husband, or anyone else with whom we are thrown in close contact, than by having a high line of right and justice marked out in your life, and living, acting, close up to it. If you are a Christian, and it is possible, always attend your church, whether he goes or not, and not as thousands of wives do, stay at home because they think it will please and humor their husbands. Do you suppose away down deep in a man's heart he will not cherish a deeper, holier love for a woman who goes bravely on living up to her highest standard of right and always doing her duty? Or do you think a man would be best managed by a wife who for the sake of pleasing him or giving him a good dinner would trample in the dust her church vows, or neglect the sick and the afflicted around her? A wife who has the greatest influence over her husband is the one who lives up to her highest conception of all that is right and noble, not only doing her duty to her husband and children, but also in every relation of life. Let duty be her watchword, and as the Bible says, "Her husband will safely trust in her." And he will consult and defer to her wishes and opinions as much, yea, even more, when her hair is turning gray and her eye is fast losing the lustre and brightness that first attracted him in manhood's early years. Yes, he will turn to her for help and counsel more and more as the years grow old, and in the evening of his life, as he calmly sits in the twilight, taking a retrospective view of the years over which he has come, he knows she has "managed" him away from many a sin and temptation, perhaps even from crime and pollution. And though she may have preceded him years to the better land, he feels and knows within his heart that she has been the instrument in the hands of Christ that will eventually "manage" him into the kingdom of God.

Led by a Child.

A few years since a man who had a family of children growing up around him professed religion and joined the church, and for a time was a consistent, earnest Christian. After a time he lost his first love, and, as one of the first results of his declension, gave up family worship. His daughter, a bright, sweet child of six Summers, said to him one day:

"Papa, is God dead?"

"No, my child," replied the father; "why do you ask such a question?"

"Because you don't talk to him like you used to do," was the naive reply.

These simple words were the means of the father's reclamation. "And a little child shall lead them."

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him.—Augustine.

OUR CHILDREN.

BABY'S WALK.

On a bright and a beautiful Summer's day,
Mr. Baby thought best to go walking away:
His little white sack he was well buttoned in;
And his shady hat was tied under his chin.

One hand was tight clasped in his nurse's own;
The other held fast a little white stone:
There hung by his side his new tin sword;
And thus he began his walks abroad.

He walked and he walked; and by and by
He came to the pen where the piggy wigs lie:
They rustled about in the straw in front;
And every piggy said, "Grunt, grunt, grunt."

So he walked and he walked; and what do you think?
He came to the trough where the horse was at drink:
He cried, "Go along, get up, old Spot,"
And the horse ran away with a trot, trot, trot.

So he walked and he walked; and he came at last
To the yard where the sheep were folded fast:
He cried through the crack of the fence, "Hurrah!"
And all the old sheep said, "Baa, baa, baa."

So he walked and he walked till he came to the pond,
Of which all the ducks and the ducklings are fond:
He saw them swim forward, and saw them swim back;
And all the ducks said was, "Quack, quack, quack."

So he walked and he walked; and it came to pass,
That he reached the field where the cows eat grass;
He said with a how, "Pray, how do you do?"
And all the cows answered, "Moo, moo, moo."

So he walked and he walked to the harvest ground;
And there a dozen of turkeys he found:
They were picking the grasshoppers out of the stubble;
And all the turkeys said, "Gobble, gobble, gobble."

So he walked and he walked to the snug little house
Where Towser were sleeping as still as a mouse:
Then the baby cried out, "Halloo, old Tow,"
And the dog waked up with a "Bow, wow, wow."

So he walked and he walked, till he came once more
To the sunshiny porch and the open door;
And mama looked out with a smile and said,
"It's time for my baby to go to bed."

So he drank his milk, and he ate his bread;
And he walked and he walked to his little bed;
And with sword at his side, and the stone in his hand,
He walked and he walked to the Sleepy Land.

If I Were a Girl.

BY MRS. JENNESS MILLER.

I would take care of my health by living out-doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college, by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country, where fortunes change, it is wise for a woman to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak, and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation, and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it. The Golden Rule, of doing unto others as we would that they should do unto us, is especially applicable here.—Selected.

God helps those that help themselves.

A Little Boy's Bravery.

I heard a good English clergyman preach not long ago, and he told an anecdote which may be useful to boys and girls in this country. He was urging young people, especially those who had professed Christ, to be true to their convictions of duty, and, among other things, never to forget or be ashamed in any company or under any circumstances, to kneel down and pray before going to their beds at night.

He said when he was a little fellow, ten years old, he was sent away to the great school of Eton, where there were six hundred boys. His mother talked to him very seriously before he left, and asked him to promise her never to neglect to say his prayers on his knees at night, no matter what the surroundings might be. And he gave her the promise.

The first night after his arrival at school he found himself in a great "dormitory" with thirty other boys, most of them older than himself, and some of them rough, coarse fellows. His heart died within him, and the tempter whispered in his ear, "You will have a hard time here if you try to pray on your knees; it will be just as well to say your prayers in bed." But he had given his promise to his mother, and he would not break it; so he knelt down by his little bed, and then the boys began to "guy" him. They threw books at his head, they gathered around him and jeered and shouted, and pulled him about, but they did not pull him off his knees.

A teacher hearing the uproar came in, and saw the little kneeling figure, and the tumultuous boys tormenting him. He reported the matter to the head master, and the next morning an order was issued that every boy must kneel in silence by his bed for five minutes every night. Whether these boys said their prayers or not, they were obliged thereafter to at least show outward respect to the religious convictions of another little boy, and to give any who knew their duty, but had not the courage to do it, the opportunity to say their prayers in peace. This is what one little boy's adherence to right and duty accomplished.—S. H. B.

"Advice" to a Boy.

In one of the large railroad offices in this country is a comparatively young man who is at the head of a large department. When he entered the service of the company, five years ago, he was green and awkward. He was given the poorest paid work in the department. The very first day of his employment by the company, a man who had been at work in the same room for six years approached him and gave him a little advice: "Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation, that regards its employees as so many machines. It makes no difference how hard you work, or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave pen, and the man who works overtime or does any specially fine work wastes his strength. Don't you do it."

The young man thought over the "advice," and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not. At the end of the year the company raised his wages, and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was head clerk in the department; and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before.

This is not a story of a good-goody little boy who died early, but of a live young man who exists to-day, and is ready to give "advice" to other young men just beginning to work their way into business. And here it is: "Whatsoever thy hand findeth to do, do it with thy might."—Youth's Companion.

The same influence that makes men good Christians will also make them good citizens.

The lowliest act of daily life becomes sublime when wrought for Christ.

From a closed door the devil turns away.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

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Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

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MARRIAGES.

WILSON–JOHNSON.—In New Zion Baptist Church, five miles west of Crystal Springs, Miss., Nov. 9, 1893, at 8 P. M., by Rev. R. D. Norsworthy, Mr. J. E. Wilson to Miss Addie Johnson.

HUDSON–EMERSON.—At the residence of the bride's father, Nov. 8, 1893, by Rev. Nolan E. Harmon, Mr. Jackson L. Hudson, of Harrison county, Miss., to Miss Ada Emerson, of Long Beach, Miss.

BEAUFAIT–ANDERSON.—At the residence of the bride's grandmother, Mrs. Margaret Noblin, near Edwards, Miss., Nov. 7, 1893, at 7:30 A. M., by Rev. J. P. Drake, Mr. W. F. Beaufait to Miss Mattie E. Anderson.

COX–HART. In the Presbyterian Church, Rodney, Miss., Nov. 8, 1893, by Rev. John W. Crisler, of the Mississippi Conference, Mr. C. M. Cox, of McComb City, Miss., and Miss Linda Hart, of Rodney.

VEAZEY–BAILEY.—At the residence of the bride's father, near Coldwater, Miss., Nov. 9, 1893, by Rev. J. M. Huggin, Mr. E. T. Veazey and Miss Henri Bailey.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

WHITE—Dr. WILLIAM HENRY WHITE died at his residence, Brandon, Miss., Oct. 16, 1893. He was born of Hon. Thos. S. and Selina White, at Steen's Creek, Rankin county, Miss., Oct. 17, 1848.

These are the cold words of history; but neither these, the panegyrics of the press, the wail of universal sorrow of the neighbors and acquaintances, nor yet even the deep sorrow of his sore-bereft family can represent the heart throbs that his early death has caused.

A graduate of Tulane Medical College, he had brought the most active intelligence, the closest study and thorough investigation into the deep mysteries of his chosen profession, which he loved with the ardor of his strong nature, and although he had not by a half of a score of years reached the period of highest development, yet he had written his name among the very first of his State, and was the author of a number of theses that are invaluable helps to his colaborers.

Dr. White possessed pre-eminently the highest attributes of superior Christian culture and mental development; but his universal charity, the love of truth, and purity, and the magnetism of his exalted personality marked him above his fellows.

A member of the Methodist Church from childhood, loving his church, and being full of good works, strong in Christian zeal and faith, joyful in hope, cheerful and happy in life, his triumphant death has left an aroma to his church, a comfort to his family, and an object lesson to the community, the measure of whose influence will not cease or even be known until they are revealed before the great white throne.

I. V. ENOCHS.

Terry, Miss.

CHAPMAN—My darling ETTA is dead. She was the daughter of Wiley and Elizabeth Chapman; was born in Neshoba county, Miss., Jan. 9, 1875, and died at the home of her parents, near Madison station, Miss., Aug. 16, 1893, aged eighteen years five months and eleven days. She joined the Methodist Church at the age of thirteen; happily converted at the same time.

She suffered fifteen months with consumption. During her illness Bro. Norton, our pastor, visited her frequently. When asked by him, "Miss Etta, how are you enjoying religion?" she replied, "Very well." She also told him she was all right spiritually. Her sufferings were very great during the latter part of her illness; consequently she talked very little until Monday before her death, when she had the family called to her bedside, there asking all to meet her in heaven, and having a great deal more to say—especially pleading with her only and devoted brother to live a Christian life and meet her at "the beautiful gates above." Oh, what a great loss the loss of one we love so devotedly! She was an obedient daughter and affectionate sister. May God ever bless and comfort the bereaved ones!

ONE WHO LOVED HER.

Madison Station, Miss.

COKER—Mrs. SUSAN CAROLINA COKER (*nee* Hodge) was born in Madison county, Miss., Feb. 19, 1830; was married Jan. 26, 1859; joined the church in early life, and died in the home of her childhood Sept. 20, 1893.

The above dates describe a life of great usefulness and unselfishness. In the home, the social circle and the church her life was beautiful and fragrant. The virtues of Christian motherhood were illustrated in her life. She was the embodiment of gentleness, patience and unselfishness. Her children call her blessed, and when she left the old home the central light went out. The weary pastor delighted to rest in this Christian home and to receive words of encouragement and sympathy.

As a Christian she was consistent in daily life and helpful to the faith of others. Sister Coker leaves four children—two sons and two daughters—who are comforted with the precious thought of some sweet day overtaking mother and father in the eternal city. May the memory of the sweet mother life in the home quicken their steps toward the better land.

I. W. COOPER.

WRIGHT—Died, at his home near Ruston, Lincoln parish, La., J. C. WRIGHT, son of Thomas J. and Sallie Wright, aged nineteen years four months and thirteen days.

John had every prospect of a useful life. He had started out to serve God; he joined the church at Longstraw under Bro. Bass. In talking with his father, he told me he was satisfied John was changed. His sickness was of the worse type of typhoid fever. All was done that could be done; but God knew best—he called him home.

Weep not, dear father, mother, brother, sister, his pain is all over. Oh, how sad is such a separation, but how sweet the reunion! His body was consigned to its last resting-place in the Longstraw Cemetery in hope of the resurrection and eternal life. Sleep on, dear one, sweetly sleep, till the trump of God shall wake your slumbering dust to life and everlasting bliss.

MRS. M. A. HINTON.

CUPIT—Died, in Franklin county, Miss., on July 31, 1893, little HOUSA, son of Eli and Elisabeth A. Cupit, aged five years two months and nineteen days.

The deceased was an interesting and lovely little boy. Nothing was spared that could be done to stay the afflicting hand of a loving Providence, that doeth all things well. Weeping ones, mourn not for your departed idol. He is gone forever from this earth, but he is at home in heaven with parent, where pains and tortures will nevermore be felt. Dry your tearful eyes, and let the remembrance that our heavenly Father does all things for the best be your consolation. He who afflicts will heal your sorrows, though your loved in death is sleeping.

H. P. LEWIS.

Caseyville, Miss.

FLOYD—Died, Oct. 17, 1893, little ELLA, daughter of L. I. and M. J. Floyd, aged seven years.

Ella was a sweet child. None knew her but to love her, especially her schoolmates. She will be sadly missed in her class at Sunday-school. She joined the church last year. Her mother says she was always singing, and seemed to be as happy as a lark. Through eleven days of painful illness it was said by all who visited her that she was the most patient little sufferer and the best child to take medicine they ever saw. She wished, not long since, that she was an angel in heaven. She is one now standing at the beautiful gate waiting for papa, mama, sisters, little brothers, and her elder brother she loved so dearly. We laid her body in the churchyard, where so often her little feet had trod while in the very picture of health. Good-by, Ella, for awhile. We will meet you.

COUSIN ANA.

GOODRICH—Died, in East Baton Rouge parish, La., Aug. 29, 1893, MINTAR GOODRICH. He was the son of S. U. and M. L. Goodrich, and was born Oct. 22, 1875; joined the M. E. Church, South, in 1887. He was a patient, cross-bearing Christian for six years. He was a faithful member of the church; always could find him in the service of his Master, always cheerful and happy. Now he is missed in the prayer meeting and Sunday-school.

He died in the full triumph of faith; told all there was nothing between him and God. Could we all have the consolation of knowing we brought one to Christ, and be thanked as he thanked his dear grandfather for bringing him to Christ! His last words were: "Papa, mama, sister and friends, meet me in heaven." Then he crossed his hands and repeated as sweet a prayer as ever was heard. He died singing and praying.

A very devoted and sincere friend,

LIZZIE.

UNDERWOOD—The infant son of Mr. Walter and Mrs. Julia Underwood departed this life Oct. 9, 1893, in Patterson, La.

Farewell, sweet babe; thou art gone from us—a tender, clinging vine interwoven in fond hopes, a gentle spirit of life that flitted in and out like a sunbeam.

AUNT ANNIE U.

LILES—SANFORD E. LILES was born Jan. 4, 1892; departed this life June 10, 1893, aged one year six months and six days.

No one can tell the desolation of heart and home the death of this little one has caused.

MOTHER.

FANT—The following tribute and resolutions were unanimously adopted by the Winona Auxiliary Woman's Missionary Society to the memory of Mrs. NANNIE B. FANT, president of North Mississippi Conference W. M. Society:

We, as auxiliary to the Woman's Missionary Society, North Mississippi Conference, feel the deep loss we have sustained in the death of Sister Nannie B. Fant, our president, for though she had only just entered upon her duties as president of the society, she had not been an idle member. We see her in her home society, at our annual meetings, and for the past few years district secretary of her (Holly Springs) district, always striving to build up the missionary work. We notice, in looking over the minutes of our last annual meeting, in making her report as district secretary, these words: "I am glad to say that I have not done the work that I wanted to do, for if my zeal for the Master's glory, and my desire for the speedy coming of his kingdom did not reach higher than I, by my poor efforts, have been able to climb, I should be sorry indeed." Studying these words, we see why she, with hands already full of work, found time for this placing her desires high that she might be able to do at least a little for the spreading of Christ's kingdom. Feeling deeply the loss of such a member and sister-worker, we wish to offer the following resolutions:

Resolved, That while we bow in reverence to the wise providence of him "who doeth all things well," we share with the entire Conference the loss of its president, Mrs. Nannie B. Fant.

Resolved, That we mourn with the Holly Springs Auxiliary in the loss of so valued a member.

Resolved, That we tender to the bereaved family our sincere condolence in their great sorrow.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication and one to family of the deceased

MRS. D. L. SWEATMAN, for Com.

BROGAN—*Whereas*, In the providence of God, our president, Mrs. M. L. BROGAN, has been removed from among us, and her labors on earth have ceased; therefore, be it

Resolved, That we do hereby express our sorrow in the loss of one who so faithfully labored with us for the cause of Christ.

Resolved, That our sympathy be extended to the family of our friend and sister, and our prayers shall be to the Father to comfort them in their deep affliction.

Resolved, That we appreciate the privilege of having been associated with our beloved president—one so worthy of our esteem—and may her example inspire each member of our society to labor more faithfully for the mission cause.

Resolved, That these resolutions be spread on the record of our missionary society, and a copy be sent to the CHRISTIAN ADVOCATE and the Woman's Missionary Advocate for publication.

MRS. J. F. HAMBLEN,
For Committee.

Vicksburg, Miss.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

"The charities that soothe and heal and bless,
Are scattered at the feet of men like flowers."
—*Wadsworth.*

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterwards I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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NEWS OF THE WEEK.

DOMESTIC.

The pen with which Grover Cleveland signed the repeal bill has been applied for by seven different commercial bodies in different parts of the country.

The first canal boat in the world to be propelled by electricity plowed through the waters of the Erie Canal on Nov. 18, and New York State added another victory to progress.

The railroad and express companies are moving upon Congress in earnest to secure legislation for their protection against train robbers, and will make strenuous efforts to secure some action in that direction at the approaching session. A bill looking to this end was introduced during the extra session, but owing to the press of other business it was not pushed.

The Democratic members of the Ways and Means Committee were in conference six hours, on Nov. 18, over the new tariff bill. The several sub-committees presented their reports on the various schedules which had been assigned to them, and the result showed that the tariff bill is now practically completed and only awaits the approval of the full Democratic membership.

It looks as though the Presbyterian Church in New York meant to push its war on Dr. Briggs to the bitter end. At the last meeting of the Presbytery of New York a resolution was introduced decoying to the graduates of Union Seminary the right accorded to the graduates of all theological seminaries recognized by the church, to apply for a license to preach without passing an examination before the Presbytery.

At the speed trial Saturday the new cruiser "Columbia" attained an average speed, over a course of 88 miles, of 22.81 knots per hour, and during a portion of the trial a speed as high as 25.31 knots was attained. The contract called for a speed of 22 knots, with a premium to the builders for every quarter knot in excess of that speed. It will, therefore, be seen that the "Columbia" not only fulfilled all the requirements of the contract, but has emitled her builders to a very liberal premium.

The Louisiana delegation in Congress is protesting emphatically against the apparent intention of the Ways and Means Committee to repeal the present sugar bounty, as the Louisiana members fear the repeal will be followed by the retention of sugar on the free list. Messrs. Blanchard, Boatner, and, indeed, the entire Louisiana delegation have been urging upon the Democratic members of the committee the necessity of affording protection to the sugar producers, and they openly declare they shall not support a tariff reform measure which repeals the bounty and places sugar on the free list.

FOREIGN.

Hundreds of lives have been lost during the storm in the northern part of France. Many bodies have been cast ashore in the eastern portion of France. The pier in Calais suffered badly. The lighthouse and part of the pier-head was washed away at Dieppe. At New Haven service is partly suspended.

The Brazilian revolutionists have ten first-class warships, twenty-two minor warships and 3 000 men in their fleet. They have provisions in abundance. The damage caused by the bombardment has already been enormous. Niotheroy is almost completely destroyed. The rebel fleet is anxiously awaiting Peixoto's new squadron, and is anxious to give them a battle.

Severe weather was reported from several parts of the English coast last week; the heavy storms, however, having seriously interfered with the telegraph wires, prevent full reports of the disasters from reaching shipping circles. Two hundred lives were lost, and vessels wrecked and damaged. Many houses in seaport towns were blown down and their occupants maimed or fatally injured.

The first defeat on a division which the present English ministry has sustained took place last week. It was on the amendment to the parish councils bills, moved by a prominent radical member of the House of Commons, giving women the right to vote who possess the qualifications which, if they were men, would entitle them to vote in parliamentary elections. Although the amendment was opposed by the government, it was carried with the aid of radical and Tory votes.

The strike in England has been declared off. Mr. Gladstone called a conference, in London, between the coal mine owners and the delegates of the different miners' associations, which met on Nov. 17 under the presidency of the Earl of Rosebery. It resulted in an amicable adjustment of the long-standing trouble. A board of conciliation will be established, consisting of an equal number of coal mine owners and coal miners, who shall have power to determine, from time to time, the rate of wages of the miners from February, 1894. It was also agreed that the men should resume work at the old wages until Feb. 1.

If you have made up your mind to buy Hood's Sarsaparilla, do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar curative power.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

FROM THE WORK.

Rev. J. N. Tucker, P. C., Learned, Miss., Nov. 3: "Our last Quarterly Conference was held at Bear Creek, Oct. 28 and 29. Our presiding elder, Bro. D. A. Little, was with us, and preached greatly to the edification of his hearers. Notwithstanding the financial stringency of the times, the writer was able to report every assessment ordered by the Annual Conference in full. I never served a more willing people to do their duty than these."

Rev. W. J Porter, P. C., Opelousas district, La., Oct. 28: "Closed a glorious meeting last week at old Plaquemine Brulee. There was not a penitent left at the altar. Ministerial aid: Bros. C. R Montgomery, of Washington; T. S. Randle and sons, Ross and Robert, of Opelousas; and W. W. Drake, of Crowley. Results: Twenty-three added to the church, thirty-five conversions, the church revived, and many seeking after perfect love. Praise the Lord!"

Rev. W. B. Lewis, Natchez, Miss., Nov. 14: "Our meeting at Jefferson Street Church, Natchez, Miss., closed Friday morning, Nov. 10. We were assisted by Rev. W. M. McIntosh, of Athens, Ala., and Dr. J. W. Price, of Water Valley, Miss. Bro. McIntosh did most of the preaching, and Dr. Price led the singing and did some of the preaching. Both these men of God left us Friday afternoon, and carried with them the confidence and love of our church and community. No tongue can tell the good that has been done among us by this meeting. The Lord gave us a great victory after a hard struggle with the adversary, and with the difficulties of his creation. The visible results may be approximated. In addition to a general and genuine revival of religion in the church, there were more than one hundred who professed to be converted. Over sixty signified their intention of joining the church of their choice. Twenty-nine of these were received by me last Sunday, together with three by letter, and nine applications are yet pending for my church."

REVIVAL NOTES FROM MERIDIAN DISTRICT.

Chunkey circuit, Sageville Church, L. P. Meador, P. C.: 1 accession, 5 conversions, 3 sanctifications.

Only three pastoral charges in this district have been without five revivals this year, and in two of these there have been good meetings, resulting in a few accessions.

A few charges will report a decrease in number, resulting from a revision of registers. But over the whole district there will be a decided increase.

On Linwood circuit, H. W. Van Hook, P. C., and on North Kemper, W. J. Ferguson, P. C., building committees were appointed at the fourth Quarterly Conference; and each of these young brethren expect to report three new houses of worship. Waynesboro and State Line, J. V. Penn, P. C., will report two new churches and a neat parsonage.

T. L. MELLEN, P. E.

For Dyspepsia and Nervousness
Use Horsford's Acid Phosphate.

Dr. ANGELO FEATORAZZI, Mobile, Ala., says: "It affords me extreme pleasure to be able to announce to the public, that in my hands Horsford's Acid Phosphate brings about results that it claims. It is excellent to the taste, promotes digestion, quiets and restores to healthful vigor the nervous system in such a happy manner, that for dyspepsia, wakefulness and nervousness I know nothing that may be claimed its equal."

It is reported from Rio de Janeiro that Admiral de Mello, the chief of the insurgent forces now operating in the Bay of Rio de Janeiro, has proclaimed Prince Pedro di Alcantara, grandson of the late Emperor Dom Pedro, Emperor of Brazil. Prince Pedro is the eldest son of the Princess Isabella, heiress of Dom Pedro, and the Conde D'Eu, a prince of the Orleans family.

Indigestion. Dizziness. Take BEECHAM'S PILLS.

Bro. Van Valkenburgh informs us that he has engaged a store at No. 9 Chartres street (near Canal), and straight across from Camp street. He expects to be there ready for his friends and customers Oct. 2, with a full supply of school books and stationery. Besides, his regular line of Bibles and good literature, generally, will be on hand.

Appalling Loss of Life.

The Brazilian rebels in the harbor of Rio Janeiro, who are using the navy against the loyal troops on shore, caused immense loss of life last week. Noting the approach of a steamer loaded with loyalist reinforcements, a rebel warship rammed the former and caused the death of several hundreds. Some place the dreadful figures at 1,000 or 1,300. It is the soldier's aim to disable his opponent, but such pitiless human destruction is enough to make even a warrior shudder. From Santander, on the Bay of Biscay, northern Spain, we hear of still more appalling death. A steamer arrived in that port laden with five hundred packages of dynamite. Her captain reported only twenty packages, intending to smuggle ashore the remaining 480. The steamer took fire during the government examination, and while crowds were idly observing the custom-house proceedings. The fire attracted still more spectators, and when the docks were crowded the dynamite exploded with terrible results. It is said that about one hundred vessels were wrecked, as many buildings were destroyed, and, at least, a thousand lives were lost. The offending steamer with two others was crushed into fragments, some of which were buried to the middle of Santander. The officers and crew of the smuggler were literally annihilated, not a trace of them being found. This fate is scarcely worse than their punishment would have been, since unrecorded dynamite is outlawed because of its use by anarchists. It will be remembered that an attempt was made recently by socialists to murder prominent Spanish officials, and that the conspirator was shot for his crime. The adrift of that vessel's captain was short to a horrible degree. This tragedy is, perhaps, more appalling than the one at Rio Janeiro since the loss of life was not in the presence of war. Some wholesale calamities stir the world more than formerly, for the reason that we receive more details of like butcheries in modern times. To add to the horror at Santander the city took fire, and was half consumed. If violation of law were always avenged as summarily, few offenders would be indulged by politicians who want the votes of criminals' friends.—Northwestern Advocate.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly. If you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

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Jackson, Miss.

Forty-five cases of yellow fever were under treatment in Brunswick, Ga., on Nov 18.

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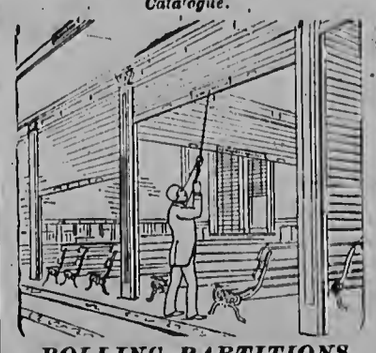

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Venetian Blinds in All Woods.

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The programme of The Youth's Companion for 1894 is brighter than ever. In addition to the literary part offered, the publishers present to all new and renewing subscribers an exquisite picture in colors, reproduced from one of the American Academy of Design paintings. It is called "Sweet Charity," a charming young woman of colonial times on an errand of mercy. Its beauty must be seen to be appreciated.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Covington, at C. (Fri. and Sun. night)..	Nov. 17, 19
Tallebeck, at Fitzgerald.....(morn.)..	18, 19
E. Pearl, at Byrd's Chapel*.....	18, 19
Purvis, at Purvis (Mon., 4 and 7 P. M.)..	20
Hattiesburg.....(Wed.)..	22
Augusta, at Isabella.....(Thurs.)..	23
Eastabuchie, at Eastabuchie.....	25, 26
Heidelberg, at Liberty*.....	25, 27
Ellisville, Ellisville, (Tu., 2 and 7 P. M.).	28

At charges marked (*) I will try to secure help for the Sunday appointment. As in God's sight, let all do their duty in winding up the work of the year. The burden of a deficit will be more easily borne by several hundred than by a few.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Holmesville and Topisaw, at H.....Nov.	17
China Grove, at China Grove.....	18, 19
Gallman, at Gallman.....	25
Pleasant Grove, at Wellman.....	25, 26
Providence.....	30
Hazlehurst .....(night)..	30
Beauregard, at Beauregard.....Dec.	2, 3
Wesson	3, 5

R. A. WOODWARD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Meadville, at Meadville.....Nov.	18, 19
Mayersville.....	25, 26
Rocky Springs, at Cayuga.....(Fri.)..Dec.	1
Hermanville	2, 3
Port Gibson.....(Tues.).....	5

D. A. LITTLE, P. E.

JACKSON DIST.—FOURTH ROUND.

Pocahontas, at Pocahontas....(Sat.)..Nov.	18
Jackson—First Church.....	18
Jackson—Capitol Street.....	19
Flora .....(Wed.)..	22
Benton, at Midway.....	25, 26
Tranquil, at Zeigler'ville.....	26, 27
Canton .....Dec	2, 3

Trustees of church property will have their reports ready. Stewards are earnestly exhorted to diligence, that all financial obligations may be fully met.

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Montrose, at Montrose.....Nov.	16
Raleigh, at Raleigh.....	18, 18
Shiloh, at Cato.....	24
Marvin, at Wesleyana.....	25, 26
Westville, at Goshen.....	28
Homewood, at Zion Grove.....Dec.	2, 3

C. McDONALD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Center.....Nov.	18 19
E Feliciana, at Gilead.....	25, 25
Springfield, at Wesley Chapel.....	26
Franklinton, at Fisher's.....Dec.	2, 3
Amite City, at Amite City.....	3, 4

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Greina.....(Thurs.)..Nov.	16
Baton Rouge.....	19
Parker Chapel.....(Tues.)..	21
Moreau.....(Thurs.)..	23
Grand Teche, at Harmony.....	26
Dryades .....(Tues.)..	28
Lower Coast.....(Thurs.)..	30
Algiers.....(Sun. morning)..Dec.	3
Crane.....(Sun. evening)..	3
Louisiana Avenue.....(Mon.)..	4
Carondelet.....(Tues.)..	5
Felicity.....(Thurs.)..	7
Rayne Memorial.....(Fri.)..	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at S. C. Camp Ground..Nov.	18, 19
Boyce and Colfax, at Boyce.....	25, 26
Simsport, at Simsport.....Dec.	2, 3
Pineville, at Pineville.....	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards be stir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden.....Nov.	18, 19
Haynesville, at White Hall.....	25, 26
Valley, at Sapps.....Dec.	2, 3
Vienna, at Antioch	3, 10
Ruston station.....	10, 11
Arcadia, at Arcadia.....	13

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Victoria mission, at Victoria.....Nov.	18, 18
Cane River, at Provencal.....	19, 20
West Natchitoches, at Shiloh.....	21, 22
Anacoco, at Holly Grove.....	23, 24
Many, at many.....	25, 26
Fort Jessup, at Fort Jessup.....	26, 27
Natchitoches station.....Dec.	2, 3
Mansfield station.....	9, 10

ROBT. J. HARP, P. E.

629 Hope St., Shreveport, La.

DELHI DIST.—FOURTH ROUND.

Lapine, at Frantoms C.....Nov.	18, 18
Lake Providence.....	25, 25
Waterproof.....Dec.	2, 3
Delhi	7
Floyd.....	8, 10

H. O. WHITE, P. E.

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The Department of Christian Effort has its goal in the obtainment of the image of God and all the mind that was in Jesus. The scope of this department is indicated by the meaning of salvation, beginning at conversion and ending at maturity in Christ. The design of this department is spiritual; its completed work is the perfect love of God, begotten and established in the soul.

The Department of Charity and Help, through works of grace and charity, brings one into fellowship with Christ in the work of redemption. It is the expression in social relations of that love for all the redeemed that is implanted in everyone born of the Redeemer. Its work is the relief of suffering, the binding up of the broken heart, the proclaiming liberty to the captive, the opening of the prison to them that are bound. As far as human need goes, as deep as human sympathy and help can reach into the abyss of sin and woe—so far does this band of charity and help reach.

The members of the Oxford Holy Club, visiting prisons and alms-houses, and giving all their goods to feed the poor, indicate the true direction of the social instincts and affections of redeemed and restored souls. True religion and undefiled is to visit the widow and the fatherless in their affliction.

When we exalt experience at the expense of doctrine we are in danger of becoming fanatical errorists, at the mercy of every delusion of the devil. When we exalt works of charity and help we run to the opposite extreme of pharisaic legalism. The mystic on the one hand, and the ascetic on the other, are the perverse products of any system that belittles intellectual culture. God reaches our hearts through our heads; and when he casts out the unclean spirit by the power of grace, the same unclean spirit, attempting to go back into his house whence he came out, knocks at the door of reason, where his best chance of entering lies, since the heart is renewed and purified. The delusions arising from ignorance are best provided against by our Department of Literary Work. Intellectual cultivation can no more safely be dispensed with than heart culture. Head truth and heart truth are the same thing differently conceived; in the one case thought, in the other felt. What a man believes counts enormously in what he does, feels, and finally is. What he believes depends largely upon what he knows. Knowing is first a matter of intellectual education. Rational life begins in ideas. Soul life is conditioned by ideas, as well as by moral sentiments; for it is rational life as well as affectional. An intelligent conception of truth commands all one's powers to the concrete realization of truth. A feeble grasp of truth may be accompanied by wonderings, questionings, aspirations, excellent desires, but never by vigor and eminent success in action.

A true and constant enthusiasm is dependent upon information. Without this food the strongest spirit languishes, without this fuel the most ardent zeal cools. One of the greatest needs of our church members is knowledge of what their church really is—to understand what are its distinctives and differences—to get into intelligent sympathy with its historical development—to feel the heart kindlings and to gain the inspiration of kinship with those lofty spirits that have made Methodist greatness—to make us look up for the falling mantle of our translated prophet, and seek a double portion of his spirit that it may be said: "The spirit of Wesley rests upon the Methodists." It is knowledge of what Methodism really is that we need to endue strength and homogeneity and perseverance among our converts.

While the less obvious needs less to be spoken of, and though one can not at any time, especially in a newspaper article, say all that admits of being said upon any subject, it would be a great error to leave it unsaid that systematic Bible study is the most important part of the work of this department. But this is already the main work of the Sunday-school, and needs in this day little advocacy among intelligent people. The Bible is the bread upon which we feed our souls. But God's Word comes to us as literature. To understand that Word should engage the best powers of every mind. The finest mental discipline—the school and gymnasium in which many of the giant minds of the early days were trained—is the effort of the human intellect to grasp, define, and formulate the truths taught in God's book. Thus the mind of man, in all its limitations, comes into touch with the infinite mind of the Holy Spirit.

The following scheme exhibits the full adaptation of the League departments to the full-orbed development of the individual:

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II. Charity and Help	Fellowship with Christ	Beneficence	Social
III. Literary Work	Study, Meditation	Culture	Intellectual

The effective success of the League work will depend upon the faithful carrying out of the whole scheme. Its departments are necessary each to the others, and essential to the well-rounded development of the young people of the church, for whom it has been so wisely planned; so wisely, indeed, that we think we can discern clearly the guiding hand of One wiser than our wisest, and who knows what is in men.

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For rising, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

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YOUR MISSION.

If you can not on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by,
You can chant in happy measure,
As they slowly pass along,
Tho' they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command,
If you can not toward the needy
Reach an ever-open hand;
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Savior's feet.

If you can not in the conflict
Prove yourself a soldier true,
If, where fire and smoke are thickest,
There's no work for you to do,
When the battlefield is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—Selected.

Y. M. C. A. in Millsaps College.

At the opening of Millsaps College in the Fall of 1892 the president and faculty of the college were not unmindful of the moral and spiritual interests of the young men committed to their care. Accordingly they at once made provision for the organization of a Young Men's Christian Association. The committee appointed by the president went to work, and with the hearty co-operation and sympathy of the faculty soon had an association formed and in good working order. For the most part, the young men were inexperienced in this kind of work, but with great determination they went to work holding weekly business meetings, and afternoon meetings on Sundays for prayer, and an occasional lecture by some friend of the college.

In the early part of the Fall term the International Committee of the Intercollegiate Department of the Y. M. C. A. having learned of the establishment of a new college, sent Messrs. Anderson and Willis, and later Mr. Brockman, to strengthen the organization and advise the young men in regard to conducting the work in the most systematic and effective way. The visits of these earnest Christian gentlemen infused new interest and new life into the association, and impressed upon the members the magnitude of the movement and the extent of its usefulness.

Prompted by the desire of getting in close touch and sympathy with the association work, a delegate was sent to the Deputation Conference that met at Knoxville, Tenn., early in the month of April. This delegate returned, and went heartily to work to put into practical utility the valuable suggestions received.

Two delegates were sent to the convention of the State organization at the University of Mississippi the last of April. These came back filled with a zeal and determination to push the work and make it a powerful moral force in the college.

Again, it was resolved to have a representative at the Lake Geneva Students' Conference, embracing the latter part of June and the early part of July. This Students' Conference movement is the development of an idea conceived by Mr. Moody, the evangelist together with Mr. Wishard, one of the college secretaries of the Y. M. C. A.

From the first gathering of students from different parts of the country for the purpose of studying the Bible and the best methods of doing Christian work among college students, the movement has grown rapidly into favor with college men all over the world. Presidents of universities, professors and students, among the most intelligent and pious men of every land that has been touched by association work, meet in conference, where each may give to other the benefit of his experience in Bible study and Christian work. These conferences are a most powerful agency for preparing men to do active, faithful Christian work among college students. Non-sectarian in character they unite young men of every evangelical faith in one common cause of right against wrong.

The opening of the session of 1893-4 found the leaders of the Millsaps College Association with the advantage of a bit of experience, and with more mature ideas concerning the work. The association came to be looked upon as being a permanent factor in the institution. The membership roll increased from forty-five to over sixty.

While work among the college students has been the objective point, yet the duty of young Christians to the heathen world has not been overlooked. There is a Missionary Department of the association, the object of which is to supply the students with literature and general information on the subject of missions. Already several young men have expressed a willingness to be heralds of the gospel to those who have it not.

For several weeks beforehand the workers looked forward to the week of prayer which should begin Nov. 12. Special prayer services were held with one purpose in view: that the week of prayer might result in the moral and spiritual uplifting of the students.

On Nov. 10 Mr. Brockman visited the college and remained three days. During this time he did very effective work in the way of instructing committees, lecturing, and appealing to the young men in his amiable manner to seek a higher and nobler life.

With the assistance of Dr. Murrah and Prof. Black, the services were continued through the week. The result has been very gratifying. Several young men have been thoroughly reformed, and have entered upon a new life. The students at the several boarding-houses assemble at night for prayer. Quite a number who have hitherto been indifferent about their religious duties have pledged themselves to do better, and have gone into active work. Greater blessings are expected.

J. A. MOORE.

Love-Labor for Christ.

BY REV. THEODORE L. CUYLER.

The facetious Sydney Smith had two yoke of oxen on his little farm in Yorkshire, to which he gave the names of "Tug" and "Lug," "Haul" and "Crawl." These would be appropriate names for a large class of church members who put no heart into their Christian work. It is mere tug and toil and task to them. They get no spiritual satisfaction, and their labors yield no results.

There is but one way to become a thorough, happy, and effective Christian. Whether you are a pastor, with large flock and salary, or small; whether you are a Sabbath-school teacher, or a missionary visitor, or a philanthropist pushing an uphill reform, or a parent guarding and guiding the home flock, you will get no good, and do no good, unless you serve Christ *heartily*. A Christian who sincerely loves Jesus will love to labor for him. We pastors soon come to know the difference between the perfunctory people who "work at a stint," and those who put their whole souls into it. This latter class never have to be bribed to church or coaxed to labor. They are always abounding in the work of the Lord, because the Lord dwells abundantly in their hearts. On Sunday mornings they never consult either barometer or thermometer. If the minister is there and the Master is there, they want to be there also to receive their weekly food, and to offer their sacrifice of praise. On the evenings of prayer meeting, "rain or shine," however tired the body or brain may be, the heart is fresh and eager for an interview with their Master. The coming in of a neighbor to talk about business or politics or stocks or gossip, does not keep them at home. They can not afford to miss that hour with Christ any more than the church can afford to have them absent. Into the meeting they put their whole souls, making a business of it and a delight. No leader needs to call on them to offer prayer; there is a prayer in their hearts that can not be suppressed; they have favors to thank God for, and favors to ask from God, and they can not carry the burthen away with them. Such Christians are the life of a meeting. Instead of boring the company with a sort of devout drivel, they have something to say, and they say it. On the days set apart for contributions to missions and to the Board of Ministerial Relief, and other schemes of benevolence, these Great Hearts and Ready Minds and Lydias do not require the forcing-pump of a charity sermon. Their purses run spontaneously, like a mountain brook from an inexhaustible spring. In the Sunday-school classes of such enthusiastic, wide-awake teachers we may look for conversions. Scholars seldom set a high value on the religion which either teachers or parents hold cheaply.

Now, all this style of love-labor for Jesus Christ is full of spiritual power and full of enjoyment. It is none the less enjoyable, because it demands some privations and sacrifices and self-denials; or because it provokes some silly censures and head-winds of unpopularity; or because it requires an old coat to be worn a little longer, or an attractive book to remain unbought, or some household comfort to be dispensed with. It is a good sign of health when a Christian relishes some of the severities of duty. Those apostolic Christians—shame on us that we so little resemble them—"took *joyfully* the despoiling of their goods;" they gloried in tribulations for Jesus' sake. The man or woman who engages in Christ's service with this spirit lives in the sunshine of peace and joy. He or she knows no more about ague fits of skepticism, or the gloom of spiritual dyspepsia, or the pangs of rheumatism in the heart, than he knows about the Egyptian plague or Syrian leprosy. This is the sort of work that *pays*. A pastor in Auburn said to me recently, "I have never set my *heart* on a non-church-going family of outsiders without getting them sooner or later into the church." The chief thing that is necessary to make the visitation schemes of the "Evangelical Alliance" a success is to carry a kind word on the tongue, sunshine in the face, and Jesus Christ in the heart, into every dwelling that is entered. The chief baptism that we all need to-day—pastors, teachers, evangelists, parents, and workers in all lines of effort—is a fresh inpouring of love, of love to the crucified Savior, and of unselfish love for the souls that he died to redeem. This will bring a revival into every church and every heart.

The Christianity for Our Day.

Time can not alter the standard that Christ has set up. Many who read the old, but ever new, story think that the road to Calvary would have been an easy thing with such a leader. In fancy they linger by the sweet waters of Galilee, hear the divine words of his wisdom, drink in the inspiration of his presence, and think how gladly they would have laid down the tangled nets of daily work as though it were an easy task to follow him.

But they forget how time has fashioned that divine story; forget how history tells too little of how that life appeared to those who watched it; forget that the manger was not exalted then, but the same wood and the same manger as others of its time; forget that the straw was plain straw; forget that the Virgin Mother was a plain peasant girl on whom the neighbors looked askance, and with whose name gossips were strangely free. They forget that a carpenter was in those days a lowly personage, and that when the Christ-man announced his divine mission to a jeering world, it was as a peripatetic preacher.

There was no halo of conscious divinity wrapped about him then that made the people wonder. These facts we have overlooked. Around him and his disciples there was no illuminating light that men then knew of—no glory. It was from the common people he came and to the common people he spoke. And they heard gladly, for that which is immortal always will be immortal, and needs no extraneous aid to announce and maintain its sovereignty. Christianity was sown in the valley and harvested in the uplands. The arena, the faggot, the torture chamber were the Christians' reward then; in these days it is an added value and station in life, with a certain eulogy when dead. It is in these days regarded as a good investment and a convenient investment for happiness in this life, with a freehold of happiness in the life to come.

Christianity, I believe, means to face the questions of the day as Christ did. Descend the marble steps of your great churches and go down into the market-place. Stand there for once face to face with human beings. Come out from the world of fashionable Christianity; see the wan and pallid faces of factory girls pinched in the poorly paid service of some pillar of the church. See the backs bending under the burden of unrequited toil; come down and see the life that is, and in all its changing phases assume the attitude that Christ would have done in the same circumstances. That alone is Christianity.

How do you suppose Christ would view the prevailing social distinctions? How if he could come now into the streets of Piccadilly, walled in by its white palaces, and then across into the Whitechapel district? I can think of him watching here in Chicago the long lines of carriages with their occupants, as in our land frittering away the hours of all the long day to obtain the flimsy greeting of some favorite of fashion. How would Christ look at the big banquets supplied by unpaid labor? How, standing in the aisles of fashionable churches and seeing those there who believe they have done the civil thing to heaven in exhibiting for a brief hour their dressmakers' triumphs there? How, if from there he might wander into one street in Whitechapel district, where there are forty saloons in the space of one-fourth of a mile, and where all day on their dirty windows are the moving shadows of thinly-clad women with babies on their arms? Yet such things exist and are ignored by the Christian people of to-day. If it were not so, where would be the women walking the stony streets of shame?

If Christianity were what it should be, necessary evil would be a term unknown. To hearts ripened in the sunshine of God there is a reaching out for everything that can better the condition of all. In living they make the world better to live in even for those who may come after. But above all the jangling discord comes the message like a refrain of music, "He who loses his life for me shall find it." Not in the opal clouds pictured as the stairs leading up to the life to come, not beyond the dome of blue, but here on earth, in the laughter of children and the sounds of human happiness.—Lady Henry Somerset, in the Art Institute, Chicago.

Religion and Business.

There are several ways of carrying religion into business to the mutual advantage of both.

In the first place, one who makes any claim to being actuated in his conduct by motives from above is to have no business which is not honest, and on which God can not smile. Young men who stand on the threshold of active life are to think of this, and ask themselves, in view of each opening presented, whether, if they walk in that path, they are going to find it easy to keep all the time inside the white line of moral rectitude. There are occupations into which one can not carry religious principle, for the reason that these occupations are directly antagonistic to religious principle. How is a man to carry religious principle into the management of a liquor saloon? Into the renting of buildings for immoral purposes? Into schemes whose sole purpose is to fleece honest people out of their hard-earned gains?

In the second place, one is to conduct all business on the basis of a sound Christian morality. It is not honest to misrepresent goods, either as to their quality or amount. It is not honest to adulterate goods. It is not honest to hold back the truth, or to shade the truth over into a lie, in attempts to sell goods, or to carry on any sort of financial transactions. Just at the point where ambition, or rivalry, or competition, would lead a man into deception or falsehood in order to carry his ends, he must stop short. "What, stop and lose an important sale?" Yes, stop and lose an important sale—no matter how important. "Stop where other dealers, or tradesmen, or manufacturers, are pursuing the forbidden policy with apparent success?" Yes, stop short, though everybody else on the face of the earth is going wrong. It is a part of our abiding faith that honesty is the best policy; but whether it be so or not, no man can afford to be dishonest. It is better to have a magnificent character than to have a magnificent fortune. It is better to be right with God than to be shrewd in the estimation of men. It is better to have treasure in heaven than to have whole blocks of stores and houses here on earth won by tricks and frauds.

In the third place, one is to keep his business in due subordination to the interests of his soul, and till the soil, or make articles of one sort and another, or buy and sell with the thought more or less distinctly in mind of glorifying God. This is possible. It is possible to put into one's coming and going—into one's doing—a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to the divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business—it may be a means of grace. It may be and ought to be a school in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hand finds to do, and yet doing all in this spirit of loyalty to the Master.—Advance.

Putting in the Heart.

Ruskin has very finely said that men are not sent into the world to do anything into which they can not put their hearts. Putting heart into work means, of course, to do work earnestly and with a will—heartily. It seems to us that this quality of *heartiness* is what makes all the difference between poor work and useful work, between what is real and true and what is hollow and superficial in the purposes and deeds of men. To put one's heart into anything means to put one's self into it, and when was ever anything noble, or great, or useful in the highest or the lowest degree, performed in this world, that did not involve the putting in of self? The famous saying of one of the old masters, that he mixed his paint with brains, is but another way of expressing a great general truth, applicable to all master work, whether it be in painting a canvas, or writing a poem, or building a house. It must be done with a mixing of brains, or with what is the same thing, a mixing of heart, a mixing of self. The average man, to say the least, is not a very strong or a very wise or great being. Measured by the standard of the Infinite, his noblest endeavors seem weak and puny beyond comparison. Measured by the standard of Nature's handiwork, the results of his skill and craftiness are insignificant.

How, then, can a man do less than put forth the best there is in him, since even that falls far short of perfection? And this always and everywhere, whether the thing to be done calls for the exercise of brains or hands, whether it is carving a statue or digging a ditch. Heart, heart, heart, is what is needed for the world's work of every kind, for such as is called great, and such as is termed menial. And most of all, it is needed for spiritual work, for the saving of sinners, for the regeneration of men. Want of heart here means failure from the beginning, utter failure and disaster. The sermon, the prayer, the exhortation, the spiritual counsel, the teaching, that does not have heart in it, is devoid of the very thing that carries the sermon, the exhortation, the counsel to the consciences and souls of men. Without it they are but husks, empty, dry, and worthless. Words of counsel that do not come from the heart are like arrows made of pith; however finely formed and beautifully finished, they fail to carry to the mark; they have no weight, no momentum. It is impossible to deceive in these things. A man may succeed very well in some kinds of mechanical work, even though it is done in a listless, careless, indifferent manner; but when it comes to working for God, to soul-saving, there can be no success without the merging of the whole being in the work, the putting in of self. He who seeks to reach the hearts of men must use his own heart in the seeking. There is no talisman like it, nothing that so draws and wins and overcomes. Eloquence alone can not do it; pathos and even tears can not do it; there must be heart power, which here means spiritual power, the power of God.—Christian at Work.

Don't Be a Gloomy Christian.

First, because we have too many of that sort now. Numbers of the disciples are shady, not sunny; have more of November in their countenance than June. They do not seem happy as Christians, and probably are not. Let there not be added even more to this number.

Second, because there is everything to make you a lively, animated, cheerful Christian. You trust you are forgiven and accepted in the Beloved, which is the greatest blessing Infinite Love could bestow upon you; and that blessed fact should shed a higher gleam of gladness over all your days of prosperity, and chase away all the gloom of the trials of life. With such a Savior as you have to love and enjoy, such a home in prospect above, such a Comforter as the Holy Ghost, such traveling companions toward heaven as God's saints, and such employment as that of leading others to reach the world of light, it is a shame to hang one's harp on the willows.

Third, gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people think religion is a gloomy affair, and leads them to believe that they shall have to be gloomy, too, if they become religious, which is false. He is a proper interpreter of the Christian faith who rejoices in the Lord, and whose joy would not be more than is meet if it should become a "joy unspeakable, and full of glory."

Fourth, gloomy disciples can do very little good. Sinners are not fond of their company; are likely to avoid it. Besides, the gloom of such a mind saps the sinews of all exertions for the good of others. How can such a disciple maintain a cheerful and lively and animated conversation about the glorious things of the kingdom of God, thereby bringing up the souls of sinners to enter into the joy of the Lord? The gloom of the soul implies that all sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question.

Therefore, let the gloom find its victim where it can, but let every Christian feel that he is born to be the happiest person in the community where he lives; is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing; is bound to let the observing world know that God does "make Jerusalem a rejoicing, and her people a joy;" is bound to make it appear that redeeming love can give such substantial joy as can not be produced by all that is loved and sought by the followers of the world.—Boston Bee.

Learning to Howl.

It is an old Spanish proverb, we believe, "He who lives with wolves will soon learn to howl." He who lives with the faults of his friends, and counts them over and sorts them and weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own. We may abhor meanness and stinginess in our neighbor, and be able to give a hundred reasons why he should give away more in charity and see a thousand little things which indicate his smallness of soul, and at the same time we may be so engrossed with one phase of meanness in him as to forget another phase of meanness in ourselves. We may abhor untruth so vehemently in some one else that we shall forget to hate impurity in ourselves. We may despise our neighbor for his sharpness and trickery, and spread over our own slackness and idleness and shiftlessness the coverlet of, "Thank God, I'm not a sharper!" The idle, thriftless man can never reform the over-shrewd speculator; the impure man can never lift the untruthful man out of the bog; the gossip is not fit to cure the miser of his selfishness. There is only one way, after all, to reform the world; not by learning to howl at its faults, or to bark at its mistakes, but first to begin the work of reformation with ourselves. We come back inevitably to the old truth so often before stated, "In order to make the best of others, we must first make the best of ourselves."—Exchange.

JOY IN HEAVEN.*

A DREAM-VISION.

BY REV. JAMES EDWARD WRAY.

[The following is from the pen of Rev. J. E. Wray, of the South Georgia Conference. Although quite young, Bro. Wray has written a good deal for the literary magazines as well as for our own church papers.

I.

Ho! there was joy in heaven,
Where joy is not a dream,
While lovely smile of even
One fair and fain did seem—
Passed portal oak and olden,
Bowed at the altar's bar,
Dishevelled hair of golden,
Ah, the fallen star!

II.

Ho! there was joy in heaven,
Oh, joy—the joy of God!
And passed the choral steven
A radiant period—
They wot not any weather
(All awed those choristers),
The stars that sang together
In the music of the spheres!

III.

Ho! there was joy in heaven,
No angel's note of light,
Joyance of sin forgiven
Twilled with sound and sight,
Who sing in viol voices,
Who ring the bosom's lute!
THE GON OF LOVE REJOICES,
Melody is mute!

IV.

Ho! there was joy in heaven,
Tho' star and sun are o'er,
His joy her soul to leaven,
And love not sin no more,
Past portal oak and olden,
Haloed at altar's bar,
For aye, the hair of golden,
Ah, the fallen star!

V.

Ho! there was joy in heaven,
Oh, joy—the joy of God!
And pause the choral steven
A radiant period;
Who sing in viol voices—
Who ring the bosom's lute!
THE GON OF LOVE REJOICES,
Melody is mute!

—New York Observer.

* There is joy *in the presence* of the angels over one sinner that repenteth.—Christ.

Columbus District.

THE WORK AND THE WORKERS.

Rounding up the Conference year on Columbus district, we rejoice to report the preachers in charge—a noble band—all at their posts of duty and doing good work. Notwithstanding the hard times, so called, we are expecting better financial reports than we had last year. The preachers' wives—worthy helpmeets—have also borne a noble part, accepting cheerfully the vicissitudes and privations of itinerant life. Our preachers, obeying the Pauline injunction, are the husbands of one wife, save Bro. R. I. Allen, who, after his transfer to us last Fall, buried his wife on the Pacific slope, and then turned his face homeward, toward Mississippi, having gone out from us a few years ago.

Bro. Allen's work is Mashulaville circuit, an "outside row," touching the Mississippi Conference on our southern border. He began well, continues well, and is appreciated by his clever people. God has blessed his labors, and quite a number of persons have been added to the church.

Bro. A. T. Buck, on Shuqualak circuit, rejoices in the prosperity of Zion. Revival power has come upon most of his churches, and the waste places have been builded up.

Bro. D. W. Babb is on Hebron circuit, by common consent—a difficult field to cultivate, lying mostly in the prairies. His "manse" is on a high limestone bluff, which breaks precipitately down into the 'Bigbee river. The lowlands on the opposite side and the waters of the river supply squirrels and fish for the preacher's table, and the hospitable people share their good things with him. His brethren think Bro. Babb is the man for this work. Two of his three churches have been blessed with gracious revival seasons.

Bro. J. H. Mitchell is closing a quadrennial term at Macon station. A good pastor and preacher, he works with a steady hand, and the work strengthens under his labors. It is worthy of note that Bro. Mitchell, at the close of this Conference year, will have completed in succession three pastorates of four years each—at Iuka, Corinth, and Macon. Twelve years in these three charges!

Bro. D. L. Cogdell, on Brooksville circuit, lives in the hearts of his people. The churches in his charge have grown in numbers and in spirituality. Last year he reported all his collections in full, and expects to do the same this year.

Bro. K. A. Jones is closing well his third year on Crawford circuit. He is regarded by his people as an able minister of the gospel, and his social qualities make him a welcome guest in the home circle. Three of his four churches have been blessed with revivals.

Tibbee circuit is served by Bro. J. T. Murrah, who is trying his 'prentice hand as a pastor, having joined us at the last Conference session. He loves his work, and is in great favor with the people of his charge. They want him back again.

Bro. R. M. Standifer, pastor at Columbus, early in the year took an active part in a great anti-whisky battle, and rejoiced in a complete victory, the death of the saloons, and the overthrow of the whisky power. Securing the services of Evangelist Culpepper soon after, a great revival followed, resulting in a large ingathering to the church. Bro. Standifer has made hosts of friends, and is soon to be the genial host of the Annual Conference.

Bro. K. M. Harrison preaches to an appreciative people on Columbus circuit—a circuit that leads all others, perhaps, in the excellence of its houses of worship.

Rev. Amos Kendall, at West Point, laboring under difficulties, on account of the burning of his church last year, has, nevertheless, done a good year's work, preaching in the court-house and holding his congregation well together. He has a new house of worship built of brick, and nearing completion. When finished, it will be one of the most beautiful churches in the Conference. Bro. Kendall reigns right royally in the esteem of his congregation.

Pheba circuit is in charge of Bro. A. P. Leech. It has eight appointments, lying along and near the Georgia Pacific railroad. Bro. Leech will leave the work stronger by the erection of a new house of worship in process of building at Cedar Bluff, a station on the railroad.

Rev. J. D. Newsom, on Sparta circuit, has suffered much by reason of protracted sickness; but his heart is in the work, and he has continued to labor as he was able. It will be gratifying to his brethren to know that he is now improving in health and strength.

On Sturges circuit Bro. J. W. Treadwell has built a parsonage, and otherwise done good work.

Bro. A. P. Sage is renewing his youth on Starkville circuit. With cheery words on his lips and sunshine in his heart, he takes well with his people. They think their pastor is one of our best preachers, and they are not much mistaken.

Rev. J. W. Dorman holds the fort at Starkville station. He has the art of saying well, what he has to say, in a thirty-minute sermon. The people are pleased with their preacher, and the water agrees with him.

It has been a year of manifold mercy and goodness from God to the preachers and the people, and now, in its close, we raise our Ebenezer, saying, "Hither, by the Lord's help, we have come." T. C. WIER.

From Dr. Hunnicutt.

The next thing to being a presiding elder is to be an ex-presiding elder and going to country appointments in company with one who is an actual presiding elder. Now and then, during the year, I have taken a trip of this sort with Rev. P. A. Johnston, of the Woodville district, feasting my eyes on the growing crops and the ripening fruits of the farmers' toils. The itinerant preacher has many joys, one of which is to see cultivated fields and nature's beauties as God has spread them over the earth, and to feel that, at least, a part of all these is his own. The crops in the district have been fairly good. The low price of cotton and the financial stringency make money scarce; but hard times are teaching our people to make their living at home, and they are doing it generally with reasonable success.

On one of our journeys we spent the night with a brother who had learned how to teach a boy how to make money and to spend it wisely! Though a man of ample means, he refused to buy powder and shot for his son until the boy should make the money to pay for them. The lad had never learned to work, but his love of hunting soon taught him how to earn money by honest work. When he brought the money to his father to buy the ammunition he asked for only half the quantity he wanted when his father was expected to pay for it. This is a lesson not found in the school books, yet I doubt if there is one more needed by the young, or more neglected by parents and teachers.

In our travels we visited places bearing biblical and classic names. One day I preached on "Pisgah's top," the next we dined on "Carmel's hight," and on the third and fourth days we both proclaimed the word on "Mars' Hill." Meantime Bethel, of ancient, and more recent camp ground fame, lay to our west, and Macedonia waited for help in the regions beyond. We passed through large tracts of land in North Wilkinson which, though too poor for cultivation, are yet evidently rich in all the elements necessary to produce the most magnificent long-leaf pine forests. What a wonderful display of divine wisdom is seen in the fact that the finest pine timber in the world grows on land usually regarded too poor for crop culture! Had this not been so the great timber reserves of the world would long since have been cut down and burned or rotted to make room for the plow.

We once passed along the Devil's Back Bone, a name given to a part of the Natchez and Woodville road. I wish all of the devil could be reduced to as good service as this part has been, for one might go a long way without finding a better stretch of road than this proved to be for ten or fifteen miles.

Here and there we added an endowment note to the list of Centenary's resources. Dr. Featherstun is doing excellent work in building up Edward McGehee College at Woodville. It is growing under his administration in spite of the general and financial depression.

Bro. Johnston has done a hard and faithful year's work on the district. He is now passing through deep waters and will, doubtless, have the sympathy of all his brethren when they know of his sore affliction.

Here at Centenary College we were never better organized for work. A thorough religious revival has reached almost every student, and study and order show the effects of the work of the Spirit.

In the name of Centenary College I greet you as the new editor of our ADVOCATE. Through all of her history Centenary has never had a truer or a more helpful friend than the ADVOCATE has been, and we gladly anticipate the continuance of the ADVOCATE'S powerful aid under your administration.

W. L. C. HUNNICUTT
Centenary College.

[We take pleasure in assuring Dr. Hunnicutt that the same policy of friendship for Centenary which has characterized the ADVOCATE under all previous administrations will be continued. The achievements of Centenary form an important part of the intellectual and religious history of the great Southwest. May her youth be renewed like the eagle's!—EDITOR]

Union Gospel Mission.

The Union Gospel Mission desires to appeal, through your columns, to your readers for material aid in the furtherance of its work. This is not an occasion to enumerate its achievements; but its work is many-sided; has been energetic, effective, condnoted under many obstacles, and carries the gospel into the centre of sin. It feeds the hungry, clothes the naked, when it can. It visits the prisoner every Sunday in gospel ministration. It has given away, in wide dissemination, tens of thousands of tracts, besides other religious literature. It welcomes to its Sunday-schools the poor, the lowly, the half-clad waifs. So kindly and cordial is its reception to all, that so far from anyone feeling hesitant or repelled, everyone comes into its meetings with a freedom and sense of welcome, as if at home. It has won the confidence and affection largely of its neighborhood. But, as the people are mainly non-Protestant and poor, this does not bring material assistance.

Most marked has been the humanizing and refining effect of the Sunday-school upon the children. From a crowd of noisy, inattentive, unruly, almost savagely-rude children, they have become attentive, polite, tractable, and a refractory boy nowadays excites surprise. And they sing so full-heartedly and ringingly that every stranger visitor is filled with wonder.

This mission has come to stay. It is commanded, by its past beneficence, and the imperious opportunities for future good now opening welcome doors of work, to go ahead. These calls the mission intends to regard, and, with several schemes of benevolence of large aim in view, it appeals to the general public for support.

By a recent stroke of endeavor it has virtually secured to every prisoner at the workhouse a copy of the New Testament, which will be presented every Sunday at the services conducted there by the mission. This is a consummation long desired, and is a most needed appliance of gospel furtherance. This mission is no stranger to your city readers. Many Methodist ministers have preached in its pulpit. It is endorsed by all evangelical sects of our city. It does not need confidence nor sympathy. It needs money, and badly. Food and clothing will be welcome. Winter is coming. Rent is to be paid. Coal and oil are needed. No collections are taken. The workers are not seeking money, but souls and God's glory.

M. B. HILLYARD, Cor. Sec.
Headquarters 163 Camp St., Bible House, New Orleans.

A Pentecost at Next Conference.

I second the motion of Bro. Cooper, in the ADVOCATE of Nov. 16, that we pray for the pentecostal baptism of the Holy Spirit at the next session of the Mississippi Conference at Hazlehurst. In addition, I would suggest that all our preachers and laymen observe Friday, Dec. 1, as a day of fasting and prayer, and let us humble ourselves before God for this baptism of power. I would also suggest that all our spiritual people make earnest prayer to God to direct the Bishop in making the appointments, that each and every preacher may be appointed to the charge where God would have him go. Oh, for this baptism of fire on us preachers! W. W. HOPPER.

Meridian, Miss.

In Japan.

HOW JAPANESE STUDENTS SPEND THE SUMMER VACATION.

The following clippings are made from compositions on "My Summer Vacation," written by the highest class in a Japanese middle school:

"The August sun throws his rays upon us, causing hot fevers. At this time we have a Summer vacation of about four weeks. I spent all these days in my home. Sometimes I was walking about small roads which are penetrating blue paddy rice fields, humming a merry tune at evening. Pearl-like dews are rolling and glittering on lotus leaves which are waving in the faint breezes. Sometimes I was under a lamp speaking ancient tales with my dear younger brothers. And sometimes I was reading books very early in the morning under a dark window, hearing a pleasant story of sparrows that hop about boughs of cedars, green thick leaves of bamboos, as a sieve, obstructing the light of morn. I was playing in paradise truly."

"I returned to my home. When I arrived my kindred received me, and they said, 'We celebrate you who have returned with health and happiness.' My mind filled with gladness. I thanked them. Next day my father commanded that I go on a journey which might amuse my intellect. Hence I started to Kotohira, which is distant about sixty miles from my house. First I went to Port Tadotsu by steamer; thence to Kotohira by rail. There is a temple, the god of which is respected by all the people. It is very large, and all the front is ornamented with gold and other noble metals. It is said that it cost $1,000,000 to build it. I returned to my home in ten days. This was the most important circumstance in my Summer vacation."

Another: "I went to Kioto of Yamashiro. Kioto was the capital of old Japan. As I swam in the River Kamo, the water of which is very clear, and as I visited the remains of an ancient place on Mt. Hiei, where winds are blowing from north seas, I could not know where was the Summer. Looking down from mountain's top, there was the old Imperial Palace. I had known that Taira no Masakado ascended this mountain once, and wished to gain the throne; also that Kusunoki Masashige fortified it for defending his little army, and in a moment killed ten thousand rebels. Then I opened the geography and history, and investigated more."

The ideal method is to travel. A fourth one says: "I had no money to visit other countries, and I don't like it, either. But I climbed mountain, crossed river, laughed, swam. I think I was never inferior to any swimmer. My body is as black as an African native's, my bone as strong as iron."

Fifth: "I worked in my parents' oil shop with cheerful mind, because I can not help all days. I read Robinson Crusoe, Smiles' Self-Help, and novels. The dry rice fields pained me. While my friends played and swam I was studying very hard for the examination for entrance to the naval academy. But the examination passed and I returned sorrowful. Oh! my wishes stopped as those of Napoleon at the small island in tropical sea. I fell by translation from English to Japanese. But in spite of it, I will be oriental Nelson in Japan, the England of Asia. My friends said, 'Your failure may be the origin of success in the future time.' So I determined with obstinacy, I will kick at the moon, though I miss it." H. G. HAWKINS.

Matsuyama, Japan.

Mother's Love.

I knew a mother who, like Christ, gave her life for love. When the California gold fever broke out, a man went there, leaving his wife in New England with his boy. As soon as he got on and was successful, he was to send for them. It was a long time before he succeeded, but at last he got money enough to send for them. The wife's heart leaped for joy. She took her boy to New York, got on board a Pacific steamer, and sailed for San Francisco. They had not been long at sea before the cry of "Fire! fire!" rang through the ship, and rapidly it gained on them. There was a powder magazine on board, and the captain knew the moment the fire reached the powder every man, woman and child must perish. They got out the life boats, but they were too small. The last one was just pushing away when the mother pleaded with them to take her and her boy.

"No," they said, "we have got as many as we can hold." She entreated them so earnestly that at last they said that they would take one more. Do you think she leaped into that boat and left her boy to die? No, she seized her boy, gave him one last hug, kissed him and dropped him over into the boat.

"My boy," she said, "if you see your father, tell him that I died in your place." That is a faint type of what Christ has done for us.—Moody.

Malone College—No. 2.

THE MUSIC DEPARTMENT.

Early in the season the president secured the services of Mrs. M. W. Sykes as music instructor in Malone College. Owing to the competition of another college in Holly Springs, and the presence of other music teachers here, considerable interest was felt in this matter. Sister Sykes has demonstrated her perfect fitness for the place she fills. She is thorough in all the departments of music, and is one of the most consecrated and sweetest-spirited Christians I ever saw. She is at present the organist at our church, and fills the place to the entire satisfaction of all. Under her guidance the music class has grown until it was too large for one teacher. So the president has secured the services of Miss Mildred Lake, daughter of Capt. G. P. Lake, of Duck Hill, Miss., to fill the place of assistant music teacher. Miss Lake comes from Sister Sykes' old home, and enters upon her work with bright hopes. She possesses a sweet, well-trained voice, and everyone is perfectly charmed with her. The advantages offered in the music department at Malone College are unrivaled in the State.

T. W. LEWIS.

Indian Mission.

Dear brethren and sisters, you that contemplate helping us on Indian Mission, will please hand amounts to your pastor before he starts to Conference, and preachers having amounts in hand will do me a great favor by handing it in as early after arriving at Conference as possible, as we will want to pay all we can on salary. We need a large amount, and the mission must and will suffer if we don't get it. Brethren and sisters, please remember the poor, lost Indians and help us enlighten and Christianize them.

A. D. MILLER.
Oak Ridge, Miss.

Looking at the Bright Side.

Old Farmer Jacobs had the pleasant characteristic of looking at the bright side of everything. Those who knew the old man best said it was a Christian grace instead of a trait of character, and one, also, that beautified his life as much as any of the Christian graces could have done. He was a plain old man, with a very limited education, and yet no man in the church with which he was connected possessed more influence for good.

Many times a narrow or limited education means a narrow, limited soul that can not catch a glimpse of anything outside itself, and so can not see any of the brightness of humanity or of the world. But Farmer Jacobs was not one of this kind, for he could see out into God's beautiful sunlight, and he had so much of it within his soul that it glorified everything about, excepting sin.

If there was a bright side to anything, his keen eye detected it, and then he proclaimed the fact to the world. When those about him spoke of the sin, he was sure to speak of the real goodness that was so apparent. If one said that the world was growing worse, he was sure to affirm that it was becoming better in every age, and that the present one is far above the standard of the previous generation.

"Religion is not what it used to be," one faithless brother ventured to say one day before Farmer Jacobs.

"But it is better; every year it brings more joy and peace to us. Thank God," was the answer.

"The church is full of pride and worldliness," another one said.

"But the church was never so active and aggressive as at the present time. Why, it is just storming the world," Farmer Jacobs replied, while his eyes kindled, and a flush of enthusiasm came over his face.

The men who said these things were reproved to that degree that they never said the same things again.

Glorious old man! Who will say that he did not possess a royal soul? Who will say that his power for good was not great and grand? Who does not envy his cheerful spirit, and wish for the grace he possessed?—Mrs. M. A. Holt.

Be True to Your Church.

Do not run down either its pastor or its members, either its doctrine or its policy, either its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in it and by it you are being trained to usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.—Christian Observer.

A Liberal Proposition.

Rev. T. L. Mellen, Meridian, Miss.—

Dear Sir.: Many years ago my grandfather, a missionary to the Indians in Mississippi and Alabama, with the help of an old Indian chief, built the first church in Mobile, Ala. My father, J. W. Lambuth, was for nearly forty years a missionary to the Chinese and Japanese, and my brother, Walter Lambuth, is also a missionary. Though not one myself, I have some of that spirit, and would like to do something for the Indians in Mississippi in this way. If you can send me two Indian boys, I will feed, clothe and educate them, so that they can return to their people some day, and be a benefit to their own race as teachers. I have just made the same statement to Rev. J. J. Methvin, Anadarko, Indian Territory, and am waiting to hear from him. I enclose some circulars of our school. Kindly let me hear from you at your earliest opportunity. Very sincerely,

R. W. LAMBUTH.
Collecoka, Tenn., Nov. 7.

Grumbling.

The grumbler's line never did pay in this country. It never brought a man money, it never gave him influence, it never made him popular or pleasant. It never pays in any shape or form.

Supposing ten able-bodied farmers should meet and grumble industriously for seven days each week, how many weeks would it take to raise the price of wheat to a dollar a bushel, working eighteen hours a day?

Supposing fifteen merchants should meet every afternoon to grumble about dull business, how many days would they need to meet in order to make business brisk if they worked five hours at every sitting?

Supposing a woman grumbles industriously about her old bonnet, how many days would it take her to grumble herself into a new one if she began business at daylight each day and grumbled vigorously until half-past eleven at night?

Supposing a minister has a salary of $750 a year, how long would it take him to raise his income to $1,000 provided he whined incessantly all week and put two or three vigorous grumbles into his sermon on Sabbath?

Suppose a train is running on slow time, how many passengers would be needed to increase the speed from fifteen to thirty miles an hour provided they all grumbled vigorously at the rate of sixty minutes an hour?

Supposing the attendance at a prayer meeting is small and the atmosphere cold, how many "bewailing and lamenting" brethren would be needed to bring about a revival provided they "bewailed and lamented" at every meeting.

Many similar problems will occur to everybody. Just work them out and see if the grumbling business ever did pay.—Canada Presbyterian.

How a Church Was Filled on Sunday Evenings.

The evening service on Sundays in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

The council talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and that they would urge everyone they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending their evenings religiously or profitably, and they determined to set them an example of earnest devotion to spiritual concerns. They began by going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring, at least, one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert on a week-day night, it could not do them any harm to be at church on Sunday night. They decided that they would go regularly and take each a friend with them.

At first the minister did not know what to make of it. The attendance was increasing every week. Strangers seeing the direction of the crowd, followed. It became the most popular church in the city.

"A word to the wise," etc.—Ex.

A vague desire to be better, stronger, holier, will come to nothing. Character is built like the walls of an edifice, by laying one stone upon another. Lay hold of some single fault and mend it. Put the knife, with God's help, to some ugly besetting sin. Stop that one leak that has let so much foul bilge-water into your soul. Put into practice some long-neglected duty. The first step to improvement with one person was to banish his deceivers; with another, to discontinue his secular paper on Sunday morning; with another, to ask the pardon of an injured friend; with another, to go after some street arabs and take them to a mission school. He can never be rich toward God who despises a penny's worth of true piety. Holiness is just the living to the Lord in the least things as well as the greatest; for graces can only be gathered one by one.—Zion's Herald.

HYGIENE.

The Duty of Sleep.

The sleeping-room is Nature's repair shop, the place of recnperation and renovation. There are persons who sometimes tell us that some great man, such as Napoleon Bonaparte, only slept four or five hours in twenty-four. But Napoleon Bonaparte was a poor example to follow. His restless spirit kept the world in an uproar a good share of his life; he was broken in health long before he was defeated in battle, and finally, fretted and chafed in his captivity, he died, aged fifty-three, long before he had reached the allotted age of man.

If a man would last, he must rest. If he would make his life calm and strong, glad and useful, he should have abundant sleep, and to obtain it he should avoid late hours, and should especially avoid stimulants. The man who takes anything to keep himself awake is making a great mistake, and is preparing himself for future troubles. A man who keeps awake with stimulants now will be trying to put himself to sleep with chloral by and by. A woman who drinks strong tea to keep herself awake will by and by be taking opium to benumb her senses, that she may get a little rest.

One of the great hindrances to sleep is a restless anxiety about things to come. There is so much to be done that some people feel that they can hardly take time to sleep; but six, seven or eight hours of good, solid sleep, begun at nine o'clock at night, is a much better preparation for a hard day's work than any amount of midnight toil or restless tossing upon the bed in the watches of the night.

It is a matter of duty for persons who fear God and serve him to see to it that they have their sleep. They must not be cheated out of it; they must not be harrassed until sleep forsakes their eyes; they must rather bid their cares depart, and commit soul and body, business and estate, friends and foes, to the care of a loving Father. They must make it their business to sleep.

There is nothing more favorable to healthful slumber than the peace of God that passeth understanding. With that peace we can lay ourselves down and sleep, and awake because the Lord sustains us. And we can prove how vain it is for men to rise up early and sit up late and eat the bread of sorrows and strive and struggle to gain those things which God is willing to give and which he gives his beloved while they are asleep. Our heavenly Father is able to do exceeding abundantly above our utmost thought, our utmost desire; and it is for us, knowing his love and care and tenderness, to resign ourselves into his kind hands, committing the keeping of our souls unto him in well-doing, as unto a faithful Creator, fearing no evil, but casting all our care on him who careth for us, who has been with us from the beginning, who has promised to be with us to the end, who has said, "I will never leave you nor forsake you." In our sickness he smooths our pillow and makes all our bed; in our weariness he gives to us abiding rest; and in the toils and conflicts that fall to our earthly lot, he supports and protects and strengthens and defends his feeblest children.

Lie down and sleep, then, O children of the Most High! Let sorrows and doubts and fears be gone. Cast off the restlessness and weariness which has disturbed your souls, and let the peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ our Lord.—The Safeguard.

Airing the Bed and Room During the Day.

Beds should be aired daily and carefully. Remove every covering and double over the mattress so that the air can have free access for one hour at least, otherwise the effluvia thrown off by the body during the night can not properly be removed. Of course, at such times the fresh air should have free access to the rooms. In this connection it may be well to remember that it is always unwise for anyone to sleep in the same room with a person suffering from disease, especially from disease of the throat, lungs, or mouth. Physicians who have made especial study of these diseases consider them directly contagious by what is thrown off from the affected surfaces. For sanitary reasons it would also seem better to adopt the European custom of separate beds and separate rooms for each individual. Care should be exercised that the walls of the bedrooms be so fashioned that they can be easily cleaned. Hard-finished walls and ceiling plain or simply painted in oil best meet this requirement.

Finally, leave the windows wide open in bed-rooms during the day and wide enough open at night to give plenty of pure air, guarded from unnecessary drafts.—Herald of Health.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

BOOKS AND PERIODICALS.

The Pansy, for November, enters upon a new year, and announces in that number many new and important features.

Babyland, for November, is as bright and winsome as ever. The nursery folks can not fail to be very merry little folks when their Babyland comes.

Harper's Young People maintains its usual high standard as a repository of bright and beautiful things for the young folks. It is among the best of the periodicals of its class.

The Cosmopolitan, for November, is on hand with a very inviting table of contents. Mark Twain, Walter Besant, Mrs. Roger A. Pryor, George Ebers, W. D. Howells and a number of other writers of less celebrity are represented in this number.

"A Friend of the Queen," which is to be published shortly by D. Appleton & Co., is the true and intimate life history of the Swedish soldier, Count Axel Fersen, whose romantic friendship with the ill-fated Marie Antoinette led him gladly to peril his life again and again in vain attempts at rescue.

Scribner's Magazine, for November, presents nearly a score of articles of varied character. The more notable ones are: Madame Roland, The House of Commons, Education for Girls in France, The Nomination of Lincoln, and Glimpses of the French Illustrators. It maintains its place among the standard monthlies of the day.

Our Little Men and Women, for November, comes to us stored with the brightest and the best for boys and girls everywhere. Timely poems, apt stories; pictures and rhymes all in keeping with the tone of this delightful little magazine that regularly each month carries joy to more hearts than its grown-up contemporaries.

Harper's Monthly, for November, is on hand with a very inviting table of contents. Among its articles we note the following as worthy of special attention: Along the Bayou Teche, by Ralph Paul; An Indian Commonwealth, by Rezin W. McAdam; London in the Season, by Richard Harding Davis; and Riders of Turkey, by Col. T. A. Dodge, U. S. A.

The Sunday-School Magazine of our church has quite a good circulation, but not so large as it ought to have. We think any unbiased mind that will examine it carefully in comparison with that of the M. E. Church, or of any other church, can reach but one conclusion, viz., that it is superior to them all. It ought to be in the hands, not only of every Sunday-school teacher, but of every preacher and every layman who desires to keep abreast of the times.

The Review of Missions has taken its place high up in the column of missionary periodicals. The November number is, in our judgment, an advance on all previous issues. This number contains articles from the following able writers, besides much other matter, editorial and otherwise: Dr. Young J. Allen, Bishop J. C. Granbery, Dr. D. C. Kelly, Rev. T. L. Mellen, Rev. R. H. Mahon, and S. H. Wainwright. Every preacher and every layman who desires to know what is going on in the world of missions, and to keep himself in touch with the best missionary thought of the age, ought to become a subscriber to this able periodical.

Mr. Herman Hicks
Of Rochester, N. Y.

Deaf for a Year

Caused by

Catarrh in the Head

Catarrh being a CONSTITUTIONAL disease, requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it:

"Three years ago, as a result of catarrh, I entirely lost my hearing and was deaf for more than a year. I tried various things to cure it, and had physicians, but no improvement was apparent. **I could distinguish no sound.** I was intending putting myself under the care of a specialist, when some one suggested that Hood's Sarsaparilla might do me some good. I began taking it without the expectation of any lasting help. To my **surprise and great joy** I found when I had taken three bottles that my **hearing was returning.** I kept on till I had taken three more. It is now over a year and I can **hear perfectly well.** I am troubled but very little with the catarrh. I consider this a **remarkable case,** and recommend

Hood's Sarsaparilla

to all who have catarrh." HERMAN HICKS, 30 Carter Street, Rochester, N. Y.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, prevent constipation.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

LOOK!

WILKINSON'S

Matchless Sulphuric Acid and Iron Tonic

WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMAR, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor	(when heated to 140° F.) Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3 102 grains
Per U. S. gallon of 231 cub. inches Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735 108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26 872
Potash	2.322
Soda	8 045
Silica	8.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.700
Iron (Ferrous) Sulphate	213.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Trace
Sodium Chloride	5 083
Silica	6 049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

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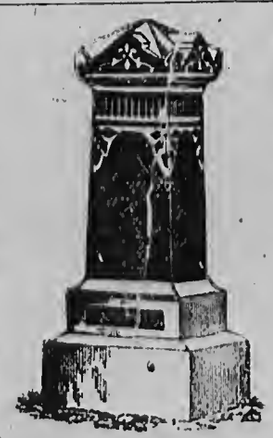

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Thursday, November 30, 1893.

Another Liberal Proposition for Millsaps College.

To the Executive Committee of the Board of Trustees, in session yesterday, Maj. Millsaps made another proposition in the interest of the college. When the small balance is paid in, necessary to make up the church's second $25,000, he is ready to pay his second $25 000, thus completing our first $100,000 of endowment. He then proposes *to duplicate annually any amount the church will give for the college from one dollar up to $25,000.* This certainly is a liberal offer, and ought to yield a large revenue to our promising institution. It will, if Methodism in Mississippi so orders. What a test of our intelligent appreciation of Christian education! Surely when our people know that every dollar given means two, we will have liberal and regular contributions to this great cause. Why can we not get thousands to pledge an annual offering, from one to a hundred dollars, on this proposition? Every five dollars given counts ten in the college treasury—every five thousand means ten thousand. Not since our brother made his first munificent offer have I been so encouraged as by this proposal. By the blessing of God it *shall* be made to accomplish large things for Christian education.

But this proposition can not be considered until that balance of a few hundred dollars is paid by the church on his first offer. What an appeal it is to speedily fulfill our promises! By the session of the Mississippi Conference it is hoped that every dollar will be in hand. Only a little extra effort is necessary to secure this result. Will not every friend of the college, who has not paid his note, give us something? And those who have given, can they not help more on this final rally?

In order that we may enter at once and actively upon a systematic response to this last and, I trust, most munificent, proposition, we must close the first account. That will be done, I feel assured, at the close of our Conference sessions in the State.

CHAS. B. GALLOWAY.
Jackson, Miss., Nov. 24, 1893.

[If we deemed it necessary, we would exhort after the appeal made by Bishop Galloway in behalf of Millsaps College. But surely no further exhortation is necessary. When one man agrees to duplicate annually any amount raised by the Methodists of a whole State for the great cause of education, there ought to be no need of urging and pleading on our part. Who will be the first to respond to the appeal by making a contribution towards the payment of the small amount still to be raised to finish up the $25,000. — EDITOR.]

Our National Thanksgiving.

In accordance with a time-honored custom, the President of the United States has appointed to-day as a day of national thanksgiving. This is a pre-eminently wise custom. We should never forget that we are dependent upon divine bounty for all our blessings, temporal as well as spiritual. We should ever be on our guard against the insidious approach of that form of infidelity which attributes material prosperity to human agency, or to some other secondary cause. It is true that human agency is an important factor in the solution of all problems pertaining to the development of material resources. Man must sow, if he would reap. But of what avail would be all his sowing and ploughing, if God should withhold the showers, or send the blight.

Meteorological conditions are as entirely subject to the divine will to-day as they were in the days of Elijah. When God withholds the showers, famine ensues. And not only in the realm of agriculture, but in every other department of human activity, man finds himself in the same condition of absolute dependence upon divine bounty. Man may boast of his inventive genius—may point with exultation to the steam engine, the telegraph, the sewing machine, the telephone, the phonograph and a thousand other implements of his devising as evidences of his wondrous skill; but even in these the hand of God is manifest. With all man's ingenuity where would have been the steam engine but for divine prevision and pre-arrangement? When God created water away back in the morning of time, he gave to it such an expansive power that one cubic inch of water makes seventeen hundred and twenty-eight inches of steam. In that expansive power of water under the influence of heat is found the germ of the steam engine. But for that property of water the steam engine would have been an impossibility. When God gave to each aqueous particle this marvelous power, he had his eye upon the steam engine. He was then making provision for that wonderfully gifted being who, in the incoming ages, was to appear on the earth as its lord and master, "made in the image of God." He foresaw that man would discover this secret of nature and utilize it as a leverage to elevate himself to a loftier plane of civilization. As with the steam engine, so with the telegraph, the telephone, and every other implement of man's devising. In all these there is a display of divine munificence no less than of human ingenuity. We should, therefore, never forget that even in the realm of inventiveness, where man usually imagines that he has a right to be boastful, there is abundant cause for gratitude to the great Author of our being.

Remembering, then, our dependence upon divine power and beneficence for every blessing we enjoy, let us take note of some special reasons for thanksgiving on the part of every citizen of this great republic, "the land of the free, and the home of the brave."

The Psalmist of old, speaking of Israel, said, "He hath not dealt so with any nation." This is true of the United States of America no less than of ancient Israel. Our agricultural resources are marvelous. Our *per capita* production of grain is more than four times that of Great Britain, and three times that of all Europe. Our production of meat *per capita* is twice that of Britain and three times that of Europe. We produce about four times as much cotton as all the rest of the world, although we consume only about half as much as Great Britain. Our agricultural resources are sufficient to sustain the entire population of the world for generations.

Our mining industries exceed those of Great Britain and also those of the world outside of Great Britain. Iron is mined in twenty-three of our States, several of which could supply the world for an indefinite period. Our supply of coal and iron is sufficient to furnish the world for centuries to come. We furnish already about half the world's supply of gold and silver; and our gold and silver mines seem inexhaustible. Considering the fact that we are a mere infant in the family of nations, our manufacturing industries are marvelous in extent.

Our manufactures exceed those of Great Britain by about $650,000 000. They are about equal to those of France and Germany combined. They exceed those of all Europe outside of France, Germany and Britain. Our railroad mileage is six times as great as that of Germany, and seven times that of either Great Britain or France, and equal to that of all Europe. Leaving out Europe, we have three times as many miles of railroad as all the rest of the world. Our telegraph mileage is about six times that of Great Britain and about three times that of France or Germany.

In inventive genius there is no nation that can compare with the United States. The telegraph, the telephone, the sewing machine, the cotton gin, the lightning rod and the steamboat are all American inventions. At the Paris Exposition, a few years since, five gold medals were given for the greatest inventions, and all of them were won by the United States. It is conceded by all who are posted on the subject that the machinery and tools of the United States far surpass those of all other countries.

The rate of taxation is lower here than elsewhere. The taxes imposed by some of the governments of Europe would be regarded here as downright robbery, and would not be submitted to. In many of the nations of Europe army service takes several years of a man's life from any wealth-producing employment. Here army service does not enter as a factor into the financial calculations of the citizen. The public debt of nearly all the nations of Europe is immense, and in many of them is constantly increasing. With us the problem is how to reduce the surplus.

The masses have educational facilities here such as are not offered elsewhere. More than ten millions of children are today receiving the benefits of a common school education. There is no nation in which such facilities are afforded in the way of books, charts, etc., adapted to the youthful mind. There is no nation on earth in which the masses have such facilities for higher education as in our own. A college education costs less here than elsewhere. There are three times as many pupils in college in the United States as in Germany, although German universities draw patronage from nearly all civilized nations. Our college enrollment is five times as great as that of England. We have more pupils in college than France, Russia, Austria, Italy, Spain, Portugal, Switzerland, Greece, Belgium, Holland, Norway, Sweden and Denmark all combined. We have 364 colleges and universities. These are the figures for 1882. The number has, of course, been increased since. We use these figures because they are the latest at our command just now. These figures do not include institutions of a special character. Of these we make the following summary: Normal schools, 220; business colleges, 162; scientific institutions, 83; theological schools, 142; law schools, 48; schools of medicine, dentistry and pharmacy, 120; schools for the blind, 30; schools for the deaf, 56; schools for idiots and weak-minded persons, 13; nurses' training-schools, 15.

In taking note of educational affairs the journalistic press must not be omitted. At this point the United States leads the world. The United States has been called the Paradise of newspapers, and very properly, for no nation on earth can compare with it in regard to the number of periodicals published. Our periodicals of all kinds aggregate nearly twelve thousand, with a circulation of almost forty millions. As an instrumentality for the diffusion of knowledge it would be hard to overestimate the power of the periodical press.

One thing for which every true American heart should be profoundly grateful is the liberty of conscience we enjoy. Here every man may worship God according to the dictates of his own conscience. And every form of religion stands on the same plane in the eyes of the law. Unlike many of the nations of the world, we have no established church supported by taxes levied upon those of a different faith. It requires but a little reflection to show how manifold are the evils that would grow out of the establishment of a hierarchy in our midst. How grateful we ought to be that God, in his merciful providence, has exempted us from this withering curse.

The progress of orthodox Christianity should also be a cause of profound thanksgiving. Notwithstanding the frequent newspaper talk about the decay of orthodoxy, it is a fact that the orthodox churches are growing incomparably faster than are the so-called liberal churches. Unitarianism has increased her membership in the last sixty years less than a hundred per cent., while Universalism has gained only about thirty-three per cent. During the same period the orthodox churches have had the marvelous increase of four thousand per cent. This makes a difference of forty to one as against Unitarianism, and a hundred and twenty to one as against Universalism.

Our Sunday-schools are a very important factor in our religious life. There are in the orthodox Sunday-schools of this country in round numbers seven millions of children. These are studying the Word of God from week to week with such helps as were never afforded in any previous age. This alone is a sufficient foundation for the loftiest hopes concerning the religious character of the next generation. There is no nation in which the Sunday-school occupies such a place in the life of the church as in our own Heaven-favored land.

We have spoken of the number of colleges in our midst. It remains to be said that more than five-sixths of all the colleges of the land belong to the several denominations of orthodox Christianity. Moreover, a considerable percentage of the non-denominational colleges are dominated by religious influences to an extent that makes an indelible impress for good upon their pupils. Most stupid and thankless is he who can contemplate these figures without feelings of gratulation and thanksgiving.

We have cause for profound thanksgiving also in the status of religious journalism in our land. One-twentieth of all our periodicals are religious journals. This is an increase in the last sixty years of more than two thousand per cent. This argues much for our advancement along the lines of religious knowledge.

Our country, too, is making rapid progress in almost all kinds of benevolent work. The blind, the deaf, the insane, the idiotic, the aged poor, the destitute, sick, homeless orphans and all other classes of unfortunates are cared for to-day as they have never been in any previous age. True, we are not doing what we might do and ought to do along this line; but we are making progress, and rapid progress at that, as anyone may ascertain who will take the pains to consult statistics. And, according to the Scriptures, this is one of the supreme tests of religious character, individual and national. Our attitude towards missions is another cause for thanksgiving. While we are still very far below the divine standard, we are making marvelous progress in our appreciation of the obligation that rests upon us to send the Bread of Life to the famishing millions of the pagan world. Comparing the present with the past, we find that the Protestant Churches of this country have increased their contributions to the cause of missions no less than five hundred per cent. in the last thirty years—an average increase of more than sixteen per cent. per annum.

Above all, we ought to lift up our hearts in praise for the showers of revival grace that have fallen upon all the denominations of Protestant Christianity throughout all sections of our land.

Many other items bearing upon the subject we are obliged to omit for want of space. Surely if any nation ever had cause to fall upon its knees before God in ardent thanksgiving, the United States of America is that nation.

From Millsaps College.

In a recent copy of the Colfax Chronicle we have seen a statement made by Mr. Robt. McKnight, formerly a student of Millsaps College, to the effect that the rowdiness and drunkenness among the students of Millsaps College are intolerable. Knowing the lack of truth contained in this assertion, and realizing the injury which might be done this institution by such an impression, we think that it behooves us, the student body of Millsaps College, to vindicate ourselves from an accusation so false in its nature, and so pernicious in its influence. We believe that this assertion was made with the intention of injuring this college, and the truth of it extends no further than to the conduct of Mr. McKnight himself while in college, and to a small immediate circle. Therefore, we hereby denounce the statement made by Mr. McKnight as a malicious falsehood, as a direct insult to the student body, and as a crime against Millsaps College.

H. S. STEVENS, Chair'n,
J. T. CALHOUN,
W. H. FITZ HUGH,
M. POINTER,
G. B. POWER,
A. J. MCCORMICK,
Committee.

The Necessity of the Advocate.

I have for years taken a New Orleans daily paper, and have the privilege of seeing two other New Orleans daily papers each day. All this time I have been a reader of the NEW ORLEANS CHRISTIAN ADVOCATE in an irregular way, and I have come to know that a man who intends to keep up and be properly advised can not be without your paper.

For instance: A man who did not see Bishop Galloway's address to the great Methodist council in England last year, as published in your paper; or Bishop Keener on the great question of "Futures," or the current news of the Methodist Church, its schools, colleges, universities, missions, etc., is not abreast of the time. And how any Methodist can do without it I do not know.

It ought to have fifty thousand subscribers. It is a great blessing. How infinitely greater it would be if fifty thousand families each week read its well-considered editorials and correspondences! The fault lies at the door of your preachers, that every Methodist family, at least, does not take it.

JOHN H. STONE.
Clinton, La.

NOTES.

"Some go to church just for a walk;
Some go there to laugh and talk:
Some go there the time to spend;
Some go there to meet a friend;
Some go there for speculation;
Some go there for observation;
Some go to learn the pastor's name;
Some go there to wound his fame;
Some go there to doze and nod;
Some—how few!—to worship God."

Dr. W. C. Black starts off well in the NEW ORLEANS. He promises to labor with unceasing diligence. Of his ability as a preacher, thinker, and writer, he has already given the church abundant proof.—Nashville Advocate.

Dr. Warren C. Black, the new editor of the NEW ORLEANS CHRISTIAN ADVOCATE, is a man of marked powers, a writer of ability, a philosopher and theologian. The ADVOCATE has fallen into competent hands.—Pacific Advocate.

We spent last Sabbath at Crystal Springs, Miss., and occupied the pulpit. We were sorry to miss seeing the pastor, Rev. R. D. Norsworthy, who was absent in attendance upon the meeting at Meridian. During our stay in the Crystal City we were delightfully entertained in the hospitable home of Hon. W. C. Wilkinson, to whom with his good wife we are indebted for many kind attentions.

We are in receipt of an invitation to attend the marriage of Mr. W. P. L. Ventress, of Woodville, Miss., to Miss Willie Estelle Galloway, daughter of Bishop Galloway, which is to take place at the First Methodist Church in Jackson, Miss., on Wednesday evening, Dec. 6. We congratulate the gentleman from Woodville on his good fortune in securing so rich a prize. Our heartiest good wishes attend the young couple as they enter the arena of married life.

The Synod of Mississippi has been in session during the past week in Napoleon Avenue Presbyterian Church, of this city. The Synod has five evangelists in the field—four white and one colored. The committee on evangelistic work in its report says of these evangelists that they "have worked, not as hirelings, but as true and consecrated ministers of the Lord." The reports of the proceedings published in the daily papers indicate a pleasant and profitable session. We regret our inability to look in upon the Synod. We have always had most pleasant relations with our brethren of the Presbyterian Church.

Col. J. L. Power, of Jackson, Miss., has issued an appeal to the benevolent orders of that State and to the public in general in behalf of the Protestant Orphan Asylum of Natchez. We regret exceedingly that we received a copy of this appeal too late for insertion in our issue of last week. Inserted then, it might have induced many of our preachers to take a collection in behalf of the institution in their churches on Thanksgiving Day. We quote from the appeal as follows:

The asylum has been in continuous operation for seventy-six years. It has received in all those years, and trained for usefulness and respectability in the world, a great number of children who could not have been otherwise provided for. Ten years ago, when the asylum was in great straits, and a public appeal was made, a gentleman in New York City sent his check for $250 as an expression of his gratitude to the asylum for opening its doors to him in childhood.

There are usually about fifty children, mostly girls, in the asylum. This is its full capacity. Orphanage and honorable birth are the conditions of admission. The children attend the public schools of Natchez, and the very small children are taught in the building by a young lady reared in the asylum and a graduate of the Natchez Institute. As suitable homes can be provided for them, they are passed out, to make room for others.

The asylum is operated with as little expense as possible. The Board of Managers are members of the Protestant and Hebrew congregations of Natchez. Each devotes a month, alternately, to its supervision. The matron is the only person who receives any compensation, and that very moderate. The treasurer makes an annual report of receipts and disbursements, at the anniversary in May, so that all interested may be fully informed of its affairs.

I beg leave to suggest the propriety of designating a committee of two or three young ladies in each community to solicit from the general public contributions in money or clothing for children—second-hand or new. Many merchants will give cloth, shoes, hose, hats, gloves and other little articles, and there are small garments in many homes, no longer worn, that might be utilized in this way. In this way, a young lady at McComb City, Miss Govan, daughter of our secretary of State, collected a large box of desirable articles in that community, besides about fifty dollars in cash. And what has been accomplished there can be done elsewhere.

Contributions should be sent to Mrs. Mary R. Fleming, Natchez, Miss.

PERSONAL AND OTHERWISE.

The great American historian, Francis Parkman, is dead.

We received an appreciated call a few days since from Rev. John W. Chambers, financial agent of Millsaps College.

During the next three weeks the Editor will spend most of his time in attendance upon the sessions of the pastoralizing Conferences.

The clerical delegates elected from the Northwest Texas Conference to the General Conference are: W. L. Helms, R. C. Armstrong, H. Bishop, J. M. Barous, W. H. Vaughn, E. A. Bailey, and E. L Armstrong.

Our efficient missionary secretary, Rev. I. G John, D. D., let the light of his countenance shine into our sanctum one day last week. He was *en route* to the Mexican Border Mission Conference. The Doctor is in good health and fine spirits.

Our sanctum was honored a few days since with a call from Rev. H. C. Morrison, of Kentucky, and his master of song, Prof. Evans, of Texas, who have been laboring for the past two weeks in the revival meeting at Felicity Street Church. They report quite a successful meeting at Felicity.

Rev. Charles F. Deems, D. D, pastor of the Church of the Strangers, in New York City, died on the eighteenth. Dr. Deems has had quite a varied clerical experience. At different times he filled the following positions: college professor, college president, agent of the American Bible Society, editor and pastor. He was also an author of considerable celebrity. "The Home Altar," "What Now," "Weights and Wings," "Annals of Southern Methodism," "Life of Jesus," "The Gospel of Common Sense," and "My Septuagint," are the title of a few of his works. He was a clear, forceful preacher and an urbane, high-toned Christian gentleman,

Rev. A. H. Sutherland, D. D., the well-known missionary, to the deep regret of the whole Northwest Mexican Conference, located at its recent session. At the West Texas Conference that well-known figure in Texas Methodism, Rev. A. J. Potter, was granted the superannuated relation. When Rev. Homer S. Thrall, now blind, retorted himself for the fifty-first time since coming to Texas, deep silence fell upon the Conference, who were deeply moved over the recital of his remarkable history. Abe Mulkey, in closing his seventh year of revival work, says the one just past has been the hardest, but happiest, resulting in 700 conversions, and 1,560 accessions. Texas Advocate.

North Mississippi Conference Notes.

I am just home from an extensive trip in the "Delta," during which a goodly number of churches were visited and sermons preached. Many books were disposed of and church papers put in circulation and other services rendered, which it is hoped has done good that will abide.

During the year I have visited 80 churches and preaching-places in 58 pastoral charges; have attended 7 District Conferences and 4 preachers' meetings and aided in a number of protracted meetings.

I have endeavored, in the name of Christ, to do the work assigned me by the Conference faithfully. To God be all praise for health, grace and success, and may his richest blessings be upon the ishors of his unworthy servant and on all who have been kind and helpful to him in this "work of faith and labor of love!"

Before these "notes" shall greet the reader's eyes another ecclesiastical year, with its hardships and pleasures, trials and triumphs, will have closed and the annual convocation of the fellow-laborers will be in session.

"Preserved by power divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear."

Then, while there will be joy and gladness in this reunion of the brethren, there will be gloom and sadness at the roll-call. There and then we will be reminded that our beloved and revered W. H. Brooks and J. J. Wheat will never again on earth answer, "Present," as we and the generations past have so often heard them. But in all Christian assurance we can truly sing:

"Servants of God, well done,
Your glorious warfare's past,
The battle's fought, the race is won,
And you are crowned at last."

In the language of dear Bro. Brooks, oft repeated in his happy moods of preaching, their "bodies have located the grave and their souls have been conferred to glory." God grant unto their bereft brethren in the gospel ministry, the same spirit of faith and fidelity of love and hope, and at last to reign together with our living Head.

We expect the new editor and publisher of our Conference organ to be with us at Columbus, the twenty-fifth instant, to add grace and work the occasion. We are expecting a pleasant and profitable session of Conference. May it be a benediction to all who attend!

G. W. BACHMAN.

Louisiana, Miss., Nov. 20, 1893

Dr. Hartman Treats

10,000 CASES OF CHRONIC CATARRH FREE.

In order to bring to the homes of all people, rich and poor, a reliable and permanent cure for chronic catarrh, a course of treatment has been devised by The Pe-ru-na Drug Manufacturing Company which costs the patient nothing except the necessary medicines. This enterprising drug company, bound to lead, and not follow, have completed arrangements to treat 10 000 catarrh patients during the coming Winter free of charge. To ensure the success of this gigantic undertaking, they have secured the services of the well-known writer and lecturer on chronic catarrh, Dr. Hartman, who, with a corps of assistant physicians, is to take charge of the correspondence with each patient.

Pamphlets, accompanied by a letter, giving complete directions for one month's treatment, sent free to any address. Those not entirely cured during the first month are expected to report their condition to Dr. Hartman, who will advise further treatment without charge. Each patient is permitted to continue correspondence with Dr. Hartman until entirely cured. At no time will any charge be made. The diet, hygiene and sanitary regulations of patient will be prescribed by the doctor. The medicine, which is known all over the world as Pe-ru-na, is the main medicine used, and can be obtained at any drug store. Should it be necessary to continue the correspondence many months, or even visit Dr. Hartman in person, everything will be done free of charge.

A free catarrh book sent to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

To the Itinerant Corps of the Mississippi Conference.

ARGUMENT "AD HOMINEM."

As in some sort representing our Conference Missionary Board, I make this special plea most earnestly. The time for our annual shaking up and settlement is near at hand. The cry of "hard times" has resounded all the year, from valley to hillside, and been echoed back again by the very waves of the sea. Yet our banks have not failed, our merchants continue to "run" their customers, and the farmers have garnered in some provisions for another year. He who "tempereth the wind to the shorn lamb" hath sent us an Autumn of unparalleled brightness, enabling the harvester to save all that he made. The hay, pea and hog crops are worth thousands of dollars—to say nothing of the wonderful output, liquid and solid, of our matchless pine forests and lumbering mills. Yet, because our fleecy staple has fallen behind in quantity and price, there is doubtless a dearth of cash. This will call for redoubled efforts on our part to induce the people to give even up to the usual meager measure to those causes which most distinctly represent our faith to Christ—our compassion for his soldiers on outpost and pioneering service.

The domestic and foreign missionary collections represent this claim. As a rule, our bravest and truest are at work in these kindred fields of battling labor. Put yourself in the place of the devoted brother who has been sent to a poor and wide-extended circuit, in the country—his home too far from most of the people he serves faithfully for such a thing as "a storm" or "pounding party" ever to help out the meager living of the half-supported family—perhaps a wife and six or more children. He is morally obliged to go in debt for actual subsistence. He tries, and possibly succeeds, in keeping within the appropriation made for him at last Conference, clinging tenaciously to the hope that the Board will "pay off in full."

Brethren, we can not do this unless a heroic and herculean effort be made during these few remaining days to bring up ever dollar of our missionary assessment. The case of our city missionaries is as appalling as of those in the country. Usually a larger proportion of their scanty support must come through the Board. They have lived through the year on "energy, faith and time." Times have been even harder with the poor of our cities than with the rural districts. Theirs is an urgent, pleading case! Will you not consider this cause as your own?—and truly it may be so more nearly than we think. Ours is a rotating office. It is not fair to keep one set of men as victims all the time. Our turn may come next—any of us. Then let us put in such work as we would like our brothers to do for us under mutual exchange of positions. Let the deep poverty of our people joyfully abound unto rich liberality to this cause. Press it home on their hearts and consciences, brethren, with prayerful persistence!

Your servant in the cause,

J. P. DRAKE,
Sec. Conf. Board.

Notice.

HO! FOR LOUISIANA CONFERENCE!

The Texas and Pacific and the Southern Pacific grant excursion rates for one fare going and one-third fare returning, on the certificate plan. Tickets on sale Dec. 11. Return tickets to be purchased within *two days* after Conference adjourns. The other roads have not yet been heard from.

C. W. CARTER.

Fall Meeting of the Theological and Pastoral Society of Sardis District, North Mississippi Conference.

A most pleasant and quite profitable meeting of this society was held in the Methodist Church at Sardis, Miss., Oct. 18 and 19, 1893.

Owing to pressure of work and other circumstances, Bros. Goar, Williams, Dye, Malone and Huggins were not in attendance, very much to our regret. Very fortunately, however, each subject for discussion had a representative, and nearly everyone presented a paper on his subject. All were free to participate in the discussions. The presence of Rev. J. L. Cooper, of the C. P. Church, and Rev. Hutchison, pastor of the Missionary Baptist Church at Sardis, Miss., added to the interest and profit of the meeting. Bro. Cooper remained and delivered a lecture on temperance that was good to edifying. The sermons were furnished us by Bros. Geddie, Gibbs, Johnston, Cameron, and Wyatt; being such as these men only can deliver, and as are for the good of souls. The annual election of officers resulted in retaining those of the present year for the next. The next meeting will be held at Pleasant Hill, Miss.

Reviewing these meetings from their commencement, there are some noticeable facts to be seen. The attention of the preachers has been called to many most vital questions, which have been closely studied and discussed, bringing rich stores of information to all participating. They have grown in interest and profit, in that a capacity for and liberty in critical and elaborate discussion has been developed and put to service. All unite, all speak, and all are educated. Just here we might moralize somewhat. Any member absenting himself becomes a loser, so that all diligence should be used to be present and prepared for the work.

Then large benefits accrue to the general membership of the church. The whole force of the clergy of the district, in discussion and in preaching, is focalized upon the different congregations at frequent periods, educating and quickening them, as well as sending a like thrill throughout the district by the effect upon the preachers. Now, suppose we push the work as heretofore, and also take an advance step and bring out a district organ of modest pretentions and powerful usefulness to assist in carrying the work into every nook and corner of the district.

BEN. P. JACO,
Sec. and Treas.

Eureka Springs, Miss.

Notice.

To the Members of the Louisiana Annual Conference:

All pastors who have claimants on the Conference collection within their pastoral charge will confer a favor upon the Joint Board of Finance by making a written report of the condition of said claimant; furthermore each pastor so doing will fulfill a solemn duty. (See Discipline, page 85, paragraph 134.)

S. S. KEENER,
Chair'n Joint Board, La. An. Conf.

Mississippi Conference Notices.

Applicants for admission on trial will please meet the committee for examination in Hazlehurst, Miss., Tuesdays, Dec. 5, at 3 P. M. Report to Rev. I. W. Cooper, D. D., and he will designate the place for meeting. By reference to page 26 of the Minutes of our last Conference you will see what will be required in "the ordinary branches of an English education."

W. B. LEWIS.

Members of class of first year, Mississippi Conference, will meet committee of examination at Methodist Church in Hazlehurst, Tuesday, Dec. 5, at 7 o'clock P. M., for examination.

As was determined at last Conference, the examination will be in writing, and time is necessary to make it thorough and satisfactory.

R. J. JONES, Chair'n Com.

The class of the first year will meet me for examination on Wesley's Sermons and Fletcher's Appeal, in the Presbyterian Church, Hazlehurst, Tuesday, Dec. 5, at 7 o'clock P. M. The examination will be in writing.

B. F. LEWIS.

The class of the second year will please meet the examining committee in the Methodist Church in Hazlehurst, Miss., on Tuesday evening, Dec. 5, at half-past seven o'clock.

A. F. WATKINS,
For Committee.

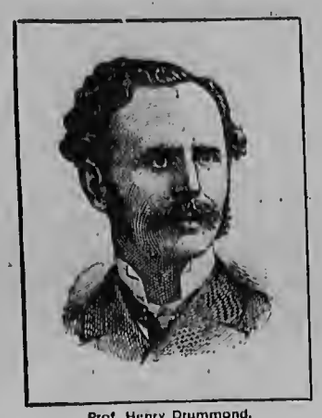
The class of the third year will meet the examining committee at the Methodist Church, Hazlehurst, Miss., nine o'clock A. M., Wednesday, Dec. 6

D. G. W. ELLIS,
H. W. FEATHERSTUN,
L. S. JONES,
Committee.

The class of the fourth year will please meet the committee at Hazlehurst, at 8 o'clock, Wednesday morning, Dec. 6. If possible, let all the class be on hand to begin with the examination. Please do not tax the committee with extra work by coming in late.

J. W. ELLISON,
For Committee.

The "Boys' Brigade" and its Boys.

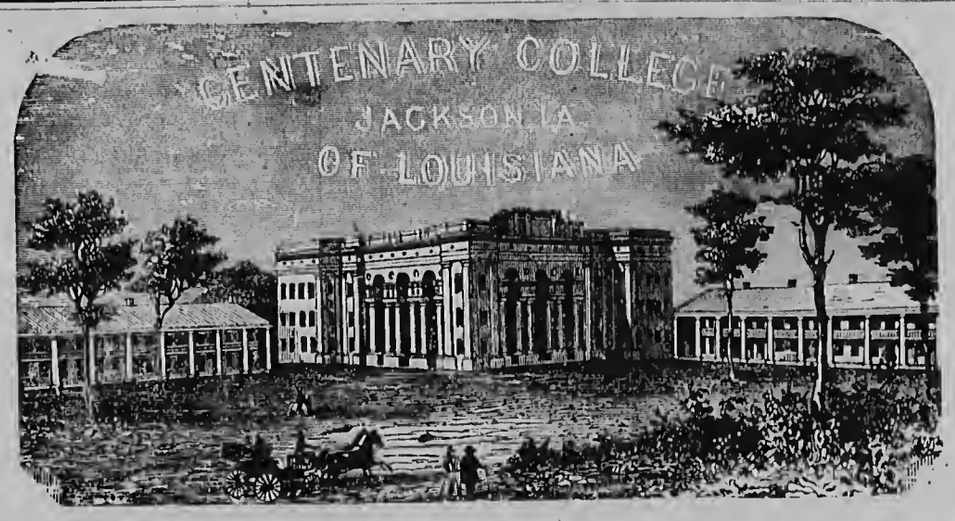


Prof. Henry Drummond.

We all listen now when Professor **Henry Drummond** talks. This alert scientist has a warm heart for boys. One of his favorite themes is the **"Boys' Brigade,"** on which he writes an admirable article for next year in

The Youth's Companion.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION FREE to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.



CENTENARY COLLEGE, *JACKSON, LA.*

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT, PRESIDENT.

Revival at Felicity Street Church.

The meeting at Felicity Street Church closed on Sunday last after most gratifying results during the two weeks of Bros. Morrison's and Evans' stay. There were in the neighborhood of fifty sanctifications and about thirty conversions. The attendance was constantly large, the preaching quite above the common order all the time, and the divine witness so manifest and powerful, that even carping critics under the spell held their peace. Bro. Morrison was called away on Saturday by telegrams which bore the news that his wife was dying at their home in Lexington, Ky. He left us followed by the prayers and sympathies of the entire religious community, who learned to love as well as to admire him during his short and eventful stay among us. May the great Comforter comfort him in his trial.

J. M. BEARD.

Notice.

To the Members and Delegates of the Mississippi Conference:

The I. C. R. R. and Yazoo and Mississippi Valley R. R., with its branches, have granted the usual rates. No doubt we will hear favorably from the Q and C. Route. Members and delegates will purchase ticket, paying full fare, and secure receipt of same from agent, and when receipt is signed by secretary of Conference return tickets will be sold at the rate of one cent per mile.

R. P. WILLING, Sr., Chair'n.
E. M. COOK, Secretary.

Hazlehurst, Miss., Nov. 18, 1893.

Louisiana Conference Railroad Rates.

L. and N. W.—Gibbs to Homer. One fare for round trip. You pay $1.25, and get round-trip ticket.

V., S. and P.—Vicksburg and Shreveport to Gibbs. One and one-third fare on the certificate plan. Get a certificate when you buy your ticket, pay one fare, and on your return said certificate will enable you to buy a return ticket for one-third regular rate.

T. and P.—To be reported by Bro. W. B. Thomson, of New Orleans.

M. and Y. Valley Route.—To be reported by Bro. Thomson.

The L. and N. W. trains make direct connections with all trains on V., S. and P. at Gibbs, twenty miles from Homer.

TIME OF ARRIVAL AT HOMER.

From Shreveport, 8:30 A. M. From Vicksburg, 6.30 P. M.

Report at the church if not met at depot.

J. A. PARKER.

BEECHAM'S PILLS for a bad Liver.

"Samantha at the World's Fair"

Josiah Allen's Wife's New Book

JUST OUT. Over 100 illustrations by C. De Grimm. Everybody sure to want to read it.

With its 700 pages and handsome binding it settles the puzzling question of selecting a present, and makes just the

IDEAL BOOK FOR A CHRISTMAS GIFT.

AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 3 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken to-day." "I started out a little while on Saturday and this morning have twenty orders." "The book sells itself. Every one wants it. Prices, by mail, or through agents, cloth, $2.50; Half Russia, $3.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Write at once for terms to agents. $250 can be easily earned by Christmas.

FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York. *Samantha Meets the Duke of Veragua.*

ROSE TOBACCO CURE *A quick, cheap, pleasant and absolute cure for the* **Tobacco Habit**

In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

EMORY COLLEGE

OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy. No Saloons.

57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address

W. A. CANDLER, D. D., PRESIDENT.

Louisiana Conference.

The class for admission into the Louisiana Annual Conference will meet at the Methodist Church in Homer, La., on Wednesday, Dec. 13.

J. M. BEARD, Chairman.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.

WM. H. LA PRADE.

The class of the second year will meet the committee at the Methodist Church, Homer, La., Wednesday, Dec. 13, at 9:30 A. M.

COMMITTEE.

Lake Providence, La.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige

THOS. B. WHITE,
For Committee.

Arcadia, La.

Louisiana Conference.

Col. S. B. McCutchen announces that preachers passing through Shreveport to and from Conference will be given half rates.

H. S. JOHNS.

Where is It?

The Brandon district record was at Natchez for examination at our last Conference. Since then we have not found it. We want to find it. Who knows where it is?

C. MCDONALD.

Notice.

Brethren who want any special books will confer a favor by letting us know at once, so that we may get them and have them on hand.

LAIRD & DOMINICK.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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I Have Just Received

A supply of Peloubet's and Hurlburt's Notes on the Sunday-school Lessons for 1894—$1.25 per copy. Order at once. Also Jack-Knife and Brambles, A Ramble among Surnames, and other new books for the holiday trade. Bibles from 25 cents to $25 by mail. Testaments from 5 cents to $3.50. A beautiful line and large lot of Christmas, New Year, birthday and Sunday school cards and booklets.

F. D. VAN VALKENBURGH,
9 Chartres street (near Canal), - New Orleans.

PROMPT RELIEF comes to the woman suffering from any of the painful disorders and derangements peculiar to her sex, if she accepts the help that's offered. Dr. Pierce's Favorite Prescription is the *only* medicine so certain in its effects that it can be *guaranteed*. In every case, if it doesn't benefit or cure, your money is returned.

Beautiful women know how much they owe to good health. If you wish to be beautiful, keep the natural functions of the body in proper state and you'll be healthy.

A train of disorders follow the derangement of the womanly functions. For nervous prostration, excitability, fainting spells, dizziness, spasms, convulsions, or "fits," this remedy relieves and cures.

Take it when you suffer from sleeplessness, backache and bearing-down sensations, for the *prompt relief* it imparts.

FOR CATARRH!
RHEUMATISM!
LA GRIPPE!
INDIGESTION!

COLUMBUS, Ga., Oct. 8, 1893.
Some years ago I had an attack of grip, which produced catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion, and it cured that also. I have recommended it to several persons who were afflicted with different diseases, and always with the happiest results.
REV. J. W. HOWARD,
Baptist City Missionary.

BEAUFORT, N. C., June 7, 1893.
I was a sufferer from rheumatism for eight months, part of the time was so that I could not walk. I was entirely cured by King's Royal Gemetuer. I have no symptoms of rheumatism now. I think it is a great medicine.
IVAN B. ABERNATHY.

What Rev. Sam Jones Says.

Rev. Sam Jones, the great evangelist, writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by Royal Germetuer. I wish every poor suffering wife had access to that medicine. Two of my children were cured of nasal catarrh by it. It is truly a great medicine."

For Children, Nervous Troubles and Weak and Debilitated Females, Royal Germetuer is unequalled. Try it. $1 per bottle, six for $5. All druggists.

King's Royal Germetuer Co., Atlanta, Ga.

Germetuer Pills for Constipation, 50 in a vial, for 25 cents.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
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Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.

All dust thoroughly taken out by steam.

Feathers purged of all impurities.

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Franklin Square, Boston, Mass.

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Apply to MISS S. C. McLAURIN,
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When answering advertisements please mention the Advocate

HOME CIRCLE.

WHERE THE CROSS-ROADS MEET.

BY J. P.

Charlie Brown was sauntering down
The road that led to the noisy town,
When he came to a spot where a post was set,
At a point where a couple of cross-roads met.
Up at the top of the post so stout,
Were a pair of wooden arms stretched out,
With an index finger to point the way
To those who feared they might go astray.

One sign in lettering black and bold,
The right direction to pilgrims told;
And those who would its wise counsel heed,
Had only to pause for a moment and read.
The other, that pointed off to the left,
Was badly blurred, and of paint bereft,
And Charlie Brown had to stand quite still
To decipher the legend—"To Spiritville."

"To Spiritville! I'de like to know
If that is the way I ought to go!"
Said the thoughtful boy; "for my mother says
She wants me to cultivate manly ways,
And to have a spirit both brave and strong,
To do the right and to shun the wrong."
And the tracks in the red clay plainly showed,
That most of the travel was by that road.

And then he paused; for he chanced to think
Of what he had heard of the love of drink,
How it robbed a man of his wit and wealth,
Destroying happiness, home, and health;
How it roused the passions and led him on
To crimes too dreadful to dwell upon;
And sank him lower and lower, until
He rolled in the gutters of Spiritville.

"Yes, that is the place," said Charley Brown,
"Where they do their best to pull a man down;
Where rum and whisky and gin and beer,
And brandy poison the almosphere,
So that folks can't keep in their sober senses;
And there are placards along the fences
Of wonderful 'bitters,' that I am sure
Will kill more folks than they'll ever cure.

"Why, they say in Spiritville there are traps
On purpose to capture innocent chaps,
And the arts of the evil one they employ
Down there, to get control of a boy!
And I've often and often heard mother say,
The road is down-hill the whole of the way,
And those who have once set foot in that track
Find it exceeding hard to turn back.

"The sign-post tells me—and tells me true—
'There's a right and a wrong way, boy, for you,
And a place in the path before your feet,
Where two bewildering cross-roads meet;'
And while I'm young I'll say with a will,
You'll never catch me in Spiritville!"
And, whistling cheerily, Charley Brown
Took the right hand road to Temperance Town.

Sweet Homes.

The happiest, sweetest and tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea, a cannon ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place, but from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life. These are the hints of the blessings of burdens. Our dull task-work, accepted, will train us into strong and noble character. Our temptations and hardships, met victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us, purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if we will take it.—Selected.

Finish What You Begin.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob-house they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back to finish four.

The Pin and the Needle.

A Pin and a Needle, being neighbors in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the Pin, "what you are good for, and how you expect to get through the world without a head?"

"What is the use of your head," replied the Needle, rather sharply, "if you have no eye?"

"What is the use of an eye," said the Pin, "if there is always something in it?"

"I am more active and can do more work than you can," said the Needle.

"Yes; but you will not live long."

"Why not?"

"Because you have always a stitch in your side," said the Pin.

"You're a poor crooked creature," said the Needle.

"And you are so proud that you can't bend without breaking your back."

"I'll pull your head off if you insult me again!"

"I'll put you eye out if you touch me; remember your life hangs by a single thread," said the Pin.

While they thus conversed, a little girl entered, and undertaking to sew, she soon broke off the Needle at the eye. Then she tied the thread around the neck of the Pin, and attempting to sew with it, she pulled its head off, and threw it by the side of the broken Needle.

"We have nothing to fight about now," said the Pin; "misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the Needle. "How much we resemble human beings, who never find out they are brothers till they lie down in the dust together as we do."

Keep a Clean Mouth.

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet, "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Christian.

Be Tender and Loving.

Do not keep alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out now, in my weary hours, and open them that I may be refreshed and cheered.—Baptist Weekly.

Don't talk much about giving the devil his due until you are sure if he had it he would not have you.—Ram's Horn.

Awarded Highest Honors—World's Fair.

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

OUR CHILDREN.

ARE ALL THE CHILDREN IN?

The darkness falls, the wind is high,
Dense black clouds fill the western sky.
The storm will soon begin;
The thunders roar, the lightnings flash,
I hear the great round raindrops dash—
Are all the children in?

They're coming softly to my side,
Their forms within my arms I hide;
No other arms are sure.
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.

But future days are drawing near;
They'll go from this warm shelter here
Out to the world's wide din;
The rain will fall, the cold wind blow,
I'll sit alone, and long to know,
Are all the children in?

Will they have shelter then secure,
Where hearts are waiting strong and sure,
And love is true and tried?
Or will they find a broken reed,
When strength of heart they so much need
To help them brave the tide?

God knows it all; his will is best;
I'll shield them now, and yield the rest
To his most gracious hand;
Sometimes the souls he loves is riven
By tempest wild, and thus are driven
Nearer the better land.

If he should call us home before
The children land on that blessed shore,
Afar from care and sin,
I know that I shall watch and wait
Till he, the Keeper of the gate,
Lets all the children in.

—The Christian at Work.

The Self-Denial of Parents.

That parents should deny themselves superfluities for the sake of their children, is not in the least to their credit; it is meet, right and their bounden duty. That they should give their children better advantages than they have had themselves, is equally, in the nature of things, their proper line of conduct. Each generation owes to the one in advance all that it can bestow of preparation, of culture, of opportunity and of privilege. The self-denial of parents is the tribute the race demands; it is not especially notable nor particularly praiseworthy, because it is the appointed and expected *role* which is given to people when they take upon them the obligations of parenthood.

But self-denial on the part of parents is one thing, and self-effacement quite another. The plain man and the plain woman who have scrimped and stinted and saved, contrived, managed, risen early and sat up late, to send their sons and daughters to college, to educate them liberally, to place them well in the world, are not to be set aside as of small account when their children arrive at maturity.

They are wrong to allow themselves to be pushed to the wall, set in the background, as they sometimes are. The mother may not know Euclid, or have the faintest acquaintance with the Greek poets; the music her daughter plays may be a Chinese puzzle to her comprehension; but she does know a whole world of science, not necessarily in books, to which her daughter can gain no clew in the classroom, since life must be the teacher. The father may speak a less ornate vernacular than his boys' vocabulary; but he has the shrewdness, the acquaintance with men, which come only by intercourse with one's fellows, by joy and sorrow, and the different phases through which all pass who live long enough. It should be no part of the self-denial of parents to do without the deference, the tenderness, the regard, of those whom they have brought up.

One finds it oftener in a comparatively new country than in the more conventional life of our cities, a state of things in which parents seem to have been outgrown by their children. There are farm-houses in our frontier States where women, not yet middle-aged, have put on gray hairs and wrinkles, lost the beauty and elasticity of youth, years before their time, resignedly accepting privation and toil and loneliness to give their girls a chance. If the girls are noble, sweet-natured and true, they will hold the dear mother in the greatest esteem because of all that she has done for them. Far from entertaining a feeling of pride or of complacency, they will repay the beautiful self-denial of their parents by a devotion which never knows a shade of diminution. It is an ignoble nature alone which is capable of feeling ashamed of those who belong to one's kith and kin on account of any simplicity of manner or plainness of speech. Self-denial must not become self-effacement.

A few years ago it was not uncommon to find the parents of young people rather crowded out of the way, the drawing-rooms given up to the youthful daughters and their friends, while the mother and father sat by themselves in a basement dining-room, or their own chamber. A better state of things obtains now, and young people have learned that society is crude and unsatisfactory in which parents have not their fitting place.—Harper's Bazar.

The Faithful Father.

BY MOODY.

There was a good Christian man who was a member of the Presbyterian Church. One day his sweet little boy was taken sick. When he went home his wife was weeping, and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him, John."

The father went in and placed his hand upon the brow of his dying boy, and could feel that the cold, damp sweat was gathering there; that the cold, icy hand of death were feeling for the chords of life.

"Do you know, my boy, that you are dying?" asked the weeping father.

"Am I, father? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And will I be with Jesus to-night, father?"

"Yes, you will be with the Savior."

"Father, don't weep, for when I get there I will go straight to Jesus, and tell him that you have been trying all my life to lead me to him."

"God has given me two little children," said Mrs. Moody, "and ever since I can remember I have directed them to Christ, and I would rather they carried this message to Jesus—that I had tried all my life to lead them to him—than have all the crowns of the earth; and I would rather lead them to Jesus than give them the wealth of the world. I challenge any man to speak of heaven without speaking of children. For of such is the kingdom of heaven."

Start Well.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife, instead of a kiss, is not likely to be pleasant company for anybody during the day. He will probably come home with a temper of a porcupine.

Wise plans should be laid for every day, so that it be not an idle saunter or an aimless bustling to and fro. Yet, to make good speed on the right track, we must not start overloaded; not too many things to be undertaken, lest they prove hasty botch-work. The journey is not made in a cusioned car, but on foot, and the most galling load is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth or the mad ambition goading brains and nerves to a fury.

A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with the morrow's piled on top of it. The only long look far ahead that you and I should take should be the look toward the judgment seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.—The Rev. T. L. Cuyler.

A good Quaker, eighty-five years of age, whom no one ever heard speak a cross word, was asked by a young man how he had been able, through the trials and perplexities of a long life, to keep always so pleasant.

He replied, "Dayton, if thee never allows thy voice to rise, thee won't ever be likely to get very angry."

Let us remember this, children, and try to keep our voices "soft and low."

Not to Be Improved.

This pretty story is told of a distinguished lawyer. He and his wife were at a social gathering, where the question was discussed, "Who would you rather be if not yourself?"

His wife asked him for his reply to the question.

He answered promptly, "Your second husband, dear."

Some of the devil's best helpers sit close to the pulpit in church.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

DON'T Waste money. Vacuum Leather Oil saves leather; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Said the Owl

to himself, "If the moon I could get;" whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it, I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

—FOR SALE BY—
Chas. E. Pinch, 106 Camp St., New Orleans.

Have patience, Alice, I will drive that Malaria from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. Will send and get a circular and let you read all about it.

PRICE: 25c., 50c. and $1.00 per Bottle.
Chas. E. Pinch, 106 Camp St., New Orleans.

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No. 19 ST. CHARLES ST.

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WIDOW A. A. HOOD.

8% GUARANTEED by a leading Trust Company is offered at Par. Suitable for large and small investments. Full information furnished by W. E. LOWN, Mills Building, New York.

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25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists CONSUMPTION 25 CTS.

MARRIAGES.

LEGETT-KENDRICK.—At the residence of the bride's father, near Rehoboth, Sept. 27, 1893, by Rev. D. F. Guice, Mr. Walter E. Legett to Miss Anna Keodrick, all of Claiborne county, Miss.

CLARK—BROWN.—At the residence of the bride's father, Oct. 4, 1893, by Rev. D. F. Guice, Mr. W. A. Clark to Miss M. J. Brown, all of Claiborne county, Miss.

BURNET—UPTON.—At the Methodist Church, Alexandria, La., Nov. 14, 1893, by Rev. S. J. Davies, Mr. W. T. Burnet, of Minden, La., to Miss Iroce Upton, of Alexandria.

WATSON—WHITE.—In Meridian, Miss., Nov. 19, 1893, by Rev. T. L. Mellen, Mr. William H. Watson, of Kemper county, Miss., and Miss Annie White, of Meridian.

BRIGGS—LARKIN.—At the Felicity Street Church, New Orleans, Nov. 14, by Rev. J. M. Beard, Mr. Martin Briggs and Mrs. Barbara Larkin.

LOWE—HOWE.—At the residence of the bride, Algiers, La., by Rev. J. M. Beard, Dr. Lee G. Lowe and Miss Lona W. Howe.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 800. Poetry excluded from this column.

DOWNER—Mrs. IDA DOWNER, daughter of Geo. S. and Wannie Nellie, was born Dec. 12, 1856, and died, after a long and painful illness, at her home in Cooksville, Noxubee county, Miss., Sept. 29, 1893.

She was first married to Samuel Rogers, who lived but a short time and died, leaving her with one child, which also died. She afterward married John C. Downer, her present husband, by whom she had three children, all of whom she leaves behind. Sister Downer joined the Methodist Church when quite young, and lived a faithful and consistent Christian to the end.

She has crossed over into the sweet and beautiful beyond. Like a dream she passed away into that celestial city that hath foundations, whose maker and builder is God. She was naturally endowed with those virtues that make and adorn the character of a true woman. Her life was a benediction and blessing to all with whom she came in touch. As a wife, mother, daughter, sister or friend none excelled her. She was pure in heart and righteous in soul. Her nobility of soul and excellence of character won the love and admiration of all who knew her. Her implicit confidence in the merciful providence of God and patient resignation to his will, her even and sweet-spirited fidelity to his cause and all temporal interests, the guileless-hearted, Christian eloquence of her life make for her a character worthy of admiration, love and emulation.

"Death loves a shining mark." When the final struggle came she pillowed her head upon the promises and will of God and the love of her Savior, and swung out from the sunshine and shadows of this world into the eternal and ineffable glory of the Sun of Righteousness.

While it is sad to contemplate the death of such a woman, it is a blessing for her to have lived among us. Her husband and children were blessed in her life, and it is sad to be left alone. But lift yourself up, my brother; you have the Savior left you yet, and God is already calling us to a higher and brighter life, and this separation will not be but for a little while. I know the cup seems bitter, and we are sometimes a long time drinking it; but lift your tear-stained face heavenward, and by faith look into that home of eternal glory, where the blood-washed throng of God will meet never to part again, and you will find a surcease for every pain and every woe

May her husband and sweet little children, who were the source of her brightest earthly hopes and sweetest joys, emulate her noble Christian life and live to meet wife and mother in the sweet beyond. J. N. D. KINO.

FARMER—Sister EMMA FARMER, daughter of R. Y. and Sarah Hewitt, was born June 13, 1859; married J. R. Farmer in 1879, and died Sept. 7, leaving five motherless little children, a devoted husband, her aged parents, brothers and sisters, with a large circle of friends, to mourn her absence. May the Lord bless the precious little children, aid the father in training them for God and heaven, and may he sustain the relatives and friends by his presence and grace!

Sister Farmer was a devoted Christian, and while she suffered long and much she endured it with great fortitude and resignation to the will of her heavenly Father, who doeth all things well. She enjoyed her religion, and often referred to its sustaining power, and frequently exhorted sinners to forsake their sins and turn to Christ, as she would meet them in her home, on the highway or elsewhere. She was not ashamed of her Savior. Her church and community will miss her.

To the husband, children and sorrowing friends we would say: So live that you may meet again in the Elysian Fields.

Her old pastor, W. J. O'BRYANT.

HARPER—Mrs. DOTTIE BLANKS HARPER was born in Columbia, La., Oct. 19, 1861. She was educated at Sylvester High School, in New Orleans, and graduated at Afton Villa in 1879; united with the M. E. Church, South, at the age of eighteen in Columbia, La. In 1880 she was married to Mr. John E. Davis, who died in 1883. In 1886 she was again married to Mr. John J. Harper. She died of consumption in San Antonio, Texas, Oct. 17, 1893.

During her long illness she was perfectly resigned to God's will. Until disabled by disease she was a diligent worker in the church and the great temperance reform. She was a delegate to the National Convention of the W. C. T. U., held in Boston, Mass., October, 1891, and was elected State treasurer in 1892.

When she was removed to San Antonio for her health, it was as if a bright star had been blotted from our social and religious sky. Her remains sleep with those of her loved ones in the cemetery at Columbia, La. She leaves a large circle of relatives and friends to mourn her departure. B. F. WHITE, P. C.

HAYNES—JIMMIE LUCILLE HAYNES, youngest child of James E. and Alice Haynes, died Oct. 6, 1893, and was buried in the Black Hawk Graveyard, Carroll county, Miss.

Jimmie was about three years old, a bright, sweet little child, baptized by the writer only a month before her death. How sweet and innocent she looked up at the minister when she was baptized, while he prayed God's blessing upon her, will never be forgotten! She was indeed a little rosebud on earth, but God has gathered it to bloom in heaven. He has removed it from the blighting climes of earth to bloom in Paradise above.

"He said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." She was brought to him, and he has carried her home. God bless the bereaved ones and save them in glory!

J. N. D. K.

COKER—AVA LEE COKER, little daughter of G. W. and Mrs. Alice Coker, of Clark county, Miss., was born Feb. 6, 1891, and, after suffering for eight days, died of congestion of the brain, Oct. 1, 1893, being at the time of her death two years eight months and twenty five days old. She was a dear, sweet little girl. She was bright and full of life as she could be, and was the joy of the home. Little Ava was loved by all who knew her, and very dearly by her parents. May God graciously sustain them in this sore bereavement, and help them to feel that though she can not come back to them, they can go to her. And she will be at the beautiful gate waiting and watching for them and all the loved ones.

Farewell, dear little Ava, for awhile, and we will meet in the sweet by-and-by. May God bless father and mother, brothers and sisters.

Her brother-in-law, H. M. ATWOON.

Enterprise, Miss.

RICHARDSON—LEVI LAGRONE RICHARDSON, baby boy of Jas. L. and M. E. Richardson, was born March 2, 1892, and died Oct. 12, 1893; was baptized by W. S. Lagrone, for whom he bore a part of his name, Jan. 5, 1893.

His stay was brief, yet he won many hearts to himself, and now when we think of him, it is as a treasure in heaven, which encourages us in our struggle onward and upward; as one of the Master's jewels, as another cord binding us closer to the throne of God. By perfect consecration to the service of God we will be able to sing with him in heaven. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Then we will understand many things that are now mysterious. Blessed be the Lord that taketh! Blessed be the Lord that gave!

C. H. PITTMAN.

PILGRIM—NANCY PILGRIM was born in Alabama, Aug. 28, 1829; was married to Mr. Ezekiel Pilgrim, March 30, 1854; died at the home of her son, John Pilgrim, in Neshoba county, Miss., Oct. 30, 1893, aged sixty-four years two months and seven days. Sister Pilgrim united herself with the M. E. Church, South, about forty-three years ago. During this period of her membership she endeavored to keep the rules of her church.

Her last words on earth were: "Lord Jesus, bless my children and take me home."

Dear relatives, strive to follow her as she followed Christ, that you may meet her again where weeping is no more.

J. H. FOREMAN.

KEESEE—FANNIE EMMA, third daughter of Jesse and Zilla Keesee, was born Feb. 28, 1886, and died Oct. 24, 1893. Her death came not unexpectedly. For a long time her parents had known that they could not hope to see her fully grown. Her afflictions drew her nearer her father and mother, and for some time she had been the pet of the home.

Little Fannie, as we loved to call her, was a little Christian girl, and bore her dread affliction with remarkable fortitude, and delighted to speak on religious subjects and inquire of its teachings. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

C. H. PITTMAN.

WATKINS—EDWARD MURRAY WATKINS was born May 29 1891; died Oct. 8t, 1893, aged two years five months and two days. Edward was a loving child. The writer extends to the bereft father and mother his heart-felt sympathy, and points them to the Lamb of God that taketh away the sins of the world.

May the blessings of God ever attend that home, and the vacant seat of little Edward be filled with the mercies of God! Dear parents and children, live godly, and you will not be long separated from your loved one.

J. H. FOREMAN, Pastor.

LONG—Mrs. MOLLIE LONG was born Oct. 3, 1857; died Oct. 8, 1893, aged thirty-six years and five days. She had been a member of the M. E. Church, South, about ten years. She leaves a husband and three children to mourn their loss. May God bless them in their bereavement and meet her at last in the sweet by-and-by. J. H. FOREMAN, Pastor.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1052 Race street, Philadelphia, Pa., naming this paper.

Brain-workers who confine themselves closely within doors have little appreciation of the inspiration which a long walk and close contact with nature can furnish. Not a few literary and professional men have considerably prolonged their lives and increased their usefulness by walking in the open air, through fields, and forests, climbing mountains, and communing with the Creator through his works. In this way some great ministers prepare their sermons, and great poets and thinkers have found the influence of the winds and sunshine helpful to their meditations.—New York Christian Advocate.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hattlefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

You want good work out of your preacher; you demand that he should always be at his best. Reduce the temperature of his brain, and increase that of his heart, by keeping him free from care; and he can then give you his best, in everything.—Pacific Methodist.

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CASH ASSETS, December 31st, 1886,	$400,479.08
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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

No new cases of yellow fever were reported at Brunswick on Nov. 25.

Nov. 25 was celebrated as Labor Day in New Orleans. The banks and municipal buildings were closed.

The women of this city have effected an organization to work against the indiscriminate licensing of saloons.

Captain Zalinski was offered $15,000 by the Brazilian government for a month's service in showing its sailors how to work his gun.

General Master Workman Powderly tendered his resignation to the general assembly of the Knights of Labor on Nov. 25. No action was taken upon it.

The public school teachers of this city met on Nov. 25, and a demand was filed for a municipal appropriation equal to the increased needs of the public school system. A committee was appointed to urge the plan before the Council committee which will frame the budget for the coming year.

The official speed of the United States cruiser "Columbia" was reported to the Secretary of the Navy by Rear Admiral Belknap, president of the trial board. He found the ship fulfilled the contract requirements in every respect. The official speed is 22.8 knots, giving her builders a premium of $350,000, at the rate of $50 000 for each quarter knot over the contract requirements of 21 knots.

The Democratic members of Congress Committee on Ways and Means completed their tariff bill late on Nov. 25, the last of it finally acted upon being the sugar schedule. The duty on refined sugar is reduced from a half to a quarter of a cent a pound. Raw sugar remains free of tax. The McKinley bounty is repealed progressively, that is, one-eight each year, so at the end of eight years is is to cease entirely, beginning in 1895.

The International Revenue Commissioner's annual report is very elaborate on the subject of sugar. Most of the sum of $16,717,208 67 distributed under the bounty law has gone to the producers of cane sugar, mainly in Louisiana. This distribution has devolved upon the internal revenue office much work, requiring system for its successful performance. There were 6,753 sugar producers licensed during the last fiscal year, and the sum of $9,305,130 88 was paid upon 482,125,081 pounds of sugar.

The Tariff bill, made public by the Ways and Means Committee, on Nov. 27, is truly a radical measure. In many respects it is a surprise even to the Democratic members of Congress, as it is unprecedented in many of its provisions. The free list is of that liberal scope sufficient to satisfy the most radical advocates of reform and the repudiation of the principle of reciprocity. Thus, the tariff bill, in addition to the reforms it makes in the customs laws, will necessitate immediate readjustment of treaties with those South American countries which enjoy practical or theoretical reciprocity with the United States. The duty on cleaned rice has been reduced to one and a half cents, and on the uncleaned article to one cent a pound.

FOREIGN.

The Italian ministry has resigned.

It is reported that a revolution has broken out in Pernambuco.

The Brazilian revolution continues, with varying successes on either side.

The Servian Cabinet has resigned. The reason given is the tariff conflict with Austria-Hungary.

England will increase her navy, and provisions have been made to avoid delays and to rapidly complete the work.

A dispatch to the London Times from Teheran says that 12,000 persons have perished in an earthquake at Kucha. Ten thousand bodies have already been recovered and 2,000 are still in the ruins. Fifty thousand cattle have been destroyed so far. The shocks still continue.

Owing to the spread of dissent to the Russian army, the Czar, on the advice of M. Pobiedonoitzoff, the chief of the Holy Synod, has issued a ukase to the effect that soldiers and officers belonging to any other faith than the orthodox Greek Church will henceforth receive no further promotion.

The French Chamber of Deputies was the scene of tumultuous confusion on Nov. 25, as the result of the controversy over the legislative programme. Premier Dupuy made an attempt to restore confidence, but the opposition created an uproar, which concluded with the entire Cabinet resigning.

Following close upon the resignations of the French and Italian ministries, comes the report that there is trouble in the Spanish Cabinet, with the prospect of a crisis in the near future. Events of recent occurrence have conspired to weaken popular confidence in the ministry in Spain, as, for instance, the bungling campaign against the Moors and the apparent inability to cope with the anarchist troubles.

No other sarsaparilla has the merit to hold the confidence of entire communities year after year, as has Hood's Sarsaparilla. It possesses curative power peculiar to itself.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

FROM THE WORK.

Rev. A. D. Miller, Oak Ridge, Miss.: "The fourth Quarterly Conference for Warren circuit, Vicksburg district, Mississippi Conference, was held at Oak Ridge Church. Our highly esteemed presiding elder, Rev. D. A. Little, was at his post in due time and preached two of his best sermons fine and stirred up the pure minds of the brethren. We hope to have him another year. The Warren circuit is on the up grade, doing very well. I think we will make a good showing for this hard year; will probably pay all assessments. We have a good work and people. May God graciously bless them all!"

Rev. D. P. Bradford, P. C., Shubuta, Miss., Nov. 10: "As the Conference year will soon close, I will say a few things of my work. We have had thirty-six accessions on profession of faith, besides several by certificate. Our assessments will all be full, with $50 additional, I think, on the missionary debt. The old two-story church at Quitman is torn down to give place for a neat $1 500 house. From an elect lady of Quitman we received, a few days ago, three nice young gobblers for extra occasions. I believe we have the most religious depot agent in our work on the M. and O. road. Our people are very kind to us. We have had no poundings, but waots are promptly met."

Rev. H. L. Norton, Madison, Miss.: "Our second year on the Madison charge is almost gone. How pleasant it has been! We have had plenty to do and every encouragement to work; books to master in view of a committee—hard books—and people to visit, yes, three hundred Methodist people, kind and appreciative as ever bore the name of Methodism, and four attentive congregations to minister to each month. Could a preacher have a more powerful incentive to be up and doing? Truly any minister would be bound to such a people with the strongest ties of Christian fellowship. During the present year our laboring together has resulted in about forty accessions to the church and some conversions. There is no doubt of an advance in the spiritual condition of the charge. Our finances are considerably in the arrears, but further settlements will be made before Annual Conference. Some repairs have been made on the parsonage and one of our churches during the year. Success to the ADVOCATE and its new editor."

Rev. W. M. Sullivan, P. C., Franklinton, La., Nov. 10: "We are winding up our second year's work at this place, which has been pleasant, indeed, to the writer and his family. This work has developed in two years from $340 into $600, without any new churches added to the charge. Collections ordered by the Conference advanced in proportion to the preacher's salary. All claims will be met by Conference. The results of this year's work is as follows: Ninety-one accessions, seventeen infants baptized, only two deaths, thirteen removed by certificate and otherwise, four marriages, with more to follow. There is yet a great work to be done here, and I am planning for another year's work here, if the Bishop don't upset me at Conference. The preacher appointed to this charge will find a pleasant home, a good, kind, appreciative people. Our book man says we have the only Sunday-school that has ordered three standard libraries in twelve months. This the school at this place has done, besides fifty Bibles and twenty copies of the New Testament have been distributed among the children in the school."

Rev. J. F. Evans, Williamsburg circuit, Seashore district, Mississippi Conference, Nov. 16 1893: "Yesterday closed my fourth quarterly meeting. Neither preacher nor presiding elder paid up in full, and I fear will not be up when the stewards meet on the first Saturday in December; but we are ahead of last year at this date with all the collections. We have had the best revivals this year than any year out of the four years of my service. Have held four protracted meetings, and received 72 into the church, baptized 40 adults and 13 children, and many were born of God and made heirs with Christ. We have labored very hard these four years to build up this circuit and make it self-sustaining, and we thank God for the success we have had. We found it nothing more than a mission four years ago; but now we have five churches on the work—four new, three finished, one complete, painted in and out; all out of debt, titles good to all five; one parsonage partly furnished, house not quite finished, though very comfortable; and the preacher that comes here will not find this work as bad as some think. Plenty of the best of people all round the work. We regret to leave them; we have learned to love them. We pray God to send them a godly preacher next year. We are trying to help the ADVOCATE. Pray for us."

Rev. A. H. Shannon, P. C., East Pearl mission, Miss., Nov. 13: "We began a meeting at Gainesville, Miss., on the second instant. Bro. C. H. Ellis, of New Iberia, La., came to us Nov. 4. The meeting closed on the ninth instant. God was gracious to us and our people. Think we may safely say there were twelve or fifteen conversions. The church was revived and strengthened. Six were received on profession of faith and four by letter. A number will probably join other churches. A young ladies' prayer meeting was organized, and we trust the work of the Lord will continue to prosper. Our church has neglected this section, but we trust a bright future is before us, and that the church will awake to its possibilities. We began a meeting at Orvisburg the tenth instant. Interest is increasing with each service. The Holy Spirit is working mightily on the hearts of many of the people here, and we expect great results. The 'after meeting' of last evening surpassed any I have yet seen for calm, deep and effective work. May the good work continue! Bro. C. H. Ellis is devoting himself wholly to the evangelistic work, and is meeting with success wherever he goes. He believes in the 'second blessing' theory of sanctification, but this does not lead him to the extremes to which many go. He teaches very clearly the necessity of a high standard of Christian life and a corresponding experience."

John A. White, Jr., Clinton, La.: "I have been taught it was never too late to do a good act or tell of anything of benefit to the public. Therefore I want to let you know that there is such a place as above stated, and we have a Methodist Church here. I will state that on Oct. 7, 1893, by invitation of our pastor, the Rev. J. G. Galloway, the well-known evangelist, Rev. Joe J. Jones, arrived here and commenced a series of meetings that night. Bro. Jones had preached a few weeks before this time ten miles from Clinton, at the Orville-Whitlington Camp Meeting. His manner of expounding the gospel, as written in the Holy Bible, was known to many who had heard him. Some said before he came he would do no good. Some said they would not go to hear a clown preach. Some said he preached vulgarity, and as they were saints and too sensitive they could and would not go. But they did go. I thank God the meeting did go on for nine days. He preached three sermons a day. The people came from the hills, valley and all the neighboring towns around. His sermons were discussed. But the more the people heard him the more they wanted to hear him. He can get more out of a few words in the Bible than any other man I ever heard. He can show to the saint and sinner the true way to live for God and humanity. He preached one night to men alone, when there were fully eight hundred to hear him. I have heard many men say: 'Joe Jones has learned me how to live and be a man in the future; that I had only been a moving thing to date.' Thirty-six were added to the church here, and many promised to join at other places. The fact of the case is, this whole country was moved and stirred, spiritually. Many old, hardened sinners are now walking straight and strong in the faith of their Lord and Savior, Jesus Christ. Many who joined the church were fathers and mothers of large families, who had not been in the house of the Lord for years, who are now rejoicing in the Christian faith and thanking God for making a Joe Jones to come and show them their faults in the true light and assisting them from filling a sinner's grave. I say, Glory to God for the gift of such a man as Bro. Joe J. Jones, who can and does preach the unadulterated gospel to dying sinners."

Rev. A. T. Bell, P. C., Waynesboro circuit, Miss.: "As the year draws to a close I feel that I ought to send some account of the work in this charge. We have held protracted meetings at all of our churches, two of which have already been reported. At Enon Bros. Mellen and Dawson were the preachers. There were 3 or 4 conversions; several prayed and testified for the first time. At Pleasant Grove, in August, Bros. Ware and Penn and myself preached. About six conversions, and numbers of backsliders were reclaimed. A long-standing feud was healed, the brethren shaking hands in tears and with protestations of brotherly love. Big Rock and Hebron were both the scenes of deep revivals. At Big Rock the preacher who had arranged to conduct the meeting was unable to be with us, and I opened on the Sunday with a deep sense of my utter incapacity for the work that lay before me; but, crying to the Lord out of a burdened heart, he graciously heard my cry and poured out his Spirit as I had never before experienced it. In every service for five days we enjoyed the riches of God's love. Bro. Trotter came to our help for two days, though at some sacrifice, and God rewarded him for his loyalty by rich spiritual blessings. There were many conversions and reclamations, and the testifying in the love-feast was almost universal. Five accessions. At Hebron the same scenes were re-enacted. Disappointed in our preacher, I began the work in the name of the Lord, preaching to the largest congregation that ever gathered there. What has been said of Big Rock applies with even more force to the Hebron meeting. Bro. Penn preached for us two days. We had three accessions, some of the brightest conversions I have seen, and great numbers of lukewarm Christians revived. At both of these churches the revival reached nearly the entire membership. This is my first year's work, and I have gained some experience, and have learned a great deal both of the Master's love and power, as well as of my own weakness and inefficiency. It has been a year of great blessing to my own soul, and I believe to many others. There were very few possible accessions in the circuit, since nearly everyone is a nominal member of some church, and the work to be done was in the societies, for spiritual religion was almost dead. I am thankful to believe that considerable progress has been made, though not half has been accomplished that must be done, if these churches are to be a power for good. I can enumerate about sixty confessed conversions and reclamations during the year, eighteen new family altars, seventy-eight (whom I remember) have testified or prayed to public, at least half of whom had never opened their lips for Christ before. Glory to God for all his goodness."

Rev. J. A. Bowen.

At a meeting of the Quarterly Conference, Aberdeen station, North Mississippi Conference, Oct. 15, 1893, on motion, a committee, composed of the undersigned, was appointed to draft suitable resolutions with reference to the departure of Rev. J. A. Bowen, preacher in charge of this station. Said committee was instructed to report at a subsequent meeting, and in accordance therewith we beg leave to submit the following for your consideration:

Whereas, The Rev. J. A. Bowen has served as pastor of this charge four successive years, and by reason of the limitation prescribed by the economy of our beloved Methodism is now about to take his leave, and it being our desire to give expression in some tangible form of the high esteem in which he is held by us; therefore, be it

Resolved, That in the separation from one who has been so conspicuous in the church and social affairs, we lose a shepherd and friend whose every pulsation of heart was but the throbbing of love and loyalty.

Resolved, That while he is called to other fields of labor, we are conscious that a lasting impress of his work remains with us which will speak in dulcet tones for years to come of his devotion to church and love to his fellow-man.

Resolved, That wherever the Master may call him to labor, he assured that he has the love, confidence and prayers of his Official Board and church, with the full assurance on our part that one possessing such a sweetly-fibered nature, interlaced and woven with the gilded strands of Christian virtue, will ever be recognized, appreciated and beloved by true manhood.

Resolved, We re-echo the voice of our church when we say in the Master's language, "Well done, good and faithful servant." Farewell.

Resolved, That these resolutions be entered upon the minutes of the Quarterly Conference and published in the city papers.

E. O. SYKES,
J. D. SHELL,
F. P. JENKINS,
GEO. J. LEFTWICH,
Committee.

NEW ORLEANS and Nashville Advocates please copy.

Free! Free!

AN ELEGANT LITHOGRAPH PICTURE OF MILLSAPS COLLEGE.

We need $1,500 to pay for furniture already bought to finish furnishing the college and to make necessary improvements.

To everyone sending us $1 we will send the picture unframed, and to everyone sending us $5 we will send the picture neatly framed ready for hanging. Let us hear from you.

JOHN W. CHAMBERS, Agt.
Jackson, Miss.

The rumors of the arrest and banishment of Poles from the western provinces of Russia have been confirmed. Eleven priests have been suspended from their duties and placed in prison, and scores of citizens are detained in the citadel at Warsaw. Fifteen persons, including some ladies and young girls, are already on their way to Siberia, although their friends have no knowledge of the nature of their offense.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Gretna	(Thurs.)	Nov. 16
Baton Rouge		18
Parker Chapel	(Tues.)	21
Moreau	(Thurs.)	23
Grass Tete, at Harmony		26
Dryades	(Tues.)	28
Lower Coast	(Thurs.)	30
Algiers	(Sun. morning)	Dec. 3
Crane	(Sun. evening)	3
Louisiana Avenue	(Mon.)	4
Carondelet	(Tues.)	5
Felicity	(Thurs.)	7
Rayne Memorial	(Fri.)	8

Pastors will see that all reports required by law are presented. The Conferences in the city, held during the week, will open promptly at 7 P. M.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at S. C. Camp Ground	Nov. 18, 19
Boyce and Colfax, at Boyce	25, 26
Simsport, at Simsport	Dec. 2, 3
Pineville, at Pineville	9, 10

N. B.—The local preachers and presidents of Boards of Trustees will please have their reports written in full; the preachers furnish full statistical reports. Let the stewards bestir themselves. They want a good preacher next year.

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden	Nov. 18, 19
Haynesville, at White Hall	25, 26
Valley, at Sapps	Dec. 2, 3
Vienna, at Antioch	9, 10
Ruston station	10, 11
Arcadia, at Arcadia	12

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Cane River, at Provencal	19, 20
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Many, at Many	25, 26
Fort Jessup, at Fort Jessup	26, 27
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There can be no disguising the evil effects which have followed the twin events of the visit of the Russian fleet to France and the tour of the Italian ports by the British Mediterranean squadron. National hatreds have been revived in full force, and every trifling incident is now magnified into an actual affront. Naturally the tension is greatest between France and Italy.

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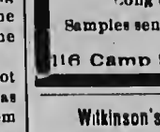

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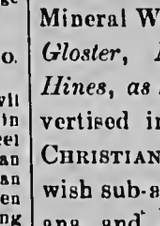

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Christian Advocate.

VOL. 40.—NO. 49. NEW ORLEANS, THURSDAY, DECEMBER 7, 1893. WHOLE NO. 1946.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

AT HIS FEET.

BY LUCY LARCOM.

Lord, I would offer thee
A heart's untarnished gold,
And yet how can it be
When all therein is me
Is touched with blight and mould?

And within no thought
So holy that it may
Unashamed to thee be brought,
Except as it hath caught
From thee a hallowing ray.

Yet all I am is thine.
Through sins and flaws and stains
I feel thy presence shine.
Take me, and make divine
All that uncleansed remains!

Lord, of thyself not much
In me canst thou behold,
And yet thou savest such;
The magic of thy touch
Transmutes my dross to gold.

Contrition thou dost prize
All sacrifice above.
Dear Lord, I dare arise
And look into thine eyes,
Because I know thy love.

The Methodist Review of Missions.

BY REV. A. F. WATKINS JACKSON, MISS.

The church owes Drs. John and Lambuth thanks for the Methodist Review of Missions. This writer does not know whether or not the editors have met with the increased number of subscribers that was expected, but he is sure that in the Review the church has a missionary publication in every way worthy of its support, and one that, if supported, will promote a revival of interest in the great cause of missions. Every Southern Methodist teacher should be a subscriber and an agent for this valuable magazine.

The November number of the Review—the fifth issue since the enlargement—is before us, and a brief examination of its contents will serve to show the value of this latest contribution to the missionary literature of our church.

The strong face of Dr. Young J. Allen, our veteran missionary to China, is the frontispiece, and an interesting article from his pen is the leading paper in this number. After reading what the Doctor has to say on the "Changed Aspects of China," the reader will feel like turning back and studying the man as he finds him pictured to the eye. In the consideration of his subject Dr. Allen notices four changes that have taken place in the political, commercial and intellectual and moral condition of the Chinese people, and the bearing of these changes upon missionary work in this great empire. It is probable that no influence from without would have been sufficiently strong to break down the barriers with which China had surrounded herself except the iron hand of war, and to the "compulsory changes," or those necessitated by laws or treaty obligations, the attention is first directed. These new conditions made necessary other changes "semi-compulsory," they are called by which the Chinese government ought to adjust itself to its unwelcome environments. Then followed those modifications of policy and life, which arose from conviction, as China began to realize her needs and the advantages of the civilization of the west. And, finally, we have presented the influences exerted by the liberal and progressive policy of the present Emperor. From the nature of the changes Dr. Allen turns to their bearing upon the missionary work, and shows that under their influence China has become the not unwilling pupil of Christendom, and the West the acknowledged teacher of the East. From this relation follows the obligation upon the Christian church to inaugurate a liberal and aggressive movement for the conquest of this empire for Christ.

The second article is by Bishop Granbery on the "Qualifications of a Missionary," in which this large-hearted and clear-headed leader gives the qualifications of the preacher of righteousness, whether laboring at home or abroad. First. "The missionary needs clear, sound, guilt-removing, heart-cleansing experience." Second. "The missionary, if not called to be a hero, should, at least, be manly." Third. "One prime qualification of a missionary is zeal and patience." Fourth. "The only other qualification I will mention is largeness of heart, broadness of view and sympathy, power to recognize among all societies of condition and beneath all development of false religions and foul customs the lineaments of our common humanity and the grand possibilities which the grace of God offers to all men everywhere."

"Foreign Missionaries as Seen by a Naval Officer," by Lieut. Albion V. Wadsham, U. S. N., can not fail to impress the most skeptical with the commercial, social and moral benefits that have marked the progress of the Christian missionary in heathen lands. He says, after paying the highest tributes to their work in these countries: "My personal information concerning missionaries is not confined to South America, Japan and China. I know of their work in Korea, among the islands of the Pacific, in India, Africa, Egypt, Asia Minor and European Turkey. Wherever found, one sees an earnest, devoted class, well fitted for the great work they are doing." "After visiting Syria, Asia Minor and European Turkey, one is ready to believe that the Sultan of Turkey did say that Bulgaria would not have gained its independence had it not been for Robert College."

Dr. D. C. Kelley, of the Tennessee Conference, contributes an article on "Our Missions at Home," in which the unpalatable, but wholesome, truth is expressed that our church is doing but little to "adapt herself to the growing emergencies of our suffering masses." The sooner the church succeeds in impressing men with the genuineness of her love for their bodies as well as their souls, the better it will be for the church and the world.

"Mission to the Choctaw Indians in Mississippi" is the subject of a paper by Rev. T. L. Mellen, of the Mississippi Conference. The article can not fail to interest the readers of the Review, and especially those in the territory in which the ADVOCATE circulates. The gratifying work done, the needs that now demand supply, and the promise for the future, ought to stir the hearts of the Methodists of Mississippi.

"W. M. Patterson—In Memoriam," is the heading of an article by Rev. R. H. Mahon, D. D., of Memphis, Tenn. It is a touching tribute to the life and character of the heroic man who was for years the leader of our missionary force in Mexico, and who, on the tenth of August, 1889, stricken with malarial fever, "laid down his life that the Bible might be given to the people of Venezuela."

In "Our Western Work," Rev. L. P. Stanton, of Santa Barbara, Cal., makes an earnest and vigorous appeal for more aggressive work on the Pacific slope. The West is the battlefield of the republic, and the influences that dominate that section will one day roll back upon the East as a tidal wave of good or evil.

"The Law of the Missionary Cause," by Rev. C. H. Buchanan, of Vinton, Va., is a plea for missions based upon that universal inspiration to Christian activity, "the law of spiritual obligation"—Paul's sense of debtorship; a sense of universal indebtedness under a common Fatherhood to a common brotherhood.

"A Letter to Medical Men," from Dr. S. H. Wainwright, of our Japanese Mission, contains convincing testimony to the value of the medical missionary, and invites correspondence with a view to the strengthening of this department of our missionary service.

"A Report of the Curators of Granbery College, by H. C. Tucker, Secretary," closes this department of the Review. But I can not omit, at least, a brief mention of the other departments.

First, we have the wise "Editorial" department, followed by interesting notes from "Our Mission Fields;" then the department of "Medical Missions;" then those of "Woman's Work," "Epworth League and Sunday-schools," "Our Fellow-Laborers," "From All Fields," and finally the "Treasurer's" department and the "Missionary Directory."

The mechanical work of the Review is all that can be desired. The highest success of the missionary work of our church demands the liberal support of this excellent periodical.

A Pertinent Question.

Doctor Durbin, the Methodist orator, used to say it cost him a mighty effort to get through any sermon without saying something about the missionary cause. How does that compare with the preacher who allows a whole year to pass without preaching once on the subject of missions?—Southern Christian Advocate.

International Christian Workers.

The International Christian Workers' Convention closed its eighth annual session last night in this city. What a wonderful band of Christian workers! What a revelation to many idle Christians in this town! What a lasting blessing it will leave here! The benefits and results will be known only in eternity. I met a presiding elder on the streets a few days ago, and asked him if he had been attending the meeting. "Yes," he said, "and it is a glorious place to be; they work on the Methodist plan." I thought, with all due respect to this officer in the church, that this plan of work was once the Methodist way; but Methodism has nearly drifted into formalism. Our founders went into the slums and by-ways and neglected places, and rescued the perishing; but their descendants are going at it in a kid-glove fashion. Here were assembled the converted Methodists (mark the word converted), the converted Baptists, the converted Presbyterians, the converted Episcopalians, converted Congregationalists, etc. The only two that I heard mention their denomination announced the fact that they were converted Episcopalians.

That's the word, converted, born again, witness of the Spirit. The unconverted could not enjoy the society of these people; they were strangers. These meetings, talks and actions were a sealed book to them.

I have been in several Christian gatherings, but I never saw one like this. As I sat one night in the theater, where the sessions were held, and looked at the multitude, and heard the songs and the prayers and the testimonies of those of all denominations, I could but think: Won't heaven be something like this? No creeds, no forms, no ceremonies; only the motto, "Christ alone can save the world, but Christ can't save the world alone."

The active members of this band of Christian workers are not ordained ministers, but stalwart laymen—many of them, the best part of them, men redeemed by the blood of Christ from lives of degradation; men who were so low in sin and vice that to all human hope they were lost, but around whom the strong arm of the blessed Master fastened and lifted them up. They can't sing his praises enough; they can't do enough for him; they are on fire; they are in earnest; they are after souls; they haven't time to stop and talk denomination's or hair-splitting theology. No, they must work, for their time is limited in which to pay the great debt they owe. The deeper the lost soul is, the harder they work. If Christ could stoop so low as to save them, surely they can stoop low to save a brother.

It was a great time, Mr. Editor. The silk-gloved, silk-hatted, velvet-furred gentry had to get out of the way, or strip themselves of self-righteousness, and go in with them. How many times have I heard this prayer, "God, I thank thee for sending these men and women here!"

This association of Christian workers was organized, rather born, in an office or room in New York, where two humble rescue workers met and enjoyed hearing from each other their accounts of battles with the devil for a lost soul. Why not find others, and get together and organize and help each other, for the world loves its own? And so it has grown. I don't know how many were here; not so many as would have been but for the hard times and long distance from the work-fields of the most of them. At first, before the time of meeting, some homes were slow to open their doors to a band they knew so little about; but many did open wide who had not the privilege of caring for a worker. And when they came, and the people saw and heard what they were, the question was frequently asked, "Can't you send me some delegates?" or, "Why didn't you send my delegates?" Blessed were the homes that entertained them.

The theater was jammed from the first. Overflow meetings that overflowed themselves were held. Fathers and mothers and children were converted in their homes; family altars were established; rubbish was removed from the family Bibles. I dare say that more humble, heartfelt, trusting prayers ascended in this city during this convention than at any one time in its history.

To give the reader some idea of the men and women who were here, I will mention a few and their work.

First, I will mention a Mr. Bone, of Canada, whose life is spent working with the sailors and boatmen. He preaches and talks and scatters tracts.

Miss McDonald, also from Canada, whose life is given up to rescuing the perishing. Her home, while here, was with a clever banker. She found him unconverted, and left him rejoicing in God. She found the family altar unerected. When she left an altar was established, where the happy father, mother and family now unite in thanking God for his great blessings.

Col. Hadley, of the St. Bartholomew Mission, of New York—a redeemed drunkard, now devoting his life to saving the lost, those in the slums of that great city. He will take the poor, fallen man or woman, who have gone so low that it seems that decency never knew them, by the hand, give him or her a cup of coffee or a sandwich, thaw them out in a warm room, and preach Christ to them. He will put his arms around them in love and sympathy, and lead them to Jesus. St. Bartholomew Mission was started by, I think, eight or ten redeemed drunkards meeting in a little room on the slum streets of New York. They were working, but wanted more room, so they prayed to God. Some one heard of it and told Mr. Vanderbilt. Mr. Vanderbilt bought a lot for seventy-five thousand dollars, and Mrs. Vanderbilt built a two-hundred-thousand-dollar house on the lot, and gave it for the redeeming of the fallen. In that home they have a laundry, where the poor women can come and wash their clothes without money and without price. They feed the hungry without price; they take the rags from the poor drunken man and woman, have them bathed and clothed in clean garments; they put them to sleep in good beds. On the top of the house there is a garden where, in the Summer, the poor mothers and children enjoy the flowers and fountains and sweet music. All done in His name. I can't tell you all about these rescue missions as I heard it.

Then there was Mr. Greenwood, of Boston—an active business man who devotes every spare minute to the Sailor Mission. He throws out the "life-line" to them. All in His name. We had the pleasure of entertaining this godly man and his dear wife. What a blessing to our home!

You have heard of the Florence Crittenden homes for fallen women. There are thirteen of them in the United States, and new ones being established constantly. Here is their history: Mr. Crittenden, a wealthy business man in New York; his office was close by the Fulton Street Prayer Meeting. He was simply an Episcopalian, with only the benedictions of a Bishop on his head; without God in his heart. I heard him tell this in our St. John's Church, where he preached last Sunday. And such a service, with the outpouring of the Spirit, I never saw. Everybody was melted, and sinners asking to be saved. He said he had watched for years devout men going into that place of prayer, and called them cranks. Finally God took from his home little Florence, four years old, and then he was awakened. Going home in the street car one day, God convicted him. Home he went, and to the upper chamber. There he implored God's forgiveness, and begged for mercy. It came in power. He gave himself and his all to God, and promised him that he would do whatsoever he asked. The next day he went into the Fulton Street Prayer Meeting, and was glad to be with the cranks. He was called to lead. What? Yes, he had promised to do what God wanted him to do, and he led the meeting. As soon as it was over a crippled brother went to him and said he wanted him to go with him down on Bleaker street that night. What, go to such a place as that? Yes, he would go; he had promised God. He and the crippled brother went down, and to a room in which were four fallen women. He was asked to talk and lead in prayer. He did the best he could, when these words came into his mind, "Go, and sin no more." But where could they go? Only the houses of sin were open to them. He asked God to guide him, and in six weeks the first Florence Crittenden home for fallen women was opened, and has been opened ever since. Some one told that Mr. Crittenden had established thirteen. One has been established in this city, and when they are commanded to go and sin no more, they have a place to go. It was told also that it cost Mr. Crittenden seventeen thousand dollars a year to keep up one of these homes. He has taken the Lord in partnership in his business, which he says is prospering more than ever. Here is the man consecrating his time, talent, business and money to the Lord.

Mr. Editor, you are tired. This is too long, but I have tried to picture to you the workings of the sons and daughters of the living God. If it is not interesting, don't publish it.

B. H. CATCHING.

Atlanta, Ga., Nov. 16.

I can't tell of all these men and women. Their time and talents are devoted to God.

I do say, Mr. Editor, that if you can induce the meeting to come to New Orleans in 1895, do so. It meets in Toronto next year. Send a pressing invitation for them to come to your city. The blessings on your people will be everlasting.

Interior Life, or Religion.

The following extract from "Interior Life," by T. C. Upham, is good reading, and pertinent at this time:

"We will suppose the case of a person who is the subject of a divine operation. Under the influence of this inward operation he experiences, to a considerable extent, new views of his own situation, of his need of a Savior, and of the restoration of his soul to God in spiritual union. The operation which has been experienced, so far, is purely intellectual. Of the necessity and value of such intellectual illuminations there can be no doubt; but I believe it is generally conceded that, in themselves alone, they do not, and can not, constitute religion. But, in addition to this, we will suppose that an effect, and perhaps a very decided effect, has been experienced in the emotive part, which, in its action, is subsequent to that of the intellect. The person has very pleasant emotions. The perception of new truth, as we should naturally expect, gives him happiness, and the perception of its relation to his salvation gives him still more happiness. He is very happy. He begins to speak a new language. His mouth is filled with praise. And others praise the Lord on his account.

"But has such a person religion, as his friends are very desirous to believe, and very apt to declare. He has an *experience*, undoubtedly. We are willing to admit that he has a valuable experience—an experience which is naturally preparatory to religion, and is closely connected with it, and looks very much like it. But if the experience stops here in such a manner as to constitute a merely emotional experience, and without reaching and affecting a still more inward and important part of the mind, as seems sometimes to be the case, we can not, with good reasons, regard it as a truly religious experience; meaning by the terms an experience which meets the expectations and demands of God, and which is saving. It is valuable, it is encouraging, it is closely connected with religion, but it is not the thing itself. We may, perhaps, designate it as a preparative or incident to religion without being religion; and although we may thank the Lord for what it is, especially in its hopeful relations, it is still true that the essential and indispensable element of the inward life is not there.

"There are mental susceptibilities which, on account of their being subsequent in the time of their action, may be described as lying back of the emotive part of the mind, as truly as the emotions can be said to lie back of the intellectual part. In making this remark we have especial reference to the desires—particularly those modifications which are denominated the affections—and to the will. Any religion, or rather *pretense* of religion, which is not powerful enough to penetrate into this region of the mind, and to bring the affections and will into subjection to God, is vain. It is an important fact, and as melancholy as it is true, that a person may be spiritually enlightened and have new views on the subject of religion, and that he may also have very raised and joyful emotions, and yet may be a slave to his natural desires. He has not experienced what everyone must experience who would enter into communion with the divine mind, viz.: *the death of nature.* He loves the things of the world more than the things of God. Many, very many, are the instances which can verify this remark. As to the result of their intellectual illumination, the persons to whom these statements will apply are undoubtedly in advance of what they were previously, and are able to talk fluently on the subject of religion. And, in consequence of some premature application of the Savior's merits to their own case, they can speak of the pleasures and hopes which they never before experienced. But only urge upon them the necessity of self-crucifixion, only touch the idols which they cherish in their inner heart, and they discover at once the dominion which the world has over them still. God has not become the life of the soul. At a proposition so necessary to the life of God and so repugnant to the life of nature, the spirit of untamed and almost unmitigated evil, which reposed so closely and secretly in their bosoms, will start into existence with features of opposition and malignity altogether at variance with the peace and purity of a holy heart."—"Interior Life," pages 140-142.

If this long extract provokes thought and self-examination, as it ought to do, it will well repay republication in your columns. GILDEROY.

How to Discourage Your Minister.

1. Hear him "now and then." Drop in a little late. Do not sing; do not find the texts in your Bibles. If you take a little sleep during the sermon, so much the better.

2. Notice carefully any slip he makes while you are awake; point out the dull portions to your children and friends; it will be sure to come round to him.

3. Censure his efforts at usefulness; deplore his want of common sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6 Never attend the prayer meeting; frequent no special service. Give as little as possible to the benevolences. Why should you be righteous overmuch?

7. Occasionally get up a little gaiety for the young folks. This will be found very effectual about the communion season. "There is a time to dance."

8. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, indeed, there are prudential reasons for passing him over.

10. If he is always in his own pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for everyone—but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or the other. Tell it to everyone, and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage, but ruin the usefulness and break the spirit of ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."—Christian Intelligencer.

Poison in That Honey.

When a clever "outsider" pats you on the back, and tells you how much wiser and how much more "liberal" you are than your brethren, take care! There is poison in that honey for a preacher.—Christian Advocate (Nashville).

OUR ONLY DAY.

Were this our only day,
Did not our yesterdays and morrows give
To hope and memory their interplay,
How would we bear to live?

Not merely what we are,
But what we were and what we are to be,
Make up our life—the far days each a star,
The near days nebulæ

At once would love forget
Its keen pursuits and coy delays of bliss,
And its delicious pangs of fond regret,
Were there no day but this.

And who, to win a friend,
Would to the secrets of his heart invite
A fellowship that would begin and end
Between a day and night?

Who, too, would pause to prate
Of insult, or remember slight or scorn?
Who would this night lie down to sleep with hate,
Were there to be no morn?

Who would take heed to wrong,
To misery's complaint or pity's call,
The long wail of the weak against the strong,
If this one day were all?

And what were wealth with shame,
The vanity of office, pride of caste,
The shiny sparkle of the bubble fame,
If this day were the last?

Aye, what were all days worth,
Were there no looking backward or before—
If every human life that drops to earth
Were lost for evermore?

But each day is a link
Of days that pass and never pass away:
For memory and hope—to live, to think—
Each day is our only day.

—Harper's Magazine.

The Annual Conference.

In many essential particulars the Annual Conference is the most important convocation known to our Methodism. Its functions are administrative and not legislative. It convenes to administer law and not to make laws. Its functions are limited by the laws, rules and regulations made and adopted by the General Conference, and yet these regulations are sufficiently flexible to allow the largest liberty in all matters that belong specially to the jurisdiction of each Annual Conference.

The Annual Conference is composed of all the traveling preachers in full connection and of four laymen elected by the District Conference, from each presiding elder's district in its bounds.

This annual gathering together of the preachers and of prominent and influential laymen tends more than any other meeting we have to keep up the spirit of the corps, the leaders of the workers in the field. No other body of preachers and lay workers become so well acquainted with each other, or enter into such hearty sympathy with each other, as an Annual Conference of Methodist preachers and laymen. The preachers and the leading laymen become familiar with the entire field within the bounds of the Conference. This tends to keep up the Conference and connectional spirit and tone of our preachers and people, and gives both preachers and people a broad and comprehensive view of the field and the work that could be obtained and maintained in no other way.

The social features of an Annual Conference are not to be ignored or lightly esteemed. They are great and worthy of all commendation and praise. This meeting is worth all it costs, and more, too, on account of the facilities it affords for the cultivation of the social natures of the preachers and of the laymen who attend, either as members of the Conference or as visitors.

The religious features of an Annual Conference are matters of vital importance to the members and to the whole church in its bounds. The preaching, the praying, the communing and the singing fire up the hearts of the preachers and send them out with renewed strength and power among the people. A pentecostal Annual Conference generally means a fresh and full baptism of the Spirit in all the churches in its bounds. The conditions are never more favorable for a gracious season than when one or two hundred godly men and women—all of one heart and one mind—come together with one accord in one place. Their hearts begin to burn within them as soon as they meet. The Holy Spirit is always present. The very act of conferring together about the work of the church generates a zeal and interest and a religious feeling that makes everything ready for the touch of divine fire. The business of an Annual Conference, of any Church Conference, is all religious business, and is not at all incompatible with the highest religious fervor and zeal. It is all necessary to carrying out the divine commission and to filling up and completing the great work the Lord has sent us to do.

The Bishop presides in the Annual Conference, and guides and directs its deliberations according to the rules laid down in the Discipline and with reference to such parliamentary usages and rules as have grown out of the experience of men—such as are common in deliberative bodies. The Bishop makes the appointments of the preachers. In this most important, delicate and difficult work he seeks and obtains, from the presiding elders and others, such information as he needs to guide him in it. He seeks also the guidance of the Holy Ghost. That the Bishop sometimes makes mistakes in the appointments may be conceded without, in the least, impeaching the integrity of the man or the wisdom and utility of our economy. If he made no mistakes, he would be other than a man. That he makes so few, where so many preachers and people and such varied interests are involved, shows the care given to this great and important part of his work. One may safely assert that our Methodism shows as few mismated preachers and congregations as any church organization in Christendom. It has no pastorless churches and no churchless pastors.

Methodist preachers everywhere are men waiting to be sent—not men waiting to be called. The older preachers and older Methodist laymen have lived long enough to see that fully one-half of the Bishop's mistakes prove to be the best of providences to the preachers and the charges involved. The mistakes of the appointing power are better seen at the end of the Conference year than at the beginning of it. A preacher aggrieved in his appointment, if a right-thinking and right-spirited man, will put forth his best efforts to make the best of it, and a right-thinking and right-spirited charge, if aggrieved in the preacher sent, will strive to make the most out of him. After all, the spirit of the preacher and of the charge has more to do with success or failure than the wisdom or blunders of the appointing power. It is no use to blame the Bishop, or anyone else, for mistakes that we can easily correct or remedy ourselves. No preacher is perfect, and there is no charge that is faultless.

X.

Shreveport District Sunday-School Convention.

The first annual session of the Shreveport District Sunday-school Convention, Louisiana Conference, met at Robeline, La., on Oct. 26, 1893, according to appointment by presiding elder. Convention was opened with preaching by Bro. Jno. F. Foster, of Natchitoches, at 11 A. M. At 3:30 P. M convention was called to order by Bro. R. J. Harp, P. E., and after religious service Rev. Jno. F. Foster was elected secretary. Bro. Harp then reading the paragraphs from the Discipline which treated of the organization of Sunday-school conventions, commented thereon, and followed with a statement of the reasons *pro* and *con* as to why he had not held such conventions before, saying that he had prepared a program of questions for discussion.

Question 1 was then called: "Experiences and interchange of ideas in regard to *leading* and *feeding* the lambs," as indicated in paragraph 238, page 138 of the Discipline.

Bro. Pierce, of Shreveport, rose and, in his impressive way, spoke of the simplicity of childhood and its docility, and, making these points, showed the advantage gained by thus taking the child when thus leadable, rather than waiting until it had grown older. He spoke of the good derived from special services for the children, and that thus we would about reach the heads of the grown folk also, for they were but grown children.

Bros. Jackson, Foster, Whatley and Harp followed in rapid succession, each speaking to the question. Bro. Jackson spoke of his work among the children in the Shreveport mission. Bro. Foster said that you must win the heart and affections of the child, and thus would he able to lead them. Seek to make the child feel at home in your presence, and that it can help you in your work, and then manifest appreciation of its work. In reference to feeding them, the only way he saw that was practicable was visiting the classes in the Sabbath-school, going from one to one, and thus let fall the seed of life.

Second question was called: "To confer upon and discuss suggestions in regard to the best means of working the Sunday-school and pulpit services, so as to secure the attendance of the children on the latter."

Bro. Pierce, rising, said that he thought best to have the Sabbath-school in the afternoon wherever practicable, and then, showing its advantages, reviewed the present plan, showing wherein its failures lay.

Bros. Jackson, Whatley and Harp all emphasized the statements of Bro. Pierce, also showing that the fault lay partly in the lack of home influence, and in the teacher's failure to exercise her influence in this direction.

Convention then adjourned with benediction by Bro. Pierce, to convene at 9:30 the next morning. Bro. Pierce was announced to preach at night service.

FRIDAY MORNING.

Convention convened, pursuant to adjournment, at 9:30 A. M., Friday, Oct. 27; Bro. Harp in the chair, Bro. T. K. Faunt LeRoy conducting opening exercises. The chair called first question: "Gathering the lambs into the fold. What per cent. of admissions from ranks of childhood, say under the age of twelve and under the age of sixteen years?"

Bro. S. H. Whatley, rising, discussed the age at which the Spirit of God first touches the heart of a child. He showed that the age varied with the religious instruction and training of the child as received from the parents, and that the preacher himself could have no guide on the subject, but must leave it to the child.

Bro. Jackson stated that from his experience he might say that more joined the church at twelve, or under, than at any other period.

Bro. Faunt LeRoy at this point rose and treated the convention to a rarity, much appreciated by the audience. In his inimitable and impressive style he discussed the subject at some length, showing that all nature teaches growth, that thus it is with the individual, and that spiritual growth should begin in childhood.

Bros. Foster and Harp followed, the latter reviewing the subject and making many instructive applications.

Questions 2, 3 and 4 were called and treated together: "Pastoral work suited to *child-life*;" "Probation and preparation of youthful applicants for admission into the church;" "To what is attributable the indifference of many young church members to covenant obligations, if not to the hasty and loose manner in which they are admitted?"

Bro. Pierce spoke on the above questions, and, as analogous to it, spoke of the power of example in the family, in reference to the loose way in which the parents observed them, and its result in the child's life.

Bros. Faunt LeRoy, Jackson, Whatley, Foster and Harp each spoke to the question. The result of the discussion was that the cause was, in their opinion, in the bad influence at home, in the too hasty manner sometimes used, with an exhortation about the use of probation.

Meeting adjourned with benediction by Bro. Foster, to meet at 2:30 P. M.

FRIDAY EVENING.

Convention called to order at 2:30 P. M.; Bro. Harp in the chair. After a quartette by the choir, and religious services led by Bro. Foster, the chair called the first question: "In view of the secularity of the most prevalent literature and of the schools, added to the usual negligence or indifference of the parents to the religious instruction of their children, can the church do without the Sunday-school?"

Bro. Pierce, rising, said that he would hate to answer the question, either in the affirmative or negative, but that the church could never die, for "the gates of hell shall not prevail against it." He then discussed the literature and press of our land, and while he would not attack the press, he was for an expurgated edition of it. In speaking of the Sunday-school, he termed it the hot-house of the church.

Bro. Jackson, rising, stated that the church rose without the Sunday-school, but that then the parents instructed the children at home; but now, having relegated it to the Sunday-school, could the church now do without it? was, indeed, a question.

Bro. Faunt LeRoy rose and gave the convention an exhaustive history of the rise and work, aims and objects of the Sunday-school, and wherein, in his opinion, it was a success, and wherein a failure.

Bros. Foster, Whatley and Harp followed, reviewing the subject from different standpoints.

Question 2 was called: "What can be done to prevent our country Sunday-schools from suspending in Winter?"

Bro. Whatley said that the people had the idea that it was the proper thing to do, and that they must be disabused of this idea.

Bro. Faunt LeRoy said that they ought to buy stoves, and that the question would settle itself.

Bro. Jackson said that if there was a superintendent and corps of teachers who were in earnest, that the school would be run; that the fault lay there.

Question 3 was called: "The pastor's place, authority and responsibility in the Sunday-school under his charge."

Bros. Faunt LeRoy and Jackson discussed the subject at length, the former stating that, according to Discipline, his authority was limited to the nomination of the superintendent, and the preferring of complaints against him at the Quarterly Conference. Bro. Jackson said that the pastor had entire control of the superintendent, as proven by the nominating or creative power, and the making of the reports to the Quarterly Conference.

Convention adjourned with benediction by Bro. Jackson, to meet at 9:30 next morning. Bro. Pierce was announced to preach to the children at night.

SATURDAY MORNING.

Convention convened at 9:30 A. M.; Bro. Harp in the chair. After religious services by Dr. A. D. McVoy, Bro. Jackson was elected to the secretaryship made vacant by the absence of Bro. Foster, he being called to his charge.

Question 1 was then called: "Is it practicable and advisable to have a district Sunday-school agent or evangelist to arouse the church and people?"

Dr. McVoy spoke, referring to the inefficiency of the Sunday-schools in accomplishing their true object. He stressed the necessity of doing something to arouse interest in its work. How shall it be done? is the question. In answering this, he said that if the ministry were alive on the question, an evangelist would not be necessary; but they are not, and how to bring this about he knew not, unless by employing an agent.

Bro. Jackson urged that it was not fair to hold the pastor responsible for the failure of those immediately responsible for the success of the schools, and also that the pastor's duties in large circuits and stations precluded such careful supervision of the work of the school as only the superintendent and officers could give. Hence, admitting the need of some one who could give the time needed in normal drill, he thought an agent to traverse the field, gather the teachers together and drill them in normal training, a thing to be desired.

Bro. Whatley favored the appointment of an agent, and suggested that the Annual Conference and Bishop be memorialized to that effect.

Bro. Harp spoke on the subject at great length, emphasizing the necessity of securing greater interest in the Sunday-school work.

A resolution was passed thanking the kind people of Robeline for their hospitable entertainment during the session of the convention.

It was announced that Bro. L. F. Jackson would preach at 3 P. M., and Dr. A. D. McVoy at night, after which the convention adjourned.

JNO. F. FOSTER, Sec.

L. F. JACKSON, Sec. *pro tem.*

To the Church.

As the Conference year is drawing to a close, when each preacher will go up from his respective field of labor to the Annual Conference, varied will be their states of mind. Some glad, some sad, some enthused with the results of their year's labor, while others will be despondent and quite heart-broken on account of the co operative failure they have made, partly owing to their own conduct and mismanagement, but largely on account of the manner in which they have been received by those whom they have served.

My experience is, where I have been the most cordially received as an itinerant preacher, I have done my best work. This holds good, not only with circuits, but also with individual churches on the circuit, and even families belonging to the church. (So if you wish to secure the best results possible from your pastor, give him and his a hearty reception.) I shall ever thank God that I served the people whom I did the first year of my ministerial life. What a kind reception!—what hearty co-operation, and wise counsel given me! And how it urged me on to success!

But how different the state of mind and the success of those whose greeting is otherwise! I know a preacher who, on leaving such a circuit as described above, went to another, which was just the reverse, who, on his arrival, went to the house of one of his stewards and spent the night. On the morrow his steward saddled his mule and rode off without saying aught to his preacher but what was unpleasant in the extreme. The preacher, not knowing what to do, finally decided to walk down town alone, and find some of his flock as best he could. He met with an ex-steward, who said, "My house is yonder; come to see us some time." He went on still, and found others; but not one said, "Come and dine." So great was the effect on his mind, that he went off to a secret place and wept. During that whole year at that place he declared his tongue clove to his palate, so that he never could preach to them with that unction generally attending his ministry.

As little as you may think of it, the success or failure of your church depends largely on the reception which you give your pastor; hence, with the words of Paul, let me exhort you, "Receive us" kindly.

First. Because "we have wronged no man." We have not arbitrarily imposed ourselves upon you, but have waived our right to choose our own work, in the same degree in which the church has waived her right to choose her pastor.

Second. Because we receive you as our portion for the year, with whom we will labor, suffer and rejoice. For "ye are in our hearts to die and live with you."

Third. Because our happiness depends largely on the reception with which we meet.

Fourth, and lastly. Because the results of our labors together with yours are much affected by it.

To do this with profit, let me suggest that you decide now to love your pastor another year, whether he be young or old. As soon as you know who he is write him a letter of welcome; meet him on his arrival; give him a good handshake. If he has a family, have the parsonage comfortable for them. Should he be single, take him to your house and make him feel at home. Overlook his faults and praise his virtues. Drum him up a good congregation for the first service. When he preaches a good sermon, modestly commend it to him occasionally. Pray for him in his labors, render him all the assistance you can in his church work, and see well to his storehouse, and when next year closes you will say, "It is the happiest year of my life."

J. N. TUCKER.

Hosts, Guests, Representatives.

The latch strings are outside; the doors are open; expectant eyes are looking for us, and warm welcomes awaiting us; for Conference is at hand. The best homes are being prepared and the best people in the church and the community are to be our hosts. Hosts and guests, in most instances, will be strangers to each other; and yet, with the "open sesame" of the Methodist preacher, we will "walk right in" and be—not strangers, but at "home." We will have the best room; sleep in the best beds; have the seat of honor; the fatted chicken will be killed; and we will have a good time gastronomically and otherwise. All this is as pleasing as it is remarkable in these selfish and formal times. It means much. Some of our hosts are Methodists; some, not. Some are Christians; some, otherwise. Some live in fine houses; some, in humble homes. But all are receiving us for the cause and the Master's sake.

Our hosts, I trust, will not expect too much of us. Some of us have been in the backwoods and had a rough-and-tumble time of it. Our clothes may not be of the finest texture, may show the gloss of wear and evidence of the good wife's skillful touch of needle; but they cover true hearts, and are better as they are than new ones unpaid for. Our speech may not have the polish of polite circles, nor the attractiveness of literary and intellectual merit; but we trust it will be in the "language of Canaan," and fitting to the lips of those who have been hearing to dying men the messages of life and love from God. Bear with us, if we are awkward, maybe seemingly rough. Not make "company" of us; and—need I say it?—not feed us too high. Above all, open the way in your home for us to do you and yours good.

And for us, the guests—how honorable our position and important the few days of our sojourn with the people at Conference! We are there "in His name," and they look upon us as belonging to him. Shall we be silly, flippant jesters; jolly, good fellows; vain boasters of ourselves or our exploits; dispensers of "small talk;" crabbed curmudgeons, exacting, thoughtless, hard to please; stiff ascetics, too good to smile or laugh; prayerless visitors in those homes? Or shall we bring the sunshine of pure hearts, the sweetness of holy lips, the richness of a genuine religious experience and the blessing of a prayerful, cheerful spirit there! Will we leave there an odor of sanctity, or—tobacco smoke?

Perhaps a Christian wife, deeply concerned for an unsaved husband, hopes for a blessing on our stay in her home. Perhaps a devoted mother prays that a wayward son be won by our words and influence. Perhaps a little child will receive from us the bent of its future life and destiny. Perhaps a worldly home needs such a sweetening, sanctifying influence as God's ministers should always bring. We will be there not as guests, but as representatives of Christ and his cause. Ought we not to think on these things?

MISSISSIPPI PREACHER.

Woman's Missionary Society.

Mrs. J. S. Parker:

I am happy to be able to report, for our column, that our Woman's Missionary Society is on the up-grade in the Seashore District, Mississippi Conference. Two additional auxiliaries to report since our Conference in June, one of which was organized last week at Purvis, with a membership of twenty-one to start on, and a good prospect of others in the near future. This, too, in a small place, where there are not many ladies, greatly encourages me. A worthy young lady, who is a member of the Baptist Church, was elected recording secretary. My heartfelt thanks are due our sister and prospective missionary, Mrs. E. Leon Whyte. It is to her efforts and prayers that we are, under God, indebted for this strong auxiliary. Mr. Parker was present at the organization, by invitation, and said what he could to encourage them in their new work, as is his custom. Our pastors can do much to aid us, with no detriment to their own work.

Bro. N. B. Young reports an auxiliary of forty or fifty members at Mt. Pleasant, Vancleave circuit.

I am in receipt of a most encouraging letter from Mrs. A. P. Joiner, president of our Bay St. Louis Auxiliary. Though weak in numbers, they are strong in faith and full of good works. They have raised their five dollars for Miss McNemar's education, and purpose adding to it until January. They "love to have a special work." Moss Point and others have raised their quota. We have now eleven auxiliaries in the district; less one, perhaps, for they have not reported for so long I fear the worst. While we are by no means up with the Meridian district in financial or numerical strength, yet we rank second best in the Conference.

By way of postscript, I would say that the Seashore district is the only one in the Mississippi Conference which has paid in full its apportionment on the old missionary debt.

All of our sisters, whether members of the society or not, should read the heart-searching appeal of Mrs. McGavock in the Fifteenth Annual Report, Woman's Missionary Society, M. E. Church, South, "Catechism on China," and "One Hundred Thousand Dollars." All of us would be wiser and better by a prayerful study of Ezekiel iii, 17-19, and Psalms xc, 17. The proper observance of the week of prayer and thanksgiving—Nov. 26 to Dec. 3—would afford a sweet foretaste of heaven. A deeper work of grace and entire sanctification is needful.

What a rich heritage! All things are yours; the world, or life, or death, or things present, or things to come; all are yours. And ye are Christ's, and Christ is God. The Holy Spirit moved the hearts of our godly women of the Board to call for one hundred thousand dollars. The same omnipotent God reigns, and he who calmed the mad waves to slumber, permitted Peter to walk on the sea, "fed about five thousand men, beside women and children," with "five loaves and two fishes"—and "they took up fragments that remained twelve baskets full"—caused more to be brought to furnish the tabernacle than was needed, can and will unlock, and bring forth hoarded treasures, and divert the money used in the service of Satan to the salvation of souls.

Miss Barnes has requested our Conference secretary to urge all, whether they have a juvenile society or not, to get the children and observe some night for her plan of increasing our funds, "The Reign (rain) of Mites." Those who will help in this way can obtain programs from Miss Annie Linfield, Crystal Springs, Miss.

Auxiliaries should not forget to supply pastors with a written statement of all money raised and expended since the fourth Quarterly Conference of last year in time for this year's report.

Let every auxiliary have an agent for Woman's Missionary Advocate, and The Little Worker, remembering that agents for Woman's Missionary Advocate are allowed ten cents commission for every new subscriber, and five cents for every renewal, that they may be able to meet the expense of postage, postal notes, or money orders.

MRS. E. D. JONES,
Editor W. M. So., Miss. Conf

Evangelists.

As much has been said on this subject, will you allow a few additional suggestions?

Let the General Conference take this matter in hand, and give us a law governing evangelists and pastors employing them.

1. Let each Annual Conference have its own evangelists, whose duty it shall be to hold revival meetings within the bounds of their Conferences never beyond, unless with consent of the Bishops and presiding elders of the Conference to which they belong as well as the one to which they go.

2. Let all evangelists be appointed by the Bishops upon recommendation of the presiding elders; provided no one shall be thus appointed who has not been a traveling preacher, at least four years, and passed an approved examination on the course of study prescribed by the Bishops, and been ordained elder.

3. Let the pastors employing evangelists take charge of the finances of the meeting, pay the traveling expenses of the evangelists, and forward the balance to the treasurer of the Joint Board of Finance.

4. Let the Joint Board of Finance assess the salaries of evangelists and pay them quarterly out of the funds arising from collections in their meetings.

5. Let it be considered an immorality for any pastor to employ an evangelist, unless with the consent of his Bishop and presiding elders, also the consent of the evangelist's Bishop and presiding elders.

V. D. SKIPPER.

Example vs. Argument.

It is not necessary that we should answer all the arguments of unbelievers against our faith. Some of the arguments relate to the conduct of professing Christians. We may not be able to defend the example which others set. It does not follow that we are to yield to the argument. We are responsible especially for the example which we set. If this is right, our argument is unanswerable.—United Presbyterian.

HYGIENE.

Diet of Children.

The proper administration of proper food has much to do with the restoration of sick persons to health, and it is equally true that illness may often be avoided by the avoidance of food or drink which is irritating to the digestive organs. The food of the children should receive special attention.

During the age of growth, the digestive organs are taxed severely to supply the enormous amount of nutriment necessary for the building up of the body. Comparatively few parents realise the important part which diet plays in the production of physical robustness.

The child who is puny, pale and sallow is likely to become an adult of inferior mental and physical capabilities, and excessive fatness in childhood is quite as much to be feared. Either condition invites disease, and parents should know that much may be done to avoid both excessive leanness and excessive fatness by an intelligent and persistent attention to the child's diet.

Acute and chronic inflammations of the stomach are very common among children, especially between two and twelve years of age. These attacks are sometimes induced by exposure to cold, but oftener by the eating of improper food. Two kinds of food especially lead to such disorders—irritating food and easily fermentable food.

The first is a food which is not easily digested, and hence, by its continued presence, acts as an irritant. Easily fermentable food is that which is acted upon quickly by certain ferments, including the yeast and the alcoholic ferments.

This process gives rise to the formation of gases and acids in the stomach and duodenum. All this results is a greater flow of mucus from the surface of the stomach. In the mild cases, "a bilious attack" supervenes. In other cases the attack is more severe; a chilly feeling or a chill will ensue, followed by fever, frontal headache, restlessness, or delirium, a dry and coated or a fiery red tongue. The complexion is sallow, the appetite lost, and dark circles appear under the eyes.

The most important part of the treatment is preventive. Candy and sweets are among the most easily fermentable things swallowed by children. A child's diet should be strictly watched over, and not left to the child's own instincts. A proper amount of simple, nourishing food is the best diet for mental and physical development.—Youth's Companion.

Fluids with Meals.

The arguments presented by many writers seem to prove that the moderate taking of fluids with the food at meals is not without benefit. But the importance of the thorough mastication of food before it is presented to the stomach must never be overlooked. If this is interfered with in any way by the use of liquids, we must promptly prohibit their indulgence.

Fluids may be taken *ad libitum* during meals by those whose digestive powers will allow it; but such persons should keep in mind that the strongest stomach may be abused too far, while those whose stomachs are already unequal to a severe strain should be especially careful as to the quantity of fluid imbibed with the food.

The saliva is the best lubricator for the food while it is in the mouth, both because of its starch-digesting powers, and because its alkalinity serves to stimulate a copious flow of the acid secretion of the stomach.

Any habit, therefore, which permits the entrance of food into the stomach before it is thoroughly incorporated with saliva must be pronounced pernicious in the extreme.

If we can not afford the time necessary for masticating our food properly and incorporating it thoroughly with saliva, it would be better to take nothing but broths and similar foods. The use of water and other liquids as lubricators is not to be tolerated.

On the other hand, if we bear in mind the whole mechanism of digestion, it will readily be seen that, in cases of weakness or want of tone on the part of the muscles of the stomach, when every part of the food can not be properly presented to the action of the digestive juices, the introduction into the stomach of a moderate amount of water may be of no slight benefit. The mass of food will become more pliable, and so more easily operated upon by the weakened muscles.—Ex.

A New Food Grain.

A recent exploration in the Himalayan Mountain region has discovered there a grain cultivated by the natives, which has hitherto been unknown to civilized agriculture. Its native name is kowmee. In appearance it is similar to wheat, though the ears are much longer, with a peculiar inward curve, and the grains which are brown and shiny are much smaller than grains of wheat, and dissimilar in shape. This cereal yields very heavy crops with very primitive cultivation, and flourishes at a high altitude, where the seasons are necessarily short and cold. What sort of food it makes is not stated, but if it is at all palatable and nourishing kowmee would make a valuable addition to the food crops of our higher latitudes.—Picayune.

Wise Words for Young Preachers.

Bishop Joyce gave the following sage counsel to a class of young preachers who came up for admission at the recent session of Rock River Conference. Doubtless the Bishop had in mind some preachers other than those who stood before him. In any case, the words should be pondered by all ministers, whether young or old.

"We have not yet arrived at the point where we call the ministry a profession—a place where it is easy living, where one is always sure of a place. We have not reached that point, and, please God, we never will. There is a great joy in persuading men to come to God. You must be called to the ministry by the blessed providence of God. Every man who enters the ministry of the Methodist Church must have as clear a conviction that God wants him to preach as that God has forgiven his sins. There is a human side to this divine call—that qualification which causes the church to demand an educated ministry. Methodism was born in a university. She has always believed in intellectual achievement. She has believed that her ministry must stand in the front ranks by reason of intellectual ability. Society is an aggregation of moral forces, and there is but one force qualified to lead it—the church of Jesus Christ. I believe in a thorough college training, and after that a thorough theological training; but you must not think your studies and examinations end there, for we will continue to have our Conference examinations for many years, please God. Any of the kinks that theological professors put into your brain will be taken out by the Conference. You young men are too young to have had experience in that grand old brush college which graduates some of these devoted men. That college has no small study-room. It has no high-priced professors. Its students traveled circuits on horseback, and studied their Greek roots and Hebrew grammars by the light of wood fires.

"Make a library. If you've studied well, you've learned two things—the art of thinking and the art of reading. Learn to take the heart right out of a book. If you are placed on a station, take the first hours of the morning for study always. Write out your thoughts. Learn the art of condensation, of the versatility of expression. Every Methodist minister should be in his library four days in the week. The preparation of a sermon should be a prayerful task. Unless your sermon warms you up, it will never warm up your congregation. Unless your sermon moves you to tears, it will never bring tears to the eyes of your hearers. Preach on the lines of the needs of your people. Don't preach history except as a light. Don't preach poetry except to strengthen. Don't preach metaphysics or mysticisms. Preach only the Word of God. The preacher who has the largest congregation is the evangelical preacher. The successful preacher is the one who uses plain, simple language that people understand. Don't get away from the people. Stand by them. Stay at home in the pulpit and preach the gospel of Jesus Christ with all your power."

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

The most tired people are those who never do any work. They are positively tired of doing nothing, and are too lazy to cure themselves.—Exchange.

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of Piqua, O., says the Physicians are Astonished, and look at her like one

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and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery, and physicians look at me in astonishment, as almost **like one raised from the dead.**" Be sure to get HOOD'S.

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The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	6 102 grains
	Per U. S. gallon of 231 cub. inches
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735 108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	80 476
Magnesia	26 872
Potash	2.322
Soda	6 045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.018
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 083
Silica	6 049

The residue, after evaporation, crystallized and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is snured, take before eating.

As a Cathartic.—Three to five tablespoonsful in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

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3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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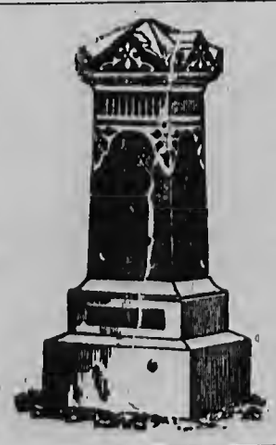

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Thursday, December 7, 1893.

North Mississippi Conference.

We left New Orleans *via* the Northeastern railroad on Tuesday afternoon at five o'clock. On the train we met our beloved friend and brother, John A. Lewis, of Meridian, whose companionship made the journey as far as Meridian a real pleasure. After about four hours spent in trying to sleep in a Meridian hotel we boarded the north-bound Mobile and Ohio train, which landed us at Artesia at 8:30 o'clock Wednesday morning. From Macon up we had the company of several preachers and others bound for Conference, among them Judge H. W. Foote and his charming wife. With the latter we were delighted to renew the acquaintanceship of younger days, it having been more than twenty years since we met. At Artesia we made close connection for Columbus, reaching there at ten o'clock. The Conference was already in session when we arrived.

Bishop Hargrove seems in vigorous health and fine spirits. He is an admirable presiding officer. He is always courteous and dignified, yet firm. Without any seeming hurry he dispatches business with great rapidity.

Our time during the Conference session being necessarily taken up to a large extent with business pertaining to the publishing department, we began soon after our arrival to cast about for some one with the pen of a ready writer to report the proceedings of the Conference. We were so fortunate as to be able to secure the services of the inimitable "Gilderoy," whose facile pen is most admirably adapted to work of this character.

Columbus is one of the most beautiful cities in the State. Its streets are laid off with great regularity, and most of them are abundantly and beautifully shaded. Being a city of considerable wealth, it has many palatial homes. It is a centre of culture and refinement, a most admirable place for the site of such an institution of learning as the I. I. and C., Mississippi's pride. This institution, the first of its kind in the world, has been taken as a model by other States—notably by Georgia, whose girls' college at Milledgeville is very closely modeled after this.

Our Conference home was with Maj. J. M. Billups, and a more delightful one can not be found. Maj. Billups and his cultured wife understand the art of hospitality to perfection. With us in this elegant home were domiciled Dr. W. T. J. Sullivan, Dr. R. W. Jones, Judge Fant, and Col. Hamilton—all delightful companions.

The brethren of the Conference gave us a most cordial reception. The outlook for the ADVOCATE in North Mississippi is decidedly encouraging.

North Mississippi Conference

The twenty-fourth session of the North Mississippi Conference convened in the Sunday-school room of the Methodist Church in Columbus, Miss., at 9 A. M., Wednesday, Nov. 29, 1893. Religious exercises led by Bishop R. K. Hargrove.

Roll called by Rev. J. S. Oakley, and a large majority answered to their names. Rev. J. S. Oakley was elected secretary, and Rev. T. W. Lewis and R. M. Evans, assistants.

The presiding elders nominated and the Conference elected the following committees.

We give only name of the chairman of each committee:

Public Worship—T. C. Wier, P. E.

District Conference Records—Rev. J. W. Anderson.

Observance of the Sabbath—Rev. N. G. Augustus.

Spiritual Interest of the Church—Rev. T B. Malone.

Books and Periodicals—Rev. T. Y. Ramsey.

Bible Cause—Rev. J. A. Bowen.

Temperance—H. H. Estes.

Memoirs—Rev. T. W. Dye.

Rev. Anson West, of North Alabama Conference; Dr. W. R. Lambuth, Missionary Secretary; Dr. D. Morton, Church Extension Secretary; T. B. Holt, treasurer of Board of Missions; J. W. Chambers, agent of Millsaps College, and Dr. W. C. Black, editor NEW ORLEANS ADVOCATE, were introduced to the Conference, and each in a happy way called attention to the particular connectional interest he had in hand.

Dr. Anson West came to us as the historian of Methodism in Alabama and, of necessity, a partial historian of Methodism in Mississippi.

Dr. Johnson, pastor of the Baptist Church, was introduced, and in a few felicitous and brotherly remarks won the affections of the Conference.

Rev. Mr. Sanders, of the C. P. Church, was presented and requested to have a seat with us.

Reports from the Board of Missions, Sunday-school Secretary, Secretary Church Extension, agent of the Publishing House, trustees of Millsaps and Grenada Colleges were read, and referred to the appropriate committees. The hours for meeting and adjourning and the bar of the Conference were fixed.

The second question was then asked: "Who remain on trial?" J. T. Murrah, L. M. Broyles, W. T. Rogers, and S. B. Myers were called, reported, passed and continued. C. B. Ames asked to be discontinued, and his request was granted. S. L. Boyd was discontinued.

E. W. Cole made report on expenses of delegates to General Conference, which was referred to Joint Board of Finance.

Bro. Standifer announced preaching for seven P. M., by Rev. M. D. Fly, and a Thanksgiving sermon to-morrow by Bishop R. K. Hargrove.

After the usual notices the Conference adjourned with benediction by the Bishop.

SECOND DAY.

The Conference convened at nine A. M., Bishop Hargrove in the chair. Religious exercises conducted by Rev. T. J. Newell. The roll was called, and some few absentees responded to their names.

A communication from Rev. J. W. McLaurin, agent of the American Bible Society, was received, and referred to Committe on Bible Cause without reading.

The second question was called: "Who remain on trial?" C. H. Pitman, W. W. Mitchell.

The first question was called, "Who are admitted on trial?" Perry E. Duncan, Hal L. Spraggins, Charles A. Spraggins, Jno. M Bradley, W. G. Burks, John M. Morse, Thos. A. Dorsey.

The eighth question was called: "Who are elected deacons?" L. M. Lipscomb, E. B. Clifford, W. D. Burroughs, W. L. Graves, J. A. Poe, W. A. Clark, J. A. Rogers, J. L. Bowling, J. M. Deavenport, W. A. Bowlin.

The twentieth question was called: "Who are superannuated?" Samuel Carson, A. A. Houston, S. A. Ellis, W. R. Rainey.

J. M. Hampton, J. W. Bates were called and referred to Committee on Conference Relations for superannuated relation.

The seventeenth question was called: "Who are supernumerary?" W. S. Harrison was referred to Committee on Conference Relations for supernumerary relation.

The name of J. D. Cameron was substituted for T. W. Dye on Committee on Memoirs.

The twentieth question was called: "Are all the preachers blameless in their official administration?" Rev. J. R. Roberson was called, and his case was referred to a special committee for investigation. Committee—K. A. Jones, R. G. Porter and J. F. Evans.

Bros. Shoemaker and Anderson, of North Alabama Conference, were introduced to the Conference.

Announcements were made, when the Conference adjourned for preaching. Benediction by the Bishop.

THIRD DAY.

Conference convened at the appointed hour, and was opened with religious exercises conducted by Rev. A. Kendall; Bishop Hargrove in the chair. The Minutes of yesterday's session read and approved.

Several members, both lay and clerical, arrived and took their seats.

Question sixth: "Who are received by transfer?" H. T. Cunningham, from North Texas Conference.

The Committee on Conference Relations recommended that Rev. W. S. Harrison be granted supernumerary relation, and that Revs. J. M. Hampton, S. Carson, A. A. Houston, S. A. Ellis, W. R. Rainey and J. W. Bates be granted the superannuated relation.

The Committee on the Observance of the Sabbath reported, and report adopted.

Rev. J. W. Gooch, who had surrendered his credentials, asked to have them restored. The credentials were restored.

Rev. W. G. Hawkins, of the Congregational Methodist Church, presented his credentials and asked to have them recognized. Owing to informality, this was not done.

"Who are readmitted?" None.

"Who are deacons of one year?" R. A. Meek, B. P. Jaco, J. E. Buck, J. C. Park.

Conference resolved to meet this afternoon at three o'clock.

On recommendation of the Committee, Rev. J. R. Roberson was located.

The Board of Education made reports, numbers one and two, which were adopted. Addresses were made by Rev. W. B. Murrah, T. J. Newell and J. W. Honnoll, representing the institutions over which they preside.

An address to the Conference, on the subject of the Parsonage and Home Mission work, from Mrs. Nathan Scarratt, general secretary of this work, was read to the Conference by Mrs. T. B. Hargrove.

Rev. T. C. Armstrong, D. D., editor Alabama Christian Advocate, was introduced to the Conference, also Rev. J. W. Boswell, D. D., editor Memphis Christian Advocate.

"Who are admitted into full connection?" T. C. Clifford, W. D. Burroughs, Wm. L. Graves, Jas. M. Deavenport, Wm. A. Bowlin, Lee M. Lipscomb, Jas. L. Bowling.

The address of Bishop Hargrove to this class was sound, strong, clear and spiritual.

"Who are ordained elders?" C. W. Perkins, G. H. Lipscomb, R. O. Brown, J. C. Mims, W. J. Burt, H. M. Young, J. W. Treadwell, and B. B. Sullivan—characters passed, and they remain in class of fourth year.

The election of delegates to General Conference was made the order of the day for three o'clock P. M.

After announcements the Conference adjourned with benediction by the Bishop.

EVENING SESSION.

Conference met at the appointed hour, and was opened with religious services by Rev. W. C. Black, D. D. The Minutes of the morning session read and approved.

The hour for the election of delegates to the General Conference having arrived, the Bishop announced the following persons a committee to act as tellers and to count the vote: H. R. Tucker, Dabney Lipscomb, T. Y. Ramsey and Jno. H. Mitchell.

"What local preachers are elected deacons?" L. E. Broyles, Perry E. Dunean.

"What local preachers are elected elders?" Luther A. McKeown.

"Are the preachers blameless in life and official administration?" H. C. Morehead, T. B. Hargrove, J. M. Wyatt, D. M. Cogdell, J. D. Cameron, J. M. Huggins, J. W. Malone, A. J. Jones, W. W. Williams, R. P. Goar, Eugene Johnson, H. P. Gibbs, T. W. Dye, D. M. Geddie, R. A. Burroughs, T. B. Malone, J. W. O'Bryant, J. W. Price, G. W. Gordon, James Porter, J. E. Thomas, J. W. Anderson, J. M. Massey, C. C. Grisham, B. P. Fullilove, J. W. Luter, E. P. Craddock, E. H. Rook, A. J. Foster, T. J. Newell were passed.

The committee of tellers reported first ballot: W. B. Murrah and J. S. Oakley, clerical, were elected. G. D. Shands, J. T. Fant and R. W. Jones, lay, were elected.

The question, "Are the preachers blameless in life and official administration?" was again taken up. S. M. Thames, J. Ritchey, J. T. Howell, J. R. D. King, W. S. Shipman, R. M. Davis, Thos. Cameron, R. M. Evans, O. L. Savage, W. T. J. Sullivan, J. F. Evans, W. D. McCullough, T. G. Freeman, L. D. Worsham, R. G. Porter, A. W. Langley, W. A. Dollar, J. A. Leech, W. C. Lester, T. L. Foster, D. C. Foust, W. B. Murrah, G. W. Bachman were examined and passed.

The committee of tellers reported second ballot. No one elected.

The third ballot was taken and left to be reported at next session.

Conference adjourned with benediction by Dr. J. D. Cameron.

FOURTH DAY.

Conference convened at the appointed hour. Religious services by Rev. A. P. Leech; Bishop Hargrove in the chair.

The Minutes of the afternoon session were read and approved. The tellers reported third ballot: Dr. W. T. J. Sullivan, clerical, elected; no layman elected. The fourth ballot was ordered and taken.

A communication from Paine and Lane Institute was read, and referred to the Committee on Education.

On motion, the Conference requested the Bishop to appoint Rev. J. A. Lewis to the presideney of Louisville Public School.

Committee on Conference Relations recommended that W. A. Dollar be granted supernumerary relation.

The Committee on the Spiritual Interests of the Church reported.

A resolution memorializing the General Conference to transfer the licensing of local preachers from the Quarterly Conference to the District Conference. This resolution was not adopted.

The tellers reported the fourth ballot: Rev. T. J. Newell was elected; no layman elected. The fifth ballot was ordered and taken.

The Committee on the Bible Cause made its report, which was adopted.

The tellers reported the fifth ballot: Rev. R. G. Porter. Layman, G. D. Harris. The sixth ballot for lay delegate was ordered and taken.

The Joint Board of Finance reported, showing all the collections ordered by the Conference to be short.

Tellers reported sixth ballot: No election. Clerical reserves—J. D. Cameron and W. S. Lagrone. The seventh ballot for lay delegate was ordered and taken.

Resolutions expressive of sympathy with Bro. B. S. Rayner in his work of Bible distribution in Japan.

The Conference moved to adjourn to visit the I. I. and C. at four P. M.

The tellers reported the seventh ballot: No election. Eighth ballot ordered and taken.

The twentieth question was resumed. T. C. Wier, R. M. Standifer, K. M. Harrison, K. A. Jones, D. L. Cogdell, J. H. Mitchell, R. I. Allen, D. W. Babb, J. W. Dorman, A. P. Sage, Amos Kendall, A. P. Leech, J. D. Newsom, J. W. Treadwell passed.

Tellers reported eighth ballot: No election. The ninth ballot ordered and taken.

Twentieth question resumed: J. B. Stone. J. A. Bowen, N. G. Augustus, E. H. Moon, J. T. Cunningham, J. M. Barnes, H. C. Parrott, H. R. Tucker, M. E. Tumlin, F. A. Whitson passed.

Ninth ballot reported: J. R. Bingham elected. J. G. Hamilton and J. B. Streater, alternates.

The names of R. C. Calloway and C. N. Terry referred to Board for superannuated relation.

Twentieth question resumed: W. S. Lagrone, T. Y. Ramsey, W. C. Harris. J. H. Smith, J. W. Malone, B. F. Phillips, J. E. Buck, M. H. Honnoll, J. W. Honnoll, T. W. Lewis, J. J. Brooks, B. S. Rayner, J. W. Poston, O. N. Koon, J. W. Boswell, J. B. Harris, G. H. Jacobs, J. C. Lowe, J. H. Shumaker, J. A. Randolph, J. S. Oakley, H. P. Crowe, E. H. Cacy, M. D. Fly, W. M. Young, J. C. Brown, W. W. Woollard, J. A. Whitehurst, R. H. B. Gladney, Joseph Johnson, W. H. Sanders examined and passed. The name of Rev. W. T. Barnett, who was suspended last year, was called and his character passed. Rev. D. M. Cogdell was located at his own request.

"Where shall the next session of the Conference be held?" Answer: Sardis.

The Committee on Conference Relations recommended that R. C. Calloway and C. N. Terry be continued in superannuated relation.

Conference heard announcements for Sunday, and adjourned to meet at three o'clock P. M. Benediction by H. C. Morehead.

EVENING SESSION.

The Conference met at three P. M. Religious exercises by Rev. K. A. Jones; Bishop Hargrove in the chair. Minutes of the morning session read and approved.

Church Extension Committee reported through its secretary, Rev. T. B. Hargrove. Rev. T. Y. Ramsey reported for the Committee on Books and Periodicals.

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, addressed the Conference in the interest of this organ.

Pending the consideration of the report on Books and Periodicals, the hour for adjournment arrived, and the Conference went in a body to the I. I. and C.

The Committee on the Second Year reconsidered their report on Rev. J. A. Poe, and reported that they pass him. He was then elected to deacons' orders.

NIGHT SESSION.

Conference was called to order by K. A. Jones. J. F. Evans conducted the devotional exercises, after which the president called up the report of the Committee on Books and Periodicals, which was read in the afternoon session. J. D. Cammack, W. T. J. Sullivan and T. C. Wier were elected as Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE.

Report of the Sunday school Board was submitted by Dabney Lipscomb, and adopted.

W. T. Barnett was located because of general unacceptability.

It was moved and carried that when we adjourn we do so to meet Sunday night in memorial service.

Statistical secretary reported as follows: Local preachers, 160; members, 42,412; infant baptism, 760; adult baptism, 2,162; Sunday-schools, 463; Sunday-school teachers, 2,440; Sunday-school scholars, 20,645; churches, 440—value, $649,097; parsonages, 112—value, $104,931.

The Board of Education made a supplemental report.

The treasurer of the Board of Education reported $960.65 collected for education.

The Board of Missions reported $1,892.98 for domestic missions, and $5,628 for foreign missions on assessments, and $612.25 on the missionary debt.

The report on temperance was submitted, and the Columbus papers were requested to publish same.

The Colportage Committee reported through H. P. Gibbs.

It was moved and carried that J. W. Boswell be recommended as editor of the Memphis Advocate.

The Minutes were read and adopted. Conference adjourned.

FIFTH DAY.

The services on Sunday at the Methodist Church were as follows: Love-feast at nine o'clock, at eleven preaching by Bishop Hargrove, followed by the ordination of deacons; at three o'clock preaching by Dr. W. C. Black, followed by the ordination of elders. The love-feast was an occasion of spiritual refreshment. Of the Bishop's sermon it is sufficient praise to say that it fully met public expectation.

The ordinations were as follows:

Traveling preachers ordained deacons: T. B. Clifford, W. D. Burroughs, J. A. Poe, W. L. Graves, and J. M. Deavenport.

Local preachers ordained deacons: P. E. Duncan, L. M. Broyles, and J. H. Barrentine.

Traveling preachers ordained elders: G. H. Lipscomb, C. W. Perkins, R. O. Brown, and J. C. Mims.

Local preachers ordained elders: L. A. McKeown.

SUNDAY NIGHT PROCEEDINGS.

On Sunday night, commencing at seven o'clock, a communion service was held by Bishop Hargrove. After the communion service Conference was called to order, and the question was asked, "Who have died during the year?" Answer: Joseph A. Brooks and J. J. Wheat. The memoir of J. A. Brooks was read by Dr. J. D. Cameron; that of J. J. Wheat by T. J. Newell. The memoirs were followed by a number of very affecting talks. The appointments were read between ten and eleven o'clock, after which Conference adjourned with a benediction.

The following is a list of the appointments:

APPOINTMENTS.

GREENVILLE DISTRICT.

J. A. RANDOLPH, P. E.
Greenville, T. Y. Ramsey.
Hollandale circuit, H. L. Spraggins.
Arcola station, J. C. Mims.
Shaw and New Salem, J. J. Brooks.
Cleveland and Shelby, H. P. Crowe.
Coahoma and Duncan, W. H. Sanders.
Clarksdale, J. M. Wyatt.
Jonestown and Belen, H. P. Gibbs.
Lula circuit, J. L. Bowling and J. Johnson.
Tunica circuit, B. F. Phillips.
Friar's Point, J. C. Brown.
Hillhouse circuit, H. T. Cunningham.
Gunnison, J. A. Whitehurst.
Rosedale and Beulah, L. M. Broyles.
Bolivar, R. H. B. Gladney.

GRENADA DISTRICT.

R. A. BURROUGHS, P. E.
Grenada station, F. B. Malone.
Grenada circuit, W. J. O'Bryant.
Water Valley station, J. W. Price.
Water Valley circuit, W. D. Burroughs.
Coffeeville, J. F. Evans.
Charleston, James Porter.
Oxford station, J. E. Thomas.
Abbeville, B. P. Jaco.
Toccopola, J. M. Massey.
Atlanta, S. B. Myers.
Minter City and Strathmore, J. W. Luter.
Chapel Hill, E. H. Rook.
Tillatoba, W. A. Bewlin.
Pittsboro, A. J. Foster.
Ezy, E. P. Craddock.
Paris, C. C. Grisham.
Grenada Collegiate Institute, T. J. Newell, president.

WINONA DISTRICT.

S. M. THAMES, P. E.
Winona station, J. Richey.
Winona circuit, J. T. Howell.
Vaiden, L. M. Lipscomb.
Carrollton station, G. H. Liescomb.
Carrollton circuit, J. R. D. King.
Greenwood, W. S. Shipman.
West, R. M. Davis.
Black Hawk, T. Cameron.
McNutt, R. M. Evans.
Indianola and Faisonia, O. L. Savage.
Duhlin and Brooklyn, R. I. Allen.
Lebrton, J. C. Woodruff, sup.
Sidon, C. A. Spraggins.

KOSCIUSKO DISTRICT.

J. H. MITCHELL, P. E.
Kosciusko and Durant, J. W. Anderson.
Sallis, W. D. McCullough.
Wier, T. G. Freeman.
Ethel, J. D. Newsom.
Rural Hill, supply.
Belzona, J. A. Poe.
Lexington and Tchula, L. D. Wortham.
Pickens, R. G. Porter.
Ebenezer, A. W. Langley.
Kosciusko circuit, W. W. Williams.
Louisville, D. C. Foust.
Eupora, W. C. Lester.
Stewart, T. L. Foster.
Chester, R. P. Goar.
Poplar Creek, J. H. Rogers.
Millsaps College, W. B. Murrah.
Colporter and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

T. C. WIER, P. E.
Columbus station, R. M. Standefer.
Columbus circuit, K. M. Harrison.
Crawford, K. A. Jones.
Brooksville, D. L. Cogdell.
Macon, J. O. Brown.
Mashulaville, B. P. Fullilove.
Shuqualak, A. T. Buck.
Hebron, D. W. Bahn.
Starkville station, J. W. Dorman.
Starkville circuit, A. P. Sage.
West Point, W. T. J. Sullivan.
Tibbee, J. T. Murrah.
Cedar Bluff, P. E. Duncan.
Sturgis, J. W. Treadwell.
Sparta, A. P. Leech.

ABERDEEN DISTRICT.

W. S. LAGRONE, P. E.
Aberdeen station, Amos Kendall.
Okolona station, N. G. Augustus.
Okolona circuit, H. C. Parrott.
Tupelo, E. H. Moon.
Verona and Nettleton, J. T. Cunningham.
Prairie, J. M. Barnes.
Pontotoc, F. A. Whitson.
Buena Vista, W. W. Mitchell.
Houston and Wesley, J. C. Park.
Shannon, M. E. Tumlin.
Fulton circuit, E. H. Davis.
Saltillo, J. M. Deavenport.
Tremont, S. P. Sargeant.
Amory and Smithville, W. W. Woollard.
Athens, W. L. Graves.
Nettleton circuit, J. W. Raper, sup.

CORINTH DISTRICT.

T. W. LEWIS, P. E.
Corinth station, J. H. Shumaker.
Corinth circuit, C. H. Pittman.
Iuka station, W. C. Harris.
Iuka circuit, W. A. Clark.
Kossuth, W. J. Burt.
Rienzi, J. W. Ramsey.
Jonesboro, W. G. Burks.
Ripley and New Albany, J. W. Bell.
Ripley circuit, H. M. Young.
Booneville and Baldwyn, H. R. Tucker.
Guntown, J. E. Buck.
Blue Springs, J. W. Bradley.
New Albany circuit, M. H. Honnoll.
Marietta, J. P. Moore.
Brown's Creek, W. F. Rogers.
Pleasant Ridge, J. T. McKeown, sup.
Booneville circuit, L. A. McKeown, sup.

HOLLY SPRINGS DISTRICT.

J. B. STONE, P. E.
Holly Springs station, J. S. Oakley.
Holly Springs circuit, B. B. Sullivan.
East Holly Springs circuit, J. W. Poston.
Ashland, B. C. Gray, sup.
Cornersville, O. N. Koon.
Pott's Camp and Hickory Flat, M. D. Fly.
Pine Mountain, J. M. Morse.
Red Banks, J. B. Harris.
Mt. Pleasant, G. H. Jacobs.
Byhalia, J. C. Lowe.
Olive Branch, J. H. Smith.
Editor Memphis Christian Advocate, J. W. Boswell.

SARDIS DISTRICT.

H. C. MOREHEAD, P. E.
Sardis and Davis Chapel, T. B. Hargrove.
Como and McGee, J. W. Malone.
Senatobia, J. D. Cameron.
Arkabutla, J. M. Huggins.
Hernando and Coldwater, R. A. Meek.
Nesbit, G. W. Gordon.
Pleasant Hill, A. J. Jones.
Cockrum, T. W. Dye.
Tyro, C. W. Perkins.
Batesville and Wesley, E. Johnson.
Pleasant Grove, W. M. Young.
Panola, D. M. Geddie.
Morganville mission, J. A. Braswell.
Courtland, T. B. Clifford.
Wall Hill, R. O. Brown.

TRANSFERRED.—E. H. Cacy and J. O. Brown, to North Texas Conference; B. S. Rayner, to Japan.

North Mississippi Conference Notes.

Columbus is a royal place to hold a Conference session. No city in Mississippi entertains with a more generous hospitality.

On Friday night Rev. Julien C. Brown, of Friar's Point, preached a sermon in which edifying thought was embodied in elegant diction.

Dr. Lamhuth gave an address on Medical Mission Work, which was very much enjoyed. It was a very instructive discourse—just the kind our people need.

The Conference was honored with the presence of three of our connectional officers—Morton, Lamhuth and Holt. Uncle David spread himself at the Church Extension Anniversary. His effort on that occasion is regarded as one of his very finest.

The North Mississippi brethren were generally very prompt in coming out shekels to the ADVOCATE. We received several new subscriptions, and quite a number of the brethren promise to send us a long list in the near future. So mote it be.

The Conference as a body visited the I. I. and C. The brethren were highly pleased with their visit. They go to their homes more than ever impressed with the wisdom of the legislation which brought this institution into existence. This institution is rapidly becoming the pride of the State.

The Board of Church Extension held its anniversary meeting in the auditorium of the Methodist Church, Wednesday night. The secretary was not ready to report, it being so early in the session. Dr. Morton made a very fine address on the subject of Church and Parsonage Extension. A collection was taken up.

Rev. R. H. B. Gladney reports that in his charge, Bolivar station, there is not a single family unsupplied with a church paper. One result of this is that this charge leads the Conference in finances, paying more than twenty dollars *per capita*. A church paper in every Methodist home is a "consummation devoutly to be wished."

The Conference was honored with the presence of Dr. Armstrong, of the North Alabama Conference, editor of the Alabama Advocate, and Dr. Anson West, of the same Conference. Dr. West was present in the interest of his book, "The History of Methodism in Alabama"—a capital work, notice of which will appear soon in our columns.

Millsaps College was represented not only by Dr. Murrah, but also by Rev. John W. Chambers, financial agent. Bro. Chambers seems to have had considerable success in the collection of notes and subscriptions due by persons in attendance upon the Conference. We hope that before the first of June the $100 000 endowment will have been secured.

The session of the North Mississippi Conference was a very short one. Beginning on Wednesday and closing Sunday night, it lasted just five days. It was a very harmonious session. While there were some spirited discussions, not an unkind or acrimonious word was spoken so far as we heard. This Conference is quite a fine-looking body—much above the average. The number of young men is noticeably large. The delegation to the General Conference is as follows: Clerical—R. G. Porter, W. B. Murrah, W. T. J Sullivan, T. J. Newell and J. S. Oakley. Lay—G. D. Shands, R. W. Jones, T. J. Fant, G. D. Harris and J. R Bingham.

A report having gained currency that Mr. T. B. Holt, of Nashville, treasurer of our Board of Missions, has been speculating in cotton futures, the Board, after a most thorough investigation, entirely exonerates Bro. Holt. This was what we expected. Having had a personal acquaintance with Bro. Holt for several years, we could not believe that he belongs to the crowd of "gambling Methodists." It is a shame that false reports of this character should be circulated. Newspapers that give them currency ought to be called to account.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Second Stage of Catarrh.

THINGS THAT THOUSANDS KNOW BY BITTER EXPERIENCE.

The second stage of catarrh is sometimes called an "old cold." A neglected cold has settled in the head, nose, throat, larynx, bronchial tubes, lungs, or other organ of the body. If it settles in the head it may produce roaring, cracking in the ears, headache, and confusion of the senses; if in the nose, a more or less abundant discharge, sneezing, noisy breathing, and thickened membranes; if in the throat, hawking, enlarged tonsils, sore throat, follicular pharyngitis (preachers' sore throat); if in the larynx, hoarseness, weakness of voice, aphonia (loss of voice), if in the bronchial tubes, cough, pain in the chest, expectoration, and loss of appetite. Unless something is done to put a stop to this state of things the third stage of chronic catarrh is sure to set in, which is not only hard to bear, but difficult to cure. Pe-ru-na will cure all cases of catarrh in the second stage if used without interruption. Directions for use accompanying each bottle, although some cases find it to their advantage to send to Dr. Hartman for his directions for one month's treatment. (Sent free.)

The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio, are sending free to any address their latest book on catarrh, entitled "Climatic Diseases,"—a book well worth reading.

Thanksgiving at Louisiana Avenue Church.

United New Orleans Methodism gathered this year for the Thanksgiving services in the new and beautiful Louisiana Avenue Church. The congregation was very large, the singing most excellent and the floral decorations tasteful and complete. The Rev. James M. Henry read the first hymn, and Dr. LaPrade led in prayer. Rev. Henry H. Ahrens read the 103rd Psalm and the ninth chapter of II. Corinthians, and was followed by Rev. Robt. H. Wynn, who read the second hymn, beginning, 'We thank thee, Lord of heaven and earth." Then the Carondelet Street pastor, Rev. Wm. H. LaPrade, D. D., preached a noble sermon, practical and appropriate, and at the same time moving upon a high plane of thinking, couched in choice diction, and delivered with heart-earnestness and in the power of the Holy Spirit. The Doctor's text was II. Cor. ix, 15: "Thanks be unto God for his unspeakable gift." Then came a good collection for the poor and the singing of "Come, ye that love the Lord."

After a prayer by the beloved Dr. Walker, the congregation sang with feeling, "God be with you till we meet again," and the benediction was pronounced. It was an occasion to be remembered, and we felt that these reunions of our people grow better "as the years go by." S.

Church Dedication.

It was the writer's happiness to dedicate the new church at Ponchatoula, La.—Bro. W. T. Currie, pastor—on Sunday last. The weather was very cold, and the attendance not as large as had been expected; but the pretty church was dedicated out of debt and the young Methodism of this growing town started upon a new era of prosperity. By a singular providence no collection was needed, and by a gracious one two persons were received into the church on profession of faith. The town had recently enjoyed a gracious revival of religion under the preaching of Evangelist Morrill and the labors of the zealous pastor, and the church which had numbered ten members at the beginning of the year will report sixty-five to Conference. Ponchatoula has been anything but a Methodist town in the past, but now the mayor and the leading merchants and business men of the town are not only in the church, but are converted men, and nearly all of them either professing or seeking sanctification. Bro. Currie, who is pastor for the first year, is universally popular, and has done a noble year's work. May his tribe increase! J. M. BEARD.

Notice.

To the Members of the Louisiana Annual Conference:

All pastors who have claimants on the Conference collection within their pastoral charge will confer a favor upon the Joint Board of Finance by making a written report of the condition of said claimant; furthermore each pastor so doing will fulfill a solemn duty. (See Discipline, page 85, paragraph 134.) S S KEENER,
Chair'n Joint Board, La. An. Conf.

For Louisiana Conference.

Mississippi and Yazoo Valley Route grant excursion rates for one fare going and one-third fare returning on the certificate plan. Tickets on sale Dec. 11. W. B. THOMSON.

Do not put off taking a medicine. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease, give strength and appetite.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

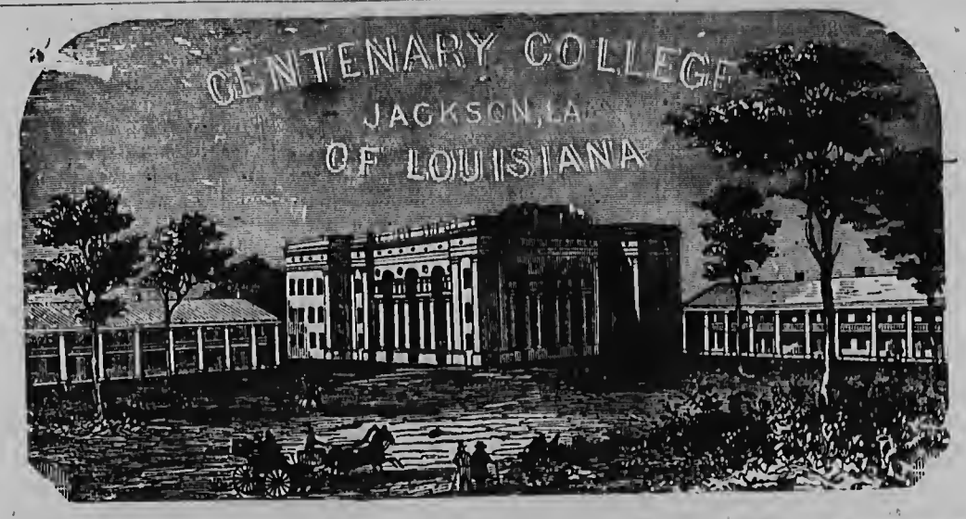
From Darkest Africa

Henry M. Stanley.

come two more notable articles by **Henry M. Stanley.** "Out of the Jaws of Death," and "A Blue-Coat Boy in Africa," are both masterpieces of thrilling and true narrative by the great explorer, to appear next year in

The Youth's Companion.

The Programme next year is brighter than ever. **"SWEET CHARITY,"** a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION **FREE** to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.



CENTENARY COLLEGE, *JACKSON, LA.*

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. HUNNICUTT, PRESIDENT.

To Pastors in the Louisiana Conference.

It is our custom to make the statistical reports more elaborate than the printed form provides for. By this means a better knowledge of the work the church is really doing is possible, and such knowledge becomes a source of strength and of purpose to still further advance. To secure fullness and accuracy in the Conference statistics, the secretary begs leave to submit the following advices:

1. Use only the latest form provided for making reports.

2. Let the reports be all filed on the statistical secretary's desk not later than Thursday morning. The absence of one set of reports will delay the whole work, and cause much additional labor.

3. Do not ask that changes be made after the reports have been filed. Make them correct in the first instance.

4. In reporting "Membership," make the "total" the sum of the three classes—local preachers, white members, colored members. Make the "total members last year" by adding or deducting, as the case may require, the *net* loss or the *net* gain to the total members this year.

5. Add to the items provided on the "Financial Report" amounts raised for the following purposes: American Bible Society, special missionary contributions (nor to be included in the report of the regular collections), Centenary College endowment, Woman's Foreign Missionary Society, Woman's Parsonage and Home Mission Society, Paine and Lane Institute, finances of Epworth Leagues and Christian Endeavor Societies, relief of poor, current expenses. Do not include Sunday-school missionary collections in this table. Make the "total amount raised from all sources" the sum of all moneys reported on all three tables—Sunday-school, membership, and finance. Be exact in making the additions.

6 Report on "Sunday-school" table the membership of Epworth League and Christian Endeavor Societies.

FITZGERALD SALE PARKER,
Statistical Secretary.

Notice.

HO! FOR LOUISIANA CONFERENCE!

The Texas and Pacific and the Southern Pacific grant excursion rates for one fare going and one-third fare returning, on the certificate plan. Tickets on sale Dec. 11. Return tickets to be purchased within *two days* after Conference adjourns. The other roads have not yet been heard from.

C. W. CARTER.

A mean man can get religion, but he can't stay mean and keep it.

ROSE TOBACCO CURE *A quick, cheap, pleasant and absolute cure for the* **Tobacco Habit**

In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

Louisiana Conference.

The class for admission into the Louisiana Annual Conference will meet at the Methodist Church in Homer, La., on Wednesday, Dec. 13.

J. M. BEARD, Chairman.

The class of the first year will meet at Methodist Church, Homer, La., at 9:30 A. M., Wednesday, Dec. 13.

WM. H. LA PRADE.

The class of the second year will meet the committee at the Methodist Church, Homer, La., Wednesday, Dec. 13, at 9:30 A. M. COMMITTEE.

Lake Providence, La.

The class of the third year will please meet committee for examination in Homer, La., Tuesday night, Dec. 12, at seven o'clock, at such place as the pastor may designate, and oblige

THOS. B. WHITE,
For Committee.

Arcadia, La.

Louisiana Conference.

Col. S. B. McCutchen announces that preachers passing through Shreveport to and from Conference will be given half rates at the City Hotel.

H. S. JOHNS.

Louisiana Conference Railroad Rates.

L. and N. W.—Gibbs to Homer. One fare for round trip. You pay $1.25, and get round-trip ticket.

V., S. and P.—Vicksburg and Shreveport to Gibbs. One and one-third fare on the certificate plan. Get a certificate when you buy your ticket, pay one fare, and on your return said certificate will enable you to buy a return ticket for one-third regular rate.

T. and P.—To be reported by Bro. W. B. Thomson, of New Orleans.

M. and Y. Valley Route.—To be reported by Bro. Thomson.

The L. and N. W. trains make direct connections with all trains on V., S. and P. at Gibbs, twenty miles from Homer.

TIME OF ARRIVAL AT HOMER.

From Shreveport, 8:30 A. M. From Vicksburg, 6.30 P. M.

Report at the church if not met at depot. J. A. PARKER.

Notice.

Brethren who want any special books will confer a favor by letting us know at once, so that we may get them and have them on hand.

LAIRD & DOMINICK.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

I Have Just Received

A supply of Peloubet's and Hurlburt's Notes on the Sunday-school Lessons for 1894—$1.25 per copy. Order at once. Also Jack-Knife and Brambles, A Ramble among Surnames, and other new books for the holiday trade. Bibles from 25 cents to $25 by mail. Testaments from 5 cents to $3.50. A beautiful line and large lot of Christmas, New Year, birthday and Sunday school cards and booklets.

F. D. VAN VALKENBURGH,
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ALL KINDS OF PRINTING.

WANTED.

Lady with eight years' experience desires position as Teacher of Piano and Harmony or Voice Culture, for second half of session of 1893-94. Conservatory Methods. Best references. Address S., care ADVOCATE.

THE OLD-FASHIONED STYLE

of pill gives you a feeling of horror when you see it and when you feel it. Like the "blunderbuss" of a former decade it is big and clumsy, but not effective. In this century of enlightenment you have Dr. Pierce's Pleasant Pellets, which cure all liver troubles in the most effective way. They're not easily seen for they're small as grains of mustard seed, but the effect is lasting and the cure complete. For Indigestion, Constipation, Bilious Attacks, Sick and Bilious Headache, nothing has been found to equal these pills of Dr. Pierce's invention. They give such complete relief that their makers promise that they'll give satisfaction or your money will be returned.

A plain statement of fact made by the proprietors of Dr. Sage's Catarrh Remedy is this: "If we can't cure your Catarrh, no matter how bad your case, we'll pay you $500 in cash."

FOR CATARRH!
RHEUMATISM!
LA GRIPPE!
INDIGESTION!

COLUMBUS, Ga., Oct. 8, 1893.
Some years ago I had an attack of grip, which produced catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion, and it cured that also. I have recommended it to several persons who were afflicted with different diseases, and always with the happiest results.
REV. J. W. HOWARD,
Baptist City Missionary.

BEAUFORT, N. C., June 7, 1893.
I was a sufferer from rheumatism for eight months, part of the time was so that I could not walk. I was entirely cured by King's Royal Gemetuer. I have no symptoms of rheumatism now. I think it is a great medicine.
IVAN B. ABERNATHY.

What Rev. Sam Jones Says.
Rev. Sam Jones, the great evangelist, writes: "My wife, who was an invalid from nervous sick headache, has been entirely cured by Royal Germetuer. I wish every poor suffering wife had access to that medicine. Two of my children were cured of nasal catarrh by it. It is truly a great medicine."

For Children, Nervous Troubles and Weak and Debilitated Females, Royal Germetuer is unequalled. Try it. $1 per bottle, six for $5. All druggists.
King's Royal Germetuer Co., Atlanta, Ga.
Germetuer Pills for Constipation, 50 in a vial, for 25 cents.

HENRY P. DART,
Attorney-at-Law,
49 CAMP STREET,
NEW ORLEANS, LA.

CARPETS!
Don't have your carpets half cleaned; all know how impossible it is to clean carpets by hand.
All dust thoroughly taken out by steam.
Feathers purged of all impurities.
44 St. Peter Street.

NEW ENGLAND CONSERVATORY OF MUSIC.
Founded by Dr. Eben Tourjee. CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages.* The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.*
FRANK W. HALE, General Manager,
Franklin Square, Boston, Mass.

GRENADA COLLEGIATE INSTITUTE
Is Devoted to the Education of Girls and Young Ladies.
FALL TERM OPENS SEPTEMBER 5TH, 1893.
The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres.,
Grenada, Miss

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Industrial Institute and College.
BUREAU OF EDUCATION.
Persons desiring to employ competent teachers, or young women qualified to do good work as dress makers, telegraphers, type writers and book keepers, are invited to correspond with this Bureau. No charge for services.
Apply to MISS S. C. McLAURIN,
I. I. and C., Columbus, Miss.

When answering advertisements please mention the Advocate

HOME CIRCLE.

TAKE THE SAFE PATH.

"Take the safe path, dear father;
I'm coming after you,"
Rang out in silvery accents
From a dear boy hid from view.
His father climbed a mountain,
Precipitous and wild,
Nor dreamed that in his footsteps
Pressed close his only child.

His heart stood still one moment,
Then rose in prayer to God
To keep his boy from slipping
In the path his feet had trod;
And soon upon the summit
His darling child he pressed,
With rapture all unspoken,
Upon his throbbing breast.

"Take the safe path, dear father,"
Rings clearly out to-day
From many a little pilgrim
Upon life's rugged way.
They're pressing close behind you,
O, father! take good heed;
Their lives will closely copy
Your own in word and deed.

"Take the safe path," ye fathers,
Nor ever dare to slip
The cup that seems so tempting
To many a youthful lip.
Take Christ for your example;
Then, if they follow you,
Your children's lives will also
Be noble, grand, and true.
—American Rural Home.

Odd Minutes.

The amount of work that may be accomplished by the improvement of odd minutes is greater than one who has not tested the matter would easily believe. Five minutes a day amounts in a year to thirty hours, or three hours a day for ten days, and in that time a deal of work can be done. In thirty years it would be three hours a day for 300 days. Looking at odd minutes thus, one can easily see how the "learned blacksmith," Elihu Burritt, became versed in so many languages. Every moment that he was not busy pounding on his anvil or its equivalent, he was pounding away at his studies, and between times was letting the knowledge he had gained become part and parcel of his mind. Had he waited until he could sit down at leisure and devote himself to the study of Greek and Latin and Hebrew and Sanskrit, the likelihood is that he would never have learned even the alphabet of those languages. A single earnest purpose running through his life served as a cord on which all his odd minutes—the only jewels he ever had—were strung; as a cement to bind them into a coherent, harmonious whole. The ordinary interruptions of daily life did not interrupt him. They aided him rather, for the same mental impression was renewed and renewed until it became fixed and permanent.

"Forty minutes a day," says the founder of the Chautauqua Literary and Scientific Circle, "will enable one to go through the four-years' course of reading prescribed, and give one an outlook on the world of knowledge similar to that gained by a college course." The mind set in a certain direction by ten-minutes' reading will retain that set during intermediate hours of work, and be ready to receive an additional impulse in the same direction. These successive impulses, in the course of time, produce astonishing results.

To rest we need not so much entire cessation from work as a change of work, and those accomplish a great deal who provide themselves with various occupations, and so have something agreeable and useful to fill every passing moment. Those who "gather up the fragments that nothing be lost," often have more to show than others who have full loaves to draw from.

Minutes and hours when the hands are at rest and the mind sinks into perfect calm are not to be counted idle. Only the still surface of the lake reflects the depths of heaven. There are truths we can not see when the current of life is swift, truths whose outlines are blurred and dimmed and obscured in the toil and moil of daily struggle, but which shine out clear and beautiful when we sink into voiceless repose. Odd moments such as these come but rarely, yet they brighten many days of labor and answer many a weary quest of the aspiring soul.

Our Children Need Sympathy.

Why not pass through life like a gleam of sunshine, cheering and refreshing the jaded hearts of those we meet? Entering into others' trials and helping to bear their burdens are a blessed service, which is its own reward.

We realize the comforts derived from sympathy—"that fellow-feeling which makes us wondrous kind." But how much sympathy do we bestow upon the little ones?

Their need for it is greater than we think, for the old are just as apt to forget they were once young as the young are apt to forget they will one day be old. To us their sorrows over "dead" dollies and broken carts seem very trivial, yet they agitate them just as much as a fall in stocks and a sick baby disturb us children of a larger growth. Their feeble power and lack of experience place them in a trying position. Every accident appears an irremediable disaster; each little failure an abiding ruin.

A distinguished clergyman was asked what was the most poignant grief of his checkered life. "An unhappy childhood" was the unhesitating response. Dickens was seared by the fires of his younger afflictions. Byron was wrecked by his mother's lack of sympathy.

Oh, let us be careful how we treat these tender blossoms of heaven, so shrinkingly sensitive, so quick to detect the loving glance, the kindly word, and so parched, many of them, for want of the dews of affectionate sympathy and tender interest!

Many a man and woman afflicted with a melancholy temperament which distorts and discolors all his or her view of life owes that terrible Nemesis to an uncared-for childhood. Every touch upon such plastic character leaves its impress; every stain defiles. Don't keep your heart's wealth and best *bon mots* for the drawing-room. Take them up to the nursery.—New York Ledger.

Scolding.

Scolding is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they begin scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members. People in the country more readily fall into the habit of scolding than the people in town. Women contract the habit more frequently than men. This may be because they live in a confined and heated atmosphere, very trying to the nervous system and the health in general, and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded. One cause of irritability is the drinking of stimulants. Another cause is found in indigestion as dyspepsia. But "bad air" is undoubtedly to be held as the cause of many scoldings which would never have occurred in well-ventilated apartments. If the reader has acquired the habit of scolding, and really wants to be rid of it, she should try to remember each time she feels provoked that it only makes her look foolish in the eyes of the person spoken to and those around, and is the source of discomfort and unhappiness. By getting into the way of kind words, which never die, and seeking to benefit rather than wound others, she will escape much displeasure, and in time entirely lose the practice of speaking harshly.—Exchange.

"SOMEBODY'S MOTHER."

The woman was old and ragged and gray,
And bent with the chill of the Winter's day;
The street was wet with the Winter's snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid a throng
Of human beings, who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,
Came the boys, like a flock of sheep,
Hailing the snow, piled white and deep.

Past the woman, so old and gray,
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir;

Lest the carriage wheels or horse's feet
Should crowd her down in the slippery street.
At last came one of the merry troop,
The gayest laddie of all the group,

He paused beside her and whispered low:
"I'll help you across, if you wish to go."
Her aged hand on his strong young arm
She placed, and without hurt or harm

He guided the trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's old and poor and slow,
"And I hope some fellow will lend a hand
To help my mother, you understand,
"If ever she's old and poor and gray,
When her own dear boy is far away."

And somebody's mother bowed low her head
In her home that night, and the prayer she said
Was, "God be kind to the noble boy
Who is somebody's son and pride and joy!"
—Home Journal.

Tom's Battle.

"There isn't any use in trying to do good, mother," said Tom Winter, on Sabbath afternoon. "I've tried this week so hard, but it didn't do any good. I get angry so quick. I think every time I never will again, but the next time anything provokes me, away I go before I know it."

"You can conquer your enemy if you meet him the right way. Remember how David went out to meet Goliath. Who would have thought that he, with only his sling and the little stones he had taken from the brook, could defeat the mighty Philistine? But he did, because he went in the name and strength of the Lord of hosts.

"Now, your temper is your giant. If you meet him in your own strength, he will defeat you; but if, like David, you go out in God's strength, you will overcome. Try again to-morrow, Tom; ask God to go with you and help you, and when your enemy rises up against you, fight him down. Say to him that he shall not overcome you, because you fight with God's help and strength."

"Well," promised Tom, "I'll try; but I can't help being afraid."

Everything went smoothly the next day until play hour. The boys were playing ball, and one of them accused Tom of cheating. Instantly his face crimsoned, and he turned toward the accuser, but the angry words died on his lips.

His conversation with his mother flashed into his mind. "I will try, if God will help me," he thought. It was a hard struggle for a minute. He shut his eyes tight together, and all his heart went out in a cry for help, and he conquered.

"David killed Goliath, and that was the end of him," said Tom, that night; "but my giant isn't dead, if I did conquer him once."

"I know," said his mother; "but every victory makes you stronger and him weaker, and when the warfare is over there is a crown of life promised to those who endure to the end."

Bits of Wisdom.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last word." The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her opponent the pleasure of this coveted concluding thrust and yet placidly retain her own opinion, and in the homely colloquial parlance of the upcountry, when one finds strong-willed people living together in great peace with the most pronounced diversity of characteristics, "do as she's a mind to."

Another bit of wisdom may be condensed into a pithy sentence: Avoid explanations. In some families nothing is taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation, must be endlessly talked and fussed over, explained and re-explained. In that way lie all sorts of stumbling-blocks. As a rule, beyond your parents or your husband there is nobody who has the right to demand of you the explanations at each step of your onward path. Don't give them. Establish a reputation of keeping your own counsel. It will serve you well in many a crisis, and be no end of comfort.

Again, don't be forever setting people right. There is a household fiend with a memory for dates and details, who can never sit still and hear papa say that he went down town on Monday at eight, without correcting the statement with the remark that the hour was half-past. If mama happens to allude to Cousin Jenny's visit as having occurred last Thursday, this wasp like impersonation of accuracy interposes with the statement that it was Friday, not Thursday, which brought Cousin Jane. A dozen times a day exasperating frictions are caused by needless corrections of this sort, referring to matters where exactness is not really imperative, the affairs in question being unimportant, and no violation of truth being for an instant intended.

A manifest bit of wisdom is to refrain from criticism of food. The sauce may not be quite piquant enough, the salad may be wilted, but in the name of decency say nothing about it in either case.

Silence is golden in nearly every instance where a defect obtains in the home economy.

To abstain from superfluous apologies is also the habit of discretion. There should seldom be the occasion for apology in the household, where all would do well and wisely to be constantly gentle and courteous.—Harper's Bazar.

Seats of Learning.

"We usually think of the cities as centres of cultivation," said a college professor recently, "but my observation convinces me that there is more reading done in the farm houses than there is in the city."

Undoubtedly this gentleman was right. Reading habits are the exception rather than the rule among the majority of people in the cities. These people are "too busy to read," but not too busy to go to theatres, or base ball matches, or promenade the streets. The life of the city is unfavorable to reading habits.

The people on the farm are very busy, too, and generally regret that so little time is left them for the improvement of their minds. Nevertheless, few farm-houses are unprovided with periodicals of various sorts. Many farmers' families possess excellent books of their own, with sets of encyclopedias in which they are accustomed to "look up" subjects.

The state of things on the farm, especially in the Winter, encourages evening reading instead of discouraging it. It is a change from the farm work—a delightful peep into a new world.

The farmer who wishes his boys and girls to acquire habits of reading can cultivate in them these habits nowhere so well as in his own sitting-room or living-room. Books from the village library, good periodicals regularly subscribed for or taken with reading clubs, and a book now and then bought with the children's own earnings, will be read eagerly, if the home surroundings are made pleasant.

The president of a great college has said that the most that a college education can do for a man is to teach him how to read, and in these days of Chautauqua circles and university extension, no one need go to the great cities to acquire the essentials of cultivation.

There is no surer way of destroying the influence of our church among the people than by the publication of wholesale insinuations and accusations tending to discredit and awaken suspicion with regard to our general superintendents and leading pastors. There is something radically wrong with the tree which has begun to decay at the top. Convince the people that our church is in this condition, and their confidence and respect will not long survive the shock.—St. Louis Advocate.

Awarded Highest Honors—World's Fair.
DR. PRICE'S Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.
"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.
Pittsburgh. GEO. A. MACBETH CO.

EXTRAVAGANT People let leather get old before its time for want of Vacuum Leather Oil; 25c, and your money back if you want it.
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A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.
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I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.
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S. P. RICHARDSON,
Presiding Elder.
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MARRIAGES.

FAULEY—JORDAN.—In Alexandria, La., Nov. 21, 1893 by Rev. Thos. J. Upton, Mr. J. T. Fauley, of Murrillton, Ark., and Miss Ella Jordan, of Alexandria, La.

PRICE—COON.—At the home of the bride's father, Mr. J. L. Coon, Byram, Hinds county, Miss., Nov. 14, 1893, by Rev. W. T. Griffin, Dr. S. L. Price, of Rankin county, to Miss Effie Coon.

COWAN—ALLEY.—At the Methodist Church in Scranton, Miss., Sept. 6, 1893, by Rev. J. M. Pugh, Mr. Arthur Cowan and Miss Hattie Alley.

HERRING—ALLEY.—At the residence of the bride's parents, Nov. 8, 1893, by Rev. J. M. Pugh, Mr. Henry Herring and Miss Florine Alley.

HAVENS—MILLER.—At the home of the bride's father, Calcasieu parish, La., Nov. 22, 1893, by Rev. H. M. Banks, Mr. John B. Havens to Miss Mary D. Miller.

CAWTHON—HOSKINS.—At the home of the bride's mother, Pelahatchie, Miss., Nov. 8, 1893, by Rev. C. C. Griffin, Mr. J. S. Cawthon, of Rankin county, to Miss May Hoskins.

ROBINSON—McCALL.—October 10, 1893 by Rev. W. W. Williams, Mr. B. S. Robinson to Mrs. Anna D. McCall, both of DeSoto county, Miss.

McCAIN—MILLER.—At the residence of the bride's father, Mr. W. T. Miller, Oct. 18, 1893, by Rev. W. W. Williams, Mr. Ben H. McCain to Miss Alpha Miller, of DeSoto county, Miss.

HURT—BAILEY.—At the residence of Mr. Thomas Bailey, Nov. 14, 1893, by Rev. W. W. Williams, Mr. J. S. Hurt to Miss Mattie Bailey, both of Tate county, Miss.

NEWBERY—ROWELL.—At the parsonage, Cockrum, Miss., Nov. 23, 1893, by Rev. W. W. Williams, Mr. W. C. Newbery, of DeSoto county, to Miss C. E. Rowell, of Senatobia, Miss.

LAYCOCK—BEAUCHAMP.—At the Methodist Church, Zachary, La., Nov. 26, 1893, by Rev. J. T. Leggett, Mr. John K. Laycock and Miss Susie S. Beauchamp.

CARPENTER KIRKWOOD.—At the Methodist Church, Zachary, La., Sept. 17, 1893, by Rev. J. T. Leggett, Mr. Ben Carpenter and Miss Mary Jane Kirkwood.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

HOLLINGSWORTH—Mrs AMANDA HOLLINGSWORTH was for many years a member of the M. E. Church, South, at Yazoo City, Miss. And now that she is dead we review her life, estimate her character, realize her worth and feel the great loss the church and community have sustained.

She was known and appreciated in the community as a Christian woman. She occupied no doubtful position; the character of her life was never a matter of conjecture. She stood openly and positively on the side of Christianity and with Christ. Her convictions that Christ is the Son of God, that he was her Savior, were decided, positive and firm. This was tested by her own consciousness and confirmed by the witness of God's Spirit. Thus settled and grounded, her light was not hid under a bushel, but shone with a radiance and splendor that convinced all who knew her that she was a Christian. Thus was she a witness for Christ.

She was a consecrated Christian. She loved to serve the Lord Christ, and to work for his cause. Her life was full of zeal and good works, and in her humble, modest way she did what she could for Christ and humanity.

She was a cheerful, hopeful, joyous Christian. Her faith in God was always strong, and she never forgot that he was her Father. She had many troubles, some deep sorrows and some dark forebodings. But amid all these her faith never wavered, she never lost hope. Calm, cheerful, resigned, she accepted all as the gracious dealings of her Father, and believed that they were but working together for her good. They but yielded to her the peaceable fruits of righteousness.

When her work was accomplished, and the time of sorrow and suffering had ended, and God took her away, the church realized that a great loss had been sustained, and the entire community felt that a good woman, a saint of God, had gone to her reward.

Her pastor, R. J. JONES.

LAZARUS—Died Oct. 8, 1893, of swamp fever, JAMES B. LAZARUS, aged twenty-three years eight months and four days. He was the third son of W. C. and Adeline Wright Lazarus.

His life from earliest childhood had been one of suffering borne with patient endurance. Just on the border land of youth and manhood he happily moved his bark of life close to the cross of Christ, and the spiritual impetus he received quickened into growth his whole being. On his return from camp life, where he had spent two years among a set of rough men, who had no contaminating influence on his pure soul, he renewed in spirit his vows to the church, and from that time his growth in grace and his devotion to the Master's cause were marvelous.

He joined the M. E. Church, South, at Locust Grove, at a protracted meeting conducted by Rev. A. C. Flowers in 1886. His quiet, Christian life, his works of love are surely registered in the books of the recording angel. In June, 1892, an Epworth League was organized, of which he was elected first vice-president, which office he held by re-election until he left us to join the hosts above.

Although he gave no death-bed testimony that all was well, yet in the minds of his friends there was an assurance that he had made his peace, calling and election sure. Though his parents are heart-broken, and all his friends mourn him deeply and sincerely, yet we could not find it in our hearts to rob him of his heavenly joy by wishing him back to earth again.

Parents, grieve not for your loved son. At the golden gate of the Celestial City he and his angel brothers will watch and wait for your coming. A FRIEND.

STANLEY—EVA STANLEY, daughter of Dr. J. S. and Louisa J. Stanley, was born on Dec. 31, 1883, in Detroit, Lamar county, Ala. She died at Duncan, in Bolivar county, Miss., on Sept. 14, 1893.

Little Eva was a bright, intelligent girl and full of hope. She was the earthly sun of her parents' lives and kept the home full of cheer. She loved the Sunday-school and was in her class every Sunday. She loved the church, and at a protracted meeting held at Duncan a short time before her death she gave the preacher her hand and said she would live for Christ. The night before she died she told her mother that she was not afraid to die, saying, "I knew what I was doing when I gave the preacher my hand." Another jewel in the Savior's crown. W. H. SANDERS.

McKENZIE—JOHN LAFAYETTE McKENZIE, son of Allen and Julia McKenzie, was born in Smith county, Miss., June 30, 1866; died Oct. 13, 1893.

"Fatie"—the name by which all knew him—was a boy truly "one among many." He was the oldest of a family of seven, all girls except two little fellows; hence he, with his sturdy manliness characteristic of him, had become more a father than a brother to his sisters, to his declining father and mother more a leader and counsellor than a son. The writer has been a companion of his from boyhood, and never was there a boy more chaste, honest and upright to be found, always found on the side of right and integrity. He was an obedient son, a kind brother, a staunch friend—in fact, he possessed all those qualities that go to make up noble manhood, and that rendered him admired and loved by all that knew him.

He was born again and joined the church in September, 1890, and, so far as we know, lived in the fear of God until the Master, by a stroke of thirty-six hours' illness, removed him from us. While the father and mother have lost a dutiful son; sisters, a kind brother, and the writer a faithful friend, the church and neighborhood of Cayuga has lost one of her noblest sons and citizens. May God bless and comfort the bereaved! T. A. LUSTER.

HACKLER—WALTER CARROLL, son of Thomas and Lily Hackler, was born Dec. 8, 1887, and died Aug. 24, 1893, in Hinds county, Miss.

He was a bright and a good child. His mother began early to train him religiously, and his heart responded to her touch, and we believe God's Spirit moved upon him in honor of her work. He had an affectionate and forgiving disposition. He was thoughtful beyond his years, and was always considerate of others, especially of his two brothers younger than himself. He was fond of religious instruction, and if he did anything for which his parents had in any way to reprove him, he was careful to ask God's forgiveness in his evening prayer. Such a child is a joy to its parents, and its loss inestimable. Only by a firm trust in God can they find reconciliation, and he alone can comfort them.

M. B. SHAMBROUGH.

Hollister, Cal.

TATUM—Sister M. A. TATUM (*nee* Sherod) was born in Pendleton district, S. C., Dec. 19 1830; was raised in Alabama; moved to this State in 1849; was married to Dr. S. Tatum in 1852, to whom she proved an ever faithful and helpful companion. After a long and tiresome illness she fell asleep in the arms of Jesus, Sept. 6, 1893, aged sixty-two years. She was a good Christian woman, by the consent of everyone that knew her. She attached herself to the M. E. Church, South, in 1854. The writer was her pastor for several years. She was always in her place at church when her health would permit. I am satisfied she is saved and gone home to heaven to join her loved ones gone before.

Weep not, dear ones; God has taken her home, and we will meet again where parting is unknown. J. L. W.

DAY—Mrs MALVA E. DAY was born March 9 1874, in Wilkinson county, Miss., and died at her father's (Dr. Sam Haynes), in Wilkinson county, Miss., near Gloster, Miss., Nov. 7, 1893.

Sister Day joined the M. E. Church, South, at the age of twelve years, and was converted some time afterwards. She was married to Bro. Lee Day, Feb 9, 1893, and moved to Garden City, Miss., and there lived till a few days before her death. She left a baby boy three days old. She was a faithful wife and devoted child. She was the idol of the family. The father, mother, brother and husband mourn her departure; but we trust they will prepare to meet her in heaven. To the loved ones and friends we would say: Be ye also ready for the coming of Christ. A. C. FLOWERS.

WALCOT—BESSIE SALONE WALCOT, infant daughter of Mr. and Mrs. C. W. Walcot, was born April 11, 1893, and died Nov. 3 1893

Bessie was a sweet little babe, and greatly loved and cherished by her parents and others. She was sent as a ray of sunshine into the home; but God, in his wisdom, saw fit to take her in the innocency of childhood from a world of sin and suffering and transplant her in his kingdom above. So, dear parents, dry up your tears, submit to the will of the Master, and live so as to meet your darling babe over the river on the shining shore. May God's grace bear you up under the stroke!

J. C. MIMMS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The duty of voting is as positive a duty as the duty of praying, or of being pure and honest. How a citizen votes is a matter between himself and his God. That he votes somehow is a matter for which he has a responsibility to his government, and to his fellow-citizens, as well as to his God. If he continues to shirk that duty, the condemnation will be his which comes to every shirker of duty in the final sentence: "Inasmuch as ye did it not."—Sunday-School Times.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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NEWS OF THE WEEK.

DOMESTIC.

Congress opened on Dec. 4.

The New Orleans Produce Exchange has been organized.

Kentucky elected eight women as county school superintendents at the recent election.

The town of Thornton, Miss., twenty miles above Yazoo City, was almost wiped out by a fire last week.

Hon. E. C. Billings, judge of the United States District Court for the Eastern District of Louisiana, died at New Haven, Conn., on Dec. 1.

There is every reason for believing the administration is not only opposed to a tax on personal incomes, but also to one on corporations. This opposition is worrying the Committee on Ways and Means. The President, it is stated, wants the $60,000,000 or $65,000,000 deficit caused by the proposed tariff to be supplied by a duty on sugar and an internal tax on whisky.

The President's message was sent to Congress on Dec. 4. The expectations of those who looked for something sensational in the message were not realized, for the document turned out to be a very plain and business-like statement of the affairs of the government. Even on the subject of the tariff the President did not suggest any new idea.

The sixth day's proceedings of the Virginia Methodist Episcopal Conference were interrupted by the announcement of the sudden death of Rev. John D. Southall, the oldest active minister in the Conference. Mr. Southall was in Danville, in attendance upon the Conference, and about 10 o'clock, on Nov. 28, he was found dead in the basement of the Main Street Methodist Church, in which building the Conference was holding its session.

It is rumored that a number of the stockholders of the Lehigh Valley Railroad Company, residing in Wilkesbarre, Pa., will go to Bethlehem to confer with President Wilbur. It is said that they will bring strong pressure to bear to settle the strike. Stockholders fear that if the destruction of property by wrecks continues the company will be forced into bankruptcy. The strikers show no signs of weakening. The many wrecks occurring on the road only tend to unite the men.

The trend of all the conversation of the Senators who are interested in sugar is indicative of a severe struggle over the sugar schedule when the Tariff bill shall reach the Senate, if it should not be modified in the House. A Southern Senator, whose constituents are largely interested in this question, said in discussion that there was no doubt that the Senators from all the States, both South and West, which are producing sugar of either cane or beet variety, under the bounty system, would unite to oppose the change as proposed in the Wilson bill. The States especially mentioned were Louisiana, California, Kansas and Nebraska, all of which, except Louisiana, are becoming extensive producers of beet sugar, the Louisiana product not being confined to the beet variety.

FOREIGN.

The new Italian ministry has been formed.

The new French Cabinet ministers were presented to President Carnot on Dec. 2.

President Peixoto's new cruiser "America" arrived at St. Thomas, West Indies, on Dec. 1 and joined her sister cruiser, "Nictheroy."

London anarchists defied the metropolitan police on Dec. 3, and held a meeting in Trafalgar Square contrary to orders. The police had their hands full in dispersing the mob.

The government of Nicaragua has decreed that a forced loan of $400,000 shall be raised to defray the expenses of the war with Honduras. Bonilla's followers are ready to invade Honduras from the Nicaraguan frontier. No hostilities have yet occurred.

Admiral Mello has at last succeeded in escaping from his pent-up and dangerous position in the Bay of Rio de Janeiro. A correspondent there sends word that he has forced his way over the bar in his flagship "Aquidahan," but his other ships have so far been unable to follow.

The vote of the Reichstag in favor of readmitting the Jesuit Fathers into Germany is the sensation of the week, not only in Germany, but throughout the Catholic world. Never, perhaps, since Prince Bismarck resigned the chancellorship has his absence from the Reichstag been so noticeably marked as lately. No previous concession has been obtained by the center party with so little accompaniment of heated debate and political intrigue.

A spectator, speaking of the war in Brazil, said: "They are fighting all the time, but they do not seem to hurt anyone. Both sides wait until after breakfast to begin to fight. They breakfast about 10 A. M., and then they go at it boom, bang. They fight until 4 o'clock, when they dine, and usually they begin to fight again about 6 P. M. There is a prodigious amount of ammunition wasted, but outsiders run more risk than the Brazilians."

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Use Horsford's Acid Phosphate.

Dr. M. W. GRAY, Cave Spring, Ga., says: "I have used it with perfect success in habitual sick-headache."

FROM THE WORK.

Rev. E. G. Kilgore, Mammoth Springs, Ark., Nov. 23: "We are in the midst of a great meeting at this place. More than fifty conversions to date, and the work under full headway now. Twelve professed faith last night. Forty-four already added to the churches. Thirty-two of these have joined our own church. We are looking for still greater results, as we are to continue several days yet."

Rev. E. H. Moon: "The Conference year is fast drawing to a close. The stringency of money matters will tell upon the collections, but, spiritually, we are on rising ground. We have had thirty-eight accessions up to date. Bro. J. B. Stone has attended all his Quarterly Conferences, and he has preached with great spiritual power. Bro. L. G. Boggan, a local preacher of my charge, has done faithful work at home and abroad. Bro. T. W. Lewis was with us during our meeting, and his earnest labors were a blessing to our people. His preaching was in demonstration of the Spirit and of power."

R. W. Vest, Learned, Miss.: "Only a few days until Conference, and the people are all anxious to know who will be their pastor next year. We are all anxious for Bro. J. N. Tucker to be sent back to the Learned circuit, as he has completely won the hearts of the people by his godly walk and admirable disposition. He is a man that does not try to drive his people, but gently leads them. As he has so abundantly ministered unto us all spiritually, may God ever crown his every effort in winning souls to Christ, and at last give him an abundant entrance into that upper and better kingdom, with all of the redeemed, at the right hand of God!"

Rev. J. S. Hodges, P. C., Tunica mission: "The fourth Quarterly Conference of the Bayou Sara circuit and Tunica mission convened at Star Hill on Nov. 11. The work has developed along all lines. Our beloved presiding elder, Bro. P. A. Johnston, and Rev. W. L. C. Hunnicutt, D. D., president of Centenary College, were both present and preached with power. Finances are somewhat behind, but think the Conference claims and pastors' salaries will be reported in full at Conference. On our part of the work, Tunica mission, eighty-seven members have been received to date and one church built and dedicated. Bro. S. Carter Schwing, who graduated last June at Centenary College with honors, was licensed to preach. Bro. Schwing will leave in a few days for Vanderbilt University, having secured a scholarship in the Theological Department. Surely the Lord has been with us this year in power. To him be all the praise!"

Rev. W. J. Porter, P. C., Plaquemine Brulee, La.: "Since my last report I filled a Friday night appointment at Prudhomme City, where twenty years ago (I am credibly informed) existed a flourishing Methodist Church, that has long since disbanded. The congregation was large and attentive. Several earnest penitents kneeled at the altar and six joined the church. Our protracted meeting at Church Point began on the tenth ultimo, but on account of unfavorable weather had to close on the thirteenth. Bro. Ross Randle was with me two days and rendered good service. Sunday morning, when I looked over the large congregation and beheld eight prominent citizens (and some of them old men) who were dissipated gamblers, save one who was a saloon keeper, I was overcome with joy over the fact that within a few years the gospel had reached and saved all of them. The meeting resulted in four conversions and three accessions, and if it could have continued a few days longer, greater would have been the results. The Lord hath done great things for us this year. We have had over one hundred conversions. Baptized fourteen adults and thirty children. Eighty-three have joined the church, and financial report will be good."

Rev. R. F. Witt, Lake, Miss., Nov. 30: "I will make a short report of my work through the ADVOCATE. On the first Sunday in August we held a meeting at Carr Church, assisted by Rev. J. M. Weems, D. D., of our Conference, who did us fine preaching indeed. The meeting resulted in nine accessions to the church and a good revival among its members. On the second Sunday in August we moved to High Hill, and held a meeting, assisted by Revs. R. W. Burton, L. D., and James Weems, L. E., which did us good service. Results: thirteen accessions and a glorious revival in the church. Our camp meeting, as it has been stated before, was a grand success. It resulted in 21 accessions and gracious outpouring of the Holy Spirit. We now speak of material improvements. We have improved the parsonage throughout to the amount of over $200. We have begun to paint the Carr Church inside and out, and have made an altar, and will change the pulpit to a modern one. Our new church at Lawrence is completed at a cost of $1,500, and is almost out of debt. It is a beautiful structure. Its steeple is handsomely finished, and reaches 70 feet above the ground, with an open vestibuled front, which is perfectly lovely in its appearance. The church is 46x30 feet, 14 feet wall, with an oval ceiling. Its roof is very steep, and it has Gothic windows with stained glass in them. The church is nicely furnished with neat, comfortable seats, and a beautiful pulpit and altar. It is in every way a very handsome little church. After this church was finished we held our last meeting in it on one week; the meeting beginning on the fourth Sunday in October with our Quarterly Conference and dedication by Rev. C. McDonald, in the absence of Bishop Galloway, who dedicated it very nicely, and the meeting went on through the fifth Sunday. Being assisted some by Rev. C. McDonald, and through the entire week by Revs. R. W. Burton and James Weems, we had a grand revival, which resulted in 30 persons being brought into the church, over fifty converted, restored, etc., and I am sure that many were made perfect in love. Many thanks to all of these brethren for help. To the good Lord be all of the glory!"

W. F. Love, Gloster, Miss., Nov. 8: "Last Sunday will ever be an auspicious day in the history of Gloster; the crowning event being the dedication of the beautiful and elegant Methodist Church here that has just been completed. Bishop Galloway preached the dedication sermon and conducted the dedicatory exercises. Although the weather was unpleasant, a large and appreciative audience was in attendance. The sermon was replete with instruction, and the burning eloquence and glowing periods that leaped from his tongue held that vast audience spell-bound. The Bishop preached at the Colored Church in the afternoon, and again at night thrilled our hearts with his fine pathos and peerless eloquence. These services were edifying and inspiring, making a profound impression that will fortify and strengthen the cause of Christ and humanity. Bishop Galloway is the peer of any man in this country, and is in touch and sympathy with the people, commanding their admiration, love and confidence, which he so richly deserves. The church dedicated is one of the handsomest in the State, being of modern architecture, symmetrical, and beautifully furnished throughout. It is located in the centre of the town, and adds greatly to the surroundings. Two hundred dollars were raised in the collection on Sunday, which about liquidates all debts incurred in building. Much credit is due this little band of Methodists who pushed their laudable enterprise, and most especially is praise due the Building Committee and the worthy and energetic pastor, Rev. W. W. Simmons. They not only contributed very liberally of their means, but gave their time, talent and thoughtful consideration to the accomplishment of the work. When we take in consideration the depression of the country and the scarcity of money; when we remember that the Baptists and Presbyterians of Gloster have each erected costly churches in the last few years, and the town has just completed an elegant school-building at a cost of eight thousand dollars; when it is known, too, that the Methodists of this place were never very strong, and about one-third withdrew from the church, and unfortunately are still worshiping in the old building, and contributed nothing to the new; in the face of so many obstacles this grand achievement of the worthy pastor and his co-laborers can be more fully appreciated. Knowing that the houses of worship are an index to the religious tone of society, and should be kept in

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pace with the progress and development of the age, and believing that the interest of Methodism and the cause of Christ would be advanced by the building of a more comfortable and attractive church in the heart of the town, they overcame all opposition and their labor was crowned with great success. Mr. Simmons, we are sorry to say, will not be able to enjoy the fruits of his work, as he has been stationed here for four years, and will soon be transferred to another field; but so long as this towering edifice stands it will be a monument to his memory and glory, an evidence of his indefatigable energy, the result of his heroic action, and the fruit of his moral truths and honest consecrated life."

Rev. I. T Reames, Rayville circuit: "On Dec. 20, 1891, I was, by Bishop J. C. Keener, appointed to a circuit in the Delhi district, whose name forms the heading of this article. Though I desire and strive to be a true 'itinerant,' yet it was with feelings of sadness and joy that the appointment was received. Sadness on account of breaking the ties by which I was bound to the dear people so recently served, and joy to know that there was another field—'white unto harvest'—in which I might labor for the Master, and from which I might prove instrumental in gathering sheaves for the storehouse of heaven. The kind and generous people of this charge received us into their warm hearts, and have liberally ministered to our temporal necessities. Notwithstanding the overflow last year, and the great stringency in the 'money market,' the people supported their pastor, paid more than half of the Conference collections, and built a church at Girard, valued at $1 000. This church, however, was built with the money raised by the people of Girard. It is a neat building, 30x50 feet, free from debt, and to make it a handsome little structure only needs the application of paint. Being reappointed by Bishop Galloway last December, I came from Conference with renewed zeal, and a resolution to do more for God than ever before. This resolution, by grace divine, I have striven to keep. And, in spite of the water again, and a great deal of sickness in my little family, this has been one of the most prosperous years of my ministerial life. We have held seven protracted meetings, none of which was in vain, God's power being manifested in the conversion of sinners and reviving the members. During the two years of my pastorate here, forty-six have united with the church; twenty-six of this number joined this year. Though there has been, and still is, much talk of 'hard times' and 'no money,' yet I am persuaded that the financial report will be in advance of last year's. The last protracted meeting we held deserves special mention. It began with our quarterly meeting, held on Oct. 28, at Union Church. I was assisted by Bro. White, our presiding elder, who remained with us until the close. The power of the Holy Spirit was manifested from the first service. Nearly all the members claimed 'the witness of the Spirit' that they were the children of God. At this meeting eight were added unto the church. Truly it was a season of refreshing to all. Dinner was prepared at the church each day; and what dinners we had! So there was, indeed, a feast in every sense of the word. 'Praise God from whom all blessings flow.' A warmer-hearted people I never served, and if in the wisdom of our 'chief pastor,' he sees fit to return me to this charge, I shall not feel at all afflicted thereby. 'Brethren, pray for us.'"

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HOME-COMING.

When life's hours of toil are ended,
And my day draws to a close;
When the bells of evening, chiming,
Call me to my long repose,
Eagerly my feet shall hasten,
And my eyes shall look to see,
Standing close by heaven's portals,
Loved ones, waiting there for me.

They who long from that far country
Watched me as I faltered on,
In earth's weary round of labor,
Strength and courage almost gone,
When they see me drop life's burdens
And to heaven's refuge flee,
Swift will gather round the portals
Loved ones, waiting there for me,

And when on their silver hinges
Wide the gates of pearl shall swing,
And by grace of Him who loved me
I am suffered to come in,
First of heaven's joys to greet me,
In that joyful hour shall he,
As I pass those shining portals,
Loved ones, waiting there for me.

Then the cords which earth's rude conflict
Here had broken shall be joined,
And beyond death's gloomy kingdom
Still more strongly shall be twined;
Ah! my heart, fail not thy singing!
Though the way may weary be,
Soon my joyful eyes shall see them,
Loved ones, waiting there for me.

—*Exchange.*

Interior Life, or Religion.

These extracts are so suggestive and pertinent that I quote again from "Interior Life," by T. C. Upham, for the benefit of your thoughtful readers.

"(1) In connection with this subject, one or two remarks may properly be made. And one is, that we may probably discover in these principles the reason why it is that, in times of especial religious attention, so many persons who appeared to be so much engaged in religion for a season subsequently lose their interest and become, both in practice and feeling, assimilated to the world. Such persons are, undoubtedly, the subjects of an inward experience, and this experience, in common parlance, is frequently called a religious experience; but it is obviously defective in the essential particular of not having a root. 'But he that received the word into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself.' Notwithstanding their increased ability and readiness to converse on the subject of religion, and the exhibitions which they make of emotion, sometimes of high emotion, they do not understand what it is to place themselves, a living sacrifice, upon the divine altar. They do not appreciate, and still less do they realize in their own hearts and lives, the 'all of God and nothing of the creature.'

"(2) Another remark is this: We would not have it inferred, from what has been said, that we regard what we denominate emotional experience as being without value. It is true that such experience is valueless when it stops in itself, and becomes nothing more than mere emotional experience; but, though valueless in itself, it is not valueless in its relations, and especially it is not so when it is followed by those results to which we naturally expect it to lead; and hence we may properly say, in estimating the experiences which the mind is likely to pass through in seasons of religious attention, that it is a matter of some encouragement when light is communicated to the intellect, though in a small degree. It is a matter of encouragement also, and still more so, when we see these intellectual impressions followed by a consentient and gratified movement in the emotions; but the danger of encouraging those, who are the subjects of them, in believing that they are religious, when they are merely the subjects of that which, in a favorable aspect of it, can be regarded only as preparatory to religion. This danger, which is imminent, and in many cases has proved destructive, ought to be carefully guarded against, especially by those who, as ministers of the gospel and as professed religious teachers, are supposed to have a better acquaintance than others with the facts and principles of religious experience.

"(3) . . . We urge upon all, who wish to live the true inward life, the importance of not resting satisfied with mere intellectual light, however valuable it may be; of not resting satisfied with joyful or any other emotions which stop and terminate in themselves; and of acting invariably upon the principle that nothing ought to satisfy themselves, and that nothing can satisfy God, but the subjection of every natural desire, and the substitution of desires, affections and purposes which terminate in God, and in God alone. Move onward, therefore, with a firmness which no obstacle shall shake, to the entire revolution and renewal of the inward nature; the increased illumination of the conscience, that great light of the mind; the sanctification of the desires which embrace the whole propensive and 'affectional' nature, and the subjection of the will, which is naturally so proud and rebellious, to the will of God. Fear not that God will desert you. Aided by the intellectual light which he has seen fit to give, and by those favorable emotions he has already excited, formed and fixed, unalterable purpose, 'the high resolve,' in reliance upon divine grace, to be wholly his. No doubt, in many cases the struggle will be severe. The unsanctified desires especially, including the various appetites, propensities and affections, which form so important a part of our nature, are selfish and tenacious, and, considered as opposed to any and all human strength, are undoubtedly invincible. But God has said, 'My grace is sufficient for thee.' His word shall never fail, and, least of all, in such a struggle, in which his own heart of infinite love is enlisted. Desire after desire will fall, idol after idol demolished, the Christian graces will successively gain the ascendancy, till the Holy Ghost shall take his permanent residence in his own purified temple, and victory will sit crowned in the center of the heart."—"Interior Life," Upham, pages 142–144.

This book, particularly these passages, have been so suggestive and so helpful to me that I thought I would copy them for your readers. It seems to me they will do good now, when some strange theories of holiness, of the "interior life," are so paraded in the pulpit and public press.

GILDEROY.

Something New.

When the body is in a healthy condition it is not restless. The work of the day can be performed without painful weariness, and the sleep of the night is sweet and refreshing. But when health is broken, wholesome food is nauseating, labor is a weariness to the flesh and produces little result, the hours of the night are tedious while tossing from side to side, the body is neither rested nor refreshed with slumber. So it is with the church whose spiritual life is declining. There is no surer symptom of spiritual decline than the feverish restlessness which turns unsatisfied from the pure gospel and greedily seeks for something new.

A church in sound health will produce results. Sinners will be converted, believers edified; the afflicted and the poor visited, aided, and comforted; the morals of the community elevated and improved. The place of worship will be thronged with people, drawn together, not by sensational appeals to worldly desire for entertainment, but by the attraction of the cross and the supply of the deepest needs of the soul which they find in the sanctuary. When the church loses its hold on God and backslides, the congregations usually decline, prayer meetings are neglected, sinners are not converted, and can not be induced to attend church. The morals of church members decline with their spiritual life. Prayer is abandoned; dishonesty, corruption and worldliness creep into the church. Prominent members are found practicing money-making arts and social vices, which bring scandal on the cause of Christ, and give occasion to the enemies to blaspheme.

Then the banners of the Lord's hosts are trailed in the dust. They go out to battle against sin and Satan, and retreat defeated, humiliated. The church makes no progress, and fails even to hold its own against the powers of darkness. The membership diminishes while the surrounding population increases. The young people are turned away from the church because it has no power to hold them. The institutions of the devil have attractions which win them.

Then the church begins to cast about for some means whereby it may retrieve its lost fortunes. The preacher begins to accuse the laity, and the laymen lay the blame on the preacher. Perhaps the pastor concludes that his usefulness has come to an end, and resigns, or asks to be removed. The official members think they need a younger or more eloquent preacher. The laymen begin to accuse one another, complaining that the inconsistent conduct of this one and that one has caused this unhappy state of affairs. They lose confidence in one another, and, as President Finney used to say, "they ought to lose confidence in one another." There is good reason.

Then laymen may be heard arraigning the ministers, and boldly charging that they are not doing their duty, while, on the other hand, the pastor thunders denunciations from the pulpit against a backslidden generation. All true enough, but all to no purpose. The preacher goes further in his search for something new to awaken an interest. Perchance he may try new theology. He thinks the old doctrines are worn out, and if he shall only import from Germany new views of Christ and revelation, and sin and redemption, he will startle the sleepers and attract a crowd. If the pastor is sufficiently backslidden, he may try other methods, introducing Sunday evening concerts and entertainments, and lecturing on politics, political economy, and literature. Poor man! Making bricks without straw.

The laymen, also, when backslidden, will try their powers of invention, and suggest additions to the church in the way of amusements. "We must compete with the saloons and the theaters," they cry. "Build a hall in the rear of the church, or in some eligible locality, and have billiard-rooms, bowling-alleys, and kindred attractions." What does this mean? It is the fevered body tossing from side to side, seeking rest, but finding none. When the church has lost its spirituality it has lost its power, and it is ready to adopt any scheme rather than confess, repent, and come back to Christ.

But it is all in vain. These worldly methods of catching men have all been tried. In proportion as they are adopted and relied on as substitutes for the old method, the church is shorn of its strength. Lost power can not be recovered in that way. These physicians have not correctly diagnosed the case. A church which is filled with the Holy Ghost has no need of these devices, and one which lacks the Spirit of God can not be strengthened by such toys. There is nothing new in new theology, in secular Sunday entertainments, or in worldly amusements as accessories to the church. These all were tried many generations ago by churches which had lost their hold on Christ.

There are new things in this old gospel. Bread is a very old thing, but we can not dispense with it, nor find a substitute for it; and in every well-conducted home it is new every morning. Water and sunlight are old elements, but in civilized communities, where men know how to secure them, they are new and fresh every day, and the people are easily attracted to places where water is purest and sunlight least obscured. Salt is an old substance, but even in modern times nothing in the world preserves meat like salt. Some old things are always new. The gospel is one of them. It is bread, water, light, salt. Nothing in this world has such power to attract, to reform, and to save. The gospel on the lips and in the lives of spiritual men is the power of God, and we shall never get beyond that.—Christian Advocate, New York.

The Christian Paper.

Every true pastor wishes that he could properly emphasize the importance of every family on his charge taking a religious weekly. The religious weekly does not fill its columns with accounts of crimes and accidents, games and races, nor with society gossip, useless political speculations, and blood-curdling stories. It is not filled one week with falsehoods which it has to contradict the next week. It does not put something into every number which we are afraid to have our children read. It does not owe servile and unscrupulous allegiance to some great political party, which it feels bound to support, right or wrong. It is not run in the interest of some immoral office-seeker. It is not an advertising sheet, sugar-coating with its assumed respectability some infamous scheme for robbing the poor.

Neither are our great religious weeklies dull and uninteresting, certainly not to those who think upon and delight in whatsoever things are true, honest, just, pure, lovely, and of good report. They are full of interesting and useful reading—stories, descriptive articles, correspondence, anecdotes, funny columns even, but with no shaft of wit aimed at anything that is good or pure, a household department, a page for children, book reviews, poetry of the best kind, notes on Sunday-school lessons, and fresh news about the kingdom of God from all over the world, condensed accounts of important events occurring in the secular world, thoughtful treatment of great themes, while the tone of the paper from beginning to end is Christian. Everything is clean, pure, and wholesome. We are not afraid to let our children read every line.

No person who regards himself as a citizen in Christ's kingdom can afford to be without such a paper in his home. He can not afford, on the one hand, to be ignorant of how the great battle for God and truth is going; nor, on the other hand, to get his reports of it garbled by the prejudices of Christ's enemies. No parent can afford not to have in the family the leavening power and silent influence for good of a Christian paper. The writer well remembers the influence of such a paper over him in his boyhood, and the impulse that it gave him toward a manly, earnest, Christian life, and he covets that influence for other homes and for all the children.

"Give us this day our daily bread" is a prayer for food for the mind and the soul as well as for the body. We try to get good, pure, nourishing food for our children's bodies; let us be equally careful about the food for their minds and souls! Better than pure water is a stream of pure literature flowing into our homes, elevating our standard of thought, our conception of duty, and the purity and happiness of home life—the parents' best helper and the pastor's strongest ally.

Yes, the pastor's strongest ally, for the Christian paper is the best assistant pastor that a church can have. It calls every week, while the pastor can call but once a quarter or once a year. It patiently waits the convenient time for an interview. It confirms what has been said in the pulpit, and says some things that can not be said there. It is full of practical suggestions about all kinds of church work. It brings back the profits on your missionary investments. It keeps you from being stupidly ignorant about the affairs of your own denomination and the progress of God's kingdom on the earth. It helps you to be more intelligent and appreciative hearers of the preaching of the Word of God. It gives thoughts and incidents for the prayer meeting and the Bible class. It helps you to converse intelligently with your brethren, instead of talking gossip and small-talk continually. That such a paper may go into every family in the congregation is a thing exceedingly to be desired.—Rev. R. T. Cross.

Aims in the Christian Life.

There are three particulars or spheres of the Christian life in which one should have very distinct aims:

The first concerns a positive and well-articulated knowledge of Christ—such a knowledge as comes partly through a diligent study of the story of Jesus on earth, and partly through the experience of his love in the heart, and in virtue of which one has spiritual resources personal to himself, and insight into the truth, and firm standing in conviction, and blessed fellowship with the Father.

Now, how many, on entering in any pronounced way upon the new life, lay it down as a definite proposition that they ought to know all they can about Christ, and then announce it to themselves as an aim from which there is to be no swerving, that they will know all they can about Christ? How many are bringing all the force of reason and conscience and will to bear on the realizing of this aim? To come into this knowledge means the systematic and conscientious study of the Bible—Old Testament and New. It means the reading of good books. It means meditation and prayer. It means familiar intercourse with well-instructed and devout souls. It means openness to all good influences. It means not a spasm of effort, but a steady endeavor looking to this one end of knowing Christ, and knowing him more and more in the wealth and sweetness of his divine fullness.

The second particular or sphere in which there should be a very distinct aim concerns the mastery of one's easily-besetting sins, and the correction of one's faults—large and small. To all appearances a great many people never take their own characters in hand that they may trim them and mold them into likeness to the perfect character of our Lord. Their tempers are quick, and they know it; but they take no pains to bring their impulses of anger under discipline. They are avaricious, or they are self-indulgent, or they are of a jealous disposition, or they are of an indolent temperament, and they let the natural currents of their natures flow right on without any attempt to check them, or to turn them into other channels. It is a Christian man's business to train his soul till every power and faculty of his being falls into line with the will of God. It is a Christian man's business to be Christ-like, loving, sweet, patient, devout, well-poised, and full of the consciousness of God. Instead, how many men seem to be content with themselves just as they are? How many even go so far—when gently expostulated with for making no more effort toward self-correction and symmetry—as to justify themselves by saying: "Oh, it is my nature!" "It is my way!" They do not try to be different and better. Such a temper or attitude simply marks the absence of any worthy aim in the Christian life.

The third particular or sphere in which there should be a very distinct aim concerns the doing of something to testify to one's own sense of obligation to Christ for his salvation, and to help forward the kingdom of God. There are Christians who feel their way into activity and great usefulness without any outside assistance. There are other Christians who will take hold and do what they can when the way and the work are pointed out to them. But there are, one is almost inclined to say, multitudes of Christians who not only show no sign of a disposition to be workers for Christ, but who betray no sense of obligation, either to him through whom they are saved, or to the countless souls still outside his redeeming grace, to do their utmost to bring all men into the faith of the Son of God. But it does seem beyond controversy, even to a casual reader of the Word, that disciples of Jesus are to be not only hearers, but doers. They are to put something of themselves—of their thought, their energy, their substance—and just as much, too, as possible, into the upbuilding of the kingdom of righteousness in the earth. What a blessed thing it would be for each disciple of the Lord to set before himself a definite task, like reaching some soul with the light, or getting a little child into the Sabbath-school, or aiding a mission, or influencing a young man for his good, or helping to establish some good institution on a more secure basis, and then to follow it up till the thing should be done!

At all events, there can be no progress in the Christian life without an aim. An aim, to be worthy of cherishing, and to be helpful, must look forward to growth in the knowledge of Christ, and to the rounding out of character into the likeness of Christ, and to increasing usefulness in the service of Christ.—Advance.

The Every-Day Life.

It is our every-day life that declares what kind of Christians we are. We can not form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them upon social occasions, when they are prepared to meet us with pleasant words and loving smiles. It is easy, then, to smile and speak kindly. It is easy, then, to wear a cheerful look, when the burden and task are put away from them, and when free from the influences that chafe and fret the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes, and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it when the body is weary, and the poor, weak arm just ready to let fall the burden. When trial, discouragement and disaster all combine to render the life path dreary, then the blessed faith in Christ alone can hold those unpleasant influences in check and still the troubled waters. With the "abiding Comforter" in the soul, it is as easy to smile and be cheerful in adverse circumstances as for the worldling to be happy in the hours of peace and prosperity.

It is our every-day life that builds up our Christian character. If we overcome the daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, bear and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up and elevates the human soul.—Primitive Methodist.

Virtue of a Cheerful Spirit.

What the world needs among other things is more of those people who possess the invaluable charm of a happy disposition. Who doesn't enjoy coming in contact with such persons? They carry a radiance of soul with them that seems to affect the very atmosphere. Their tastes, habits, views and opinions may differ from our own in every way, and yet we are unavoidably drawn toward them and fascinated by them.

They possess such pleasantness of disposition, such sweetness of temper, such gentleness of spirit, that they become endeared to you while you may differ from them. Some are at great advantage in the very outstart by having as a natural gift this sweetness of soul. And surely this is a most desirable gift, a great gift to any man, no matter what may be the sphere in which he moves. All appreciate the presence of a sunny temper, a happy spirit, and a frank, candid manner.

A prominent merchant recently said to the writer that no qualities were more desirable on the part of himself or employees, especially during business hours, than these qualities. And his is a pleasant place to go, though you have no shopping to do. As an illustration of the practical value of a cheerful spirit, a large retail merchant, when settling with his clerks for the last week's service in the year, gave one of them an extra twenty dollars, saying, in explanation: "I pay you the regular amount for your week's work, but the twenty dollars is for your cheerful spirit and smiling countenance maintained through the year."

This one quality of soul alone would wonderfully transform this world if it could but prevail generally; life would be by far more enjoyable, and even its crush-burdens would seem to grow lighter. Surely the man who goes to his daily task with a light heart and cheerful spirit, singing on his way, has music all the day long by which to march, and he can work more hours and reach better results than are possible otherwise.

But there are many who are not built on this plan. Cheerfulness seems to have been entirely left out of the compound of their being. It is exceedingly difficult for these people to be pleasant, exercising a winsome spirit, but easy enough to be gloomy, morose and sour. However, the most unfortunate in this regard may do much toward the cultivation of this very desirable grace.—Rev. W. G. Thrall.

He that has never known adversity is but half acquainted with himself or with others. Constant success shows us but one side of life, for as it surrounds us with friends, who tell us only of our merits, so it silences those from whom alone we can learn our faults.—Cotton.

For the Advocate.

PRAY FOR ONE ANOTHER.

BY FANNIE MINOR MONTGOMERY.

O friend, I come a gift beseeching,
Than other gifts more rich and rare;
A gift from earth to heaven reaching;
Give me a prayer.

I ask not thou shouldst share my duty,
On thee I may not cast my care,
Yet thou canst ask both strength and beauty;
Give me a prayer.

If on life's road my faith shall languish
Beneath the cross I still must bear,
And faints my very soul from anguish,
Give me a prayer.

If sorrow's darkest clouds surround me,
Death from my heart its treasures tear,
Then thou canst bring the light around me;
Give me a prayer.

If joy's bright rays shall shine before me,
With heaven's own light, so soft and fair,
Then thou to these canst add new glory:
Give me a prayer.

Lay Representation.

This being the year next preceding our General Conference, at which time the machinery of the church will be overhauled, the slack places taken up, and, it may be, a few new pieces put in, it is natural to think what changes may or ought to be made.

As I have been a steward in the church for a number of years (fifty-one consecutive years), I have given that office some thought. Our Discipline says stewards are appointed by the preacher in charge nominating subject to the confirmation or rejection of the Quarterly Conference. Now, suppose you have a new church, or a Quarterly Conference with no official members, how will it proceed to elect stewards and other officials? I have seen it done. The preacher in charge says to Bros. A, B, and C, "You must be stewards," and with these bogus stewards go in Quarterly Conference, who then elect themselves. Now, are these still bogus stewards, and are not their acts bogus? I have asked the question repeatedly of the wise ones of our church, Could they organize a Quarterly Conference in a church of no official members? One D. D., of the Kentucky Conference, after thinking a day and night, said he could, by appointing a class leader, go into the election of the other officers of a Quarterly Conference. Now, this brings me to the point I wish to make in this article—that is, lay representation. Now, there is but one officer that is elected by the laity that is entitled to sit in a Quarterly Conference, and that is a secretary of a Church Conference, and I never saw one in a Quarterly Conference in fifty years' observation. Representatives must be sent by those to be represented, or it is no representation. It seems to me that the lips of the common laity are as much sealed as before lay representation was introduced. To take members out of a body does not constitute representation; they must be sent by that body.

For the preacher to appoint one to elect another, is that representation? I have filled every office that a layman is eligible to, but never felt that my authority to act came from the laity. My plan is to elect the stewards in Church Conference; to adopt the apostolic plan, Acts vi, 3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Fifth verse: "And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip," etc. And I think this plan would please our church. Let the preachers in charge nominate, and the church confirm or reject. Is it hardly right for the preacher to nominate or appoint stewards to make his allowance, and the church or laity have nothing to say who shall make the assessment in the church. It is hardly right for the preacher to be bound to accept the allowance the stewards make, and the church not bound to pay it.

Would it not be fair for the preacher to nominate and the church to confirm? And then the stewards would be fair arbitrators, and each party bound, and we would have a delegation in a Quarterly Conference that would constitute true lay representation. Our Quarterly Conference should be organized on the most solid basis. Every preacher, every presiding elder, every Bishop has to pass through the gates of a Quarterly Conference. Our preachers all start in a Church Conference, and why not a steward, and then when the question is asked in Quarterly Conference, "Who are elected stewards?" the answer would be ready, and not have to go into an election and elect themselves or successors. What would be thought of our Legislature or Congress should they elect themselves or successors to office? Should the steward's office be one to be desired, what a hue and cry would go up through all the church at the manner in which they are elected!

Should this plan be adopted, it would greatly harmonize our financial plan, and would be the solving of ministerial support. A Quarterly Conference is rather an anomalous body. It creates its parts, and then the parts create the Quarterly Conference. But one officer elected by the laity is entitled to sit in a Quarterly Conference—the secretary of a Church Conference—and he is never, or seldom, there.

I would also suggest that in going into the election of stewards the preacher in charge read to the church the qualifications of a steward, and then, after the election, call the Board before the church, read their duties; and that the pastor is bound to accept their allowance, and that the church should feel equally bound to accept the apportionment of the stewards.

U. T. BLACKSHER.

Plaisance, La., Nov. 6.

Delegates to the General Conference.

If I understand the spirit and meaning of a General Conference, it is not only the legislative assembly of our church, but is also a representative body. Here meet together men from the various fields and departments of our ecclesiastical empire. The sturdy itinerant and presiding elder fresh from the circuit and district meet the city pastor and connectional official from Nashville. Every type of preacher should be there; but is this the case? The array of D. D.'s at the last quadrennial convocation was simply appalling. I have nothing against a man having an attachment to his name if he deserves it. Some are great and useful with this "bearing their blushing honors thick upon them," and some are small despite the insignia. I once heard an LL.D call the name of the doughty old philosopher who threatened to move the world if he only had the leverage, Ar-ke-de-mus.

Titles do not make men, "a man's a man for a' that and a' that." While our Doctors, as a class, are worthy men representing the learning and genius of the church, they do not have a monopoly of it.

Annual Conferences should take care that the delegates chosen are men from the field as well as from the city. Clear-headed, earnest, practical men from all parts of the territory embraced within its borders. Methodism in the rural districts has suffered no little by indiscreet pastors attempting to put in practice methods suited only to thickly populated cities. An asphalt pavement is a thing of utility and beauty on St. Charles avenue, but would scarcely do for a road over which to haul saw logs. The weekly class meeting proved a failure as a test of membership when men had to ride ten or fifteen miles to the log meeting-house, sometimes crossing raging streams and traversing brakes and swamps to get there.

These are reasons for my plea for truly representative men from the different parts of the State included by the Annual Conference. One of the most despicable traits of human nature not infrequently finds expression in men canvassing for votes as delegates at an Annual Conference. If a Methodist preacher is elected to this or any other honored position in the church, he should fill it with all humility and grace in the sight of God, and go to this work as obediently as to an annual appointment.

I make no apology for the trend and thought of this paper. It is a privilege of every man to discuss freely great and vital questions affecting the church, and only small and narrow persons will accuse such an one of selfish and sinister motives.

S. J. DAVIES.

Change of Time.

I mean the day of the week for meeting of the Mississippi and Louisiana Conferences. The query was made by the editor (not Dr. Black) some months ago, why Thursday instead of Wednesday as heretofore? A partial answer was then given. It is now in season to add a word explanatory and hortatory. Several different times we of the Mississippi Conference have endeavored to secure such a change. Never till this year has the request of our Conference resolution been acted on favorably.

We thank Bishop Key most warmly for his kind consideration for our scruples. It had become an open secret among us that very many members of Conference—committee men and under-graduates—were necessitated to violate the Sabbath's sanctity, or else leave their work much too soon in order to report at seat of Conference as early as Tuesday morning (and that is late to begin such important work which must be completed by opening of Conference) Which of us has not had some experience of crowding work all day Sunday—then either waiting at a depot or riding through the night to catch a midnight train, and then barely able to reach destination in a most travel-worn condition. To avoid this some have started off before the Sabbath, when it was important to meet the congregations on that day. These have often been embarrassed to find themselves at seat of Conference "before they were expected." Next time, perhaps, they have started during the Sabbath, thus setting a baneful example before their people.

By meeting on Thursday ample time will be given after the closing Sunday to make final arrangements and still be "on hand" by Tuesday night. This will give much needed additional time for examinations and save many a headache and consequent heartache. Some of us have seen an additional reason for the change in this: It will put Sunday nearly in the heart of our Conference, instead of on the eve of adjournment. Thus we may reap many spiritual benefits just such as we all crave at our annual reunion. May we not hope also that this will take away some of that restless spirit, fast growing on us, which has often caused the Lord's business to be neglected, or so hastily done as to be worse than undone!

I hope never again to witness, in a religious body, such disorderly haste as we suffered at Natchez on Monday morning, Dec. 19, 1892. To avoid the like, let us think in time and go to Conference prepared to stay till our work is properly done, and the benediction pronounced, in reverent quietness, such as we expect from our congregations among the laity. Then we can go home respected and self-respectful. Shall we grudge a week in which to confer about the vast and varied interests that bring us together once a year? Our wives and other loved ones can spare us, at least, that long. Brethren, let us make this a time of real refreshment, socially and religiously!

J. P. DRAKE.

Edwards, Miss.

From the Work in Brazil.

SANTA BARBARA, SAO PAULO.

During my stay in the above place (which was only about ten months) I enjoyed much of the presence of the Lord with me in the work; and toward the closing months there were many unmistakable proofs of the work of the Holy Spirit amongst us. One of our churches had gotten out of repair, so much so that I often felt like saying of it:

"The roof lets in the sunshine and the rain."

To have it renovated the brethren had already made extensive preparations, but the work had been stopped for a whole year, because they could not get any man to take the contract, as the Brazilians have a superstitious fear of Protestant Churches in general, and if they have a burying-ground attached they are much more formidable; so no one would take the work in hand unless he would get double pay for it. Finally, I moved that they should do the work themselves, as many of them are very handy, telling them at the same time that I would go for one; then, taking out my note-book, I gave it to a brother, asking him to take the names of those who were willing to come to the work, and the result was that in a few minutes we had quite a list of names.

On the day appointed it would have gladdened the heart of any lover of Zion to see Baptists, Presbyterians and Methodists, in a foreign land, united heart and hand to repair the house of the Lord. I spent a very happy two weeks in that work, at the close of which time we found ourselves at the end of our difficulty, having made a good job of the house, and having not only a comfortable, but also a respectable church in which we can and do unite and worship the God of our fathers. To him be the glory.

After we got the church finished we had a dedicatory service, for the house had never been dedicated. Some time after we had some protracted meetings, in which all joined heartily once more—creeds, sects, and parties appearing to sink into insignificance. Oh, when the religion of Christ Jesus gets all over a man, how he glows! In these meetings a goodly number of persons professed to find Christ to the salvation of their souls, and their faces bore testimony with their tongues. There brother grasped the hand of brother, and they looked in each other's face and rejoiced and praised God together for the great things he had done. One entire family (consisting of three young men and one young woman, all Roman Catholics) professed to be converted. Two of them were received into the church by baptism, and I expect the others soon to follow.

When we came to the parting (for I had to be off to another field, some six hundred miles distant from this one) there were tears shed on both sides. This being my first charge, I felt the parting very much, especially when I stood as a young man to receive the benediction of an aged Presbyterian brother, who had been an active Christian for many years. On that day many a pair of hands clasped mine, accompanied with a fervent God bless you.

Brethren, pray for us in this difficult field—difficult at the best of times, but more so just now, being racked and torn by internal wars. Pray for us, and for the success of the work of the Lord among these people who need the gospel so much.

JAMES HAMILTON.

Juis de Fora, Minas Geras, Oct. 25, 1893.

Conference Claimants.

This is the time of holding our Annual Conferences, and for the election of suitable men, both clerical and lay, to go to the General Conference to make laws for our great church. There is one matter of vital importance, at least I think so, and have reasons from sad experience for thinking so: It ought to be known how delegates stand in regard to the provisions made by our church for the maintenance, assistance or starvation of our Conference claimants. It is not enough for our great men to go round with great sounding words of eulogy upon the old successful veterans that have brought our church up to its present phenomenal power and prosperity. That kind of taffy won't put meal in the meal barrel or shoes on the feet of the old itinerant's widow who was once the wife of one of the leading preachers of his Conference, but who now plows in the field for her bread, although she is sixty-five years of age.

A popular and useful preacher was in charge of a very flourishing church in a flourishing town, on a salary of nine hundred a year, with a wife and four children! But a dark day came; affliction came to the parsonage. Conference came; the preacher had to take a superannuated relation, came home sick in soul and body. Said he to his wife: "Wife, you must go out and find some kind of a house to live in, for the new preacher will be here in a few days. We must get out, and we have no stewards now to get us a home." "Well, husband," said she, "what about furniture, for we have no parsonage committee of ladies now to see that it is furnished. Have you no money?" "No, I had to borrow money to get home." She went and returned. "Well," said she, "I found a house that may do, though it is in very poor condition; but it is the best we can do. We are to take it for the year, paying eight dollars the last day of each month. Well, we have house rent to pay, wood to buy, tax to pay, provisions to get, all cash, no money. The first thing to sell is our piano, my father's last gift to his child. Then, husband, here is our engagement ring; let it go. A young man comes by for the new preacher to marry him to-morrow night. This time last year you married my sister; you were our pastor then." He asked the merchant, "What do you charge me for that barrel of flour?" "Seven dollars." "Why, you let me have it for six before." "But you was our pastor then; you are an old, worn-out preacher now."

Now, Mr. Editor, you may throw this squib into the waste-basket as unfit for a place in the ADVOCATE; but that don't change the facts in the case that the law-makers of our church have in the past manifested great selfishness or ignorance, or both, as regards providing by law for the relief of our Conference claimants, and is a disgrace to the Methodist Church. The trouble is, the sore only hurts those that have it.

BALDIE.

Thumbs!

There is an important lesson in every human hand. We will call it the lesson of the thumb. Suppose you pick up a heavy hook. The thumb is on one side and four fingers are ranged on the other. At first glance it seems a case of "one against four;" but, on further reflection, are not all five in accord in raising the book? Brave thumb! It undertakes to do as much work as the four remaining fingers. Its apparent opposition is absolute aid in raising the hook. This is the lesson of the thumb. But is not the same doctrine taught us in all the realms of nature? Behold the circling planets in their journeys around the sun. Two opposing forces conspire to keep them in their orbits: the one (centripetal) tending to draw the planets to the sun; the other (centrifugal) tending to hurl them about through space. The one is as important as the other in securing the harmony of the skies. Without their co-operation there would be unspeakable wreck and ruin.

Life and death are opposing forces in the vegetable world; but do they not conspire to make the lovely scenes around us? What would nature be without life, and what without death? "Except corn or wheat fall into the ground and die, it abideth alone." "That which thou sowest is not quickened except it die." Nor is there meat or bread or wine without a previous death. How striking the emblems of the Supper of our Lord—bread and wine—the product of previous life and death, yet nourishers of life in prospect!

Life and death, two apparently opposing forces, are ever conspiring to keep up the order of Providence. Truly God's ways are not as our ways, nor his thoughts as our thoughts. "O, that men would praise the Lord for his wonderful works, and for his goodness to the children of men."

Seed-time and harvest, Summer and Winter, the north and the south, like the thumb and the fingers, work together for good—all but parts of one stupendous whole, the product of Him whose "understanding is infinite."

Z.

"Evangelists."

Those who "go about doing good" (as they believe, doing more good) by preaching the gospel of Christ in their way, and on their own accord and account, are called "evangelists," while those who are sent out by the appointment and on account of the church, are called "preachers;" but both alike claim to be equally called of God to preach. While one takes a wider range for operations, the other is restricted to narrower limits. Both alike hold membership in some church, and are equally accountable to it for their moral character and the doctrine they preach.

It seems that St. Paul "conferred not with flesh and blood"—neither his own, nor other men's—but "immediately" went out, of his own accord and on his own account, in obedience to the call of God to preach the unsearchable riches of Christ to the Gentiles in his own inimitable way; while it seems that Peter was sent out by appointment and on account of the church at Jerusalem to preach to the Jews. Then, as now sometimes, the "evangelist" and the "preacher" come into collision; but in that instance, at least, the "evangelist" seems to have been more in the right than the "preacher" was. (Read the first and second chapters of Galatians.)

And we read in the ninth chapter of both Mark and Luke that the first preachers "forbade one (evangelist) because he followed not with them." But the Savior told them, "Forbid him not, for he that is not against us is for us." So it seems that all who have "been endued with power from on high" should be allowed to speak and work for the Lord and his cause, whether they be commissioned, or not, by the church. But none have that right otherwise, although they be, through mistake, commissioned by the church. "Though they speak with the tongues of men and of angels, and have not charity, they are become as sounding brass, or tinkling cymbals." No doubt some have gone out of their own accord who ought not to have gone; and no doubt some have been sent out by the church who ought not to have been sent. ("They shall be known by their fruits.") The Savior says, "He will declare unto many . . . he never knew them!" And as there may be relatively as many evangelists "endued with power from on high" as preachers, let everybody read the fifth chapter of Acts, and let the church and all take the advice of Gamaliel, and "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." But let all—both evangelists and preachers—ever bear in mind that it "is the will of God that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." "Let your moderation be known unto all men. The Lord is at hand."

We read in the eleventh chapter of Numbers that away back yonder, during the pilgrimage of the Israelites in that great and terrible wilderness, some complained to their leader, Moses, because some "upon whom the Spirit rested prophesied in the camp." But Moses rebuked their "envy," and said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." And we read in the ninth chapter of both Mark and Luke that in the days of Christ on earth some of his disciples "forbade one because he followed not with them." But the Savior told them, "Forbid him not, for he that is not against us is for us."

D. W. FOSTER.

Plaisance, La.

Mrs. Susan B. Guice.

On Saturday afternoon, Nov. 25, we buried the mortal remains of Mrs. Susan B. Guice, who died in great peace on Friday, Nov. 24. She was the oldest member of Jefferson Street Church, having joined under the pastorate of Rev. O. L. Nash, in 1830. Thus for sixty-three years she was a member of the church. She was one of the purest and best of women, and will be remembered by you and by all her former pastors as such. A suitable tribute to her memory will be furnished you for publication.

W. B. LEWIS.

Natchez, Miss., Nov. 28.

An Unusual Kind of Storm.

It is very common for the pastors to be remembered with extras in storms, etc., but for a presiding elder on the wing to be thus kindly remembered is uncommon, and yet this has been the good fortune of one, at least, of us. Many thanks.

C. MCDONALD.

In Japan.

AN OLD SHINTO PRIEST.

It is strange that I did not write you something last Winter about an old Shinto priest who lived with me during the coldest months. For about twenty-five years (one version is thirty-six years) he was connected with the Kompira shrine, of which mention has been made before. At present he goes wherever he can make money or rice by worshiping. Last year, being in Matsuyama, he attended the services at our church several times and became a probationer. As Winter came on he would come to my house occasionally to warm, and finally got permission to sleep in one of the unoccupied rooms. He was very regular at prayers, and would render some assistance about the place when called upon. He had some hope that the governor and others might start a school for the poor and employ him as teacher. But the plan did not materialize. In the meantime, when the old man had rations ahead, he would stay in doors all day; but if the rice were out, he would don his priestly garments and go to the houses of the people to worship, take along a kind of paddle with which he would clear the houses of evil spirits. This paddle he would also use upon himself, sometimes striking his forehead with it to drive bad thoughts away. Returning from his worshiping trips, he would generally give to the young man also living in the house the result of the day's work. Sometimes it would be: "Feasted once and twenty cents," or "Feasted twice and enough rice for three days," or "Very, very prosperous; forty-five cents and rice for two days." He said once that for the same worship twenty years ago he would get five dollars.

The old man's faith in Christ became stronger about Christmas; he quit going to clear out houses with his paddle, and started a little bakery for a living. Sometimes at the end of my talk to the boys at Bible study, he would ask permission to speak. If it were granted, the rapidity of his talk and his odd thoughts made it very interesting to the boys. One night he was called upon to pray. Some even of the most solemn present laughed during the prayer, and told me afterwards that the words of the old man's prayer were too polite.

But on New Year's day he went out early and returned about 12 o'clock by way of the girls' school, which is in charge of two American ladies. These he frightened somewhat by his energetic talk and by worshiping the hanging picture of one of the ladies' mother. When he arrived at home he rushed into my room; stood before the most holy corner of it, clapping his hands jubilantly, and asked me to join with him in worshiping. It dawned upon me that the old man was drunk. He afterwards told us the number of glasses of wine he had taken at the governor's feast, and went back to ask pardon from the ladies. But the old man's bakery did not do so well. There was to be the festival of a temple on the little island of Gogoshima; and by invitation he went to officiate at it. After that I found him one day sitting on the mat at Misugahama Chapel, and greeting me very happily as I walked in for Sunday-school. Next he went to Hiroshima; has not been heard from since. There is some hope that he will make his appearance again this Winter, because he left some of his things in Matsuyama.

Here is one who might have been an Elijah, if he had known Elijah's God. He remarked one day that himself and one other Shinto priest were the only perfectly pure people in Japan. He has never married, but said that he would, if he could find a woman pure as snow, and asked that we in the meantime search him a wife, adding that he would try to save the money needed for marrying.

You may read in the next letter the weird story of his misguided life as given from his own mouth.

HENRY G. HAWKINS.

Matsuyama, Japan.

(To be continued.)

From Ada, La.

MR. EDITOR: Though my communication was one among the first hurled into the awful waste-basket, I am not disposed to depreciate the paper, much less its editor. While I believe in sanctification as a distinct work of grace, the grace that it (sanctification) brings to me prevents me from saying that no one but a sanctified man can preach or run a paper.

I hope you may be successful in the work to which you are called by the church. I hope the ADVOCATE will have a still larger circulation, and wield a greater influence than ever. As an authorized agent, I will do what I can for the paper that has always seemed so dear to me.

Yours in Christ,

WILSON MOORE.

Though weak and frail,
We each can make
The world a little brighter;
With every cheering word we speak,
Somebody's heart is lighter.

HYGIENE.

Emergencies.

BY A TRAINED NURSE.

Much pain might be prevented and many lives saved by a few simple facts being made known to a household.

Take, for instance, a burn. Checking the flames by means of a wrap, and keeping the mouth closed to prevent inhaling them, is too well known to require repetition. But the immediate treatment of a burned surface is not so well known. First, remove any clothing from the part gently, but firmly. Perhaps under water is the best plan, and is advised by some physicians. This can be done either by immersion in a basin or bath-tub, or by gently irrigating the part with tepid water. If the wound is merely superficial and amounts to only a painful reddening of the skin, this may be treated either by repeated applications of cold water or by a solution made with bi-carbonate of soda, which is always in every household. After the pain ceases, shield the part from the air by dusting on flour and wrapping in cotton batting, or by painting the surface with the white of an egg, adding coat to coat, as each one dries applying another. The batting and flour should not be used where the skin is broken, for it would adhere to the wounded surface and be painful and difficult to remove. Nice and simple dressings in a wound of that kind are olive oil or carron oil (equal parts of linseed oil and lime water), or vaseline mixed with starch.

When dressing the delicate, granulating surface of a wound during healing, great care should be taken to keep the part clean, and the old dressing should be very gently removed.

Burns caused by strong acids must be treated in the same manner; but first neutralize the acid and prevent further burning by applying a weak solution of ammonia, or of bi-carbonate of soda. In cases of severe burns the shock to the system is very great, and the patient should be put to bed at once and warmth applied to the body. Mild stimulants may be given, such as strong tea or coffee. One-third of the body even superficially burned, will often cause death from shock. Opium is sometimes used to relieve the pain.

In cases of fainting, which is often due to anæmia of the brain and the blood gathering in the abdomen, lower the head and elevate the abdomen, and give plenty of fresh air.

For convulsion in children, put the child in a warm bath for no longer than fifteen minutes, and wrap in a warm blanket and apply mustard to the body; and if due to indigestion, as is often the case, give him a dose of wine of ipecac, or tickle the throat, and in some way produce vomiting. If there is a previous history of diarrhœa, the child may be given a couple of teaspoonfuls of castor oil; or an injection of warm soap and water.

In ordinary epileptic fits nothing can be done except to prevent the patient hurting himself. As there is always danger of biting the tongue, something hard should be placed between the teeth. A spoon wrapped with soft cotton is usually a most convenient thing.

These are only a few of the many cases in which we are called upon to act promptly and intelligently; but there is one thing, the essential thing of all, without which the knowledge of these would be useless, and that is the courage to act and to do even the little that we know in the time of an emergency.

Don't Sleep in Linen.

The truth about linen is that it isn't the ideal dressing for beds at all. It is cold and slippery and insures sensitive persons the dream of sleeping on an iceberg, which does well enough for an occasional experience, like sea-sickness, but which palls on too frequent repetition. Besides that, it wrinkles and tumbles, in spite of its heavier body, much more than cotton does, giving a bed after one night's use a most slovenly and uninviting appearance.

Nobody recommends linen for body wear. Its firm texture and hard surface make it wholly non-absorbent; it allows the body to become chilled by refusing the perspiration, and so has been known to bring on serious illness. For outside wear in Summer, linen may be tolerated as clothing, but nowhere else. Where, however, it is at its most useful and best, is in household uses. For table service, for the toilet, and for minor ornamental details, it is simply invaluable; its smoothness of texture, its brilliancy, which laundering even increases, its exquisite freshness, makes it one fabric fit to drape the dining table and to use in the toilet, while its suitability for needlework decoration makes it admirable for all kinds of fancy work. And here it is rightfully used, but to wear next to the skin and sleep in—no.—Hall's Journal of Health.

BOOKS AND PERIODICALS.

Mr. Howell's literary autobiography begins in the Christmas Ladies' Home Journal, and will continue through a year's numbers of that magazine.

Ten short stories, a contemporary view of Virginia by Thomas Nelson Page, a pen-picture of the present House of Commons by Thomas Power O'Connor, and a description of Mexican ranch life by Frederic Remington are some of the attractions of Harper's Magazine, for December. Pictorially, the number is said to be unsurpassed by any of its predecessors.

Archdeacon Farrar lives in the very heart of London, under the shadow of Westminster Abbey and close to the Parliament buildings. In McClure's Magazine, for December, he obtains most entertainingly about his life and work and about Tennyson, Macaulay, Phillips Brooks, Dean Stanley, Longfellow, and many others. The article is capitally illustrated with ten large drawings by the brilliant American artist, Arthur Jules Goodman.

Worthington's Magazine, for December, comes to hand filled as usual from cover to cover with good things. The leading article is written by Hon. S. G. W. Benjamin, upon the Life Saving Service of the United States. Mary A. Livermore begins a new serial story entitled, One of the Forty-niners. John H. Whitson contributes an interesting article entitled, A Day with the Pueblos at Nambe, which is fully and beautifully illustrated. Mr. Whitson gives delightful glimpses of Indian rural life and describes the manners and customs of the natives of New Mexico. The short stories and essays are good. Taken altogether, the December number of "Worthington's" is a superb holiday number. For this month the publishers offer to send a specimen copy of a recent number for four cents in postage stamps. $2.50 per year; 25 cents a single number. For sale by all newsdealers. A. D. Worthington & Co., Hartford, Conn. Subscriptions for this choice magazine will be received and forwarded by the publisher of this paper.

The Missionary Review of the World, for December, opens with an able article by Dr. A. J. Gordon, on the relation of Education to Missions—a subject which is receiving much attention at the present time. Dr. Gordon's position is, "conversion primary, education secondary." Joseph Rabinowitz, the converted Russian Jew, gives a wonderfully interesting allegorical interpretation of the story of the raising of Lazarus, whom he regards as a type of Israel. The work among the women of Egypt is well described by one who is engaged in it, Miss Anna Thompson, of Cairo. Two articles on missions in Syria and Palestine, by Mr. Payne, of London, and Geo. A. Ford, of Syria, give a full and interesting account of the progress and present aspect of the work in the land of our Lord. L. D. Wishard gives a third of his series on the Y. M. C. A. in foreign lands; the present paper being devoted to work in India, a land peculiarly adapted for this form of missionary labor. The rise and progress of the Student Volunteer movement in England and Northern Europe is described in two articles on "Student Volunteers at Keswick," and an outline of Mr. Wilder's movements. The Review is pre-eminent among missionary magazines, being fully abreast of the times and edited with the greatest care and efficiency. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $2 a year.

PELOUBET'S SELECT NOTES. A Commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 356 pp. Illustrated, $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

They are many helps that partially cover the lesson subject, but for a complete understanding of the text from every standpoint the teacher must have this book at hand for weekly reference in studying the lessons.

It will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introduce many perplexing questions that must be squarely answered, and Dr. Peloubet has been extremely wise and judicious in so presenting these controversial subjects that they become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson.

In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his store of past study and thought the brightest, most trenchant expressions and teachings of the world's students.

The notes are simply complete in every respect, and even a captious critic would have to soar close to take exception to them.

The text is illustrated with abundant original engravings which illuminate many otherwise dark passages, and, as a whole, in its mechanical as well as literary make-up, the book will at once interest and instruct any teacher of the Word.

It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference book for one's library, even after the year's study is completed.

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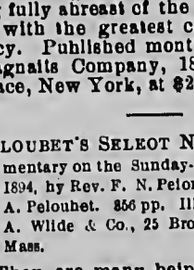

Clifford Blackman.

"My boy had Scarlet Fever when 4 years old, leaving him weak and blood **poisoned with canker.** His eyes became inflamed, his sufferings were intense, and 7 weeks he could not open his eyes. I took him to the Eye and Ear Infirmary on Charles street, but their remedies failed to do any good. I began giving him

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The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terchinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	3.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	80.476
Magnesia	26.872
Potash	2.822
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

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4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

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6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Ligbifoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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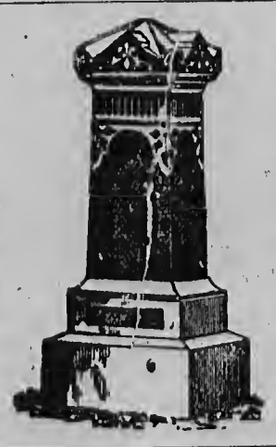

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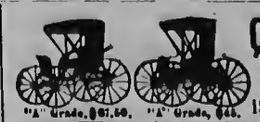

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Thursday, December 14, 1893.

Mississippi Conference Notes.

The city of Hazlehurst knows how to dispense a most generous hospitality.

On Thursday night Dr. W. H. LaPrade preached a very able, thoughtful sermon on "The Temptation of Christ."

Throughout the session great prominence was given to religious exercises. There was a prayer service of half an hour before each morning session.

The pulpit of the Methodist Church was filled at three o'clock, Sunday, by Dr. C. G. Andrews, whose sermon was forceful and exceedingly appropriate to the occasion.

The brethren of the Conference were delighted with Bishop Key's plan of having a prayer service of half an hour before the Conference session each morning. It works well.

On Friday night Dr. E. E. Hoss, editor of the Nashville Advocate, preached on "Regeneration." The sermon was a very able one, and produced a profound impression.

The Methodist people of Hazlehurst are to be congratulated on the completion of their new house of worship—the building of such a house during a time of such financial stringency.

Mrs. James W. Lambuth, mother of our efficient Missionary Secretary, was introduced to the Conference, and made a very interesting and effective talk concerning her work in Japan.

There were two preaching services each day—in the afternoon and at night. We were too much occupied with ADVOCATE matters to attend the afternoon services. We heard good reports concerning these services.

The brethren were delighted with Bishop Key. His opening prayer touched all hearts. His address to the class admitted into full connection brought about a regular camp meeting scene on the Conference floor. His sermon on Sunday was profoundly spiritual. The Conference communion service was a season of spiritual refreshing.

The Conference was honored with the presence of two connectional officers: Dr. E. E. Hoss, editor of the Nashville Advocate, and Dr. W. R. Lambuth, Missionary Secretary, both of whom were heard with great pleasure both in the pulpit and on the Conference floor. The Conference requested Dr. Hoss to publish his sermon delivered on Friday night on "Regeneration."

We were unable to attend the Memorial Service on Sunday night, having an engagement to preach at the same hour at the Baptist Church. It has been reported to us as a very interesting service. Memoirs were read of the three brethren who had died: John A. Ellis, Benjamin Jones, and T. Y. Armstrong. These were followed by short talks from a number of the friends of the deceased.

We had a most delightful Conference home with Hon. J. S. Sexton. We were not among strangers, as we have known Bro. Sexton from his infancy up. Bro. Sexton and his estimable wife are model Conference hosts. They know how to make their guests feel entirely at home. We had three delightful fellow-guests: Col. W. L. Nugent, and Bros. W. A. Gunning and Howard McGehee.

Our time being occupied, for the most part, with ADVOCATE matters, it became necessary for us to secure some one to report the proceedings of the Conference. We were so fortunate as to secure the services of Prof. C. F. Emery for the first four days, and Rev. C. W. Crisler for the fifth day. These brethren have brought us under lasting obligations for their faithful and efficient services.

Mississippi Conference.

FIRST DAY.

Annual Conference opened at Hazlehurst, Miss., Dec. 7, 1893, at nine A. M., Bishop J. S. Key presiding. After devotional exercises, the roll was called. Dr. C. G. Andrews was re-elected secretary. Revs. J. G. Jones, G. H. Galloway, J. G. Galloway, W. L. Linfield, J. A. B. Jones, W. R. Sims, J. W. Chambers elected assistant secretaries.

Daily session fixed at nine A. M. to 12:30 P. M.

The following committees were appointed:

On Public Worship—R. S. Woodward, I. W. Cooper, J. S. Sexton.

On Memoirs—Geo. Bancroft, A. D. Miller, G. H. Thompson, T. S. West, J. W. Tinnin, W. P. Jones, W. B. Harmon.

On the State of the Church—L. P. Brown, C. W. Campbell, G. B. Harper, Peter James, V. V. Boone, R. W. Bailey, R. B. Downer.

On Bible Cause—C. F. Evans, J. W. Crisler, R. A. Sibley, J. M. Randle, M. T. Burton, N. J. Roberts, S. J. Johnson.

On Sabbath Observance—B. F. Lewis, T. W. Sullivan, J. D. Marion, R. H. Smith, J. G. Cammack, G. D. Andrews, S. S. Cope.

On Temperance—N. M. Clark, G. A. Guice, G. H. Galloway, W. L. Nugent, L. T. Fitzhugh, H. C. Newsom, J. A. McLeod.

On Publishing Interests—D. G. W. Ellis, W. B. Lewis, L. Carley, J. D. Crymes, J. M. Weems, R. W. Tucker, W. G. Backus.

On District Conference Records—W. W. Hopper, C. W. Crisler, B. H. Rawls, V. D. Skipper, W. F. Millsaps, H. B. McGehee, J. S. Parker.

On Conference Relations—D. P. Bradford, C. A. Powell, B. S. Rayner, E. F. Edgar, F. M. Williams, H. W. Featherstun, H. D. Howell.

Rev. J. A. Lomax, of the Baptist Church, was introduced, and welcomed the brethren in a happy address.

Report of the Publishing House was read and referred to committee.

Report of Board of Church Extension read and referred.

Report of Sunday-schools read and referred.

Report of Board of Missions read and referred.

Dr. W. R. Lambuth, Missionary Secretary; Dr. W. H. La Prade, pastor Carondelet Street Church, New Orleans; Mr. T. H. McNish, representing Publishing House; Dr. W. C. Black, editor of the ADVOCATE, were introduced to the Conference, and each called attention to the particular connectional interest he represented.

Dr. W. L. C. Hunnicutt, representing Centenary College, and Rev. J. W. Chambers, financial agent of Millsaps College, were introduced to the Conference.

Reports of Presidents of the Board of Trustees of Millsaps College, of East Mississippi College, Centenary College, Whitworth Female College were read and referred.

Rev. T. B. Holloman addressed the Conference on behalf of ministerial education.

Ques. 20: Revs. E. H. Mounger, R. S. Woodward, T. L. Mellen, C. Macdonald, H. E. Partridge, P. A. Johnston, D. A. Little reported, and characters passed.

Revs. D. Merchant, T. Price, of Opelousas district; A. B. Nicholson, T. Y. Armstrong, G. T. Vickers, W. E. Ballard, E. Jones, J. W. Harmon, J. T. Nicholson, W. B. Hines, R. S. Gale, H. J. Harris, E. A. Flowers, J. W. Sandell—characters passed and referred to Committee on Conference Relations.

Rev. J. A. Vance referred for supernumerary relation. Revs. A. B. Nicholson and H. R. Caldwell referred to committee for superannuation.

Ques. 6: "Who are received from other Conferences?" Dr. W. C. Black.

Ques. 10: "What local preachers are elected deacons?" Revs. R. P. Nolan, E. T. Breland, Wm. Thos. Browning, F. B. Ormond, B. F. Hart, G. P. White, D. Scarborough.

Ques. 14: "What local preachers are elected elders?"

Ques. 8: "What traveling preachers are elected deacons?" C. C. Evans, P. M. Brown, J. P. Haney.

SECOND DAY.

The Conference convened in the Baptist Church at nine A. M., Bishop Key in the chair. Religious exercises conducted by Rev. D. P. Bradford. The roll was called, and a few absentees responded to their names.

A Committee on Memorials to the General Conference was appointed.

Rev. Mr. Pace, pastor of the Baptist Church, was introduced and cordially welcomed the Conference to the use of his church.

The calling of the eighth question was resumed: "Who are elected deacons?" P. W. Lewis, G. R. Ellis, J. T. Abney, W. J. Dawson, M. L. White.

The second question was then called: "Who remain on trial?" J. R. Whittington, R. H. Barr, J. C. Ellis.

"Who are continued in the third year?" John W. Tinnin, J. G. Cammack, H. C. Brown.

Dr. E. E. Hoss, editor of the Nashville Advocate; Dr. Walter R. Lambuth, Secretary of the Foreign Mission Board; Dr. W. H. LaPrade, representing Paine Institute, were introduced to the Conference and called attention to their respective connectional interests.

Question twelve was called: "What traveling preachers are elected elders?" H. Mellard, W. H. Lewis, H. M. Ellis, C. W. Crisler, P. H. Howse, H. L. Norton, W. G. Forsythe, G. D. Anders, J. G. Sibley.

"Who are continued in the class of the fourth year?" N. J. Roberts, F. M. Keen.

Religious services were announced for three P. M., by Rev. R. W. Tucker, and for seven P. M., by Dr. E. E. Hoss.

After announcements, the Conference adjourned with benediction by the Bishop.

THIRD DAY.

The Conference convened at nine A. M., Bishop Key in the chair. Religious exercises conducted by Rev. W. W. Hopper. The Minutes of the preceding day were read and approved. The calling the roll was on motion dispensed with.

Reports of the chairman of the Joint Board of Finance and of the Conference solicitor of the missionary debt were read and referred.

The second question was then called: "Who remain on trial?" H. W. Van Hook, Paul D. Hardin, A. T. Bell, Wm. J. Roberts, T. J. Norsworthy were advanced to the class of the second year.

Clarence M. Crossley, Thomas H. King, Robert E. Rutledge, Talbert A. Luster, N. C. Bird, John H. Foreman, Wm. M. Williams, Waldo W. Moore, Fletcher B. Ormond, Geo. W. Huff, Samuel Hodges, W. T. Woodward were continued in the class of the first year.

"Who are admitted into full connection?" William T. Griffin, Charles C. Evans, Paul M. Brown, James P. Haney, Barney W. Lewis, Gabriel R. Ellis, William M. Sullivan, James T. Abney, William J. Dawson, Martin L. White, H. B. Trevillion.

On motion Simpson J. Tubby was discontinued.

Mrs. J. W. Lambuth, from Japan, was introduced to the Conference, and made a brief address on missionary work. It was resolved that the collections for foreign missions be taken during the first quarter.

Rev. Charles T. McKee, of the "Church of God," was recognized in elder's orders.

It was resolved that the credentials be restored to Rev. Geo. Morrison.

A Committee on Memorials was appointed, with Rev. W. R. Sims, chairman.

The committee appointed to investigate the character of Rev. P. Howard reported him guilty, and recommended that he be suspended from the ministry for one year.

Question one was called: "Who are admitted on trial?" McKendree Marvin Black, Elbert T. Breland, Charles F. Emery, Daniel Scarborough, A. Harvey Shannon, Geo. P. White, William H. Benton, Samuel B. Beall, John D. Ellis.

Question five: "Who are re-admitted?" Elbert C. Flowers.

Dr. W. B. Murrah was introduced to the Conference.

The following appointments were made for Sunday: Baptist Church—eleven A. M., Dr. Murrah; three P. M., Rev. T. W. Adams; seven P. M., Dr. Black. Presbyterian Church—9:45 A. M., address to ladies and children, by Mrs. J. W. Lambuth and Dr. W. R. Lambuth; eleven A. M., Prof. Sims; three P. M., Rev. A. F. Watkins; seven P. M., Rev. W. B. Lewis. Methodist Church—9:30 A. M., experience meeting conducted by Dr. Hunnicutt; eleven A. M., Bishop Key; three P. M., Dr. Andrews; seven P. M., Memorial Service. Colored Methodist—11 A.M., Rev. M. L. Burton; seven P. M., Dr. Lambuth.

Conference adjourned until three P. M.

EVENING SESSION.

Conference met at three P. M. persuant to adjournment.

A telegram of fraternal recognition of the Annual Conference of the A. M. E. Church, sitting at Terry, Miss., and reply thereto was read.

"Who are transferred to this Conference?" F. A. Marshall, of West Texas Conference.

The hour for the election of delegates to the General Conference having arrived, the Bishop announced the following persons a committee to act as tellers and to count the votes: R. W. Bailey, C. W. Crisler, T. A. Holloman, W. M. Thornton.

On the first ballot Revs. C. G. Andrews, W. C. Black, A. F. Watkins, clerical, and T. A. Holloman, J. Sexton, R. W. Millsaps, lay delegates, were elected.

On the seventh ballot W. M. Thornton, layman, was elected.

On the eighth ballot W. A. Gunning, layman, was elected.

R. Babbington and L. P. Brown, laymen, were elected alternates.

Rev. H. W. Featherstun elected on the third ballot, T. L. Mellen elected on the fifth ballot. Revs. D. A. Little, W. L. C. Hunnicutt elected alternates.

The twentieth question was called: "Are all the preachers blameless in their lives and official administration?" J. M. Weems, R. D. Norsworthy, W. T. Griffin, W. W. Morse, F. M. Williams, L. J. Jones, M. L. Burton, V. V. Boone, T. B. Holloman, C. B. Cecil, H. P. Lewis, W. W. Hurst, L. S. Jones, J. W. McLaurin, C. F. Evans, W. W. Hopper, B. F. Lewis, L. P. Meador, Geo. Bancroft, I. L. Peebles, J. V. Penn, R. Bradley, D. P. Bradford, J. N. Ware, N. M. Clark, D. G. W. Ellis, R. A. Breland, J. W. Chambers, H. R. Caldwell, L. Carley, R. A. Sibley, B. S. Rayner, B. H. Rawles, R. F. Witt, J. M. Morse, G. H. Galloway, W. W. Cammack, A. F. Watkins, T. S. West, E. F. Edgar, D. C. Langford, R. J. Jones, J. M. Cowan, J. D. Crymes, J. P. Drake, J. W. Ellison, V. D. Skipper, J. A. B. Jones, W. R. Sims, W. D. Dominick, J. M. Pugh, L. S. Jones, N. B. Harmon, R. B. Downer, J. S. Parker, H. P. Howell, G. W. Ferrer, N. B. Young, J. H. Holland, J. H. Evans, T. W. Adams, M. H. Moore, W. G. Backus, N. Selby, R. W. Bailey.

Revs. George Bancroft and J. M. Pugh were referred to the Committee on Conference Relations for superannuation.

Rev. J. S. Parker referred to same committee for supernumerary.

Dr. W. R. Lambuth was announced to preach to-night at the Methodist Church on medical missions.

On motion, Conference adjourned until Monday morning at nine A. M.

FOURTH DAY—SUNDAY.

FIFTH DAY.

Question 20 resumed. The following names were called and their characters passed: J. W. Brown, W. W. Simmons, R. W. Tucker, W. P. Jones, H. R. Singleton, J. G. Galloway, W. L. Linfield, W. L. C. Hunnicutt, H. W. Featherstun, I. B. Robertson, A. D. Miller, W. B. Lewis, T. W. Brown, B. F. Jones, D. F. Guice, C. A. Powell.

It was resolved that three thousand copies of the Minutes be published.

The General Conference was memorialized as follows: To enact suitable legislation controlling evangelists. To place the entire responsibility of bringing up all collections upon the lay members. To require preachers to be more careful in admitting candidates into the church.

The above report of the Committee on Memorials was adopted.

The Committee on Education reported the institutions of learning within the Conference in good condition, and that they were well patronized. An assessment of $2,200 was made on the different pastoral charges, distributed as follows: Paine Institute, $500; the remainder to be divided between Millsaps and Centenary, the apportionment to be based on the number of ministers and sons of ministers attending each college from the Mississippi Conference.

Dr. W. B. Murrah represented Millsaps College, and insisted upon greater efforts being made to help educate deserving young men and for greater endowment for the college. Dr. W. L. C. Hunnicutt represented Centenary in a forcible speech and urged its claims. Dr. W. H. Featherstun spoke in behalf of Edward McGehee Female College. Dr. T. B. Holloman, in behalf of East Mississippi Female College, made an earnest appeal that the girls of our church should receive the same consideration and help as the boys and young men. Dr. L. T. Fitzhugh spoke in behalf of Whitworth Female College.

The Publishing Committee reported our periodicals and publications in a healthy condition. Revs. R. J. Jones, W. B. Lewis and J. W. Chambers were kept on the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE.

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, was introduced to the Conference, and presented the pressing claims of the paper.

Conference adjourned, with benediction by Bishop J. S. Key, to meet at 2:30 P. M. in the Baptist Church.

AFTERNOON SESSION.

After devotional services conducted by Rev. R. B. Downer, the Conference was called to order by Bishop J. S. Key at 2:30 o'clock.

The Joint Board of Finance made its report. Special mention was made of the Meridian district, it having paid its Conference claimants assessment in full. All of the other districts report a deficit on this assessment.

The Committee on Church Extension made its report, setting forth its work and the many demands made for help the past year. The collections were reported lower than last year. The Bishop followed this report in an earnest talk in the interest of the Woman's Parsonage Aid Society connected with the Church Extension Board. Dr. W. R. Lambuth also spoke in behalf of the extension of schools among the Indians within our borders. Rev. T. B. Holloman closed the discussion in a few words.

The Temporary Committee on the establishment of an Orphan's Home reported encouragement in their work.

The report from Bible Committee made the usual urgent appeal on that important question, which was followed by a speech by Rev. J. W. McLaurin, the Bible agent.

Report on temperance was read and adopted.

The Committee on Conference Relations made its report, which was adopted. J. A. Vance, J. W. Sandell and J. S. Parker were given a supernumerary relation.

Committee on Memorials to General Conference made its report negatively on all papers referred to it, which report was adopted.

A report from Committee on District Conference Records was presented, which was adopted.

A report from Committee on Sabbath Observance was read and adopted.

Report on state of the church showed very gratifying advancements on all lines during the past year.

Meridian was selected as the place for holding the next session of the Annual Conference.

Report from Sunday-school Board was adopted.

Rev. J. W. Chambers, agent for Millsaps College, announced that $31 was all that was lacking to complete the $25,000 endowment for the college. The amount was soon raised.

Conference adjourned, with the benediction by Bishop J. S. Key, to meet at seven o'clock in Baptist Church.

NIGHT SESSION.

Conference was opened by Rev. H. R. Singleton conducting religious services. Minutes of the evening session were read and approved.

Bishop J. S. Key announced that the Board of Missions would hold their anniversary at this hour.

The customary reports were read, after which very interesting addresses were made by Bishop J. S. Key, Dr. W. R. Lambuth and Sister J. W. Lambuth. The Bishop's address on the condition of China and Japan, and the possibilities of our church in these countries, was one of the finest ever delivered before the Mississippi Conference. The immense congregation listened with rapt attention from beginning to end. After singing in Japanese, Dr. and Sister Lambuth recited the Lord's Prayer both in Japanese and Chinese, very much to the interest of the congregation. The usual anniversary collection was taken.

The Bishop was requested to appoint a committee to put an epitaph on the tomb of Dr. J. W. Lambuth. For this purpose Dr. C. G. Andrews, Dr. W. L. C. Hunnicutt and Rev. J. P. Drake were appointed.

A resolution of thanks was read and adopted.

The Minutes of the night session were read and adopted.

The Bishop announced Hymn 332, after which Rev. E. H. Mounger led in prayer.

The Bishop then announced the following appointments:

APPOINTMENTS.

MERIDIAN DISTRICT.

D. A. LITTLE, P. E.
Meridian—Central Church, R. S. Woodward.
Meridian—West End, W. W. Hopper.
Meridian—East End, B. F. Lewis.
Chunkey, L. P. Meador.
Marion, E. T. Bell.
Enterprise and Stonewall, I. L. Peebles.
Waynesboro and State Line, F. A. Marshall.
Vossburg, L. Carley.
Shubuta, D. P. Bradford.
Waynesboro circuit, J. N. Ware.
Binnsville, N. M. Clark.
Lauderdale, G. H. Thompson.
Daleville, D. G. W. Ellis.
Linwood, H. W. Van Hook.
DeKalb, R. A. Breland.
Leakville, W. J. Dawson.
Why Not, J. P. Haynes.
North Kemper, F. B. Ormond.
Enculta, W. W. Moore.
Matherville, H. W. Wallace.
East Mississippi Female College, T. B. Holloman, president.

JACKSON DISTRICT.

E. H. MOUNGER, P. E.
Jackson—First Church, A. F. Watkins.
Jackson—Capitol Street, T. S. West.
Canton, L. S. Jones.
Camden, E. F. Edgar.
Benton, D. C. Langford.
Yazoo City station, R. J. Jones.
Yazoo circuit, T. H. King.
Silver Creek circuit, H. Mellard.
Lake City and Lodi, J. T. Norsworthy.
Flora, J. G. Galloway.
Madison, H. L. Norton.
Edwards station, J. P. Drake.
Mt. Olivet, F. M. Williams.
Sharon, J. M. Cowan.
Tranquil, W. J Ferguson.
Bolton circuit, J. A. B. Jones.
Jackson circuit, M. M. Black.
Professor in University of Mississippi, W. R. Sims.
Colporter, W. D. Dominick.

SEASHORE DISTRICT.

H. E. PARTRIDGE, P. E.
Moss Point, T. W. Adams.
Ocean Springs, E. T. Breland.
Bay St. Louis, N. B. Harmon.
Pearlington, J. V. Penn and — Shannon.
Purvis, C. F. Emery.
Hattiesburg, H. D. Howell.
Whittington, C. N. Brown.
Vancleave, G. W. Huff and — King.
Americus, G. R. Ellis.
Williamsburg, A. C. Burt.
Ellisville, H. B. Trevillion.
Columbia, J. G. Sibley.
Heidelberg, F. M. Keen.
Mt. Carmel, M. L. White.
Eastabuchie, W. G. Forsythe.
Augusta, G. W. Ferrer.
Biloxi, R. Selby.
Covington, R. B. Downer.
Tallisheek, J. H. Holland.

VICKSBURG DISTRICT.

J. M. WEEMS, P. E.
Vicksburg—Crawford Street, C. G. Andrews.
South Vicksburg, W. H. Lewis.
Warren, A. D. Miller.
South Warren, C. D. Cecil.
Rolling Fork, H. M. Ellis.
Rocky Springs, W. M. Stevens.
Udos, C. W. Crisler.
Natchez—Jefferson Street, W. B. Lewis.
Natchez—Wesley Chapel, J. D. Crymes.
Washington, J. D Ellis.
Meadville, P. H. Howse and D. F. Guice.
Mayersville, T. W. Brown.
Port Gibson, B. F. Jones.
Hermanville, G. A. Guice.
Fayette, W. W. Simmons.
Roxie, J. N. Tucker and A. C. Flowers.
Martin, J. W. Crisler.
Learned circuit, R. E. Rutledge.
Cary, J. S. Hodges.
Port Gibson Female College, W. H. Huntley.

BRANDON DISTRICT.

C. MCDONALD, P. E.
Brandon station, W. J. Roberts.
Fannin, J. G. Cammack.
Clarksburg, P. D. Hardin.
Homewood, R. A. Sibley.
Raleigh, J. H. Evans.
Forest and Morton, B. S. Rayner.
Shiloh, J. W. Ellison.
Westville, J. C. Ellis.
Lake, R. F. Witt.
Newton and Hickory, J. M. Morse.
Neshoba, J. H Foreman.
Hillsboro, C. C. Evans.
Walnut Grove, J. R. Whittington.
Walnut Grove circuit, H. B. Vandenberg.
Trenton, R. H. Barr.
Rose Hill, G. H. Galloway.
Mission to Choctaws, W. W. Cammack.
Steen's Creek, B. H. Rawls.
Montrose, R. Bradley.

WOODVILLE DISTRICT.

P. A. JOHNSTON, P. E.
Woodville station, H. W. Featherstun.
Percy Creek, J. W. Brown.
Gloster and Centerville, C. A. Powell.
North Wilkinson, N. B. Young.
Wilson, R. W. Tucker.
Amite, W. P. Jones.
Jackson, La., H. R. Singleton.
Bayou Sara, R. S. Gale and K. S. Enochs.
Clinton, La., V. D. Skipper.
East Feliciana, G. D. Anders.
East Baton Rouge, W. L. Linfield.
Port Vincent, W. T. Woodward.
Live Oak, J. P. Hooey and G. S White.
Amite City, P. M. Brown.
St. Helena, N. J. Roberts.
Franklinton, W. M. Sullivan and W. H. Burton.
Wilkinson circuit, T. A. Luster.
Slaughter, S. B. Beall.
Ponchatoula, W. T. Currie.
President Centenary College, W. L. C. Hunnicutt.
President Edward McGehee College, W. H. Featherstun.

BROOKHAVEN DISTRICT.

R. D. NORSWORTHY, P. E.
Brookhaven station, M. H. Moore.
Crystal Springs, J. W. Chambers.
Terry, W. T. Griffin.
Gallman, W. W. Morse.
Providence, W. W. Hurst.
Pleasant Grove, L. J. Jones.
China Grove, M. J. Miller.
McComb City, M. L. Burton.
Martinsville, B. W. Lewis.
Magnolia, V. V. Boone.
Summit, H. P. Lewis.
Adams, J. W. Tinnin.
Wesson, T. L. Mellon.
Beauregard, C. M. Crossley.
Caseyville, W. G. Backus.
Bowerton, Ira B. Robertson.
Hazlehurst, R. W. Bailey.
Lebanon, J. T. Abney.
District superintendent Bible cause, J. W. McLaurin.

TRANSFERRED.—F. A. Marshall, from West Texas Conference.

The following telegram was received from Rev. V. V. Boone, Magnolia, Miss., Dec. 12:

The wife of Rev. J. W. Sandell, of the Mississippi Conference, died this morning at 9:15. Cause, paralysis.

Woman's Parsonage and Home Missionary Society, Louisiana Conference.

The Louisiana Conference Woman's Parsonage and Home Missionary Society held their public anniversary in Louisiana Avenue Church on the night of Tuesday, Dec. 5. In the absence of Presiding Elder Carter, who was holding a Quarterly Conference elsewhere, the ladies asked Dr. Sawyer to preside. After the singing of a hymn and a solo finely rendered by Miss Nettie Price, John xv was read by Rev. R. H. Wynn. Then came a hymn by the choir and a prayer by Rev. Frank Parker, followed by Miss Mamie Pries who, in a voice of much sweetness and power, sang "Jesus, lover of my soul." The Rev. Dr. W. R. Lambuth being introduced, spoke at some length and with clearness and eloquence upon the objects and needs of the work. Then came that necessary part of all proper religious gatherings—a collection. Miss Hortense Carver, a New Orleans Methodist young lady of great talent, who has been for several years in Europe perfecting herself as a singer, in a solo delighted the audience with the rich, full, deep tones of her splendid contralto voice. After prayer by Dr. Beard, and a hymn, the very profitable meeting was closed with the benediction by Dr. Lambuth. Mrs. Dr. Lyons, the president, and her zealous coworkers are to be congratulated upon the progress of the home mission cause in their hands.

Rev. T. L. Mellen.

The following resolutions were passed by East End Methodist Church, South, in Conference assembled, this third day of December, 1893:

Whereas, Rev. T. L. Mellen's term of office as presiding elder of this district expires by limitation, and his removal from our midst is thereby made probable; therefore, be it

Resolved, By this Conference, that we shall ever remember with grateful hearts the interest he has manifested for this church; his zeal, "according to knowledge," in overcoming obstacles; his prayers and aid in the erection of our temple of worship, and with him his wife and family, who have been so faithful in their efforts to help on the work in our church.

Resolved, That, as loyal Methodists, we submit to the powers that remove from our midst our brother and family, and will ever pray God's choicest blessing on his household. May they be upheld by the everlasting arms of Jehovah, guided by his eye, and filled with his Holy Spirit!

Resolved, That a copy of these resolutions be spread upon the Minutes of this Conference, and sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

I. N. CHATFIELD,
J. E. WATTS,
Committee.

Meridian, Miss.

The tortures of dyspepsia, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

Floyd, La.

Our new church in Floyd, Delhi district, Louisiana Conference, is completed, and will be dedicated on the second Sabbath in December, 1893. Dedicatory sermon by Rev. H. O. White, P. E., of Delhi district. All former pastors are cordially invited to be present.

C. R. GODFREY, Pastor

Be Cheerful.

Don't sit in a corner and mope because things are not going just as you would like. A disagreeable face will not alter a disagreeable fact. Try to extract some grain of comfort out of your adversities. Never despair. Under whatever circumstances, be cheerful and hope on. There is nothing so philosophical as a smile. A merry heart is the height of wisdom.

The greater part of our griefs will disappear when viewed through the lenses of cheerfulness. Let the dark past sink out of sight. Look toward the sunrise. Shout with merriment as if you saw the dawn kissing the hills. Fill your soul with the visions of morning and the song of the lark. Then all will become suffused with daylight—all the gloomy places will pulse with sunshine, the clammy rocks will glisten with dew.

Would you like to know the key to unlock the doorway to a happy life? *It is cheerfulness*.—Youth's Journal.

Holiday Excursions.

Reduced rates will be made by the QUEEN & CRESCENT ROUTE during the Holidays from points on its line. Tickets will be on sale beginning Dec. 22nd. Call on agents for rates and all particulars.

W. C. RINEARSON, G. P. A.
Cincinnati, O.

Third Stage of Catarrh.

HOW CONSUMPTION BEGINS AND ENDS.

In the third or last stage of chronic catarrh the thickened and swollen membranes become thin and shiny and the sputa thick and of a very offensive odor. Unless something is done to prevent, the catarrh will follow the mucous membrane into the lungs, where it will be followed by cough, night-sweats, rapid loss of flesh, and the other dread symptoms of consumption. How few people seem to realize this truth! Who has not seen the victim of consumption struggling for life in the fatal grasp of its last stages? The unnatural brightness of their glassy, anxious eyes, the hectic flush of their shrunken cheeks, the dilated nostrils, and deep, sepulchral voice, the panting breath and fluttering heart, the frightfully emaciated form, the hopefulness of the patient and the hopelessness of the attendants—all make a pathetic picture which is far too common. A slight cough, a little hoarseness, or only a sore throat, was the beginning, which, being neglected, led to an end so disastrous that no pen can give it adequate description. Peru-na taken in time never fails to avert such a sad result.

Those who desire further particulars should send for a free copy of "Climatic Diseases," one of the latest and best books published on catarrhal diseases.

We learn with much pleasure that Sister Harmon, wife of Dr. J. W. Harmon, of the Mississippi Conference, has recovered her usual health.

Rev. R. D. Norsworthy.

Whereas, In the kindness and wisdom of the Great Head of the church we have been granted the uninterrupted pastoral care of Rev. R. D. Norsworthy for four years; *And whereas*, By the authority of our church he will be removed from us shortly, it is becoming in us, as an organization for church work, to review our relationship; to give expression to our sadness, and to offer what encouragement we may by assuring him of our esteem, and for gratitude for his faithful recognition of our work; therefore, be it

Resolved, That in Bro. Norsworthy we have ever found a warm advocate of and a willing helper in our missionary work, and we have not a more sincere wish than that his successor may give us as cheerful and as efficient assistance.

Resolved, That in the ministry of Bro. Norsworthy we believe he has not failed to declare unto us the whole counsel of God concerning us, and that to growing Christians he has dispensed food convenient. Sabbath after Sabbath our attention has been called to the varied phases of truth with an earnestness and clearness of manner which leave us without excuse so far as the opportunity to hear is concerned.

Resolved, That we shall miss Sister Norsworthy from our little band. Her punctuality and her fervent prayers are recorded in our memories, and her willingness to do all in her power will serve to inspire us to do our best, and will recommend her to all missionary and other church work.

Resolved, That we pray God's blessing on Bro. Norsworthy and his family; that wherever he may be sent he may be conscious of the Spirit's presence and may have many souls for his hire.

Respectfully submitted.

M. LINFIELD, Com.

The reader's attention is called to the advertisement of "Pear Trees" on this page.

General Conference Delegates.

The following is the North Mississippi delegation to the General Conference in the order of election:

Clerical—W. B. Murrah, D. D.; J. S. Oakley, W. T. J. Sullivan, D. D.; T. J. Newell, R. G. Porter. Reserves—J. D. Cameron, D. D.; W. S. Lagrone. Lay—G. D. Shands, J. T. Fant, R. W. Jones, G. D. Harris, J. R. Bingham. Reserves—J. G. Hamilton, J. B. Streater. Yours fraternally,

JOSEPH S. OAKLEY,
Sec. of Conference.

MR. EDITOR: In your editorial note on North Mississippi Conference you have inverted the order of names of those elected to General Conference. W. B. Murrah, J. S. Oakley, W. T. J. Sullivan, T. J. Newell, R. G. Porter. Lay: G. D. Shands, J. T. Fant, R. W. Jones, G. D. Harris, and J. R. Bingham.

As you say I was your scribe, some one may think I put my own name first when it ought to have been last. Please put the names in their proper order as above. GILDEROY.

The General Conference delegates from the North Alabama Conference are:

Clerical Delegates—A. West, J. W. Newman, S. M. Hosmer, T. G. Slaughter, Z. A. Parker, R. A. Timmons. Alternates—F. T. J. Brandon, A. B. Jones, J. D. Simpson. Lay Delegates—D. Collier, T. S. Plowman, Thos. Bradford, J. R. Kennedy, J. K. Powers, B. F. Cassady. Alternates—A. C. Miller, I. D. Mason, N. M. Rowe.

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Use Horsford's Acid Phosphate.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

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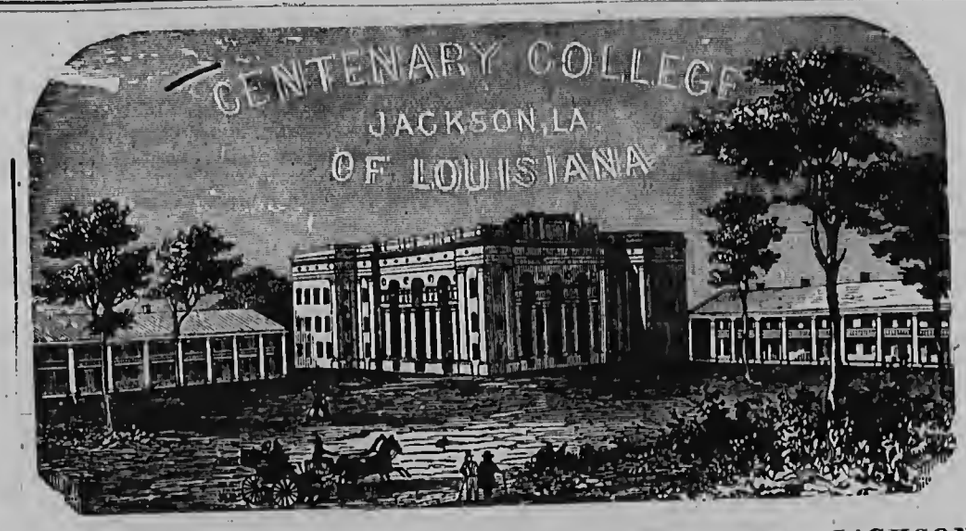
one must be as familiar as a sailor with the moods of the ocean and all the rig and ways of a ship. **W. Clark Russell** knew the sea thus before he began to tell its tales. This greatest of sea-novelists will contribute three Romances next year to

The Youth's Companion.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION FREE to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.



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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT. PRESIDENT.

1894.
Harper's Magazine.
ILLUSTRATED.

HARPER'S MAGAZINE for 1894 will maintain the character that has made it the favorite illustrated periodical for the home. Among the results of enterprises undertaken by the publishers, there will appear during the year superbly illustrated papers on India by ENWIN LORD WEEKS, on the Japanese Seasons by ALFRED PARSONS, on Germany by POULTNEY BIGELOW, on Paris by RICHARD HARDING DAVIS, and on Mexico by FREDERIC REMINGTON.

Among the other notable features of the year will be novels by GEORGE DU MAURIER and CHARLES DUNLEY WARNER, the personal reminiscences of W. D. HOWELLS, and eight short stories of Western frontier life by OWEN WISTER. Short stories will also be contributed by BRANDER MATTHEWS, RICHARD HARDING DAVIS, MARY E. WILKINS, RUTH MCENERY STUART, MISS LAURENCE ALMA TADEMA, GEORGE A. HIBBARD, QUESNAY DE BEAUREPAIRE, THOMAS NELSON PAGE, and others. Articles on topics of current interest will be contributed by distinguished specialists.

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

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Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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4 PICTURES 10 X 14 Inches FREE!

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THE PEOPLE'S EXCHANGE, 114 Nassau St., New York City.

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FOR THE

HOLIDAYS!

For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

ILLINOIS CENTRAL R. R.

south of Cairo, on Dec. 23, 24, 25, 30 and 31, and on Jan. 1; good for return until Jan. 3, 1894, inclusive. Specific rates can be obtained of your local Illinois Central agent.

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FOR THE

HOLIDAYS!

For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

YAZOO AND
MISSISSIPPI VALLEY
RAILROAD

They will be on sale Dec. 23, 24, 25, 30 and 31, and on Jan. 1; good for return until Jan. 2, 1894, inclusive. Specific rates can be obtained of your local Y. & M. V. agent.

Millsaps College.

WANTED.—A few nice boys to board. For terms see College Catalogue. Good care taken of them in case of sickness. References: President W. B. Murrah, Bishop C. B. Galloway, Rev. A. F. Watkins. Apply to

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Pear Trees.

IDAHO and KEIFFER upon LeConte roots; two years old; 25 cents each; less by the dozen or hundred. Also two-year old LeConte trees and grape vines. Address

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A supply of Pelouhet's and Hurlburt's Notes on the Sunday-school Lessons for 1894—$1.25 per copy. Order at once. Also Jack-Knife and Bramble, A Ramble among Surnames, and other new books for the holiday trade. Bibles from 25 cents to $25 by mail. Testaments from 5 cents to $3.50. A beautiful line and large lot of Christmas, New Year, birthday and Sunday-school cards and booklets.

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KING RENE'S DAUGHTER by Julian Edwards. A new and beautiful one act lyric drama, recently produced in New York with flattering success. PRICE, $1.00

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THE JOLLY PICNIC A new and pleasing cantata for Juveniles, by C. H. Gabriel. Full of good music and bright dialogue. PRICE, 30 CENTS.

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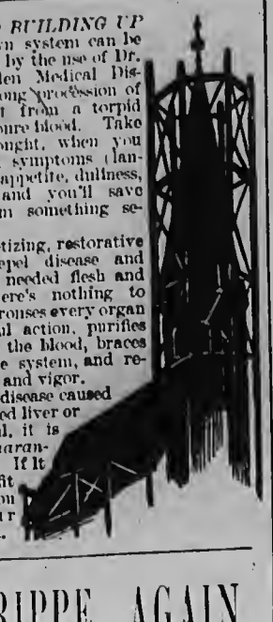
of a run-down system can be accomplished by the use of Dr. Pierce's Golden Medical Discovery. A long procession of diseases start from a torpid liver and impure blood. Take it, as you ought, when you feel the first symptoms (languor, loss of appetite, dullness, depression) and you'll save yourself from something serious.



As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

For every disease caused by a disordered liver or impure blood, it is the only *guaranteed* remedy. If it doesn't benefit or cure, you have your money back.

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The United States has never suffered from any disease that has caused such fearful results as has LaGrippe. Royal Germetuer has never failed to cure it quickly where used.

RELIABLE EVIDENCE.

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"In January last I had a violent attack of LaGrippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for LaGrippe. L. STUART."

MONTGOMERY, Ala., Oct 13, 1893.

"About two years ago I had a severe spell of "grip" and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'"

MRS. GEO. TISDALE.

SWEETWATER, Tenn., June 23, 1893.

"My little son had LaGrippe, was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once and soon regained his health."

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday school Literature, M. E. Church south, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

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HOME CIRCLE.

MY MOTHER'S BIBLE.

This book is all that's left me now!
Tears will unbidden start;
With fait'ring lip and throbbing brow,
I press it to my heart;
For many generations past,
Here is our family tree;
My mother's hand this Bible clasped;
She, dying, gave it me.

Ah! well do I remembers those
Whose names these records bear;
Who round the hearthstone used to close
After the ev'ning prayer,
And speak of what these pages said,
In tones my heart would thrill!
Tho' they are with the silent dead,
Here are they living still.

My father read this holy Book
To brothers, sisters dear;
How calm was my poor mother's look,
Who learned God's Word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counselor and guide.
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

The Best Use of the Table Hour.

We spend on an average from one to two hours daily at the table. How can we make the best use of this period for ourselves and others, so that it shall be a time not merely of refreshment to the body, but of profit and pleasure to the higher nature? The accomplishment of this would be a physical as well as a mental and moral benefit. It is a well-established hygienic law that cheerful thought and conversation aid digestion. Most of us have experienced the opposite effects of grief and gladness upon the appetite, and it should be borne in mind that whatever influences the enjoyment of food, influences in some degree the power of assimilating it. It seems, then, that a most important requirement of the table hour is cheerfulness. The "merry heart that doeth good like a medicine" will keep many a family from the need of drugs.

Whatever the cares and vexations of the day, let them be cast aside when we gather around the family board; and let it be a festive board, however plain the fare. The table hour should be pre eminently an hour of social enjoyment, and should never be abused as a convenient occasion for rebuking a child for a misdemeanor previously committed. If he behaves ill at the table, let him be sent away with as little disturbance as possible, but let the table hour be made so pleasant to the little ones that they will seldom be need of resorting to this expedient. A child crying over his food is a distressing sight to the rest of the family. Tears make a poor condiment.

Would we have the table hour the brightest and happiest time of all the day, we should encourage each member of the family to contribute something to the social and intellectual repast. Silence is a poor sauce. Mirth is better than meat. That food will prove most wholesome which is sweetened with smiles, spiced with pleasantries, and mixed with merriment. Even the little three-year-old, though not allowed to monopolize the conversation, must not be reminded too often that "children should be seen and not heard." "His ignorance is more charming than all knowledge," said Emerson; and surely a little of his innocent prattle is very pleasant interspersed with the not always wiser remarks of his elders.

In many families, when guests are invited, too much attention is given to the culinary and too little to the intellectual repast. We would do well to take a lesson from Madame Mohl, the brilliant French woman, who entertained many famous men and women at her hospitable board. We are told that she was accustomed to give little care to the dinner beyond an abundant supply of simple food, but that she bestowed much thought upon the "intellectual *menu*." To those who refrained from entertaining guests because they were unable to load their table with sumptuous dainties, she use to say, "Why should you not suppose a friend as ready to eat a good plain dinner at your table as at his own?" Her biographer says she regarded a dinner party as "a kind of intellectual picnic, to which everyone brought a contribution towards the common meal."

Even the splendor of royalty failed to dazzle her or cause her to vary from her usual simplicity. When she expected the Queen of Holland among her guests a friend asked if she did not feel anxious about the dinner. "My dear," she calmly replied, "I will give her a lobster; my cook does it very well."

Let us not owe our power of entertaining our friends chiefly to costly China and varied viands. Is not too high a price paid for the elaborate *menu* which is obtained at the expense of culture and repose on the part of the hostess? Let us content ourselves with plain living, if need be, but by all means have "high thinking."—Emelie Tolman.

Our Dear Ones Gone.

If our dear ones gone could speak to us from the silence into which they have passed, I think they would sometimes reproach us for our avoidance of their names, for our dropping them out of the household speech, for our tacit accepting of them as dead and, therefore, gone. This common and often cowardly way of treating those who have left this world sometimes fills us who are yet here with a sort of wistful, prophetic sadness. "Shall the day dawn," we whisper to ourselves, "when to all the bright stir and happy bustle of this dear home, in which we are now so important, we shall be as less than nothing and vanity, as alien and apart as though nothing here had ever been ours to handle, ours to direct, ours to love and to care for?" The thought brings a chill upon the warmest Summer day, for there is an instinctive jealousy for our own rights, a feeling, God-implanted, that we do not want to be forgotten when we are no more upon the earth.

In a multitude of cases it is an instinct of self-protection which prompts to this silence where the beloved dead are concerned. We miss them so acutely, the wound is so fresh, the ache is so poignant, that we can not bear to speak of them; we shudder at doing so to the indifferent who may be bored, or who may not understand, and we fear equally by speech or allusion to awaken a slumbering pain in the heart of some other as loving and as loyally regretful as we know that we are.

So it comes to pass gradually, or at once, that the little child who sleeps in the narrow bed under the daises is never mentioned in the home. Her brothers and sisters seldom think of her nor is heaven any nearer or more real to them because she is there. The dear mother ceases to be an influence with her sons and daughters, because nobody repeats her words, and her ways are no longer the law of the house. The young brother, whose sun went down before it had climbed past the morning, has a name starred on the college roll and inscribed on a marble tablet, but he is not "Joe" or "Harry" to anybody in the home that was so proud of him. Neighbors notice how rapidly his parents have aged since he died, but that is all. Perhaps a young heart somewhere grieves for him in reverent silence, too, but *she* can not speak.

Would it not be far better to do as here and there a woman does, or a family does, and keep naturally and as a matter of course the household names in use after the darlings who bore them have gone? I know one or two homes where it is the custom to do this, where "Dave" and "Mattie" and "John" are often quoted and mentioned, and are as familiar in the current speech of the house as if they had only gone to Egypt or to Switzerland instead of to heaven, which may be so much nearer, which, indeed, being our Father's house and the abiding-place of thousands of our kindred, is not far from every one of us.

To keep our dear ones gone in tender recollection there seems nothing more appropriate than the carrying on of whatever work they loved. If they took an interest in philanthropy or charity, in missions, in a hospital or a school, we may plan and give and labor personally and steadily, just as they would have done had they been spared, and every kind word spoken, every dollar contributed, every loving act of service on our part, will be their best and most enduring memorial.—Margaret E. Sangster, in Congregationalist.

DUTIFUL JEM.

There was a poor widow who lived in a cot,
She scarcely a blanket to warm her had got,
Her windows were broken, her walls were all bare,
And the cold Winter wind often whistled in there.

Poor Susan was old, and too feeble to spin,
Her forehead was wrinkled, her hands were thin;
And bread she'd have wanted, as many have done,
If she had not been blessed with a good little son.

But he loved her well, like a dutiful lad,
And thought her the very best friend that he had;
And now to neglect or forsake her, he knew
Was the most wicked thing he could possibly do.

For he was quite healthy, and active, and stout,
While his poor mother hardly could waddle about,
And he thought it his duty and greatest delight,
To work for her living from morning till night.

So he started each morning as gay as a lark,
And worked all day long in the field till 'twas dark;
Then came home again to his dear mother's cot,
And cheerfully gave her the wages he got.

And oh, how she loved him! how great was her joy!
To think her dear Jem was a dutiful boy;
Her arm round his neck she would tenderly cast,
And kiss his red cheek, while her tears trickled fast.

Oh, then was not little Jem happier far,
Than naughty, and idle, and wicked boys are?
For as long as he lived, 'twas his comfort and joy,
To think he'd not been an undutiful boy.

—Anon.

Children at Table, and Table Talk.

Brillant Savarin, in his book entitled *Physiologie du Gout*, says what, rendered into English, reads thus: "A fine dinner without old cheese is like a pretty woman who lacks one eye." Confessing a weakness for old cheese, I should change the simile thus: "A fine dinner without children at table is like the same woman lacking both eyes." English children, as a rule, are not allowed at table with their parents before they are twelve years old. In this country, however, as soon as the little tot can feed himself, he is generally admitted—sometimes to receive careful training from judicious parents, and sometimes to train injudicious parents after his own sweet will. To my mind a parents loses much that would add to the cheer and beauty of family life, as well as a golden opportunity for training and culture, by keeping the children at a separate table. Let the little fellow come with you, and try and avoid two extremes—that of allowing him to monopolize the conversation, or of training him in such a manner that the table will be to him only a place where he may, under the most absolute restraint, satisfy his hunger. Bring everything that you have gathered during the day of cheer and brightness to your table. If you have read anything of special interest, or made a pleasant visit, or have a sweet surprise for anyone, mention it there.

If the little one asks a question (and he certainly will) take time to answer him (if you can), always teaching him to wait until others have finished speaking. But let him feel that he has a place there. Do not silence him, for a child is often more sensitive than you know, and one who is continually silenced and made to feel that he has no definite place will rarely feel at ease as he grows older, or develop into a good conversationalist when you may greatly desire it. If you see him with flushed cheeks and flashing eyes, under the inspiration of an audience, trying to tell of something that interests him, do not crush him by telling him that "little children should be seen and not heard." Who was the author of that outrageous remark? Was it Benjamin Franklin?

Discuss the current events of the day, and let the child feel that the table is a place where he may learn something. But above all things, put far from you, for the time being, anything that tends to annoy. Let not the jar of the domestic machinery—should there be any—be heard at the table. Even should you be compelled to reprove, do it so carefully that if possible none but the offender shall hear, leaving all severity of discipline, or even moral reflections concerning his conduct, until you have him alone.

All this table training will require a deal of thought and care; call it trouble, if you will, but the labor of training children—or of one child even—in any direction is no sinecure. Judicious direction will do more than constant repression. They do not care particularly to be "seen," but they do want to be "heard" sometimes. Therefore let them be heard, teaching them, out of a large patience, good behavior at table; and the eyes that see them and the ears that hear them shall be blessed.—Mrs. N. K. Bradford.

A Word for the Children.

This bit of advice comes from Harper's Bazar in a contribution from T. W. Higginson: "The child demands sympathy, companionship, love. Here also the instinct of the higher quadrupeds shows in a touching way the same demand. The dog's desire, even more pressing than the desire for food, and often displacing it, is to be with his master. If his master is within doors the dog wishes to lie at his feet; if he goes to an inner room the dog must go also, and establish himself there; if he goes forth to walk or ride, the four-footed friend bounds along in bliss, overjoyed to traverse miles of country which he would never visit alone. An occasional friendly word contents him; but without companionship he can do nothing. Strange that we recognize this instinct in the animal, and often ignore it in the child! Every child needs companionship; to have some one to whom every little joy may be imparted. Some of the most conscientious and devoted parents who have ever lived have been those who never kissed their children, and the same habit of repression still shows itself in some households in regard to all communications with the young. A women of genius, not now living, once told me that she did not know how to tell time by the clock until she was eighteen, because her father had undertaken to explain it to her when she was twelve and she was afraid to let him know that she had failed to comprehend him. Yet she said that he had never in his life spoken to her one harsh word. It was simply the attitude of cold repression that froze her. After his death she wrote to me, 'His heart was pure—and terrible; I think that there was not another like it on earth.' On this point I fear that she was mistaken, and that the race of such parents survives."

A Girl's Unselfishness.

It was through the influence of a girl's unselfishness that Vassar College was founded.

It has been said—and, if true, it is a beautiful story—that a niece of Mr. Vassar was slowly dying, and that he loved her, and spent much time in her sick-room. As he paced up and down before her fading eyes, she did not talk to him about herself, but the substance of her conversation was:

"Uncle Matthew, when I am gone, do something for women!"

Over and over again the same sweet refrain sounded in his ears: "Uncle Matthew, Uncle Matthew! do something for women!"

If she had wailed, "Why don't you do something to save me?" Vassar College, which has done so much for the women of the country, might never have existed.

In our greatest suffering, even in mortal sickness, it is still possible to remember other sufferers and others' needs. No one can tell what may be the value of a last impression made by one who is about to leave loving friends forever.

As the conservatory is the sunny, fragrant bower of the rich home, so the sick-room can be the beloved retreat of the household. Even in terrible pain, one may be divinely unselfish.

Christ's last thought upon the cross was for other people.—Selected.

He that will believe only what he can fully comprehend, must have a very long head, or a very short creed.—Colton.

A mean man can get religion, but he can't stay mean and keep it.

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

in Millions of Homes—40 Years the Standard

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you bear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

ECONOMICAL People keep leather new with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

includes the great temperance drink

Hires' Root Beer

It gives New Life to the Old Folks, Pleasure to the Parents, Health to the Children.

Good for All—Good All the Time.

A 25 cent package makes Five gallons. Be sure and get HIRES.'

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it, I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

—FOR SALE BY—
Chas. E. Pack, 106 Camp St., New Orleans.

Have patience, Alice, I will drive that chill from your body and get you well.

I have got that Wilkinson's Matchless Mineral Sulphuric Acid and Iron Well Water. Send and get a circular and let you read all about it.

PRICE: 35c., 60c. and $1.00 per Bottle.
Chas. E. Pack, 106 Camp St., New Orleans.

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For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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WIDOW A. A. HOOD,

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. LOWE, Mills Building, New York.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

MARRIAGES.

ROGERS—HOLLOWAY.—At the home of the bride's father, Mr. John E. Holloway, Mt. Carmel, Miss., Nov. 29, 1893, by Rev. M. L. White, Mr. John W. Rogers to Miss Kate Holloway.

HENLEY—DOWLING.—At the bride's residence, 112 Olivier street, Algiers, La., Dec. 8, by Rev. H. S. Johns, Mr. John L. Henley, of Biloxi, Miss., to Mrs. Elizabeth Dowling, of Algiers, La. No cards.

ROBERTSON—KELLEY.—At the residence of the bride's father, Mr. Robin Kelley, Nov. 30, 1893, by Rev. J. H. Evans, Mr. J. T. Robertson to Miss M. J. Kelley, all of Covington county, Miss.

BENTLEY—BUNCH.—At the Methodist Church, Benton, Miss., Nov. 15, 1893, by Rev. D. C. Langford, Mr. W. P. Bentley, of Yazoo City, to Miss Rebeccah Y. Bunch.

HICKS—VAUGHAN.—At the residence of Rev. Mr. Burks, near Benton, Miss., Nov. 16, 1893, by Rev. D. C. Langford, Mr. A. G. Hicks to Miss Frankie M. Vaughan.

WADE—STOWERS.—At the residence of the bride's father, Mr. L. D. Stowers, near Fayette, Miss., Nov. 29, 1893, by Rev. John W. Crisler, Mr. Walter B. Wade and Miss Sallie E. Stowers, all of Jefferson county.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

BOLAND—Sister BOLAND, whose maiden name was Eliza Jane Gibson Poytress, was born in North Carolina, Sept. 10, 1812. She was married to Mr. Treewalla, and with him moved to Mississippi, and settled in Charleston, Tallahatchie county, in 1836. Mr. Treewalla dying, she was married to Mr. Walton, near Grenada, Miss., who died in 1862. She was again married to Mr. Wm. Boland, of Big Creek, Calhoun county, Miss., Sept. 8, 1869, with whom she happily lived till her death, which occurred Oct. 22, 1893.

She was a member of the Methodist Church sixty-five years, was well acquainted with its history and its prominent men, understood and appreciated its purposes, was proud of its achievements, and contributed liberally to its support. She was a constant reader of the literature of the church. On her table, along with her Bible, you would find the Nashville and NEW ORLEANS ADVOCATES, with the Lives of our Bishops and others prominent in church history. Her piety was eminently practical. She was diligent in visiting the sick. She was beloved by all who knew her, and was a great blessing to the community where she lived.

She loved the church and its ministry. She often spoke affectionately of the faithful men under whose ministry she had felt the powers of the world to come. Her pastor ever shared the bounty that a kind providence had committed to her. She was a good wife. She had been endowed with a great deal of good sense, exhibited in the tact and skill with which she managed her affairs and met the duties of home. She knew how to be happy herself and make those happy about her. She was never moody or morose; her resources of mind were such that she could see good in this world to be enjoyed as well as sorrows to be endured. She lived as seeing Him who is invisible, and died in the same sublime faith. Her end was peaceful and triumphant.

R. M. DAVIS.

PATTERSON—It has pleased God to call from us our beloved brother, HARDEN PATTERSON. He was born Nov. 17, 1809, in Rotherford county, N. C.; was converted and joined the M. E. Church, South, in early life; was licensed to preach while young; for more than fifty-six years has been a useful minister of the gospel of Christ; emigrated to North Alabama in the year 1836. He was ordained deacon by Bishop Jaoes at Columbia, Tenn., in November, 1841; was ordained elder by Bishop Capers at Grenada, Miss., in November, 1853. He was one of three preachers that held the first meeting that was held in Franklin county, Ala., in the Indian Nation, and preached the second sermon of the meeting. He joined the masonic fraternity forty years ago, and was an acceptable member till the gavel fell, calling him from his labor below to the lodge above.

He was twice married, and leaves a wife and several children to mourn his departure. Bro. Patterson departed this life Aug. 7, 1893. He was one of the first preachers of my knowledge. He preached my mother's funeral (Mary A. McKeown), eighteen years ago, at Snowdown Church, three miles east of Iuka, Miss.

J. T. McKEOWN, P. C.

Pleasant Ridge.

BOYER—On Nov. 10, 1893, the spirit of Bro. HANRY BOYER passed beyond our reach. He was born in York, Pa., Sept. 11, 1829, of Peter and Elisabeth Boyer. His parents were Lutherans. With them he removed while quite a child to Ohio; afterward to Illinois; then to St. Louis. In young manhood he married Miss Wynn. She died in 1860, leaving him one son. During the war and to its close he (with five brothers) served faithfully in the Union Army. Soon after the war he moved South. Stopped one year in Vicksburg, then to Cayuga, in Mississippi. Here he was married to Mrs. Mary Dickson, Feb. 18, 1869. In January, 1870, they removed to the town of Edwards. Here he united with the M. E. Church, South, in 1872 or 78, under the ministry of Rev. F. M. Williams. He continued a true-hearted Methodist to the time of his release. He was neither demonstrative nor aggressive in his ways. Patience and kindness seemed his prominent traits.

The grip left him two years ago with lungs and heart impaired. His many sufferings were doubtless sanctified. The summons came suddenly, but found him ready. J. P. DRAKE.

ROGILLIO—CHARLES ELVIN ROGILLIO, son of John L. and Sallie Rogillio, died in the parish of West Feliciana, La., Aug. 23, 1893.

Little Elvin was a bright and beautiful child. During his brief life of five Summers he had passed through many severe sicknesses, but God took him after a short illness when we were least expecting it. We felt how blessed are the consolations of the Christian as the loving mother kissed the cold brow of her precious dead, saying, "I give him up, thankful that he did not suffer long."

May God bless the bereaved parents, and help them to meet their darling boy in that bright land where pain and sorrow never come. C. A. B.

BEILMAN—ANOLPH BAILMAN, aged forty-two, a native of Melz, Germany, son of a Southern minister who has been a resident of East Baton Rouge parish for fifteen years, who joined the M. E. Church, South, at Bethel Church of that circuit, was an acceptable member of the church at Melville, La. (Alexandria district), for the past three years, died of general debility. He left a wife and two little girls. We have no reason to doubt his being now with the redeemed.

SAMUEL H. BUTLER, Steward.
Melville, La.

KENNINGTON—Sister JOANNAH KENNINGTON was born March 8, 1872, in Red River parish, La., and departed this life Oct. 21, 1893, aged twenty-one years seven months and eighteen days. Sister Kennington was the daughter of Bro. George and Mary Adcock, who had her dedicated to God in infancy. She joined the Methodist Church in 1881, under the preaching of J. W. Hearn, and lived a consistent member of the same until her death.

Sister Kennington was a sufferer for several months before her death, but bore her afflictions with Christian patience. Before the angel of death came, she called her relatives and friends to her bedside and asked them to meet her in heaven. She leaves a husband, one child and a host of relatives and friends to mourn her loss, but they mourn not as those that have no hope. On Sunday evening, Oct. 22, after the funeral service, we laid her remains in the Holly Springs Cemetery, there to await the resurrection morn.

S. S. HOLLADAY.

WHITE—*Whereas*, It hath pleased God, in his all-wise providence, to take from our midst our beloved brother, Dr. W. H. WHITE; *And whereas*, We deem it appropriate we should give some expression of our feelings with reference to his death; therefore, be it

Resolved, That in the death of Bro. White the church at Brandon station has lost one of its best members and purest Christians, and the community has sustained the loss of a citizen whose place in the accomplishment of good in its behalf we fear will never be filled.

Resolved, That we esteem the memory of Bro. White as one who was a Christian in all that he did, especially imitating the Savior in that "he went about doing good;" that he worked zealously, for the church, and taught the Christian religion by his counsel, his example and the even tenor of his way at all times, as well as his readiness on all occasions to testify to the divinity of Christ and the inspiration of his gospel.

Resolved, That we believe the church, if composed of a membership as devoted to the Master as he, would in a short time Christianize this country in fact as well as in name.

Resolved, That while we deplore our loss here we are comforted with the assurance that our departed brother is in the presence of the Savior, reaping the blessed reward of a life well spent in his service, and we will cherish his memory as that of a faithful follower of the Lord and affectionate brother of all Christian people.

Resolved, That we offer our tenderest sympathies to his bereaved family, and pledge ourselves to pray earnestly to the Lord for help to them in this hour of their affliction.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Forget the Bad.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal histories of quarrels you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger as you remember them, and constant thought of the act of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Lutheran Observer.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

The prophet Jeremiah tells us that "Rachel, weeping for her children, refused to be comforted because they were not." This was a fault in her, a grievous fault. But not a peculiar one. It has outlived her, has come down to our day, has found a place in us. We sin the sin of "refusing to be comforted" when visited by affliction. The Lord who sends the affliction sends the comfort also, and we refuse it. To that extent we are our own afflicters; and the affliction which comes from ourselves is for that reason the bitterest, since there mingles with it the sin of not allowing the Lord to put the sweetness of his comforting into it. Our own hands hold and wield the scourge, and it is we who show no mercy to ourselves.

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I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about—born in God's thoughts—and then made by God, is the dearest, grandest, most precious thing in all thinking.—George Macdonald.

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NEWS OF THE WEEK.

DOMESTIC.

The thirty-third anniversary of the Seaman's Bethel, of this city, was held at the first Presbyterian Church on Dec. 10.

The Plano National Bank (in Texas) was robbed on Dec. 8 by the Dalton gang. Twenty thousand dollars were stolen.

According to the Picayune there are 544 bar rooms in the city, and 896 groceries with bars attached, making 1,440 in the aggregate. These embrace all the hotels and clubs.

Mr. Thomas G. Martin, of Albemarle county, who has just been elected United States senator for Virginia, in the place of the celebrated orator and lawyer, John W. Daniel, is a business man who has become wealthy by commercial operations.

Twenty-four Chinamen were landed on an island near Key West, and a contract was made to smuggle them into town. The attempt was frustrated by the federal authorities, who succeeded in capturing eighteen of the Celestials, who will be returned to Havana.

The World's Fair buildings will soon pass from the possession of the men who built them into the hands of the park commissioners. The matter was definitely arranged on Dec. 8. The matter of removing or preserving the buildings is now entirely with the park commissioners, who can take as much time as they choose in tearing them down.

The Torrey Bankruptcy bill was killed in the House on Dec. 8. Col. Oates, champion of the measure, had declined to permit the House to vote on Mr. Bailey's substitute providing simply for a voluntary system of bankruptcy, whereupon Mr. Bland, of Missouri, precipitated the entire question by moving to strike out the enacting clause of the bill.

The Louisiana Public School Teachers' Association will hold its first annual meeting at New Iberia on Dec. 26, 27 and 28. The exercises will embrace addresses by Hon. Murphy J. Foster, governor of Louisiana; Hon William Preston Johnston, president of Tulane University; Prof. W. J. Calvit, of Alexandria, president of the association, and other prominent educators and distinguished citizens.

The situation as regards sugar is as cloudy now as at any time. The movement for duty instead of the bounty is not making much headway, and the representatives who desire a caucus on the tariff bill say they are not hopeful of success. The income tax scheme is being pushed, however, and its adoption by the committee would mean that there is very little chance for a sugar duty in the House.

A determined effort is being made by the rice importers at New York to have the rice schedule of the Wilson Tariff bill so changed as to permit Patna and Japan rices which are clean to come in at the lower rate of duty assessed on uncleaned. This attempt has aroused local rice interests, and Louisiana representatives at Washington have received many telegrams protesting against any alteration of the Wilson Tariff bill as ruinous to the domestic rice industry.

FOREIGN.

The uncertainty as to what the new duty on sugars will be in the United States, and the active measures taken to flood the market with beet root sugar from Europe, is causing quite a panic among the planters of Cuba, the market being quite paralyzed.

The Brazilian rebels were repulsed with great loss in an attack on Bago on Dec. 8. An attempt to land troops on Nicthery shore was also prevented by the loyal forces. A shot from a government fort sunk one of Mello's naval training vessels.

The American locomotive is finding its way into every quarter of the globe. Chili has now given an order for twelve at a cost of $160,000. During the past two years we have sent 355 to South America and seventy-five to Australia. Brazil, it would seem, orders all the headlights used on its locomotives in this country.

The conservative party in the German Reichstag has received an earnest request from Breslau appealing to them to protect the interests of the Protestants upon the occasion of the third reading of the bill in the Reichstag, and dwelling upon the dangers the church and the fatherland might be involved in by the readmission of the Jesuits.

While the French Chamber of Deputies was in session on Dec. 9, a bomb was thrown from one of the galleries, and after a double report, exploded in the midst of the law-makers. Both in the galleries and on the floor of the Chamber many persons, including women, were hurt more or less seriously, but so far as known only one was fatally hurt. The number of the wounded is said to be over eighty. The bomb thrower has been caught, and proves to be an anarchist.

A "Trust" Which Is Popular.

There is a great deal of indignation felt against trusts. The Sugar Trust, the Standard Oil Trust, the Welsh Tin Plate Trust, the English Salt Trust, and other combinations of the kind, are vigorously denounced, and it is a subject of controversy whether there are more trusts in England than America, and whether protection or free trade fosters them. But there is one form of trust against which no one has anything to say. That is the trust the public reposes in Hood's Sarsaparilla.

FROM THE WORK.

Miss Chattie Vaughan, Secretary, Lisbon, La., Dec. 1: "Our Epworth League was organized at Lisbon, last February, with twenty-five members. We have now one hundred and six, and in good working order. Rev. R. M. Blocker is our pastor."

Miss Lizzie Sylvestein, Secretary, Columbia, Miss., Dec. 1: "You will please enroll the Columbia Epworth League on your list of leagues from the Seashore district, Mississippi Conference. We have about thirty members, and are moving along very nicely."

Rev. B. S. Rayner, P. C., Morton, Miss., Nov. 27: "We are closing a very pleasant year on Morton and Forest charge. The people have uniformly been kind to us. The churches are in good working and prosperous condition. We record fifty-six accessions—a net increase of forty-five—and twenty-six children baptized. We expect a full financial report. The work of renovating and enlarging our parsonage will soon be completed, and it will be a very comfortable home. The ladies of the aid societies have helped us greatly. The good people of the whole charge have thus far come up to every expectation. We hope to serve them another year."

Rev. W. M. Stevens, South Warren circuit, Mississippi Conference: "The fourth year of our pastorate with this kind people is rapidly drawing to a close. Our stay among them has been extremely pleasant, and it is with regret our connection is severed. We leave them, but we shall ever prize their friendship, appreciate their generous hospitality, and with reverence cherish their memory. While probably our pastorate has not been all that might be desired, yet externally we have made advancements, which is, of itself, a sufficient evidence of an 'internal work of grace.' By the help of the Lord we have succeeded in building and organizing two churches; have built and furnished a neat little parsonage and have raised the charge from a mission to pay a $600 salary. The other collections have increased proportionately. We have received one hundred members into the church, baptized forty-nine infants and twenty-five adults. We leave the charge, we think, in a healthful growing condition, and feel safe in recommending it to the Bishop and cabinet as being worthy of an experienced man. May Heaven's richest benedictions rest upon this kind, hospitable people, is the prayer of their affectionate pastor."

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

A Legal Mind.

"I have a legal mind," said a young man to his mother, who had earned the money to educate him, "and, therefore, can not believe in Christianity." So? Sir Matthew Hale and Lord Bacon and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring States are among the most devout believers. A few months ago the Hon. Luther Day, LL.D., ex-Chief Justice of the Supreme Court of Ohio, died at his residence at Ravenna, Ohio, aged seventy-two years. His funeral took place at the Methodist Church, of which he was a member. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, *have* you a legal mind? If you have, and can not believe the gospel, the trouble is not with your mind, but with your heart.—Dr. J. M. Buckley.

Don't fool with Indigestion. Take BEECHAM'S PILLS.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Dedication of Sample Chapel.

The second Sunday in November was a good day for this preacher and his people. So good, Mr. Editor, that it must be told. Methodists, you know, are much on the go, and loud of mouth. I want the ADVOCATE to be informed, and the new editor helped out in copy. These are dull times, and anything to fill up will doubtless be acceptable. I will, therefore, send you an account of Sample Chapel, a little church ten miles from Mansfield, just dedicated for me by Rev. J. L. Pierce, in the wilds of De-Soto parish in this State. Our "yoke-fellow" pulled well, pressed his neck to the bow, and gave us a Methodist sermon which was enjoyed by all.

This little church has a history which it might be wise to give to the readers of the ADVOCATE. During the last year I went to the lake fishing, spent the morning in that employ; with my usual luck, caught nothing! When wearied and disgusted with the sport, I came to the land, threw myself down at the foot of one of the live oak trees—not as Elijah to die, nor to sleep, but to size up my own folly, to contemplate what a fool I was, and cast about for ways and means to get dinner, for like Elijah, I was a day's journey in the wilderness and was hungry. Thus engaged, I was somewhat startled by the approach of a man from the timber, a hard-looking customer with shaggy beard and unshorn locks. I was just then most devout; wished for a "sling," or the "jaw-bone of an ass;" but having neither, I used the preacher's weapon, the tongue. Found the man to be an old Confederate soldier, and we two mixed on the spot. From war, Lee, Jackson and Davis, the conversation was turned to the "gospel of peace," Christ the Redeemer, the Holy Ghost, and the plan of salvation. In response to a query of mine, the answer was given, "The people in these parts don't know that Christ is dead, never heard a sermon, nor saw the inside of a church, and Sundays are fishing days and hunting days." I thought that these were fine fishing waters for a preacher, threw my line and caught my first fish. Made an appointment for the second Sunday in February last, for preaching in an old gin-house in the neighborhood, with the promise from my soldier friend that he would "beat the bush" and furnish the congregation.

Upon the second Sunday I was on hand, with Bro. L. B. Wilcox, leader of the Mansfield choir, to do the singing for me. We found about twenty-five persons congregated in the dwelling upon the place where the old gin-house stood. It being a very cold day, it was decided to preach in the house where we then were collected. I looked around for something to use as a kind of book-board or pulpit, espied a sewing machine, pushed it to the head of the room, called the little assemblage to order. Sung a hymn (Come, thou fount"), prayed, read the Bible, and took my text. The children looked at me with wonder, and undecided expression as to whether the performance was to be a circus or I was an elephant. They had no conception of what was to be the upshot of the whole arrangement, having never heard a sermon, nor a sewing machine so used before. I commenced to tell them of Jesus and his love; their little eyes began to open and open, and their faces to glow with interest; they had never heard the wonderful story before. Tears ran down the cheeks of the men and women; it seemed to the preacher that the glory of the Lord rested upon the sewing machine. The spirit of the Master touched all hearts—in a word, "God was in the midst, and that to bless."

The appointment was renewed; the second congregation was larger than the first had been by fifty or more. Thus the congregations increased until the house was too small to hold them; then it came to the preacher as an inspiration, "Build a house for the worship of the Lord." Then and there the subscription was commenced and pushed to a finish, which has resulted in the erection of a nice little church at a cost of several hundred dollars, all paid for, and the people proud of their church—three hundred of whom attended the dedication, after which a sumptuous dinner was served on the ground. The Sunday-school and day school will soon follow. And you may rest assured that upon the second Sunday in each month there will be no fishing done upon the lake.

I will now wind up my fishing tackle, go home, turn to my Bible and the promise of our Lord, "And I will make you fishers of men." Then upon my knees pray the Father to water the vine planted in the forest by the lake, until it shall blossom as the rose.

T. K. F.

As to the Croaker.

Every age has its croakers, but the present time seems to abound with the croaking fraternity who, both in Church and State, are at present making themselves more than usually prominent. It is a favorite saying of the croakers to declare that the church is not in harmony with the masses; that the church and the thinking world have drifted apart; that the church no longer commands that attention among thoughtful men which it once was able to claim as its due; that, in short, it has lost its hold, and that its doctrine, and to some extent its theology, also must be reconstructed, or it will lose what little influence it has. In journal, magazine and book, this species of croaker seems daily to become more prominent, and, indeed, it is now almost fashionable to find fault with the church and declare that its mission remains unfulfilled, and that decline is almost certain to follow.

It is the part of patience to listen to such stuff as this with polite attention, but when it becomes monotonous it is exceedingly difficult to be polite. The croaker must have something to croak about, but it does seem as if his complainings might find a more congenial field than what he calls the shortcomings of the church. The church is not what it should be, and never has been, but it certainly will never be improved by the grumbler. It is difficult to believe that a grumbler can improve anything. Growling about a bad state of affairs does not improve the status. If the croaker really believes what he says he believes, it is his duty to go to work and make things better. If he does not believe what he claims, he is ignorantly or mischievously misrepresenting the state of fact. In either case, it is not easy to excuse him.

The man who claims that the church is not in consonance with the highest and most advanced thought of the present day, simply shows his ignorance of a plain state of fact. The church system of the present is so wonderfully elastic that it is quite able to accommodate itself to any advance in thought, while the adjustment of its theory to any change wrought by the discoveries of science is an easy matter if gone at in the right way. It is impossible, however, to reform anything or to improve anything by grumbling about it. If the grumblers would take off their coats and go to work, the state of affairs which they seem so greatly to deplore would cease to exist. What the church needs to-day is not to be told of its shortcomings so much as to have its shortcomings corrected. Honest effort, properly directed, will do much in this direction; complaint will accomplish nothing. The man who stands still and grumbles because others do not go fast enough or do not go in the right direction, is in the way and is himself an impediment to progress. Let him stand aside and cease to impede the march of the procession.—St. Louis Advocate.

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Chapel Hill, at Mars Hill	(Thurs.) Jan. 4
Grenada circuit, at Bethel	6, 7
Grenada station	13, 14
Tillatoba, at Tillatoba	(Thurs.) 18
Charleston, at Charleston	20, 21
Coffeeville, at Coffeeville	27, 28
Water Valley circuit, at Pine Flat	Feb. 3, 4
Abbeville, at Abbeville	(Fri.) 5
Oxford Station	10, 11
Toccopola, at Lafayette Sp'gs	(Thurs.) 15
Paris, at Salem	17, 18
Ecru, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

The district stewards will meet at Grenada, Jan. 12, 1894.

R. A. BURROUGHS, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood station	Dec. 16, 17
Winona	24
Carrollton	30, 31
Indianola	Jan. 6, 7
Sidon	13, 14
Valden	20, 21
Black Hawk	27, 28
West	Feb. 3, 4
Winona circuit	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Leherton	10, 11

S. M. THAMES, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko and Durant, at Kosciusko	Dec. 16, 17
Pickins circuit, at Goodman	23, 24
Poplar Creek, at Friendship	28
Salis, at Spring Dale	30, 31
Belzona, at Belzona	Jan. 6, 7
Lexington and Tchula, at Lexington	12
Eupora circuit, at Eupora	13, 14
Kosciusko, at Bethel	20, 21
Rural Hill, at Macedonia	26
Ethel, at Ethel	27, 28
Wier circuit, at Wier	Feb. 2
Chester, at Chester	3, 4
Ebenezer, at Ebenezer	10, 11
Stewart, at Foster Grove	12
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 10
Como	17
Coldwater	24
Batesville	30, 31
Senatobia	Jan. 6, 7
Pleasant Hill	13, 14
Nesbit	20, 21
Courtland	27, 28
Pleasant Grove	Feb. 3, 4
Morgansville	(Wed.) 7
Arkabutla	10, 11
Cockrum	(Thurs.) 15
Walt Hill	17, 18
Tyro	(Tues.) 20
Panola	24, 25

The district stewards will all please meet me in the Methodist Church, Senatobia, Jan. 6, at 11 A. M., for the transaction of important business.

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Dec. 17
Gunnison	24
Arcola	31
Hollandale	Jan. 7
Greenville	14
Tunica	21
Lula	28
Duncan	Feb. 4
Clarksdale	11
Cleveland	18
Shaw	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	25

District stewards' meeting at Greenville, Jan. 15, 7.30 P. M.

The district stewards are: J. D. Smith, J. T. Sims, J. E. Rather, R. E. Gray, Geo. Shelby, W. O. Harris, G. R. Page, C. W. Portee, T. H. McKenzie, J. H. Johnson, C. H. Fant, Dr. W. P. Barton, E. H. Moore, Price Blanchard, J. W. Mason.

J. A. RANDOLPH, P. E.

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Admiral Daniel Ammen, the designer of the celebrated new American ram *Katahdin*, is to contribute an article on "Great Rams in Ancient and Modern Times" for *The Youth's Companion*. The article forms one of an interesting Naval Series by American Admirals

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IT CAME UPON THE MIDNIGHT CLEAR.

BY EDMUND HAMILTON SEARS.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on earth, good will to men,
From heaven's all-gracious King,"
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

With all the woes of sin and strife
The world has suffered long;
Beneath the angel-strains have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring.
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow—
Look now; for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing.

For, lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
That now the angels sing.

How to Maintain the Christian Life.

BY REV. THEODORE L. CUYLER, D. D.

Every creature on this earth is dependent. All vegetation depends on the soil beneath it and the atmosphere around it. Shut up the most stalwart in a cell without food or water, and in a few days he is a corpse. No one can keep alive his own body by sheer self-sustenation, and God's Word declares that "none can keep alive his own soul." Some members of Christ's church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted, and that is enough; they think that they were once "born again," and, having confessed Christ, what more shall be asked of them? I have known hundreds of bright babies that are sleeping soundly in Greenwood or Mount Auburn to-day. To attempt to keep up a Christian life on the first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over threescore years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this flimsy diet. Now, all the athletic Christians—all those who can carry heavy loads, do thorough work and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fibre. "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal. He chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul-converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you can not keep them in health while you are in the atmosphere of a business that has trick or gambling in it; or in the atmosphere of amusements which stimulate sensual passions; or in any sort of atmosphere which puts conscience to sleep, and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snow-banks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer meetings for social clubs, parties, the theatre, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you can not set your foot without sinking in; there is a certain line beyond which a Christian can not venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you can not carry Christ with you and a clean conscience. Remember that Christ is your life, and without him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to the physical health. There is great pith in the apostle's injunction, "Exercise thyself unto godliness." God has entrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for his service. For want of use these limbs of the soul may become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work, and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick-bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up-hill work on behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief, or else unbelief will kill prayer. The Christian warfare is not a pitched battle; it is a campaign for life.

Important as food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the Spirit of Jesus Christ in your soul. He is the divine fire to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel all your activities. Quench not Christ's Spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you look money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Savior! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because he lives, you shall live forever also.—Congregationalist.

Advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—Coleridge.

Modern Discoveries Confirming Revelation.

BY REV. TRYON EDWARDS, D. D.

"All human discoveries," says Herschell, "seem to be made only for the purpose of confirming more and more strongly the truths from on high contained in the sacred Scriptures." And the remark is strikingly illustrated and confirmed by the wonderful discoveries of late years at Nineveh and Babylon, and in Egypt. One or two instances of the light thrown by such discoveries on the statements of the Bible may be both interesting and instructive.

Daniel, as the Bible tells us, for interpreting Belshazzar's dream, had a chain of gold put about his neck, and was made the third ruler of the kingdom. "But," says the objector, "why third? For he was next to Belshazzar himself, and Belshazzar was the king, and so far as appears, was the first in the kingdom, and why should not Daniel be second, and not third?" And this, for a while, seemed a real and great difficulty, for while the Bible speaks of Belshazzar as one might of the only and last King of Babylon, and says he was slain when Cyrus took the city, all the Greek historians say Nabonidus was the last King of Babylon, and he was not killed when the city was taken, but was with his army in Borsippa, and lived for many years afterward, and by the Greek historians no mention is made of Belshazzar.

Now, here was what seemed a serious, not to say an insurmountable difficulty, and objectors were not slow to make the most of it. But the monuments and records above alluded to now make the matter entirely plain, and show that both statements are right. They tell us that Belshazzar was the son of Nabonidus, and that for three years he was associated with his father on the throne; that for several years Nabonibus had remained at home and sent Belshazzar to command the army, but that in this last year he himself took command of the army, and left his son Belshazzar in command at Babylon. And this is further made plain by the curious fact that there have been found thousands of records on the little clay tablets discovered, which have been kept for centuries in the office of the recorder of deeds in Babylon, just as we keep copies of such deeds in our country records. Out of one hundred and sixteen years there is not a single year lacking in which from one to thirty deeds have not been found thus recorded, every one of which is carefully dated. And one of these deeds—just one—is dated exactly in the third year of King Belshazzar. This first two years are credited to his father, with whom he jointly reigned, while in this, the third year, he was reigning alone in Babylon. And this third year is the only one mentioned in the Book of Daniel. Thus it is plain why Belshazzar promised to make, and did make, Daniel the third ruler in the kingdom. He could not make him second, for he himself was second, his father Nahonidus being the first, and so Daniel was made third in the kingdom.

Take another illustration of the justness of Herschell's remark. Isaiah says that Manasseh, the son of Hezekiah, was carried captive to Babylon. "A likely story," says the cavilling objector, "that the King of Assyria, who was reigning at Nineveh, should have his captive taken to Babylon!" And the statement did seem so improbable that some of the best commentators have thought there might have been a mistake made in copying the original of Isaiah, and others have frankly admitted that they did not see how the difficulty could be explained.

But now, within a few years, we find the whole story of Esarhaddon's life written by himself, and in it he tells us that when his father Sennacherib died, the populace of Babylon were in such a state of excitement and ferment that he felt it best to go down himself and live among them, and that, in addition to his palace at Nineveh, he built another palace at Babylon, and made that place his headquarters through all the remainder of his reign. So now it is entirely plain why Manasseh was carried to Babylon, and not to Nineveh, for it was for just that part of his reign—not before and not afterwards, but for just that part of his reign—that the king was to be found at Babylon, and not, as before, at Nineveh, and that his prisoner was taken where he himself was.

Such illustrations of the light thrown on the statements of the Bible might be given almost without number, showing that God, in his providence, has been treasuring up his facts that in due time they might be found to be endorsing his word, as they have done on the bricks of Assyria—on the once buried, but now risen relics of Nineveh and Babylon; so that at the cavils of doubt and disbelief the very stones are heard to cry out, and to echo to us the truth of the written Word of revelation. Skeptics and doubters may question the records of Moses, but the very body of Pharaoh, the oppressor of Israel, and that, too, of Seti, his father, whose daughter found Moses, now comes to us, as by a resurrection from the dead, and bear their testimony to the narrative of the great teacher of Israel!—Christian Weekly.

Patronize Your Church Paper.

An Eastern pastor, who has been making a canvass for the Recorder, writes that he has met with the objection that families can obtain religious papers at cheaper rates than the Recorder, or papers that give more reading matter for the money.

Now, this evidences a very superficial knowledge of the function of the church paper. There is no paper, however cheap, or however large, that can do the work of the denominational periodical. The purpose of a denominational paper is not only to supply a given amount of reading matter, but to qualify each church member for intelligently performing his work in the organization of which he is a part, by keeping alive in his breast those purposes that underlie denominational life, and informing him of all those movements of the church at large which each member should know.

The church is an organism. To do its work, its purposes should stir every heart. Its aims should be understood by every mind, and the movements of its varied interests toward the realization of these aims should be comprehended by all. Not until each mind is brought into touch with the fundamental ideas of the church to which he belongs, and with the movements of denominational life through which these ideas are finding expression, is he qualified for performing his part as a member of the church. The relations of the individual to church life are far from exhausted by the claims of the local church. The local church is but one member of the body of Christ, and to perform its function properly it should work in harmony with the other members of the body ecclesiastic. An individual who has sufficiently awakened to the duty of a Christian life to attach himself to a local church is in duty bound to complete the work by placing himself in intelligent sympathy with the denominational life of the church at large. He might as well try to perform his duties as a member of his local church by refusing to attend all religious services, and closing his heart and mind to all sympathy with, and intelligence of, what is going on in his own congregation, as to discharge his obligations as a member of the body of Christ without keeping in sympathy with denominational life and intelligent with regard to denominational movements.

Now, the church paper is the most efficient instrumentality in bringing the individual church member into close sympathy with the work of the church at large. Without the church paper this can not be done. Especially in an ecclesiastical democracy like ours, should the individual member be informed in church affairs. In an episcopal government where ecclesiastical life is largely shaped by overseers, the importance of the individual becoming intelligent with regard to church life is not quite so great, but with us it is indispensable. It is a down-right duty, and a man might as well never go inside a church, and expect to be a consistent church member, as to expect to fulfill all his obligations in that capacity and never read a church paper.

No other papers can do this work. They do not try to do it. However cheap they may be, they do not meet this need. They are no substitutes for your own church paper.

Your own church paper is needful to you for the performance of your duties as a Christian. It serves your local church by caring for its interests as none other does. It stands ready to support you and to turn sympathy and encouragement toward you in every laudable enterprise. It is your means of defense; it diffuses those Christian principles for which your church and others in the denomination have existence, and you, therefore, should uphold its interests. No other papers can do this work for you. Loyalty to the obligations you have taken upon yourself can not be maintained if you recklessly disregard your duty, and because of some caprice or some fancied advantage allow some journal that cares nothing for these interests to drive out your own church paper.—Methodist Recorder.

Little Helps to Good Preaching.

We know a minister who always has good audiences. When he takes a church with a small evening audience he builds it right up. The seats are soon filled, and sometimes the people have to be accommodated in the aisles and entries. Feeling sure that there must be some reason for this success, we took advantage of a conversation on preaching and preachers to draw him out on his manner of preparation. He said: "I make it a special point to be in good condition physically for my evening service. After dinner I go up stairs and go to bed, and sleep an hour, or until I am well rested. Then I take a wash and brighten myself up. After that I engage in no conversation, and eat little or no supper, but throw myself thoroughly into my theme, and go into my pulpit just as full of the subject and as eager and vigorous as possible. I prepare as if for a race or a battle."

Now, this may not seem very large when written in cold ink, but it tells with those who listen to the preacher. When Michael Angelo was asked why he gave so much attention to trifles, his reply was, "Trifles make perfection, and perfection is no trifle." The little details of a Sunday afternoon may be trifling, but if proper attention to them makes a live, interesting preacher, that is no trifle; for the difference between a dull preacher and an interesting preacher about covers the question. It is the difference between failure and success. The man who means to succeed must give attention to details, to all the little helps and hindrances and points of vantage as well as to the large matters of thought. To interest a body of men and women by what we have to say, in a world so interesting as this, is a great undertaking, and to do this every week is a still greater task. It admits of no dawdling, no sluggishness, no stupidity, no fag ends, no "little talk." It takes a man girded for the hour, eager for the opportunity.

If ever a man could preach eloquently and grandly with short preparation, it was Henry Ward Beecher, and yet even he did not attempt to be eloquent on a big supper. Many a man has failed to preach well because he did not eat sparingly. His blood was doing duty for his stomach when it ought to have been helping his head. Prize fighters eat and drink and sleep and walk and run with the conflict in view, for the mastery. And so should preachers. They should watch over themselves with the one all-important hour full in view, as those who have a victory to win.

It is true that no man can always be at his best, but he can always try to be at his best, and it is an old saying that a high aim helps to high attainment. Above all things, the minister needs to guard against the tendency to shift the responsibility for failure in the pulpit to other shoulders. Some ministers think that their sermons are too deep for their audiences, and so they are—deep as mud. Others think that they preach too high, and so they do—away up in the air, where nobody lives, and where the birds do not even fly. Others think that if the people were better, they would be more faithful in attending service, and this is true. But unfortunately we are not sent into the world to convert angels. "The ministry is a profession for overcoming difficulties," and the greatest difficulty is the sinful heart of man. In short, none of this kind of reasoning helps us. The worst thing that the minister can do for himself is to make a soft excuse to fall on when he fails. The only manly and helpful course is to be even more willing to shoulder the responsibility of failure than we would be to accept the honor of success.—Advance.

Evils of the Sanctuary.

Lack of preparation for the service of God's house is a common evil. How many make any preparation by prayer and meditation for the reception of the truths that will be brought to their attention in the services of the church! How many seated in comfortable pews confronted by the embassador of Christ, hearing the heavenly message, make no effort to expel from their hearts worldly thoughts, anxieties and desires! Yet such preparation is absolutely necessary to obtain the greatest good from these services. Does not the continuance in this evil way increase indifference and neglect? If the goddess of human knowledge is represented as seated on a hill, and the seekers toiling up it, can we think of divine knowledge as occupying a lower place, or requiring less of effort or perseverance to obtain?

Irregular attendance at the services of God's house is destructive to piety. How many excuse themselves from the services when slightly indisposed! Their indisposition is not such as to hinder them from writing a letter to a friend, reading some book or performing ordinary household duties. It is only such as to keep them away from the preaching services. People do not need to be feeling perfectly well to get good out of such services. God's house may properly be called a sanitarium, a place for securing health. Here should come those who are weary in body and heavy in soul. They will find rest for the one and comfort for the other. Those who in their indisposition can serve themselves or others, can serve God. A headache or heartache can be borne with in God's house as well as out of it, with the possibility of finding something that will alleviate. Alas! how many have found that this has brought coldness and indifference to God's truth, and hence to godliness! Such a result must be considered as suicidal, for it could have been avoided.

Many neglect the weekly prayer meeting, not so much on account of bodily indisposition as from thinking they do not need it. But their halting prayer, flagging zeal and yielding to temptation show their way to be evil. How many ignore the warning, "Man shall not live by bread alone?" The ease with which one may climb a ladder depends in a great measure on how far apart the rungs are placed. It certainly would require more skill and strength when they were placed three feet apart than when six inches apart. The services of God's house are steps to help us ascend to heavenly things. Let us understand that the better use we make of them, the easier and sooner can we reach the heavenly heights.—Mid-Continent.

The gospel's best testimonial is seen in the purity of the lives of its professors, whether these professors occupy the pulpit or the pew. Whether a man professes or preaches, he should practice. The force of Christianity is weakened by the inconsistencies of those who wear the Christian name. Men want to see the gospel as well as to hear it. A Christian must live as well as talk, if he would reasonably expect his talk to favorably affect others. If the light shines in the heart, it must shine in the life also, that others may see it there and be led to glorify the Father who is in heaven. But if the disciple has only a Judas spirit, that spirit will peep out in various ways sooner or later, the Master will be betrayed, and the disciples' end will be inglorious.—The Treasury.

Millsaps College.

Bishop Key has appointed me to advise and persuade the seventy-five thousand Methodists of the Mississippi and North Mississippi Conferences to secure for Millsaps College fifty thousand dollars in 1894 by the payment of only twenty-five thousand dollars. Can one Methodist put to flight seventy-five thousand? This question will be my text for 1894. I go forth in the Lord's name, expecting great victory.

Let us make a Christmas offering to Millsaps College. Let every Methodist send me on Dec. 25 a Christmas gift for our college. Christmas gift to the seventy-five thousand Methodists of Mississippi! Address

I. W. COOPER,
Agent of Millsaps College.

Hazlehurst, Miss.

THE HELP THAT COMES TOO LATE.

BY MARGARET E. SANGSTER.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its hopeless strifes with fate,
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout of cheer:
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's barque drifteth far,
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday
It had brimmed with sweet the earth.
A fading rose in a death-cold hand,
That perished in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the dead beyond your call.

For he filling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

—Harper's Bazar.

We Are Determined.

MR. EDITOR: I have just read an able editorial in the ADVOCATE denouncing that giant evil known as future dealing. I feel as you do, that this terrible form of gambling, this blighting evil, has no equal within the borders of our State. This form of gambling, which is rapidly extending its field of operation, and spreading wholesale demoralization, where is there a town or hamlet that has not its victim? Thousands—yes, millions—of honest dollars, whose accumulation has required years of patient toil and severe economy, are swallowed yearly by this hydra; thousands of homes are made desolate; tens of thousands of happy, promising lives are blighted by this demon, and still there is no let up—the cry is, More victims.

Will the people who disarmed the lottery of its terrors quietly submit to this curse? Can the father who is starting his son in life feel certain that he is proof against this monster, with its manifold allurements, that enable it daily to score victories, that enable it to rob the commercial world of some of its brightest lights? Can that widowed mother rest assured that her boy will not fall a victim?

Mr. Editor, it seems that the good people would arise *en masse* and cry, Down with this wrecker of human lives! It cuts like a two-edged sword. Among the dealers are found wrecked lives, desolate homes, and broken hearts, while their common prey, the producer, would, in a recital of his wrongs, mellow a heart of stone. It is a story of unceasing toil, with but a bare existence, unednoated children, and crushed hopes. Before him lies a great desert, with scarcely an oasis, unless a mighty hand delivers him from this demon.

Mr. Editor, we, the members of the Farmers' Alliance and Industrial Union of the parish of St. Landry, are waging war against this evil with that energy that makes us hopeful of good results. We have passed a resolution asking our representatives in our Legislature to put forth their best efforts for the complete annihilation of this terrible curse. We have requested the various farmers' organizations throughout the State to endorse our actions, and we hope the good people everywhere will help us in this big fight. We have hoisted the black flag. We have burned the bridges behind us, that there may be no such thing as retreat. We have engaged in this fight to stay. We shall contest every inch of ground. We feel that we are engaged in a cause worthy of self-sacrifice, unflagging energy, the highest grade of moral courage, and the very best talent.

Mr. Editor, I repeat it: We have engaged in this fight to stay. We have enlisted for the war.

EZEKIEL MIXER.

Big Cane, La., Dec. 6, 1893.

The Other Side.

Mr. Love's article on the new M. E. Church at Gloster, Miss., demands an explanation in that part of his article where he says, "One-third of the members withdrew, and unfortunately are still worshiping in the old building." Now, Mr. Love is a very nice gentleman; a man of fine judgment, and a member of the Baptist Church, and in good standing with his denomination, so far as I know. Now, when he says, "One-third of the members withdrew," he must have drawn heavily on his imagination to reach such a conclusion, for, in fact, one-half, if not a good majority, did withdraw, and we are willing to stand up and be counted at any time. And as to not contributing anything to the new church, let me say that when the old church was sold we bought it, and paid to the new church people the round sum of $496 in cool cash, and we were the principal factors in building the old church, and as it has not been finished more than two years it can't be very old.

In conclusion, let me say that we are sorry that such a state of affairs exists in the Methodist denomination at this or any other place; but, under like circumstances, the same result would follow. We earnestly desired the sunlight of a fair and impartial investigation to fall with all its illuminating power upon this matter. No man can render just judgment by hearing only one side of the question. Had it not been for a few faithful ministers, viz.: that dear and venerable man of God, Rev. Wm. B. Hines, C. A. Hasting, R. M. Cassels and G. W. Huff, we would have been unfortunate, indeed. Thanks be to God, while we were cast down we were not forsaken.

F. C. HUFF.

In Japan.

AN OLD SHINTO PRIEST.

Here is the old man's biography as given by himself:

MY BIOGRAPHY.

"In the twelfth year of Tempo (it is the name of the era) I was born in Nagaoka, a town in the province of Echigo. My father had two sons and two girls, and I am the second son, and he has served as Goyonin (it suits to the Secretary of now) to the lord of Echigo, whose name was Iwakuni, and he was receiving the rice rations about eight hundred and fifty bags (one bag contains about two bushels and a half) for a year. When I was five years old I entered to the Terakoya (school-house), where I was learning the reading and the writing, and in the leisure of my studying I was learning the art of exercise, which is called fencing. But, unfortunately, when I was ten years old my mother went to sleep. After my mother died, it happened that I must rest from the school for a year, because it has been the custom that if the principal folk in a family died, some of the family must rest from the work. I do not know the reason, but it is supposed that we must cleanse our bodies and spirits by such, as our bodies and spirits are defiled by the mother's death. On that account, I rested from the Terakoya for about a year; after a year passed I went to the Terakoya again. After four years from my mother's death, when I was fourteen years old, unfortunately, my father also went to sleep. Ah! how sad I felt! I heard very often from my father that "if the people wish to the god with sincere hearts when another died, god will make him rise." Therefore, at October of the fourth year of Keio, I went to Kotohira Shinto Temple, which is built in the province of Saunki, to make a vow for my father's rising. Wishing to god for my father's rising, I promised "if my father rise again, I will stay here for ten thousand days and clean all rooms and all yards." I made such a difficult promise and prayed to god with a sincere heart; therefore, god pitied my sincere heart, and made my father rise again after three days from my father's death. O! how glad I felt when my father rose again! I was at the side of my father from that time. Afterwards I entered to the mountain where the Kotohira Shinza is built, and I did all the works which I promised to do for ten thousand days before. And I left the mountain the tenth of May, nineteenth year of Meiji."

THE END.

Above all things, the old man seemed to believe in his father's resurrection, though once when pressed about it, he admitted that his father must have been only asleep or very sick. At another time he asked if there were any medicine for crazy people, adding, "I must have been crazy, for during the many years of my stay at the temple I believed earnestly in the god of that mountain."

HENRY G. HAWKINS.

Matsuyama, Japan.

(To be continued.)

Slaughter, La.

MR. EDITOR: The Rev. Joe Jones has just closed a series of meetings at Slaughter, La., resulting in much good, we trust, to those who have heard him, and causing many to think on their ways, and turn their feet to the testimonies of the Lord. The style of Bro. Jones' preaching is clearly modern, as in some way keeping pace with the allurements and seductions of sin, and possibly reaching the announcement of Scripture, that "since the days of John the Baptist the kingdom of heaven suffereth violence, and the violent take it by force."

The brother has learned from sad experience something of the woes and entanglements of sin and of Satan's rule, and is pushing out from the thralldom of Satan's kingdom with hope in God's mercy, lifting high the freedom of the gospel call, "Whosoever will, let him come and take of the water of life freely."

HATTY A. BARNES.

Dec. 7, 1893.

Matsuyama, Japan.

Please allow me space for a few words about the work of Rev. B. S. Rayner, in which I am sure some of your readers are interested. Bro. Rayner began his work of Bible distribution within the Matsuyama district about one month ago. He is just closing up the canvass of this, the Matsuyama circuit, to-day with the distribution of Bibles among the soldiers. While I write this note he is away in company with Bro. Hawkins at the garrison, where they have gone to carry the written Word to more than fifty soldiers, who sent in their names through one of their number, desiring copies of the Bible. Since I have lived here it is the first time I have known a foreigner to be allowed inside of the garrison. He told me this evening that he had distributed in this section over fifteen hundred Bibles and Scripture portions. An excellent feature of this work is that it is painstaking and discriminating. Bro. Rayner does not hand out a Bible to everyone whom he sees that will take one, but he aims at getting them into the hands and homes of those who have a real interest in the Book. He meets the person and talks with him face to face, and thus being assured of the case, he takes his name and presents the copy of the Bible as the gift of some one of the friends in America who subscribed funds for the work and whose name has been written on the inside of the cover. With this method, I was quite surprised when he told me that in two days he had given away more than three hundred copies and portions of the Bible. He goes from here to Ota circuit on the Uwajima circuit, where Bro. Wilson and Davis will help him forward with his work. Our friends over there have begun a work vast in its possibilities for good as it is vast in its scope.

CROWDER B. MOSELEY.

P. S.—The whole number of Bibles given away to the soldiers in one evening was two hundred and forty-eight.

C. B. M.

Oct. 6, 1893.

Ministerial Ambition.

Several years ago a distinguished Presbyterian clergyman remarked to the effect that the rising man in the ministry is the man who makes the most of the field in which he is laboring. The minister who does well where he is, is certain, sooner or later, to come into favorable notice. It is work that tells.

A young minister injures himself by letting it be known that he is restless when he has practically done nothing to show his fitness for a higher or more prominent place. As a rule, those who are in the more conspicuous spheres of ministerial activity have gradually worked up to the places they now occupy. They began their public life determined by God's help to do their duty thoroughly wherever the Lord's providence might assign them. Their work spoke for them. They were not under the necessity of writing letters here and there, and of bringing to bear all the influence they could command in favor of their promotion. Their promotion came in the natural and proper order of events. With single-eyed devotion to the Master's service they addressed themselves to the work, determined to do all the good they could.

It is this latter principle, indeed, which has a most important bearing upon a minister's career. Is he in the ministry to labor with an eye single to the glory of God in the salvation of souls, or for the purpose of advancing his own interests, socially and professionally? We have known men who have, by skillful management, secured important pulpits, but they have not kept them. The trouble was that their professional ambition materially exceeded their qualifications. It is honor enough for a man to be engaged in the Lord's service in the ministry, but unfortunately some men do not seem to think so. They will turn up their noses at the suggestion of a place for which their abilities fit them; their ambition demands what they style a "broader field of usefulness."

A few years ago a young man left the East for the far West. Before leaving home he wrote that he was willing to take any place that offered. Like so many who have come West, he was not looking out for a place where the financial and social advantages would suit him and render his field pleasant and attractive; he simply wanted a place to work. He stopped at the town where the clergyman resided with whom he had corresponded. He expected to be sent on from there to his future parish. It happened, however, that the Presbyterian Church in that town was vacant, and he was invited to fill the pulpit on the next Sabbath. He did so to the cordial acceptance of the people. He was immediately called to the pastorate, and a ministry of the highest usefulness was then and there begun. The town was one of the most important in the State. Among other things, it was the seat of the Presbyterian college of the Synod. When the presidency of the college became vacant by the transfer of its incumbent to a higher sphere in the service of the church, this young man was invited to temporarily fill the position. He did his work so well that he was finally elected to the presidency of the institution.

All this illustrates what we mean by single-eyed devotion to the Master's service. This young man did not set out to "seek great things for himself," the "great things" sought him, and the result shows that he is admirably meeting their demands.

The young men in our theological seminaries ought to ponder the teachings of such an incident. It is fraught with the most valuable instruction. There are some of us in the West who are weary of answering questions as to social and other advantages of communities whose churches we are seeking to supply. We want men in the West who are honestly consecrated to Christ's service, and who are willing to labor where they are placed. This place-hunting spirit has to some extent injured our work. The men who are willing to go anywhere are the men we want.—Exchange.

Glorifying God in Business Life.

We are to glorify God in all our business relations. There is danger that we shall make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belonged to God, and week days and business houses to the world, the flesh, and the devil. There is a sense in which the house which has been consecrated to God is peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone, but it is for week days and business houses as well. Religion sanctifies and glorifies every relation in life. If a man can not take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry." The man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God, and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ. This refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications, and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work, God has set you apart to that duty. Other business men may not have formally laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it. It makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen, into a sanctuary. It makes every counter and desk, every anvil and bench, a pulpit from which men and women may preach the gospel of Christ, and in which they are to glorify God. We are to find our opportunity to serve God, not apart from, but within, our daily vocation. Any other thought of secular service degrades it and dishonors God.—Robert S. MacArthur, D. D.

There is a picture called "The Angel of Consolation." A woman sits on the low rocks, looking out upon the sea. Desolation is all about her—not a flower, not a tree on the shore; only sand, rocks, and breaking waves. Down into the waters her heart's treasures have gone. Her face is stony in its despairing grief. Almost touching her shoulder, hovering over her bowed form, is an angel, white-robed, softly striking the strings of a harp. Does the mourner know how near to her the angel is? Does she hear the celestial music? No; she sits in dumb unconsciousness, sad and lonely, while God's minister of comfort waits so close, and while the notes of sweet music fall unheeded on her ear.

Is not the picture true of many sorrowing ones? Is it not true, too, of many hungry lives, starving for other blessings? They do not take the gifts that the common days bring. Angels come to them unaware, in homely or unattractive disguise, walk with them, talk with them, and then only become known to them when their places are empty. We do not begin to recognize the worth of even our nearest human friends. With a wealth of precious love, and almost infinite helpfulness, they move beside us along the years; but their garb is plain, and we do not see the splendor that is in them. It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives.—Rev. J. R. Miller, D. D.

"Never Forgive Him."

The Richmond Advocate says: "The papers in noticing the appointment of Dr. W. C. Black to the NEW ORLEANS ADVOCATE, as editor, headed the item, "Going into Trouble." Yes, that is true. When a man accepts the editorial chair of a church paper, he is "going into trouble." But why is it so? Why is it an unpardonable sin for men, at the call of the church, to become editors of her papers, and especially to succeed in the work? If an editor fails (and some do fail, especially when they have no proper support), there are those who will pity him and make excuses for him; but if he succeeds, there are others who can never forgive him. Yes, Bro. Black, you are going into trouble. Harden your head and brace your backbone; you will get many licks, have many heavy burdens, and, withal, short rations on which to live.—Wesleyan (Atlanta) Christian Advocate.

Concerning Your Pastor.

He is subject to frequent fits of despondency. Of course he is. So much to be done, so few to do it. So many who need assistance—the supplies so hard to come at and so difficult to dispense with equity. He finds human nature in himself and in other people so stubborn, so innately, so slyly selfish, that he is driven to his knees a dozen times a day. A team of archangels is insufficient to drag the world, the flesh and the devil out of the slough.

He is troubled, too, because there are so many *sweet* sinners and *sour* saints. So many Christians have just religion enough to spoil their enjoyment of the world, and just enough worldliness to spoil their enjoyment of religion. Like the character mentioned in one of Scott's novels, they are "o'er good for oursin' and o'er bad for blessin'." These John o' Groats' house Christians are the chronic perplexity of your pastor. Then, on the other hand, many of his parishioners who are not church members are so honest, and liberal, and sweet-tempered, and diligent in good words and works, that he is staggered to know the goats from the sheep.

He feels so responsible and finds himself so powerless. So much is expected of him and so little is accorded him. He is a target for criticism to practice at. He is a big drum that everybody feels free to bang in passing. He is a general utility man—the parochial Jack-at-a-pinch. He is expected to be learned as Johnson, eloquent as Pitt, dignified as Chesterfield, ready as Sheridan, pious as Paul—and humble as a bootblack.

There is no other man who so much needs the kindly consideration, the cordial co-operation, the unshaken confidence of the parish, or so well deserves it.

Love your pastor. Sympathize with him. Work at his side. And remember he is but a man. If he were *perfect*, he would not be the right minister for your church!—Intelligencer.

A Pastoral Visit.

I called to see her at the request of her daughter. My informant told me she was in a state of terrible spiritual depression. She was sick for the first time in forty years. I went in and sat by her bedside. She was eighty-five years of age; had been a saint all her life. For forty years she had never missed Sabbath morning service. Her works of faith and charity had filled the whole community with the fragrance of her name. But she was now sick; evidently in great physical suffering.

She greeted me with the question, "What do you suppose I have done that the Lord should punish me in this way? There is something very strange about it all. I have never been sick before in my life. I fear I have committed some great sin." Then she went on to tell me how she felt. She emphasized the fact that she had never had any experience of sickness. "What do you think this means?" she repeated. "God has hidden his face from me, and I am despondent."

I paused a few moments to meditate upon her case, asking divine guidance. Then I said, as she looked up at me with a woebegone expression of countenance, evidently the result of spiritual agony: "Has it ever crossed your mind, my dear sister, that God is getting ready to take you home, and give you the crown and the victory? Not in wrath, but in mercy, he is afflicting you."

She looked up, a smile gleamed on her face, and with eagerness she questioned: "You don't suppose that is it, do you? Do you really think the Lord means to take me to heaven now?" "If he wants you to go to heaven," I replied, "are you willing and glad to go?"

"I never thought of that," she cried out. "I thought God was hiding his face from me in wrath."

I then prayed with her, beseeching the Lord that he would give unto his servant patience, and comfort, and grace, that she might be willing in the day of his coming.

I went away and called the next day. The daughter of this aged saint met me at the door, to tell me what a peaceful night her mother had had. The clouds were all dissolved. She was contentedly resting in the revelation of a Savior's love. That day she expressed to me astonishment that she could ever have thought God had deserted her; ever have let go her assurance of the perfect salvation in the Redeemer. "It must have been Satan's opportunity," she suggested. "After all these years of serving the Master, and rejoicing in the hope of the gospel, he wanted to persuade me to give up my faith, and blinded me to the fact that my time had come."

"Are you ready to go," I asked, "if it be the Lord's will?"

"Perfectly," she said. "Come, Lord Jesus; come quickly."

In a few days, just as the sun was flooding the east, on a quiet Sabbath morning, with the name of Jesus on her lips, she fell asleep on earth, to awake satisfied in the vision of his presence.

Perhaps there are other aged saints who may doubt and wonder at God's dealings with them. But, beloved, think it not strange of the fiery trial that is to try you. Jesus is mightier than the arch-enemy of souls. He has promised to overcome him when he assaults the gate of the humblest believer in his name.—Francis E. Marsten, D. D., in N. Y. Observer.

The Purpose of Affliction.

Afflictions do not spring out of the dust; do not be impatient with them; we need something to soften this hard life. O, if it were all buying, selling, getting gain, outrunning one another in a race for wealth, in which the racers take no time to record themselves, there would be no gardens on the face of the earth, no places consecrated to floral beauty, no houses built for music, no churches set up for prayer. But affliction helps to keep us right; affliction helps to bring us to our knees. Poverty says: "Think, fool, think." Affliction opens the Bible at the right places. If you, strong man, with the radiant face and the full pocket, were to open the Bible, it would open upside down and at nothing. But you, broken-hearted mother; you, child of sickness; you, orphan and lonely one, your Bible falls open always at the right place. Give me your family Bible and I will tell you your history. The Bible of the strong, prosperous, rich man, 'tis like himself; well kept—too well. Hand me yours, man of the broken heart and the tear-stained cheeks and the reddened eye and the furrowed brow. Ah! all marks and thumbings and turnings down and marginal notes and pencil indications—thirty-third Psalm, fourth of Isaiah, a hundred places in Jeremiah, including the Lamentations—why, I need no concordance to this Bible if I want to seek out the promises. I see your guest has been sorrow, and the hospitality you have offered him has been patience. If you would know the value of the Bible in the house, consult those who have needed it most, and abide by their sweet reply.—Joseph Parker, D. D.

A Just Rebuke.

James Russell Lowell, some years ago in an after-dinner speech in London, thus replied to a sneer at religion:

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet where a man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood esteemed, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square in this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundation, and made the decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may as well hesitate a little longer before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The United States consul at Belfast has reported to the State Department that an American firm has recently imported into the United Kingdom a large quantity of high grade carpets, and offered them for sale at prices much below those demanded for the English product of the same grade. The importation, he says, has created great consternation among the English and Scotch manufacturers.

HYGIENE.

Don't Cough.

In all bronohial affeotions the paroxysms of the cough shonld he plaoed as far as possihle nnder oontrol of the will.

The old idea that disagreeable sensations in the throat indioate the presence there of "something whioh onght to oomenp" has been entirely displaoed by the more rational view that the oontinned and prolonged efforts to expel that "something" are often prodnotive of more mischief than wonld result from its heing allowed to remain.

There is attendant npon every disease ol the bronohial tnhes a greater or less amount of mncus, which exndes from the membranons lining of the tnbe. Of course there are the accompanying signs of inflammation—heat, pain, swelling and redness; hnt it is the mucous exndation which is for the most part responsihle for the disagreeable sensations which we instinotively attempt to alleviate by conghing.

Now it is certain that, in a great majority of instances, where the general health of the patient is not attacked, this exudation undergoes what is called resolution; that is, it is re-absorhed through the fine network of blood vessels ahout the tnhes into the blood, where it is taken care of and complete recovery is effected.

On the other hand, let us suppose that we do not wait for resolntion to take plaoe; hut that, on the theory that every particle of the exudation should be expelled, as being of a poisonous nature, we strain to exhaustion every muscle of expiration, and, in fact, the whole system. What follows?

We may have accomplished onr immediate object, or the seat of the inflammation may have been out of reach. In either event, if we conid see the point at which our efforts had heen direoted, we shonld discover that they had not been prodnctive of the results antioipated. Instead of the inflammation being in any way allayed, we should find that an effect had been prodnced similar to that which follows scratohing and itching sore. The irritation has for the moment heen relieved, hut it is only a question of time when it will return with renewed energy.

The habit of endeavoring to expel more of the exudation than will come away with gentle and infrequent coughing is an exhausting and idle one.—Youth's Companion.

Physical Effects of Alcohol.

The latest evidence relative to the effects of aicoholic beverages and the non-value of alcohol in the practice of medicine is hoth interesting and important. The most valnable, perhaps, is that furnished by the hospital reports. Take, for example, that of the physicians who had charge of the cholera patients at Hamburg. They made special efforts to learn the previous habit of the victims of the epidemic in the matter of food and drink. The physicians fonnd the mortality especially heavy among the inebriates.

One of the daily reports says: "The deaths of eighty-nine heavy drinkers, twelve of them women, have been reported, and among the fresh cases a corresponding increase in the number of intemperate persons has been noticed." When cholera broke out in Hamhnrg, the newspapers printed innumerable warnings against the excessive use of beer during the plagne, but the warnings passed unheeded in the lower districts, where the epidemic was worst. While the consumption of all liquors, except wine, practically ceased in the middle-class population, beer was taken in exceptional quantities hy the poor.

In the harbor districts the drunkenness among the unemployed exceeded anything before seen there. Families spent their last coppers for liquors to still the pangs of hunger and their apprehensions, scores paying for their ignorance, folly, or addiction to their beer-drinking habits with their lives.

An investigation at one of the great pnhlic hospitals in Paris recently showed that of eighty-three patients who suffered from epilepsy, sixty were children of dinnken parents. A more pleasing hospital report is that just issued by the National Temperance hospital of the United States, located in Chicago. It shows that the non-alcoholic treatment of disease is meeting with increased success. While, during the previous year, the mortality had heen four per cent., a lower percentage than that of many other hospitals, it has during the past twelve months heen reduced to two and a quarter per cent.

There were, doubtless, many contributing oauses for this extremely low death rate, hut it is none the less a most satisfactory one.—Montreal Witness.

We may stand and knock at men's hearts till our own ache, hut no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—Flavel.

BOOKS AND PERIODICALS.

IN THE TRACK OF THE SUN: Readings from the Diary of a Globe-trotter.

This is a volume of convenient size, magnificently illnstrated with drawings hy Mr. Harry Fenn and reproductions of photographs, describing in an easy, entertaining, intelligent manner the tour of the world. Starting from New York, the author, Mr. Frederick Diadati Thompson, crosses the continent, sails from Vancouver for Japan, where he spends some time in studying noteworthy featnres of that delightful ocuntry, and then visits China, Singapore, Ceylon, and other less prominent places, reserving a oonsiderable portion of his time for India and Egypt, where he does most extensive sight-seeing, and afterward traversing Italy and France and returning to New York hy way of London and Liverpool. Mr. Thompson is an instrnotive and amusing *cicerone*. The illustrations, comprising full-paged pictures, vignettes, and other text cuts, head and tail pieoes, and initials, number some two hnndred and fifty, and present a magnificent illustrated itinerary of the journey aronnd the world, including not only scenery, historic and remarkable hnildings and street soenes, hut also an ahundance of studies from life, which show contrasting types of humanity the world over, ranging from our Western Indians to Maharajahs of the Orient. This superh work is to he published immediately hy Messrs. D. Appleton & Co.

The illustrated articles are an important feature in the Decemher Popular Science Monthly. The number opens with an account hy President Jordan, of Stanford University, of the hehavior of a South Sea monkey in the various surronndings of human civilization. It is called The Story of Boh, and is a delightful mixture of scientific observation and comical incident. The Modern War Vessels of the United States Navy are described hy W. A. Dohson, their means of defense and offense heing fully explained. Another copiously illustrated article is The Fruit Industry in California, hy Charles Howard Shinn, the pictures comprising views of orchards, specimen trees, and hranches of fruit. Prof. G. H. Perkins contributes a paper on The Calumet in the Champlain Valley, in which thirteen forms of Indian pipes are figured. Prof. Huxley's Romanes lecture on Evolution and Ethics is concluded in this number, and is followed hy a critical letter from Robert Mathews. This lecture also furnishes Leslie Stephen with a text for a discussion of Ethics and the Struggle for Existence. Prof. Warren Upham tells what answers are given to the question, How Old is the Earth? Miss Abby L. Alger contributes a myth of The Creation, told to her by a Penobscot Indian. The results of some of Lombroso's recent researches upon Criminal Woman are set forth hy Miss Helen Zimmern. Sir Daniel Wilson is the subject of the usual Portrait and Sketch, the latter heing furnished hy Horatio Hale. Other articles are State Interference in Social Affairs, heing the vice-presidential address of Prof. J. S. Nicholson hefore the British Association, and The Essays of Jean Rey, hy MM. L. A. Hailopeau and Alb. Poisson.

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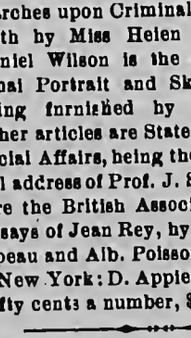
World's Fair Medal Awarded Prof. E. W. Smith, of Lexington, Ky.

Principal E. W. Smith, of the old and reliable Commercial College of Kentucky University, Lexington, Ky., was awarded the Medal at the great Fair at Chicago for Book-Keeping, etc.—a re-endorsement of other honors and of his graduates.

Prof. Smith's mail is large with congratulations and enquiries of his famous College.

There is an old pagan fable of a man who, for some crime of injustice, was cursed with the power of seeing other human beings, not in their beauty of flesh and blood, hut as skeletons, gaunt and grisly. Too many of us have this miserable faculty, and go about stripping off every worthy charm and beauty with which our friends are clothed to find and expose some ugly trait or passion underneath.

A Veteran's Story



Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever,** and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Meis, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor, (when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8.102 grains
Per U. S. gallon of 231 cub. inches	
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	334.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30 476
Magnesia	26 872
Potash	2.822
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	29.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7,725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5 063
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1 564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

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2. John H. McCullough says: "This water cured me of dyspepsia after suffering four years and trying medicine, doctors, etc."

3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with billions colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

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Thursday, December 21, 1893.

Louisiana Conference.

FIRST DAY.

The forty-eighth session of the Louisiana Annual Conference convened in the M. E. Church, South, at Homer, nine A. M., Dec. 14, 1893, Bishop Joseph S. Key in the chair and presiding.

The Bishop conducted the opening religious services, which consisted of the singing of Hymn No. 228—"And are we yet alive?"—prayer by the Bishop, and reading of Acts xx, 17-38, singing of "Lord, in the strength of grace," and prayer by Dr. J. B. A. Ahrens.

After the calling of the roll, John T. Sawyer was elected secretary, and Fitzgerald Sale Parker and William G. Evans assistant secretaries.

The hours of meeting and adjournment were fixed at 9 A. M. and 12:30 P. M.

The report of the Publishing House was read and referred to the Committee on Church Publications. The report of Dr. Cunnyngham, Sunday-school Secretary, was read and referred to Joint Board of Finance.

Dr. W. R. Lambuth, Missionary Secretary, was introduced, and spoke briefly.

The twentieth question was called: "Are all the preachers blameless in their lives and official administration?"

The names of the following brethren were called and their characters passed: C. W. Carter, R. J. Harp, J. A. Miller, S. J. Davies, J. L. P. Sheppard and H. O. White.

The names were called of the following brethren, their characters passed, and they were referred to the Committee on Conference Relations for the superannuated relation: J. H. Stone, P. H. Dieffenweirth, Jesse Fulton, E. W. Yancey, George Jackson, R. S. Trippett, E. B. Foust, J. L. Wright, M. C. Manly.

The names of A. M. Wailes and C. Keener were called, their characters passed, and they referred to the Committee on Conference Relations for the supernumerary relation.

The name of J. O. Bennett was called, his character passed, and his name was retained on the effective list.

T. B. Holt, Treasurer of the Board of Missions, and W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, were introduced to the Conference.

Rev. H. O. White, presiding elder of Delhi district, asked that committees of trial be appointed on the cases of J. M. Brown and Geo. A. Mandeville.

The report of I. G. Johns, Missionary Secretary, was read and referred to Conference Board of Missions.

Ques. 10: "What local preachers are elected deacons?" Robert H. Wynn, William B. Van Valkenburgh, Nicolas E. Joyner, Tatum M. Wafer, Berl H. Rushing, George W. Moncrief, W. B. Inabinet.

Ques. 14: "What local preachers are elected elders?" None.

Ques. 7: "Who are the deacons of one year?" The names of H. H. Ahrens, E. L. Singletary, J. M. Henry, H. M. Banks, and H. W. Knickerbocker were called, their characters passed, and they were advanced to the class of the fourth year.

Ques. 8: "What traveling preachers are elected deacons?" S. S. Bogan, J. B. Kont, W. F. Sanders were elected to deacon's orders and advanced to class of third year. N. B. Norwood, C. R. Seward and E. T. Denson were continued in class of third year.

The Bishop announced the following Committees on Trial:

On case of J. M. Brown—W. H. LaPrade, chairman; F. S. Parker, secretary; Thos. S. Randle, Jno. F. Wynn, R. M. Blocker, R. S. Isbell, J. O. Bennett, R. P. Howell, J. I. Hoffpauir, C. M. Lyons, J. F. Patterson.

On case of Geo. A. Mandeville—James M. Beard, chairman; Wm. G. Evans, secretary; H. Armstrong, J. B. Cassity, Jno. B. Williams, R. A. Davis, James E. Denson, J. H. Brown, Lewis A. Reed, H. J. Boltz, John F. Foster.

SECOND DAY.

The religious exercises were conducted by Rev. W. L. C. Hunnicutt, president of Centenary College.

A communication was read relative to Paine and Lane Institute.

Rev. W. L. C. Hunnicutt was introduced to the Conference.

Ques. 2: "Who remain on trial?" J. H. Stafford, Albert S. Lutz, R. H. Wynn, L. F. Jackson, Willie Adolphe Clark, and Robert Christopher Grace, and they were advanced to class of second year.

James N. Gibbs was discontinued.

Ques. 8: "What traveling preachers are elected deacons?" W. D. Gaskins was elected deacon, and advanced to class of third year.

Ques. 12: "What traveling preachers are elected elders?" H. H. Ahrens, Isaac T. Reames, Wm. G. Evans, Wm. Schuhle, J. J. Kelly, E. L. Singletary, W. W. Drake, J. M. Henry.

Charles E. McDonald was continued in the class of the fourth year?

Ques. 14: "What local preachers are elected elders?" None.

Ques. 6: "Who are received by transfer from other Conferences?" B. T. Crews, from the Arkansas Conference.

Ques. 1: "Who are admitted on trial?" W. B. VanValkenburgh, Artemus Ward Turner, John Walter Lee, Harry W. Rickey, Nicolas E. Joyner, Elton Wilson, Richmond Ross Randle, Tatum M. Wafer, William E. Akin.

Rev. W. L. C. Hunnicutt, president of Centenary College, presented the report of the president of the Board of Trustees.

Dr. Walter R. Lambuth, Missionary Secretary, was again introduced, and made an address to the Conference on the subject of our foreign missionary work.

Rev. J. L. Pierce read the report of the Woman's Missionary Society.

Mrs. Alexander, state organizer for the Woman's Missionary Society, was introduced to the Conference, and read the annual address of the president, Mrs. Fullilove, and the secretary of the Conference read the report of the treasurer.

The report of Mrs. Scarritt, president of the Woman's Parsonage and Home Mission Society, was read; also the report of the treasurer of the Woman's Parsonage and Home Mission Society of the Louisiana Conference.

THIRD DAY.

The religious services were conducted by Rev. T. B. White.

Rev. R. J. Harp submitted the report of Mansfield Female College.

Rev. W. H. LaPrade reported "not guilty" in behalf of the committee on the trial of Rev. J. M. Brown.

Question 20 was called, and the names of the following brethren were called and their characters passed: W. H. LaPrade, J. M. Beard, F. N. Parker, S. S. Keener, J. B. Walker, F. G. Hocutt.

The character of A. E. Clay was passed, and he was honorably located at his own request.

The names of J. B. A. Ahrens and F. D. Van Valkenburgh were called, and their characters passed.

Robert Harry was located at his own request.

The names were called of J. L. Pierce, W. F. Henderson, Robert Randle, Lewis A. Reed, S. H. Whatley, John F. Foster, W. H. Hill, S. S. Holladay, James E. Denson, John B. Williams, J. S. Sanders, H. J. Boltz, A. D. McVoy, T. S. Randle, W. J. Porter, H. Armstrong, F. S. Parker, J. B. Cassity, H. W. May, C. M. Lyons, Thos. J. Upton, Thos. L. Lallance, J. Ivy Hoffpauir, J. F. Patterson, and characters passed.

The names were called of John F. Wynn, Wilson Moore, J. F. Scurlock, Jas. A. Parker, Robt. P. Howell, R. Parvin, T. B. White, R. S. Colier, J. D. Harper, T. H. McClendon, R. A. Davis, J. H. Brown, C. T. Munholland, R. M. Blocker, B. F. White, C. R. Godfrey, R. S. Isbell, J. M. Johnston, N. S. Cornell, C. F. Staples, J. White Davis were called and their characters passed.

Bishop Key make a stirring appeal in behalf of the Epworth League.

The committee on trial of Geo. A. Mandeville reported charges sustained as specified, and announced the sentence of expulsion from the church. The notice of an appeal to the General Conference was given.

The Committee on Conference Relations reported that superannuation is recommended in the cases of J. H. Stone, P. H. Dieffenweirth, Jesse Fulton, E. W. Yancy, George Jackson, R. S. Trippett, E. B. Fonst, J. L. Wright and M. C. Manly, and a supernumerary relation in the cases of C. Keener and A. M. Wailes.

The names of S. S. Bogan, J. R. Roy, H. M. Banks, H. W. Knickerbocker, W. D. Gaskins, W. F. Sanders, B. H. Sheppard, Jno. B. Kent were called and they were admitted into full connection, preceded by a solemn charge delivered by the Bishop.

Rev. J. A. Parker introduced a memorial to the General Conference relative to the boundary lines of the Louisiana and Mississippi Conference, which, after being amended by Dr. LaPrade, was carried.

Rev. F. S. Parker presented financial report of church extension, followed by an address on church extension by Bishop Key.

The Committee on Conference Relations reported in favor of the superannuation of J. M. Brown and of placing M. L. Manley.

Rev. F. N. Parker presented the report of Committee on Bible Cause, which was adopted.

Ques. 34: "Where shall the next session of the Conference be held?" It was unanimously agreed to hold it at Louisiana Avenue Church, New Orleans.

The application of James A. Biggs, of Columbia, an ordained minister of the Free Methodist Church, was received into full connection in the Conference and located at his own request.

AFTERNOON SESSION.

The religious services were conducted by Rev. J. S. Sanders.

Rev. S. J. Davies was given the privilege of employing Rev. Hurst on the Alexandria district.

M. G. Jenkins was announced as a transfer from the East Texas Conference.

The Conference then proceeded to the election of delegates to the General Conference, which resulted as follows:

First ballot resulted in the election of J. A. Parker and John T. Sawyer, clerical, and Dr. A. S. Helmick, S. B. McCutchen and W. B. Thomson, lay.

Second ballot resulted in the election of C. W. Carter, clerical.

The third ballot was for the election of alternates, and resulted as follows: U. T. Blacksher and J. W. Dawson, lay; W. H. LaPrade and J. M. Beard, clerical.

Rev. S. S. Keener read the report of the Joint Board of Finance, and Questions 27 and 28 were called and answered.

Rev. J. L. Pierce read report of Committee on Church Publications.

Rev. W. C. Black, editor of NEW ORLEANS CHRISTIAN ADVOCATE, addressed the Conference.

The Committee on Temperance rendered its report, which was adopted.

Rev. John F. Foster read the report of the Sunday-school Board, which was adopted.

Motion made that it be requested that Rev. F. D. Van Valkenburgh be reappointed colporter.

FOURTH DAY—SUNDAY.

Love feast at nine A. M., conducted by Rev. Lewis A. Reed. Preaching at eleven A. M., in the Methodist Church, by Bishop Key, followed by the ordination of deacons. At the Presbyterian Church, preaching by Rev. W. H. LaPrade, and at the Baptist Church, preaching by Rev. J. M. Beard. At three P. M., preaching in the Methodist Church, by Dr. W. C. Black, followed by the ordination of elders. At the Baptist Church, mass meeting for children, conducted by Rev. W. R. Lambuth.

In the evening memorial service in the Methodist Church; preaching by Rev. C. W. Carter in the Presbyterian Church; and in the Baptist Church, preaching by Rev. J. M. Henry.

FIFTH DAY.

The Conference was opened with Rev. J. M. Beard in the president's chair. Secretary Sawyer read the Minutes of the last meeting, which were approved. Bishop Key arrived and assumed the president's chair.

Dr. Carter, president of the Legal Conference, reported verbally as to some financial matters.

The Conference Board of Missions made a report of the work as done under its charge during the past year, showing a total of thirteen missions, and expending $400 for two districts in Louisiana. The report was adopted.

A resolution was passed to the effect that the foreign missionary collections be taken up during first quarter as far as possible.

The treasurer of the Conference Board of Missions reported a total collection of $6,915 from churches and Sunday-schools for missions and the missionary debt.

Rev. F. N. Parker offered a resolution for the organization of Epworth Leagues in the churches, which was adopted.

The Committee on Education made its report, reviewing the denominational colleges, which was adopted. In discussing this report, Rev. T. K. Faunt LeRoy said that Mansfield College was doing better than ever before in patronage, and was doing better work than any year in its history. The educational collection hereafter is be divided between Centenary and Mansfield in proportion to beneficiary students from the Louisiana Conference.

A resolution was passed asking the appointment of A. D. McVoy as president and financial agent of Mansfield College.

Dr. Hunnicutt and Rev. McVoy, of the two colleges, presented the merits of their respective colleges to the Conference.

The statistical report showed a decrease in the membership of the church, but an increase in the membership of Sunday-school work.

A resolution of thanks to the people of Homer was adopted.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

C. W. CARTER, P. E.
Carondelet Street, W. H. LaPrade.
Felicity Street, T. K. Faunt LeRoy.
Rayne Memorial, F. N. Parker.
Louisiana Avenue, John T. Sawyer.
Moreau Street, J. B. Walker.
Plaquemine and Donaldsonville, J. I. Hoffpaulr.
Carrollton, J. M. Henry; C. Keener, sup.
Gretna and Craps Street, H. H. Ahrens.
Parker Chapel, R. H. Wynn.
Algiers, L. F. Jackson.
Baton Rouge, S. S. Keener.
Grosse Tete and False River, William Schuhle.
Dryades Street, F. S. Parker.
Lower Coast Mission, N. B. Norwood.
Colporter, F. D. Van Valkenburgh.
Editor Familien Freund, J. B. A. Ahrens.

SHREVEPORT DISTRICT.

R. J. HARP, P. E.
Shreveport and City Mission, J. L. Pierce and H. W. Rickey.
Mooringsport, W. F. Henderson.
Caddo, Robert Randle.
Mansfield, B. T. Crews.
Many, A. S. Lutz.
Sabine, W. A. Clark.
Grand Cane, L. A. Reed.
Anacoco and South Vernon, J. H. Stafford.
Cane River, S. S. Bogan.
Pleasant Hill, S. H. Whatley.
Natchitoches, N. E. Joyner.
Coushatta, W. H. Hill.
Wesley, R. S. Isbell.
Red River, T. M. Wafer.
South Bossier, J. B. Williams.
North Bossier, H. J. Boltz.
DeSoto, S. S. Holladay.
Fort Jessup, to be supplied by John Franklin and R. T. Wright.
West Natchitoches and Victoria, to be supplied by J. C. Carruine and J. N. Walker.
Mansfield Female College, A. D. McVoy, president.

OPELOUSAS DISTRICT.

J. M. BEARD, P. E.
Opelousas, E. T. Denson.
Washington, M. C. Manley.
Plaquemine Brulee, J. F. Wynn.
Lafayette and Rayne, Thos. S. Randle.
Crowley, W. W. Drake.
Abbeville, J. J. Kelly.
New Iberia, J. O. Bennett.
Franklin, H. Armstrong.
Lake Charles, J. A. Parker.
Jackson Street and West Lake, F. G. Hocutt.
Pattersonville, E. L. Singletary.
Morgan City, C. M. Lyons.
Jeanerette, J. E. Riddle.
Sulphur Mine, John W. Lee.
Grand Chenlere, W. B. Van Valkenburgh.
Indian Bayou, W. J. Porter.
Lake Arthur, Elton Wilson.

ALEXANDRIA DISTRICT.

S. J. DAVIES, P. E.
Alexandria, T. J. Upton.
Evergreen, J. F. Scurlock.
Leocompte, H. S. Johns.
Simsport, J. R. Roy.
Melville and Big Cane, James E. Denson.
Spring Creek, R. C. Grace.
Dry Creek, H. M. Banks.
Montgomery, J. F. Patterson.
Winnfield, J. W. Turner.
Ada, Wilson Moore.
Centreville, W. F. Sanders.
Vidalia and Black River, to be supplied.
Bayou Chicot, J. B. Kent.
Columbia, C. T. Munholland.
Pineville, J. S. Sanders.
Boyce and Colfax, C. E. McDonald.
Nugent Mission, to be supplied.

ARCADIA DISTRICT.

J. L. P. SHEPPARD, P. E.
Homer, J. D. Harper.
Haynesville, R. S. Colier.
Minden, J. B. Cassity.
Ringgold, B. H. Sheppard.
Sparta, R. Parvin.
Aroadia, H. W. May.
Summerfield, R. P. Howell.
Valley, to be supplied by W. L. Hamil.
Ruston, John A. Miller.
Vienna, supplied by J. L. Williams and E. Hurst.
Downsville, D. C. Barr.
Farmerville, W. D. Gaskins.
Vernon and Gannsville, T. H. McClendon and Wm. E. Akin.
Tulip, C. R. Seward.
Lisbon, R. M. Blooker.
Calhoun and La Pine, M. G. Jenkins and R. R. Randle.

DELHI DISTRICT.

H. O. WHITE, P. E.
Monroe, B. F. White.
West Monroe, Wm. G. Evans.
Bastrop, H. W. Knickerbooker.
Lind Grove, J. H. Brown.
Delhi, John F. Foster.
Floyd, C. R. Godfrey.
Lake Providence, T. B. White.
Oak Ridge, R. A. Davis.
Harrisonburg, J. M. Johnston.
Waterproof, N. S. Cornell.
Winnsboro, C. F. Staples.
Rayville, I. T. Reames.
Oakley and Vidalia, J. W. Davis.

TRANSFERRED.—Thos. L. Lallance, to New Mexico Conference.

Louisiana Conference Notes.

Bishop Key's sermon on Sunday was clear, strong and spiritual, as were also his talks on the Conference floor.

The only connectional officers present were T. B. Holt, Treasurer of the Board of Missions, and Dr. W. R. Lambuth.

The Conference took a new departure by holding a sunrise prayer meeting each morning. These meetings were seasons of spiritual refreshing.

The Conference love-feast, on Sunday morning, was led by L. A. Reed, one of the oldest members of the Conference. His sermon was both interesting and edifying.

The good people of Homer entertained the Conference handsomely. We have seen very few places at which the Conference sessions were as largely attended by citizens.

Bishop Key closed the memorial service by inviting penitents to the altar. Quite a number responded to the call—perhaps, a dozen—most of whom professed conversion before the exercises closed.

Dr. Lambuth was abundant in labors. Both on the Conference floor and in the pulpit he was heard with great pleasure and profit. Filled with missionary zeal and thoroughly posted on everything pertaining to mission work, he is the right man in the right place.

The memorial service was held on Sunday night. The memoir of J. W. Medlock was read by J. M. Beard; that of Geo. E. Greene, by J. I. Hoffpauir, and that of J. F. Johnson, by T. K. Faunt LeRoy. These were followed by a number of short talks, some of which were very touching.

One secret of Bishop Key's speed is that he does not require the preachers to make an oral report of their statistics. This we regard as a commendatory innovation. As the reports are all published in the Minutes, we are unable to perceive any valid reason why two or three days should be chiefly consumed in making these reports orally.

After the first day there were two preaching services every night. One at the Methodist Church and one at the Presbyterian Church, the crowd being greater than one church could hold. There was also preaching part of the time in the afternoon. The preaching, as far as we heard it, or heard of it, was good to the use of edifying. It was clear, pointed, practical, spiritual.

We have never seen the business of a Conference dispatched more rapidly. On Saturday morning Conference adjourned a half hour before the appointed time for want of work to do. The routine business had been disposed of, and some of the committees not being ready to report, there was no more to be done except to elect delegates to the General Conference, and the time was too short for that.

We left New Orleans on Tuesday evening, at six o'clock, *via* the L., N. O. and T. R. R., and reached Vicksburg about midnight. We found no train westward bound until Wednesday at four o'clock. This gave us an opportunity to look around through the famous "Hill City." Of course, we availed ourselves of the opportunity of calling upon "the bishop of Vicksburg," Dr. C. G. Andrews. We found him absent from the city, but spent a most delightful hour at the parsonage, nevertheless.

We reached Gibbsland a little before ten o'clock, Wednesday night, where we remained in company with twenty or more members of the Conference until nearly ten o'clock, Thursday morning. About one hour and a half sufficed to put us in Homer, where we found the Conference already organized and at work, Bishop Key in the chair. We at once procured a table and began the work of exchanging receipts for greenbacks. The brethren seemed anxious to trade after that fashion. During the first two days we were so busily engaged in this sort of work that we had little time to take notice of the proceedings of the Conference. We were fortunate, however, in being able to utilize the facile pen of Rev. R. H. Wynn in reporting the proceedings.

Woman's Missionary Society.

At the Woman's Board of Missions, in Kansas City, June, 1893, there were many memorials presented for the extension of work.

The open doors in Japan, Key West, Arizona, Brazil and other places are very inviting; but the policy of the Board has ever been to base the appropriations on the visible sources of supply. In this line alone is safety.

The treasurer's report of funds in hand, April 18, 1893—$63 053.80. With this as a basis for the coming year, the appropriations from June, 1893, to June, 1894, are $94,245. This stretches our credit and drains largely on the faith reposed in the home workers. These funds only meet the most urgent needs of our missionaries already in the field, and leaves no margin for projecting new work in answer to calls which appeal so strongly to our sympathies.

In view of the situation and the strong outward pressure, the foreign secretary of Woman's Board of Missions makes this forcible appeal to the members of Woman's Missionary Society throughout the church:

"Are we measuring up to duty? Consider what responsibility is laid upon us, what honor is ours to help build up the temple of the living God in heathen hearts! We are taught in Art. III. of Constitution: 'This work shall be accomplished by organizing societies in each charge, etc.' These societies are our sources of supply; the income of the Woman's Missionary Society does not come from the abundance of the rich, but largely from the penuries of the poor. . . The auxiliaries are to the work what the arteries are to the heart; turn aside the ruby current from the great reservoir and death conquers life. So it must be with our foreign work unless you—its guardians—watch jealously the springs of supply. Turn your thoughts across the seas. . . . See these brave women, toiling, praying, hoping; our representatives sent by us because we could not or would not go ourselves. Sublime is their courage and faith in God and in their sisters of the Woman's Board. They are calling to us to help them 'lengthen the cords and strengthen the stakes.' They mutely appeal to our better natures and large-handed liberality, our unselfish love to open the way for them to teach and preach Christ. We hear, but can not 'stretch forth the curtains of our habitation,' nor 'break forth on the right hand and on the left,' unless you 'come to the help of the Lord against the mighty.' When it is known that our missionaries asked for $113 570 this year, and that the estimates have been cut down almost one-half to avoid becoming involved in debt, it is evident that the Board can not enter new fields nor extend the work in those already occupied.

"There is a key to the situation. Shall I say you hold it in your hand? It is to pledge yourselves now, and with one voice to raise $100,000 for foreign work the coming year."

Now, my dear sisters of Louisiana, allow me to say a very few words to you: Are we making any extra effort to do our part in this work?

Many Conference societies have pledged themselves to raise their *pro rata* of this additional call; but our delegate to the Woman's Board of Missions did not see her way clearly toward the fulfillment of a definite pledge. She only promised that the matter should be presented to our State auxiliaries with an urgent call for renewed effort. Little is ever accomplished without a definite purpose, and, therefore, I come to you with a proposition wherewith to meet this demand.

Will you not, dear women of the church—every one—celebrate the holy Christmas anniversary by a special offering—little or much—according to your grace and ability?

When you are spending so much for costly, unnecessary luxuries, for your own, already comfortably housed and clothed and fed, will you not reserve a share for the "Christ-child" out in the cold of heathen darkness? "Inasmuch as ye have done it unto the least, . . . ye have done it unto me."

A small sacrifice from everyone in this matter would enable our Woman's Board of Missions next year to accomplish great things toward the extension of Christ's kingdom. Don't let the good impulse of this moment rest a moment without definite action.

Wherever convenient, let two or more act together, but singly or collectively, through auxiliary treasurer's report or individual letters, send your "Christmas gift" to Conference treasurer, Mrs. S. B. McCutchen, Shreveport, designated as for "Extra call."

May our Master open your hearts and bless every offering to him on his birthday a hundred-fold to the cheerful giver!

MRS. E. J. FULLILOVE,
Pres. La. W. M. Society.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

PERSONAL AND OTHERWISE.

J. A. Bowen, instead of J. O. Brown, was appointed to Macon station, North Mississippi Conference.

Our readers will be glad to know that Bishop Keener has returned from his round of Conferences in good health and spirits.

Mrs. Mary Ann Chambers, whose obituary appears in this issue, was the mother of Rev. C. W. Chambers, of Baton Rouge, and the grandmother of Rev. J. W. Chambers, of the Mississippi Conference.

Notice.

To the Pastors and Members of the Church of Brookhaven District—

Dear Brethren: In our new relation under God, and the appointments of the church, I greet you in our Lord Christ's name. First of all, dear brethren, let us pray earnestly for the baptism of the Holy Ghost upon us. All know "Paul plants, and Apollos waters, but God gives the increase." Let us seek his power.

Dear brethren of the ministry, we are called to "feed the flock of Christ." We can not do it unless he "endue us from on high."

Dear brethren of the stewardship, please seek this power for your work of caring for this noble band of ministers.

Let every steward enter at once upon his work. Please turn to page 115, paragraphs 187 and 188, of your Discipline. Please also read paragraph 186, page 114. Let us not forget the quarterly fasts as provided for on page 82, paragraph 121, of Discipline. I shall be delighted to see a full attendance at each quarterly meeting.

Yours in Christ,
R. D. NORSWORTHY, P. E.

Bibles and Testaments.

We desire our readers to know that they can obtain all publications of the American Bible Society at cost at the Bible House, No. 103 Camp St., this city. An excellent assortment of the latest issues of the Bible Society will be found there.

The custodian, Miss M. Weaver, will be ready to serve all patrons during the week from nine A. M until four P. M.

During the approaching holidays be sure and call at the Bible House. As the stock belongs to the Southwestern Bible Society, an auxiliary of the American Bible Society, no books can be given away, but are sold at cost. Orders filled by mail whenever so given.

For a disordered Liver try BEECHAM'S PILLS.

Beware!

Let our preachers and people beware of two men claiming to hail from California and other parts. One of them is rather elderly, and the other a long-haired man. During my absence at Conference these two men ingratiated themselves among some of my people, and held services in my church at West End without my consent or knowledge. They claim to be holiness preachers; they teach come-out-ism and other heretical and dangerous doctrines. Let our people cleave to scriptural holiness, and beware of crankism. W. W. HOPPER.

Meridian, Miss., Dec. 16, 1893.

Terrific bombardment of the city of Rio de Janeiro was begun on the fifteenth. Many people are reported killed by the shells. The rebel warships completely blockade Rio de Janeiro and Santos.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

Copy of this magazine will be mailed to any address on receipt of ten cents in postage stamps.

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Gen'l Pass'r Agent, Cincinnati, O

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book. Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Bramble; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss

Holiday Excursions.

Reduced rates will be made by the QUEEN & CRESCENT ROUTE during the Holidays from points on its line. Tickets will be on sale beginning Dec. 22nd. Call on agents for rates and all particulars.

W. C. RINEARSON, G. P. A.
Cincinnati, O.

North Mississippi Conference.

For the benefit of the readers of the ADVOCATE who could not be with us at Conference, I will point out a few of our peculiarities. We will begin with the Koon they caught not long since. In the Park, abounding with Dye and Wier, where the Elders and Oaks grow so luxuriantly and hold their branches so temptingly to the Crow and Rook, bidding them take shelter there, the Bucks gambol at leisure and take refuge under the sheltering leaves, drinking of the Brook that babbles by. Could not get the Parrott to talk much. I learned the Dollar will not be in circulation this year. I am afraid of its locating. No need of artificial lights in Tupelo; the Moon will shine there with all its brilliancy the ensuing year. We still have the Poets More and Poe. Thomas looks very thin to report collections in full. True to their trust, the Leaches stick to the itinerancy. We have Young, Manley, Shumakers, Shipman, Porters and Smiths, also Freeman, who are full of love (Fullilove), Fostered by dispensing the gospel. I saw Moreheads with stove-pipe hats, some of which were very Meek and Sage. The Prices are about the same in Water Valley. 'Mid the Babb-el of voices I could scarcely hear the buzz of the Fly, but I knew he was all right. You can always depend on a Fly; they make good their escape even in a great conflagration. A VISITOR.

A True Story.

In the latter part of the last century a girl in England became a kitchen maid in a farm house. She had many styles of work, and much hard work. Time rolled on, and she married the son of a weaver of Halifax. They were industrious; they saved money enough after a while to build them a home. On the morning of the day when they were to enter that home, the young wife rose at 4 o'clock, entered the front door-yard, knelt down, consecrated the place to God, and there made this solemn vow: "O Lord, if thou wilt bless me in this place, the poor shall have a share of it." Time rolled on and a fortune rolled in. Children grew up around them, and they became prosperous; one, a member of Parliament, in a public place declared that his success came from that prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling-houses for laborers at cheap rents, and when they were invalided and could not pay, they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land, and opened a great public park, and make it a present to the city of Halifax, England. They endowed an orphanage, they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys. Moral—Consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—London Presbyterian.

For Wakefulness and Nervousness

Use Horsford's Acid Phosphate.

Dr. J. F. NEELY, Washington, D.C., says:

"I have used it with complete success in treating wakefulness and extreme nervousness caused from mental exciteteent; also indigestion, and find it a very pleasant remedy."

I'm a Citizen!

I claim partnership in the glories of this republic. I also realize that whatever shame comes upon this country I must share. I am ambitious that the laws of the general government deal justly with all who seek honorable employment and happy homes here. I am ambitious that the State shall be second only to the nation in the lofty intention of her statutes and in her material progress. I desire that the city government shall be as honest as the Christian homes it protects. In National, State and municipal politics I am pledged by my obligations to my family or to my companions or to those who may hereafter call me their ancestor to participate to the extent of voting at every nominating convention used at every election, and using my political influence as a Christian man and a lover of humanity. I believe that the precepts of the Young Man of Nazareth should dominate every detail of my life—should govern my vote, should control my action toward those dependent upon me for employment, should exalt my home above any club.

I believe God placed me here to do a definite work which no one else can do—and that my time is short. I hate sin, but I love the sinner, and will do all I can to help those who have weak wills and low ambitions. I am a citizen!—The Bugle Call.

Books, Books for Everybody

—AT—

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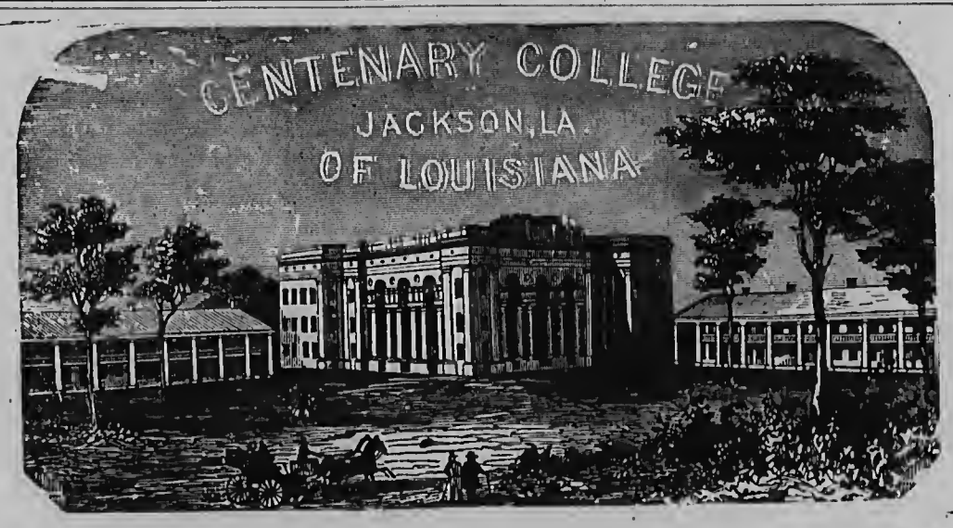

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SUPPOSE?

BY PHŒBE CARY.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad "'Twas Dolly's,
And not your head that broke?"

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
Where there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than whining like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

Horace Greeley on the Misery of Being in Debt.

Among the many good things which Horace Greeley wrote for the New York Ledger is the following vivid article on the misery of being in debt:

To be hungry, ragged and penniless, is not pleasant; but this is nothing to the horror of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for a five years' struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would "go into business"—that is, into debt—tomorrow if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business; so that it has been computed that but one in twenty of them achieves a pecuniary success.

For my own part—and I speak from sad experience—I would rather be a convict in State prison, a slave in a rice-swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have most earnestly sought to impress upon them is: "Never run into debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar!"

Of course, I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of *real* debt—that which involves risk or sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray God to preserve him evermore!

How to Teach Young Children.

A correspondent asks the editor to say a few words on how to teach a child of eight years the way to Christ. This is an important question, and deserves an answer. In teaching young children, all abstract statements of religious truths must be avoided. Narratives, parables, and illustrations drawn from common life are the best form in which to convey religious truth to the minds of the young. The simple story of Christ's life and death makes the best foundation for the religious instruction of children. "*Line upon Line*" is a good text-book for this kind of teaching. Children's conceptions of the character of Jesus and of the truths of religion are necessarily crude and imperfect. They must rise "from faith to faith." Parental love and tenderness, as shown in various acts, best exemplify God's love. Every truth that we wish to teach a child should be presented in some concrete illustration. A father sowed seeds in the garden, so as to make them spell his boy's name when they grew up. The boy could not believe this to be by chance. This was a good way of teaching the boy that the natural world is the result of God's thought. As simple an illustration as little ones playing in a yard while watched by the unseen mother from an upper window, might illustrate God's invisible care over his children. A child's love and trust in a kind father and mother may fitly illustrate the love and trust due to our Father in heaven. The duty of doing right—being truthful, kind, and just—may be enforced by the fact that all wrong-doing is displeasing to our loving Father. The truths to be taught to children are the same truths to be taught to men. The difference is in the way of presenting them. When a parent or teacher desires to impress any truth on the mind of a child, the next thing is to study the best way to present and illustrate it, so that it will interest and impress the child. One who keeps his eyes and ears open, for what he reads and hears, will find every day illustrations that will help to illustrate religious truth. Some have greater natural gifts for this work than others; but all can improve by study and effort. The simplest words should be used. Valuable help may be gained from Dr. Newton's sermons to children and similar books.—Christian Guardian.

Using the Pieces.

Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his master-piece here?"

"Oh, master," faltered the astonished boy, "it's only my poor work! You know you said I might have the broken bits you threw away."

The child with an artist-soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying all about, and patiently work out your life mosaic—a master-piece by the grace of God.

THE ANGEL SISTER.

We had a little sister—
Her eyes were blue and fair,
And golden in the sunshine
Were the ringlets of her hair.

All day among the blossoms,
We danced away the hours,
And then we thought her fairer
Than all the Summer flowers.

But when the roses opened,
And skies were blue and deep,
The little one was weary—
And we laid her down to sleep.

We have a little sister—
We can not see her now—
Who walks in snowy garments,
With glory on her brow!

Her grave is white with daisies;
But far away on high
We have a little sister
Whose home is in the sky!

The Ministry of Little Children.

Some while ago, in a mood for such statistics, our eye fell on the item that in one year the deaths in four Eastern cities amounted to 43,432, and of this number 24,767 were children under five years of age.

The last sentence fixed our attention: 24,767 children perished during the year—we prefer to say, died. This in four cities only! Of the balance of the 43,432, who can tell their eternal destiny? Some to heaven, some to hell? But of these little ones none can doubt. Taking the aggregate of other cities and villages, and the country at large, we comprehend a fact that finds expression at the Savior's lips, "Of such is the kingdom of God;" and in the sacred couplet:

Millions of infant souls compose
The family above.

The adults had worked out their mission, or failed to do it. But these little ones, had they no mission? Was their being a failure? Lived they, and suffered, and died, and is the world all the same as though they had not been? Nay, verily. Theirs was a precious ministry, and such as they only could fulfill. What a waste of life! exclaims the worldly economist, as he figures up the statistics of population. They lived in vain, is the thought of the man ambitious of making his mark on the age. Mere blank beings in vain, flowers that came to no fruit, broken off, fallen, faded, is the thought and feeling of many. But Christian philosophy presents a more ennobling and comforting view.

How cold, selfish, would this world of ours be without these children! They preach the evangel of beauty and innocence; they break the incrustations of worldliness; they touch chords vibrating solemnly, sweetly, and reserved only for their tiny hands; they stir in the heart hidden wells of feeling; they preserve human sympathies from utter ossification; they deeply subsoil our hard nature. Geologists often show us, deep down under the earth's layers, the clear and well-defined print of a frail leaf, or the track of a little bird, made in the dim ages past. These have left imperishable memorials of themselves on the face of a world from which whole species, and races, and kingdoms have passed away without a record. The Bible makes many records, minute and kind, of the death of little children. They have their significance. Take the case of David's family. We lose sight of the sickness, and suffering, and death of the unweaned child, in the effects produced upon the royal parent. It is not saying too much, that a large proportion of those who are saved will be saved by the ministry of little children.

Summing up the moral results of the year, we must not credit all to orators, and presses, and institutions. These little preachers have visited homes, and softened the hearts of the indwellers, and drawn them heavenward, where other voices have not been heeded. The strong man, unused to tears, has bowed over the little coffin and wept. Under what sermon was he ever so melted down? What other preacher ever availed to bow that pride of strength, and unseal that fountain of tears? The gay, worldly-minded mother sits silent, and sheds secret tears, and prays. And peradventure, as these two hearts are drawn closer by a common grief, they think of a common tie in heaven, and resolve, through grace, as the babe can not come to them, that they will go to it. "When our little boy died," has been the beginning of pilgrimage for many bereaved parents. "When the baby died," dates impressions on the family circle that have matured to godliness.

The old may outlive their friends; the middle-aged may make enemies who are glad to be rid of them, or, wandering off, died where none lament; but the babe is without prejudice in life, and mighty in death. It is God's messenger of reconciliation, his flag of truce in this world of enmities, and envies, and wrath, and strife. It has strong hold on *two* hearts, if no more. The empty crib, the half-worn shoe, the soft locks of hair, that a few may see, prolong the painful yet pleasing memory of the angel-visitor that looked in upon us and smiled, and went to heaven, bidding us, amid care and sorrow, to follow on.

There is something so peculiarly affecting in the loss of a child that we sympathize with the parent who said he believed no minister prepared to bury another's child who had not buried one of his own.

There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose joy and light are fled;
For thick in every graveyard
The little hillocks lie,
And every hillock represents
An angel in the sky.

In this way heaven is receiving large contributions from earth. Next to the conversion of a soul, the enemy of God and man may take least pleasure in the death of a child. His snares are all prevented, and his prey surely lost.

We bless God for our creation. The opening of a career of immortal existence is in itself a great event—a mission of praise and glory, which death can not frustrate. Though the voice of praise swell as the sound of many waters, and the celestial harpers are numberless, yet his ear detects each new voice and joyful string, and the praise of these little ones glorifieth him. In this view, the babe, even of a few days, and sickly—that goeth from the cradle to the grave—is of more intrinsic importance than material worlds.

A Hindu woman said to a missionary, "Surely, your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our Shastas never refer to us but in reproach." Parents who have watched by the couch of suffering innocence, and seen the desire of their eye taken away at a stroke, have found themselves busy running over the Scriptures for faith, and gathering up, as a stay of their hearts, what God has said of their little children. How full, and precious, and unequivocal are the passages of comfort! The conclusion is, surely, the Bible was given by a parent. And so it was. He knows the heart of a parent, and works in it and by it to the glory of his grace. *He* weaves out of this exquisite material silken cords which draw mightily. *He* touches stricken souls with this divine polarity, and then sets the object of affection in the skies.

O prattling tongues, never formed to speech, and now still in death, how eloquently you preach to us! O little pattering feet, leading the way, how many, through rude and stormy scenes, are following after you to heaven! We thank God for your ministry, and if it be in vain, the fault and the loss will be all our own.—Bishop H. N. McTyeire.

A true Christian faith starts with the truth of a present redemption and leads the man up to personal duties. It takes this poor, indistinguishable atom and says to him: God knows you. To him you are not only one of the race; he knows you separately; he made you separately. Have you never heard of such a thing as responsibility? Get up; repent. Get the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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inside, outside, and all the way through, by drinking

HIRES' Root Beer

This great Temperance drink; is as healthful, as it is pleasant. Try it.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it, I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

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MARRIAGES.

MEEK—CRIPPEN.—At the residence of Mr. J. B. Streaier, Black Hawk, Miss., Dec. 7, 1893, by Rev. Thos. Cameron, Rev. R. A. Meek, of the North Mississippi Conference, and Miss Cornelia Chew Crippen, of Black Hawk, Miss.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 900. Poetry excluded from this column

CHAMBERS—Mrs. MARY ANN CHAMBERS (nee Sparkman) was born on the Isle of Wight, England, Aug. 17, 1802. She died at Baton Rouge, La., Oct. 24, 1893.

Being a woman of strong character, earnest devotion and exemplary life, like the full shock, she has been gathered to her reward. In early life she joined the Wesleyan Methodist Society, and in the bloom of womanhood married a local preacher of that society. Of this union were born thirteen children, six of whom are now living.

In December, 1853, her husband came to New York, bringing with him a large family, some money, a sturdy independence and much faith in God. Sister Chambers at once put in her certificate of membership at Willet Street Church, of which Bro. Pease was pastor and Nathan Bangs presiding elder. In the Spring of 1855 the family removed to Ocean county, New Jersey. Again was the church membership moved, she, her husband and grown children being active workers. In 1858 the family was finally located at Cookstown, N. J. Here the husband preached, one of her sons became superintendent of the Sunday-school, while she and her other children became teachers or pupils in the Sabbath-school, as well as active members of the church in other respects.

For twelve years the peaceful life of our sister was unbroken. Through trial, trouble, grief and disaster she came triumphant, leaning on Jesus. The little home had been improved, her children had settled around her, and she looked forward to the annual reunions at the old homestead with as much joy as did her prattling grandchildren. In 1870 God took away her strong right arm. For some months he had lingered, and the old couple grew young again and lived over their happy days in the long hours that she watched before the end came. At this time a restless spirit seemed to enter the minds of the children, and they began moving off, her oldest son coming to Baton Rouge, La. In 1879 she felt that her end was near and came South to bid her children good-by. Under the blessed influences of our balmy skies her health returned, and what was meant for a visit proved to be a removal.

True to her principles, again was her church membership changed, and in her old age she did with her might what her hands found to do. Too feeble to reach the church, still she labored on. Many will arise in that day and call her blessed. She loved God supremely. His Word was her law. Her last hours were made bright by the ministrations of her children, grandchildren and great-grandchildren. Especially did she delight in having her great-granddaughter, Lonisa, sit by her bedside and read to her those passages of Scripture and those chapters of books which had comforted and blessed her along the way.

Although over ninety-one years of age, the immediate cause of her death was a fall from her chair. The hip-bone was fractured, and her extreme age rendered recovery impossible.

Her friends, relatives and children are scattered over two continents. She leaves them the priceless legacy of a well-spent life. She was rich in good works.

Her body rests by the side of that of her daughter-in-law in Magnolia Cemetery. Her spirit is at rest in Abraham's bosom.

ONE WHO LOVED HER.

KIDD—WALTER A., son of E. C. and L. A. Kidd, was born in Jackson parish, La., June 19, 1870, and died in Ruston, La., Nov. 17, 1893.

Walter was a man of very fine social spirit—genial, obliging and courteous to all. He had a large circle of admiring friends, to whom he was warmly attached. He was never too busy to be polite. An old man, on seeing his unaffected affability, remarked that he was a "born gentleman." But the finest trait of his character was his love for his parents; his devotion to them was truly striking. As he passed from youth to manhood his affection for them and his respect for their authority seemed to grow stronger, and he never wearied in his efforts to please them and contribute to their happiness in any way. In this he was a fine pattern for other young men.

While a youth, away from home at school, he united with the Methodist Church, and died in its communion. He fought a battle with doubt during the last hours of life; but doubt gave place to faith, fear to assurance, and trouble to joy, and among his last words were these: "I am so glad I am saved." His friends sorrow not as those who have no hope, for he rests in peace awaiting the resurrection morn.

J. D. HARPER.

HERR—Died, Mrs. FRANK HERR, daughter of Mr. and Mrs. Wm. Matlingly. She was born in Jackson, La., July 5, 1879, and joined the saints in everlasting glory Nov. 21, 1893.

It was the privilege of the writer to know her well from early childhood. A more faithful wife, dutiful daughter or loving sister could nowhere be found. She was a girl of many friends. She was tender and sympathetic always. Her life may well be compared to a beautiful, frail lily. For several years she has suffered a great deal, and none can realize the intense suffering she underwent during the last few weeks on earth; but she bore it with great fortitude. God saw, in his wise providence, it was best to take this tender flower home even in her beautiful young life, not to make heaven more glorious only, but to attract the loved ones of earth heavenward.

Her death has caused a gloom to fall over her home, and to a great extent on the entire town, where she had so many friends. Our loss will be long-felt, and to her parents, husband and sister we do offer our heart-felt sympathies, and would say, Live godly and meet your loved one at the pearly gates of heaven.

S. J. TABOR.

STEVENS—The following resolutions were adopted by the Carrollton (Miss.) Auxiliary Woman's Missionary Society:

Whereas, Our heavenly Father has removed from us by death our sister, Mrs. W. F. STEVENS; therefore, be it

Resolved, That we mourn the loss of one who was so earnest in the work she had been engaged in but a few short years. The memory of her life and death stimulates us to more diligent work to promote the holy cause of missions.

Resolved, That we extend to her bereaved family here and her sister, Mrs. W. A. Wilson, our missionary now in Japan, our Christian love and sympathy.

Resolved, That this memorial be put upon the minutes of the Carrollton Auxiliary and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Mrs. R. E. BINGHAM, for Com.

SMITH—Mrs. ALICE SMITH (nee Derick) was born in Natchitoches, La., Sept. 27, 1843. She was married to Joe Smith, Jan. 11, 1881, and was converted and joined the Methodist Church in 1886, and died July 22, 1893. She was the mother of five children, two of which preceded her to the land of the blessed. She leaves a husband and three children, many relatives and friends to mourn her loss.

She died as she had lived: true to her home, true to her friends and faithful to the Lord. She has crossed over into the sweet and beautiful beyond. Like a dream she passed away into that celestial city, that hath foundations, whose maker and builder is God. She was naturally endowed with those virtues that make and adorn the character of a true woman. God knows what is best. He saw fit to pluck a bud from earth's garden to bloom in heaven, sheltered from the chilling winds of trouble and frosts of temptations. She is greatly missed from the home circle, but heaven seems brighter since God has called the blessed one to rest. Her cousin, CELESTE BYLES.

FELPS—EMMIE, born in East Feliciana—1891-1893. Time passes. Years rush on toward eternity's vast deep. That dark, ever-dreaded angel of death still reigns, carrying captive unnumbered souls, bereft ing homes, leaving many aching voids in loving hearts.

On Wednesday night, Nov. 11, as the hour hand pointed toward eleven, a solemn stillness prevailed. The "dark visitor" hovered over little Emmie's couch, and, pausing but a few minutes, swiftly bore her heavenward, and, comforting thought, to those pearly gates where the blessed Savior met her and in whose bosom she is now sweetly resting, free from the pain she had endured! Though scarcely two years old, yet the place gained in the bereft hearts is so secure that a thousand years, with their noiseless waves, could not efface the memory of her transient stay—the memory of the sparkling eyes, the silvery laughter, the tender touch of the fairy-like fingers. Bright angel, thou art at home! Thy spirit is at rest. Wait yet a little while at the "beautiful gate" for those left behind.

ROSA TABOR.

APPLEWHITE—LUTIE C. APPLEWHITE, daughter of F. D. and Arie Anderson, was born in Carroll county, Miss., June 29, 1860. She was married to L. C. Applewhite, Oct. 29, 1879. The same year she joined the M. E. Church, South, of which she continued to be a faithful and consistent member until the day of her decease. Her death occurred Nov. 4, 1893, and the next day, followed by a considerable concourse of friends and relatives, she was quietly laid to rest.

Such a life as hers leads one to reflect upon the mysteriousness of divine providence. For several years she had been a suffering invalid, incapable of attending to her household duties or caring for those dependent upon her. And ere the sun had reached the meridian, she was stricken down, leaving her devoted husband prostrated with grief and her children to be reared by other hands. Why these things were so, we can not tell now, but in the unfolding light of eternity all will be made clear. The inspiration of her character and influence of her life will linger with us all the years to come.

HER PASTOR.

MCFARLAND—Rev. J. P. MCFARLAND was born in Claiborne parish, Dec. 31, 1818; died near Coushatta, Red River parish, La., Nov. 17, 1893. Bro. McFarland only lived about eight weeks after his wife's death; hence their separation was brief. The writer did not see him in his last moments, as he had moved to his son's, some distance from town. Yet we are assured he died triumphant. Thus another good man is gone to his reward. He leaves two sons and one daughter to mourn his death. Our recollection of him will ever be of a kind old man and true follower of Jesus. He had preached more this year than for several years past. Thus his life ended.

W. H. HILL, P. C.

GUICE—*Whereas*, God, in his providence, has taken from earth our friend and co-laborer, Mrs. SUSAN B. GUICE; *And whereas*, We, among whom she lived, remember her works of love, her consistent Christian character, her sweet, gentle disposition; therefore, be it

Resolved, That we, the members of the Woman's Missionary Society of Jefferson Street M. E. Church, Natchez, Miss., will sadly miss her; we will no more be greeted by her happy countenance and sweet voice, yet we will ever hold her in sacred remembrance, and pray that her mantle of usefulness may fall upon us, and that we may lead such lives as that our end may be as peaceful as hers.

Resolved, That we offer her bereaved family and loved ones our deepest sympathy, and pray that they may find consolation in the promises of our heavenly Father to sustain the sorrowing.

Resolved, That a copy of these resolutions be spread upon the minutes of our society, and that a copy be furnished the family of our deceased sister, and also that a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. W. B. LEWIS, for Committee.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—Frederick William Robertson.

I, A. C. Hallenger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

Teacher—"What is a synonym?" Bright Boy—"It's a word you can use in place of another when you don't know how to spell the other one."

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
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Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
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Write for Illustrated Catalogue.

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The middle span of the Louisville and Jeffersonville bridge, over the Ohio river, collapsed on Dec. 15. Fifty workmen were precipitated in the river. Five were killed and sixteen are missing. Twelve others sustained injuries.

The city-bound accommodation train on the Pittsburg, Virginia and Charleston railroad was derailed at Basford Station, thirty-five miles south of Pittsburg, on Dec. 15. and three coaches were wrecked. No one was killed, but fifteen persons were injured.

It is the present intention of the powers that be in Congress to adjourn for the holiday recess this Thursday until Jan. 4 of the new year. The tariff debate, which the Democratic leaders had hoped to enter upon before the adjournment, can not now begin until after the recess; although the bill will be reported to the House.

A special message with all the official correspondence of the Hawaiian matter was sent to Congress, on Dec. 18, by President Cleveland. He says Minister Stevens was in the conspiracy for the overthrow of the Queen, and caused its success. The Queen, in view of her restoration, is not disposed to be lenient toward the offenders, and, in consequence, the President's plans for her restoration have been upset.

The American Red Cross Society has a plan for raising money to build an asylum for children made orphans by great calamities. This is to exhibit the Columbus carvels at points throughout the country, charging a small admission fee, the first route being down the Mississippi river. Congress is to be asked for its assent and the Navy Department has been asked to indorse it in a communication signed by Miss Clara Barton.

The bill for the admission of Utah as a State will probably be opposed in the Senate by its old antagonist, the Ladies' Home Missionary Society, which is seeking an opportunity to be heard by the Senate Committee on Territories. The members of this society take exception to the statements which have been made very freely by the advocates of the bill that polygamy is dead in Utah, and say that, on the contrary, they have positive information that the contrary is the case.

Senator Faulkner, who is chairman of the Territorial Committee, has been inclined to favor the admission of Utah, Arizona and New Mexico for several years, and the Democrats of the Senate have generally taken ground in favor of their admission, because, from a party point of view, it is believed that their admission will be favorable to the Democrats. There has been apprehension that the Republican Senators may oppose admission because of party reasons, but an imperfect canvass of Republican members of the committee justifies the statement that in committee, at least, there will be comparatively little opposition.

FOREIGN.

The French Chamber of Deputies has adopted the explosives bill and the assassins' bill, both anti-anarchist measures, by sweeping majorities.

The Pope celebrated mass in St. Peter's on Dec. 17, 15 000 people being present. The Pope was in excellent health and spirits and showed no signs of fatigue.

The Austrian government has extended to the United States an invitation to take part in an international exposition to be held in Vienna from April 20 to June 10, of the coming year. The exhibits are to include food products and processes, life-saving apparatus, means of transportation and other things.

A committee of Spanish manufacturers, who are supported by several well-known politicians, have arrived in Madrid in order to protest against the commercial treaty with Germany. The committee intends to seek an interview with the Queen, and will represent to her that the concessions made to Germany will ruin many trades and injure Spanish interests generally.

The cruiser Nictheroy, purchased by the Brazilian government in New York, arrived at Pernambuco, last week. There is already trouble among the crew. Those enlisted in New York demand the very highest pay for re-enlistment in the Brazilian navy, although it was fully understood that they were to re-enlist for active service when a Brazilian port was reached.

The statistics of the great strike of the English coal miners are something most appalling. In sixteen weeks the coal output dropped from the normal figure of 63,000 000 tons to 39 000 000. The loss to mine-owners, iron masters, railroads, and so on, was £13 255 615. Consumers paid in increased prices £1,767,000. Miners, iron workers and other artisans lost £18,208,000. The total general loss is placed at £33,232,215. The workers rendered idle number 1,003,250, which means 3,511,425 persons in a destitute condition.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla and be cured.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Thoroughly Consecrated Men and Women Needed.

Never in the history of the Christian church was there a greater need for thoroughly consecrated men and women than now. Never in the history of the church was the spirit between the world and the church so pacific as now. Generally speaking, there is but little friction between the two. In fact, by the spirit manifest, it seems that the two might live at peace in the same house. But is not the church in great danger because of this? Is she not probably the parent of this state of affairs? And is she justifiable in bringing it about?

Sin to-day is the same that it always was, the enemy of man, of home, of State, of Church, and of God. It has not changed its nature nor modified its elements. Neither, indeed, can it do so. On the other hand, Christianity is the same that it was in the days of its Author. It has not changed its attitude toward sin. It stands diametrically opposed to it. It is utterly incompetent to offer or effect in any way or on any terms a compromise. Its great work is to crush the head of sin without mercy, and offer no apology for its attempts and effects. But is it not true that the advocates of Christianity, the church, have been mild in their claims and compromising in their methods of dealing with sin? We do not like to have the dislike of our fellow-men and dread to be misunderstood. Hence we avoid that life of firm Christian character, so as not to offend men and women, especially those of our unsaved associates, hoping that for our good intentions in this some kind providence may overrule them unto salvation. This sort of compromising is farther reaching in its effects than we are aware of.

It is this compromising method both of the pulpit and the pew that has brought the pacific spirit between the world and the church. The result is the world, in its refined element, has come into the church. And the cooler element in the church has gone into the world. A further result is, too many look upon the milder evils with a complacent spirit, and the greater evils as almost necessary, so deeply rooted that they can not be eradicated. This complacent, "easy-going" religion somehow gets used to these things and so holds its peace and doeth little or nothing. "A cold-hearted membership and a cringing, time-serving ministry presents the most inviting field on earth" for sin to work in.

We repeat, never was there a period in the history of the church when there was a greater need for consecrated men and women than now. Not ignorant, boisterous men, who make all the fuss and do no work. Not men who in bitter terms devour the sinner. But men and women of sound judgment, positive conviction, mild in spirit, firm in their claims for Christ, unmistakable in their attitude against sin, uncompromising in their methods for its overthrow, thoroughly consecrated to God. Not so much to fight men as to fight sin and save the unsaved. No sooner will members of the Christian church consecrate themselves unto God than the church will arise, and the world be aroused and return to her practice of persecution. But what of that? We must expect it. The Master has told us so. It is enough that we be as the Master. We must maintain a high degree of spirituality, and contend earnestly without fear, favor or affection for the faith of the saints.—Evangelist.

Be Anxious for Nothing.

Anxiety because of our troubles is common, perhaps natural, but needless. There are many things which we can not control and against which it is useless for us to contend. There are other things which may be largely within our own power, and oftentimes we may waste time and thought in mental concern which should be given to a manful endeavor to discharge our duty. Our anxiety so far as divine help is concerned is needless. By prayer and supplication with thanksgiving we are to let our requests be made known unto God; and yet our Lord tells us: "Your Father knoweth what things ye have need of, before ye ask him." Anxiety is often an evidence of a want of faith in God's goodness, and when instead of casting our anxiety on him we persist in bearing it ourselves, we may have bitter chastisements to teach us our folly and sin.—Christian Inquirer.

The Extemporaneous Hearer.

The extemporaneous preacher never thinks of his sermon before he goes to church, and the extemporaneous hearer never thinks of it after he leaves. Both of them take life easy. Both profess religion, but don't drive it much. The extemporaneous hearer believes in religion, not so much as a practical matter, as ornamental. It introduces him into good society and helps his business. He does up all his religion while at church and has it out of the way for a week. He is, however, always willing to be an office hearer and always willing to ornament any social occasion. A Brooklyn pastor said of his people that "they were all honorary members. Extemporaneous hearers generally become honorary members. They have not yet assumed the angelic form. They are rather in the intermediate state, having passed beyond the practical state of religious life.

The extemporaneous preacher is a great help to the extemporaneous hearer. If a sermon has no unity, no plan, no points, or line of thought, if it starts nowhere and goes nowhere, if it has no aim and reaches no conclusion, if it has all sorts of observations on half a dozen different subjects, if the hearer has to spend all his time during the delivery of the sermon in a vain endeavor to find out what the preacher is driving at, he soon learns to let the preacher solve that little conundrum himself, and he settles back in his seat and takes it easy, and after a little becomes accomplished as an extemporaneous hearer. Dr. Guthrie used to say that it was always his aim to make a sermon "strike and stick." If a sermon has a single straight aim, and strikes the conscience in a tender spot, it is pretty likely to stick. If divine truth is sent straight and clear to some cherished sin, proclaiming, "Thou art the man," it interferes badly with the habits of the extemporaneous hearer. Or if a ray of divine light is sent from the pulpit into some darkened chamber of the soul, it is very likely to make the extemporaneous hearer a thinking, studious, practical hearer. We can not blame a person very much for not remembering a sermon which is a mere bank of fog. We have before now spent the whole time during the delivery of a sermon studying hard to find out what the preacher was driving at, and ignominiously failed at last. We have sometimes asked others what the sermon was about and could not get the conundrum solved. We once listened to a celebrated preacher who held his audience spell-bound, and asked a listening clergyman as we came out of church what the man was driving at, and after long study he gave it up. Such sermons are a great delight and help to the extemporaneous hearer.

We should, however, be very slow to affirm that the extemporaneous hearer is never found listening to one of the best and most thorough discussions of religious truth.—Mid-Continent.

Wanting and Getting.

It has been said that the reason so few people get what they want in this world is that they do not want it hard enough. There is profound truth at the bottom of this odd conceit. Earnest striving and perseverance are rare qualities. A little struggle, and then a falling off; a few faint efforts, and then despair—this is the usual story of attempts to "get anything," whether it be a physical, mental or spiritual good. But to long for a thing so strongly that for the sake of its attainment one can conquer obstacles, live down opposition, ignore discouragement, and work persistently and through years of trial and obscurity toward the fulfillment of a hope—is not this the record of all grand achievements and the history of all purposeful lives?

Many more wishes might be realized if people were willing to pay this price for them. Anything worth having in this world is dear, including experience. Genius itself has been defined as only unlimited patience, or an endless capacity for hard work.

It was told of some celebrated general that he never knew when he was defeated. By and by he could not be defeated. A little of the same spirit infused into ordinary life-work would make many a dream possible that now seems to the wistful dreamer as extravagant as the cloudiest castle in Spain.—Harper's Bazar.

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VICKSBURG DIST.—FIRST ROUND.

Crawford Street—Vicksburg	Dec. 23, 24
South Vicksburg	24, 25
South Warren, at Red Shne	30, 31
Jefferson street—Natchez	Jan. 6, 7
Wesley Chapel—Natchez	7, 8
Washington, at Washington	13, 14
Fayette and Harriston, at Fayette	20, 21
Roxie, at Harbug	27, 28
Meadville, at Oak Grove	Feb. 3, 4
Martin, at Cane Ridge	10, 11
Learned, at Learned	17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A	7, 8
Cary, at Cary	14, 15

The district stewards will meet in the Methodist Church in Port Gibson, Jan. 8, at 9 A. M. Let each pastoral charge be represented in this meeting.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

JACKSON DIST.—FIRST ROUND.

Yazoo City	Dec. 31
Jackson—Capitol Street	Jan. 6, 7
Jackson—First Church	6, 7
Edwards	13, 14
Silver Creek and B. Lake, at B. Lake	20, 21
Jackson circuit, at Flagg Chapel	27, 28
Flora, at Flora	Feb. 3, 4
Sharon, at Lone Pine	10, 11
Canton	(night) 11
Benton, at Benton	17, 18
Yazoo cir., at Short Creek	(Tues.) 20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City	Jan. 6, 7
Magnolia, at M	13, 14
Brookhaven	20, 21
Gallman, at Bethesda	27, 28
Crystal Springs	(night) 28
Terry, at Terry	Feb. 3, 4
Wesson station	10, 11
Adams at A	17, 18
Bowerton, at Rehoboth	(Fri) 23
Lebanon at Brandywine	24, 25
Caseyville, at Sweetwater	(Fri.) Mar. 3
Beauregard, at Mathews	8, 4
Pleasant Grove, at P Grove	(Fri.) 9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst	(night) 25
China Grove, at Waterholes	31, Apr. 1

The district stewards and trustees of district parsonage of Brookhaven district are earnestly requested to meet at 9 o'clock A. M., Wednesday, Jan. 17, in Brookhaven, in the pastor's study. Pastors cordially invited. All entertained.

R D NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian—East End	Dec. 23, 24
Meridian—West End	(night) 24, 26
Meridian—Central and South Side	30 31
Enterprise and Stonewall, at E	Jan. 6, 7
Vossburg circuit, at Vossburg	13, 14
Lauderdale circuit, at Adamsville	20, 21
W'bro and State Line, at W.	(Tues.) 23
Waynesboro cir., at Mt. Hebron	(Th.) 25
Enentia circuit, at Enentia	27, 28
Shubuta circuit, at Shubuta	(Tues.) 30
Matherville circuit, at Liberty	(Thurs.) Feb. 1
Binnsville circuit, at Scooba	3, 4
North Kemper circuit, at Mt. Pleasant	10, 11
DeKalb circuit, at DeKalb	11, 12
Lilywood circuit, at Bethel	17, 18
Daleville and Soule Chapel, at D	18, 19
Lauderdale circuit, at Lauderdale	24 25
Marion circuit, at Lockhart	25, 28
Why Not circuit, at Why Not	Mar. 3, 4
Chuokey circuit, at Chunkey	(Tues.) 18

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Prairie circuit, at Muldon	Dec. 30, 31
Aberdeen	Jan. 4
Verona and Nettleton, at Verona	6, 7
Tupelo	8
Okolona circuit, at Blackville	13, 14
Okolona station	15
Shannon circuit, at Pleasant Grove	20, 21
Houston and Wesley, at Wesley	27, 28
Bueoa Vista at Pleasant Grove	Feb. 3, 4
Saltillo, at Mooresville	10, 11
Amory and Smithville, at Greenbriar	17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

The district stewards will meet at Tupelo, Jan. 17, in the Methodist Church, at two o'clock P. M. It is important that every charge be represented. Brethren, please come.

W. S. LAGRONE, P. E.

CORINTH DIST.—FIRST ROUND.

Inka circuit, at Scowdowo	Dec. 23
Inka station	24, 25
Booneville circuit, at Carolina	30, 31
Corinth circuit, at Box's Chapel	Jan. 3, 7
Corinth station	7, 8
Kossuth, at Maddin	13, 14
Rienzi, at Rienzi	20, 21
Booneville and Baldwyn, at Booneville	25
Marietta, at Hodges	27, 28
Pleasant Ridge, at Pleasant Ridge	Feb. 2
Brown's Creek, at Mt. Nebo	3, 4
Guntown, at Guntown	10, 11
Blue Springs, at Blue Springs	17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

District stewards' meeting at Booneville, Jan. 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko and Durant, at Kosciusko	Dec. 16, 17
Pickins circuit, at Goodman	23, 24
Poplar Creek, at Friendship	23
Sallis, at Spring Dale	30, 31
Belzoni, at Belzoni	Jan. 6, 7
Lexington and Tchula, at Lexington	12
Eupora circuit, at Eupora	13, 14
Kosciusko, at Bethel	20, 21
Boral Hill, at Macedonia	26
Ethel, at Ethel	27, 28
Wier circuit, at Wier	Feb. 2
Chester, at Chester	3, 4
Ebenezer, at Ebenezar	10, 11
Stewart, at Foster Grove	12
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 3, 10
Tibbee	23 24
Columbus station	30, 31
West Point	Jan. 6, 7
Crawford	13, 14
Starkville circuit	18
Columbia circuit	20, 21
Sparta	27, 28
Bronkeville	Feb. 3, 4
Cedar Bluff	10, 11
Mashulaville	17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 10 o'clock A. M.

T. C. WIKE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Minter City and Strathmore, at M. C.	Dec. 30, 31
Chapel Hill, at Mars Hill	(Thurs.) Jan. 4
Grenada circuit, at Bethel	6, 7
Grenada station	13, 14
Tillatoba, at Tillatoba	(Thurs.) 18
Charleston, at Charleston	20, 21
Coffeeville, at Coffeeville	27, 28
Water Valley circuit, at Pine Flat	Feb. 6, 4
Abbeville, at Abbeville	(Fri) 9
Oxford Station	10, 11
Toccopola, at Lafayette Sp'gs	(Thurs.) 15
Paris, at Salem	17, 18
Kizy, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Attala, at Benela	4, 5

The district stewards will meet at Grenada, Jan. 12, 1894.

R. A. BURROUGHS, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood station	Dec 16, 17
Winona	24
Carrollton	30, 31
Indianola	Jan. 6, 7
Sidon	13, 14
Valden	20, 21
Black Hawk	27, 28
West	Feb. 3, 4
Winona circuit	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Duhlin	Mar. 3, 4
Leberton	10, 11

District stewards' meeting will convene in Greenwood, Miss., Jan. 12, at 2:30 P. M., at the M E. Church.

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 10
Coun o	17
Coldwater	24
Batesville	30, 31
Senatobia	Jan 6, 7
Pleasant Hill	13, 14
Nesbit	20, 21
Courtland	27, 28
Pleasant Grove	Feb. 3, 4
Morgansville	(Wed.) 7
Arkabutla	10, 11
Cockrum	(Thurs.) 15
Walt Hill	17, 18
Tyro	(Tues.) 20
Panola	24, 25

The district stewards will all please meet me in the Methodist church, Senatobia, Jan. 6, at 11 A M, for the transaction of important business.

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Dec. 17
Gunnison	24
Arcola	31
Hollandale	Jan. 7
Greeoville	14
Tunica	21
Lula	28
Duncan	Feb. 4
Clark-dale	11
Cleveland	13
Shaw	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	25

District stewards' meeting at Greenville, Jan. 15, 7.30 P. M.

The district stewards are: J. D. Smith, J. T. Sims, J. E. Ratber, R. E. Gray, Geo. Shelby, W. O. Harris, G R Page, C. W. Portee, T. H. McKeosle, J. H. Johnson, C. H. Faot, Dr. W. P. Barton, E. H. Moore, Price Blanchard, J. W. Mason.

J. A. RANDOLPH, P. E.

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Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

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BEING LOCATED NEAR THE GOVERNment Departments, are able to give your claims better attention than attorneys located elsewhere. Special attention given to difficult and rejected claims. If your present attorney does not suit you and is slow, write us. Soldiers who have lost their discharges can obtain new ones. Charges of desertion removed.

No fee unless you get a Pension. Advice free. Soldiers pensioned at less than twelve ($12) dollars per month, and suffering from disability in addition to that named in their pension certificate, may obtain increase under the new law. It is not necessary for you to have gotten any ailments in war to get pensioned under the new law. Pensions for widows and children without regard to cause of soldier's death; for mothers and fathers who are now dependent, whether they were dependent on soldier when he died or not. Pensions obtained for service rendered in Mexican and Indian wars. Mexican pensions can now be increased to $12 a month. Suspended pensions restored.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE COMING OF HIS FEET.

BY L. M. T.

It may be in the morning,
  Ere the dew is off the grass,
When the little birds are singing
  Their sweet welcome as they pass;
Ere the sound of busy thousands
  Is heard upon the street,
I will listen for His coming,
  For the coming of His feet.

It may be at the noonday,
  When the sun is hot o'erhead,
And the whirr of noisy insects
  Comes from out the grassy bed;
When the wind is softly sighing
  In the tree-tops as they meet,
I will wait me, hopeful, listening
  For the coming of His feet.

It may be in the evening,
  When the busy day is o'er,
When the setting sun is throwing
  Lengthened shadows on the floor;
Or the moon is slowly rising
  Behind the meadow bars,
And the dark blue heaven is studded
  With the tender light of stars,
That I will sit and listen
  With a love so strangely sweet,
Wrapped within the heavenly glory,
  For the coming of His feet.

But in patience, uncomplaining,
  I will wait and watch alway,
Trusting that the heavenly Presence
  Will turn darkness into day;
And along the lessening dimness,
  Where the light and shadow meet,
I will know, with sight unclouded,
  Of the coming of His feet.

—Our Dumb Animals.

Books and Reading for Winter Evenings.

The long evenings at home have begun. The Winter evenings are the most fitting time for reading and study. We do not here refer to the lessons which the young folks in thousands of homes have to study and prepare—though these are very important—but a great deal depends upon the culture and knowledge which young people, not attending any school, obtain by spending the spare hours of the long Winter evenings in the perusal of instructive and entertaining books and papers. In these books the doors of the temple of knowledge are open to all classes and conditions of people.

Some young people think all reading and study a task, necessary to be done to qualify them for the future work of life, and they go to their books in the same spirit they would go to turn a grindstone, or saw wood, or any other tiresome task. No doubt, reading and study are necessary to strengthen and sharpen the mind for the work of life. So far are we from denying this, that we do not hesitate to assert that the way the great majority of our young readers will spend the evenings of the coming Winter shall largely determine the character of their future lives. But we want to say something about the reading of good books as a source of interest and pleasure.

Everyone knows how often a piece of work, or a journey that had at first been regarded with aversion, has, by arousing and enlisting our interest, yielded real gratification. Anything, not in itself painful or repulsive, which thoroughly interests the mind, gives pleasure. This is especially true of books. Even a book that we may have thought of as dry and heavy, when we become interested in its facts, principles, or arguments, yields rich enjoyment. But there are hundreds of volumes, obtainable at comparatively small cost, which are eminently adapted to enrich the imagination and memory with elevating thoughts and pictures of life that will be "a joy forever."

We strongly advise the reading of books that will add to your stock of knowledge. The most valuable literature is that which makes us acquainted with what the gifted and good men and women of the past have done that is worth knowing, and have written that is worth remembering. History and biography unite interest and instruction in a higher degree than any other kind of literature. We would not absolutely lay a ban upon all novels, but life is too short to read more than a selection of the best. The same rule may be applied to poetry, though there is not the same temptation to waste too much time on poetry.

History and biography owe much of their charm to their being pictures of life, which bring us into living touch with men and women of other times who were moved by similar hopes and fears to those we have felt ourselves. With the aid of imagination we share the companionship of the "departed spirits of the mighty dead." And here let me drop, for a moment, the editorial "we," and speak in my own person. I know this charm and attraction of history of which I am speaking by personal experience. The heroes and heroines were not dead things to me in my boyhood. They were people with whom I had the pleasure of an intimate personal acquaintance. They were frequent visitors in my home. As I sat by the Winter fire, reading Rollin's Ancient History, Milton's Paradise Lost, Fox's Book of Martyrs, Hume's History, Bunyan's Pilgrim's Progress, or Adam Clarke's life, I was carried away in spirit into scenes of intense interest, where weariness and care were forgotten. I was present at every battle, and took sides in the conflict. I was with Leonidas at Thermophylæ, with Miltiades at Marathon, with Epaminondas at Leuctra, with Xenophon in the Retreat, with Hannibal through his whole campaigns, with Cyrus at Babylon, with Alexander at Arbela, with Henry at Agincourt, and in many other decisive engagements, in which I certainly was not an indifferent spectator. I knew every foot of the way from the City of Destruction to the Celestial City, for had I not witnessed every experience of Christian and Christiana? The whole action of the Paradise Lost passed like a glorious vision before me. I followed the checkered fate of the persecuted Waldenses with absorbing interest. Every new volume was an introduction to new society, and now, after the lapse of many long years, I think of the great souls who peopled the world of my boyhood as familiar friends of other days. Apart from the knowledge I gathered from these readings, I am sure no form of worldly amusement could have given me purer or more intense delight. And this is one reason why I would urge all young people to read interesting and instructive books. An interest in good literature will render you independent of companionship, and will shield you from the temptations of frivolous amusements that waste life, and do not tend to build up a noble manhood and womanhood. Those who take no pleasure in books and reading are greatly to be pitied.—Christian Guardian.

The Pastor's Assistant.

One of the ablest and wisest ministers has said that the first duty of the pastor is not preaching the gospel to the unconverted, but training and developing the spiritual life of the church. If this is effectually done, the individual members become the most successful workers, by the power of a godly life and by direct effort, in reaching the unconverted.

Perhaps one of the greatest needs of church life at this present time lies just here. There is often a lack of adequate training of those who have been gathered into our churches. No observing Christian can fail to notice that a large proportion of the young people that join our churches are exceedingly ignorant of the Christian world. Many of them have not been brought up in Christian homes, and many, alas! of those who have are almost unacquainted with the Bible, with the principles held by the church which they have joined, with religious literature, with the state of religion in the world, and with the doings of the great denominational societies and general agencies for the propagation of the gospel. Now is the time for them to be instructed and educated. They have the essential, the divine life already begun in the soul, they have experienced a real change of heart; but they have yet to learn the new world into which they have been born, to rise to an appreciation of the heritage which is theirs, to grow in grace and be developed into full-statured manhood and womanhood in Christ.

Doubtless many a pastor has felt the pressure of this need, and has longed amid the urgent duties of his position, the numberless calls in every direction, and the manifold drafts upon his energies, to do more for those who are in the formative period of Christian life. But the pastor can not do it all. He is human and limited. He needs an assistant, who shall talk to his people when he can not, and visit them oftener than he is able. Such an assistant is at hand for the service of every pastor, an assistant whose salary is small and easily raised, whose visits are always welcome, who has a helpful word for everybody, whom the people learn to love. This assistant is the Christian newspaper. It is one of the best agencies in the Christian world to-day. Its educating power can not easily be estimated. It comes into our homes, is a companion at our fireside, and leaves its good words with us in permanent form. The young man in a boarding-house can find room for this guest, though he has no home of his own. It is in place alike in the finest and in the plainest abode.

Every young Christian should be a regular reader of one of our best papers. If it is not in the family, then he can not make a more profitable investment than to subscribe for it himself. It will do more to broaden his knowledge and sympathies, to beget a taste for healthy religious reading, and to stimulate his thought on religious subjects of living present interest, than almost any other external means.

Of course, the religious newspaper will not do everything, nor will its influence take the place of other means of education; but it is one of the means at command. It is so accessible and practical, so good in itself, and can so easily be made helpful to many more than are using it, that those who are now readers ought to labor to increase the number simply for the good it will do. Advise a person to subscribe for a good paper just as you would advise him to buy a good book, because it will be helpful to him. To guide a person into right reading is to confer on him an unending benefit.—J., in the Standard.

Patient Pastors.

Among other wise directions to Christians, the great apostle to the Gentiles gives this: "Be patient toward all men." This may have special application to the ministers of the gospel, who have charge of souls. If they would be as far as possible from that unseemly and pernicious thing known as playing "lords over God's heritage," they will need a great amount of this lowly grace called patience. Toward all classes of the people for whose souls they "watch as they that must give account," they must exercise this valuable, but not easily attained virtue. Oh, how much there is to try the patience of pastors! Who shall be able to tell the daily vexation of spirit they endure? Even their best members, now and then, forget or lose sight of duty and the highest interests of God's cause; how much more do the masses of the church wound their pastor's soul, disappoint his hopes and cast down his well-grounded expectations! And in every charge there are some persons who seem set for the special worry and painful disappointment of their ministers. The very thing they ought not to do at a particular juncture is just what they do; they fail just where you particularly relied on them; and when they have found a sore place in your spirit, they take pains, by supplying an abundance of continual irritation upon that very spot, that you shall not be healed there. Many are the temptations to "let them have it!" to take that lash, a tongue that is "like a sharp sword," and "cut the very hide off them!" How much easier than to be silent and smiling, or prayerful and prudent, is it to mount the rostrum of the pulpit, and whip in hand flourish the terrible weapon with relish, and lay on with vigor till the air resounds with the crack of the thong, and the victims wince and bleed with every stroke! So readily do we acquire the habit of reproof and denunciation; so quickly do we gain a taste for this species of forensic calisthenics that makes our blood circulate fast and imparts a fiery strength, like the taste of brandy in the mouth, that some of us never preach without dealing in a degree of it. We are never altogether "sons of consolation;" among the sweetest things we utter are mingled bitter drops as hot as pepper and scalding as vitriol; we can not help, before we are done, getting on the well-worn track of caustic complaint and cutting severity. The poor, limping[sheep have a crook broken over their heads every time their shepherd appears in sight of his flock; the miserable, frisky lambs, that foolishly desire to jump over the enclosure and caper outside the fold, are caught roughly by the hind leg and whacked till they feel it through thick fleece and tough hide. It is very true that these foolish youngsters neither recognize as quickly as they ought nor fear as they should the wolf of hell that prowls outside; but they are in some danger of mistaking us for him since catching and catching "for to kill and to destroy" is his business; and this furious mauling looks more like destruction than protection.

O for patience! O for power to be touched with a feeling of the infirmities of human nature! Not to condone sin, not to overlook serious faults, not to care more for our ease than the peril of the souls about us, but to put one's self in the place of others, and do what is best adapted to soften and melt down their hardness of heart and subdue their inbred enmity to the Lord Jesus and the works of the Spirit. We sometimes hear an uneducated man using a phrase he has caught up, Pray God to "touch and tender the hearts" of men. The idea is correctly phrased in one of Charles Wesley's hymns:

"With softening pity look,
  And melt my hardness down;
Strike with thy love's resistless stroke,
  And break this heart of stone!"

That is effectual work! O for grace to be patient and wait till we get and can use that power—"Thy love's resistless stroke!" It is worth all the bastinados and knouts and cat-o-nine-tails in the world.—Episcopal Methodist.

Recognizing the Light from Heaven.

Dr. Dale, in his recently published book, "The Living Christ and the Four Gospels," tells of a Japanese gentleman of considerable intellectual culture and great mental activity and vigor who gave him the following account of how he became a Christian: He had been a Confucianist, but could not find in Confucius any clear, satisfying teaching on the subject of God, though he sought for it eagerly.

While thus unsatisfied and perplexed under the ambiguities of the great sage of China, a friend gave him a Chinese Bible, asking him to read it, and assuring him that the translation was an achievement of scholarship, and possessed of great literary merit. "I found he was right; the translation is admirable. I read page after page until I came to the 13th chapter of St. Paul's First Epistle to the Corinthians, beginning, 'If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.' I read the whole chapter. I was arrested, fascinated. I had never seen or heard or dreamed of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of St. John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse him my faith." This Japanese gentleman did not enter upon any question of the authorship of the Fourth Gospel, nor did he insist upon knowing what proofs were forthcoming as to St. Paul having written the Epistles to the Corinthians. Whoever wrote these passages had "received light from God." That was enough. He saw the light, and recognized it to be divine.—The Christian Register.

The Aroma of Life.

Beauty hath its charms, but the charms of gracious manners far outweigh them. The manners that express a kindly, sympathetic heart, open to the influence of another personality as the flower to the sun, and as unconsciously giving back its own fragrance, are a gift that far outshines physical grace.

Who of us have not forgotten a plain face, or seen it grow beautiful under the witchery of beautiful manners, the expression of a well-poised mind? Learning can be acquired, politeness may be cultivated, but manner is the expression of the nature, and brings the object to its own level, at least, for the moment. We go out from the presence of gentle manners at peace with the world. Some of us carry the ideal of perfect grace with us, aspiring, but never reaching, saying with Petrarch, "I have once beheld on earth angelic manners and celestial charms, whose very remembrance is a delight and an infliction, since it makes all things else appear but dream and shadow." Tennyson says, "Kind nature is best," for he knew that offense could never come where the heart felt the brotherhood of man. What is rudeness but a disregard of another's rights? What is discourtesy but a disregard for another's feelings? Who that loves his neighbor as himself ever gives offense? We think of culture as the highest form of the intellectual, but it is perfect only as the heart has kept pace with his head, and sees in his own development a new responsibility, a new debt to the world. Manners are the expression of our nature. Manners are nature; politeness, veneering; and he is a dullard who is not able to distinguish.

Let us lose the phrase, "Learn to be polite," and say, rather, "Cultivate the heart and head, that the stature of a perfect man may be reached." True manners sees the limitations of another's temperament and opportunity, and leaves them untrammeled, knowing every man has his own code of morals and politeness which only individual development can change, feeling with Goethe: "We arrive best at true toleration when we let pass individual peculiarities, whether of persons or people, without quarreling with them; holding fast, nevertheless, to the conviction that genuine excellence is distinguished by this mark, that it belongs to all mankind." Could we only hold fast to the thought of the divine in every man! Could we only see that in acknowledging his right to his own nature, scarred or polished, that in every act of concession not involving principle it is "Jove nodding to Jove," how much social friction would be lost!

The man whose nature is harmonious does not find himself tormented with the thought of unacknowledged favors, of helplessness in awkward moments. He does not have to say, "Had I wist," for he does know. For, after all, what is manner but social presence of mind, a spiritual insight into the needs of the moment?—Christian Union.

Ready-Made Happiness.

We spend so much time getting ready to be happy! The party to-night, the picnic to-morrow, the journey next week, the preparation now, the fulfillment of our desire to-morrow, and the frequent disappointment of our expectations, day after day! This is the true history of many days, is it not?

Suppose you try for just one day to be happy in the little things that come without anticipation or preparation. Suppose you take note of your mother's smile and father's "Good morning," and baby's eager chuckle as you appear. Suppose you abandon yourself to a frolic without anxious care for the good time to-morrow. Suppose you give yourself up to the sunshine and the out-of-doors and the new book, and the helping father and mother for their sake purely. Suppose you talk with your friends about the pleasant things already yours, and let those of the future wait. Oh, you don't think that "Take no thought for the morrow" means you? But it does.

Heaven leaves a touch of the angel in all little children to reward those about them for their heavy cares.—Dinah Mulock Craik.

Paying too Much.

It is a truism that success often costs too much, and that men pay for it more than it is worth. It is always a mistake to put so much energy and force into securing success that when it is won there is no freshness of feeling or vitality of mind left to enjoy it. Few failures are more pathetic than that of the man who, in getting rich, has lost the power of enjoying the things which money brings. To burn out one's life in eager pursuit, and so seize the prize at last with a hand which can not hold it, is to write futility over a whole life. Force and energy are great and virile qualities, and they ought to be adjusted to the work to which they are set. They ought not to be put forth in blind disregard of the relative value of the final reward, nor in disregard of the conditions under which that reward may be enjoyed. Many a man impoverishes himself by the very magnitude of his success—puts so much of himself into the doing of the work upon which he has set his heart, that when the work is done the man who accomplished it is a spent force. When this happens, there has been a lack of adjustment between the energy put forth and the value of the end sought. For the worker ought always to be superior to his work; ought not only to survive it with undiminished power, but to be enriched by it. Shakespeare was not exhausted by the writing of "Hamlet;" he was, rather, enlarged in his thought and reinforced in his will by a task which held him to the highest exercise of his whole nature, but which did not drain him of his vitality. It is true that there are tasks which a man may not escape, and which consume his vitality, as those duties in the discharge of which one must count his life as dross; but these supreme tasks and duties are rare. To most men the opportunity is offered to determine the price they will pay for success. The danger of overpayment is, however, peculiarly insidious, because it is often not recognized until too late. The man who meant to fix the price he is willing to pay suddenly awakes to find that he has already overpaid. He meant to exchange time, strength and pleasure for success. He discovers that he has also parted with freshness of feeling, the capacity for enjoyment, the ability to use leisure, the faculty of friendship. Success costs more than it is worth when a man lets these things go out of his life for the sake of it; and the danger is that a man may lose them without being conscious of his loss. Every man must protect himself against his own success.—The Outlook.

A Deadly Parallel—Bishop Hurst on the Chinese Question.

[Extract from a sermon delivered by Bishop Hurst, of the M. E Church, in Foundry Church, Washington, D. C., on Thanksgiving Day, Nov. 30, 1893.]

The parallel between the American missionary in China and the Chinaman in the United States is almost perfect. The American missionary expects to send his savings back to America for investment. He expects to return to America as his final home. He does not adopt the Chinese costume. He sends his children back to the States for an education. He never becomes a citizen of China. He is an alien wherever he lives, and remains such until he dies or returns to America. How about the Chinaman in this country? He obeys our laws as well as the average American born in Geary's State of California. He wears his Chinese costume; sends his savings back to China; never becomes a citizen, and never desires to be. I do not wonder at his choice in view of the indignities placed upon him. But there are two respects in which the parallel totally fails: The American in China is not a producer of national wealth; but the Chinaman here adds to the national wealth of the United States annually within six millions of the total annual output of silver in this country. Further, and more striking still, is this difference: When the Chinaman comes here he makes no war upon the Christianity of the United States, but when the American missionary goes to China he wages an unrelenting war upon the national faith of the land, that has been followed since the days of Confucius. Loud indeed would be the wail in our Congress if five hundred Chinamen should be going up and down our cities, and following our water-courses, and haranguing people at street corners, and building joss houses and schools, and carrying on a ceaseless propaganda against the faith we love so dearly. But we do not hear that the Chinese government has yet voted a prohibition against the Christian missionaries, who have never ceased their evangelistic campaign, and I hope never will until Christian altars shall have been erected for all the three hundred and fifty millions of the vast empire. The Chinese government has never said: You shall not land, but if you ever do land, you must produce your letters of identity and exhibit a photograph of your alien face.

In God's even scale of justice which outweighs the other, the Chinaman with his tolerance or the American with his exclusiveness? Let us be careful to stop this great iniquity, and escape the danger of God's avenging justice.

There must be brain service, hand service, foot service, purse service, heart service, as well as lip service, if we would see answers to our prayers. A one-sided consecration does not count. God pays no heed to petitions that are words, words, words, and only words. He responds to no prayers that we can answer for ourselves.—Epworth Herald.

SUNSHINE AND SHADOW.

BY REV C. VINCENT.

There is never a night so dark and drear,
But there shines a gleaming star;
There is never a sky so blue and clear,
But a cloud will its beauty mar.

There is never a fruit without its speck,
Nor a rose without its thorn;
The sea, ere night, may the vessels wreck,
Though smooth and fair at morn.

There is never a grief without its joy,
Nor a storm without its calm;
The hearts that are crushed with care's annoy
Will find a healing balm.

There is never a plant so low and mean,
But has beauty rich and rare;
The brightest flowers, when closely seen,
Appear not half so fair.

There is never a life so lone and drear,
But can find its days of joy;
There is never a heart so filled with cheer,
But grief may its peace destroy.

There is never a ray of sunset beam,
But will lighten some lonely spot;
There is never an eye that with love doth beam,
But will brighten some lonely lot.

There is never a toil and never a care,
And never a grief nor fear,
But will lead to a time more bright and fair,
And the smile will follow the tear.

There is never a buried hope in life,
But a blessing leaves behind:
In spite of all the bitter strife,
There comes sweet peace of mind.

There is never a glance at a loved one dead,
Nor a clasp of dying hand,
But will comfort bring, when the thoughts are led
To that home in the better land.

In storm or calm, in shade or shine,
In grief or in wild despair,
Round lonely lives there still entwine
The joys which all can share.

Notice.

To All in the Mississippi Conference Interested in the Home Missions:

First, we would state to those who served our Conference Board during 1893, and who each received but seventy per cent. of their appropriations, our collection at the anniversary meeting (one-half of $35.10) added to the remnant from regular collections made so small an amount, it was decided not to disburse it at present. It will lie as a nest-egg in the treasurer's hands. We do trust all the brethren will closely adhere to our resolutions. Thus by the first of April we may hope enough will be in the treasury to allow a *pro rata* distribution to all who are serving the Board for the Conference year 1894. The anniversary report (to be printed in the Minutes) will show what proportion, and on what terms, the treasurer will be authorized to pay out quarterly.

In conclusion, allow me to exhort all preachers in charge to forward their domestic missionary money direct to Rev. T. S. West, at Jackson, Miss. He is our treasurer, and alone authorized to receipt for and disburse our domestic funds during the intervals of Conference. In time let me urge you not longer to complicate our affairs by following the old plan. At the Conference of 1894 we can not recognize any receipt except that of our treasurer.

As to the foreign missionary money, please send that, as heretofore, to Thos. B. Holt, at Nashville. He is treasurer of the Parent Board. It will save postage and exchange to send direct to him.

J. P. DRAKE,
Secretary Conference Board.

Edwards, Miss.

Woman's Parsonage and Home Mission Society.

SPECIAL SERVICES, FEB 6-11, 1894.

February next brings the 158th anniversary of the planting of Methodism in America.

The Central Committee of the Woman's Parsonage and Home Mission Society has determined to celebrate this anniversary with special services in their societies from Feb. 6-11. Programmes for each of these days, inclusive, will be furnished.

The society also takes the privilege of soliciting the aid of all the pastors of our church in bringing its work before our people, explaining its character and importance. We have, therefore, prepared a special programme of services for Sunday, Feb. 11, which we will furnish for all pastors who will kindly aid our work in using them. The morning programme only provides for a regular service, with appropriate songs, readings, and a sermon on the general subject of our work, which is the upbuilding of Methodism in the waste places of our land, and the carrying of the gospel to the poor, sick and lost ones in the dark alleys of our crowded cities—a work which surely commends itself to any Christian hearer. Our evening programme provides for a special service by the young people and the children. It has been carefully prepared, and consists of songs, readings, recitations and exercises in which all can engage, and which can not fail to delight and edify. We will furnish these programmes gratis to pastors, Sunday-school superintendents, Epworth Leagues, and any of our church societies that will agree to use them and take a collection for us at their meetings, Sunday morning or evening.

MRS. E. E. WILEY, Pres.
MRS. NATHAN SCARRITT, Gen'l Sec.

Indian Mission.

MR. EDITOR: Please allow me to report through the ADVOCATE amounts paid and promised on Indian Mission since my last report.

PAID ON SALARY.

Miss Nora Newbsker	$ 50
Miss Anna Jones	5 00
Mrs. Fannie Harris	1 00
Dr. Broomfield and family, by Rev. M. J. Miller	6 00
Rev. J. W. McLaurin	2 50
Rev. D. G. W. Ellis	2 50
Rev. Geo. Bancroft	50
Rev. W. W. Moore	1 00
Rev. E. H. Mounger	1 00
Woodville district, by Rev. P. A. Johnston	57 00
Mrs. Annie E. Rogers	1 00
Mrs. Florence Pollock	1 00
Rev. J. F. Robinson	10 00
Rev. J. H. Foreman	1 00
Rev. M. L. White	1 00
Rev. W. W. Morse	3 00
Dr. W. R. Lambuth	1 00
Col. W. L. Nugent	1 00
S. S. Cope	3 00
Hon. Peter James	1 00
Terry Church	1 00
Rev. W. M. Sullivan	1 00
Rev. W. T. Woodward and wife	2 00
A Friend	1 00
Rev. J. D. Ellis	25

PROMISED ON SALARY FOR THE YEAR 1894.

Rev. H. W. Featherstun	$ 2 50
Dr. W. R. Sims	5 00
Rev. A. F. Watkins	5 00
Rev. W. J Ferguson	2 50
Rev. H. E. Partridge	5 00

(Others promised, but did not put down amounts.)

PAID ON LAND AND SCHOOL.

Pearlington charge, by Rev. R. B. Downer	$ 3 00
Rev. P. A. Johnston and wife	15 00
Miss Annie Linfield	3 00
Mrs. W. S. Barefield	3 00
Rev. W. W. Cammack	10 00
J. H. Mars	2 00
Rev. W. H. Lewis	10 00
Rev. T. E. Wineooff	10 00
Dr. I. G. John	10 00
Rev. I. L. Peebles and wife	10 00
E. J. Guice	10 00
Rev. W. M. Stevens	5 00

PROMISED ON LAND.

Rev. H. W. Van Hook	$ 5 00
Rev. D. G. W. Ellis	2 50
— Davis	1 00
Dr. J. M. Weems	10 00
J. B. Oden	2 50
J. W. Toles	5 00
Rev. W. T. Griffin	5 00
Rev. B. F. Lewis	10 00
Rev. G. H. Galloway	10 00
Rev. G. D. Anders	10 00
Rev. E. F. Edgar	5 00
Rev. W. P. Jones	5 00
Rev. W. T. Currie	10 00
Rev. W. W. Morse	5 00
Rev. J. P. Drake	5 00
Rev. R. F. Witt	10 00
Rev. W. M. Sullivan	5 00
Rev. P. H. Howse	10 00
Dr. I. W. Cooper	5 00

(Others promised, but did not put down amounts.)

And we have many promises on salary on the five years' instalment plan. Hope the brethren and sisters will not forget, but will remit this Winter, or early in the Spring. I only raised about $250 on salary for Conference year just closed, and hence the Mission Board had to help largely in support of our missionary, and other missions had to suffer on that account.

Brethren and sisters, let's not let that occur again. Please help in this important work, "and that right early." Send, as before, to Oak Ridge, Miss.

Your brother in Christ,
A. D. MILLER.

Oak Ridge, Miss.

In Japan.

AN OLD SHINTO PRIEST.

(Continued.)

Among other accounts given to me by the old man was the following:

"The things which I did every day when I was in Kotohira Mountain are as follows:

"I was always getting up about four o'clock in the morning, and cleaning all yards and all rooms every morning, though it rains cats and dogs, and it was always taking the hours about four. After the cleaning was finished I was always taking the bathing with cold water for cleansing the body before going to front of god for worshiping. After the bathing with cold water was finished I knelt down to the place where the image of god is, and worshiped, reading the book which is called Shin-gyo-jiharai. I was always finishing those things by dinner time. It was my business that after dinner I always visit the people's houses for worshiping the gods of their houses. If I worship for the people, they will give me ten cents, or twenty cents, or rice. On spending the months and days for fifteen years with such business, I closed the money about sixty dollars. After returning from people's houses I had to pray to the god for the sick people; therefore, I took the bathing with cold water again for cleansing the body before going in front of the god. After bathing was finished I knelt down in front of an image of god and worshiped for sick people. After worshiping was finished it was my duty to watch the gate till twelve o'clock in the night.

"These are all the things which I did from rising up till sleeping time when I was in Kotohira Mountain."

THE END.

Now, you have had enough about the Shinto priest. Shintoism is a kind of hero and ancestor worship. Buddhism is the other heathen religion of Japan.

H. G. HAWKINS.

Matsuyama, Japan.

Shut the Gate.

Who will rise up and shut the gate? What gate? Gate of the M. E. Church, South. Against what? A flood-tide of worldliness. How? By legislative act. When? At the next session of the General Conference.

Evidently the world is in the church to a very alarming extent. Do not a host of the church's devout friends cry out, warning us that in some instances the predominant worldly element in the church gives complexion to all its proceedings, and threatens to subvert the very fundamentals in her polity? What the cause, or causes? May we not find, at least, one cause in the kind of people received into the church? The Methodist Church receives two classes into her membership, viz.: (1) converted persons, and (2) unconverted persons. There is but one condition previously required, viz.: "A desire to flee the wrath to come," etc. Consequently, it sometimes transpires that people with no religion at all, only a "desire to flee the wrath to come," are received with the hope of conversion. But where the desire is fixed the evidences will follow: 1. Doing no harm. 2. Doing good. 3. Attendance upon the ordinances. But, sad truth, these evidences in many cases fail to abide.

But, perhaps, the chief cause rests in the removal of the class meeting and probation tests. The right of challenge to the entrance of any candidate for membership rests wholly with the pastor. As the law now stands, if the individual profess "a desire," has the pastor any option in the matter? It would be a miracle if the pastors were uniform at this point. Every restriction is removed except the prerogative and judgment of the pastor, and a flood-tide has swept in upon us. Don't understand us to clamor for ancient landmarks, but something better than the present state.

Once traveling through a lovely country, I was surprised to find beautiful fields, in many instances, occupied by foreigners. Along lovely lawns I read signs like these, "German Saloon," "Beer Garden," "Grape Field," etc., and witnessed wholesale desecration of the holy day. I expressed my painful surprise to my kind host, remarking, "This is becoming a problem for the citizens of this locality; this element and influence will tell upon your young men." With great vehemence, he replied: "It has already told. It is telling most fearfully on our boys and young people. It is high time to shut the gate. We have enough of this kind here. They ought to have been shut long ago; as they were not, the longer the worse." Now, I do not discuss this experience *vs.* theory in emigration. Yet in the church, I think, I see a parallel. And the words of the man ring in my ears, "High time to shut the gate." The gates are raised. How the tide threatens our inundation! Who will show us a more excellent way?

E. B. GALLOWAY.

Woman's Work.

Mrs. J. S. Parker, district secretary, reported, Oct. 20, Seashore district "on the up-grade." Two auxiliaries added since the annual meeting in June, one of which organized at Purvis, a small place, and but few ladies, with a membership of twenty-one, and a good prospect of more in the near future. It is to the efforts and prayers of our dear sister and prospective missionary, Mrs. E. Leon Whyte, that we are, under God, indebted for this strong auxiliary. Rev. J. S. Parker was present at the organization by invitation, and gave an encouraging talk.

Rev. N. B. Young reported an auxiliary of forty or fifty members at Mt. Pleasant, Vaucleave circuit.

Bay St. Louis Auxiliary, weak in numbers, but strong in faith and full of good works, raised their five dollars for Miss McNemar's education, and purpose adding to it until January. "They love to have a special work."

Moss Point Auxiliary and others have raised their quota.

There are eleven auxiliaries in the district, less one, perhaps, as they have not reported for so long.

"While we are by no means up with the Meridian district in financial or numerical strength, yet we rank second best in the Conference. By way of postscript, I would say that the Seashore district is the only one in the Mississippi Conference which has paid in full its apportionment on the old missionary debt."

Nov. 24: "We have just sent on our contribution to the McNemar fund from this auxiliary (Lumberton). Work prospering in the district."

MRS. E. D. JONES.

A Correction.

MR. EDITOR: In the ADVOCATE, of the fourteenth instant, among the appointments for the Seashore district, you have "Amerious, G. R. Ellis." The appointment as read out by the Bishop is, "Amerious and Escatawpa, G. R. Ellis, and one to be supplied, by D. C. Rawls." Please correct, as my postoffice will be Escatawpa, and not Amerious.

G. R. ELLIS.

Augusta, Miss.

MR. EDITOR: The notorious Louisiana State Lottery is sending out millions of copies of what they call the "Capitol Almanac" to merchants all over the country, with their business address printed on the back. They send them, express paid, to each particular merchant, and do the whole thing without saying a word to him about it. These so-called almanacs have a very attractive covering, but are intended solely to advertise the lottery, as will be seen by looking through one. By this method they are making many of our prominent Methodist laymen agents to distribute their advertisements. Why don't our brethren burn them as fast as they get them, and warn people against them? They are going into thousands of our homes, unnoticed at first, but prove, after all, a temptation and a snare to our people. Beside the lottery advertisements the pictures in them are obscene, and unfit to go into our homes.

We have just had a fine meeting at Augusta. There were a number of conversions and sanctifications, and seven added to the church. Some useful material has been brought in and put to work. We were ably assisted by Rev. C. H. Ellis.

A. C. BURT.

Dec. 14, 1893.

Church Manners.

Nothing of minor import makes a deeper impression upon the human heart than little acts of kindness, and certainly nothing has a more pleasing and winning effect upon a stranger, in visiting a congregation, than polite and kind attentions from the pastor, or some official of the church. Every congregation should have its ushers, whether they be necessary to seat the people or not. These should be polite and courteous gentlemen, whose aim should be to make everyone feel at ease, and especially strangers and visitors. We have more times than one felt pained and embarrassed, while standing before a congregation, to see strangers and visitors lingering in the vestibules, as they seemed to say, "This is a cold reception," or "No man careth for my soul," while a dozen or more thoughtless officials sat at ease in Zion. This is, indeed, grievous and inexcusable, to say the least of it.

Godliness is profitable unto all things, and is certainly conducive to good manners. Many a man has aimlessly dropped into a church on Sunday morning, and from the kind reception and the word fitly spoken has been induced to return from time to time until God for Christ's sake has pardoned his sins and made him a workman in his vineyard. Here is a paragraph clipped from the New York Advocate, which we recommend to our churches which do not practice it, or some plan similar to it. It will win. Try it. It is headed:

"SENSE, HOSPITALITY AND PIETY.

"Not a great while ago we visited a church of another denomination, and on departing a young man said: 'We are glad to see you here, sir; we should be pleased to see you at any time.' Passing out, an usher handed us the following card, which blends politeness, candor and philosophy:

"To the 'Stranger That Is Within the Gates':

"'We welcome you in the Master's name to all the services of this church, and cordially invite you to share our privileges.

"'Should you desire it, our pastor and officers of the church would be pleased to meet you at the close of this service, or to call on you at your residence, if you will give your address on the reverse side of this card. Strangers who afford us no opportunity of becoming acquainted will kindly remember that it requires two to form an acquaintance; therefore, it is not the church's fault if we do not know each other.'

"It made a most excellent impression, not only upon us, but upon a young gentleman who attended the service with us, a stranger in the city."—Alabama Advocate.

A note from Ram's Horn relates to people who pray, "Thy kingdom come," but who do not even take a religious paper. The Religious Intelligencer chronicles the fact that there are people who give nothing to support missions at home or abroad, and who talk much about the degeneracy of the times, the lack of spirituality in ministers, the coldness and formalism of the church. A pastor "found many of his parishioners who were too poor to take their church paper, but who took secular papers and tales of fiction that cost four or five times as much. Cause: They had little relish for religious reading. Effect: Their relish for religious reading lessened every year. Mystery: They wondered why their spirituality was so dull and their children loathed everything of a religious character. Result: Those children who married or left home ceased church attendance altogether, and those of them who died gave no satisfactory evidence of the necessary preparations."—The Morning Star.

Advice to Young Converts.

Don't get discouraged if you happen to have some difficulties at first in your Christian life. The devil will make a hard fight to get you back, and will do everything he possibly can to destroy your faith. But don't waver. Keep holding on to Christ. Count upon his help every moment, and you will be sure to get it.

Read your Bible a good deal, for by doing so you will be giving God a chance to talk to you, and he can tell you things there he could not speak of anywhere else.

Join a church and be a worker in it. God will make a place for you there, and give you something to do. Remember that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. A loafer in God's house is as worthless as one anywhere else.

Be faithful in attending the means of grace. Angels can tell about how much religion you have by the amount of rain it takes to keep you away from prayer meeting. Hear all the preaching you can, and try to carry the sermons home with you.

Speak in the social meetings every chance you get. The Lord will see that you do not run out of something to say, if you undertake to talk about his goodness.

Go to praying for the people around you who are unsaved, and remember that Jesus wants you to help him to get them to heaven.

Make up your mind in the start that the devil of fault-finding shall never go to church with you. Don't criticise the preacher or any of the members. The moment you begin to find fault you will begin to backslide. Don't look for flaws in people. Look for Christ. Try to see something in them that God sees, and every Christian you meet will make you richer.

Get a good Oxford Bible, silk sewed, with a flexible back, if you have to go without bread to buy it. Every Christian ought to have his own Bible, and one good enough to last him his life, no matter how much he handles it. By doing this he will get to know it so well that he can almost find what he wants in the dark.

Whenever you find a promise in the Bible mark it, and make it yours for life. That is one way to get faith that will move the arm of God. It is a good plan to tint the promises over lightly with a red pencil, and they will then stand out above everything else on the page.

The promises of the Bible are better than checks on any bank. They are God's word, and that can never break. Psalms xxxvii, 3, is good for house rent and board anywhere on earth, and you can have anything else you want by going into the next verse.—Ram's Horn.

Christian Courtesy.

It is a fallacy to suppose that manners are matters merely of social life; they belong to a man's whole life—his public as well as his private life. They have infinitely more to do with the success of public men than is usually supposed. They affect especially and profoundly the pastoral character and success. It is a great thing to be a true evangelist, but can you be completely so without obedience to the injunction of one who was more than an evangelist, who was an apostle—"Be courteous"? A public man who outrages good manners may not be altogether a moral nuisance, but he can not well be a salutary moral power in the community. His best theoretical instruction, if he be a public teacher, may not compensate for the continuous, insidious, demoralizing influence of his manners on his habitual hearers, especially on the incipient character of children and youth. The public teacher should above all things be, as Cicero insisted in regard to the orator, a good man; but, next to this, he should be a genuine gentleman. This phrase ordinarily has a somewhat ambiguous application; we need not say that we are not using it in its equivocal, conventional sense. We use it in the sense of the apostle's command, "Be courteous"—maintain your manners, he would say.—Christian Work and Consolation.

I do not ask you to be anything but a glad, sunny woman. I would have no counsels of mine recommended by long faces and formal behavior. I would have you at peace with heaven, with the world and with yourself; that tears shall flow only at the call of sympathy. I would have you immaculate as light, devoted to all good deeds, industrious, intelligent, patient, heroic. And crowning every grace of person and mind, every accomplishment, every noble sentiment, every womanly faculty, every delicate instinct, every true impulse, I would see religion upon your brow, the coronet by token of which God makes you a princess in his family, and an heir to the brightest glories, the sweetest pleasures, the noblest privileges, and the highest honors of his kingdom.—Timothy Titcomb.

Difference in Gifts.

Many a heartache and many a sad mistake would be saved if young Christians might take care to read and ponder the following passage: "Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait upon our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation." It is so common a mistake for all to wish to be leaders and teachers, and for people to shrink from humble ministry, which is equally acceptable to the Master. He has given gifts differing to the various members of his church, and it is his will that they should be content to follow the diversity of their gifts, instead of striving after the gifts which have been bestowed upon others. If each one would be content to use the talent or talents which God has intrusted to us, instead of trying to reach after a task for which we are not fitted, the work in God's kingdom would go much more smoothly, and would prosper as God intended that it should. It only requires a little observation to understand how infinite is the wisdom which has made us all to differ, and we ought to be able to understand from this simile of the human body how much better it is for each member to do the work allotted to it, and for which it is fitted. No work is too humble to do, if God appoints it for us, and the great and small task are alike blessed ministry when done for his sake.—Christian at Work.

Beating the Air.

Beating the air is quite common in the church. The minister who spends his time and strength preaching against errors which do not exist in his community "beateth the air." The preacher who preaches on secular topics and about the fringes of truth, and never comes home to the center of the gospel; who preaches to the intellect, and not to the heart; who delights the refined taste of the cultured, but never arouses the conscience of the ungodly, "beateth the air." The church that conducts revival meetings for six weeks in succession without witnessing the awakening of one sinner or the revival of one lukewarm soul, beats the air. The Christian people who labor hard to build up Zion and pull down the strongholds of wickedness in the community by holding festivals and sacred concerts and other entertainments, are engaged in beating the air. They weary themselves out of breath and out of temper, but accomplish nothing. The soul that struggles to subdue lust, to overcome temptation, and to become righteous by fasting, by bringing to bear the strength of his will and all his energies, without giving his heart to God, beats the air. The more he struggles the worse become his entanglements, and the more his strength is wasted. To overcome a sinful heart we must open the door and admit the Conqueror, who stands knocking. To pull down the strongholds of sin, we must use the weapons God has provided, laying aside all carnal weapons. Effectual blows can only be dealt with the gospel of the Son of God.—New York Advocate.

Esteem Your Pastor.

When tempted to think lightly of your pastor, think of how much you are indebted to him for starting good thoughts, for inciting you to noble resolutions, for directing you into right channels, for helping you in every good work. He moves among you in ways you little imagine. No one rightly disposed can sit under the preaching of a minister Sabbath after Sabbath, and come under his influence week after week, without being more or less effected by what he says and does. His counsels, his warnings, his instructions, his prayers, and his examples are more or less helpful and inspiring, and one must, in his thoughtful moods, trace to him much of the good that he does, of the resistance of the evil that he makes, of the stimulation which he enjoys, of the spiritual quickening which he receives, and of the better living he manifests from time to time. His faithful ministry is indispensable to individual and church life and development. It is foolish to talk against it, as it is possessed by you Sabbath after Sabbath. It may not be all that it ought to be and might be, but it is the best you have, and would be better if everyone encouraged and sustained it as he might and should do. Talk it up, not down, and note the increased benefit which you derive from it.—The Presbyterian.

When Mr. Spurgeon was a little boy he was fond of reading. Once a book which was not a good one, was loaned to him. His father punished him for reading it. He himself said afterward: "I should like to be able to forget even the half I read in that book; but I can not; it sticks to me like glue. Bad books are terrible things."

HYGIENE.

Acidity of the Stomach.

A not uncommon disease is acidity of the stomach, and it is also very annoying. It has lately been decided that it generally has its cause in the nervous system rather than in the stomach itself, and especially accompanies hysterics and nervous exhaustion, there being constant irritation of those nerve centers which control digestion. A chief symptom is vomiting, generally at least once a day, often at night or in the early morning, of a quantity of almost pure gastric juice, unmixed with remains of food, but often bile stained. It occurs chiefly in young persons or those below middle age, often periodically, without any apparent cause, the patient waking in the night with heartburn and severe cramping pain in the stomach, thirst, etc., succeeded shortly by copious vomiting. There is often headache, restlessness, and altered expression of the countenance. The attacks may last for twenty-four hours or a few days, and in some hysterical cases for weeks or months. The acidity of the vomited matter varies from .08 to 4 per cent. in different cases (average normal gastric acidity during digestion equals .2 per cent.). It digests albumen well, is free from organic acids and presents all the characteristics of almost pure gastric juice. There is usually increased appetite and a frequent craving sense of hunger, compelling the patient to eat frequently during the day, and even to rise at night to satisfy it, increased thirst, heartburn, and pain in the stomach, particularly at night. When the disease lasts for any length of time there is wasting and anæmia. The disease is rare, according to Reichmann, he having noticed only six cases amongst several hundred examined with the sound. Treatment consists in washing out the stomach so as to free it for a time from its acid contents.

The hygienic treatment should consist first in quieting the nervous system by bathing the head and back of the neck in cold water or rising, a good deal of friction to the skin to bring the blood to the surface, abstinence from food for at least two or three days, meantime drinking freely of pure cold water, and after this for at least one month, only one meal daily, consisting of stale bread, poached eggs, baked potatoes, a little milk if it agrees. A glass of hot water may be taken a half hour before the meal. One meal a day may seem unwise to many, but it gives the nervous system time to adjust itself to natural conditions and no harm need be feared.—The Journal of Hygiene.

Mental Health.

One of the signs of mental health is equanimity of temper and the ability to bear with indifference or even pleasure the little trials of life, and especially those which come from scolding, petulant, cross, irritable persons. To this end the art of not hearing too much should be learned. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from health and happiness. If one falls into a violent passion, and calls us all manner of names, and we can shut our ears and not hear it, or if we can laugh at the words instead of becoming ourselves excited, it is a sign of a healthy nervous system. If in the quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, and we can shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale, it is a sign of a healthy well-trained nervous system. If a hot, restless one begins to inflame our feelings, and we can consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door, it is a sign of health. It may take will power and effort to train our brains to such a state as this, but it is worth the effort.—Ex.

Remedy of Earache.

"I am afraid I have greatly interfered with my own practice," said a celebrated aurist, "by giving the following advice to many of my friends: 'At the first symptoms of earache let the patient lie on the bed with the painful ear uppermost. Fold a thick towel and tuck it around the neck; then with a teaspoon fill the ear with warm water. Continue doing this for fifteen or twenty minutes; the water will fill the ear orifice and flow over on the towel. Afterward turn over the head, let the water run out, and plug the ear with warm glycerine and cotton. This may be done every hour until relief is obtained. It is an almost invariable cure, and has saved many cases of acute inflammation. The water should be as warm as possible, not too hot.'"—Exchange.

At the close of a long prayer by a father who had prayed for a poor family, his son said: "Father, if I had as much wheat in the barn as you have, I would answer that prayer myself."—Exchange.

FROM THE WORK.

Rev. C. McDonald, P. E., Forest, Miss., Dec. 18: "I have been down with *la grippe* since my return from Conference. I hope to send a list of appointments soon. Will be glad to hear from our district preachers when they get moved into their new homes."

Rev. B. P. Fullilove, P. C., Mashulaville charge, North Mississippi Conference, Dec. 18: "Before we had arrived at our new field and new home there had been a storm through these parts. When we arrived we found that there had blown into our new home flour, meat, sugar, coffee, rice, potatoes, soda and soap. These good people know how to make a Methodist itinerant and his family happy. May the Lord give us success this year and access to the hearts of his people this year, and may the Lord bless them abundantly both in temporal and spiritual blessings."

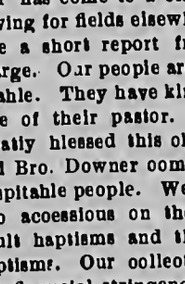
Rev. M. E. Tumlin, Shannon, Miss.: "We are pleased with our return to Shannon, and have had a kind reception. The Bishop has given several of us the privilege of going over the ground already trod. We had Bro. Stone, our ex-presiding elder, with us at old Palmetto the Sunday after Conference. The congregation was good, and much moved by the sermon preached by him. He has lived at Verona for twenty-two years, and has done regular Conference work as appointed by the Bishop. His friends are legion, for 'they are many.' Their prayers and best wishes follow him May the Lord bless the outgoing and incoming presiding elder and give us all a good year!"

Rev. R. A. Breland, DeKalb, Miss.: "In obedience to the appointment of Bishop Key, I returned from Hazlehurst to this place to finish my fourth year here. I think it due the good people of this charge that I speak of them and their work through the columns of your paper. Some persons who have never lived here, and who have heard only one side of the story, think that there are no good people here, that everybody is lawless and bloodthirsty; but I want to say to all who hold such opinion that such is not the case. It is true that there are some who favor mobs and lynching, but a majority of the people of this county are opposed to such proceedings, and are now organized against it. I want to say for the encouragement of my successor, that there are a great many pastoral charges not as desirable as this one. These Kemper county people love their preacher, and, as a rule, stand by him to the last. To prove this, I will only say that the preacher always stays the full four years on this circuit. As a further proof of what I have said, I will tell you that a few nights ago the citizens of DeKalb turned out *en masse* and pounded their preacher, bringing flour, sugar, coffee, sausage, salt, soap, rice, cabbage, cake, etc. The Lord bless us and give a prosperous year!"

Rev. H. Wallace: "The Conference year has come to a close, and before leaving for fields elsewhere we wish to give a short report from Covington charge. Our people are kind and hospitable. They have kindly taken good care of their pastor. The Lord has greatly blessed this charge this year, and Bro. Downer comes to a kind and hospitable people. We have had fifty-two accessions on the work; eleven adult baptisms and thirty-two infant baptisms. Our collections, owing to the financial stringency and its effect upon the lumber and other enterprises, were very far behind—only a little over fifty per cent. We have spent about $170 repairing and painting the Covington Church. Built foundation under Pearl River Church—brick foundation, and nice fence around it; with $100 on hand at Slidell; cost of improvements on the Mandeville Church about $100, making a grand total of $925 this year—$445 last year. The pastor of this charge, owing to illness from *la grippe*, was unable to remain at Conference for its session, and not leaving his presiding elder a minutely written report from the work, is informed by his presiding elder that the work appeared in an unfavorable light before the Conference. May the Lord greatly bless these kind people! Giving the Lord all the praise for his manifold blessing during this Conference year, and praying God's blessings upon these people and their pastor, Bro. Downer, we leave for new fields of labor."

That Tired Feeling

The great benefit which people overcome by That Tired Feeling derive from Hood's Sarsaparilla proves that this medicine "makes the weak strong." J. B. Emerton, a well known merchant of Auburn, Me., says: "About 5 years ago I began to suffer with very severe **pain in my Stomach**, gradually growing worse. I took Hood's Sarsaparilla, being convinced that I was troubled with **Dyspepsia** and **Liver and Kidney** troubles. I improved at once and am very much better and feel more like working.



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WELL WATER.

The Most Wonderful Tonic in America.

Please Read Carefully What the Chemist of New Orleans and Board of Health Says It Contains.

BOARD OF HEALTH, STATE OF LOUISIANA, New Orleans, Aug. 9, 1893.

Mr. W. W. WILKINSON—

Dear Sir: Below please find the results of analysis of the sample of water marked "Wilkinson's Matchless Mineral Water," submitted to me for examination, accompanied by the following affidavit:

The State of Alabama—Butler County.

Before me, F. M. Black, a Notary Public in and for said County and State, personally appeared J. F. Bergamer, Sheriff of Butler County, who being duly sworn on oath, saith that he went to the well of Mr. W. W. Wilkinson on this day and seen the Matchless Mineral Water drawn from the well and put in a five gallon demijohn and labeled to A. L. Metz, M. D., Chemist of Board of Health, No. 63 Carondelet Street, New Orleans, La.

(Signed) J. F. BERGAMER, Sheriff Butler County.

Sworn to and subscribed before me, July 20th, 1893.

(Signed) F. M. BLACK, Notary Public.

Color	Yellowish red and clear
Odor...(when heated to 140° F.)	Terebinthinous
Taste	Very Astringent
Phosphates	Heavy Traces
Chlorine as Chlorides	8.102 grains
	Per U. S. gallon of 231 cub. inches
Equivalent to Sodium Chloride	5.083 grains
Sulphuric Acid	735.108
Iron (Ferric) Oxide	331.480
Iron (Ferrous) Oxide	101.920
Aluminum Oxide	7.681
Calcium Oxide (Lime)	30.476
Magnesia	26.872
Potash	2.822
Soda	6.045
Silica	6.049

These constituents are probably combined as follows:

Grains per U. S. gallon of 231 cub. inches	
Iron (Ferric) Sulphate	836.200
Iron (Ferrous) Sulphate	218.775
Aluminum and Potassic Sulphate (Alum)	20.900
Calcium (Lime) Sulphate	74.013
Magnesium Sulphate	80.616
Sodium Sulphate	7.725
Sodium Phosphate	Heavy Traces
Sodium Chloride	5.083
Silica	6.049

The residue, after evaporation, crystallized, and the total weight, including water of crystallization, at 212° F., was 1.564 grains per gallon.

A. L. METZ, M. D., Chemist of the Board of Health of the State of Louisiana and of the City of New Orleans.

Cures Dyspepsia in its worst form, Chronic Diarrhœa, Diabetes, Sick or Nervous Headache, Piles, Sores, Bilious Colic, Tetter, Ring Worm, Chronic Sores, Ulceration of the Womb, Throat, Catarrh, Debility. Best Natural Tonic in the World.

As a Tonic and Alterative.—A teaspoonful to a tablespoonful in one-half glass of water three times a day, directly after eating; but if stomach is soured, take before eating.

As a Cathartic.—Three to five tablespoonfuls in same amount of water.

For External Application.—Use as a wash without diluting (warm if possible).

For Injection.—If water is too strong, slightly dilute and use twice a day.

For Cholera Morbus and Cramp Colic.—Two tablespoonsful every hour or two until relieved (in a little water).

For Fistula.—Warm and wash with one-half water. Harness bruises, old sores or fresh cuts, same.

For Colic in Horses.—Pint. If not relieved in five minutes, repeat second dose. Never fails.

Will keep full strength for any length of time in any climate. Never dilute except as used.

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3. W. D. Newman says: "I was afflicted for twelve years with tetter. Matchless Mineral Water cured me when all doctors and treatment failed."

4. Rev. Chas. R. Lamar was cured of dyspepsia of more than two years' standing by use of two gallons of Matchless Mineral Water.

5. J. H. Gilbert says: "Matchless Mineral Water is, beyond doubt, the best remedy known to me for sore eyes."

6. Jesse B. Basser says: "I have suffered long from chronic ulcerated sore leg. Offered $100 to doctors to cure. This water cured me."

7. Rev. J. M. Whitehead: "It cures every species of indigestion; can eat anything I want, and a good appetizer."

8. James J. Ingle says: "I have suffered five years with kidneys and liver. Have used one bottle. Most wonderful medicine I ever used."

9. J. G. Lightfoot says: "My son down five years. General debility and impure blood. Doctors failed. Two bottles Mineral Water cured him."

10. John Brannan says: "I was down three years with bilious colic. Spent $150 for medical treatment; grew worse; one and a half gallons. This water cured me."

11. Martin Eady says: "My eye was about out from gun cap in it. The two bottles of Mineral Water made a complete cure of my eyes."

12. George Green says: "I have been suffering fifteen or twenty years with chronic diarrhœa. The Matchless Mineral Water cured me."

13. W. J. Gardner says: "For seven or eight years I was victim of nervous dyspepsia and all its horrors. One quart Mineral Water cured me. Spent thousands of dollars for medical treatment. Would not go back for $10,000."

14. J. B. Brown says: "My only child, three years old, sick two years. Spent much for medical treatment. Child given up to die. Mineral Water cured him. I would not take $1,000 for benefits of that bottle of Mineral Water."

15. Mr. J. A. Davis, Bonham, Texas, says: "My horse was as sick with colic as any horse I ever saw. One pint of water cured him in five minutes."

Price: Per bottle, 25c, 50c, and $1.

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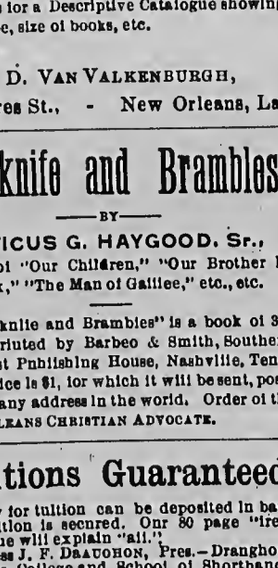

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Thursday, December 28, 1893.

The Necessity of Regeneration.

In these modern times there are those who deny the necessity of regeneration. We think a little reflection will suffice to show that our Savior never uttered a more profound truth than when he said, "Ye must be born again." Let us ask ourselves the question, "Would an unregenerate man be happy in heaven?" As a first step towards answering this question, let us ascertain the sources of his happiness.

Take two persons, equal as nearly as possible in native endowments and in culture, but differing widely in moral character, the one a superlatively devout man, the other wholly irreligious, and bring them into contact with the same objects; will their thoughts and their emotions be the same? Will their enjoyments come from the same source? Let them enter the sanctuary and occupy the same pew during divine service; will there be no difference in their inner experiences?

IN THE SANCTUARY

the Christian finds enjoyment of the purest, sweetest and most exalted character. To him there is indescribable sweetness in the songs of Zion, even though the music be greatly defective, viewed from an artistic standpoint. His enjoyment comes not chiefly from the effects of mere rhythm and melody, but from a far higher source. It is not so much the "concord of sweet sounds" that gives him pleasure as the lofty sentiments expressed in the hymn. The praise, adoration, thanksgiving, confession and supplication embodied in the words of the hymn inspire in his soul an elevated, sacred joy in comparison with which mere esthetical pleasure dwindles into insignificance. How is it with the wicked man? Will he find enjoyment in the service of song? That is conditional. The music he may enjoy, provided it is of a high order of artistic excellence; but his enjoyment is not at all dependent upon the sacred character of the words used. The same music set to other words would produce the same pleasureable emotions; and his enjoyment would be as great in theater or opera as in church—perhaps, even greater. So while both may find enjoyment in the service of song, their enjoyment is of a different character. The one is esthetical, the other moral. Next comes

THE PUBLIC PRAYER.

In that also the Christian finds enjoyment of the loftiest character. Each ascription of praise, each expression of adoration and thanksgiving meets a hearty response in his breast; and as the man of God lifts up his voice as the mouth-piece of the great congregation, and pours forth words of humble confession and fervent supplication, there arise in his soul feelings of joy more exalted than mundane things can give. How is it with the other man? Does he find equal pleasure in this devotional exercise? Nay, verily. Perhaps he hardly hears a word of the prayer, his thoughts being occupied during its delivery with secular affairs. If he listens to the prayer, it is, perhaps, to criticise its rhetorical and oratorical qualities. If there is a slip in grammar, he is sure to notice that. If there is a nasal twang, or some other oratorical blemish, that affords him a sort of malicious merriment. Thus again we see that the enjoyment of the two men comes from an entirely different source. After the prayer comes the

SCRIPTURE LESSON.

In that also the Christian finds enjoyment of the most exalted character. Whether the lesson read is descriptive of the attributes of the Most High, or illustrative of his dealings with the human race; whether it speaks of duty or of destiny; whether it is charged with Sinaitic thunders, or illumined by the bow of promise; or whatever may be its character, each word is to him a message from the skies. How is it with the godless man? Does he receive enjoyment from this part of the service? That is conditional. Some portions of Scripture he may enjoy. The lofty diction and bold metaphors of Isaiah and David, the inimitable sententiousness, the *multum in parvo* worldly wisdom of Solomon, the simple beauty of the parables of Jesus, the sublime imagery of the seer of Patmos, these may give him pleasure, but not more than would similar rhetorical qualities in Homer, Virgil, Seneca, or Dante. His enjoyment is esthetical, not spiritual.

THE SERMON

begins. That also gives pleasure to the Christian. Whether the subject of discourse concerns divine character or human obligation, whether it relates to creation, providence or redemption; whether it is a scrap of history, or a fragment of biography; whether it is a parable, or a proverb, a miracle, or a prophecy, a threat, a precept, or a promise; its elucidation gives enjoyment of a lofty type. Will the wicked man enjoy the sermon? That depends upon conditions not all dependent upon its spiritual excellences. Should the discourse contain a familiar classical allusion, a gem of poesy, an apt metaphor, a novel illustration, or a striking rhetorical embellishment of any kind, or should it be delivered with all the graces of the orator's art, these things would give him pleasure; but his enjoyment would not be in the smallest degree dependent upon the sacred character of the discourse. The same felicities of expression and delivery would awaken as great—perhaps, even greater—pleasure in a political, scientific, or literary address. Those parts of the discourse which from a scriptural standpoint are of most importance are to him least interesting. So while both may enjoy the sermon, their enjoyment is wholly different in character. Next comes

THE HOLY EUCHARIST.

To the godless man this holy sacrament is only an idle ceremony, an antiquated superstition, a performance as utterly senseless as the rites of ancient paganism. To the Christian this same sacrament is a veritable soul-feast. As he eats the bread and drinks the wine, emotions arise too big for utterance. His tremulous frame, his heaving bosom, his tear-soiled face express more eloquently than words can do the lofty emotions that burn within. And not only in the sanctuary, but everywhere else there is the same difference in the emotions of the two men. Bring them into contact with

NATURE,

and the difference will be equally apparent. The wicked man can gaze upon the gorgeous glories of the rising sun, the splendid pageant of the nocturnal sky and all the myriad beauties of nature without one pious emotion. With the devout man how different? To him each object in nature is a display of the handiwork of God. In the splendors of the noon-day and in the milder radiance of the gems of night, in song of bird and growth of plant, in sparkling dew-drop and in pattering rainfall, in the zephyr's sigh and in the rainbow's matchless beauties; in every object in the material universe,

"The invisible appears in sight,
And God is seen by mortal eye."

Now, what makes the difference in the emotions of the two? Clearly the difference is subjective, not objective. It has its origin in character. Convert the godless man, transform him into a genuine Christian, and he will experience the same emotions as the other.

The principle we have announced applies to the

ASSOCIATIONS

of men. You can scarcely afflict an utterly irreligious man more seriously than by restricting him to the society of those who are supperlatively devout. Between him and them there is very little in common. To them duty and love are the sublimest words in earth's vocabulary; to him interest and pleasure are terms of vastly higher significance. They love to talk of God and heaven; his conversation is of earthly things. Their songs and prayers are to him not simply insipid, they are positively distasteful. In his estimation all their talk about communion with God and a witnessing spirit is the twaddle of fanatical semi-lunacy. In such employments he finds no delight. From such associations he breaks away and seeks companionship with congenial spirits. Well, if he is not happy in the society of the good of earth, how could he be happy amid the associations and employments of heaven? Let it be remembered that death makes no change in character. Will a raven be transformed into a swan by opening his cage door? Will a vulture be turned into a canary by a mere change of habitat? Will a rogue become a paragon of integrity by the mere act of crossing an international boundary line? No more will a sinner become a saint by the mere act of crossing the boundary line that separates the visible from the invisible world. Death is only the separation of soul and body. The body returns to its original dust; the soul passes into the realm of the invisible with all its faculties unchanged. "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still."

HOW THEN

can the sinner be happy in heaven? Imagine a man who has not God in all his thoughts entering heaven and engaging in conversation with the hierarchies of the upper sky. They discourse upon themes high and holy. The works and the ways of God; the attributes of the Most High as they are revealed in creation, providence and redemption—these are the themes that engage their thoughts and employ their tongues. In matchless rhetoric they describe the enrapturing displays of deific skill and power they have witnessed in the various worlds they have visited. They rehearse the vicissitudinous histories of myriads of worlds fallen and unfallen, and deseribe in celestial strains the multitudinous ways in which God seeks to bless the sinless and to save the lost. And as they discourse upon these lofty themes, their countenances beam with joy and they burst forth into holy song, exclaiming, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Will the sin-loving man find pleasure in all this? Impossible. The appetite of the vulture for decaying flesh will go with him, if you carry him into a palace. Just so the sinner's appetite for moral rottenness will cling to him, if you seat him on a heavenly throne and adorn his brow with a celestial crown. Jasper walls, gates of pearl, gold-paved streets, crowns of fadeless amarantb, harps of purest gold, rivers of crystal brightness, trees laden with ambrosial fruits—these things have no power to pacify a troubled conscience, or enkindle heavenly emotions in a sin-loving soul. Transport a wicked man to heaven, and he will be wicked still. Notwithstanding his celestial environments, his imagination revels in scenes of iniquity. His memory delights to recall the sinful experiences of his earthly life. Allow him to choose the theme of conversation, and, in the profane and vulgar slang of the bar room, he will talk of a game of cards he once engaged in with his boon companions in some dark den, or some other scene of revelry, some midnight debauch, some scene of filthy, disgusting licentiousness. And as his profane and ribald speech pollutes the atmosphere of heaven, the angels shrink back horror-stricken and flee from his presence as from a noisome pestilence. Would he be happy in such associations? Impossible. Heaven would not be heaven to him. What the sinner needs to make him happy is not a change of habitat, but a change of nature; not transportation to a celestial clime, but the regeneration of his soul, a renovation of every fibre of his moral being. "Ye must be born again."

Mistakes.

Among the many mistakes of this life, perhaps, there are few that do more harm than the feeling among many Christians that children can be "too young" to be taken within the fold of the church as professors of religion. Perhaps this objection is not as prevalent as of old, but yet quite prevalent enough.

"They," the children, "do not understand the sacredness of the vows they are taking."

"They will grow out of the church as they become older, and thus discourage others from coming into the church." "They may harm the cause by frivolity, careless living, acting and saying," dolefully murmurs the third.

Did the Savior say wait, let them try a worldly life first, then, if they tire of that, open the church doors of membership and let them enter? Did not he say, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein?" If we, full of unbelief and skepticism, must become as a little child before we can be as Christ would have us, why are not the children, whose hearts are not yet hardened by wrong doing, and who love Jesus and believe in him, as well fitted to be taken into the membership of any church as men or women who have spent many years in sin, and yet have the gates of membership opened wide for them?

If a child eight years of age dies, we are loth to say, "She is lost." If a child of that age is fit for heaven, is she not fit to enter the membership of any earthly church?

Why are we not more anxious to lead these little ones to the foot of the cross while their hearts are pliable and teachable and full of love and faith? When our little sons and daughters show a talent or liking for some vocation, we foster it by encouragement, and educate them with the hope that they may reach the front ranks in that calling. Would not we have more earnest, devoted Christians in our church ranks if their religious training had begun earlier in life, if they had been apprenticed to the church in early life, and trained to devote their best talents to doing for Christ and his church?

If a child studies for years under teachers who carelessly allow him to make crooked marks where straight ones should be, to drive nails in wrong places, to give medicine to destroy life instead of healing sickness; if after years of this wrong training, good teachers are given to set the learner aright, will it not be a difficult task to straighten the crooked training of so many years? Will they be apt to attain the eminence in their vocation they might, if they had been taught by the best masters from their earliest youth? Does not this apply to the well-doing of the Master's work as well as in worldly callings?

Which prove the better fitted and most useful in our churches to-day: those who, after a lifetime spent in worldliness, come in at the eleventh hour, or those who began to work in the early hours of their day? When we see so many Sunday-school teachers spending the greater part of the hour instructing their class in the history and geography of the lesson, letting the application of the subject to the sin-filled hearts before them pass by with scarcely a notice, one can not wonder that so few give their hearts to Christ in their youth. The percentage is too small in proportion to the attendance at our Sunday-schools.

Said a man, respected in his profession, speaking of what kept him from going into evil ways, as so many of his young associates had gone: "I credit it to the teaching of a faithful Sabbath-school teacher, through whose influence I became a church member when only fifteen."

Said another young man, active in church and Christian Endeavor work: "I thank God that I became a church member when but ten years old. I have never regretted taking that step so early in life, as it has been a check to me often when on the verge of yielding to the tempter."

The greater number of vices learned and sins committed, the more to undo when the new life of living for Christ is begun. Why not take the tender, teachable heart of a child and mould it for the Master's business before it is filled with Satan's devices and arts? How our hearts were gladdened last year, when the great army of Christian Endeavor gathered in a neighboring city. The sight of so many young people declaring themselves for "Christ and the Church" was inspiring to Christian people. But is that army as large as it should be? What is the number of active members in this grand army? Is the average as large as it should be in proportion to the number of Sunday-school attendants?

Let us, dear Sunday-school teachers, awaken, and help to draw the souls in our charge into active membership with some detachment of Christ's army, of whatever name or denomination most convenient to them. Let our object in teaching be the ingathering of souls for the Master.—Christian Intelligencer.

Delegates to General Conference.

The delegates elected by the Louisiana Conference to the General Conference are as follows:

Clerical—John T. Sawyer, James A. Parker, Charles W. Carter; alternates—James M. Beard and William H. LaPrade.

Lay—A. S. Helmick, M. D.; S. B. McCutchen, and William B. Thomson; alternates—U. T. Blackshear and Jas. W. Dawson.

NOTES.

Cards are out for the marriage of Mr. F. C. Black, of Winona, Miss., to Miss Jenule Lucy, of Helena, Ark. May Heaven's richest blessings attend the happy pair through all the vicissitudes of life!

***

We invite attention to the note in another column from Dr. Sawyer with reference to the finances of Louisiana Avenue Church. If there is a church in the three patronizing Conferences that makes a better showing than this, we would like to hear from it.

***

Our types made us say in our report of the proceedings of the North Mississippi Conference that J. D. Cammack was appointed a member of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE. It should have been J. D. Cameron.

***

In reporting the proceedings of the Mississippi Conference we inadvertently omitted the name of Rev. C. F. Evans, D. D. Dr. Evans has been transferred to the Memphis Conference and stationed at Central Church, one of the leading churches of the Conference. His many friends will be glad to know that the lines have fallen unto him in pleasant places.

***

The Mississippi Conference memorialized the General Conference to control the evangelistic movement. This was not solely or even chiefly the work of those who are opposed to the movement. Men who believe this movement to be of God voted for the memorial, believing that evangelists, like all other ministers, ought to be under the control of the church.

***

Rev. Alfred E. Clay, recently pastor of Dryades Street Church, was located at his own request at the last session of the Annual Conference. Bro. Clay took this step in order to give all his time to the society of which he is president, the Society for the Prevention of Cruelty to Children, an organization which is doing a much needed work in this wicked city. Bro. Clay and his family have connected themselves with Carondelet Street Church.

***

We are in receipt of an invitation to attend the marriage of Rev. S. Shipman to Miss Emma Lillian Smylie, which is to take place in Central Church, Meridian, Miss., Jan. 3. Bro. Shipman is a member of the North Mississippi Conference, and is now stationed at Greenwood. Miss Smylie is a daughter of the late James J. Smylie, of the Mississippi Conference. The youthful couple have our heartiest good wishes as they enter the arena of married life.

***

Several typographical errors have crept into the last few issues of the ADVOCATE. Our readers can easily account for this when they learn that we have spent but three days at home in about three weeks, and that we did not carry our type writer with us when we left. A type writer improves our handwriting slightly. We think our printers would be willing to make a contribution towards the purchase of a type writer for some of our correspondents, who, like ourselves, have one mark of intellectual greatness—the ability to produce illegible chirography.

***

We hope those of our subscribers who are in arrears will remit at their earliest convenience. We have to pay cash for all our printing material, and our printers and other employees must be paid off every week. We are, therefore, obliged to conduct the business of the paper on a cash basis. We would be very glad to send the ADVOCATE to everybody without money and without price; but were we to undertake to do this, we would very soon be unable to publish it at all. We hereby serve notice upon those who refuse or neglect to pay their indebtedness that we can not continue indefinitely to send them the paper. A word to the wise is sufficient.

***

We had the privilege of worshiping on Sabbath morning at Carondelet Street Church, where we heard an excellent sermon by the pastor, Dr. W. H. LaPrade, from the text, "Glory to God in the highest; on earth peace, good-will toward men." The Carondelet congregation are rejoiced to have Dr. LaPrade returned for his fourth year. At night we attended Louisiana Avenue Church, and heard another good sermon by the pastor, Dr. John T. Sawyer.

This was our first visit to this church. The new building is a gem of its kind. The old building is retained and used as a Sunday-school room. The next session of the Annual Conference will be held here. This church seems to be in fine working order. The pulpit of Louisiana Avenue Church was filled in the morning by Rev. Harry W. Rickle, a New Orleans young man, just admitted into the traveling connection and assigned to Shreveport City mission. Bro. Rickle is a young man of talent and culture, and gives promise of a career of great usefulness.

From Our Exchanges.

There is a fine panel of strong young men coming on in the North Texas Conference. Unless I am much deceived, the church is going to be proud of them.—Texas Advocate.

The North Texas, like the Northwest Texas Conference, is too big. The Committee on Boundaries at the next General Conference will have to relieve us in some way.—Texas Advocate.

Dr. J. D. Barbee is a great favorite with the Texas preachers, especially with those of the North Texas Conference. His speaking and preaching at Wichita Fall was up to the usual high standard.—Texas Advocate.

Bishop A. W. Wilson will deliver the first series of lectures on the Cole Foundation, Vanderbilt University, during the coming Spring. The Nashville Advocate states that the Bishop will discuss "The Witnesses to Christ."—St. Louis Advocate.

Bishop Hendrix, who is in Mexico superintending the work of the Methodist Episcopal Church, South, in that country, was granted a reception by President Diaz. Thus courteous, considerate and helpful has President Diaz always been to the representatives of Methodism.—Zion's Herald.

Dr. Morrison called at the Wesleyan office last Monday, and reports most encouragingly of the work after visiting eleven Conferences. There has been widespread revival power in the West, a large accession to the church, and the financial reports, all things considered, are very good.—Wesleyan Advocate.

The reports at the session of the Pacific Conference were astonishing. In the face of the most discouraging financial misfortunes that have ever befallen the West, substantial advances have been made in numbers, finances and spirituality. The past year has been one of real victory.—Pacific Methodist Advocate.

Rev. Gross Alexander, D. D., has been selected to write the history of the Methodist Episcopal Church, South, for "The Story of the Religious Life of a Nation," to be issued by the Christian Literature Company of New York. There will be several volumes, and the eleventh will treat of the churchee in the South.—Exchange.

Now that the Conferences are about over, let everybody, preachers and people, go in for greater things for another year. Let the stewards who found it so difficult to rustle up the pastor's salary, because they had waited until the close of the year to make the effort, be warned by experience and go to work and keep at it until the docks are clear.—Texas Advocate.

When a man succeeds in electing himself editor of a church paper, a Conference organ, and at once switches it off on eccentric lines, and begins a war upon the church—undervaining her purity, piety and holy life—the feat will hardly be commended by the loyal sons of the church. If a man can find nothing better to do than to abuse the church, and cast odium upon her character and history, he ought to lay down his weapons and retire to private life.—Central Methodist.

Soon after his arrival in San Francisco from the South, Bishop Fitzgerald received from Bishop Goodsell, the resident Bishop of the M. E. Church, an invitation to accept the hospitalities of his home during his visit to the city. On Friday evening Bishop Fitzgerald and his wife dined at Bishop Goodsell's, and the two episcopal families, with other friends, spent a delightful evening in Christian fraternal intercourse. This is only one of many similar courtesies extended to Bishop Fitzgerald by our brethren of the M. E. Church during his present sojourn in California. He is highly esteemed of them; and Bishop Goodsell during his residence in California has won the hearts of all our people who have met him.—Pacific Methodist Advocate.

Missionary Debt—Mississippi Conference.

BRANDON DISTRICT.

Lake circuit, R. F. Wilt, P. C.....$5 00

WOODVILLE DISTRICT.

North Wilkinson cir., G. W. Huff, P. C.....$2 50

Ponchatonla cir., W. T. Currie, P. C.....5 00

The amounts from Lake and North Wilkinson were handed me at Conference, but after my report had been presented. The amount from Ponchatoula has been received since Conference.

T. L. MELLEN,
Sol. for Miss. Conf.

Notice.

The following change has been made in appointments: J. I. Hoffpauir remains at Lecompte, and H. S. Johns goes to Plaquemine and Donaldsonville.

C. W. CARTER.

Horsford's Acid Phosphate
Makes an Invigorating Drink
with water and sugar only. Delicious.

General Conference Delegates.

TEXAS CONFERENCE.

Clerical—Seth Ward, E. W. Solomon, J. B. Sears; alternates—E. H. Harmon, I. G. John. Lay—B. D. Orgain, W. D. Cole, Heber Stone; alternates—J. M. Harrison, H. C. Pritchett.

EAST TEXAS CONFERENCE.

Clerical—James Campbell, J. T. Smith; alternate—T. P. Smith. Lay—J. F. Cely, T. S. Garrison.

WHITE RIVER CONFERENCE.

Clerical—J. H. Dye, S. L. Cochran, M. M. Smith; alternate—Z. T. Bennett. Lay—L. L. Mack, A. L. Malone, C. W. Culp; alternate—D. L. Baker.

ALABAMA CONFERENCE.

Clerical—A. J. Lamar, J. M. Mason, J. O. Keener, A. S. Andrews, T. F. Mangum. Lay—F. Law, B. M. Washburn, W. J. Samford, James Rawles, J. W. Portis.

SOUTH GEORGIA CONFERENCE.

G. G. N. MacDonell, C. E. Dowman, J. O. Branch, W. C. Lovett, J. W. Hinton, W. P. Harrison. Lay—J. A. Bush, J. B. Culpepper, J. L. Day, W. B. Hill, N. P. Banks, V. L. Stanton.

NORTH GEORGIA CONFERENCE.

Clerical—W. D. Anderson, W. A. Candler, W. F. Glenn, W. P. Lovejoy, T. F. Pierce, H. C. Morrison and J. W. Heidt. Lay—H. L. Little, J. E. Shumate, W. F. Turner, J. B. Hunnicutt, G. F. Napier, C. W. Smith, H. Y. McCord and H. W. Camp.

WESTERN NORTH CAROLINA CONFERENCE.

Clerical—J. H. Weaver, J. R. Brooks, G. W. Ivey, J. R. Scroggs, C. W. Byrd and James Atkins; alternates—R. M. Hoyle, J. C. Rowe and W. S. Creasy. Lay—C. W. Tillet, L. J. Hoyle, C. G. Montgomery, W. H. Penland, F. C. Robbins and J. A. Odell.

NORTH CAROLINA CONFERENCE.

Clerical—F. D. Swindell, J. T. Gibbs, E. A. Yates, W. H. Moore and W. S. Rone; alternates—J. A. Cuningglm, F. L. Reid and G. A. Oglesby. Lay—Walter Clark, T. J. Jarvis, W. H. Branson, W. G. Burkhead and E. A. Thorne; alternates—O. H. Allen, T. A. Green and B. W. Ballard.

SOUTH CAROLINA CONFERENCE.

Clerical—W. D. Kirkland, R. N. Wells, S. B. Jones, J. O. Wilson, J. C. Kilgo, Samuel Lander and J. A. Clifton. Lay—J. H. Carlisle, H. Baer, D. R. Duncan, L. B. Haynes, H. H. Newton, R. O. Purdy and E. B. Craighead. Alternates: Clerical—S. A. Weber, J. Walter Dickson, T. G. Herbert, F. J. Clyde and W. R. Richardson. Lay—R. W. Major, J. F. Lyon, H. J. Judy, J. D. Ellerson and W. M. Connor.

LITTLE ROCK CONFERENCE.

Clerical—Andrew Hunter, J. R. Moore, J. H. Riggin, J. R. Cason; alternates—H. D. McKinnon and C. C. Godden. Lay—J. H. Hineman, A. T. Blount, J. H. Hicks and C. B. Murray; alternates—W. D. Lee and J. R. McKay.

The selection of Dr. Hunter to head the delegation is a peculiarly graceful and appropriate act, as he and Rev. J. C. Berryman are the only two men of our church who were members of the General Conference of 1844, and Dr. Hunter has been a member of every General Conference of our church except two.

Rev. J. V. Penn.

The following resolutions were unanimously adopted by the State Line Methodist Church, South, assembled this, the seventeenth day of December, 1893:

Whereas, The Rev. J. V. Penn has, by the constitutional authority of our church, been removed from us as pastor; therefore, be it

Resolved, That Bro. Penn has been a faithful and efficient pastor and preacher of the Word of God to us; that his labors among us have been a great blessing to church and community, and God has honored his messages in our midst.

Resolved, That we shall ever remember with grateful hearts the interest he has manifested for this church; that it is with heartfelt sorrow that we part with Bro. Penn, and we pray God's blessings upon him and his family, and that he may ever have the presence of the Holy Spirit to keep, cheer, and sustain him.

Resolved, That, while we feel aggrieved at the refusal of the removing power of the church for turning a deaf ear to our petition for Bro. Penn's return to us, yet we bow in loyal submission to the powers that be, and commend our beloved brother to the love and favor of those whom he is to serve in the future.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

B. A. CRAGIN,
A SID BYRD,
J. T. KNOBLES,
Committee.

State Line, Miss.

The China Mission Annual Conference

Convened at Shanghai, Oct. 18, and adjourned Oct. 23, 1893.

Present: Clerical members, 18; lay, 7; preachers on trial, 7; total, 32 out of 36.

Officers: C. F. Reid, president; W. B. Bonnell, secretary; Sz Tsz-Kia, Chinese secretary; H. L. Gray, statistical secretary.

Delegates elect to General Conference: Clerical, M. B. Hill; lay, W. H. Park.

APPOINTMENTS.

SHANGHAI DISTRICT.

M. B. HILL, P. E.

Shanghai station, C. F. Reid and Sz Tsz-Kia.

College Chapel, G. R. Loehr.

Hongkew and Chwansha circuit, W. B. Bonnell and Tsiau Tsz-fong.

Sungkiang station, R. A. Parker, Yau Me-kung.

Sungkiang and Taingpoo circuit, W. B. Burke, Dzung Zung-san and Ling Tsz-yien.

Nantsiang and Kia-ting circuit, M. B. Hill, Li Tsz-i, Sz Tsz-kwen, Dzung Tsz-kuin.

Anglo-Chinese College, Y. J. Allen, president; G. R. Loehr and W. B. Bonnell, professors.

SUCHOW DISTRICT.

D. L. ANDERSON, P. E.

Suchow station, A. P. Parker and L. Leitch.

Suchow and Kwensan circuit, D. L. Anderson, Dzung Ying-kyin, Sung Yon-peh, one to be supplied by Tsa Vong-isang.

Changshuh station, B. D. Lucas and Dong Moh-san.

Changshuh circuit, H. L. Gray and Li Yien-ung.

Nanzing circuit, J. L. Hendry, Ng Dong-Shien, T. A. Hearn.

Nanzing Dispensary and Chapel, C. K. Marshall.

Buffington College, A. P. Parker.

Suchow Hospital, W. H. Park, M. D., and E. H. Hart, M. D.

STATISTICS.

Selected and compared with those of last year.

	1893	1892	Net incr.	In. per ct.
Native members	437	371	66	Near 16½
Probationers	299	54	245	Nearly 500
Total of Adherents	736	425	311	" 73
S. School scholars	1,164	943	221	" 24
Pupils in schools	1,585	1,276	309	" 25
Patients hospital, etc	12,236	9,064	3,172	" 33⅓
Contributions of natives	*352.22	257.51	94 71	" 37
Total contributions	*2097.33	935 50	1161.83	" 124

*Mexican dollars.

W. B. BONNELL, Sec.

Shanghai, Nov. 20, 1893.

Notice.

NORTH MISSISSIPPI CONFERENCE.

Members of the Ministers' Relief Association are hereby notified that their mortuary dues consequent upon the death of Dr. J. J. Wheat must be paid to me not later than Dec. 31, 1893.

THOMAS B. CLIFFORD,
Sec. and Treas.

Courtland, Miss.

Mississippi Conference Minutes.

Work on the Minutes commenced on Friday, Dec. 15. The printers say that they will have them out by, at least, Jan. 15. I wish to know the postoffice of all the pastors at once.

C. G. ANDREWS, Sec'y.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

Copy of this magazine will be mailed to any address on receipt of ten cents in postage stamps.

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Gen'l Pass'r Agent, Cincinnati, O.

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One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents Many other new books.

LAIRD & DOMINICK,
Jackson, Miss

Holiday Excursions.

Reduced rates will be made by the QUEEN & CRESCENT ROUTE during the Holidays from points on its line. Tickets will be on sale beginning Dec. 22nd. Call on agents for rates and all particulars.

W. C. RINEARSON, G. P. A.

Cincinnati, O.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

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TESTIMONIAL.

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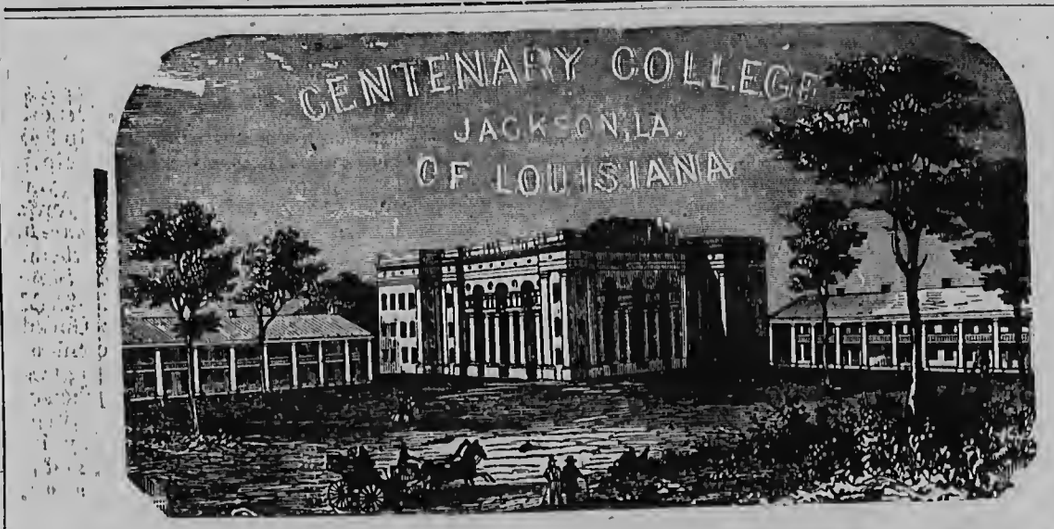

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to
W. L. C. HUNNICUTT, PRESIDENT.

Louisiana Avenue Church.

The Louisiana Avenue Church, of New Orleans—Rev. Dr. John T. Sawyer, pastor—reported at the late session of the Louisiana Conference as the total amount raised during the year, $12 691 70. That is more than $40 16 per member. For missions there was raised $631 70, or $2 per member. This is certainly a very creditable showing, and it is fit that the Louisiana Conference unanimously voted to hold its next session at the Louisiana Avenue Church.

JNO. T. SAWYER.

District Stewards, Sesshore District,

Will meet at Hattiesburg, Jan. 3, at 6 P. M., and an adjourned meeting (to accommodate lower part of district) at Biloxi, Wednesday morning, Jan. 17. Let every district steward be in his place.

HENRY E. PARTRIDGE, P. E.

Alexandria District Stewards' Meeting.

The district stewards of the Alexandria district, Louisiana Conference, will meet in the church at Alexandria, on Wednesday, Jan. 10, 1894. The preachers on the district please read this notice in public.

S. J. DAVIES, P. E.

District Stewards' Meeting.

The New Orleans district stewards are requested to meet in the pastor's office of Carondelet Street Church, Thursday, Jan. 4, 1894, at 7 P. M.

C. W. CARTER, P. E.

Owing to the illness of Rev. J. I. Hoffpauir's wife at Lecompte, he has been changed to that place. Rev. H. S. Johns, who was appointed to Lecompte and White Chapel, is thereby sent to Plaquemine and Donaldsonville.

Cross-Bearer's Missionary Reading Circle.

The Rev. M. B. Chapman, D. D., editor of the St. Louis Christian Advocate, is one of the directors of the Cross-Bearer's Missionary Reading Circle. Having made a tour of the world in order to study missionary fields, he desires to see hundreds of American Christians making a study of the problem of missions in all lands. The Cross-Bearer's Missionary Reading Circle plan of reading and study may be obtained from the Rev. Z. M. Williams, Gallatin, Mo.

M. L. GRAY.

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BEECHAM'S PILLS cure Bilious and Nervous Ills.

MISSISSIPPI CONFERENCE ASSESSMENTS, 1894.

Districts.	Bishops.	For. Miss.	Dom Miss.	Church Ex.	Conf. Claim.	Education
Vicksburg	$ 260	$1,450	$ 650	$ 475	$ 850	$ 382 60
Woodville	155	1,200	500	330	600	228 10
Seashore	155	1,200	550	350	550	228 10
Brandon	155	1,000	400	240	500	228 10
Jackson	260	1,450	650	475	850	382 60
Brookhaven	250	1,800	600	475	800	367 90
Meridian	260	1,450	650	475	850	382 60
	$1,495	$9,950	$4,000	$2,820	$5,000	$2,200

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THIS PROGRAMME, from our Sunday School Department, is fully equal to the one for last year, which received high praise from the best judges. Every feature of the service is new, bright, and inspiring. The Songs, Readings, Dialogues, Recitations, etc., are judiciously selected and arranged. Words and music of all the Songs are given in full. The whole is embraced in a nicely printed leaflet of eight pages. **Price 20 cents per dozen. $1.25 per hundred.** Let every Sunday school be supplied in time with this handy, cheap, and appropriate Christmas Exercise. Send orders to

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I. I. and C., Columbus, Miss.

When answering advertisements please mention the Advocate

HOME CIRCLE.

I WOULDN'T BE CROSS.

BY MRS. M. E. SANGSTER.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap, a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly; whatever may come,
You may count on the kindness around you to stand,
O, loyally true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I *wouldn't* be cross with a stranger. Ah, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint-stones and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent; I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal,
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I *wouldn't* be cross, love, I wouldn't be cross.

Where Lies the Blame?

We heartily agree with the Rev. Wilbur F. Crafts when he says that the greatest evil and peril in American church life is the general non-attendance of the Sabbath-school at the preaching service. He says: "In all my journeyings I have found but three city churches in which the members of the Sabbath-school generally attend one or more of the preaching services. Ministers and Sabbath-school teachers discuss this question as if it were as hard as 'How to Reach the Masses?' of which it is indeed a part, for we shall not reach the masses while we dismiss our Sabbath-schools into the street, rather than into the church."

As we have traveled to and fro we have been led to deplore this well nigh universal custom of Sunday-school scholars absenting themselves from the preaching service. At whose door lies the blame? Primarily with the parents. The habit of church attendance is not formed in childhood and, therefore, they grow up without any special attachment to the services of the sanctuary. The child should be taken early to church, and the church service should take the precedence of the Sunday-school:—Buffalo Christian Advocate.

Archdeacon Farrar, in a recent sermon delivered to a great audience in Westminster Abbey, told a story of the Fifteenth Century, which should inspire the mothers of to-day in their precious work. There then lived a lady named Monica, who had a dearly loved son whose name was Augustine. The boy grew up vain and wanton, and then the mother prayed over him with bitter tears; and at last, when he had long forsaken her and gone to Italy, she went to the Bishop to ask his advice. "Fear not, Monica," he said, "the child of so many prayers can not perish." The mother visited him, and found him still an unholy and a faithless man. As he sat one day remorseful, but yet hardly penitent under one of the trees in the orchard, he heard the voice of a boy singing, "Tolle, lege; tolle, lege"—"Take it and read; take it and read." He took up the book and began to read at the first place his eyes fell on. That was on the words: "Not in rioting and drunkenness, not in chambering and wantonness, . . . but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." It was at that Augustine's heart was touched; the forgotten lessons of his childhood, the prayers which had been offered for him, came over him like a flood. It is to his mother Monica and to her lessons to her son in his first years that the church owes St. Augustine, the most brilliant of the Latin fathers, the most eloquent of her early sons.—New York Advocate.

Telling Mother.

I have seen in the past what a sad mistake I have made by not confiding more in my mother, and I feel like warning all the children against such an evil habit. Children are apt when they hear things that are not what they should be and things that their mothers ought to know, to tell their young friend, rather than their mother who is their best earthly friend. It not only makes them form the habit of deceiving their parents, but it will in time make a gulf between them and their parents which nothing but the grace of God can enable them to get over.

I once had for a friend a young girl who told her mother at the close of every day *all* that had been told her or that she had seen during the day, as nearly as possible. When we would try to get her to promise not to tell some secret to anyone, she would say, "Don't tell me anything I can not tell to my mama." We were all very careful what we told to such a girl as that. I have felt many times in the past that I should like to confide in my mother, especially when I was in trouble, but I had not been used to doing so and I thought I could not do it.

How sad it is to see children telling their secrets and plans to everyone else in preference to their mother when God has given them mothers to help, instruct and guide their young lives. Don't do it. If you are doing so now, *stop it at once.* It will do you nothing but harm all your life. It is one of Satan's plans to ensnare your feet. You will find you will love God and mother more if you confide in her, and it will be much easier for you to get saved when you have a clear conscience in this matter. There are many little foxes to spoil the vines, and this is one of them. Take all your troubles to mother and talk them over with her, and you will have the respect of all who know you and God's smile resting upon you.—The Vanguard.

Making Sunday Pleasant.

The responsibility of making Sunday a pleasant day for the children ought not to fall upon mothers alone. Fathers often excuse themselves on the ground that they have worked hard all the week, and need rest on that day, forgetful of the fact that their wives have also been working through the week. In a certain family Sunday is called "papa's day," because he then devotes himself almost exclusively to the children. He takes one hour for rest, but the remainder of the time is given to them. The mother joins in the plans, but does not assume any care, and thus finds the relief from the watchfulness which she has exercised over them all the week.

In pleasant weather the family take a quiet walk together. This is far better than allowing the boys and girls to go off with companions of their own age. In this household those who are old enough to attend Sunday-school study the lesson together and talk about it at the breakfast table. The hour before the little ones retire is spent in singing hymns, ending with a simple devotional service, in which one of the older children reads the Scriptures, and each member of the family offers a short prayer. In this home the children consider Sunday the shortest and pleasantest day of the week.—Congregationalist.

The will without the deed is better than the deed without the will. A person who is charitably disposed, for instance, but who lacks pecuniary ability, may confer a greater benefit by means of sincere prayers and good wishes than he could possibly do by merely giving him money; and thus the means of being charitable can never be said, in the strict sense of the word, to be wanting.—Lee.

Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—Bruyer.

THEY DIDN'T THINK.

BY PHŒBE CARY.

Once a trap was baited
With a piece of cheese,
It tickled so a little mouse
It almost made him sneeze;
An old rat said, "There's danger,
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know!"
So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite;
Close the trap together
Snapped as quick as a wink,
Catching monsey fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay;
She said, "I'm not a baby,
Here I am half-grown;
Surely I am big enough
To run about alone!"
Off she went, but somebody,
Hiding, saw her pass;
Soon like snow her feathers
Covered all the grass.
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor:
"No, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."
"I don't care," said robin,
And gave his tail a fling,
"I don't think the old folks
Know quite everything."
Down he flew and kitty seized him
Before he'd time to blink;
"Oh," he cried, "I am sorry,
But I didn't think."

Now, my little children,
You who read this song,
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate
Who began their thinking
When it was too late?
Don't think there's always safety
When no danger shows,
Don't suppose you know more
Than anybody knows;
But when you're warned of ruin,
Pause upon the brink,
And don't go headlong,
'Cause you didn't think.

How to Prosper.

Upward of thirty years ago, when David Maydole was a roadside blacksmith at Norwich, New York, six carpenters came to the village from the next county to work upon a new church. One of them, having left his hammer behind, came to the blacksmith's to get one made, there being none which gave satisfaction in the village store.

"Make me a good one," said the carpenter—"as good a one as you know how."

"But," said the young blacksmith, who had already considered hammers, and had arrived at some notion of what a hammer ought to be, and had a proper contempt for cheapness in all its forms, "perhaps you don't want to pay for as good a hammer as I can make."

"Yes, I do; I want a good hammer." And so David Maydole made a good hammer that perfectly satisfied the carpenter. The next day the man's five companions came, each of them wanted just such a hammer, and when they were done the employer came and ordered two more. Next the storekeeper of the village ordered two dozen, which were bought by a New York tool merchant, who left standing orders for as many such hammers as David Maydole could make. And from that day to this he has gone on making hammers, until now he has one hundred and fifteen men at work. He has never pushed, he has never borrowed, he has never tried to compete with others in price, because other men had done so. His only care has been to make a perfect hammer, to make as many such as people wanted and no more, and to sell them at a fair price.

Boys, whatever you undertake, do it perfectly, with your might (Eccl. ix, 10), and you will succeed.—The Sunlight.

How to Keep Your Temper.

Ruskin in a letter to young girls says: "Receive the thing that is provoking or disagreeable to you, as coming directly from Christ's hand, and the more it is like to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember that it does not in the least matter what happens to you—whether a clumsy school-fellow tears your dress or a shrewd one laughs at you, or the teacher doesn't understand you. The one thing that does matter is that none of these things should vex you.

"Say to yourself each morning, just after your prayers, 'Whoso forsaketh not all that he hath can not be my disciple.' This is exactly and completely true, meaning that you are to give all you have to Christ to take care of it for you. Then, if he doesn't take care of it, of course you know it wasn't worth anything. And if he takes anything from you, you know you are better without it. You will not, indeed, have to give up houses and lands, or boats or nets; but you may, perhaps, break your favorite tea cup or lose your favorite thimble, and might be vexed about it, but for this second Saint George's precept."

A Lovely Mama.

"Won't you come and see my mama? I's got a lovely mama!"

The speaker was a fair little maiden, and the lady so charmingly invited was her new Sunday-school teacher, whom she had just overtaken on the street.

"A lovely mama!" The thought lingered.

We had never seen the mama so sweetly praised; we did not know whether or not she would seem beautiful to the eyes of strangers; but we did know she was gentle and lady-like in manner; that she had a never-failing supply of sweet old stories and quaint old nursery songs; and had a gift for dressing dollies, and tying sashes and shoulder-knots.

We were certain that she had a merry, tender way of coaxing the tangles out of flaxen ringlets, and of kissing the hurt out of bruised little fingers; and because of all this she reigned the undisputed queen of her child's loving heart.

Happy and blessed are the children who can say, "I've got a lovely mama!"—Selected.

What I Would Do.

If I were a little boy or girl, I would begin at once to do all the good I could.

I would be kind to every living creature, and never speak a harsh word or do an unkind act.

I would be polite to young and old, wherever I might be.

I would always speak the truth, and be very careful what I said of everyone.

I would never make sport of the poor, the aged, or the infirm.

I would never sit in a street car or elsewhere when older people were standing.

I would obey my parents, and be kind to my brothers and sisters.

I would learn all I could at school, and try to be an honor to myself and my friends.

I would be so careful in every way that people should see I had been well taught at home.—Humane Herald.

The Cowardice of Lying.

Little James was one day sent with a pitcher for some water. He accidentally dropped the pitcher and broke it, and as it was a very valuable one he felt very bad about it. As he stood looking sadly at the broken pieces, another boy came along and inquired what was the matter.

James told him, and he said, "Well, go home and tell your mother that a boy threw a stone at you and broke the pitcher."

"No; I shall go home and tell mother that I dropped it and broke it."

"But you will surely get whipped if you do. She will think that you were careless."

"I don't care if I do get whipped. I shall tell the truth. I would rather take a thousand whippings than tell a lie to my mother."

A circumstance in Prof. Tyndall's life has in it much that would serve as a model for young men, and also as an encouragement to those who give wise advice to young men. Herein his career parallels that of William Paley. While Prof. Tyndall was serving as a member of the Irish Ordnance Survey, when he was about twenty-one years of age, one of the officials interested in him asked him how his leisure hours were employed. The answer was not satisfactory, and the official said: "You have five hours a day at your disposal, and this time ought to be devoted to systematic study. If I, when at your age, had had a friend to advise me as I now advise you, instead of being in a subordinate position, I might have been at the head of the Survey." The next morning Tyndall began studying before five o'clock, and kept it up for twelve years.

Would you rather buy l[amp] chimneys, one a week [for] year round, or one that [will] till some accident breaks [it]?

Tough glass, Macbeth "pearl top" or "pearl glass" almost never break from heat; not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

STRENGTH And beauty of leather is Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people. A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

ATHENS, GA.

I can say from experience that it is the best water I ever knew. It is my life and health. I have received more permanent benefit from it as a dyspeptic than all the other remedies I have used. I would suggest that you get druggists all over the land to keep it, and then boom it in the papers. It is good for piles, skin diseases, dyspepsia, etc. My general health never was better, and the Matchless Mineral Water is the prime cause of it. I have preached sixteen times it the last ten days, and feel no inconvenience from it. I am always glad to hear from you.

Very truly and sincerely,
S. P. RICHARDSON,
Presiding Elder.

—FOR SALE BY—
Chas. B. Pack, 100 Camp St., New Orleans.

Have patience, Alice, I will drive the [pain] from your body and get you well.

I have got that Wilkinson's Matchless Phosphoric Acid and Iron Well Water and send and get a circular and let you read all about it.

PRICE, 50c. and $1.00 per Bottle.
Chas. B. Pack, 100 Camp St., New Orleans.

Tulane -:- University Scholarships.

TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.

For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

WIDOW HOOD'S LODGING HOUSE,

No. 19 ST. CHARLES ST.

I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the traveling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.

WIDOW A. A. HOOD

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. Lown, Mills Building, New York.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No

in Millions of Homes—40 Years the

MARRIAGES.

LANIER—PAGE.—At the residence of the bride's grandfather, Mr. John G. Page, near Starkville, Miss., by Rev. T. O. Wier, Mr. W. R. Lanier, Jr., to Miss Lena Page.

BROWN-SHEARER.—In the Methodist Church, Starkville, Miss., Nov. 8, 1893, by Rev. T. C. Wier, Mr. Mahlon Brown, of Aberdeen, Miss., to Miss Lillie Shearer, of Starkville.

DAVIS—BUFKIN.—At the residence of the bride's parents, Vossburg, Miss., Dec. 6, 1893, by Rev. R. Bradley, Mr. Ben R. Davis to Miss Lois A. Bufkin.

FUSSELL-WOOD.—At the residence of the bride's father, Mr. J. P. Wood, Nov. 30, by Rev. W. M. Sullivan, Mr. James Fussell to Miss Mollie Wood, all of Washington parish, La.

FORD—FLEMING.—At the residence of the bride's mother, three miles east of Crystal Springs, Dec. 5, 1893, by Rev. W. W. Morse, Mr. J. S. Ford and Miss Jennie Fleming, both of Copiah county, Miss.

TERRILL—ALFORD.—At the residence of the bride's father, Pike county, Miss., Nov. 2, 1893, by Rev. W. M. Sullivan, Mr. William Terrill to Miss Ola Alford.

ABNEY—VARNADO.—At the residence of the bride's father, Dr. G. W. Varnado, Nov. 23, by Rev. W. M. Sullivan, Dr. W. R. Abney to Miss Rosa Varnado, all of Franklinton, La.

DEDON—MILLER.—At the parsonage in Franklinton, La., Nov. 30, by Rev. W. M. Sullivan, Mr. Jesse Dedon to Miss Flora Miller.

PEEK—JOHNSON.—At the residence of the bride's father, Mr. Harrison Johnson, Wednesday evening, Dec. 6, by Rev. R. F. Witt, Mr. O. E. Peek, of Rose Hill, and Miss Mattie Johnson, near Hickory.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200. Poetry excluded from this column.

BOGGS—Mrs. THEODOSIA BOGGS, daughter of the late Jacob Curtis and Mrs. Jane Curtis, was born in Pike county, Miss., Aug. 4, 1858; joined the church under the ministry of Rev. B. Crawford, 1872, and was married to Chas. W. Boggs, Nov. 30, 1890. On Aug. 20, 1893, a son was given them, a pledge of God's love, and their home was filled with a new joy! On Aug. 28, 1893, the shadow of death fell across the threshhold of this happy home, and the life of the young mother went out, and the joyous home left desolate, casting a gloom over the community where she resided, and where she was greatly loved, from which they have not fully recovered.

Sister Boggs was the granddaughter of late Rev. Z. Reeves, of precious memory. She was a special favorite in her own family. Modest, refined, gentle, kind to everyone; affectionate, industrious, and capable, her life was beautiful, her death radiant and triumphant. She gave her infant to her sister, Mrs. P. Norman, and spoke comforting words to her husband, commended her aged mother to their care, and left a loving message for her absent sister in Wesson. She was quiet and undemonstrative, but was recognized by all who knew her as a pure Christian and ripe for glory. She sleeps in the grave, but her influence still lives, and will be felt for years to come. Her resignation to her Father's will was lovely to behold, and the great change came as softly and peacefully as the closing in of a Summer day.

She has left a good name and gone to her eternal rest to watch for the coming of those who linger behind. Her husband, an aged mother, two sisters and three noble brothers to whom she was devoted, mourn her loss. Funeral services conducted by Rev. Mr. Gambrel, of Brookhaven, and Rev. J. G. Cammack, of Summit. Many were the tears shed on that sad occasion and vows made to meet her in a better world.

Her friend and sister in Christ,
MRS. M. L. J. HOOVER.

Myrtle Place, Miss.

FERRILL—The subject of this memoir, Rev. JOHN WESLEY FERRILL, was born in the State of Georgia, Feb. 6, 1812, and fell asleep in Jesus, Oct. 10, 1893. He came to the State of Mississippi, Wayne county, with his parents, Bryant and Susannah Ferrill, when quite young, and spent almost the remainder of his entire life in the State. On Nov. 25, 1841, he was united in marriage to Miss Eveline Hough, of Jackson county. In 1842 was licensed to preach in Wayne county, and from that time continued in the ministry until within a few weeks of his death.

Blest with an iron constitution, a heart full of love for the souls of men, and burning with holy zeal for the cause of Christ, he went through cold and heat, calm and sunshine, storm and tempest, when this country was comparatively a wilderness, to carry the "glad tidings of salvation;" his field for many years as a local itinerant embracing a territory reaching from the coast to Wayne county, Miss. He was a good preacher, a clear thinker and a man of God. He died in the gospel harness and with the Christian "armor" on. His last sermons were preached just a few weeks before his death in Old Zion Church, at Escatawpa, Miss., near his home. He selected for his subject, "Salvation." He treated his subject with a great deal of fervor, as if feeling impressed that this was to be his "farewell." What an appropriate theme for the winding up of a ministerial life of fifty-one years! He went home, was taken sick and, surrounded by friends and loved ones, passed over the "river." His last words were, "I'm trusting in Jesus." G. R. ELLIS.

Escatawpa, Nov. 18, 1893.

OSTEEN—Sister MARY OSTEEN departed this life Aug. 26, 1893. She joined the M. E. Church in early youth, and was ever afterwards a devoted Christian. Her sufferings were great, but often she was heard to say, "Jesus is with me; why should I murmur?" What a blessing it must be for her husband, children and friends to know that she is to-day one of God's jewels, and will have no more pains to suffer. She was a kind and affectionate wife, a loving mother and a good neighbor. She was loved by all who knew her.

A cheerful home is made sad, but with humble submission we bow to the will of Him who doeth all things well. May her death be sanctified to the good of her loving children, and by the grace of God prepare them to meet their mother in heaven. Her body was consigned to its last resting-place in the graveyard at Bogue Chitto, Miss., Aug. 27, 1893.

HER FRIEND NINNIE.

DARSEY—In loving remembrance of SICILY LILLIAN DARSEY, little daughter of H. P. and A. E. Darsey, who died April 8, 1893, aged seven months.

Weep not, mother and father, for sweet little Lillian has gone before to greet you on the blissful shore. HER AUNT.

STEVENS—Mrs. CORA MCCLELLAN STEVENS died Oct. 24, 1893, at Tallulah, La., whither she had gone on a visit, her home being in Carrollton, Miss. She was buried in the cemetery at Vicksburg.

She was the daughter of the late B. L. McClellan, of Milliken's Bend, La., and was born Jan. 7, 1870. She graduated from Whitworth College, Brookhaven, Miss., and afterwards took a course of study at Oxford, Miss. There she met Mr. W. F. Stevens, then a student in the Law Department, to whom she was married Dec. 11, 1889. This union was a very happy one and was blessed with one son.

She combined rare intellectual endowments with the sweetest of womanly graces. She was a loving wife, a kind mother, a true friend. She had connected herself with the Methodist Church in her school days, but it was during the last year of her life that she felt an assurance of her acceptance with God. Since then her growth in grace had been rapid. The societies of her church found in her a faithful and efficient member and in the ladies' prayer meeting she will be greatly missed. Her influence lives on in the lives she touched.

During her illness she talked frequently to those about her of the change soon to occur, assuring them she felt no fear. She asked that her husband and little boy meet her in heaven.

B.

RAY—Mrs. MARTHA E. RAY, wife of the late Rev. W. A. Ray, was born Dec. 19, 1832, and died Oct. 20, 1893. Sister Ray professed religion and united with the M. E. Church, South, early in life, thus devoting the strength and glory of her womanhood to the service of the Master. She not only conformed to the ordinances of the church in her outward life, but she was a woman of deep inward piety. She rejoiced in a sense of sins forgiven, in constant and holy communion with her Savior, and in hope of the glory that awaited her in the great beyond.

During her illness I visited and inquired into her spiritual condition and future prospects. She assured me that all was peace, and that her way was clear. Just before the summons came she expressed a desire to depart and be with Christ. She exhorted those about her to be faithful, requesting them to meet her on the other shore. At the rising of the sun she sweetly fell asleep in Jesus. Her remains were deposited in the cemetery at Pearl River M. E. Church to await the resurrection.

H. L. NORTON.

FALK—ALMEDIA, daughter of Alfred and Clara Falk, was born Nov. 27, 1890, and died after a very brief illness of diptheria, Nov. 27, 1893. Had she lived but one day more, she would have been three years old. That little life was very brief, but long enough to twine itself around the hearts of all who knew her, and especially that of the mother to whom she was very dear.

May the comforting influence of the Holy Spirit be around the broken-hearted parents to strengthen and uphold them in this sad hour of bereavement, and may he guide them to that home of rest, where the little one has gone before, and where there will be no more parting and no more tears!

G. A. GUICE.

WIGGINS—LEONARD B. WIGGINS, son of J. W. and Lottie Wiggins, was born June 16, 1870, and after a short spell of fever fell on sleep, Nov. 15, 1893. He was married in his twenty-first year to Miss Alice Murray, July 7, 1891.

Loved ones, it was not in cruelty, not in wrath, that the reaper came that day. It was an angel that visited the earth and took the dear one away. I know the cup seems bitter, and sometimes we are long draining it. Then, with sweet submission, let us say, "Not our will, but thine be done." The Lord gave and the Lord hath taken away. HIS SISTER.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this receipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Do not croak; do not suffer yourself to grow lugubrious. There is no good reason for it. The skies are bright these crisp, joyous days, the corn is in the shock, the lowing cattle stand in the fields, an abundant yield has Mother Earth afforded, and why should you not be happy? If you love beautiful things, you may soon feast your eyes; for the frost, the most wondrous of artists, will touch the forests with his magic brush, and what wealth of ruby and scarlet and old gold and royal purple and russet will be spread out before you! Only lift up your eyes and look and rejoice.

"Why should the children of a King
Go mourning all their days?"

—Religious Herald.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINKE,
500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

If Methodism ever abandons her itinerant system, she will lose her crown. Her's is the only plan ever devised by which every church has a pastor, and every pastor a church. Other denominations have vainly tried to solve the problem, and their greatest trouble is their pastorless churches and their idle preachers. The Interior says that 1,265 Presbyterian Churches are vacant-seventeen per cent. of the whole number, and nine per cent. of the ministers are secularized or unsettled.—St. Louis Advocate.

I want an active agent in every parish in the bounds of the Louisiana Conference to handle that wonderful new book by Bishop Fitzgerald, The Epworth League Book. Don't miss this opportunity of a lifetime. First come first served! Prospectus, 75 cents.

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Be sure that you make conscience of the great duties that you are to perform in your families. Teach your children and servants the knowledge and fear of God; do it early and late, in season and out of season. Neighbors, I charge you, as you will shortly answer before the Lord, your judge, that you neglect not these duties.—Richard Baxter.

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Largest Stock,
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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

It is announced that the gates of the San Francisco Mid-Winter Fair will be opened on Sunday.

It is said that Hon. William F. Cody, better known as Buffalo Bill, aspires to be the next governor of Nebraska, and will probably manage to secure the Republican nomination.

On Tuesday, Jan. 9, next year, there will be held in this city a session of the Western Waterways Convention. It will be composed of delegates from all the States along the Mississippi, Missouri and Ohio rivers, and it will discuss all matters relating to the improvement of the navigable rivers of the West, to the protection and improvement of the harbors on those waters, and to levees and protection from floods.

Now that it is known that the tariff bill will be taken up in the House immediately after the holiday recess, the preparations for the wordy war are going forward. The prospect for sugar in the House is no clearer now than it was some time back, and this uncertainty is likely to prevail until it is settled how the deficit in revenue produced by the bill is to be met. In the Senate, however, the prospect is better. It may be said that there is a strong disposition there among the senators from beet-growing States to make every effort for the preservation of the sugar industry, and this friendly feeling is not confined to these senators or to either side of the Chamber.

The report of United States Treasurer Morgan shows that during the fiscal year ending June 30, 1893, the net ordinary receipts exceeded the net ordinary expenditures by $2,341 674, against $9 914,453 the year before. There was this decrease of nearly $7,600,000 in the surplus, notwithstanding an increase of nearly $31 000,000 in the net revenues. The rapid progress toward a deficit was due to an increase of nearly $38 500 000 in the expenditures. The deficit already stated by Secretary Carlisle to be more than $28 000 000, is growing at a rate that will bring it up to $60 000 000 or $70,000,000 by the time the fiscal year shall close, that is, on June 30, 1894. The deficiency of $28 000 000 is for the five months of the present fiscal year—that is, from the first day of July to the first day of December. With this sum for five months, and at the same rate of progress, the deficiency by June 30, 1894, will aggregate some $67,000,000.

FOREIGN.

Pope Leo, after having introduced electric light, the telephone and the phonograph into the Vatican, is now giving still further evidence of his progressive ideas by having an elevator constructed to hoist visitors up into the hall of St. Peter's Cathedral.

The French Minister of the Interior, M. Raynal, has requested the prefects of the different departments to have a special watch placed upon socialists and to take every step possible to repress inflammatory language and to punish all incitements to commit outrages.

Of the 200 Russian veteran soldiers who were poisoned by eating putrid meat contained in pies, recently, at the annual banquet in the Winter palace of the soldiers, decorated with the cross of St. Andrew and St. George, 160 are still in a serious condition and thirty-six have died,

The French police are still on the alert against anarchists, and the latter continue sending threatening messages to various officials and announce that further outrages may be anticipated. In addition the police are in receipt of several suspicious packages and supposed infernal machines continue to be found in the streets and elsewhere.

After the debate on the navy, on last Tuesday, in the House of Commons all the lords of the admiralty resigned, and it was only after Sir William Vernon Harcourt, chancellor of the exchequer, had explained to the lords of the admiralty that the government intends to maintain the British navy's supremacy, that the resignations were withdrawn.

The regular army of China is said to consist of 323,000 men. Besides this, the emperor's army, there is a national army of 650,000 men, who are paid about $1 a month, but in consideration of this munificence are required to feed themselves. The cavalry receive $3 a month, feed their own horses, and if lost or killed, are required to replace them out of the pay given by the government.

Advices from Massowah, Egypt, say that the Italian forces have been again confronted by a large force of dervishes. The latter arrived there at 5 o'clock on the evening of Dec. 2. There were 6 000 of the tribesmen armed with guns and 4,000 more armed with spears. After a pitched battle, which lasted two hours, the dervishes were routed and driven across the Barrea river, leaving hundreds of dead upon the field of battle. Among the killed was Mohammed Ali and nearly all the emirs who followed his standard. The Italians captured sixty flags and a machine gun.

The importance of keeping the liver and kidneys in good condition can not be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25 cents.

BOOKS AND PERIODICALS.

The second edition of the December World's Fair Cosmopolitan brings the total up to the extraordinary figure of 400,000 copies, an unprecedented result in the history of magazines. Four hundred thousand copies—200 tons—ninety-four million pages—enough to fill 200 wagons with 2,000 pounds each—in a single line, in close order, this would be a file of wagons more than a mile and a half long. This means not less than 2,000 000 readers, scattered throughout every town and village in the United States.

One of the features of The Popular Science Monthly for 1894 will be a series of articles on the evolution of ethics, by Prof. E. P. Evans. The first of this series, dealing with The Ethics of Tribal Society, is to open the January number. It shows that among the ancient Hebrews, Greeks, Germans, and other peoples, when in an undeveloped social stage, acts of violence or plunder were not deemed wrong if committed against a member of another tribe. Traces of this spirit persist among even civilized people at the present day.

The January Harper's Magazine, which appeared on the 22d inst., will count among its attractive features the first part of Mr. George du Maurier's novel, "Trilby," with his own illustrations; the concluding paper describing and illustrating Mr. Edwin Lord Week's journey across Persia by caravan; "The West and East Ends of London," by Richard Harding Davis; a short story of New York life, by Mr. Brander Matthews; and a tale of the Wild West, by Mr. Owen Wister, called "Balaam and Pedro." The hero of the last-named sketch is a spirited Wyoming horse with a cruel master.

The multiplicity and excellence of other magazines, far from lessening the usefulness of the Review of Reviews, makes this unique periodical more and more a necessity. Its indexes, condensations of leading articles, classified list of new books, and general survey of things written, things said, and things done during the month preceding its issue, would suffice to keep the busy reader in touch with the current of life and thought, even if he were able to read nothing else. The December number is as full of variety and freshness as its predecessors have regularly been; and to those who know the Review of Reviews this is a sufficient commendation.

A double holiday number for December marks the completion of the first volume of The School Review. The number opens with a full report of the recent meeting of the New England Conference of Colleges and Preparatory Schools held at New Haven. The report is prepared by Ray Greene Huling, and contains the addresses of President Eliot, of Harvard; Prof. Barrett Wendell, of Harvard, and Dr. Samuel Thurber, of Boston, in complete form.

Following this is a double installment of Prof. Laurie's remarkable series of articles on the Early History of Education, which, when completed, will undoubtedly be the best account of the period in English if not in any language.

There are valuable reviews by Prof. W. G. Hale, of the University of Chicago; Prof. Margaret K. Smith, of the Oswego Normal School, and Prof. R. W. Moore, of Colgate University. The editors announce a strong list of contributors for 1894.

The School Review, $1.50 a year. Hamilton, N. Y.

More than one hundred and sixty of the leading minds of the world will contribute their best thoughts to Dr. Barrow's great work on the Parliament of Religions.

The Catholic papers of Cardinal Gibbons, Bishop Keane, Father Hewitt, Rev. Dr. Byrne, Prof. Wade, and other scholars and divines of the elder faith of Christendom, were admirable in spirit, powerful in reasoning, and of a masterly sagacity in recognition of human brotherhood under all of the faiths of mankind. Dr. Theodore T. Munger's paper on Christianity in Literature, Prof. Terry's on the sacred books of the world as literature, Dr. Brigg's summary of advanced criticism of Hebrew scripture, Prof. Estlin Carpenter's paper on the need of a better conception of revelation, Dr. Lyman Abbott's on religion essentially characteristic of humanity, Dr. Moxom's argument for immortality, Prof. Goodspeed's study of the dead religions, Dr. Washburn's kindly survey of Mohammedanism, Rev. Mr. Slater's similarly sympathetic review of Hindu ideas, and Rev. Mr. Candlin's powerful plea for union among Christians as a moral support to mission work, not to mention other notable papers, would alone make a book almost unexampled in significance and interest.

The Treasury of Religious Thought closes the year with an excellent number. Its literary table is spread for all, and on it will be found an abundance and variety of timely food, amply sufficient for a feast of reason and a flow of soul. Dr. Christlieb, of Louisville, is honored with the first place. His portrait, sermon, sketch of life and view of church are given. The sermon by Prof. Anthony, of Cobb Divinity School, should be carefully read. Driftwood, by Rev. C. H. Ricketts, is a capital sermon for young people. Suitable thoughts for Christmas are given by Revs. M. M. MacLeod and E. E. Burroughs; and Rev. John McNeill, Dr. Duryea and Dr. Dowling furnish excellent Sermonic Thoughts. Dr. John Hall supplies an excellent paper on the line of Higher Criticism. Dr. E. M. Deems discusses the influence of Christianity on the Physical Life of Mankind, and Rev. E. E. Hatch, The Church and the Farmer. The Catacombs of Early Rome is pleasantly treated by Miss E. Hurll, late of Wellesley College. Reconciliation to God is furnished by Rev. W. W. Taylor. Persia is described as a Mission Field. Dr. Kitchen describes the Eastern Hackmill. Thoughts for Family Life are many and seasonable. The Sunday-school Lessons are ably treated by Dr. Moment. Current Religious and Secular Thoughts are amply handled. Beautiful Thoughts and Illustrative Thoughts are generously supplied. Yearly, $2.50. Clergymen, $2 Single copies 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

Our Little Men and Women, for December, sounds the true Christmas note. "My Neighbors on the Ganges," "The House that Was Made for Me," "Three Little Gold-Diggers," "A Little Columbian Grandpapa," and "Clook o' the Year," will always bring to mind agreeable association, helpful thoughts, and an incentive to push on, spite of everything, to the attainment the boy and girl who lives in the story has won. Price $1 00 a year; 10 cents a number.

The Pansy, for December, is always a welcome visitor. The Pansy is even more attractive and fascinating in the improved magazine features it assumed at the beginning of its new volume. The Christmas number emphasizes the peace and good-will the season denotes in every expression of picture and story. Pansy's serial discloses phases of character and modes of life that no other writer can so well depict. Margaret Sidney urges the need and shows the impoitance of true individual worth of character through her Golden Discovery papers, with a touch few writers have excelled. "Why the Chimes Rang," is significant of a truth which will appeal to everyone. The Christian Endeavor Bulletin, Our Mission Bulletin; Greek Literature Papers, The Baby's Corner, and Daily Thoughts, all teem with the joy of Christmas tide, and impart a freshness and vigor which will enthuse and inspire as only noble helps and noble aids can do. Price $1.00 a year; 10 cents a number.

Volume I. of the two-volume edition of the Funk & Wagnalls Standard Dictionary of the English language was issued on Dec. 16. This volume has been four years in making; two hundred and thirty-eight editors and specialists have been employed upon it, and the cash outlay has been about a half million dollars. The advance orders for the work mount up into the tens of thousands.

The following letter was received by the publishers from a well-known gentleman, prominently identified with the late World's Fair at Chicago:

Mines and Mining Building,
Jackson Park, Ill.

Messrs. FUNK & WAGNALLS,

Gentlemen: "I am pleased to inform you that the Standard Dictionary has been granted an award (diploma and medal) in group No. 150. The exact wording of all the awards will not be announced for probably three or four weeks."

The Dictionary exhibit consisted of a number of proof sheets, as the work was only part in type—this fact makes the award more significant. The award of diploma and medal is the only class of awards granted. A gentleman who was present during the examination informs the publishers that the judges devoted nearly three hours to a critical inspection of the sheets (it was a very unusual thing to devote so much time to the examination of any exhibit), comparing the definitions with those of other dictionaries, and that they frequently expressed themselves as highly pleased and in favor of the features of the STANDARD. At the close of the examination one of the judges remarked: "I have the best of other dictionaries, but this work has desirable features that others have not. I must possess a copy when it is published."

The vocabulary of the STANDARD is extraordinarily rich and full, that of no other Dictionary nearly equalling it, although great care was taken to throw out all useless words.

The following is an actual count of words and phrases recorded under the letter A:

STORMONTH Dictionary, total terms in A	4,692
WORCESTER Dictionary, total terms in A	6,983
WEBSTER (International) Dictionary, total terms in A	8,358
CENTURY DICTIONARY, total terms in A	15 621
THE STANDARD DICTIONARY. TOTAL TERMS IN A	19,736

The full number of words and terms in these dictionaries for the entire alphabet is as follows: *Stormonth* 50 000; *Worcester*, 105 000; *Webster* (International), 125 000. *Century* (six volumes, complete), 225,000; STANDARD, 300,000.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

Admiral Mello's fleet warships, the Aquidaban and the Republica, passed Pernambuco, on Dec. 25, sailing northeast. The Nictheroy has gone in pursuit of them. A desperate naval fight is expected when they meet.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg...(Conf., 2 P. M., Tues.)	Dec. 24, 30
Ellisville.....(Conf., 7 P. M., Fri.)	29, 30, 31
Moss Point.....(Conf., 7 P. M., Fri.)	Jan. 5, 6, 7
Americus—Escatawpa .....(Wed.)	10
Vancleave, at Mt. Carmel	13, 14
Biloxi.....Conf., 7 P. M., Wed.)	17 18
O Springs—Scranton, at O S	20, 21
Bay St. Louis, at Long Beach	27, 28
Whittington, at Colerville(Conf., Mon.)	28, 29
Heidelberg al H (Conf., 8 P. M., Fri.)	Feb. 2, 3, 4
Augusta, at Pamelia	10, 11
Williamburg, at Good Hope	17, 18
Mt Carmel, at Blountville(Conf., Mon.)	18, 19
Columbia, at Columbia.....(Wed.)	21
Purvis, at Lumberton	24, 25
Eastabuchia, at Hebron	Nov. 2, 4
Covington, at Covington(Conf., 7 P. M.)	10, 11
Tallisbeck, at Parkerville....(Wed.)	14
Pearlington.....(Conf., 7 P. M.)	17, 18

Other preaching appointments: Zion Church, Jan. 8, night; Caswell Spring, Jan. 2, morning; Shiloh, Jan. 12, night; Tallisbeck C. G., Monday morning and afternoon, Feb. 12; Nicholson, Thursday night, Feb. 15. Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Crawford Street—Vicksburg	Dec. 23, 24
South Vicksburg	24, 25
South Warren, at Red Bone	30, 31
Jefferson street—Natchez	Jan. 6, 7
Wesley Chapel—Natchez	7, 8
Washington, at Washington	13, 14
Fayette and Harriston, at Fayette	20, 21
Roxie, at Hamburg	27, 28
Meadville, at Oak Grove	Feb. 3, 4
Martin, at Cane Ridge	10, 11
Learned, at Learned	17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A	7, 8
Cary, at Cary	14, 15

The district stewards will meet in the Methodist Church in Port Gibson, Jan. 8, at 8 A. M. Let each pastoral charge be represented in this meeting.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

JACKSON DIST.—FIRST ROUND.

Yazoo City	Dec. 31
Jackson—Capitol Street	Jan. 6, 7
Jackson—First Church	0, 7
Edwards	13, 14
Silver Creek and B Lake, at B Lake	20, 21
Jackson circuit, at Flagg Chapel	27, 28
Flora, at Flora	Feb. 3, 4
Sharon, at Lone Pine	10, 11
Canton .....(night)	11
Benton, at Benton	17, 18
Yazoo cir., at Short Creek....(Tues.)	20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City	Jan. 6, 7
Magnolia, at M	13, 14
Brookhaven	20, 21
Gallman, at Bethesda	27, 28
Crystal Springs .....(night)	28
Terry, at Terry	Feb. 3, 4
Wesson station	10, 11
Adams at A	17, 18
Bowerton, at Rehoboth.....(Fri.)	28
Lebanon at Brandywine	24, 25
Caseyville, at Sweetwater....(Fri.)	Mar. 3
Beauregard, at Mathews	3, 4
Pleasant Grove, at P Grove...(Fri.)	9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst .....(night)	25
China Grove, at Waterboles	31, Apr. 1

The district stewards and trustees of district parsonage of Brookhaven district are earnestly requested to meet at 9 o'clock A. M., Wednesday, Jan. 17, in Brookhaven, in the pastor's study. Pastors cordially invited. All entertained.

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian—East End	Dec. 23
Meridian—West End.....(night)	24
Meridian—Central and South Side	30
Enterprise and Stonewall, at E	Jan. 6
Vossburg circuit, at Vossburg	1
Leake ville circuit, at Adamsville	2
W'boro and State Line, at W.(Tues.)	23
Waynesboro cir., at Mt. Hebron(Th.)	15
Eucutta circuit, at Eucutta	78
Shubuta circuit, at Shubuta (Tues.)	30
Matherville circuit, at Liberty(Thurs.)	Feb. 1
Bluesville circuit, at Scooba	3, 4
North Kemper circuit, at Mt. Pleasant	10, 11
DeKalb circuit, at DeKalb	11, 12
Linwood circuit, at Bethel	17, 18
Daleville and Soule Chapel, at D	18, 19
Lauderdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	25, 26
Why Not circuit, at Why Not	Mar. 2, 4
Chunkey circuit, at Chunkey (Tues.)	16

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Inka circuit, at Snowdown	Dec. 23
Inka station	24, 25
Booneville circuit, at Carolina	20, 21
Corinth circuit, at Box's Chapel	Jan. 6, 7
Corinth station	7, 8
Kossuth, at Maddin	13, 14
Rienzi, at Rienzi	20, 21
Booneville and Baldwyn, at Booneville	25
Marietta, at Bodges	27, 28
Pleasant Ridge, at Pleasant Ridge	Feb. 2
Brown's Creek, at Mt. Nebo	3, 4
Guntown, at Guntown	10, 11
Blue Springs, at Olive Springs	17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

District stewards' meeting at Booneville, Jan. 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko and Durant, at Kosciusko	Dec. 10, 17
Pickens circuit, at Goodman	23, 24
Poplar Creek, at Friendship	28
Sallis, at Spring Dale	30, 31
Belzoni, at Belzoni	Jan. 6, 7
Lexington and Tchula, at Lexington	13
Eupora circuit, at Eupora	13, 14
Kosciusko, at Bethel	20, 21
Rural Hill, at Macedonia	20
Ethel, at Ethel	27, 28
Wier circuit, at Wier	Feb. 2
Chester, at Chester	3, 4
Ebenezer, at Ebenezer	10, 11
Stewart, at Foster Grove	12
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Dec. 17
Gunnison	24
Arcola	31
Hollandale	Jan. 7
Greenville	14
Tunica	21
Lula	28
Duncan	Feb. 4
Clarksdale	11
Cleveland	18
Shaw	28
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bullivar	28

District stewards' meeting at Greenville, Jan. 18, 7.30 P. M.

The district stewards are: J. D. Smith, J. T. Sims, J. E. Rather, R. E. Gray, Geo. Shelby, W. O. Harris, G. R Page, C. W. Portee, T. H. McKenzie, J. H. Johnson, C. H. Fant, Dr. W. P. Barton, E. H. Moore, Price Blanchard, J. W. Mason.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 2, 10
Tibbee	23 24
Columbus station	30, 31
West Point	Jan. 6, 7
Crawford	13, 14
Starkville circuit	18
Columbia circuit	20, 21
Sparta	27, 28
Brooksville	Feb. 3, 4
Cedar Bluff	10, 11
Mashulaville	17, 18
Ahnquelak	21
Macon	24, 25
Sturges	Mar. 2, 4
Hebron	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 10 o'clock A. M.

T. C. WIER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Minter City and Strathmore, at M. C	Dec. 30, 31
Chapel Hill, at Mars Hill	Jan. 4
Grenada circuit, at Bethel	6, 7
Grenada station	13, 14
Tillatoba, at Tillatoba.....(Thurs.)	18
Charleston, at Charleston	20, 21
Coffeeville, at Coffeeville	27, 28
Water Valley circuit, at Pine Flat	Feb. 3, 4
Abbeville, at Abbeville.....(Fri.)	9
Oxford station	10, 11
Toccopola, at Lafayette Sp'gs(Thurs.)	15
Paris, at Salem	17, 18
Ecru, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Beneta	4, 5

The district stewards will meet at Grenada, Jan. 12, 1894.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 10
Como	17
Coldwater	24
Batesville	31
Senatobia	Jan. 6, 7
Pleasant Hill	13, 14
Nesbit	20, 21
Courtland	27, 28
Pleasant Grove	Feb. 3, 4
Morgansville .....(Wed.)	7
Arkabutla	10, 11
Cockrum.....(Thurs.)	15
Wall Hill	17, 18
Tyro.....(Tues.)	20
Panola	24, 25

The district stewards will all please meet me in the Methodist Church, Senatobia, Jan. 8, at 11 A. M., for the transaction of important business.

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Prairie circuit, at Muldon	Dec. 30, 31
Aberdeen	Jan. 4
Verona and Nettleton, at Verona	6, 7
Tupelo	8
Okolona circuit, at Blackville	13, 14
Okolona station	15
Shannon circuit, at Pleasant Grove	20, 21
Houston and Wesley, at Wesley	27, 28
Buena Vista, at Pleasant Grove	Feb. 2, 4
Saltillo, at Mooresville	10, 11
Amory and Smithville, at Greenbriar	17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

The district stewards will meet at Tupelo, Jan. 17, in the Methodist Church, at two o'clock P. M. It is important that every charge be represented. Brethren, please come.

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood station	Dec. 16, 17
Winona	24
Carrollton	30, 31
Indianola	Jan. 6, 7
Sidon	13, 14
Valden	20, 21
Black Hawk	27, 28
West	Feb. 3, 4
Winona circuit	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Leherton	10, 11

District stewards' meeting will convene in Greenwood, Miss., Jan. 13, at 2:30 P. M., at the M. E. Church.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp, at Potts' Camp	Jan. 6, 7
Holly Springs station	13, 14
Byhalia, at Byhalia	20, 21
Waterford, at Waterford	27, 28
Holly Springs circuit, at Hudsonville	Feb. 3, 4
Olive Branch, at Olive Branch	10, 11
East Holly S. circuit, at Harmony	17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Asbland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

The district stewards will please meet me at the Methodist Church, in Holly Springs, at 11 A. M., Jan. 15, 1894.

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Dec. 30, 31
Patterson	Jan. 6, 7
Jeanerette	10, 11
Franklin	12, 14
Cypremort	17
New Iberia	20, 21
Lafayette	23, 24
Opelousas	27, 28
Washington	Feb. 3, 4
Abbeville	10, 11
Pisquemine Brules	17, 18
Indian Bayou	24, 25
Crowley	Mar. 3, 4
Lake Charles	10, 11
Jackson street and West Lake	12
Grand Chenier	17, 18
Lake Arthur	24, 25
Sulphur Mine	27, 28

The district stewards are requested to meet at Lafayette, Jan. 24.

J. M. BEARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Lisbon circuit, at Lisbon	Jan. 6, 7
Summerfield circuit, at Harmony	10
Farmerville, at Farmerville	13, 14
Downsville, at Downsville	18
Vernon and Gansville, at Vernon	18
Calhoan and Lapine, at Indian Village	20, 21
Haynesville, at Haynesville	27, 28
Homer station	28, 22
Tulip, at Tulip	20
Valley, at Pleasant Valley	Feb. 3, 4
Minden, at Minden	4, 8
Ringgold, at Andrew Chapel	8
Sparta, at Ebenezer	8
Arcadia, at Arcadia	10, 11
Vienna, at Vienna	17, 18
Ruston, at Ruston	18, 18

District stewards will meet at the district parsonage in Arcadia, Wednesday, Jan. 24, 1894.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Lecompte	Dec. 30, 31
Everareen, at Bunkie	Jan. 6, 7
Melville at M	13, 14
Chicot, at C	20, 21
Simsport at Riverside	27, 28
Ada, at Palestine	Feb. 3, 4
Pineville, at Fellowship	10, 11
Alexandria	11, 12
Centerville	17, 18
Montgomery, at Atlanta	24 28
Winfield	26, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

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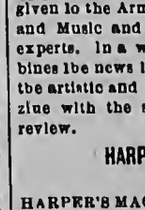

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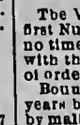

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